



The

Criterion

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Dorothy Day is century's top lay person

ALBANY, N.Y. (CNS)—An American woman who advocated for the poor, stood up for the rights of workers, and protested against abortion and the Vietnam War has been chosen the most outstanding lay Catholic in the world during the 20th century.

Dorothy Day, co-founder of the Catholic Worker movement, was chosen by a panel of Church historians and theologians asked to select laity who made the Church better or lived their faith in exemplary ways during the past 100 years. Her name appeared on all but one of the nine ballots.

The list was compiled by *The Evangelist*, newspaper of the Albany Diocese, as part of a yearlong series examining the first 2,000 years of Church history.

"Her outspoken and consistent pacifism, even in the time of World War II, kept that time-honored Christian ideal and alternative before the consciences of informed Catholics and non-Catholics alike," said Jesuit Father Ben Fiore, a professor at Canisius College in Buffalo, in a response echoed by many of his colleagues.

"She also came to know abortion as a

hideous reality and rejected that as a choice," Father Fiore added. "Her social consciousness inspired countless others to follow her example."

Other lay Catholics receiving more than one vote were Catholic book publishers Maisie Ward and Frank Sheed, British author Gilbert Keith Chesterton, and French writer Jacques Maritain and his wife, Raissa.

The Maritains "were great voices in the world of philosophy, art, culture and religion," said Father Charles D. Skok,

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Dorothy Day, co-founder of the Catholic Worker movement, spent her adult life as an advocate for the poor and the rights of workers.

Colts' second-stringer is an all-star to students

By Susan M. Bierman

At 6 feet 7 inches tall and 310 pounds, Indianapolis Colts offensive lineman Tim Ridder looks out of place nearly everywhere except on a football field.

He sure stands out when he volunteers each week at All Saints School in Indianapolis, but somehow he also fits right in.

Ridder is 22 years old, has a strong Catholic faith and says, although it sounds "cheesy," his goal in life is "to have a wife and family."

"To me, he seems like a very gentle person," said Mary Pat Sharpe, principal of All Saints School.

"For my students, I am just delighted to have him spend part of his day with us, because he's such a great role model," she said.

Ridder, who practices with the Colts but doesn't suit up for games, is a 1999 University of Notre Dame graduate.

Ridder volunteers at the center-city school once a week on his day off. Every Tuesday he arrives at All Saints School just before 11 a.m. and stays well into the afternoon, helping in the lunchroom and on the playground as well as tutoring students.

"The kindergartners need help with everything from opening milk cartons to wiping food off their faces after eating lunch," Ridder said.

And before the children go outside for recess, he makes sure their jackets are on.

Sharpe said that Ridder is probably making the biggest impression on the

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Second-grader Martin Roberts gives Indianapolis Colts offensive lineman Tim Ridder a "high-five" as third-grader Christian Needler waits for his turn during recess at All Saints School in Indianapolis.

State Supreme Court denies stay for Fleenor

By Mary Ann Wyand

The Indiana Supreme Court denied a stay of execution for convicted murderer D. H. Fleenor on Dec. 7 after ruling that he is mentally competent to die for the murders of his in-laws, Bill and Nyla Harlow, in 1982 at Madison.

The justices' unanimous 5-0 decision cannot be appealed by the state, but federal judges or Gov. Frank O'Bannon could order a stay of execution for the 15-year death row inmate.

Fleenor, who is mentally retarded, is scheduled to be executed on Dec. 9 at the Indiana State Prison in Michigan City. On Nov. 24, he refused to attend a clemency hearing at the prison to plead for his life before representatives of the Department of Corrections and Indiana Parole Board.

Last week, the Midwest Center for Justice in Chicago asked Pope John Paul II for help in convincing Gov. O'Bannon to stop the execution. According to Gov. O'Bannon's press office, the governor has received a letter from Archbishop Gabriel Montalvo, apostolic nuncio to the United States. In his letter, Archbishop Montalvo asks Gov. O'Bannon for clemency for Fleenor "in the Holy Father's name."

Archbishop Daniel M. Buechlein and the Sisters of Providence leadership team at Saint Mary-of-the-Woods also asked Gov. O'Bannon for clemency. The sisters said granting clemency would "honor the sacredness and dignity of life." †

Catholic priest turned down as House chaplain

WASHINGTON (CNS)—A Catholic priest who was highly recommended by a bipartisan committee to be the new chaplain for the House of Representatives was ultimately rejected, and many in Washington say it might be the result of anti-Catholic bias.

Father Timothy O'Brien, a Milwaukee archdiocesan priest and professor of political science at Jesuit-run Marquette University, was one of three candidates, narrowed down from more than 40, whose name was presented to House leaders for the role as chaplain.

And although the three finalists were not ranked, House leaders were told that the 18-member bipartisan committee, that spent about six months screening candi-

dates, considered Father O'Brien the best man for the job.

But in the closing days of this year's session, House Speaker Dennis Hastert, House Majority Leader Dick Armey and House Minority Leader Dick Gephardt voted 2 to 1 in favor of Rev. Charles Wright, a Presbyterian minister, who has long been associated with the National Prayer Breakfast. The other candidate was Rev. Robert Dvorak, superintendent of the East Coast Conference of the Evangelical Covenant Church.

Only Gephardt, D-Mo., voted for Father O'Brien. The House must still vote Jan. 27 to name the new chaplain, although it generally backs the leadership's recommendation.

The House has had a chaplain since 1789 and the post has always been filled by a Protestant. The current chaplain, Rev. James Ford, a Lutheran minister, was appointed to the position by the late House Speaker Thomas P. "Tip" O'Neill in 1979 and is about to retire.

The House chaplain opens each daily session with a prayer and provides counseling to House members and their staffs and families.

Father O'Brien, a Wisconsin native, lives in Washington as the director of Marquette's Les Aspin Center for Government, which he helped found.

Although he could not be reached for comment by Catholic News Service, he

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DAY

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professor emeritus of religious studies at Gonzaga University in Spokane, Wash. "Their accomplishments kept the Church from becoming peripheral in the 'modern' conversation."

The scholars' other choices ranged from the late Cesar Chavez, who organized farmworkers, to anonymous lay ministers, and even rock singer Bruce Springsteen.

Maureen A. Tilley, associate professor of religious studies at the University of Dayton in Ohio, named Day along with Patrick and Patricia Crowley, who founded the Christian Family Movement in 1949.

She also cited Dolores Huerta and Chavez, who helped found the National Farm Workers Association, now the United Farm Workers of America.

"Their struggle for legislation to protect farmworkers showed how Catholic teachings on social justice could be appropriated by the workers themselves to bring dignity and justice to their lives," Tilley said.

In addition to Day, Father Fiore cited Catherine de Hueck Doherty, "whose Madonna House in Combermere, Ontario, remains an effective center for the training

of lay apostles who carry her vision forward," and Tony Walsh, whose Benedict Labre House in Montreal "was an early prototype of the type of outreach center that has flourished across North America."

Father Skok praised Day for "her absolute and total dedication to the poor and downtrodden; her complete loyalty to the Church, in spite of churchmen who viewed her with suspicion and disdain; her unconditional pacifism; and her undivided heart at home both in contemplative prayer and in energetic activism."

He also nominated Baron Friedrich von Hugel, "a voice of sanity in the Modernist controversy," and Ward and Sheed, calling them "Catholic missionary voices through preaching, writing and publishing."

Franciscan Father William McConville, professor of religious studies at Siena College in Loudonville, named Day as "an unsettling yet comforting presence within the communion of saints" and Jacques Maritain for his "critical retrieval of the scholastic tradition in dialogue with the modern world."

William R. Barnett, associate professor of religious studies at Le Moyne College in Syracuse, selected Day as well as Penny Lernoux, longtime Latin American affairs correspondent for the *National*

Catholic Reporter, and Catholic author Flannery O'Connor.

Lernoux, who died in 1989, "is significant because she brought to life the plight of the marginalized in Latin America that enabled many around the world to understand the intention of liberation theology in light of its successes and its limitations," Barnett said.

John Dwyer, who teaches at St. Bernard's Institute in Albany, chose French poet, philosopher and diplomat Paul Claudel, Day, Norwegian Nobel Prize laureate Sigrid Undset, and lay ministers.

Catholic lay ministers "are barely tolerated by the Vatican, which is ready to discard them as soon as that mythical day arrives when there are enough vocations to the celibate priesthood," Dwyer said. "But they are absolutely indispensable for passing on the faith to new generations, and every parish that shows signs of life is enriched by their dedicated service."

Jeffrey Marlett, assistant professor of religious studies at the College of St. Rose in Albany, said Chesterton, a British convert who died in 1936, "gave the English-speaking Catholic world a humorous, easily accessible, and faithful intellectual voice to counteract the opposition the Church often faced then."

Marlett also selected Day and musician

Bruce Springsteen as outstanding lay Catholics of the century.

Springsteen, "while probably not the most exemplary Catholic, has penned some of the most authentic, honest and yet still hope-filled popular songs in 20th-century popular music," he said.

"Often, his stories end in less-than-happy circumstances, but such honesty is precisely what elevates Springsteen above other musicians as well as others interested in the daily lives of 'real' Catholics," Marlett added.

Benedictine Father James Wiseman, of the theology department at The Catholic University of America in Washington, named Day, Austrian farmer and Nazi opponent Franz Jaegerstaetter, and the Maritains.

"Together the Maritains exemplify both the sanctity of marriage and the significant contribution that intellectual activity can make to the life of the Church," he said.

The choices of Jude P. Dougherty, dean of the School of Philosophy at Catholic University, were Chesterton, Sheed and Ward, German leader Konrad Adenauer, French-born author Hilaire Belloc, and Ralph McInerney "for his impressive scholarship, his delightful fiction and his role as an intellectual catalyst on the American scene." †

CHAPLAIN

continued from page 1

told *The New York Times* in an interview that he was not convinced the prejudicial view against Catholics in the United States was gone.

"I do believe that if I were not a Catholic priest I would be the House chaplain," he said.

Since Father O'Brien was bypassed for the position, some Democrats have charged that the House GOP leaders ignored the work of the selection committee.

Rep. Anna Eshoo, D-Calif., a Catholic who served on the committee, told Catholic News Service Dec. 2 she was "deeply disappointed" by the outcome.

"Clearly what happened is the House leaders had a different view in mind and did not accept the top candidate we had

recommended to them," she said.

Eshoo said the committee spent "literally hundreds of hours" interviewing people from all faiths from across the country to determine the best candidates.

"This was not an easy task," she added, noting that "we had no model, nothing to go by" because until now, the House chaplain had always been appointed by the Speaker of the House.

"Why go through all of this," she said, "when it reverted back to the old way? Our bipartisan consensus wasn't accepted."

As Eshoo sees it, "the Speaker had an unusual and rare opportunity to showcase bipartisanship at its best" and failed to do so.

She also said she cannot help but wonder if an anti-Catholic sentiment is at the bottom of the decision not to accept Father O'Brien, whom she describes as "eminently qualified in every way."

"It's so pointed," she said, "all our work, all his credentials, the thoroughness of the process make it more than simply rejection."

Rep. Henry Hyde, R-Ill., chairman of the House Judiciary Committee and also a Catholic, has a similar view. He told syndicated columnist Mark Shields, "I hate to think it is anti-Catholic bigotry, but I don't know what other conclusion to draw."

And Jerry Kleczka, D-Wis., who encouraged Father O'Brien to apply for the position, expressed the same sentiment. He told the *Milwaukee Journal Sentinel* that the process was "rigged" and he didn't know why "Republicans did not just say at the outset, 'Catholics need not apply.'"

Michele Davis, spokeswoman for Arme, said her boss made his final decision based on the candidate with the best "personal relationship skills" and he felt that Father O'Brien "came across like a professor."

She said Arme felt the chaplain, in his role of providing counseling, "had to be someone warm." With that in mind, he said Rev. Charles Wright was the candidate who "came across as the most approachable."

William Donohue, president of the Catholic League for Religious and Civil Rights, has vowed to get behind why Father O'Brien was not selected for the post. In a statement issued Dec. 2, Donohue said his office will write to every member of Congress, asking them to "re-examine this matter" when it comes up for a vote in January. †

Editor's Note

In the Nov. 12 issue of *The Criterion*, we reported that former Cardinal Ritter High School graduate Stephen Bachelor had professed solemn vows as a Trappist monk at the Abbey of Our Lady of Gethsemani in Kentucky. We also said that we believed him to be the first Trappist from the archdiocese since 1970, when Father Andrew (John) Aloysius died after 24 years in the order.

J. D. Moritz, of Aurora, wrote to tell us that Leon Brockman, of Oldenburg, joined the Gethsemani Trappists in the late 1940s, which would make Brother Stephen the third Trappist from the archdiocese in recent times. Father Leon is presently a member of Assumption Abbey in Ava, Mo., and chaplain at Mercy Villa there. Father Leon's father, Martin, who died in 1996, worked for the Oldenburg Franciscan sisters for more than 60 years. †

—WRB

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Hoosier pacifists protest School of Americas

By Mary Ann Wyand

Fourteen Indianapolis peace and justice advocates joined 12,000 demonstrators at Fort Benning, Ga., on Nov. 21 to protest the U.S. Army's School of the Americas.

The ninth annual demonstration was organized by the School of the Americas Watch, a non-profit group dedicated to convincing the U.S. government to close the military school that trains Latin American soldiers. SOA Watch charges that many graduates of the school have been indicted for committing human rights violations and atrocities in Latin American countries.

This year's protest also marked the 10th anniversary of the murders of six Jesuit priests, their housekeeper and her daughter by Salvadoran soldiers on Nov. 16, 1989, at the University of Central America in San Salvador, El Salvador.

For another view, see Letters to Editor, Page 5.

Eight Marian College students and Dr. Michael Clark, an associate professor of theology at Marian, traveled in a college van to Fort Benning to pray that the U.S. Army will close the military school and to remember the thousands of people martyred in Latin American countries in recent decades.

Other Indianapolis participants included Franciscan Father Thomas Fox, associate pastor in charge of Hispanic ministries at St. Patrick Parish, and Indianapolis Peace and Justice Center member Joe Zelenka, a member of St. Thomas Aquinas Parish.

Marian College senior Brian DeRouen of Lafayette, Calif., said he participated in the School of the Americas protests in 1998 and 1999 because he objects to the "gross injustices" associated with the military school and the fact that taxes fund its operation.

