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 a laywoman 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, editor of Marquette’s Les Aspin Center for Maritain Studies.

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 candidates, 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.

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 counsel 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 Maritain Studies, which he helped found.

Although he could not be reached for comment by Catholic News Service, he expressed his disappointment in the decision.
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.

“They struggle for legislation to pro- tect 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 for- ward,” and Tony Walsh, whose Benedict Labre House in Montreal “was an early prototype of the 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 dis- dain; her unconditional pacifism; and her undivided heart at home both in con- templative prayer and in energetic activism.”

He also nominated Baron Frederick von Hugel, “a voice of sanity in the Modernist controversy,” and Wurd and Sheed, calling them “Catholic missionary voices through preaching, writing and publishing.”

Franciscan Father William McConville, professor of religious studies at Stiena College in Loudonville, named Day as “an unsettling yet comforting presence within the communion of saints” and Jacques Martin 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, long-time Latin American affairs correspondent for the National Catholic Reporter, and Catholic author Flannery O’Connor.

Lernoux, who died in 1989, “is signifi- cant because she brought to life the plight of the marginalized in Latin America that enabled many around the world to under- stand the intention of liberation theology in light of its successes and its limita- tions,” Barnett said.

John Dwyer, who teaches at St. Ber- nard’s Institute in Albany, chose French poet, philosopher and diplomat Paul Claudel, Day, Norwegian Nobel Prize- laurate Sigrud Undset, and lay ministers.

Catholic lay ministers “are barely tol- erated by the Vatican, which is ready to discard them as soon as that mythical day arrives when there are enough voca- tions to the celibate priesthood,” Dwyer said. “But they are absolutely indispens- able for passing on the faith to new gen- erations, and every parish that shows signs of life is enriched by their dedi- cated service.”

Jeffrey Marlet, 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 counter the oppo- sition the Church often faced then.”

Marlet also selected Day and musician Bruce Springsteen as outstanding lay Catho- licsof the century. Springsteen, “while probably not the most exemplary Catholic, has written some of the most authentic, honest and yet still hope-filled popular songs in 20th- century popular music,” he said.

“Ofen, his stories end in less-than- happy circumstances, but such honesty is precisely what Springsteen did. He gave other musicians as well as others inter- ested in the daily lives of ‘real’ Catholics, he 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 sig- nificant 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, Germanerman Conrad Adenauer, French-born author Hilaire Belloc, and Ralph McNerney “for his impressive scholarship, his delightful fic- tion and his role as an intellectual catalyst on the American scene.”

Told The New York Times in an interview that he was not convinced the prejudicial dates.

“Went through all of this,” she said, “when it reverted back to the old way? Our Our Lady of Gethsemani in Kentucky. We also said that we believed him to be the first Trappist from the archdio- cese 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 archdio- cese in recent times. Father Leon is presently a member of Assumption Abbey in Avo, 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

As Eshoo sees it, “the Speaker had an advancement needs,” Barnett said.

“Todays are not an easy task,” she added, “I don’t know whether it is a matter of the process or the methodology or that we are doing it differently today. But I do know that we are trying to be open to new ideas and new approaches and new ways of thinking.”

“As Eshoo sees it, “the Speaker had an advance notice!”

Moving?
We’ll be there waiting if you give us two weeks’ advance notice!

Name __________________________________________
New Address _____________________________________
City _____________________________________________
State/Zip _________________________________________
Effective Date ____________________________

Note: If you are receiving duplicate copies please send both labels.

The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

This Ad Is Camera Ready!
Fuson Buick 6888 3x3 Neg

SPECIAL APPEAL
$5 $10 $25 $50 $100 $500 $1,000 My check makes payable to the Archdiocese of Indianapolis.

Your Donation is a Charitable Contribution for Tax Purposes

St. Vincent de Paul Society

Note: If you are receiving duplicate copies please send both labels.
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-owned van to Fort Benning to pray that the U.S. Army will close the military school and remember the thousands of people who have died in Latin American countries.

Other Indianapolis participants included Franciscan Father Thomas Fox, associate pastor in charge of Hispanic ministry at Marian, and a group of Indianapolis Peace and Justice Center members. 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 college for Marian students to be involved in any social justice issue.”

Clark said he participated in the protest to remember 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.

