A Dream of Peace

Butler University student from Bosnia is recognized in new book about peacemakers

By Mary Ann Wyand

Her voice is soft-spoken, lyrical and compelling, especially when she talks about her dream for world peace.

And when she writes about the horrors of war and the universal need for forgiveness and unity, her words are humble yet powerful.

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Christ and his Church, contribute under the influence of grace to the building of this kingdom,” the pope said.

The pope’s comments—the second week in a row he reaffirmed that people of all faiths can be saved—sparked speculation in Italian newspapers that the catechisms marked a divergence from a September doctrinal document on salvation.

In a Dec. 7 statement, the Vatican criticized experts on how the document on salvation outside the Catholic Church, the pope did not linger on the theme of salvation outside the Catholic Church at the Dec. 6 audience, continuing instead with his catechesis on the expectation of Christ’s return. Urging the faithful to be like “inexperienced children who find security only in the Father,” he said that awaiting the kingdom of God on earth represents a “breath of hope.”

“The invocation ‘Thy kingdom come’ in the Lord’s Prayer, said the pope, ‘directs our gaze to Christ’s return and nourishes the desire for the final coming of the kingdom of God.’

But he said this wish to see God’s kingdom “does not take the Church away from its mission in this world.”

Instead, the pope, reaffirmed the Church’s mission as humanity awakes the moment of crossing the kingdom’s threshold.

Catechism of Catholic Church says plan dialogue on reconciliation

VATICAN CITY (CNS)—Catholic and Jewish leaders are planning a major dialogue session next spring to discuss the theme of reconciliation, officials in Rome said.

The meeting of the International Catholic-Jewish Liaison Committee (ICJC) is tentatively set for March 1999 in New York.

The committee represents the Vatican’s Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultations.

Seymour D. Reish, ICJC chairman, met with Vatican officials in late December to discuss the theme and preparations for the New York encounter.

He said the preparatory talks had gone well, but that the agenda was still in the formative stage.

Church officials hope the encounter will give new impetus to its dialogue efforts with ICJC, an umbrella group of Jewish organizations.

Vatican experts are also hoping it will signal a turn to more theological topics, which can transcend recent Catholic-Jewish disputes on historical questions related to World War II and other matters.

“The main theme is going to be reconciliation,” Reish said. “We use that word and the Hebrew word ‘reunification’...There are many aspects to consider in Scripture, tradition and so forth,” said Father Remi Hoekema, secretary of the Vatican’s dialogue commission.

“Catechesis is a unique way by Jews as a process of repentance and freeing oneself from sin,” Father Hoekema said.

“Even if the participants do not understand every single word, they perceive the profound meaning and the presence of mystery which transcend every word,” he said.

While several speakers at the Jubilee conference encouraged catechists to use new technology to proclaim the Gospel, none of their comments on the topic were as strong as the admonition of Timothy O’Malley, a vice president of IBM, who spoke Dec. 9 to the catechists.

“Technology is not a magic bullet,” he said. “It will never replace personal witness,” he said.

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“Technology is not a magic bullet,” he said. “It will never replace personal witness,” he said.

O’Malley told the religious educators he was working on a project expected to produce more than $3 billion in revenue for IBM annually and which will employ several thousand people.

“It’s a lot of responsibility,” he said.

“Just by being aware of the basics, you can know how to do your job,” he said.

“Just by being aware of the basics, you can know how to do your job,” he said.

O’Malley said. “All of us who are Catholic—especially catechists—have the duty to understand, to master and to use these new tools to give glory to God and to bring God’s message to their people.”

Catechism useless without prayer, witness, cardinal says

VATICAN CITY (CNS)—Catechists must use every appropriate method and media to lead people to Christ, but they must remember nothing will work if it is not supported by prayer and the witness of a Christian life, said Cardinal Joseph Ratzinger.

“The words of prayer must be bathed in an intense life of prayer,” he said.

Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, continued from page 1

“Man cannot do or not do whatever he wants. He will be judged. He must give an account,” the cardinal said.

“God’s justice and God’s judgment are good news,” especially for those who suffer the injustices present in the world, Cardinal Ratzinger said.