DeRouen said 4,400 protestors carried crosses—marked with the name, country and age of persons killed in conflicts and massacres in Latin American countries—during a symbolic funeral march onto the Army base.

"Everybody held crosses that represented people who were killed," DeRouen said. "Some of the crosses represented women and children. That was probably the most powerful moment for me—just seeing all those crosses during the march."

DeRouen said some of his friends at Marian argued, "'This stuff doesn't happen anymore. It used to be a problem, but the U.S. government doesn't do stuff like this anymore, and neither do the democracy-friendly governments in Columbia, Nicaragua and other countries.' But I told them these people were killed during the 1990s, after the Berlin Wall fell and the Cold War ended. These horrible things are still happening."

DeRouen said his faith motivated him to participate in this peaceful act of civil disobedience.

"We all fall short sometimes," he said, "but faith should always be a guiding principle. Why I do what I do should be based on my faith. I try to live that way."

Marian's administration helped finance the students' trip to Fort Benning by providing a college-owned van and money for food, Clark said. "I think there's been strong support and encouragement by the



CNS photo

Jesuit Father Daniel Berrigan (right) and actor Martin Sheen (second from left) join the annual protest of the U.S. Army's School of the Americas on Nov. 21 at Fort Benning, Ga. About 12,000 people gathered to urge closing of the military school.

college for Marian students to be involved in any social justice issue."

Clark said he participated in the protest with the students because he believes the School of the Americas should be closed.

"I look at it as part of a broader policy, a broader strategy, of U.S. military activity in the world," Clark said, "but just getting rid of the school doesn't necessarily solve the problem. It's about where military power is projected, and whose interests it favors, as well as how we address the needs of the impoverished world and what's required in those countries" to achieve justice and uphold human rights.

Zelenka said he felt compelled to join the protest and help work for the closing of the military school.

"The Gospel message tells us to be wit-

nesses for justice and peace," he said. "We have to be more consistent in right-to-life issues, and this certainly is a life issue."

"There is enough documentation to say that graduates of the School of the Americas have been torturers and murderers—individuals who have no regard for human rights," Zelenka said. "I went to the protest because I wanted to be present and pray for the thousands of people who have been tortured, raped and murdered in Latin America and Central America by graduates of the School of the Americas."

Statistics indicate that more than \$1 billion in U.S. weapons went to Latin America in 1997, Zelenka said. "Why does Guatemala need \$2 million in weapons? Who's their enemy? It doesn't make any sense." †



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Editorial

Rights and needs of workers

A few anarchists managed to blur the grievances that protesters to the World Trade Organization (WTO) were trying to make last week in Seattle.

The window-smashers got the headlines, but the 30,000 or so citizens who showed up to express their reservations about rampant capitalism sweeping the world under the modish designation of globalization will be heard.

Their fears that the multinational corporations' drive for profits will be leaving the individual in its wake are just the first wave of what undoubtedly will be voiced throughout the world, particularly in Third World countries being forced to compete with the multinationals but without the necessary technology or resources.

Much of the anxiety being felt by Americans about globalization can be traced to the effects of excessive downsizing of work forces.

Individuals cashiered by the corporate drive for higher and higher productivity tend to feel abandoned, disillusioned and ultimately angry. The spread of globalization has been so rapid that individuals tend to feel helpless.

A booming economy, spurred by the improved productivity gained from downsizing and corporate mergers, has provided jobs for the cashiered workers but generally with lesser wages and fewer benefits.

The result has been a work force of edgy employees with little loyalty to their firms or employers and a feeling that work has lost its dignity.

Looking for a target to voice their fears and anxiety, the protesters zeroed in on the World Trade Organization meeting in Seattle. The Geneva-based organization brought to Seattle delegations from 135 nations, nearly two-thirds of them from Third World countries.

Ironically, the five-year-old WTO's mission is to liberalize trade among nations by setting certain rules and standards. Its aim is to open markets and benefit countries by discouraging hindrances such as sanctions and tariffs.

The fact that the WTO conducts its operation behind closed doors ranks environmentalists, labor unions and human rights activists who view the organization—whether true or not—as the tool of multinational corporations.

In the view of protesters, again whether true or not, WTO puts profits for the multinationals above other concerns, forcing nations to engage in all-out competition in the global economy through low wages and lax environmental standards.

Leaders of organized labor, which has felt the effects of mergers, downsizing and the loss of manufacturing jobs to Third World countries, also were meeting—some 25,000 of them—in Seattle's Memorial Stadium. The labor leaders proclaimed Nov. 30 as the beginning of a worldwide citizens' revolt against what they refer to as corporate greed—an intensification of the age-old battle between capital and labor.

Labor's principal objection is overseas child labor that undercuts U.S. manufacturing, and moving plants to other countries to take advantage of cheaper labor.

There was little enthusiasm among delegates from Third World countries for President Clinton's appeal to link trade agreements with basic protection of workers' rights, curbs on child labor, and protecting the environment.

They view such pleas as just another effort by the haves to control the economies of the have-nots.

One thing all of the protesters agreed upon was opposition to the closed-door approach the WTO uses in formulating its policies and decisions.

They received backing from Bishop Diarmuid Martin, secretary of the Pontifical Council for Justice and Peace, who said, "Negotiating things behind the scenes just doesn't work anymore."

"The WTO cannot proceed without the support of civil society, issuing decisions from on high," he said. "Civil society must be involved—citizens are the protagonists in development policy."

While it's true that fear of exposure tends to make multinational corporations curb excesses for fear of consumer backlash, the ultimate solution is for business to once again consider the rights and needs of workers. †

— Lawrence S. Connor

(Lawrence Connor, a member of St. Pius X Parish in Indianapolis, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

the special protection of St. Francis Xavier, the whole diocese under that of the glorious Mother of God, the Blessed Virgin Mary ... " (p. 52).

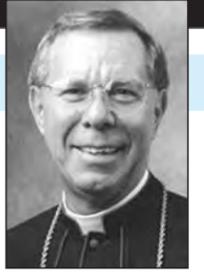
"I suspect," says Father Porter, "that somehow this fact was just forgotten over the years, with everyone assuming that the patron of the cathedral was also patron of diocese."

He is now searching for documentation to see if anyone ever made the assumption official. †

— WRB

Seeking the Face of the Lord

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



Our youth want to pray

We just celebrated the Immaculate Conception of the Blessed Mother as the patroness of our country and soon we celebrate Mary as Our Lady of Guadalupe as the patroness of all America. These feasts of Our Lady are jewels set in the beautiful season of Advent.

To cheer me while I was convalescing from my kidney stone problem, Benedictine Sister Nicolette Etienne, who teaches theology to seniors and freshmen at Cardinal Ritter High School, sent six typed pages of anonymous reflections written by her students after they had prayed the rosary together in the chapel. I share some of them to celebrate the Blessed Mother this week and also because they tell about the value and reality of prayer. I wish I could print all of them!

First, the value of prayer on a busy day: "Praying the rosary in the chapel was sort of like calling a time out from the busy day to reflect on my faith. It was very peaceful and relaxing and a way to center on God for 20 minutes of my day." (The testimony also implies that the mysteries of the rosary are a summary of our faith.)

Next, some candor about praying in a group: "Well, it was a different way of praying the rosary for me. I have never prayed the rosary with so many Glory Bes, and I have always waited after each mystery for a little reflection time, but that is OK. I did enjoy the peace and quiet, but I have never enjoyed reciting the rosary in a group. I always found it easy to be distracted." (Human as we are, distraction, in a group, or alone, is going to be with us. The Holy Spirit is the one who makes something good of our prayer—all God asks is that we do it. This student also recognizes another reality: praying in community demands some "give and take.")

More honesty about the reality of prayer: "I have never prayed the rosary before. I have never really prayed as a class except for when we pray before class and that's not taken serious. I guess it was different, but it wasn't fun. It is not suppose (sic) to be fun either. So I guess it was cool." (I hope the insight stays with this student and goes deeper.)

About the value of family prayer

together: "To me, praying as a class was nice. I liked it because we all came together and prayed together. I also liked praying as a class because Jesus said, 'Where two or more are gathered in my name, I am there.' So I felt that God was present as we all prayed. I like praying with a group of people because my family and I pray together so it felt comfortable praying in a group. But once in awhile it is nice to pray alone." (Indirectly, this student's testimony also demonstrates the fact that in honoring the Blessed Mother we are led to Jesus.)

Students who are not Catholic appreciate the experience. "Praying the rosary was a very peaceful event. It made me think deeper into my religion and how we as Baptists converse with God on that level. It was a meaningful experience."

Another wrote touchingly: "Well for me personally, this experience was very peaceful and reflective. I have never or at least never remembered praying the rosary before today. Since I am not Catholic, I found it to be a very holy experience. I really enjoy praying as a class but I would be hesitant to lead a prayer. I am not bold enough to lead a prayer, but if God would lead me, I will follow. I find it easier, though, to pray alone. At least that way my thoughts could be spoken out loud and I would not feel bad." (No doubt, this student would be a fine leader at prayer!)

About the kinds of prayer: "During that prayer time I tried to focus on the things that I need to improve on in my daily life to make me the best person I can be. I also think about all the people who could use a prayer. I also think of how fortunate I am to be a healthy, happy, loving human being." (Prayer petitions, intercedes and gives thanks.)

Finally: "Praying the rosary made me feel closer to God. This is something that I needed now in my life and this will help me get through the rest of my day with a positive feeling. Now whenever I am down or having a rough time, I will get our my rosary and pray. That will make me feel better."

The testimonies were overwhelmingly positive. Our youth want to pray! †

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.

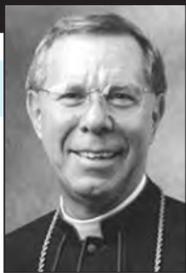
Editor's Note

In the Dec. 3 issue, an editorial about St. Francis Xavier said that the archdiocese's first bishop, Simon Bruté, chose Xavier as the patron of the archdiocese.

Not so, says historian Father Jack Porter. According to *A History of the Catholic Church in Indiana in Two Volumes*, an 1898 book edited and compiled by Charles Blanchard, Bruté placed the diocesan cathedral "under

Buscando la Cara del Señor

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



Nuestra juventud quiere orar

Acabamos de celebrar la Inmaculada Concepción de la Santa Madre como la patrona de nuestro país y pronto celebraremos a María como Nuestra Señora de Guadalupe como la patrona de toda América. Estas fiestas de Nuestra Señora son especiales durante la hermosa estación del Advénimiento.

Para animarme mientras que yo estaba reponiéndome después de mi cálculo renal, la Hermana Benedictina Nicolette Etienne, quién enseña teología a los estudiantes del 9° y 12° grado en Cardinal Ritter High School, me mandó seis páginas tipeadas de reflexiones anónimas escritas por sus estudiantes después de haber orado el rosario juntos en la capilla. Compartiré algunas de ellas para celebrar a la Santísima Madre esta semana y también porque demuestran el valor y la realidad de la oración. ¡Ojalá que pudiera imprimir todos!

Primero, el valor de la oración en un día ocupado: “Orar el rosario en la capilla era como declarar un tiempo muerto durante un día ocupado para reflexionar en mi fe. Era una manera muy tranquila y relajante y una manera de enfocarme en Dios por 20 minutos de mi día”. (El testimonio también implica que los misterios del rosario son un sumario de nuestra fe.)

Luego, he aquí alguna franqueza acerca de orar en grupo: “Bueno, fue una diferente manera de orar el rosario para mí. Nunca he orado el rosario con tantos «Gracias a Dios», y siempre he esperado después de cada misterio por un poco de tiempo para reflexionar, pero está bien. Yo sí gocé de paz y tranquilidad, pero nunca he gozado de recitar el rosario en grupo. Siempre lo he encontrado fácil a distraerme”. (Ya que somos seres humanos, la distracción, en grupo, o a solas, va a estar con nosotros. El Espíritu Santo es el que convierte nuestra oración en algo bueno—Dios sólo nos pide orar. Este estudiante también reconoce otra realidad: orar en la comunidad requiere un poco «dar y recibir».

Más honradez sobre la realidad de la oración: “Nunca he orado el rosario antes. Nunca he orado realmente como una clase, excepto cuando oramos ante la clase y no se toma eso en serio. Me imagino que fue diferente, pero no fue divertida. No debería ser divertida tampoco. Pues me imagino que fue genial”. (Espero que la revelación permanezca con aquel estudiante y vaya más profundo.)

Acerca del valor de la oración

junto con la familia: “Para mí, orar como clase fue bueno. Me gustó porque nos juntamos y oramos juntos. También me gustó orar como una clase porque Jesús dijo, ‘Donde hay dos o más reunidos en mi nombre, yo estoy allí.’ Pues sentí que Dios estaba presente cuando todos orábamos. Me gusta orar con grupos de personas porque mi familia y yo oramos juntos, pues me sentí cómo orar en grupo. Pero de vez en cuando es bueno orar solo”.

(Indirectamente, el testimonio de aquel estudiante también demuestra el hecho de que honrando a la Santísima María somos guiados a Jesús.)

Los estudiantes no católicos aprecian la experiencia. “Orar el rosario fue una experiencia tranquila. Me hizo pensar más profundamente en mi religión y como Bautistas conversamos con Dios en ese nivel. Fue una experiencia significativa”.

Otro estudiante escribió de modo conmovedor: “Bueno para mí personalmente, esta experiencia fue muy tranquila y pensativa. Nunca he orado el rosario sino hasta hoy, o al menos no recuerdo haberlo hecho. Ya que no soy católico, encontré ser una experiencia muy santa. Realmente gozo al orar junto con la clase, pero vacilaría en llevar una oración. No tengo el valor de llevar una oración, pero si Dios me llevara, yo seguiría. No obstante, encuentro más fácil orar solo. Por lo menos de esa forma mis pensamientos podrían decirse en voz alta y no me sentiría mal”. (¡Sin duda, este estudiante sería un buen líder de oración!)

Acerca de las clases de oración: “Durante ese tiempo de oración intenté enfocarme en las cosas que necesito mejorar en mi vida cotidiana para ser mejor de lo que soy. También pienso en toda la gente quien necesita una oración. También pienso cuán afortunado soy por ser un ser humano saludable, feliz y cariñoso”. (La oración, intercede y da gracia.)

