WASHINGTON (CNS) — The U.S. bishops made quick work of a complex document on church art and architecture and a resolution urging sweeping changes in the U.S. immigration laws combined with immigration policies pursued by our government in the last several years have had the negative effects of undermining the dignity of immigrants and dividing immigrant families, the resolution said.

The special message, "Returning to the Table: A Call for Catholic Education to Provide the Essential Supplies to Stay Balanced on My Journey through Life," by Joseph Clayton, the keynote speaker for the Celebrating Catholic School Awards dinner on Nov. 20, said it’s clear to him that Catholic education “has provided me the attributes or the essential supplies to stay balanced on my journey through life.”

While The Wall Street Journal has called him “the turnaround expert” in business, Clayton said it is the values of honesty, commitment, generosity and leadership that he received in Catholic schools that helped him see “beyond the material,” and give his gifts to make a “better tomorrow.”

Clayton’s speech topped off a night of celebration at the Indiana Convention Center’s Sagamore Ballroom in Indianapolis, where five people were honored for their successes and commitment to Catholic education.

The future of sending more children — especially from families who fall below federal poverty guidelines — to Catholic schools is in doubt, Clayton said. "We believe the current configuration of our immigration laws combined with immigration policies pursued by our government in the last several years have had the negative effects of undermining the dignity of immigrants and dividing immigrant families," the resolution said.

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By Jennifer Del Vechio

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store continued from page 1

Every needy family served by the Catholic Social Services Christmas Store in Indianapolis during Advent will receive a tiny creche as a symbol of the meaning of Christmas.

Correction
A picture on page 6 in the Nov. 17 issue of The Criterion misidentified a student at St. Rita School. The student is Aunyea Alexander, a second-grader.

Effective Immediately
Rev. Joseph West, O.E.M., Conv., to associate pastor of St. Joseph Parish in Terre Haute from ministry outside the archdiocese.

Effective Nov. 22, 2000
Rev. Richard Hindel, O.S.B., to part-time ministry at St. Matthew Parish in Indianapolis as senior priest in residence.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.
Students are making plans to attend March for Life

By Jennifer Del Vecchio

More than 500 students from the Archdiocese of Indianapolis are expected to participate in the annual March for Life in Washington, D.C.

This is the fourth year students have made the pilgrimage that begins at 7 p.m. Jan. 20. Students will return by 6 a.m. Jan. 23. The cost is $40 per student. Students must also buy their own meals.

Taking students to the March for Life—an event that protests abortion on the anniversary of the Supreme Court decision legalizing it—began with one man’s retirement and an answer to prayer.

St. Lawrence parishioner Tom Potratz of Indianapolis, a volunteer in the pro-life office for the Archdiocese of Indianapolis, began the pilgrimages after attending the March for Life in 1995. “I’d always really wanted to go, so when I retired I took a carpool of people down,” Potratz said.

But it was when he was kneeling before a picture of Our Lady of Guadalupe and praying the rosary that he began noticing all the students in prayer.

In prayer, Potratz heard, “Where are all the kids from Indianapolis?”

He didn’t know the answer, but he knew he was supposed to find one.

From there, he contacted Archbishop Daniel M. Buechlein and the archdiocesan pro-life office to start the process with their approval.

This year, at least eight buses are going that include high school students and college students from Marian College and Butler University, Potratz said.

Two additional buses of students from Roncalli and Father Thomas Seccia Memorial high schools in Indianapolis will also attend the March For Life, but they are going a day early for the presidential inauguration.

Students will sleep on the gym floor of The Catholic University of America. While there will be some time for sightseeing, Potratz said that’s not the trip’s main focus.

“Students know this is a pilgrimage and a sacrifice,” he said.

The trip offers students an opportunity to show their support for pro-life sucesso, and understand more about the Church’s teaching on abortion.

The Catholic Church has always affirmed the moral evil of abortion. The Catechism of the Catholic Church states that “all human life must be respected and protected absolutely from the moment of conception” (#2270). The trip to Washington, D.C. helps students learn that speaking out against abortion doesn’t make them odd, as the secular world would have them think.

Burkhart said, “We want the president to stop the execution of Juan Raul Garza on Dec. 12 at the U.S. Penitentiary in Terre Haute and to declare a moratorium on federal executions.

“Since President Clinton first took office, 28 countries have abolished the death penalty in law,” she said. “Those same eight years have seen nearly 500 men and women put to death under the capital laws of 29 U.S. states. That’s more than 70 percent of all the executions carried out since the United States resumed executions at the state level in 1977.”

Last August, Burkhart said, “President Clinton asked Americans, ‘Are we better off today than we were eight years ago?’ Then he said, ‘You bet we are. Today we are more tolerant, more decent, more humane.’ So during the march last week, we asked President Clinton to match his words and stop the federal judicial killing before it begins. This act of human rights leadership would send a clear message to our country that this cruel, brutalizing and flawed experiment has failed and the death penalty tide in the United States has turned.”

The anti-death penalty movement in the United States is gaining support from people of all ages, backgrounds and faith traditions, she said, including family members of murder victims. Participants

Opponents of capital punishment march to stop executions

By Mary Ann Wyand

Last week, more than 100 opponents of capital punishment marched 80 miles in five days as participants in the National March to Stop Executions. St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana Death Penalty Abortion Coordinator, said the march started on Nov. 10 at the old Federal Courts Building in Indianapolis and concluded on Nov. 14 at the U.S. Penitentiary in Terre Haute.

Marchers wore red shirts printed with the message “Stop executions now!”

“We wanted to do something that would convince President Clinton to take a historic step for human rights,” Burkhart said.

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Last August, Burkhart said, “President Clinton asked Americans, ‘Are we better
The Celebrating Catholic Schools Values dinner, which was chaired this year by Mary Ann Wyand, a graduate, event also raised some $600,000 for need-based tuition assistance for more than 1,300 students attending archdiocesan Catholic schools. We can all certainly be proud of the quality work our Catholic schools do in forming the minds and the characters of its students. This annual event reiterates the importance of our own, of the values they instill in their students, and of the need we have to support Catholic schools as an integral part of the mission of the Church.

Catholic schools are certainly not an inexpensive proposition, even though they manage to turn out exemplary graduates at a fraction of the cost of government-sponsored schools. But we can also say that closer to the truth of our Catholic schools, are truly role models for our society. They've got the events such as this help all of us understand that our Catholic schools are worth it. In fact, they are really a significant bargain.