But catechists should not be the ones to bring the Good News, he said.

Cardinal Ratzinger cautioned, however, against the “temptations of impatience,” of wanting a huge success or of wanting people to listen clamorously to Catholic catechists so the Church would become bigger and more influential.

“An old proverb says, ‘Success is not another name for God,’” he said. “Great things always begin from a small seed and mass movements are always beginning.”

“The only goal, he said, “is to make accessible and understandable the voice of the Lord” so that people will follow him and have the fullness of life.

Catechists must proclaim what Jesus proclaimed: the Kingdom of God, which means that God exists and God acts in the world and in the lives of each individual, Cardinal Ratzinger said.

A key part of the Christian message is the prospect of eternal life and the guarantee that God’s justice will prevail, he said. “This preaching also includes the announcement of judgment, the announcement of our responsibility.”

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Our Lady of Perpetual Help Parish celebrates 50th anniversary

Our Lady of Perpetual Help Parish in New Albany will cap off a year-long 50th anniversary celebration with a Golden Jubilee Mass Dec. 17 at 2 p.m. in the church at 1752 Scheller Lane.

Archbishop Daniel M. Buechlein and Father Paul Etienne, pastor, will concelebrate. Before Mass, a concert of sacred music will begin at 1:30 p.m. in the church. A reception in Wagner Hall will follow Mass.

Previous pastors and associate pastors of the parish, priests of the New Albany Deanery and women religious who have served the parish over the past 50 years have been invited to take part in the celebration. Charter members of the parish will also be recognized.

Historical memorabilia from the parish will be on display at the reception and a commemorative parish pictorial directory will be on sale.

Our Lady of Perpetual Help Parish was formed following the 1950 census and celebrated its Golden Jubilee events nearly every month over the past year to celebrate its 50th anniversary.

Indiana Catholic Conference sets priorities for legislative session

By Margaret Nelson

Abortion, the death penalty, education and the environment are just a few of the issues the Indiana Catholic Conference (ICC) will be working on during the 2001 Indiana General Assembly.

Archbishop Daniel M. Buechlein, general chairman of the ICC, the other Indiana bishops and other representatives of all five Indiana dioceses met Dec. 2 to set priorities for the ICC for the upcoming legislative session.

This is the 32nd year that the ICC—the public policy arm of the Catholic Church in Indiana—has addressed legislative issues in Indiana, said M. Desmond Ryan, executive director of the ICC. Ryan said the ICC has approached legislation from a preference for a consistent ethic of life and concern for common good.

He said that human life issues are a high priority for the ICC.

"The last couple of years, we’ve been a lead voice in attempting to abolish capital punishment and the ICC will continue to take that lead,” said Ryan. The organization will also work to abolish executions of retarded citizens, and it will continue its concern for compensation for victims of crime.

A new issue is the process of jury selection. "We believe it is unconstitutional for those opposed to execution to be excluded from jury duty,” Ryan said.

The ICC also plans to closely follow the governor’s Criminal Law Study Commission.

Other life issues the ICC will monitor include any legislation that would alter the state’s ban on partial-birth abortion.

"We’ll be especially concerned with protection of all such current laws,” Ryan said.

There also has been concern about insurance regulations that could force Catholic health care providers to provide medical procedures opposed to Church teaching.

Education is another important area the ICC will continue next year. Some of the issues the ICC plans to get involved with in the upcoming session include school choice, safety of children and professional development of teachers.

Protecting the quality of rural life and the environment for farmers is another area of ICC concern.

Prison reform concerns grew out of a recent special committee formed by the ICC board. The ICC will monitor these issues and address them when they are involved in legislation.

The ICC also wants to ensure that Indiana’s share of money from a national tobacco settlement will be spent on health See ICC, page 20
During the last 10 years, we have witnessed a virtual renaissance in Catholic education in our archdiocese. Enrollment has steadily increased, leveling off in the last two years. Because most of our schools are now operating at capacity, many have waiting lists. It’s been a good thing to witness.