Por fin: “Orar el rosario me hizo sentir más cercano a Dios. Esto es algo que me faltaba en mi vida y esto me ayudará a enfrentar el resto de mi día con un sentimiento positivo. Ahora cuando estoy deprimido o tengo problemas, conseguiré mi rosario y oraré. Eso me hará sentirme mejor”.

Los testimonios fueron abrumadores y positivos. ¡Nuestra juventud quiere orar! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Supports School of the Americas

After reading Father Thomas Fox's letter to the editor about the U.S. Army's School of the Americas (*The Criterion*, Nov. 19), I felt obliged to respond and set the record straight. It is blatantly obvious to me that Father Fox has not even the most rudimentary knowledge of what the School of the Americas (SOA) is about or what its curriculum consists of.

A career Army officer and West Point graduate, I recently commanded one of the largest schools within SOA from 1995 to 1997. I am a life-long Catholic educated at, and a current member of, St. Michael the Archangel Parish [in Indianapolis]. I am also a graduate of Brebeuf Jesuit Preparatory School. I am not a murderer, a terrorist, nor do I abuse, torture or otherwise violate the rights of others. In 22 years of military service, I have never been trained, nor have I trained anyone how to assassinate, torture or abuse a fellow human being. I feel extremely offended when a minister of my faith accuses me of such odious behaviors in an extremely ill-informed tirade.

SOA has trained over 60,000 soldiers from throughout Latin America in its 53-year history. The school has offered a wide variety of courses over that time. Most of the courses that have been taught at SOA have been technical in nature, such as radio maintenance and repair, basic construction skills, computer instruction and basic first aid and lifesaving skills. These courses are generally a couple of weeks in duration. As a professional soldier and practicing Catholic, I agree wholeheartedly with Father Fox that the murders and abuse of clergy in Latin America are reprehensible and repugnant. Yet, I find it a stretch to blame SOA for these murders when the participants in question attended a two-week course on radio repair. Following his logic then, we should close any publicly funded elementary or high school whose graduates or former students commit rapes, murders or other high crimes. Perhaps we should close many of our seminaries based on the pedophilia foisted on our young by priests nationwide.

Just like the United States, the nations of Latin America have the right to ensure domestic tranquility and to provide for the common defense of their citizens. Through SOA, we have the ability to influence and impact the professionalism of military forces in this region. Many graduate-level courses of instruction are taught to junior and mid-career officers, the future leaders of these nations. Every student in every course at SOA receives an extensive block of instruction on human rights and the international laws of warfare set forth in the Geneva Conventions. Unfortunately, we are not always able to influence thugs and criminals who learned their behaviors long before they attended our courses of instruction.

Like most of his ilk and political spectrum, Father Fox is completely silent about the horrific murders perpetrated by groups of the left such as *Sendero Luminoso* (Shining Path) in Peru, the narco-terrorists in Colombia, or the drug cartels in Mexico. I guess in his world, that when leftist groups kill innocent soldiers, it is always *ad maiorem Dei gloriam*. Indeed, the greatest threat to individual liberty and freedom in Latin America today is fueled by the United States' insatiable appetite for drugs. Perhaps the money spent on the good Father's protest trip would have been better spent in educating the young of his ministry on what evils are created in Latin America by illegal drug use here in Indianapolis.

Father Fox owes it to those in his beloved ministry to present at least a balanced and objective argument. Based on his letter, he's not even close.

Keith R. Donnelly, Lt. Col., U.S. Army
Indianapolis

Supports capital punishment

I follow with interest the articles in *The Criterion*, especially recent commentary on capital punishment. I believe that the “development of doctrine” theory has been misapplied relative to the death penalty due to a dependence on faulty statistics and misrepresentations of facts.

Despite the current condemnations of the death penalty by the pope, bishops, related clergy and others, the case for capital punishment is valid. The present arguments put forth against execution are theologically, financially and demographically questionable.

Religious leaders cite the late Cardinal [Joseph] Bernardin's “consistent fabric of life,” the seamless garment theory, which holds that the execution of a convicted criminal demonstrates the same disrespect for the gift of life that the abortion of a fetus exhibits. Wrong. The criminal has been convicted of a terrible crime against innocent victims; the baby in the womb is truly an innocent, never charged, never convicted. The death penalty, in fact, shows the great respect with which we hold life. We reserve our most severe punishment for those who commit the most heinous of crimes.

The claim is made that the death penalty doesn't deter crime. It most certainly deters the executed from killing guards and other inmates during a long incarceration, and killings and other prison violence occur on a regular basis. A close examination of historical data reveals that when carried out in a timely manner, without years of redundant appeals, the death penalty does affect the serious crime rate. The crime rate has dropped steadily in the U.S. in recent years, seemingly coinciding with a national trend toward more executions.

Without years of costly appeals, capital punishment is far less expensive for society than lifetime room and board for the inmate. And most violent killers are young. So much for the false argument that capital punishment is too expensive. It doesn't have to be. A thorough review after an appeal should be conducted, but in a proscribed time frame. Justice can be thorough and swift.

The death penalty can be a powerful bargaining tool for the prosecutor, allowing for effective justice in the form of pleas in difficult cases. Having the option to use capital punishment has value.

A popular argument states that a disproportionate number of low-income and minority citizens receive the death penalty. The hard fact is that this is exactly the segment of society that commits the overwhelming number of violent crimes. It is truly unfortunate that the facts reveal that over 50 percent of violent crime in America is committed by 2 percent of the population: black males between the ages of 16 and 26. What is remarkable is that the number of male death row inmates is split almost evenly between whites and blacks nationwide.

As a practicing Catholic, I can disagree with the Church on this issue. The pope has not spoken “infallibly” (from the chair of Peter) on this subject and has never stated that the death penalty is forbidden. The Church and Christian-Judaic tradition have always recognized the state's authority in this matter, and still do. The *Catechism of the Catholic Church* (1992) states: “The traditional teaching of the Church has acknowledged as well-founded the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of

See LETTERS, page 17

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.

Check It Out . . .

Oldenburg Academy in Oldenburg will present a **Christmas Concert** at 3 p.m. on Dec. 12 in the school auditorium featuring the Academy Singers, Concert Choir, Freshman Chorus, Sophomore Chorus and school orchestra.

Father Donald McGuire, the Jesuit priest who was Mother Teresa's spiritual director for more than 17 years, will present an Advent Silent retreat Dec. 17-19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The registration fee is \$110 for individuals and \$180 per married couple. For more information, call 317-545-7681.

Indianapolis Arts Chorale, directed by Eric Stark, will perform a **Christmas concert** at 8 p.m. on Dec. 18 at St. John Church, 126 W. Georgia St., in Indianapolis. The Indianapolis Chamber Orchestra will also appear. For more information, call Susan Kent at 317-351-0510.

Advent Days of Prayer are scheduled on Dec. 15 and Dec. 18 at Mount Saint Francis Retreat Center in southern Indiana. Each day begins at 9 a.m. and

concludes at 3 p.m. Bring brown bag lunch. Beverages will be provided. Free-will offering will be accepted. For more information, call 812-923-8817.

A three-day financial development workshop for Catholic parishes is scheduled in Phoenix, Ariz., on Jan. 18-20. For more information, call 402-333-4279.

A Christmas dinner meeting and installation of officers of the Indianapolis Landlord's Association will be Dec. 14 at 7 p.m. at the Northside K of C, 2100 E. 71st St., in Indianapolis. Entertainment 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.

Seccina 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.

"Family-Centered Pastoral Care," a program for pastors, parish life coordina-

tors, pastoral associates, youth ministers, directors of religious education, principals, family life coordinators and campus 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.

Marian College's Madrigal Dinner

will present **"A Riverdale Romp"** Dec. 10, 11 and 12 at Allison Mansion of Marian College in Indianapolis. The madrigal will consist of a light-hearted medieval theme with theatrical performances by Marian College students. Doors open at 6 p.m. with dinner beginning at 6:30 p.m. on Dec. 10 and 11. The final performance will be on Dec. 12 with doors opening at 1 p.m. and dinner at 1:30 p.m. Tickets are now available for \$25 per person. Seating is limited. For group reservations, call 317-955-6110. †

VIPs . . .



Ferdinand Benedictine Sister Rose Mary Rexing is the new director of Mission Advancement for the Sisters of St. Benedict of Ferdinand.

A native of Evansville, Sister Rose Mary entered the religious community in 1968.

Benedictine Father Patrick Cooney has been named director of academic and administrative computing at Saint Meinrad School of Theology in St. Meinrad. A native of Salem, Ill., Father Patrick is a monk of Saint Meinrad Archabbey in St. Meinrad. †



Photo by Margaret Nelson

Christmas shopping

Catholic Social Services volunteer Jean Hoffman (left) assists one of the nearly 400 shoppers who will use the agency's Christmas Store this year until Dec. 18. Low-income families are referred by parishes and agencies so they can select their own gifts for family members at very low cost. Volunteers may call 317-236-1556. Donations of new clothing, toys and gifts are collected for the store all year.



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TCri

La Comunidad Católica les invita celebrar la Fiesta en honor de Nuestra Señora de Guadalupe

Se invita a toda la Comunidad Católica de Indianápolis a la Gran Peregrinación Guadalupeña a Santa Maria, participarán las comunidades hispanas de San Patricio, San Antonio, San Felipe Neri, Santa Mónica y Santa Maria.

Actividades

10 de Diciembre:

- Novena a las 6:30 p.m. en la Iglesia de San Patricio, 950 Prospect St.
- Misa de Sanación a las 7 p.m. en la iglesia de San Patricio.

11 de Diciembre:

- Serenata a la Virgen a las 11:15 p.m. en la Iglesia de Santa Maria, 317 N. New Jersey St.
- Misa de Gallo, a las 12 de la noche en la Iglesia de Santa Maria.

12 de Diciembre:

- Mañanitas a las 6 a.m. en la Iglesia de San Patricio.

- Desayuno a las 8 a.m. en la Iglesia de San Patricio.
- Misa de la Solemnidad a las 8:30 a.m. en la Capilla de la Escuela All Saints, 75 N. Belleview Place.
- Serenata a las 10 a.m. en la Iglesia de San Patricio.
- Misa con el Sr. Arzobispo Daniel M. Buechlein a las 10:30 a.m. en la Iglesia de San Patricio.
- Misa de la Solemnidad a las 11 a.m. en la Iglesia de Santa Mónica, 6131 N. Michigan Road.
- Comida a las 1 p.m. en el Arzobispo O'Meara Centro Catolico, 1400 N. Meridian St.
- Misa con el Sr. Arzobispo Buechlein, a la 1:15 p.m. en la Iglesia de Santa Maria.
- Comida con el Sr. Arzobispo Buechlein a las 3 p.m.
- Serenata a las 6 p.m. en la Iglesia de San Patricio.
- Misa de la Solemnidad a las 6:15 p.m. en la Iglesia de San Patricio.



U.S. Catholic Conference
Movie Classifications

- A-I** General Patronage
- A-II** Adults and Adolescents
- A-III** Adults
- A-IV** Adults, with Reservations
- O** Morally Offensive

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COLTS

continued from page 1

older children because they're more aware of the fame that comes with being a professional football player.

"This is his day off. To come over here and spend his day off should say a lot to the kids," Sharpe said.

The younger children are just glad he's there, whether or not they have an understanding of who a Colts player is.

"But it's something they will remember as they get older, so he's set a good example for them," Sharpe added.

Ridder said the younger children ask him to swing them while they are out on the playground during recess.

"I guess I'm about eight times the size of them, so they think I'm going to give them a miracle push or something," he said, laughing.

Eighth-grader Andrew Nagy said Ridder played football with him and some of his friends on the first day he came to All Saints School. Nagy's classmate, Josh Joyner, sees Ridder as someone to look up to.

"I think it's cool that he comes here

because it shows the younger kids how to succeed in life and what a role model is and what to try to become. It's just great for the school," Josh, 15, said.

Ridder said he needed something to do with his free time and wanted to do something rewarding. He believes he's getting much more in return from the children than he is giving them.

"This is so much fun. I love kids more than anything, so this is just like playtime for me. I'm 12 years old at heart, I think," Ridder said.

The athlete, who has played football since his freshmen year at Creighton Prep, a Jesuit high school in Omaha, Neb., said helping others comes naturally for him.

"I've grown up in a family that gives of themselves, so when I have free time I'd rather be helping others than helping myself," he said.

Ridder is the oldest of five children. His family now lives in Colorado.

Sharpe said the fact that Ridder is a Catholic shows clearly through his actions.

"Just in the way he treats the kids and the way he deals with the staff," she said.

She believes his presence in the school is good for the children.

More than 200 children are enrolled at the school in kindergarten through the eighth-grade. Sharpe said more than 50 percent of those children are from single-parent households and are raised by either their mothers or grandmothers.

"To have an adult male who pays attention to them is really neat," Sharpe said.

Although Ridder doesn't view himself as a mentor, he believes his presence in the school may be of some help to the children.

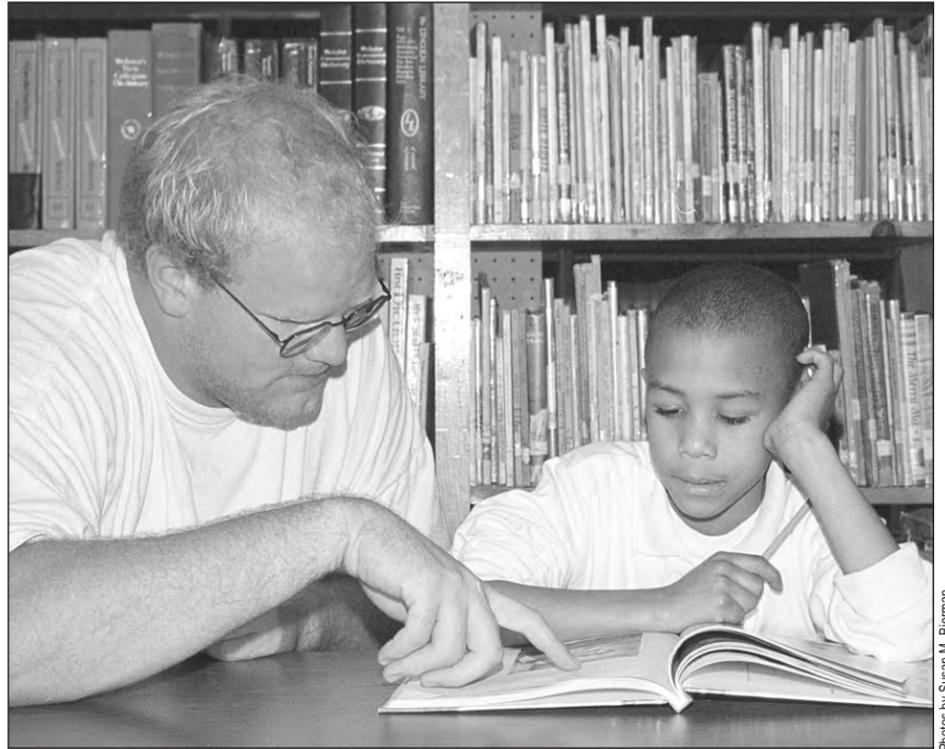
"I'm not some guy who is going to change somebody's life—don't get me wrong—but if I can help a little bit, then that's enough," he said.