In his remarks at the dinner, Archbisop Daniel M. Buechlein pointed out that youth need heroes. On a large scale, the Church provides us with heroes—we call those heroes “saints.” But we can also say that closer to home, our Catholic schools also provide our youth—and us—with heroes. And they are the persons we honored this week. These men and women, representatives of the hundreds of thousands of “products” of our Catholic schools, are truly role models for our youth and for all of us. They've got the truth of ourselves before God who made us. Let us thank God for these women and men as we recommit ourselves to ever more clearly acknowledging the importance of our schools, of the values they instill in their students, and of the need we have to support Catholic schools as an integral part of the mission of the Church.

The Celebrating Catholic Schools Values event was begun in 1996 as a way of recognizing Catholic school graduates for the good work they have accomplished in their lives and of raising community awareness about the influence that Catholic education has had on the graduates’ communities. Almost as a byproduct, the event also raised some $600,000 for need-based tuition assistance for more than 1,300 students attending archdiocesan Catholic schools. We can all certainly be proud of the quality work our Catholic schools do in forming the minds and the characters of its students. This annual event reiterates the importance of our own, of the values they instill in their students, and of the need we have to support Catholic schools as an integral part of the mission of the Church.

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—William R. Bruns

Thanksgiving
and time to count our blessings

H ave you ever stopped to ponder the most persistent and impertinent questions you face in life? What are they?

Last spring, an article in The Indianapolis Star (March 11) caught my attention. It reported that a new Internet polling site, named Qtopics, conducted a survey of online users asking what their persistent questions are. Reports of the survey appeared in two categories according to age groups.

The top five questions for people ages 35 to 55 are: 1. Is there a God? 2. Will there be world peace? 3. When will we find a cure for AIDS? 4. How old is Dick Clark? 5. Will global warming get worse?

The top five questions for people ages 18 to 34 are: 1. What’s the best job to make me rich? 2. Did O.J. Simpson really kill Nicole Brown Simpson? 3. Will they come up with a pill that makes you thin? 4. Will I be more successful than my parents? 5. Will there be world peace?

The Star reporter’s synopsis was “Baby boomers are looking to God, while Generation X-ers want answers about their own lives.” At least world peace was a common concern.

I fervently hope that the responses to the survey say more about the particular people who happened to respond “online” at that particular polling site than the general population of our society. I also hope that, as sometimes happens with polls, the method of the survey prejudiced the outcome of the answers.

Maybe I am naive, but my general impression of both age groups cited does not correspond to the survey report. Admittedly, most people I associate with are serious Christians. It is my experience that people of all ages seek meaning in life and when we get really serious, questions about God and the last things become all-important. I realize that for young adults it takes some doing to confront the reality that life is not forever, and those I know realize what is ultimate. We all want answers about our lives, but surely those whose horizon is narrow and selfish are in the minority.

When Thanksgiving time rolls around we count our blessings, and this takes many shapes and forms; but we know the gift of life and the love of family and friends mean more than lots of money and career success. And especially if these blessings are absent, a person knows it all too painfully. We may not always express ourselves directly, but we also know that love finds its anchor in God. Keeping God in the picture helps us to be clear-headed about the fact that the world is larger than me or us. We set aside a day to thank God for blessings and to embody one of acknowledging that we don’t make it through life without our family and our friends. I can’t imagine what it would be like to live in a world without Thanksgiving and not think of God. Talk about the ultimate homelessness.

For us Catholics, the Thanksgiving holiday signals another part of our annual cycle. We are coming to the conclusion of another liturgical year. As if the gray of winter is the cube, the Bible readings of the Mass for the last Sundays of the season focus on the last things, on the real end-of-life concerns. We are reminded that “here we have no lasting city.” We are also reminded, however, that there is life after this world. We are reminded that there will be a judgment day when we will face the truth of ourselves before God who is Truth itself. We are reminded that our honesty about self and God is important for the afterlife. We are reminded that there is “a kingdom where every tear will be wiped away.” There is a kingdom and an eternal life when “we shall see God as he is.” The scriptural readings about the last things can sound foreboding, but the underlying promise is that we have a God who is merciful and compassionate. And once more we say, “Thank God,” for the gift of our faith and the gift of our redemption.

I would like to think that Pope John Paul’s vision of the year-long celebration of the Great Jubilee 2000 has surely been helpful in making us recognize what truly counts in life. Christ’s birth, life, death and resurrection 2,000 years ago have been the decisive event of all history. Surely it must be so for our individual lives in the year 2000 and beyond. As our symbolic archdiocesan Journey of Hope 2001 now moves to a new emphasis on evangelization, we have a ready-made opportunity to get our life questions right. Peace of mind and heart and soul and body near as our nearest parish church. Come home and come in! ✝

 Archbishop Buechlein’s intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God’s call to service in the Church, especially as priests or religious.
La intención del Arzobispo Buechlein para vocaciones en diciembre

Estos niños y puedan ayudarles a oír y contestar la llamada de Dios para servir a ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir a ellos puedan enseñar la fe católica a nuestras minoría.

¿Cuáles son las personas en particular quienes respondieron “en línea” a la página de votación, llamada Qtopics, con transmisión de sus respuestas por correo electrónico?

El nacimiento de Cristo, la muerte y la resurrección hacen pensar en Dios. ¡Hablar sobre los principios de Gracias señala otra parte de nuestro simbólico Viaje de la Esperanza de la archidiócesis del 2001 y después. Así se cumpletirá una encuesta de usuarios en línea preguntando cuáles son las preguntas más importantes y temas como una manera de admitir que no lo logramos a través de la vida sin el corazón de Dios. Así se cumpletirá una encuesta de usuarios en línea preguntando cuáles son las preguntas más importantes y temas como una manera de admitir que no lo logramos a través de la vida sin el corazón de Dios. Así se cumpletirá una encuesta de usuarios en línea preguntando cuáles son las preguntas más importantes y temas como una manera de admitir que no lo logramos a través de la vida sin el corazón de Dios. 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Let Us Share The Gift Of Faith
We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the sum of __________________ for its work with the poor in our missions at home and abroad.

Your gift will live on.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206
Sister Marian T. Kinney, S.P. — Director
schools was also secured with $200,000 pledged for tuition assistance.

Clayton was executive vice president of Thomson Consumer Electronics in the Indianapolis area. He is currently the president and chief executive officer of North America for Global Crossing Ltd., a Bermuda-based telecommunications company. Clayton said it’s the commitment of Catholic schools to educate all students, regardless of race, faith or finances, that gives the best example of how to serve others.

Claiming those successes is important, because the award recipients provide needed heroes and role models for our youth, said Archbishop Daniel M. Buechlein.

“This thank you for growing up to be the kind of people your teachers always hoped you would be,” Archbishop Buechlein told the award winners.