But during this time, various pundits in educational, political and media circles have tried to divide public schools against private schools. Archbishop Daniel M. Buechlein, whom the media have dubbed the “education bishop,” has repeatedly pointed out that our schools are not in competition with those in the public sector but “systems” in a common mission: to provide excellent education to the children in their care. Catholics traditionally have been a “both/and” rather than an “either/or” type of people. Why should we support public education, too?

Maybe you already do. If not, here are 10 reasons why, as Catholics, we should support and, when possible, actively involve ourselves in the public school setting.

1. Because we pay taxes. We need to work toward financing the incredibly high cost of such education. We need to finance the incredibly high cost of such education.

2. Because each one of us has gifts that are needed by children, not only our “cultural abilities,” skills and training but also life experience and values such personal characteristics as humor, patience, persistence, enthusiasm, fairness and a willingness to listen. All can enrich our students’ lives and learning.

3. What might you do? Just call a school near you, ask a teacher, a principal or a friend who is a school volunteer: What could I do? What could others do? Some ideas might be: tutor children learning to read, go on a class field trip, be a crossing guard. You might ask a neighbor brown student or a teacher conference.

4. On a different level, you could become a regular at school board meetings and learn of the problems facing the district, as well as its successes. Over time, you might want to speak up to express your concerns and offer your wisdom. You might even decide to run for the school board, a difficult, time-consuming, yet rewarding responsibility.

5. Because, as followers of Christ, we are called to serve others. Jesus told us whoever welcomes “one such child for my sake welcomes me.” Seeking better education for all children is a true and invaluable ministry. Try it. You will love it! — Valerie Vance Dillon

6. Because public schools carry major responsibility for educating students with special needs and handicaps. “Mainstreaming” children into classroom is the law. Public education is required (rightly so) to provide a broad range of services to those children with emotional, mental and physical disabilities. This calls for specialized teachers, modified instruction methods, individualized academic programs, additional teaching aids, even building construction modifications to ensure ease and safety. All of these and other efforts are designed to ensure that each special child will have the optimal chance to grow to full potential.

7. Because of the amazing, disciplined, interdisciplinary cures or reaching out for solutions to teaching in classrooms, seeking medical help from principled and well-intentioned parents, or a teacher conference.

8. Because every child deserves the best possible education, the best chance for a productive and rewarding life.

9. Because the best possible education for this future.

10. Because we already pay taxes to support public education.

Why Catholics should also support public education
Is microwave a tool of the devil?

Noticed the picture of the boy on page 10 of the Nov. 24 copy of The Criterion doing the all-American thing—eating a McDonald’s meal. Most interesting though was the caption underneath this about what theologians say about “fast food” rejecting the “sacred notion of food and dining.”

Can you elaborate on this a bit more, perhaps, run the report as an article in The Criterion. My family is curious to know now if we are bad Catholics for eating fast food. Must we consider our microwave oven a tool of the devil also? Please let us know, as working parents, we don’t want to run afoul of those theologians. We hope it’s not too late to change our evil ways! Look forward to learning more about this, please!

Tom Maier, Indianapolis

Response: We thought the item provided much needed mundane relief just before the Thanksgiving holiday. Papal theologian Father Georges Cottier, a Swiss, is quoted as saying, “These are silly things. I don’t consider it a serious argument … it’s a question of taste, but let’s not bring religion into it.” Amen! —WRB

Ways of Coping with Priest Shortage

Percent Who: Approve Disapprove

<table>
<thead>
<tr>
<th>Option</th>
<th>Approve</th>
<th>Disapprove</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lay administrator, visiting priest</td>
<td>51</td>
<td>47</td>
</tr>
<tr>
<td>Reduce Masses to less than one a week</td>
<td>41</td>
<td>58</td>
</tr>
<tr>
<td>No priest to visit the sick</td>
<td>34</td>
<td>65</td>
</tr>
<tr>
<td>No priest for last rites</td>
<td>20</td>
<td>79</td>
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*Laity's views on coping with priest shortage*

It is a well-known fact that the Catholic Church in America is facing a priest shortage. The Church population continues to grow, while the number of priests continues to decline. According to the latest figures, there are about 60 million American Catholics but only 46,000 priests.