Sharpe said Ridder and his roommate, Hunter Smith, a punter for the Colts, will coach the school's new track team in the spring. Sharpe said she had looked for two years for a coach to get a track team started at All Saints.

Ridder said he plans to continue volunteering at All Saints "as long as they want me and I'm not a nuisance to them."

Sharpe said she has proposed another project to Ridder—a mentoring program titled "Things Your Father Never Told You About."

The program is for boys who are being



James Harrington, a second grader at All Saints School in Indianapolis, gets help with his lesson from Indianapolis Colts player, Tim Ridder.

raised by their mothers and grandmothers in single-family homes. Sharpe said she has about 40 boys at the school who are in that situation.

The boys need to be put in groups of

three, so she needs about 12 to 13 men to volunteer to lead the program. Sharpe said she hopes Ridder may be able to recruit some other men from the Colts team for the project. †



Indianapolis Colts player Tim Ridder helps kindergartners Karinna Grever and Maegan Burke with their milk cartons in the lunchroom at All Saints School in Indianapolis.

Generation X Catholics are open to Church service

ST. LOUIS (CNS)—The first collection of research in a five-year project studying Generation X Catholics suggests that they are open to the possibility of ministerial service to the Church, and that students involved in campus ministry are more likely to consider a vocation than others.

The research findings also suggest that men, moreover, are more inclined than women to pursue a religious vocation.

The research also showed that college-age Catholics have relatively well-established patterns of worship retained from their high school days.

The research information, which was released in November, is part of the St. Louis-based Aquinas Institute of Theology's project titled "Generation X: Good Ground for a New Call to Ministry."

The Aquinas project is itself part of a \$54 million project funded by the Lilly Endowment to improve the quality of congregational leadership.

The project at Aquinas, sponsored by the Dominicans, is geared to assessing the knowledge and attitudes of Catholic collegians about ministry, and to providing information that might help Aquinas effectively communicate news about its graduate programs in lay ministry to

recent bachelor's degree graduates.

The Aquinas project consisted of 480 20-minute telephone surveys of sample populations of undergraduate and graduate students enrolled at selected Catholic colleges and universities or active in Newman Centers at public universities.

The study found that 80 percent of students said they go to Mass regularly and a majority of students said they had formed a consistent set of habits around worship.

Half of the students said they remain open to a religious vocation in the future. Of this number, a third said they would do so if they received a "call" or "sign" from God, and another third said they would if the Church lifted gender and marriage restrictions as they relate to priesthood.

About one-fourth of the students indicated an interest in ministry roles that could be considered permanent and professional in nature as opposed to volunteer.

Students were relatively unaware of "ecclesial" ministry roles in the Church and could not name on average more than three such roles without help. But they rated service, personal vocation and spiritual growth as the chief reasons for considering lay ministry. †

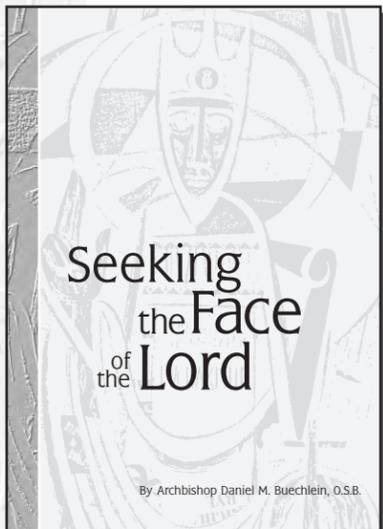
BOOK

SIGNINGS SCHEDULED

Special price set for signings

(see details below)

Saturday, December 18



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

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

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

Available in early December from Criterion Press, Inc.
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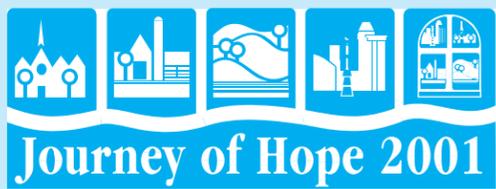
Signature _____

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

Special event price of \$12.95 (regular price is \$14.95)
 Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis



Indianapolis South Deanery

Nativity of Our Lord Jesus Christ Indianapolis

Story and photos by Mary Ann Wyand

Fast Fact:

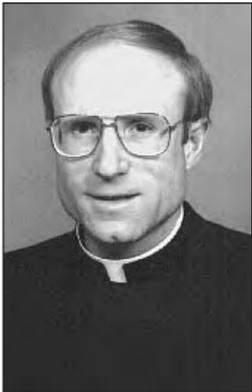
During a Nov. 17 Mass at the church, students, staff and parents of Nativity School in Indianapolis honored principal Debra Perkins for her outstanding leadership. Mayor Stephen Goldsmith sent a proclamation praising her dedication to Catholic education and designating Nov. 17 as Debra Perkins Day in Indianapolis. Students presented a quilt to Perkins commemorating her devotion to the students and commitment to the ministry of Catholic education.



Journey of Hope 2001

Nativity parishioners focus on giving throughout the year

The spirit of giving is evident all year in the variety of charitable projects supported by members of Nativity of Our Lord Jesus Christ Parish in Indianapolis.



Fr. Steven Schwab

Their generosity includes growing vegetables in a large garden on the parish grounds for distribution to low-income families, sponsoring a Thanksgiving meal for battered women and children, and organizing a Christmas concert to help the poor during the holidays.

Nativity parishioners enthusiastically volunteer to help with many Church and community service projects, said Father Steven Schwab, pastor of

the Indianapolis South Deanery parish located near Wanamaker.

"There's a strong sense of family here," Father Schwab said. "The people are very committed. They have a strong identification with the parish and love for their faith. They're very generous in terms of giving of their time. It's almost humbling sometimes to see how generous they are with the gifts of their time."

Members of the Christian Community Service Commission and other Nativity volunteers help parishioner Lucious Newsom provide food for the poor every week at The Lord's Pantry in Stringtown, a center-city neighborhood west of downtown Indianapolis.

"We have eight to 10 families who work regularly with Lucious Newsom at The Lord's Pantry," Father Schwab said. "There's a definite Nativity presence in Stringtown. We're building a relationship with the people there."

Rosalie Hawthorne, pastoral associate and director of religious education, said people often speak of "the friendly, small-town feeling" evident at Nativity Parish and in Franklin Township even though the southeast side

is experiencing significant population growth.

Nativity's facilities are nearly always in use by parish and school groups, Hawthorne said, because parishioners enjoy socializing together and helping with church and community service projects.

"The people who live and worship here are good people who will recognize a need and do what needs to be done to address that need," Hawthorne said. "They are concerned about their families and their neighbors, and that includes their parish family."

Pastoral council president Matt Braun said reorganizing the parish conference of the St. Vincent de Paul Society and expanding Nativity's other church and community service efforts are council priorities this year.

Scott Schutte, vice president of the council and chair of the Christian Community Service Commission, said Nativity Parish sponsors a First Sunday Sharing Program each month to collect donations of food and clothing for low-income families served by The Lord's Pantry in Stringtown.

"Parish volunteers go to the pantry and help pass out food and clothes," Schutte said. "We also have instituted a monetary collection for the pantry."

Council member Marilyn Hasty, who chairs the School Commission, said Nativity students help Father Schwab and Newsom care for the parish garden and harvest vegetables for the poor. Other school service programs encourage the children to begin helping others at an early age.

Braun said members of the Nativity staff and pastoral council recently instituted the new archdiocesan parish governance structure and started working on a master plan to address



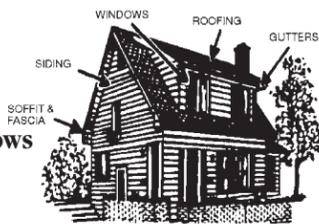
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parish growth projected in the next millennium.

"The council spent most of last year assessing what we do well and what areas we need to improve on, and also setting goals and deciding what direction we want the parish to go in the years ahead," Braun said. "This year, we are implementing those goals. We have 11 new council members. There has been a tremendous influx of new volunteers, and a new energy and focus in the parish."

While Nativity parishioners expand their outreach efforts for people in need, they also are working together to analyze parish needs for facilities and services.

The parish and school continue to grow each year due to a large increase in new construction in the area, Hasty said. "Our student population has grown by 30 percent each year for the past three years. We presently have 266 students. That growth is coming from lots of new families moving to the southeast side. We now have two kindergartens, two first grades and two second grades, and next year we will have two third grades. We've outgrown the school."

Steadily increasing enrollment in parish faith formation programs also indicates the need for expansion of parish facilities, she said, so last year the parish staff and council members initiated a feasibility study to determine and plan for future parish needs.

"Nativity is the only Catholic school in Franklin Township, which has traditionally been very rural," Hasty said. "In the next year, 6,000 home starts are predicted for the township. A Polis study done by Indiana University Purdue University Indianapolis indicates that of those 6,000 new homes, 10 percent of the families will be Catholic and 5 percent of those families will be coming to Nativity Parish.

"We're fortunate that our parish sits on 17 acres," she said. "We have room to grow. We're excited about the opportunity to serve more people, and we want to expand the parish facilities in practical ways. We're assessing our facilities and studying demographic information to determine future population trends and analyze parish needs. We hope to add six classrooms plus a science and computer lab to the school."

During six years as Nativity's pastor, Father Schwab said he has been "really blessed to work with extremely competent people on the staff and in the parish. We're very close to requesting permission from the archdiocese to conduct a capital campaign to meet our future needs, and there's no way we could address these challenges without very committed people who are very involved in parish life." †



During a service day at Nativity Parish, Roncalli High School sophomore Luke Brunson and Ball State University junior Kristina Goebes tape a section of the newly paved parking lot for use as a kickball field. The lines were later painted to create permanent borders for Catholic Youth Organization kickball games.



Pastoral council president Matt Braun (left) helps Nativity School students install new hinges on freshly painted doors during a recent service day. Later they reinstalled the doors in the parish office.

Nativity of Our Lord Jesus Christ (1947)

Address: 7225 Southeastern Ave., Indianapolis, IN 46239
 Phone: 317-357-1200
 Church Capacity: 500 & Number of Households: 650
 Pastor: Rev. Steven Schwab
 Pastoral Associate: Rosalie Hawthorne, 317-359-6075
 Youth Activities Coordinator: Karrie Cashdollar, 317-359-6075
 Parish Council Chair: Matthew Braun
 Business Manager: Susan McClard
 Parish Secretary: Theresa Marlin
 Principal: Debbie Perkins
 School: 3310 S. Meadow Dr., 317-357-1459 (K-8)
 Number of Students: 266
 Masses: Saturday Anticipation — 5:30 p.m.
 Sunday — 8:00, 11:00 a.m.
 Holy Day — 9:00 a.m., 7:00 p.m.
 Weekdays — Tues., Thurs. 5:30 p.m.;
 Wed., Fri. 9:00 a.m.

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From the Archives

Graduating class in Richmond

This photo is thought to be the 1945 or 1946 graduating class of St. Mary School in Richmond.

The three priests with the class are Father John Sciarra (left rear), who was assistant pastor at the time, Father Maurice Dugan (center rear), the pastor, and Father Edward A. Cobb (right rear), the pastor emeritus.

St. Mary Parish was founded in 1859 and now has about 1,600 members living in 600 households. The parish school is now St. Elizabeth Ann Seton School, a consolidated school serving the Richmond Catholic Community (St. Mary, Holy Family and St. Andrew parishes). The school enrolls nearly 400 pupils.

Comboni Missionary Father Todd Riebe is administrator of the three parishes. †



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Quake-damaged upper basilica reopens in Assisi

ASSISI, Italy (CNS)—Two years after an earthquake sent portions of its roof crashing to the ground, a restored and strengthened upper Basilica of St. Francis reopened in the central Italian pilgrimage town of Assisi.

A Mass to commemorate the event was tinged with sadness, as family members and others remembered the two Franciscan friars and two art technicians who died inside the church when they were buried by the falling debris in September 1997.

Cardinal Angelo Sodano, Vatican secretary of state, celebrated the liturgy Nov. 28 and blessed a new altar for the basilica. It replaced the one destroyed when a section of the church's vault came crashing down during the second of two deadly earthquakes.

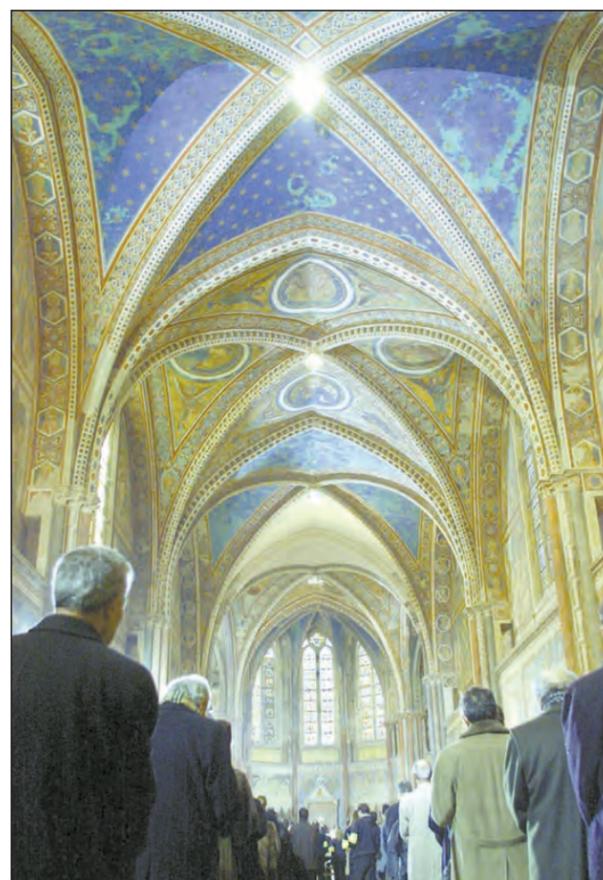
Most of the upper basilica's frescoes by Italian masters Giotto and Cimabue were undamaged by the tremors. The two sections of ruined fresco have been filled in with plain plaster, the only visible remaining signs of the quake.