Marian senior Brian DeRouen argued, “This stuff doesn’t happen anymore. It is 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 by 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 college for Marian students to be involved in any social justice issue.”

Clark said he participated in the protest to remember 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 witnesses for justice and peace,” he said. “We have to be more consistent in right-to-life issues, and this certainty 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.”

Selections include:

- “Amazing Grace”
- “O Come, Divine Messiah,” a French Advent carol
- “Good Christians All, Rejoice” and “Of the Father’s Love Begotten,” two Christmas hymns
- “Jesus Walked This Lonesome Valley,” and “O Sacred Head, Surrounded,” for Lent and Holy Week
- “Come, You Faithful, Raise the Strain,” a popular Easter hymn
- Two hymns of eucharistic devotion: “Adore Te Devote,” a chant, and “Let All Mortal Flesh Keep Silence”
- Two spirituals: “There Is a Balm in Gilead,” and “Somebody’s Knockin’ at Your Door”
- Three hymns of praise: “Immortal, Invisible, God Only Wise,” “For the Beauty of the Earth,” and “Praise, My Soul, the King of Heaven.”

How Sweet the Sound has been produced under the direction of Ed Greene, music director of the Cathedral, and features fine, local artists involved with music and worship at SS. Peter and Paul Cathedral.

The limited edition recording will be available in mid-December for just $14, plus $2 for shipping and handling. To order your copy, call Diana Hay, executive assistant at Cathedral parish, at 317-634-4519. Or pick up your copy after the 5 p.m. Saturday anticipation Mass or the 10:30 a.m. Sunday liturgy at the Cathedral.

Proceeds will help support SS. Peter and Paul Cathedral Parish, with $1 of each sale being set aside specifically for the Cathedral’s At-The-Door Ministry,” which meets the immediate needs of the poor and homeless in the center city.

Copies of the 1998 CD, Cathedral Hymns, are still available at $13 plus $2 shipping and handling.

LARGEST SELECTION OF NATIVITY SETS IN THE MIDWEST

SANTA WITH CHRIST STATUES

Choose from Many Sizes and Styles

Advent Wreaths & Candles • Books • Advent Devotions • Cards Inc. • Abbey Press

Krieg Bros.
Established 1892

Catholic Supply House, Inc.
119 S. Meridian St., Indpls., IN 46225
317-638-3416 1-800-428-3767

Archbishop Daniel M. Buechlein, O.S.B.
Seeking the Face of the Lord
374 pp. Paperback
$14.95, plus $3.50 first-class shipping

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 9 a.m. to 11 a.m. at Krieg Bros.

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

Krieg Bros.
119 S. Meridian St., Indpls., IN 46225
317-638-3416 1-800-428-3767

Krieg Bros.
119 S. Meridian St., Indpls., IN 46225
317-638-3416 1-800-428-3767
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 misleading designation of globalization will be heard. Their fears that the multinational corporations’ drive for profits will be the limiting factor in the individual’s in 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 clave 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 cashed out worker but generally with lesser wages and fewer benefits. No longer is it a result has been a work force of edgy employees with little loyalty to their firms or employers and a feeling that was lost.

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’s policies and decisions as the enemy. They view such pleas as just another attempt by the haves to control the have-nots.

They received backing from Bishop Dauid Martin, secretary of the Pontifical Council for Justice and Peace, who said, “Negotiating things behind the scenes just don’t work anymore.

“The WTO cannot proceed without the support of the civil society, … no deci sions from on high,” he said. “Civil soc iety must be involved—citizens are the proponents in development policy.”

While its true that fear of exclusion 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.)

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 to Two Volumes, an 1898 book edited and compiled by Charles Blanchard, Bruté placed the diocesan cathedral “under the special protection of St. Francis Xavier, the whole diocese under that of the glorious Mother of God, the Blessed Virgin Mary.”

“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 working for documentation to see if anyone ever made the assumption official.†

— WRB
Buscando la Cara del Señor

A cabamos de celebrar la Inmaculada Concepción de la Santa Virgen María, patrona de nuestro país y pronto celebremos 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 Advenimiento. Para animarme mientras que yo estaba reponiéndome después de mi cáncer renal, la Hermana Benedictina Nicolette Etienne, quién enseña teología a los estudiantes del 9º y 12º grado en Cardnal Ritter High School, me mandó seis páginas tipeadas de reflexiones anónimas escritas por sus estudiantes después de haber orado juntos o solo en la capilla. Compartió 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 sobre un asunto, de 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 mis- terios del rosario son un sumario de nuestra fe.)