He also thanked the teachers, administrators and pastors in Catholic schools for “continuing to form, year after year, decade after decade, fine young people who will grow up to be heroic models.”

More than 1,000 people attended the event to hear the testimonies of the award winners on how Catholic education has helped them become better people and achieve their goals. Lafayette Bishop William L. Higi also attended.

While those honored were successful in business and educational administration, they said it’s the dependence on God that mattered the most.

“God was allowed in our classrooms, prayer was allowed in our classrooms,” said James “Jimmy” Doyle, one of four Career Achievement Award winners and a graduate of St. Joan of Arc School and Cathedral High School in Indianapolis.

Paul Pfister, who attended Sacred Heart of Jesus School in Terre Haute, credits his parents, the nuns and the priests who taught him about giving and receiving.

“They taught us that what we have belongs to God and we need to share it with others,” Pfister said.

Other Career Achievement Award recipients are Providence Sister Marian Thomas Kinney, a member of St. Jude Parish in Indianapolis and director of the archdiocese’s Mission Office, and John Dorenbusch, a member of St. Bartholomew Parish in Columbus. Carmen Hansen Rivera, who attended St. Michael School, St. Monica School and St. Agnes Academy in Indianapolis, was honored with the Community Service Award.

Celebrating the 71 Catholic schools, which serve more than 25,000 students in the archdiocese, is important, said Annette “Mickey” Lentz, secretary for Catholic Education and Faith Formation.

Indian nun to be featured on ‘Nightline’

The Sisters of St. Benedict in Ferdinand will be featured on a national program discussing the reasons for the decline in the number of women religious and the efforts of religious communities to attract new members.

ABC’S “Nightline” will air the program Nov. 23 on WRTV Channel 6 at 11:35 p.m. Eastern time.

The program will focus on two religious communities: the Ferdinand sisters, a monastic community that follows the 1,500-year-old Rule of St. Benedict, and the New Jersey chapter of the Sisters of Mercy, a congregation that traces its origins to foundress Catherine McAuley in 1831.

The Ferdinand Benedictines have had remarkable success in gaining new members over the past decade. The 226-member community currently has 27 women in initial formation, the first of three stages to become a nun.

Their efforts have received international media coverage. The Wall Street Journal wrote about how the sisters adapted marketing methods from the business world to reach prospective members, including doing market research, running a unique ad campaign and creating a multifaceted Web site.

For the past seven years, the Ferdinand sisters have shared their success story with other religious communities through a workshop on vocation efforts.

The production crew of “Nightline” spent three days in Ferdinand interviewing members of the religious community. They also spoke to several women visiting the community as part of a vocation experience to explore religious life.

The show should include interviews with Benedictine Sister Rose Mary Rexing, an Evansville native who introduced new recruiting methods when she was the vocation director; Benedictine Sister Carla Mitchell, 96, who is the longest community member and Benedictine Sister Teresa Ginter, who entered the monastery in 1992 and professed her final vows last year.

The Sisters of St. Benedict of Ferdinand minister in education, pastoral care, health care, counseling, social services and mission work. They serve in the Indiana cities of Breach Grove, Corydon, Madison and Mitchell. They also minister in Kentucky, Tennessee, Illinois, Peru, Guatemala and Italy.

Currently, 130 of the 226 community members live at Monastery Immaculate Conception in Ferdinand.

Other ABC affiliates airing the show will be Evansville, WEHT Channel 25 at 11:05 p.m. Central time and Louisville, Ky., WHAS Channel 11 at 11:35 p.m. Eastern time. †
BISHOPS
continued from page 1

The Path of Peace in the Middle East,” approved Nov. 15 without audible dissent, says that “a just peace demands speedy implementation of relevant U.N. resolutions and other provisions of international law, and the establishment of an internationally recognized Palestinian state.”

It adds that “a just peace equally demands respect for Israel’s right to exist and flourish within secure borders.”

The message—which calls for prayer, fasting and abstinence by U.S. Catholics during Advent and Christmas in support of peace—marked the first time that the bishops have expressed explicit support for an independent Palestinian state.

A 48-page statement titled “Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice” received unanimous approval Nov. 15. Drafted by the bishops’ Domestic Policy Committee, it sharply challenges the trend toward more prisons, stiffer sentences and more executions as the U.S. response to crime.

It recommends new efforts to rebuild the shattered lives of victims and offenders and “reweave a broader social fabric of respect for life, civility, responsibility and reconciliation.”

The pastoral statement on welcoming immigrants, called “Welcoming the Stranger Among Us: Unity in Diversity,” addresses the contemporary challenges of welcoming immigrants into the life of the Church. It also received unanimous approval Nov. 15.

The document touches on the historic role of immigrants in the Church and the differences with and similarities to contemporary situations. It also addresses some of the government’s issues of immigration, from the pressures leading immigrants to leave their homelands to the hurdles and complexities of American immigration law.

The statement on Sudan, one of the first documents to be approved by the bishops at the meeting, accuses the Islamic government of Sudan of “slavery, torture, executions, religious persecution and discriminatory laws” against its citizens.

The violence and repression in Sudan cannot be allowed to continue,” the bishops said. “Sudan’s political and military leaders must abandon their current path which has led only to endless death and destruction.”

The 16-year war in Sudan has caused the death of an estimated 2 million Sudanese and displaced twice that number.

Meanwhile, the statement “The U.S. Supreme Court and the Culture of Death” follows the history of abortion-related decisions of the Supreme Court since its 1973 Roe vs. Wade ruling legalizing abortion.

“This ruling has helped to create an abortion culture, in which many Americans turn to the destruction of innocent life as an answer to social and personal problems,” it says.

Earlier in their meeting, the bishops had elected Bishop William B. Friend of Shreveport, La., as NCCB-USCC secretary and considered a wide range of internal matters. They approved revised guidelines for retired bishops, a $493 million budget for 2001, an increase in internal matters. They approved revised guidelines for retired bishops, a $493 million budget for 2001, an increase in the diocesan assessment by 2.9 percent for 2002, a new Committee on Catechesis, and a new special-emphasis conference activities to the multicultural dimension of the Church.

In other votes, the bishops approved:

• National legislation on the age of consent.
• A new special-emphasis on those who explain Catholic Church’s teaching that homosexuality as a crime.
• The concept and timeline for revising the Catholic Church’s teaching that homosexuality as a crime.
• National legislation on the age of consent.
• A new special-emphasis on those who explain Catholic Church’s teaching that homosexuality as a crime.
• The concept and timeline for revising the Catholic Church’s teaching that homosexuality as a crime.