One way to address this problem is to attract more men into the priesthood. Although this option is being pursued quite vigorously, the results to date suggest that these efforts are having only limited impact. Another possibility is to increase the number of permanent deacons, who are able to perform many of the functions that traditionally have been performed by priests. There are already over 12,000 permanent deacons, but this solution is limited by the fact that permanent deacons cannot hear confessions, anoint the sick or consecrate the Eucharist.

A third possibility is to allow women and men to become priests. Pope John Paul II has made it clear that this is not a viable option.

At least in the short term, American Catholics are faced with two main options. One is to redefine the roles of priests and laypeople, so that laypeople take on some of the responsibilities that used to be performed by priests. The other is to reduce the frequency of Masses and other sacramental services. Both of these options are open to this idea; 79 percent clearly oppose it. Although reducing the frequency of Masses to less than once a week is not a popular option, it might happen in some locations. So we posed the possibility that Sunday Mass could not be celebrated, then asked if a Communion service led by a lay person using consecrated hosts would be a satisfactory substitute. Only 12 percent of Catholics approve of a Communion service on a regular basis; 57 percent say it would be acceptable on an occasional basis, and 31 percent say it is unacceptable.

We also asked what Catholics think of laity priests. Our results indicate that a priest to visit the sick. Only one-third say this is acceptable; two-thirds disapprove. The least attractive option is not having a priest for last rites. Only 20 percent of Catholics are open to this idea; 79 percent clearly dislike it.

Laypeople lament the fact that there is a priest shortage, but they are coming to terms with it. In the process, they are deciding that laypeople can perform some administrative functions that used to be reserved for priests. They might be willing to reduce the number of Masses and have Communion services on an occasional basis, but they still want priests to visit the sick and perform last rites.

*James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.*
Penance services scheduled throughout archdiocese

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

Indianapolis North Deanery
Dec. 15, 9:30 a.m. at Christ the King School
Dec. 17, 3 p.m. at Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at St. Patrick
Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 19, 7 p.m. at St. Roch
Dec. 21, 7 p.m. at St. Jude
Indianapolis South Deanery
Dec. 17, 3 p.m. St. Bernadette Indianopolis East Deanery
Dec. 19, 12:30 p.m. at St. Luke School
Dec. 20, 7 p.m. at St. Thomas Aquinas

Indianapolis East Deanery
Dec. 17, 3 p.m. at St. Bernadette
Dec. 21, 7 p.m. at Holy Trinity
Dec. 21, 7 p.m. at St. Anthony
Batesville Deanery
Dec. 17, 2 p.m. at St. Dennis, Millhousen

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

Dec. 17, 4 p.m. at St. Maurice, New Albany
Dec. 18, 7 p.m. at St. Louis, Batesville
Dec. 19, 7 p.m. at Holy Family, Oldenburg
Dec. 19, 7 p.m. at St. Peter, Franklin Co.
Bloomington Deanery
Dec. 17, 2:4 p.m. at St. Eustace, Bloomington
Dec. 19, 7 p.m. at Our Lady of the Springs, French Lick
Countryside Deanery
Dec. 16, noon at St. Mary, Richmond
New Albany Deanery
Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyd's Knobs

Dec. 17, 7 p.m. at Holy Family, New Albany
Dec. 17, 8 p.m. at St. Anthony of Padua, Clarksville
Dec. 18, 7:30 p.m. at St. John the Baptist, Starlight
Dec. 19, 7 p.m. at St. Mary, New Albany
Dec. 20, 7 p.m. at St. Paul, Sellersburg
Seymour Deanery
Dec. 16, noon at American Martyrs, Scottsburg
Dec. 19, 7 p.m. at St. Bartholomew, Columbus
Terre Haute Deanery
Dec. 17, 6 p.m. at St. Patrick, Terre Haute
Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute

Check It Out . . .