Luego, he aquí algo que hace acercarse de orar en grupo: “Bueno, fue una manera diferente de orar el rosario para mí, pero al orar el rosario con tantos “Gracias a Dios” y siempre he esperado después de cada misterio por un poco de tiempo para reflexionar, pero eso me gustó. Yo sí gocé de paz y tranquilidad, pero nunca he gocé de recitar el rosario en grupo. Siempre me he encontrado difícil de distraerme”. (Y a continuación, recordamos que la paz y tranquilidad me han sido de mucha ayuda en mis días de depresión o cuando me siento más solo.)

Acerca de las clases de oración: “Durante ese tiempo de oración intente enfocarme en las cosas que necesito mejorar en mi vida cotidiana para ser mejor de lo que soy. También pienso en toda la gente que necesita una oración. También pienso cuán afortunado soy por ser un ser humano saludable, feliz y car- nioso”. (La oración, interceder y dar gracias.)

Por fin: “Orar el rosario me hizo sentir más cercano a Dios. Esto es algo que me faltaba en mi vida y esto me ayudó 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 sentir mejor”. (Los testimonios fueron abruma- dores y positivos. ¡Nuestra juve- nildad quiere orar!)

Tradicoro por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

El arzobispo Daniel M. Buechlein, O.S.B., diocesano de Indianapolis, ha indicado que el arzobispo quiere orar![†] para el arzobispo Daniel M. Buechlein, O.S.B.

“Acerca de las vocaciones: Me he dedicado a escuchar las vocaciones que Dios les ha dado a los jóvenes. Estoy encantado de poder expresarles mi apoyo y desearles que sigan el camino que Dios les ha indicado.”

La intención del arzobispo es que los jóvenes se sientan invocados a seguir el camino de Dios y que sigan el consejo de los apóstoles, que enseñaron a los jóvenes cómo deben cultivar su fe y su amor a Dios. El arzobispo deseará que los jóvenes sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

Las intenciones del arzobispo son que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.

La intención del arzobispo es que los jóvenes se sientan motivados a seguir el camino de Dios y que sean capaces de encontrar su lugar en la diócesis y de servir a los demás con bondad y amabilidad.
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 $10 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 812-923-4817.

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 Halford at 317-638-6305.

Sceena 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 coordinators, 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.

IT’S HERE

After 150 years, LOSSERVATORE ROMANO has come to America.

For skilled reporting from a Vatican-based editorial team. For full texts of the Holy Father’s homilies, addresses and writings. For the straight facts from inside Vatican City walls, and wherever the Pope travels.

IT’S TIME

IT’S TIME FOR THE POPE’S NEWSPAPER IN THE U.S.!

L'Osservatore Romano is read by leaders, ambassadors, and the faithful around the world. Now, The Criterion offers an easy way to order.

Name: __________________________
Address: ________________________
City: ____________________________
State: ____________
Zip: ____________________________

Check enclosed __ Visa __ MasterCard __ DISCOVER __ Please bill me __

Card number: ____________________
Exp. date: ________________________
Signature: ________________________

Please send: LOSSERVATORE ROMANO weekly at your door for $109yr. - $42 off the regular price. This special offer is for readers of The Criterion, and is only valid for orders placed before 10/31/99, so order today. Make your check payable to the Catholic Foundation and we'll start your subscription right away.

L'OSSERVATORE ROMANO
It's Here. It's time

Send this order to:
Catholic Foundation, P.O. Box 777, Baltimore, MD 21203
Voice: (410) 547-5380 · Email: lormail@catholicreview.org

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.

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

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

Actividades

10 de Diciembre:
- Novena a las 6:30 p.m. en la Iglesia de San Patricio, 4950 Prospect St.
- Misa de Sanacación a las 7 p.m. en la iglesia de San Patricio.