The directives are being revised in the wake of the quickening pace of consolations and other collaboration between Catholic and secular health care systems. Participation in such arrangements could lead the Catholic partner to violate Catholic moral principles, the bishops fear.

One topic on the agenda—but perhaps on the bishops’ minds—was the Church’s position on homosexuality.

More than 100 people were arrested Nov. 14 at the front gate of the National Shrine of the Immaculate Conception in a protest against the Catholic Church’s teaching that homosexual acts are wrong. The demonstrators characterized Church teaching as “spiritual violence” against gays and lesbians.

The group—including members of Soulforce, a Christian gay rights organization, and Dignity, an unofficial Catholic support organization for homosexuals—had stood in silent vigil the day before as the bishops arrived for an evening Mass at the shrine.†
Bishops approve new Committee on Catechesis

WASHINGTON (CNS)—The U.S. bishops, on a voice vote, authorized the creation of a new Committee on Catechesis. The action came Nov. 13, the first day of their annual fall meeting in Washington.

The bishops will elect a chairman for the committee in 2001, and the committee will be seated in 2002, according to the proposal approved by the bishops.

According to Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops’ Committee on Education and its Subcommittee on Catechesis, the idea for a catechesis committee came from Archbishop Daniel M. Buechlein of Indianapolis, chairman of the Ad Hoc Committee to Oversee the Use of the Catechism.

In Archbishop Buechlein’s address last year on his committee’s work, he said it had been presented with questions and concerns that went beyond the committee’s mandate and did not fall within the mandate of any other bishops’ committee.

The Education Committee had unanimously endorsed the idea of a full standing Committee on Catechesis.

“Questions concerning methodological approaches used in catechetical materials, or the age-appropriate-ness of the language and content of catechetical materials, or human sexuality education materials, can often arise,” Bishop Wuerl said.

He added that the Committee on Education and the Subcommittee on Catechesis saw a standing Committee on Catechesis charged with “oversight of the entire catechetical mission of the Church in the United States.” Bishop Wuerl said he expected the catechesis committee to assume the work of the Ad Hoc Committee to Oversee the Use of the Catechism when that committee ceases to exist.

He said he expected no need to increase staff or budget because of the creation of a new committee, a point noted in the written proposal for the committee.

But a couple of bishops hinted that they would not object to increased staffing.

“If I were on that staff, I would certainly want that [point on no staff increase] taken off,” said Bishop John J. McRaith of Owensboro, Ky. “If we want to instill catechesis as we should and do it with the same number of players, I don’t think they would want that.”

Bishop Raymond A. Lucker of New Ulm, Minn., traced the 20th-century history of catechetical education in the United States, and noted that at one time there had been a dozen staff persons devoted to catechesis. Budget cuts since then have cut that number to “one or two,” he added, “and we’ve been suffering ever since.”

The creation of a catechesis committee “highlights one of our primary responsibilities as bishops,” said Cardinal Bernard F. Law of Boston, whose suggestion at the 1985 World Synod of Bishops that there be a universal catechism resulted in the publication of the Catechism of the Catholic Church.

Ad Hoc Committee to Oversee the Use of the Catechism resulted in the publication of the Catechism of the Catholic Church.

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Bishops’ conference president Bishop Joseph Fiorenza, left, and general secretary Msgr. Dennis Schnurr lead the U.S. bishops in their annual fall meeting in Washington Nov. 15.
ELECTION
continued from page 1

Not only did the early calls violate ethical requirements for accuracy, but they may have discouraged potential voters in the state from casting ballots. Archbishop John P. Foley, an American who is president of the Pontifical Council for Social Communications, told Catholic News Service Nov. 16.

To base an alleged winner or loser on the basis of exit polls or of incomplete returns I think is unconscionable, especially when such an announcement can have an effect in areas where polls remain open," he said.

Shortly before 8 p.m. EST on Nov. 7, five television networks and The Associated Press all called Florida for Vice President Al Gore. Polls were still open in western Florida, which is in the Central time zone, as well as in most states in the West.

Two hours later, as results from Florida’s vote count began showing a tight race between Gore and Texas Gov. George W. Bush, the networks and AP retracted their projections. The television networks called Florida for Bush early the next morning, but a narrowing vote margin forced another retraction a short time later.

Archbishop Foley, a former archdiocesan newspaper editor in Philadelphia, said the practice of announcing East Coast results in the presidential race before polls have closed in Western states ought to be re-examined, “given the immediacy of the news media and the effect that the news media can have.”

“I’m not making any judgment” on the issue, he said, particularly because a competing right of access to information also had to be considered.

“But it seems that such announcements could have an effect in other parts of the country—and in the case of Florida, in another part of the state,” he said.

Bishops from three of the most hotly contested states in this year’s presidential race looked in amazement at it all.

In Oregon, “it was interesting to see how it shifted” from Bush to Gore, said retired Bishop Thomas J. Connolly of Baker, Ore.

In an interview during a break on the first day of the bishops’ meeting, Bishop Connolly attributed a days-long shift in the presidential candidates and their people to stay out of the situation.

In some counties, the ballots spilled onto a second page; there were 26 ballot measures and many candidates, which Bishop Connolly described as unwieldy. “It took me an hour to vote,” he said.

But “it still has to be tried to see whether it is a good method of voting,” he said.

In Florida, where recounts in a several counties and legal challenges to the process were still under way, Miami Auxiliary Bishop Thomas G. Wenski, a native of Palm Beach County, told CNS he was not surprised Reform Party candidate Pat Buchanan apparently won a significant number of votes there.

Democrats were challenging the number of votes cast there for Buchanan, claiming the county’s “butterfly ballot” format confused voters and most of those votes were meant for Gore.

Bishop Wenski recalled that when Alabama Gov. George Wallace ran on the American Independence Party ticket in 1968, “he pulled significant support there, too.”

Bishop Wenski said the choice of U.S. Sen. Joseph I. Lieberman of Connecticut for Gore’s vice presidential running mate was part of his campaign strategy for Florida to appeal to Jewish voters. He also thinks Bush benefited from the controversy over asylum for Elian Gonzalez, as voters expressed dissatisfaction with how the federal government handled the case.

Meanwhile, the bishop of Palm Beach County thought the state has come in for an unfair amount of criticism.

“It’s the same here as it is in most of the country, which has seen a 50-50 split in the House, the Senate and most certainly in the presidential ballot,” said Bishop Anthony J. O’Connell, of Palm Beach, Fla. Palm Beach County accounts for about one-fifth of the population of the diocese.

“It’s a mess,” he said in a phone interview with The Catholic Missourian, newspaper of his former Diocese of Jefferson City, Mo. “It’s amazing how many parts of town you can’t get to. Blocks and blocks are cordoned off to make room for protests and parades.”