Two frescoed figures—St. Rufino, the patron of Assisi, and St. Vittorino—have been 80 percent restored, with thousands of tiny fragments pieced together by hand. They were displayed inside the church for the reopening Mass.

Restoration of the remaining figures is expected to take several years, and even then the frescoes will not be returned to their original state, according to experts.

The \$30 million repair job accomplished on the basilica's structure was carried out by more than 600 workers. They strengthened the frame with steel rods, rebuilt walls stone by stone, injected new mortar with syringes and painstakingly restored frescoes, mosaics and stained glass.

The workers also cleared out more than 1,500 tons of rubble from the vault of the huge basilica, reducing potential damage from future earthquakes. †



Worshippers stand under the partially restored ceiling of the Basilica of St. Francis during a Nov. 28 Mass celebrating the reopening of the Assisi church. The church was reopened to the public with an official ceremony two years after earthquakes brought down part of the ceiling.

CNS photo from Reuters

Our good works help God transform the world

By Theresa Sanders

No wonder many of us feel ambivalent about work.

On the one hand, the Book of Genesis speaks of work as a curse. After Adam eats from the forbidden tree in the Garden of Eden, God declares, "By the sweat of your face you shall eat bread until you return to the ground."

On the other hand, Christians believe that work is a way to participate in God's ongoing creation: It is a way to help God transform the world.

A prayer from the Christian Liturgy of the Hours asks, "May the work we have done today bear fruit in eternal life."

The nature of work has changed dramatically in the last few centuries.

"Work" here is meant paid labor outside the home. Of course, millions of people labor in their homes without wages.

The development of machinery and assembly lines led to production on a massive scale. Many people work all day in factories and never see the finished product that their efforts helped to build.

More recently, technology has made it possible for industries to expand around the globe. One might work for a company headquartered in another country that ships goods to another continent.

Now the Internet enables us to spend our days not in a factory or office but in cyberspace, where there is even less opportunity for face-to-face interaction.

All of this can make us feel uneasy about our work. We may not be sure that what we are doing really makes any difference in the world, or if the difference we make is positive or negative.

In the face of such complexity, it is tempting to ignore the question of how our work might relate to our lives as Christians. It is tempting to put religion in one box and work in another, and never ask how the two might be connected.

But Christians cannot do this if they are serious about dedicating their lives to God's service. At some point, we have to ask how the work we do furthers or hinders our lives as followers of Jesus.

The question of what work one "ought" to do is intensely personal. Indeed, it must be if it is to be tied to one's spiritual life. Each person's call is different, and so each person's way of living out the call is different.

This can be seen quite clearly in the

Scriptures. The Gospel of Mark tells us that when Jesus called Simon and Andrew to be fishers of men, "immediately they left their nets and followed him."

But in that same Gospel we read the story of a man freed by Jesus from demons. Newly restored to health, the man asks if he can accompany Jesus on his journeys. Instead, Jesus sends him home.

The point is not to do this or that kind of work. The point is rather to listen to the voice of Jesus and to follow it.

Having said this, however, there are some broad parameters that Catholics must keep in mind. Pope John Paul II, in a 1991 encyclical, urged people to avoid "the senseless destruction of the natural environment" and the "more serious destruction of the human environment" ("*Centesimus Annus*"). He urged them to work in ways that foster communion and common growth rather than cutthroat competition or domination.

However, even if we are satisfied that the work we do is in line with these principles, we may still feel that it is hard to relate our day-to-day efforts to our vocations as Christians. Boredom, stress and fatigue can rob us of a sense that what we are doing might truly bear fruit in the kingdom of God.

One clue to how to address this problem comes from a story called "The Rabbi's Gift." According to the story, one day an abbot realized that his monks were losing their Christian spirit. They were cranky and quarrelsome and quick to see the worst in each other.

The abbot sought the advice of a wise rabbi who lived nearby. The rabbi said, "I will tell you a secret. The Messiah lives among you."

The abbot rushed home and told his fellow monks what he had heard, and from that day on life in the monastery began to change. Since no one knew who among them might be the Messiah, each man began to treat the others with reverence and respect. A new spirit of love was kindled among them, and the monastery began to thrive.

Imagine what would happen if each of us were to look at the people in our workplace and see them as the image of God—as members of the body of Christ.

What difference might it make if we remembered that we are members of that body, called to be, like the body of Jesus, a source of healing and hope?

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



CNS photo

From a Christian perspective, work is not just about doing a job. It means doing a job correctly so that the work we do might truly bear fruit in the kingdom of God.

Competence, cooperation and courage enhance life

By Fr. Robert L. Kinast

How do people integrate their faith and spirituality with their work experience?

I heard several people describe ways to do this during a conference last summer about evangelizing the workplace. The conference was sponsored by the Institute on Work at Seton Hall University in South Orange, N.J.

Although the people who addressed this question were engaged in different types of work and had different stories to tell, they all touched on three themes which form a set of virtues for the workplace.

The themes are competence, cooperation and courage.

From a Christian perspective, work is not just about doing a job; it is about doing a job correctly. This requires competence.

Competence is a virtue in the sense that it enables a person to perform certain tasks adequately and fulfill the responsi-

bilities associated with a job. When this occurs, everyone benefits. Competence comes from the same word as "competition" and means to seek something with others.

Cooperation is the virtue that enables people to work together toward common goals. It requires sharing resources and knowledge, along with a willingness to adapt to what is best for everyone rather than hold out for personal preferences.

Courage is perhaps the most important virtue for anyone trying to bring the values of faith into the workplace. However, the courage of Christians is often tested in the workplace.

Courage enables people to act upon their convictions. For people of faith, courage is the stimulus that prompts them to work competently and cooperatively, which helps bring the workplace into harmony with God's intentions.

(Father Robert Kinast is director of the Center for Theological Reflection at Indian Rocks Beach, Fla.) †

Discussion Point

Patience, humility help in work

This Week's Question

What virtue is most needed in the places where people work?

"Patience. We should always be aware of the dignity of others and not be in such a hurry with our own agenda." (Mary Ibrahim, South Portland, Maine)

"Humility. It's easier to communicate and achieve things together as a team when humility is a common trait of all the people involved." (Scott Atwood, Charleston, S.C.)

"I think understanding of the other person is impor-

tant, and a willingness to see his or her point of view." (Louann Gieringer, Little Rock, Ark.)

"I think it's really important to have compassion for the personal problems which people bring to the workplace." (Deacon James Tully, Atlantic City, N.J.)

Lend Us Your Voice

An upcoming edition asks: Drawing upon the Gospel parable of the leaven (Mt 13:33), what is one way Christians can serve as yeast for their society?

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



CNS photo

From the Editor Emeritus/John F. Fink

Vatican II: Bishops approve Decree on Ecumenism

(Eighth in a series)

The Decree on Ecumenism was approved during the third session of the Second Vatican Council on Nov. 21, 1964. But it almost wasn't. The pope felt it necessary to appease the conservative bishops who opposed the concept of ecumenism and suggested some amendments to the document at the last minute. It appeared that the vote on the document would have to be delayed until the fourth session.

The bishops who were most concerned with relations with the Orthodox Churches thought that would be catastrophic since there was going to be a decree concerning the Catholic Oriental Churches (eventually approved on the same day), and they thought that having that document without a Decree on Ecumenism would put all their dealing with the Orthodox Churches in jeopardy. The Secretariat for Christian Unity managed to incorporate the pope's amend-



ments in the document, and it was finally ready for a vote. It was approved 2,148 to 11.

This decree contains three chapters which discuss Catholic principles and the practice of ecumenism. It makes clear that overcoming the scandalous divisions among Christians requires recognition that "Christ the Lord founded one Church and one Church only" and it refers to *Lumen Gentium*, which declared that "the sole Church of Christ ... constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him." Thus the decree hardly says that one Christian Church is as good as another. It did, however, say that Christ's Church "subsists in" the Catholic Church rather than "is" the Catholic Church, as some of the bishops wanted.

It then went on to acknowledge that the Catholic Church shared responsibility for the divisions of the Church in the 16th century. And it said that the Church accepts those who are brought up in Protestant faiths today "with respect and

affection as brothers." It said that the life of grace, the theological virtues and the other gifts of the Holy Spirit are available to Christians outside the boundaries of the Catholic Church, but then immediately reminded readers that "it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained."

So while decrying divisions in Christianity and exhorting all to promote dialogue and to pray for unity, it did not water down the teachings about the Catholic Church that are in *Lumen Gentium*.

Although there was still a lot of work to be done at Vatican II, the third session had some real accomplishments, especially the passage of the Dogmatic Constitution on the Church and the Decree on Ecumenism. Pope John XXIII's original purpose for the council was to bring the Church into the modern world and to put an end to its enmity with other Christian religions, and those documents certainly did that.

The bishops were now ready for the fourth and final session. †

Cornucopia/Cynthia Dewes

It's back to the old priority drawing board

It's two weeks until Christmas: do you know where your sanity is?



In this era of stressful, on-the-run living, Christmas often looms on the horizon as just one more threat to our tranquility. Instead of experiencing the joyful coming of our Lord and Savior, we experience collapse

on or about Christmas afternoon.

Does this make any sense? Well, no.

So it's back to the old priority drawing board. Fortunately, I think we still have time to pull ourselves together and arrange our spiritual lives so that we may greet the Holy Child with real pleasure and gratitude on Dec. 25.

The customs that have come to dominate this holiday need to be examined—and not just the materialistic ones. There's no escaping the fact that Christmas decorations, gift ideas, trees, cards, music and whatever, assault us constantly on the secular scene. But in

addition, we often feel a vague pressure to do something about the holiday, and not exactly in religious terms.

There's always the sentimental thrust to get all sappy about cherubic angels, wise animals conversing around the manger, and little drummer boys and jugglers presenting simple gifts that gain divine approval. You do wonder sometimes how far afield some of this stuff can get and still relate to the Christmas story.

There's also a subtle imperative to contact, via cards or party invitations or whatever, every person we ever knew or worked with or lived next to. Not that we should drop people we don't see every day, but doesn't this kind of compulsion stress them at least as much as it does us?

Still, if we can plow through all the goofy trappings, we come to the bare essentials of the Christmas story: God sent his own Son in human form to save us from our sins, because he loves us and wants us to be with him forever.

In Jesus, he produced a model of how we should live in relation to him, to our families, and to each other. And in the Holy Family, he instituted a model of

family life that offers support in doing so. What this translates to is what's important about the holiday.

We give gifts to people because we're fond of them, so why not just skip the buying and invite them over for a good visit, instead? We decorate in order to be festive for the occasion, so why not just limit ourselves to those symbols we really love and can manage without stress: just putting up a small tree, perhaps, or listening to Christmas music on the radio?

Jesus came as a baby, the most lovable kind of human, partly so that we might understand the affection that God feels for us. So, maybe we should reflect upon how it is with a new baby: the days slow to a crawl and the primal takes over, just eating, sleeping and enjoying being together.

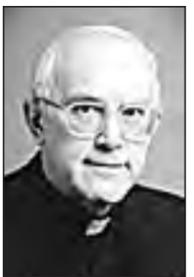
Advent is the time to respond to that vague feeling to do something beyond gifts and decorations.

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

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

The Word became flesh: appreciating the human

When Sally Mews was leading the workshop on "Catholics Returning Home," a program for people returning to the Church, she referred to a videotape by Redemptorist Father William McKee. In that video, several people who returned after having been away from the Church told their stories.



Mews felt that honesty was an important element of welcoming people back into the Church. We belong to an imperfect Church. We find there ordinary people, some of whom will disappoint us. We can tend to idealize the Church in our expectations rather than recognizing and accepting reality.

As I listened to Mews, I felt that her remarks were the start of a good reflection for the Advent and Christmas season. We celebrate the Incarnation, the Word become flesh, the second person of the Trinity become human. That is a reality that the early Church struggled with, and several of the first heresies

denied or diluted the humanity of Jesus.

In his first letter, St. John talks about the need to test the spirits to see whether they are from God. He gives his answer: "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God" (1 Jn 4:2). The fourth and fifth chapters of the Letter to the Hebrews also remind us how deeply Christ shares our humanity.

Christ is indeed human, but as is so typical of us as Catholics, we assert just as strongly that Christ is God. Jesus is both human and divine. His sharing in our humanity transforms it. As the third Preface for Christmas phrases it: "Your eternal Word has taken upon himself our human weakness, giving our mortal nature immortal value."

We can say amen to the reality that we will find ordinary people in the Church, some of whom will disappoint us. But we can assert with equal truth that we will find ordinary people in the Church, some of whom will inspire us. The Incarnation of Jesus enables us to embrace both.

When we encounter the weakness

and sin that disappoint or even repel us in other people and in ourselves, the companionship of our brother Jesus calls and challenges us to reach out with welcoming, healing, and forgiveness. No matter how difficult people may be, we do not give up on them. We do not just sit back and wait, but we are proactive. We go searching, we invite, we take the first step, we meet people more than halfway. It is no accident that the bishops' Committee on Evangelization situates ministry to inactive and alienated Catholics as a ministry of reconciliation.

The Incarnation of Christ not only makes us patient and understanding in dealing with the less than perfect in ourselves and others, it also opens us to the full range of possibilities that Christ's life in us brings. As the Letter to the Ephesians reminds us, God's "power at work in us is able to accomplish abundantly far more than all we can ask for or imagine" (Eph 3:20).

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelism.) †

Journey of Faith/Fr. John Buckel

Lift up your hearts!

Snap, crackle and pop. That was the sound I heard when I fell while playing tennis. My sister drilled one down the center of the court, and I made a vain attempt to hit it back to her. I tripped and came down hard on my shoulder. As a result of this mishap, I broke my collarbone in two places and was sentenced by the doctor to wear an arm sling and a shoulder harness for the next few months.