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

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 Soledad por a las 8:30 a.m. en la Capilla de la Escuela Al Saints, 75 N. Bellevue Place.
- Serneta 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 Soledad a las 11 a.m. en la Iglesia de Santa María, 6131 N. Michigan Road.
- Comida a la 1 p.m. en el Arzobispado O’Meara Centro Católico, 1400 N. Meridian St.
- Misa con el Sr. Arzobispo Buechlein, a la 1:15 p.m. en la Iglesia de Santa María.
- Comida con el Sr. Arzobispo Buechlein a las 3 p.m.
- Serneta a las 6 p.m. en el Iglesia de San Patricio.
- Misa de la Soledad a las 6:15 p.m. en la Iglesia de San Patricio.
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: Catholic 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 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 ordination.

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.

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.

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 freshman 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 Faith.”

The program is for boys who are being 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.
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.

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 Wannamaker.

“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 spirit of giving in this area. There’s a definite Nativity presence in Stringtown. We’re building a relationship with the people there.”

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 initiated the new archdiocesan parish governance structure and started working on a master plan to address

**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 Nov. 17 as Debra Perkins Day in Indianapolis.

Students presented a quilt to Perkins commemorating Nov. 17 as Debra Perkins Day in Indianapolis.

Students presented a quilt to Perkins commemorating Nov. 17 as Debra Perkins Day in Indianapolis.

Students presented a quilt to Perkins commemorating Nov. 17 as Debra Perkins Day in Indianapolis.
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 committed people who are very involved in and there’s no way we could address these challenges to conduct a capital campaign to meet our future needs, very close to requesting permission from the archdiocese competent people on the staff and in the parish. We’re 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.

During a service day at Nativity Parish, Roncalli High School sophomores Luke Brunson and Ball State University junior Kristina Giebea 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.

Diocese of Indianapolis Indpls. Board of Realtors
Principal: Debbie Perkins
School: 3110 S. Meadow Dr., 317-357-1459 (K-8)
Number of Students: 266
Parish Council Chair: Matthew Braun
Business Manager: Susan McClean
Parish Secretary: Theresa Marlin
Number of Households: 6,000
Percentage Catholic: 11.99%
Percentage Catholic growth: 0.15%
Percentage Catholic projected growth: 0.08%
Number of Students: 266
Number of Kindergarten Classes: 2
Number of First Grade Classes: 2
Number of Second Grade Classes: 1
Number of Third Grade Classes: 0
Number of Fourth Grade Classes: 0
Number of Fifth Grade Classes: 0
Number of Sixth Grade Classes: 1
Number of Seventh Grade Classes: 0
Number of Eighth Grade Classes: 0
Number of Ninth Grade Classes: 0
Number of Tenth Grade Classes: 0
Number of Eleventh Grade Classes: 0
Number of Twelfth Grade Classes: 0

Church Capacity: 1,771
Phone: 317-357-1200
Address: 7225 Southeastern Ave., Indianapolis, IN 46239
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 McClean
Parish Secretary: Theresa Marlin
Principal: Debbie Perkins
School: 3110 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.

This Ad Is Camera Ready!
Sisters of Providence
1340
3x4
Neg

ATTORNEYS AT LAW
Wood, Tuohey, Gleason, Mercer & Herrin, PC
Serving Indiana since 1928, the Indiana Catholic Conference since 1969 and the Archdiocese since 1975.
General Practice in All Courts.

References Available

Graduate:
St. Mary-of-the-Woods College
Member:
National Association of Realtors
Met. Indpls. Board of Realtors

Phone: 317-513-8687
Address: 3400 Bank One Center Tower
Indianapolis, IN 46204-5134
317-695-3551

da...
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.

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.
Faith Alive!

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.”

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 workdays 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 further or hinders our lives as followers of Jesus.

The question of what work one “ought” to do is intensely personal. Each person’s spiritual life. Each person’s call is “ought” to do is intensely personal.

Imagine what would happen if each person thought of their work as a way to participate in God’s ongoing creation: It is a way to help God transform the world.

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 responsibilities associated with a job. When this occurs, everyone benefits. Competence comes from the same word as “competi- tion” 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 important, and a willingness to see his or her point of view.” (Losanna Gieringer, Little Rock, Ark.)

“A new perspective. 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. All contents are copyrighted © 1999 by Catholic News Service.
The Word became flesh: appreciating the human stories, Good News, Fire/

It's back to the old priority drawing board cards, music and whatever, assault us there's no escaping the fact that and not just the materialistic ones.