A live nativity will be presented at St. Maurice in Decatur County from 5 p.m. to 10 p.m. Dec. 23. The live nativity will feature animals and singers. Hot chocolate and snacks will be available in the school cafeteria during the event. The live nativity is an endeavor of three parishes—St. Maurice, St. Anne in Hamburg and St. John the Evangelist in Enochsburg.

An alumni breakfast with Santa Claus will be held from 9 a.m. to 11 a.m. Dec. 16 in the cafeteria at Father Thomas Sceicina Memorial High School, 5000 Nowland Ave., in Indianapolis. There will be an opportunity for pictures with Santa Claus. For reservations, call 317-351-5976. There will also be a cookie walk to benefit Sceicina’s music department on the same day from 9 a.m. to 11:30 a.m. in the cafeteria.

The Bereavement Support Group sponsored by St. Francis Hospice will begin a new series of free meetings open to any adult who has experienced the death of a loved one. Meeting dates are Jan. 16, 23 and 30 and Feb. 6, 13, and 20. Afternoon sessions are from 3 p.m. to 4 p.m. and evening sessions are from 6:30 p.m. to 8 p.m. at St. Francis Hospital and Health Centers’ Hospice Office, 438 S. Emerson Ave., in Greenwood. Registration is required. There is also a free support group for children, ages 5 to 12, called Caterpillar Kids. The meetings are held from 4 p.m. to 5:30 p.m. on Jan. 24 and 31 and Feb. 7, 14, 21, and 28 at Christ United Methodist Church, 8540 U.S. 31 South in Indianapolis. To register for either program, call 317-865-2092.

St. Joseph Hill Parish in Sellersburg will celebrate the New Year with Eucharistic Adoration from 7 p.m. to 11 p.m. Benediction Mass for the Holy Day will follow at 11:30 p.m. There will also be organized prayer time, such as the rosary and Chaplet of Divine Mercy, as well as private prayer time. For more information, call 812-944-5304.

The Archdiocesan Gospel Choir will have two rehearsals for Martin Luther King Jr. Day at 7 p.m. Jan. 8 at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis. The Martin Luther King Jr. Day service will be at 2 p.m. Jan 15 at SS. Peter and Paul Cathedral.

VIPS . . .

Rebecca Ann Mathauer recently entered the novitiate of the Sisters of St. Benedict of Ferdinand. A native of Illinois, she lived in Indianapolis and was a member of St. Barnabas Parish in Indianapolis. The new lodge will enable the archdiocese to build a new lodge at Camp Rancho Framasa in northern California. The grant is part of $12.4 million awarded to 21 church camps around Indiana to further religious education and the spiritual formation of young people.

Grants . . .

Marian College in Indianapolis and Saint Mary-of-the-Woods College near Terre Haute recently received grants from the Indiana Professional Standards Board. Marian College received $122,000 to help prepare teachers to work with elementary students whose first language is not English and to encourage parental participation in schools. Saint Mary-of-the-Woods received $118,934 to help future teachers learn how to work with all types of students to improve student learning. The grants are part of $2.7 million that Indiana will use through next fall in the Title II Teacher Quality Enhancement program to aid the state’s reform of teacher preparation and licensing.

The archdiocesan Catholic Youth Organization in Indianapolis has recently received a $600,000 grant from the Indiana Camp Ministries Enhancement Program of Lilly Endowment. The grant will enable the archdiocese to build a new lodge at Camp Rancho Fmamsa in Nashville. The new lodge will enable the ministry to remain open year-round and provide more space to increase attendance. The grant is part of $12.4 million awarded to 21 church camps around Indiana to further religious education and the spiritual formation of young people.

St. Barnabas School in Indianapolis, Indiana, has been selected as the grand-prize winner in The Learning Channel’s “Everyday Heroes Campaign.” Zach nominated Patricia Kegley, cafeteria director. The Learning Channel and Cal Burleson, general manager of the Indianapolis Indians, recognized them Dec. 6 at the school. Zach will receive a $1,000 scholarship. Zach Turner, a fourth-grade student, received runner-up honors for nominating his father as an “everyday hero.”†
In his announcement, Clinton said although he believes the death penalty is appropriate for some crimes, he thinks the Justice Department needs more time to analyze information about racial and geographic disparities in the federal death penalty system.