Bam, crash, thud. That was the sound I heard when I wrecked my car. Six weeks before my escapade on the tennis court, I was driving home on the highway in a wooded area, late at night, far from the city. Suddenly I realized that the road was going in one direction while my car was going in another.

The next thing I knew, I was hanging between heaven and earth, strapped to my seat, the car lying on its side. It was completely dark. "Head, arm, leg ...," I said to myself as I was taking inventory of my body parts. Everything was there. I escaped unharmed from this accident but my car was not as lucky. It was declared beyond repair by the insurance company.

Whoosh, bang, clang, boom. That was the sound my garage made when it was attacked by a wild tornado. Two months before I totaled the car, I drove home in a torrential downpour. It had been a long, hard day and nothing seemed to have gone right.

As I drove onto my driveway, I thought, "What else could possibly go wrong?" Moments later, my question was answered. The incredible power of the tornado had blown half of my garage in one direction and the other half in another direction.

The last time that I saw the cat, he was in the rafters of my garage. I was afraid

**'Snap, crackle, pop!
Bam, crash, thud!
What else could go
wrong? Whoosh,
bang, clang, boom!'**

that the unfortunate cat was "gone with the wind." Later on the cat reappeared, his fur a little ruffled but otherwise unharmed.

We all have times in our lives when one misfortune after another takes place, each one worse than the last. Such strings of "bad luck" often compel us to stop and think about what's going on in one's life.

The one good thing that came out of my few months of misfortune is a better awareness of what is really important in life. During those difficult times when "everything seems to go wrong," the importance of one's family, friends and faith is more readily seen. Life seems more livable when one can say, "What can we do about this difficult situation," instead of "what can I do about this difficult situation."

In the season of Advent, the Church reminds us that, in spite of all the challenges and problems in life, there is still reason to "lift up our hearts." At this time of the year, we call to mind that the child who was born in a stable and lay in a manger was called *Immanuel*, a Hebrew word meaning *God-with-us*. God is present to us, supports and expresses his love for us through our families, friends and faith. That is what is important in life, everything else is snap, crackle and pop.

(Father John Buckel, a priest of the Archdiocese of Indianapolis and a regular columnist for The Criterion, is associate professor of Scripture at Saint Meinrad School of Theology.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 12, 1999

- Isaiah 61:1-2a, 10-11
- 1 Thessalonians 5:16-24
- John 1:6-8, 19-28

This weekend the Church celebrates the third Sunday of Advent. Less than two weeks stand in the path to Christmas, the birth of the Savior.



The third section of the Book of Isaiah furnishes the first reading.

Reading the prophets today may give a confusing picture of the times in which they lived. Long

centuries of veneration may convince us today that their contemporaries accepted the prophets and their messages wholeheartedly. This hardly was the case in most instances. The prophets constantly had to defend their position and their right to speak in God's name. A careful reading of the ancient Scriptures reveals this very fact.

More than one prophet lamented the reaction he received from the people.

Such was the case certainly with the author of this third part of Isaiah. This author insisted that God was the source of the prophecy. The message was the word of God.

This assertion affirms the identity of the prophet. More importantly, it reveals that God was faithful, constant, merciful and true. In their bewilderment, in the stresses they faced, even in their sins, God spoke to the people to guide them back to the security that was union with God, that was fidelity to the ancient covenant.

This passage from Isaiah is moving in its eloquence and relevance. The times had been very discouraging for God's people. Freed from their long, weary exile in Babylon, they returned to a homeland dry and lifeless in waste and destruction. It was a very bad situation.

God uplifted them in these words from the prophets. He still was their guide, provider and protector.

St. Paul's First Epistle to the Thessalonians supplies the second reading.

The early Christian community of Thessalonica, an ancient city developed now into the modern Greek city of Saloniki, faced many hardships and threats. These Christians were a minority subscribing to a philosophy—the Gospel of Jesus—that confronted the prevailing culture. At best, they were regarded as oddities. At worst, they were seen as enemies to the established order.

Encouragingly, the apostle in these verses calls upon them to rejoice! Whatever the difficulty, however dark the

clouds overhead, Paul insists that God is with them. This divine presence gives them the power and the occasion to be perfect, and perfection is in total union with the Lord.

St. John's Gospel is the source of the last reading.

The central figure of the story is John the Baptist, the cousin of Jesus, the son of Elizabeth and Zachary. His role in the order of salvation clearly and frankly appears in his own words. He is the forerunner of the Lord.

In the first decades of the first century, John the Baptist was a revered figure among Jews and Christians alike. He had preached stark and very demanding sermons, but many believed that only by a radical return to the roots of faith could God's people acquire again for themselves the rights of the Chosen.

John quotes Isaiah, always one of the most familiar and popular of the ancient prophets. In so doing, John reasserts himself as a messenger of God.

The Gospel takes pains to place this story in a precise geographic locale to underscore its importance. No less a figure than John the Baptist, the prophet, identified Jesus as Savior and Lord.

Reflection

Advent has been underway for two weeks. Properly it has been a time of penance and of concentration in prayer and self-examination upon the reality of Christ and of union with Christ in Christian faith and baptism.

In these readings, the Church calls us to renewal and rededication. God never forgets the faithful and the true. Long ago, God sent the prophets to speak to the people as they wandered and worried.

Magnificently, perfectly and mercifully, God sent Jesus, the Son of God, as the greatest messenger. This holy messenger awaits us in our search. Jesus is God. In Jesus, we answer all our needs and questions.

Thus, with Paul in his words to the Christians of Thessalonica, the Church calls us to rejoice. If we have been conscientious during Advent, then we will reap the fruit of our spiritual sowing. God awaits us, as the world awaited the birth of Jesus at Bethlehem.

Historically, this weekend is called "Gaudete Sunday," taking its name from the first word of the Entrance Antiphon of the Mass, the Introit, "Gaudete!" or "Rejoice!" The vestments at Mass are rose, rather than the more somber purple, to symbolize the first gentle, distant light of dawn on the horizon. The brilliance of the crib at Bethlehem is just beyond our sight. The Lord awaits us. Rejoice! †

Daily Readings

Monday, Dec. 13
Lucy, virgin and martyr
Numbers 24:2-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, Dec. 14
John of the Cross, priest and doctor of the Church
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, Dec. 15
Isaiah 45:6b-8, 18, 21b-25
Psalm 85:9ab-14
Luke 7:19-23

Thursday, Dec. 16
Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Saturday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-24

Sunday, Dec. 19
Fourth Sunday of Advent
2 Samuel 7:1-5, 8b-12, 14a, 16
Psalm 89:2-5, 27, 29
Romans 16:25-27
Luke 1:26-38

Question Corner/Fr. John Dietzen

Matthew's account of the magi is based on a story

Your column has been a big help to me since I returned to the Catholic Church. My question is about the three magi. One priest told us that the story of the wise men is only a fable, something he called "midrash." If this is so, why does Scripture report details about Herod, the killing of the innocents and so on? How can the ordinary person know what to believe? (Missouri)



First, let's be clear that we're not speaking here of anything that is part of required belief for Catholics or other Christians.

Particularly, it does not involve belief in "three kings" or wise men. The Gospel according to Matthew, the only one that tells the story (Mt 2:1-12), does not call them kings—they were probably astrologers—nor does it say how many there were.

Tradition in the Eastern Catholic Churches, for example, speaks of 12 men coming "from the east," or from the rising sun, not three men.

The answer to your question entails certain technicalities of Scripture interpretation dealing with the literary forms, or styles of writing, Matthew used in this Gospel.

As your priest hinted, we are fairly certain, from studies of this Gospel and other writings of that period, that Matthew contains several examples of what is called "haggadic midrash."

These are stories, typical in Jewish tradition, employed to spin out and clarify the meaning of a particular event or teaching. Sometimes these narratives are quite long and complicated, depending on the skill and intentions of the teacher.

The stories were not meant by the author to be taken literally in our sense of that word, but to flesh out and illustrate the truth being considered.

Often I have referred readers, who wish to enlarge their knowledge of Scripture, to the New American Bible. Published under the auspices of the American bishops, the text and notes are a good starting place for gaining insights into subjects like this.

The New American Bible, recalling that this Gospel was written much later in the first century when Jesus had been rejected by Israel and had begun to be

accepted by the gentiles, explains that the magi story projects this rejection and acceptance back in time to the infancy of Jesus.

There is no room here to go into detail, but several elements of the story harken back to Moses, the Exodus and prophecies that God would establish a new "star," or king, for his people. Thus, the magi narrative wraps together a major theme of Matthew's Gospel and locates it early in the life of Jesus.

Several levels of understanding are therefore open for us. One may accept the tale of the magi as happening exactly as it is narrated in the Gospel. Or one may believe it is partly fictional, but based on some actual journey of "wise men" to Jerusalem about the time of the birth of Jesus. Or one may see the story as wholly made up, intended to call attention to the fulfillment of ancient prophecies about the coming and the mission of the Messiah.

Any of these explanations is compatible with the Catholic understanding of the meaning and divine inspiration of the Bible.

I have a new missal and find it very helpful in understanding many things about our parish Mass. One word is confusing. What is "epiklesis?" It is listed several times but never explained. (Illinois)

I imagine you find the word in the explanation of the eucharistic prayers, or perhaps alongside the four eucharistic prayers themselves.

Epiklesis is a Greek word that means an invocation, or more literally, a calling-down. It is the name given to that part of the eucharistic prayer in which God the Father is asked to send down the Holy Spirit on the bread and wine that have been placed on the altar so that these may become the body and blood of the Lord, and that the spiritual effects of the body and blood will be received by those who offer it.

From earliest times, these solemn prayers of thanksgiving, which we used to call the preface and canon of the Mass, and which form the heart of our eucharistic liturgy, have contained such an invocation under this title.

(Questions for this column may be sent to Father John Dietzen, Box 325, Peoria, Ill. 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

A Not So Empty Life

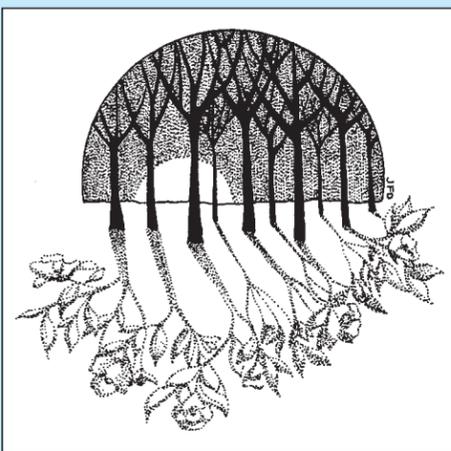
As I lie here and ponder
The leafless trees outdoors,
Has life been so empty
When Mother Nature roars?

Oh, no, dear God,
Life has been full,
Like the trees in the spring
When the leaves come to bloom.

And as the trees bear their fruit
And we bear our gift from God,
How thankful we are for
A not so empty life.

By Helen Dudley

(Helen Dudley is a member of St. Luke Parish in Indianapolis.)



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 10-11

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

December 10-12

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

December 11

Seccina Memorial High School, Alumni Association, 5000 Nowland Ave., **Indianapolis**. Breakfast with Santa, 9 a.m.-11 a.m. Admission: unwrapped toy for Catholic Social Services Christmas Store. Information: 317-351-5976.

Seccina Memorial High School, Music Department, 5000 Nowland Ave., **Indianapolis**. Cookie sale, 9 a.m.-11 a.m. Information: 317-351-5976

St. Elizabeth's Home, 2500 Chruhman Ave., **Indianapolis**. Daughters of Isabella Madonna Circle 1190, pitch-in Christmas luncheon, noon. Bring white elephant gift. Information: 317-849-5840.

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

December 14

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Marie Guild Christmas party and meeting, noon. Bring covered dish and gift to exchange.

December 17-19

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Advent Silent retreat, presented by Jesuit Father Donald McGuire, Mother Teresa's spiritual director. Information: 317-545-7681.

December 18

St. John Church, 126 W. Georgia St., **Indianapolis**. Indianapolis Arts Chorale, 8 p.m. Free tickets on a first-come basis. Information 317-351-0510.

December 19

Sacred Heart Church, 1530 Union Street, **Indianapolis**. Sacred Heart Choir Christmas Cantata—"The Cantic of Joy," 4 p.m., no charge. Information: 317-638-5551

Mary's Schoenstatt, **Rexville**. Holy hour, 2:30 p.m.; Mass, 3:30 p.m. Information: www.seidata.com/~eburwink

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.

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.