...arrange our spiritual lives so that we may and gratitude on Dec. 25.

...the early Church struggled reality that the early Church struggled with, and several of the first heresies work on "Catholics Returning to the Church." We belong to an

...Ecumenism would put all their dealing with, and several of the first heresies work on "Catholics Returning to the Church." We belong to an

...the incredible power of the tornado had blasted the side of the house one way, the other way, 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 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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 last time that I saw the cat, he was in the rafters of my garage. I was afraid 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.
Third Sunday of Advent

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 Savior.

The third section of the Book of Isaiah furnishes the first reading. Reading the prophets today may give us a confusing picture of the times in which they lived. Long centuries of oppression 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 to their words 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 identifies the identity of the prophet. More importantly, it reveals that God was faithful, constant, merciful and true. In their bewilderedness, 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 Thessalonica, faced many hardships and threats. These Christians were a people subscribing to a philosophy—the Gospel of Jesus—that confronted the prevailing culture. At best, they were regarded as oddities. But 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 and starkly 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 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 redemption. God never forgets the faithful and the true. Long ago, God sent the prophets to speak to the people as warnings and warnings.

Magnificently, perfectly and mercifully, God sent Jesus, the Son of God, as the greatest messenger. This holy messenger is our Saviour. God uplifted them in these words from the prophets. He still was their guide, provider and protector.

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 section 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!†

Q 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)

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

Particularly, it does not involve belief in “story 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 probably were astrologers—nor does it say how many there were.

There are many interpretations of the Christmas story 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 the 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 hearken 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.

For those with a sense 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.

Q 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)

A 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 were sung, not recited, which we used to call the preface and canon of the Mass, and which form the heart of our eucharistic prayer, have contained such an invocation under this title.

(Questions for this column may be sent to Father John Dietzen, Box 325, Peoria, Ill. 61615 or by e-mail in care of jfdietzen@adl.com)†

Daily Readings

Monday, Dec. 13

Lucy, virgin and martyr
Numbers 21:1–8, 12b–14
Psalm 85:9b–14
Luke 7:19–23

Tuesday, Dec. 14

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

Wednesday, Dec. 15

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 7:1–3, 8b–12, 14a, 16
Psalm 89:2–5, 27, 29
Romans 16:25–27
Luke 1:1–38

Question Corner/Fr. John Dietzen

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

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 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 Criterion   Friday, December 10, 1999   Page 13
The active list

Directed to indwellers of Goddesses in inner Earth, this drive from Indianapolis offers lovely cottages, kitchen, 2 queen beds, hot tub & fireplace. On grounds: Shrine of Good Shepherd, scenic walking paths, Garden of Angels, video & religious book library.

For reservations, call 1-800-716-1558.

- HOLY LANDS, 10 DAYS IN MAR. & NOV. ..........................................................$2,298
- PANAMA CANAL & SOUTH AMERICAN CRUISE, 10 DAYS IN FEB. ..........................................................FROM $1,688
- RUSSIAN WATERWAYS CRUISE, 17 DAYS IN JUNE ..........................................................FROM $2,828
- HOLY LANDS, 9 DAYS IN NOV. ..........................................................$1,588
- RUSSIAN WATERWAYS CRUISE, 8 DAYS IN SEPT.............................................................FROM $1,098
- RUSSIAN WATERWAYS CRUISE, 11 DAYS IN NOV. ......................................................................$2,382
- HOLY LANDS, 10 DAYS IN JAN. ..........................................................FROM $1,098
- RUSSIAN WATERWAYS CRUISE, 9 DAYS IN NOV. ........................................................................$1,588

• HOLY LANDS, 10 DAYS IN MAR. & NOV. ..........................................................$2,298
• PANAMA CANAL & SOUTH AMERICAN CRUISE, 10 DAYS IN FEB. ..........................................................FROM $1,688
• RUSSIAN WATERWAYS CRUISE, 17 DAYS IN JUNE ..........................................................FROM $2,828
• RUSSIAN WATERWAYS CRUISE, 8 DAYS IN SEPT.............................................................FROM $1,098
• RUSSIAN WATERWAYS CRUISE, 11 DAYS IN NOV. ......................................................................$2,382
• HOLY LANDS, 10 DAYS IN JAN. ..........................................................FROM $1,098
• RUSSIAN WATERWAYS CRUISE, 9 DAYS IN NOV. ........................................................................$1,588
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.