The situation brought swarms of media to Palm Beach.

Many residents believed the ballot was deceptive and confusing and have called for a countywide revote.

“What I wish would have happened was for the two presidential candidates and their people to stay out of the situation in Florida, just as I think they have stayed out of situations in other closely contested areas,” Bishop O’Connell said.

“That would have left them with the high road,” he added.

“At the present rate, I think either of them is going to have a tough time claiming the high road. They’ll have to settle for the less low road.”

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Fast-food battle

McDonald’s is a staple of the fast-food market in countries around the globe. Here a customer in Mexico City takes a bite of a hamburger. Recently, theologians in Italy said fast food rejects the sacred nature of food and dining.
Faith points way to happiness, fullness of life

By Mary Jo Pedersen

“Eat your peas.”

“Look both ways before you cross the street.”

“Don’t start smoking or you may never be able to stop.”

The litany of parent lessons is endless. What parent hasn’t recited a daily string of do’s and don’ts to his or her child? Parents are compelled to teach their children because it can be a dangerous world out there, and children are vulnerable and impressionable. Children are bombarded by forces that can be harmful both physically and spiritually.

Parents want the best for their children. But a parent’s definition of “best” and society’s notion of what is best may be very different.

The popular media would have us believe that the very best thing is to be rich or drive a particular model of car or have lots of friends, which you can acquire by smoking cigarettes and drinking a particular beer.

We’re led to believe that security in life is all about your choice of an investment company and that only pretty or handsome (and preferably skinny) people have happy lives.

The cultural altar is filled with false idols competing for our devotion: power, popularity, wealth, status, beauty.

We’re never a healthy parent who didn’t want his or her child to be healthy and whole, safe from the dangers of the world—and happy, too. The desire for their children’s security and happiness flows in parents’ veins.

This longing for the child’s good is a holy longing inherited from the divine Creator. In this sense, it is much like God longing for all creatures. “I have come that they may have life and have it abundantly” (Jn 10:10).

But it is easy to lose track of what “having abundant life” means and to light our vigil light at the wrong altar. That is so important for parents to include religious faith in their litany of lessons.

Christian faith points the way to real human happiness and fullness of life. Christian faith tells us who we are and what life is all about. And it is not about money, status, power and “things.” Those are false idols.

Extensive studies show that youth who practice their religious faith are less likely to become involved in risky behaviors.

The model for “living abundantly” is Jesus. He loved and gave his life to others in very ordinary ways. Children who know Jesus Christ and his standards for abundant life are less likely to fall into false idol worship.

The courage to make difficult choices in life comes from deep convictions and faith in the power of God’s Spirit to sustain people in difficult times.

Faith in God and participation in a religious community are two of the positive building blocks of development that surfaced in research done by the Search Institute in its study of more than 100,000 youth in America (Passing On the Faith, by Morton P. Strommen and Richard A. Hardel, St. Mary’s Press, Winona, Minn.).

Almost every major study of healthy families has shown that a shared religious core is an essential element of building healthy children and families.

Passing on the faith at home is essential both for wholesomeness and holiness. Yet the Search Institute’s study of youth ages 16-18 shows that 35 percent of youth said they rarely if ever talked about faith or God with their mothers, and 56 percent rarely or ever talked with their fathers about faith or religious matters.

In his practical and inspiring new book called Raising Faith-Filled Kids (Loyola Press, Chicago), author Tom McGrath provides parents with practical ideas for nurturing faith in children, from the toddler years through the teenage years.

Most parents who say they don’t know enough about their religion to teach their children are unaware of how much teaching is going on by example right in their own living rooms. Even a parent’s simple offer to pray for a child when there is a test at school or a challenge ahead is a lesson in faith. An action as simple as waiting until a child goes back too much change is an effective lesson in honesty.

finding a good religious-formation program in a local parish and getting a child there every week is also essential. Sharing a living faith with children is one way of protecting them from negative forces that surround them. Maybe that’s why we call God’s word the “good news.”

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb. She is a co-author, with Fathers Thomas A. Greisen and Ronald Wasikowski, of “More Than Meets the Eye, Finding God in the Creases and Folds of Family Life.” St. Mary’s Press, Winona, Minn. ™)

Discussion Point

Faith influences thoughts, attitudes

This Week’s Question

Name a belief—an aspect of your faith—that strongly influences your thinking and your approach to life.

“I would say it’s the belief that we are all children of God, we are all equal, we are all one family and should treat one another that way.” (Mary Dupuis, Great Falls, Mont.)

“Eucharist. It inspires me to make my life a total offering of myself just as Jesus offers himself totally through the Eucharist.” (Father Rick Danielson, Brattleboro, Vt.)

“Love your Lord God above everything else, and love your neighbor as yourself.” (Mary Jo Pedersen, O.S.F.S., coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

That prayer is powerful, and that it is answered.” (Nancy Root, Clovis, N.M.)

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“Love your Lord God above everything else, and love your neighbor as yourself.” (Mary Jo Pedersen, O.S.F.S., coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Tend Us Your Voice

An upcoming edition asks: What is something of great value to you now that wasn’t 10, 15 or 25 years ago? How did this value develop?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Damien de Veuster was the ‘leper priest’

The reader may decide whether Damien de Veuster, the “leper priest,” should be included among the saints and the blessed of America. He formed the work for which he was beatified in 1994 and canonized earlier this year, the 19th century, well before the Hawaiian Diocese of Hawaii became part of the United States. However, he is a saint and a priest to the people of an American state. A large statute of Damien de Veuster is in St. Mary Hall in the U.S. Congress building, in the House of Representatives. Among those who received the two statues for the state of Hawaii, de Veuster was born on Jan. 3, 1848, near Leuven, Belgium. He became a missionary to Hawaii and served on the Big Island, Hawaii, for 10 years. When he was on the Hawaiian parliament passed an Act for the Combating of Leprosy. The disease was rampant on the islands and the new law required the board of health to establish an area isolated for lepers to which those with advanced cases of the disease were to be exiled. The board of health bought a piece of land on a peninsula on the northern coast of Molokai Island for that purpose. A wall of rock 600 meters (nearly 2,000 feet) high divided the leper colony from the rest of the island. The Pacific Ocean was on the remaining three sides. This was called Molokai. Eight years later, in 1873, Bishop Louis Maigret asked for volunteer priests to go to Molokai because there were dying without spiritual support. Father Damien volunteered. He arrived at the leper colony in May, 1877. At first, the lepers in the settlement nausea. Damien had the constant steps of gutting fish. The people coughed constantly, cleared their throats and spit on the ground. At Christmas time dinnertime was an event. At first, the people feared the lepers among these pitiful people. They began to realize that the lepers were people, truly sharing their way of life. He began his sermons with, “We lepers,” although he was not—yet—afflicted with the disease. Damien remained for almost 16 years, completely dedicated to his lepers. He not only cared for their spiritual needs but also for their whole person, and the lepers responded. He became famous after he wrote about his work to letters to his publisher, who published them. A best-selling book was written about him. In 1884, his superiors asked a doctor to examine him, and he was officially diagnosed with leprosy. The disease soon spread and Damien could no longer leave the settlement. His last time away was July 16, 1886. He died on Palm Sunday, April 15, 1889. John Paul II was scheduled to beatify Damien in May 1994, but he broke his hip a few days before. The ceremony took place on June 4, 1995.