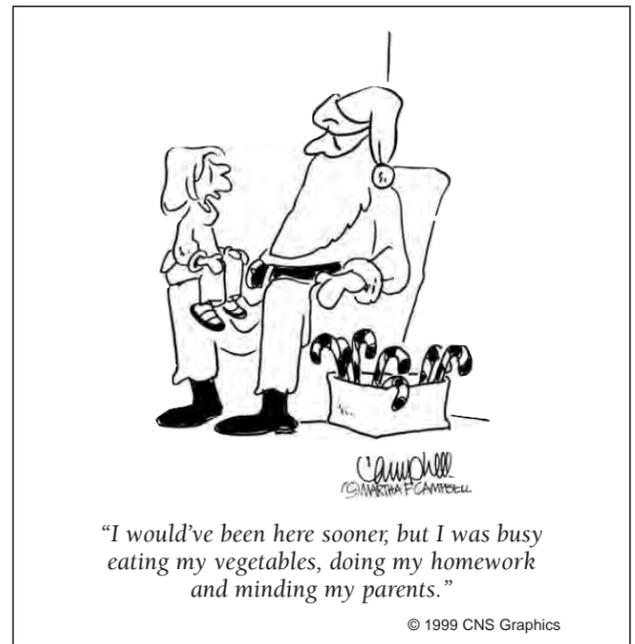
Saturdays

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

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**. Apostolate 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 Thursdays

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

—See ACTIVE LIST, page 15



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Rev. Virgil Mank Godfrey, IL 11 days in March. Three nights in Florence will take us to the Academia to view Michelangelo's famed *David* and the Uffizi Gallery and its outstanding art. Then to Rome via Assisi. In Rome, we visit St. Peter's and the major Shrines of Sts. Peter and Paul, plus the Pantheon, Bay of Naples, Colosseum, Amalfi Coast drive, Trevi Fountain and surrounding countryside. **March, 2000. \$2,368.00**



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GERMANY AND AUSTRIA, PASSION PLAY 2000

Rev. George Radosovich Staunton, IL 10 days to the Bavarian and Austrian Alps, Munich, Berchtesgaden, Innsbruck, Oberammergau, King Ludwig's Linderhof Castle, Passion Play, the 6th-century Marian Shrine at Altoetting and northern Austria are to be part of a beautiful spring trip. Shopping for wood carvings or cuckoo clocks in Oberammergau, and Austrian crystal in Innsbruck are added features. Trip has two hotel locations—in Fussen and Berchtesgaden. **May, 2000. from \$1,892.00**

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- PANAMA CANAL & SOUTH AMERICAN CRUISE, 10 DAYS IN FEB. FROM \$1,688
- HOLY LANDS, 10 DAYS IN MAR. & NOV. \$2,298

- GERMANY & AUSTRIA/PASSION PLAY, 10 DAYS IN MAY FROM \$1,892
- RUSSIAN WATERWAYS CRUISE, 17 DAYS IN JUNE FROM \$2,828
- ALASKA CRUISE, 8 DAYS IN JULY OR AUG. FROM \$1,798
- ROME & CENTRAL ITALY, 9 DAYS IN AUG. \$2,368
- NEW ENGLAND & FRENCH CANADA CRUISE, 8 DAYS IN SEPT. FROM \$1,098
- IRELAND, 9 DAYS IN SEPT. \$1,512
- SWITZERLAND, 9 DAYS IN OCT. \$1,698

- FRANCE, 11 DAYS IN OCT. \$1,856
- ENGLAND, 10 DAYS IN NOV. \$1,688
- GREECE & GREEK ISLES, 9 DAYS IN NOV. \$1,588
- EGYPT, 9 DAYS IN NOV. \$2,388
- ROME, NORTHERN ITALY & VENICE, 11 DAYS IN NOV. \$2,382
- SICILY & ROME, 11 DAYS IN NOV. \$2,220
- SPAIN & PORTUGAL, 12 DAYS IN NOV. \$1,920

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Jewish-Catholic panel opposes death penalty

WASHINGTON (CNS)—Drawing on beliefs of both faiths, the National Jewish/Catholic Consultation is calling for an end to the death penalty.

From a second-century Jewish teaching that the death penalty is destructive, through last January's statement by Pope John Paul II calling it "cruel and unnecessary," the consultation found shared beliefs in the sanctity of human life and the role of capital punishment.

"Both traditions begin with an affirmation of the sanctity of human life," said the consultation's Dec. 6 statement released by the National Conference of Catholic Bishops.

"Both [traditions] ... acknowledge the theoretical possibility of a justifiable death penalty, since the Scriptures mandate it for certain offenses. Yet both have, over the centuries, narrowed those grounds until, today, we would say together that it is time to cease the practice altogether."

The National Jewish/Catholic Consultation, representing the National Council of Synagogues and the Committee on Ecumenical and Interreligious Affairs of the NCCB, has met twice yearly since 1987. The result has been joint statements on moral education in public schools, on pornography, on Holocaust revisionism and on the millennium.

In the current statement, "To End the Death Penalty," the group notes that, upon considering each faith's traditions and teachings on capital punishment, the members reached "a remarkable confluence of witness on how best in our time to interpret the eternal word of God."

The members analyzed both groups' declarations on capital punishment since the 1970s.

"In them we found a growing conviction that the arguments offered in defense of the death penalty are less than persuasive in the face of the overwhelming

mandate in both Jewish and Catholic traditions to respect the sanctity of human life," the statement said.

In a press release accompanying the statement, Baltimore's Cardinal William H. Keeler, episcopal moderator for Catholic-Jewish relations for the bishops' committee, said, "It is extremely important that the Catholic and Jewish traditions have come together to speak with one voice on the sanctity of life as it relates to this crucial issue."

He said the participants in its creation "hope it will be studied, prayed over and used as an occasion for dialogue leading toward joint interreligious witness to society as a whole."

Rabbi Joel Zaiman, also of Baltimore, said in the same press release that the leaders of both religious groups are committed to educating their own communities and working together on policy goals agreed upon by the consultation.

The 1,100-word statement addresses five specific arguments in favor of capital punishment.

1. That it is a necessary means of retributive justice, to balance the crime with the punishment.

"We believe that we are called to seek a higher road even while punishing the guilty ... so that the healing of all can ultimately take place."

2. That it serves as a crime deterrent.

Studies "have yet to reveal any objective evidence to justify this conclusion," it said. "Criminals tend to believe they will escape any consequences for their behavior, or simply do not think of consequences at all, so an escalation of consequences is usually irrelevant to their state of mind at the time of the crime."

3. That it teaches society the seriousness of crime.

"We say that teaching people to respond to violence with violence will, again, only breed more violence."

4. That the U.S. justice system ensures capital punishment is meted out equitably.

"This is the least persuasive argument of all," the statement said, citing data about errors in judgment and convictions and the disproportionate number of people on death row who are poor or of racial minorities.

"Even a small percentage of irreversible errors is increasingly seen as intolerable. God alone is the author of life."

5. That families of victims are entitled to see the maximum penalty for those who caused their grief.

"It is the clear teaching of our traditions that this pain and suffering cannot be healed simply through the retribution of capital punishment or by vengeance," it said. "It is a difficult and long process of healing which comes about through personal growth and God's grace. We agree that much more must be done by the religious community and by society at large to solace and care for the grieving families of the victims of violent crime."

The report concluded by quoting from recent Jewish and Catholic statements on the subject.

"In biblical times, capital punishment was a search for justice when justice seemed impossible to reach," said Jerome Somers, chairman of the board of trustees of the Union of American Hebrew Congregations, in his March testimony to the Massachusetts Legislature. "Is justice reached when we are taking the chance of killing an innocent person? Is justice reached when we are discriminating against minorities in our death sentences?"

"Human dignity and biblical values that stress the sanctity of life require that we put an end to this grisly march of legalized death," he said.

The report also cited a statement last March by the U.S. bishops' Administrative Committee noting that, "We oppose capital punishment not just for what it does to those guilty of horrible crimes, but for what it does to all of us as a society. Increasing reliance on the death penalty diminishes all of us and is a sign of growing disrespect for human life." †

The Active List, continued from page 14

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.



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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Seeking the Face of the Lord

Book signing 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, from 2 p.m. to 4 p.m. at the Southport store.

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

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St. Lawrence celebrates half-century mark



Kellye Winbush (above) carries a candle in the procession for the 50th anniversary Mass Dec. 5 at St. Lawrence Parish in Indianapolis. Fathers Joe Brown (top right, front row from left) and Ken Ciano, associate pastors, process in before their pastor, Father Mark Svarczkopf. Archbishop Daniel M. Buechlein, who presided at the jubilee Mass, greets participants, including crossbearer Brian Teipen, a seminarian from the parish. The archbishop's assistant, Brian Doyle, also waits to process into the church.

By Margaret Nelson

On Dec. 5, St. Lawrence Parish in Indianapolis marked 50 years since its founding with a jubilee Mass and an anniversary dinner.

Archbishop Daniel M. Buechlein presided as the pastor, Father Mark Svarczkopf, and seven other priests celebrated the eucharistic liturgy.

Former priests who had served at the parish—Fathers Tom Murphy, Henry Brown and Pat Commons—joined Fathers Ken Ciano and Joe Brown, associate pastors; Father Myles Smith, who resides at St. Lawrence; and Father Michael Hilderbrand, who grew up in the parish.

One of three parish seminarians, Brian Teipen, was crossbearer for the Mass.

The archbishop congratulated St. Lawrence parishioners for meeting the challenges of the past 50 years. Calling the people "dwelling places of God," he asked them to follow the Holy Father's plea to "open wide the doors to Christ."

A member of the parish, located in Lawrence Township of Marion County, prepared a video of golden anniversary events that have taken place during the past year to show before the jubilee dinner.

Several booklets—a history of St. Lawrence Parish and a new parish directory—also were available for parishioners and guests. †

Advent penance services scheduled in archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of the remaining services that have been reported to *The Criterion*.

Dec. 20, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

Bloomington Deanery

Dec. 12, 2 p.m.—4 p.m. at Christ the King, Paoli

Dec. 13, 7 p.m. at Our Lady of the Springs, French Lick

Dec. 14, 7:30 p.m. at St. Agnes, Nashville

Dec. 14, 7 p.m. at St. Jude, Spencer

Dec. 14, 7 p.m. at St. Martin, Martinsville

Dec. 16, 7 p.m. for St. Mary, Mitchell,

and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Indianapolis North Deanery

Dec. 12, 1:30 p.m. at St. Joan of Arc

Dec. 14, 7 p.m. at Christ the King

Dec. 15, 7 p.m. at St. Andrew

Dec. 15, 7 p.m. at St. Thomas Aquinas

Dec. 16, 7:30 p.m. at St. Luke

Dec. 20, 7:30 p.m. at St. Lawrence

Indianapolis East Deanery

Dec. 14, 7 p.m. at Our Lady of Lourdes

Dec. 14, 7 p.m. at St. Michael, Greenfield

Dec. 16, 7:30 p.m. at Holy Cross

Dec. 16, 7 p.m. at SS. Peter and Paul Cathedral

Dec. 16, 7 p.m. at St. Mary

Dec. 19, 4 p.m. at St. Bernadette

Indianapolis South Deanery

Dec. 14, 7:30 p.m. at St. Mark

Dec. 15, 7 p.m. at Nativity

Dec. 16, 7 p.m. at St. Jude

Dec. 19, 2 p.m. for Sacred Heart,

Good Shepherd, Holy Rosary and

Holy Cross at Holy Rosary

Dec. 21, 7 p.m. at Holy Name,

Beech Grove

Indianapolis West Deanery

Dec. 12, 2 p.m. at Holy Trinity

Dec. 13, 7:30 p.m. at St. Gabriel

Dec. 13, 7 p.m. at St. Joseph

Dec. 14, 7 p.m. at St. Monica

Dec. 14, 7 p.m. at St. Susanna, Plainfield

Dec. 16, noon at St. Malachy School,

Brownsburg

Dec. 19, 2 p.m. at St. Anthony

Dec. 20, 7 p.m. at Mary, Queen of Peace,

Danville

Batesville Deanery

Dec. 13, 7 p.m. at St. Louis, Batesville

Dec. 14, 7 p.m. at St. Peter, Franklin Co.

Dec. 15, 7 p.m. at Bright Parish held in

Presbyterian Church, Bright

Dec. 15, 7 p.m. at St. Vincent de Paul,

Shelby Co.

Dec. 16, 7 p.m. at Holy Family,

Oldenburg

Dec. 16, 7 p.m. at St. Mary, Greensburg

Dec. 16, 7 p.m. at St. Joseph, Shelbyville

Dec. 19, 4 p.m. for St. John, Dover, and

St. Joseph, St. Leon, at

St. John, Dover

Connersville Deanery

Dec. 12, 1:30 p.m. at St. Anne, New Castle

Dec. 13, 7 p.m. at St. Elizabeth, Cambridge City

Dec. 13, 7 p.m. at Holy Guardian Angel,

Cedar Grove

Dec. 16, 7 p.m. at St. Michael,

Brookville

Dec. 21, 7 p.m. at Holy Family,

Richmond

New Albany Deanery

Dec. 11, 9:30 a.m. at

St. Mary-of-the-Knobs, Floyds Knobs

Dec. 13, 7:30 p.m. at St. John the Baptist,

Starlight

Dec. 13, 7 p.m. at St. Augustine,

Jeffersonville

Dec. 14, 7 p.m. at St. Michael, Bradford

Dec. 14, 7 p.m. at St. Michael,

Charlestown

Dec. 15, 7:30 p.m. at

St. Mary-of-the-Knobs, Floyds Knobs

Dec. 15, 7:30 p.m. at St. Mary,

New Albany

Dec. 16, 7 p.m. at St. Paul, Sellersburg

Dec. 16, 7:30 p.m. at Our Lady of

Perpetual Help, New Albany

Dec. 19, 7 p.m. at Holy Family,

New Albany

Dec. 19, 1 p.m. at St. Joseph, Corydon

Dec. 20, 7 p.m. at St. Anthony,

Clarksville

Seymour Deanery

Dec. 14, 7 p.m. for Most Sorrowful

Mother of God, Vevay, and Prince of

Peace, Madison, at Prince of Peace,

Madison

Dec. 14, 7 p.m. at St. Mary, North Vernon

Dec. 15, 7 p.m. for Church of the

American Martyrs, Scottsburg, and

St. Patrick, Salem, at St. Patrick, Salem

Dec. 16, 7 p.m. at St. Bartholomew,

Columbus

Dec. 21, 7 p.m. for St. Ann, Jennings Co.,

and St. Joseph, Jennings Co., at

St. Joseph, Jennings Co.

Terre Haute Deanery

Dec. 12, 6 p.m. at St. Patrick, Terre Haute

Dec. 16, 1:30 p.m. at St. Ann,

Terre Haute

Dec. 16, 7:30 p.m. at St. Joseph,

Terre Haute

Dec. 19, 7 p.m. at St. Joseph, Rockville

Dec. 21, 7:30 p.m. at St. Margaret Mary,

Terre Haute †

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News briefs

U.S.

Pro-life leaders decry draft on human stem-cell research

WASHINGTON (CNS)—Draft guidelines for human stem-cell research from the National Institutes of Health erode respect for human life and suggest “a utilitarian ethic,” said pro-life leaders. Richard Doerflinger, associate director of the U.S. Catholic bishops’ Secretariat for Pro-Life Activities, said Dec. 1 that the proposed guidelines “authorize use of taxpayer funds for research on stem cells obtained by destroying live human embryos.” The American Life League said in a Dec. 2 statement that the guidelines smack of “a utilitarian ethic that places the alleged greater good of society above the intrinsic value of the tiniest person, the human being at fertilization.”

LETTERS

continued from page 5

extreme gravity, the death penalty.” In the 1995 encyclical “*Evangelium Vitae*” [“*The Gospel of Life*”] the pope stresses that the need for an execution would be “very rare.” Many of the bishops (not all) oppose capital punishment. Like the pope, they find it distasteful but cannot say it is immoral and forbidden; by Church law, it’s not. Remember, the pope and bishops also opposed the military action taken to free Kuwait from the savage, murderous occupation by Iraq. Their opinions are not always correct on social issues. In fact, their naïveté is sometimes embarrassing.