“There is no question that both traditions recognize capital punishment since the 1970s. Both traditions agree that capital punishment is destructive and that it causes more harm than good.”

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

“In biblical times, capital punishment was a search for justice when justice seemed impossible to reach,” said Rabbi Joel Zaiman, also of Baltimore, 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.

2. That it serves as a crime deterrent.

3. That it teaches society the seriousness of crime.

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

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.”

Archbishop Daniel M. Buechlein, O.S.B., said, “It is extremely important that the community and by society at large to solace and care for the grieving families of the victims of violent crime.”

Archbishop Daniel M. Buechlein, O.S.B., will be present to meet readers and sign copies of his new book, The Face of the Lord, on Saturday, December 18, from 2 p.m. to 4 p.m. at the Southport store.

Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis.
St. Lawrence celebrates half-century mark

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 con-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.

Indianapolis North Deanery
Dec. 12, 7:30 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. for 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, Floyds Knobs

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 the American Martyrs, Cannelton, 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, 7:30 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
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 3

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 convicted 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.


Joseph F. Stevens, Jr. 5520 W. 10th Street Indianapolis, IN 46224 Phone 317-244-5814 317-247-4493 STEVENS MORTUARY Catholic Cem./Buchanan Group 1049 4x4 Neg

Provided Sister Irma Wolfe was teacher

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

Provided Sister Irma Wolfe taught in schools in Indiana, Illinois, and the District of Columbia. !

Great-grandfather of five.


Provided Sister Margaret Jeanette Mathieu taught in New Albany

Provided 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. 2.

She served as a sister, Lucille Mathieu, and brother, James Mathieu. !

Rest in peace
**Positions Available**

**Music Ministry Assistant**

Part-time salaried music ministry assistant sought. Growing, dynamic Catholic Church in Carmel is seeking a person to serve on our staff as quarter to half time salaried assistant to the director of music/liturgy. The ideal candidate will have excellent piano and/or organ accompaniment skills, read music well, and be able to improvise to some degree at the keyboard. The position also entails some choral directing, office management, planning, and shared responsibilities with the pastoral staff. Excellent people skills a must. Need not be Roman Catholic, but understanding of the liturgical forms of worship essential.

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

---

**Part-Time Development Position**

Immediate part-time development position opening with a private Catholic high school. Position requires good people, phone and written skills, word processing/database computer skills, and must be willing to work some evenings and weekends. Interested candidates should submit a résumé with a cover letter to: Dot Toso, Director of Development, Fr. Thomas Scecina Memorial School, c/o Murray Pride, 202 E. Washington St., Indianapolis, IN 46201. EOE

---

**Positions Available**

Dependable/Insured/Family Man

High School, 5000 Nowland Ave., Indianapolis, IN 46201. EOE

Familiarity with Oregon Catholic Press music a plus. A practicing Catholic with a passion for the liturgy is preferred. The position involves training/developing existing adult choir and cantors. EOE

Familiarity with Oregon Catholic Press music a plus. A practicing Catholic with a passion for the liturgy is preferred. The position involves training/developing existing adult choir and cantors. EOE

---

**We Sell & Install!**

**Water Heaters**

Since 1931

(317) 784-1870

We sell & install:

- Water Heaters
- Water Softeners
- Toilets/Faucets
- Garbage Disposals

FEE ESTIMATES

---

**We Buy:**


---

**Advertise in this space!**

317-236-1572

---

**Home Improvement**

**S&R HOME IMPROVEMENT**

Licensed • Bonded • Insured

General Contractors

- Roofing
- Siding
- Gutting
- Garbing
- Floorings at all types

*All insurance claims welcome*

317-786-9309

---

**Miscellaneous**

CATHOLIC CHOIR OF INDIANAPOLIS

Traditional music for your next celebration

CALL 317-216-5588

---

**Full Training Provided**

**Weilhammer Plumbing**

(317) 784-1870

SPECIALISTS

• COMPLETE ELECTRICAL
• INSTALATIONS, SERVICE & REPAIRS
• LICENSED-BONDED-INSURED

---

**Weilhammer Plumbing**

Since 1931

(317) 784-1870

We sell & install:

- Water Heaters
- Water Softeners
- Toilets/Faucets
- Garbage Disposals

FEE ESTIMATES

---

**Electrical**

HAMMANS ELECTRIC, INC.