Cereophelia/Cynthia Dewes

Trying to reinvent the wheel

Reinventing the wheel has to be one of our favorite human endeavors. Anyone who has sat on a committee, attended a meeting or run a small group session knows this to be true. Recently I read an article about personal chefs and how they are hired to prepare and store meals for clients who don’t have the time or inclination to cook their own dinners. The chefs interview the clients as to likes, dislikes, dining habits, etc., then spend a day in the clients’ kitchens preparing, labeling and freezing the meals for two or three weeks ahead. All this was described as a trendy new business. These folks are chefs. These folks are entrepreneurs, they added a sur-

Faithful Lines/Shirley Vogler Meister

Thanks and blessings for fruits of labor

For years, our daughters and loved ones came home for our Thanksgiving week-end and spent an entire day raking autumn leaves. Two years ago, as a surpr-

Research for the Church/James D. Davidson

How many Catholics are Hispanics?

Surveys of American Catholics and stu-
dents of U.S. households indicate that 10 to 12 percent of American Catholics are Hispanics. Research combining census data, survey data and other results indicates that Hispanics yields estimates as high as one-third. Other research provides the most reliable results. I believe national surveys of American Catholics, such as ones done by the Gallup organization and the Center for Applied Research in the Apostolate (CARA), produce the most valid results. These surveys include the largest samples of Catholics (typically 3,000 to 4,000), use computer-aided telephone interviews, and their results are the least affected by non-English speakers. All surveys provide estimates of the Hispanic Catholic population in the United States.

National samples of U.S. households have all the features and limitations of sur-

James D. Davidson is professor of sociol-

Although 94 percent of all people who identify themselves as Catholic are Hispanics, about 16 to 18 percent of American Hispanics identify themselves as Catholic. While some studies claim that figure is about 67 percent, others suggest it is as low as 55 percent. Third, these other researchers also have no estimate of the total Catholic population. While most analysts use the Oﬃcial Catholic Directory’s ﬁgures, there are legitimate concerns about the validity and interpretation of these ﬁgures, which are based on parish and diocesan reports. Depending on the assumptions one is willing to make, the size of the Catholic population for Hispanics ranges from 40 million (using CARA’s most recent esti-

When I compare these methods and results, I conclude that national surveys of American Catholics produce the most accurate estimates of the Hispanic Catholic population for all U.S. households. I have more conﬁdence in estimates of 16 to 18 percent than I do in estimates that as many as one-third of all Catholics are Hispanics.
Feast of Christ the King

The Sunday Readings

Sunday, Nov. 26, 2000

• Daniel 7:13-14
• Revelation 1:5-8
• John 18:33-37

The Book of Daniel once again this month provides the first biblical reading. This weekend it occurs in the liturgy of the great feast of Christ the King. For a relatively short period of their lives, the Chosen People were able to glimpse the grandeur of a relatively important king. The king was Solomon. His reign, however, occurred centuries before the composition of the Book of Daniel.

By the time Daniel was written, God’s people were humbled. They had no king. They cherished the tradition of David and Solomon, but no one lived to bear these traditions. The title “Son of Man” came into being. It took upon itself the terms of a messianic king, anointed by God, as were David and Solomon, but with an even stronger spiritual identity.

In this weekend’s reading, the Son of Man arrives before the Ancient One, or God. God bestows upon the Son of Man all power and glory. Every nation would serve him. His dominion would be an everlasting dominion. Not even the mighty oppressor of the Jews could overwhelm him.

In the reign of this great Son of Man, God’s justice would prevail. All would be right for those who truly love God.

The second reading this weekend is from the Book of Revelation. At times, Revelation—or Apocalypse as it was called in older versions of the Bible—is obscure and involved in its majestic, complex imagery. Such is not the case in this weekend’s reading.

Revelation in this reading is forthright and clear in its proclamation of Jesus as the Alpha and the Omega. “He is God, not oppressor of the Jews could overwhelm him.

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Revelation in this reading is forthright and clear in its proclamation of Jesus as the Alpha and the Omega. “He is God, not just a reflection of God or a representative of God. God alone is perfect. God alone satisfies. Jesus is God, as the Book of Revelation thrillingly says. He is king. He is life. With this final, joyful announcement, the Church closes its liturgical year. Next week, the Church begins its new year. †

Daily Readings

Monday, Nov. 27
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 28
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 29
Revelation 15:1-4
Psalm 98:1-3, 7-9

Thursday, Nov. 30
Andrew, apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Horns mentioned in Bible are symbols of God’s power

Reflection

Four generations ago, Pope Pius XI established the Feast of Christ the King for a world burdened by political systems in which some benefitted others. Most obviously, these systems were in Europe, and in Germany and Italy, where godless dictatorships already were well in control. They clearly had turned toward the path that in less than 20 years would lead their societies to ruin and others to unspeakable horrors.

It also was a time when might made right, in the world’s eyes, in perhaps a third of the world where colonialism exploited vast numbers of people. Almost all of Africa was under the control of Britain, France or Italy, except South Africa, which was independent but firmly embedded in the immoral system of apartheid.

Two of today’s largest national communities in terms of population—India, which included modern Pakistan and Bangladesh, and Indonesia—merely were quarries for the British or Dutch empires respectively to bleed from them every drop of profit. To this situation, Pius XI spoke as he proclaimed Christ as king. Pius spoke from the Vatican, built amidst the grandeur of the once great Roman Empire. He well knew that even the greatest and proudest of human organizations come and go.

God alone is perfect. God alone endures. God alone satisfies. Jesus is God, as the Book of Revelation thrillingly says. He is king. He is life.