Death penalty opponents frequently cite the fifth commandment as reading, “Thou shalt not kill.” Biblical scholars know that the original verbiage used the word equivalent of *murder* rather than *kill*. The Merriam-Webster dictionary defines murder as “unlawful killing.” Neither Merriam-Webster nor God made a mistake here. With God’s help, the Hebrews defeated (killed) many of their enemies, according to the Bible. A perfect God, by definition, can’t change his mind. And we certainly wouldn’t infer that our brave soldiers of “The Greatest Generation” were murderers when defeating Hitler’s Nazi regime. (Who said violence never solved anything?) All killing is unfortunate but not always wrong.

Critics claim that executions amount to simple revenge. Not true. In these cases, it’s punishment. As Christians, we are required to forgive, and we should. But forgiveness does not mean we disregard the punishment.

Religious leaders of all faiths would be much better served working at their prime directive to “evangelize,” thereby changing the hearts of men to prevent the commission of evil deeds. As for an execution, if the condemned is converted and repents, and is saved, he is assured of entering God’s kingdom,

as was the thief on the cross. A soul is saved! Exactly when he leaves for heaven should be of no great consequence.

John M. Jaffe
Indianapolis

U.S. budget pays part of nation’s debt relief commitment for the poor

WASHINGTON (CNS)—The \$390 billion omnibus spending bill President Clinton signed into law Nov. 29 contains \$123 million for debt relief for poor countries. That figure is far more than the Republican-controlled Congress originally planned to provide, even though it is less than a third of the \$370 million Clinton had asked in order to meet the U.S. debt relief commitment he announced in September. Perhaps as significantly, in a last-minute compromise, congressional opponents of the International Monetary Fund (IMF) backed off their resistance to an IMF plan to make its contribution to debt relief. The new budget appropriations law includes authorization for a slightly modified version of the IMF plan.

WORLD

Many refugees unaware East Timor is safe, says CRS spokesman

DILI, East Timor (CNS)—Many East Timorese are hesitant to return home because they do not know it is safe, said a Catholic Relief Services spokesman visiting Timor. Conditions in heavily damaged East Timor are better than in the government-run refugee camps of western Timor, but relief workers face a problem “getting the word out to refugees in western Timor that it is safe in East Timor—they can come back, there is food here, they

can go back and restart their lives,” said Tom Price, director of media relations for Catholic Relief Services, the U.S. bishops’ international relief and development agency.

Vatican aid in Holy Land part of peace building, pope says

VATICAN CITY (CNS)—Marking 50th anniversary celebrations of the Vatican’s humanitarian mission for Palestinian refugees, Pope John Paul II prayed that its witness of solidarity would help bring peace in the Holy Land. The Pontifical Mission for Palestine “has been greatly successful in serving the peoples of the region by providing aid to a growing network of educational, medical and social institutions which seek to heal the wounds of conflict and violence,” the pope said.

Church can ask pardon for members’ sins, say theologians

VATICAN CITY (CNS)—The Catholic Church is a mother who can ask God to forgive her children, even those no longer alive, said theologians meeting at the Vatican. The International Theological Commission met Nov. 29–Dec. 4 at the Vatican to discuss a proposed document on how the Catholic Church can ask pardon for the historical sins of its members. Pope John Paul II is scheduled to preside over a March 12 ceremony of asking pardon, and members of the theological commission hope to have their document published before the event. †

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Rest in peace

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.

BERGER, Edwin, 79, St. Nicholas, Ripley Co., Nov. 17. Husband of Dorothy Berger. Father of Norma Newton, Pauline Rodmaker, Mary Ann Sapp, Linda Jackson, Dan, Charles, John and James Berger. Grandfather of 18.

BLUNK, Mary L., 85, St. Mary, New Albany, Nov. 26. Mother of Juanita Rouck, Robert and Jack Blunk. Sister of JoHanna Haller, Lerue Rainbolt, Joseph Meisenhelder, Charles, Dr. George and Jake Blunk. Grandmother of 17. Great-grandmother of 13.

BRONNERT, Saphronia L. "Susie," 74, Sacred Heart of Jesus, Terre Haute, Nov. 24. Wife of Eugene E. "Gene" Bronnert. Mother of Ronald Bronnert. Sister of Marie Hall, Norma Kennedy, Donald Barnett and Roger Berry. Grandmother of two.

BRUNS, Wayne S., 20, St. Gabriel, Connersville, Nov. 24. Son of Linda and Steve Bruns. Brother of Janice,

Andrew and Benjamin Bruns. Grandson of Edith and Paul Bauer and Irene and Harold Bruns.

BUDKE, Raymond, H., 81, Our Lady of Perpetual Help, New Albany, Nov. 24. Uncle of several.

CLEMENTS, Joseph W., 92, St. Anthony, Indianapolis, Nov. 25. Father of Margaret, James and Cecil Clements. Stepfather of Maxine Fisher. Brother of Mary Sanders. Grandfather of several.

COATS, Catherine E., 76, Mary Queen of Peace, Danville, Nov. 25. Wife of Thomas E. Coats. Mother of David Coats. Sister of Joann Pool and Bernard James.

CODDINGTON, Addison E. "Chip" III, 49, St. Monica, Indianapolis, Nov. 28. Son of Nancy A. (Suiter) Coddington. Brother of William and Michael Coddington. Uncle of one.

COWAN, Ova, 78, St. Paul, Sellersburg, Nov. 20. Sister of Pearl Webster and Charles Cowan.

FORD, Harold W., 62, St. Michael, Greenfield, Nov. 24. Husband of Karen J. Ford. Father of Teresa Meece, Michael and David Ford. Stepfather of Paula and James Glass. Brother of Charles and L. B. Ford. Grandfather of 15. Great-grandfather of four.

GEARNS, William E., 83, Our Lady of Lourdes,

Indianapolis, Nov. 25. Husband of Frances Gearns. Father of Ann Smith.

GRANTS, Joseph, 88, St. Jude, Indianapolis, Nov. 25. Husband of Valentine Grants. Father of Ilze Students and Marcuta Freimuts. Brother of seven. Grandfather of six.

JEWELL, James D., 61, Sacred Heart, Jeffersonville, Nov. 10. Husband of Patricia Jewell. Father of Lisa Rasdon and Kelly Park. Brother of William Jewell.

KELLY, Richard E. II, 82, Prince of Peace, Madison, Nov. 24. Husband of Jane O. Kelly. Father of Georgie, Jane, Richard III, Benjamin Sr. and William Howell McCawley Kelly. Brother of Catherine Hamilton, Louis and Thomas Kelly. Grandfather of 16.

Providence Sister Irma Wolfe was teacher

Providence Sister Irma Wolfe died on Nov. 30 at Karcher Hall in Saint Mary-of-the-Woods. She was 87.

A funeral Mass was celebrated in the Church of the Immaculate Conception there on Dec. 2.

Born in Oaktown, the former Irma Alice Wolfe entered the congregation of the Sisters of Providence in 1933, professed first vows in 1935 and final vows in 1941.

Sister Irma taught in schools in Indiana, Illinois, Maryland and the District of Columbia. †

Great-grandfather of five.

LAWN, Ralph, 47, Holy Spirit, Indianapolis, Nov. 24. Husband of Beth Louie Lawn. Father of George lawn. Son of Carol (Kesler) and George Lawn. Brother of Diane Rinkevicz, Janet Eickholt, Gayle Lawn-Day, Keith, Karen and Erick Lawn. Grandson of Joseph Lawn.

LEE, Patricia J., 62, St. Anne, New Castle, Dec. 1. Mother of Steve Nicholson and Levi Welch. Daughter of Helen (Todd) Fletcher. Sister of Nancy Reynolds, Virginia and Tom Fletcher. Grandmother of one.

MANIS, Lois Imogene, 78, Holy Cross, Indianapolis, Sept. 25. Mother of Veronica Hamilton, Regina Collette, Beverly Whiteman, Sharon Vance, LaFaye Hamm, Charles and Carl Manis. Sister of Carol Meer.

MARSH, Margaret C., 75, St. Anthony of Padua, Clarksville, Nov. 28. Wife of John A. Marsh Sr. Mother of Helen Dunn, Janet Langsdon, Janice Herman, John A. Jr. and Anthony Marsh. Sister of Monzell Harris. Grandmother of six.

MARX, Virginia H., 82, Our Lady of Perpetual Help, New Albany, Nov. 27. Mother of Karen Higgins and Robert Marx. Grandmother of five. Great-grandmother of four.

McALLEN, Eleanor L. (Smith), 71, St. Jude, Indianapolis, Nov. 28. Mother of Terese Mappes, Colleen

Providence Sister Margaret Jeanette Mathieu taught in New Albany

Providence Sister Margaret Jeanette Mathieu died on Nov. 28 at Saint Mary-of-the-Woods. She was 87.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Dec. 1.

The former Margaret Mathieu was born in Chicago and entered the congregation of the Sisters of Providence in 1935, professed first vows in 1937 and final vows in 1942.

Sister Margaret Jeanette taught at the former Holy Trinity School in New Albany and at schools in the Evansville Diocese and in the District of Columbia, Illinois, Maryland, Missouri and North Carolina.

She is survived by a sister, Lucille Mathieu, and brother, James Mathieu. †

Dant, Kathy Baumann, Maureen Hubert, Michael, John Jr., Timothy and Dennis McAllen. Sister of Catherine Farrington. Grandmother of 19. Great-grandmother of one.

McDONOUGH, Dixie J. (Pike), 64, Prince of Peace, Madison, Nov. 26. Wife of James A. McDonough. Mother of Jeffrey, Tim and Dennis McDonough. Daughter of Helen Metzger. Sister of Carolyn, Bernard and Larry Pike. Grandmother of five.

MEISENHEIMER, Genevieve, 91, St. Bernadette, Indianapolis, Nov. 9. Aunt of one.

MOLLAUN, A. F. "Butch," 77, St. Louis, Batesville, Dec. 2. Husband of Jean (Tekulve) Mollaun. Father of Toni Townsend, Terrence, Tobias and Trent Mollaun. Brother of Mary Weigel, Joan Moorman, Rita Zimmerman, Albert, Dude and Robert Mollaun. Grandfather of seven.

PLUMMER, Belvadora, 77, St. Mark, Indianapolis, Dec. 1. Wife of Thomas Plummer. Stepmother of David and Scott Plummer. Sister of Clara Wesler. Step-grandmother of two.

SCHIERER, Mary M. (Freije), 88, Our Lady of Lourdes, Indianapolis, Nov. 26. Mother of Joseph Schierer.

SCHULTZ, E. Danise, 74, St. Louis, Batesville, Dec. 3. Mother of Karen Farmer and

Scott Schultz. Sister of Victoria Rinaldo, Jerry Schmeh, Teresa Brummet and Don Calardo. Grandmother of four.

SELF, Frances Faye, 92, Sacred Heart of Jesus, Terre Haute, Nov. 26. Mother of Marilyn Clark. Sister of Elaine Coddling, Mabel Peters and Francis Davis. Grandmother of two. Great-grandmother of three.

SHEETZ, Eve Mae, 68, St. Bernadette, Indianapolis, Nov. 7. Mother of Theresa King, Angela Smith, Lisa Risley and Linda Sheetz. Sister of Marian Duvall and Dale Bush. Grandmother of seven.

SHERMAN, Eunice, 81, St. Roch, Indianapolis, Nov. 24. Sister of Mattie Slemph, Clara, Hardin, Cleo and Hubert Strange. Aunt of several.

UHLENHAKE, Harold, 74, Holy Spirit, Indianapolis, Nov. 24. Husband of Irene (Metzger) Uhlenhake. Father of Jane Oxley, Joseph, Daniel and Mark Uhlenhake. Brother of Alice Bennett, Betty Mader and Sally Jones. Grandfather of 12.

WHITAMORE, Maurice James, 90, St. Jude, Indianapolis, Nov. 22. Husband of Ladisla Dawidowicz Whittamore. Father of Grace Davis, Maurice, James Jr., Paul, David, John, Thomas and James Whittamore. Brother of Katherine Coope. Grandfather of 11. Great-grandfather of three.



Lofty perch

A statue of St. Peter looms over a crowd packed into St. Peter's Square for a service. During the jubilee year, the square will remain open to the millions of pilgrims expected for events and celebrations at the Vatican and in Rome.

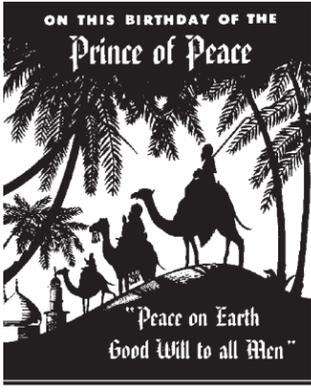


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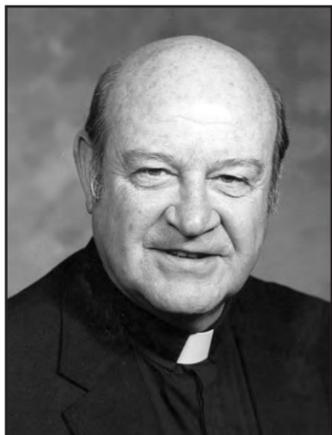
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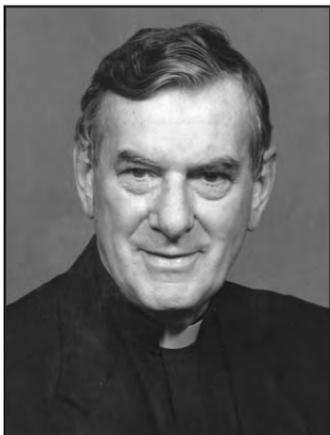
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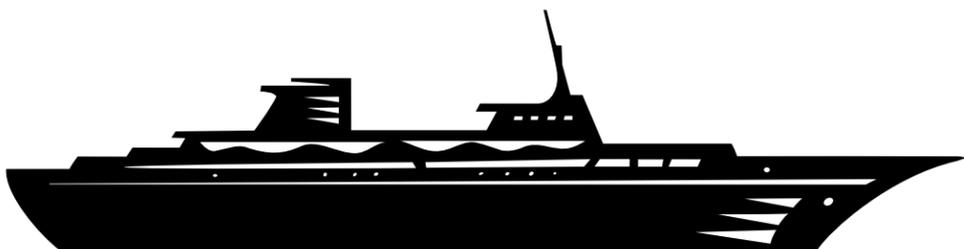
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