• REMODELING
• ADDITIONS
• LICENSED

Design and Development • Floor Coverings

800-333-6331

317-780-2277

---

**We Sell & Install!**

**Water Heaters**

Since 1931

(317) 784-1870

We sell & install:

- Water Heaters
- Water Softeners
- Toilets/Faucets
- Garbage Disposals

FEE ESTIMATES

---

**Electrical**

HAMMANS ELECTRIC, INC.

• REMODELING
• ADDITIONS
• LICENSED

Design and Development • Floor Coverings

800-333-6331

317-780-2277

---

**Village Gifts**

*Exclusive*

for your special gifts, see our website www.vg1903.com

Madonna, Crosses, Last Supper, and much more

(317) 939-1939

---

**Looking For**

**We Buy:**


---

**For Sale**

**S&R HOME IMPROVEMENT**

Licensed • Bonded • Insured

General Contractors

- Roofing
- Siding
- Gutting
- Garbing
- Floorings at all types

*All insurance claims welcome*

317-786-9309

---

**We Sell & Install!**

**Water Heaters**

Since 1931

(317) 784-1870

We sell & install:

- Water Heaters
- Water Softeners
- Toilets/Faucets
- Garbage Disposals

FEE ESTIMATES

---

**Electrical**

HAMMANS ELECTRIC, INC.

• REMODELING
• ADDITIONS
• LICENSED

Design and Development • Floor Coverings

800-333-6331

317-780-2277

---

**We Sell & Install!**

**Water Heaters**

Since 1931

(317) 784-1870

We sell & install:

- Water Heaters
- Water Softeners
- Toilets/Faucets
- Garbage Disposals

FEE ESTIMATES

---

**Electrical**

HAMMANS ELECTRIC, INC.

• REMODELING
• ADDITIONS
• LICENSED

Design and Development • Floor Coverings

800-333-6331

317-780-2277

---

**Village Gifts**

*Exclusive*

for your special gifts, see our website www.vg1903.com

Madonna, Crosses, Last Supper, and much more

(317) 939-1939

---

**Looking For**

**We Buy:**


---

**Vacation Rentals**

**Checkmark Resort**

11525 E 50 NORTH

Indianapolis, IN 46224

Phone: 317-244-2064

or e-mail gcfcatalogs@aol.com

See your ad here next week!

Call 317-236-1572 to advertise!
Presented by
Your Man Tours, Inc. and
Holland America Line

HAWAIIAN CRUISE / VACATION

Departs
Wednesday
August 23, 2000

from $1,867.00

Per Person • Based on quad occupancy
Double occupancy from $2,067.00 per person
• plus $170 port charge

8 Day Cruise on a 5 star
Holland America Line Deluxe Cruise Ship

Your hosts:
Msgr. F. Gerald Martin  Fr. William Pettit

“We’ve hosted these Catholic group tours several
times with YMT vacations. They are everything you
expect plus more. Join us for fellowship, fun, and
memories lasting a lifetime!”

17 DAY VACATION

Join Msgr. Martin and Fr. Pettit for an unforgettable and very unique
vacation. Fly from Indianapolis or most other major airports to
Seattle for one night before traveling to Vancouver where you’ll
board your five star Holland America Line ship the ms Nieuw
Amsterdam. Your group will visit Seattle, Vancouver, Vancouver
Island and Victoria before sailing across the big blue Pacific to ports
in Hilo and Honolulu. You’ll sail in pampered luxury with all
gourmet dining, spacious staterooms and impeccable service.
Holland America is well known for deluxe cruises. Then we’ll have
three nights in Waikiki and two nights on Kauai and two nights on
Maui with included sightseeing on each island, complete with “Your
Man,” your native born Hawaiian escort.

Don’t delay, plan today! Includes all air flights, eight day cruise,
eight nights hotels, baggage handling, transfers, escort and included
sightseeing as described in the brochure.

Save this announcement! It may not be repeated. Space will sell out soon!

CALL FOR BROCHURE 1-800-YOUR MAN
1-800-968-7626
24824 Michigan Ave. • Dearborn, Michigan • 48124 • 313-278-4100