With this final, joyful announcement, the Church closes its liturgical year. Next week, the Church begins its new year. †

God’s Peace on Earth

There is a place where saints abide
And holy is their land
A citadel of faith and love
Where—just beyond its chapel doors
In quiet meditation
Kneels souls—consecrated in wealth or fame, or not
“Thy will be done” they seem to pray
In quiet meditation
There is a place where saints abide
And holy is its name

There’s really nothing that sinister about gargoyles, the ugly beasts around the roof structures for many decades often took the opportunity to be artistic and playful in what could be almost infinitely boring and wearisome work.

Add to that the medieval penchant for occasional grotesque, even gruesome, figures in their religious art, and you have more than sufficient reason for what they did.

Anybody could make a downspout. It took real imagination and genius to conceive and sculpt a gargoyle.

In the religious context of their day, it’s not impossible that some elements of superstition or credulousness crept into their motives. There’s no evidence, however, that features like gargoyles appeared on these cathedrals as vestiges of pagan influence.

(Q free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61615. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com.)"
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Don’t let Christmas sneak up on you...

Shop early!
Fourth Bishop of Fort Wayne was priest of Indianapolis Diocese; consecrated 100 years ago next week

The Right Rev. Herman Joseph Alerding, fourth bishop of the Diocese of Fort Wayne (now Fort Wayne-South Bend), was ordained in 1868 for the Diocese of Vincennes (now the Archdiocese of Indianapolis). Next Thursday, Nov. 30, will mark the 100th anniversary of his consecration as bishop. Born in 1845 in Ibbenbeuren, in the Diocese of Münster, Germany, he immigrated as an infant with his parents to the United States, and settled in Newport, Ky. After studying at the diocesan seminary at Vincennes and at a seminary in Bardstown, Ky., he completed his studies for the priesthood at Saint Meinrad and was ordained by Bishop Jacques M. Maurice Landes d’Aussac de St. Palais, fourth bishop of Vincennes in 1868.

He served as assistant pastor at St. Joseph Parish in Terre Haute and was named pastor of St. Elizabeth Parish in Cambridge City in 1871. While at St. Elizabeth, he attended mission stations at Hagerstown, Knightstown and New Castle, and he saw to the building of churches at both Knightstown and New Castle.

In 1874, he was assigned to St. Joseph Parish in Indianapolis, where he was to serve as pastor and as the procurator of a small seminary located at the parish.

In 1883, Father Alerding wrote A History of the Catholic Church in the Diocese of Vincennes, which was said to be “well-received.” In the late summer of 1893, he was notified of his appointment as the fourth bishop of Fort Wayne, succeeding the recently deceased Right Rev. Joseph Rudemacher. On the Feast of St. Andrew, Nov. 30, he was consecrated in the cathedral at Fort Wayne by Archbishop Henry Elder of Cincinnati; Bishop Denis O’Donaghy, auxiliary bishop of Indianapolis; and Bishop Henry K. Moeller of Columbus, Ohio, who later became archbishop of Cincinnati. Bishop Joseph Charrtrand, then secretary to Bishop Francis Chataud of Indianapolis, preached the sermon.

Special thanks to Bob Alerding of St. Matthew Parish in Indianapolis, a grand nephew of Bishop Alerding, for the information this feature is based upon. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P. O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached by phone at 317-236-1429, or 800-382-9838, ext. 1429, or by e-mail at archives@archindy.org.)
The Active List

December 3
* St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Advent vesper service, 5 p.m.

December 2

December 2
* St. Lawrence Church, 6944 E. 46th St., Indianapolis. Irish Snowman—See ACTIVE LIST, page 21

December 2
* Cardinal Ritter High School, 336 W. 38th St., Indianapolis. Placement test for incoming freshmen, 8:30 a.m.-noon, no fee. Information: 317-924-4333.

December 2
* St. Rita Church, 1733 S. Broadmoor Ave., Indianapolis. Christmas bazaar, Sat. 9 a.m.-8 p.m., fish dinner 56, children’s games and crafts, puppet show, nostalgic Christmas tree candle-lighting, visit with St. Nicholas, 35 adults, 3 children under 13. Reservations required. Information: 317-630-4569, ext. 1.

December 3-6

Recurring

Daily
* Our Lady of the Greenwood Parish, 335 S. Meridian St., Indianapolis. Rosary and Divine Adoration, 7-9 a.m. and 7-8 p.m.

Tuesdays

* Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-388-6145.


December 3
* The Athenaeum, 401 E. Michigan St., Indianapolis. Saint-Nikolas Fest, 1-5 p.m., Tract of Divine Mercy, 1-4 p.m., Information: 317-852-3195.

December 3
* SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Advent vesper service, 5 p.m.

December 6
* St. Gabriel Church, 6000 W. 34th St., Indianapolis. Mass, 5 p.m.

Christians in Recovery

еп. A weekly gathering for those seeking recovery from the effects of chemical dependency or addiction. In partnership with the Catholic Community Center, Third Thursdays at 7:30 p.m. at St. Rita Church, 1733 S. Broadmoor Ave., Indianapolis. 317-783-4980.

The Athenaeum, 401 E. Michigan St., Indianapolis. Eucharistic celebration, 6:45 p.m., conference/recess at Fatima Retreat House, 5533 E. 56th St., to follow, $125 single, $225 couple. Reservations send $30 to Fatima. Information: 317-543-7681, ext. 1.

December 6
* St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Hamburgers, 5 p.m. Information: 317-636-4478.

December 6
* St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

Days
* Divine Mercy Chapel, 335 S. Meridian St., Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

* Archbishop of Miami Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 5:30-9 p.m. Information: 317-236-1538.

* Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer service. 3 p.m. Information: 317-257-2266.

* St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

* St. Malachi Church, 326 N. Green St., Brownsville. Liturgy of the Hours, 7 p.m. Information: 317-832-5195.

At the Athenaeum, 401 E. Michigan St., Indianapolis. Other Masses and Prayers

* Our Lady of the Greenwood Parish, 335 S. Meridian St., Indianapolis. Tridentine (Latin) Mass, 10 a.m.

* St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

* St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. “Be Not Afraid” holy hour, 6 p.m.

* Christ the King Church, 1827 Kosciel Blvd. E. Dr. Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary, world peace, 8 p.m.

* St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

* Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-388-6145.


* Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-388-6145.


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* Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group. 2:30-3:30 p.m. Information: 317-388-6145.
The Active List, continued from page 20

- Christ the King Chapel, 1827 Kessler Blvd. E. Dr. Indianapolis: Marie prays for priests, 5:30-6:30 a.m.
- Fatima K of C, 1040 N. Post Road, Indianapolis. Exhure, 1 p.m. Information: 317-638-4146.
- Sacred Heart Parish Hall, 1125 E. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-8416.

Fridays
- St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 4-6:30 p.m.
- St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.
- Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.
- Christ the King Chapel, 1827 Kessler Blvd. E. Dr. Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
- Clinic Women’s, 830 E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.
- Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.
- St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

Monthly
- First Sundays St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7-15 p.m.
- Information: 812-246-4555.
- Fatima K of C, 1040 N. Post Road, Indianapolis. Exhure, 1 p.m. Information: 317-638-4146.

First Mondays
- Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Board meeting, 9:30 a.m.
- Divine Mercy Chapel, 335 W. 30th St., Indianapolis. Confession, 6-6:45 p.m. Benediction of the Blessed Sacrament, 7 p.m.
- St. Joseph Church, 2605 S. Meridian St., Indianapolis. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays
- Our Lady of Mount Carmel Chapel, 1772 Scheller Lane. New Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.
- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.
- Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass.
- Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

First Saturdays
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, prayer and worship, 8 a.m., then SACRED gathering in the school.
- Little Flower Chapel, 4720 E. 136th St., Indianapolis. Apostolate of Fatima holy hour.
- Our Lady of the Greenwood Church, 333 S. Meridian St., Greenwood. Devotions and sacraent of reconciliation, after 8 a.m. Mass.
- Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 7 p.m.
- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays
- Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
- St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-376-8254.

Second Tuesdays
- Prince of Peace Catholic Church, 5115 Pine St., Indianapolis. Holy Mass and Adoration, Holy Hour, 2-3 p.m. Information: 317-257-1073.
- St. Luke Church, 73S75 Halliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

Second Saturdays
- Archbishop O’Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., Indianapolis. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane Carlos, 317-236-1521 or 800-382-9836, ext. 1521.

Third Mondays
- Mary’s Schoenstatt, Revville (located on 925 South, 8 miles east of 421 South, 7 miles south of Versailles). Holy Hour, 2-3 p.m. Father Elmer Burwinkel. Information: 812-699-3551. E-mail: ebwrinjk@esidata.com.

Third Tuesdays
- Christ the King Church, 1827 Kessler Blvd. E. Dr. Indianapolis. Exposition of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and service.

Third Thursdays
- St. Luke Church, 7357 Halliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

Third Saturdays
- Archbishop O’Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., Indianapolis. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane Carlos, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
- Mary’s Schoenstatt, Revville (located on 925 South, 8 miles east of 421 South, 7 miles south of Versailles). Holy Hour, 2-3 p.m. Father Elmer Burwinkel. Information: 812-699-3551. E-mail: ebwrinjk@esidata.com.

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Page 22 The Criterion Friday, November 24, 2000

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state the date of death. Obstiraries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Ordinarily priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BOARD, E. Maggie, 53, St. Augustine, Jeffersonville. Nov. 10. Aunts of several.
HelmGELAR, James L., 22, St. Malachi, Brownburg. Nov. 4. Son of Judith and Donald HelmGELAR. Brother of Diane, Linda, John, Mark, Matthew and Thomas HelmGELAR. Grandson of Anna Hlanol.
jerin, edward, 75, St. Thomas More, Mooresville, Oct. 9. Husband of Violet “Vi” Jerin. Father of Laurie, Eddie, John and Mike. Jerin was a member of the Mooresville Elks.
LIE, Geraldine, 73, St. Thomas Aquinas, Indianapolis. Nov. 3. Wife of John LEE, Sr.
ROED, Joan C., 61, St. Joseph, Indianapolis. Nov. 3. Wife of John RoELL. Mother of Kathy Carder and John RoELL. Sister of Francisco Young. Step-grandmother of three.
UlickZki, cathe, 47, St. Bartholomew, Columbus, Nov. 7. Son of Genevieve UlickZki. Brother of Ronald UlickZki.
VARGAS, margarita “Jon,” 60, Sacred Heart, Terre Haute. Nov. 6. Husband of Shuree VARGAS. Father of Kim, Mariisa, Jason and Matthew. Brother of Carlos and Frank VARGAS.
Wheat, paul W., 76, Holy Name, Beech Grove. Nov. 6. Husband of Geraldine M.

Providence Sister Agnes Calmeyn
taugh in Terre Haute, Indianapolis

Providence Sister Agnes Calmeyn died on Nov. 13 in Providence, Terre Haute, in Indiana by a 2 to 1 margin. †

From September, when the U.S. Justice Department called for a moratorium on executions on the federal and state levels,” Burkhart said. “In Indiana, we also hope to convince Gov. Frank O’Bannon to issue a moratorium on executions with the ultimate aim of total abolition of the death penalty.”

Burkhart said a 1994 survey of Hoosiers indicated that the majority of Hoosiers favor life without parole, plea bargaining to the victims, is preferred over the death penalty in Indiana by a 2 to 1 margin.†

Hilda S. Ripperger was a teacher, mother of three diocesan priests

Hilda S. (Wessel) Ripperger, the mother of three diocesan priests and five other children, died on Oct. 24 at the St. Augustine Home for the Aged in Indianapolis. She was 98.

A Mass of Christian burial was celebrated on Oct. 28 at Good Shepherd Church in Indianapolis, followed by interment at St. Joseph Cemetery in Indianapolis. She was a member of Good Shepherd Parish.

She attended Ball State Teacher’s College in Muncie (now Ball State University) and Marian College in Indianapolis.

She began a long career in teaching in 1920, and taught at St. Andrew School in Ravinia from 1934 until 1965 and at the former St. James School in Indianapolis until her retirement in 1968.

Ripperger was a member of the Daughters of Isabella, Knights of St. John Auxiliary, Sisters of St. Joseph, the Daughters of Charity, St. Luke’s Community, St. Joseph’s Society and the American Association of Catholic Professionals.

Memorial contributions may be made to the St. Andrew School for the Aged, 2345 W. 88th St., Indianapolis, IN 46260.†

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EXECUTIONS continued from page 3

Justice Group, Bloomington Coalition to Abolish the Death Penalty, Indianapolis Coalition to Abolish the Death Penalty and the American Civil Liberties Union are working to convince Gov. Steve Beshear to reject the death penalty during the programs organized part of the march,” Burkhart said. “Bill Pelke grew up in Gary and worked in the steel mills. He retired a few years ago and moved to Alaska. He talked about his grandmother’s killing [in Gary] and how he came to forgive Paula Cooper, who was 14 at the time, for the crime, and help work toward getting her off Death Row and raising the minimum age for the death penalty in Indiana to 16.”

Another march participant, George White of Kansas, shared the story of how an armed robber shot him and killed his wife, who died in his arms, in Alabama. Burkhart said. White was accused of her death and convicted and sent to prison for two years before he was exonerated by new evidence.

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