“In the end what is at issue is not whether capital punishment is right or wrong but what it does to us,” the president said. “We must base our arguments not on emotion but on the actual impact of capital punishment on the American people.”

The pope said that “it is extremely important to take care that the most genuine and rooted [aspects] of human nature are not lost” in the face of a modern tendency to value “only immediate results.” He asked the Justice Department to report to the next president by April with an analysis of racial and geographic disparities in how the federal death penalty is applied.

Garza’s pending execution had led religious leaders, including Pope John Paul II, the president of the U.S. bishops’ conference, the bishops of Indiana and several interfaith coalitions, to plead with the president to commute Garza’s sentence to life in prison without possibility of parole.

Garza, a marijuana smuggler, was convicted under federal anti-drug kingpin statutes of killing one person in Texas and ordering the murders of two others. His execution was to be in Terre Haute because that’s the only federal prison equipped for it.

Some people who wrote to Clinton noted that the execution date for Garza, a Mexican-American Catholic, was particularly inappropriate—the feast of Our Lady of Guadalupe, the patroness of Mexico and all the Americas.

“This day is the great feast of Our Lady of Guadalupe, the patron saint of the Americas, who appeared before a peasant to share the Good News that God has special concern for the poor and forgotten,” Bishop Joseph A. Fiorenza, president of the National Conference of Catholic Bishops, told Clinton. “Despite their horrible crimes, the men and women on our nation’s Death Rows are often themselves poor and forgotten.”

In the Dec. 5 letter to Clinton, Bishop Fiorenza, who heads the Diocese of Galveston-Houston, said the courageous acts of calling for a moratorium or commuting the death sentences “would demonstrate to the nation and the world that Americans are turning away from death and toward life by protecting even the lives of those who failed to demonstrate a similar respect for life.”

Commuting death sentences would have even greater significance in the Jubilee year, Bishop Fiorenza wrote, referring to Clinton’s efforts this year on debt relief for poor countries.

“Changing a sentence of death to a sentence of life reflects the same spirit,” he wrote. “Just as debt relief will save hundreds of thousands of poor people from death by hunger and disease, so too will commutations save the lives of those condemned. The Jubilee year is not the time to begin again the execution of those who commit federal crimes.”

The bishops of Indiana in a Dec. 6 statement said it is time “to put an end to state-sanctioned violence.”

“They said capital punishment does not honor the murderer’s victim nor bring about closure or freedom to the victim’s loved ones. ‘Only forgiveness can do that,’ they wrote. ‘Sadly, capital punishment is more often about revenge than it is about justice.’

Since the federal government resumed capital sentencing under laws passed in the 1980s and 1990s, 31 men have received the death penalty, including seven for crimes committed while in the military.

David Paul Hammer of Holdenville, Okla., was the next man in line for execution by the federal government, with a scheduled date of Feb. 21. But after becoming a Catholic last year while at the Terre Haute prison, he has begun pursuing appeals he previously had declined and his execution is likely to be delayed until 2002.

Meanwhile, in other action on the issue, the Missouri Catholic Conference, the bishops’ public policy arm, took a legal challenge to the U.S. Supreme Court seeking to stay the execution of James Wilson Chambers in November. The conference and other religious organizations sued in federal court, saying the governor’s office had mishandled Chambers’ clemency request.

The challenge was rejected and Chambers was executed Nov. 15, but Catholic officials said their efforts broke new ground.

“We couldn’t help him, but hopefully, this raised awareness and will have an effect on future cases,” said Deacon Larry Weber, executive director of the Missouri Catholic Conference. “We called attention to the fact that the death penalty in Missouri is not administered in a very fair fashion.

“Basically, when we convicted someone of capital murder and sentence him to death, we say, ‘You’re not a person anymore.’ We don’t respect them anymore, we don’t respect their rights,” he added.
From the Archives

School days at St. Mary, North Vernon

Pupils from the second, third and fourth grades at St. Mary School in North Vernon pose for their class picture in the fall of 1931. The pupils are identified (many of the girls with their married names) beginning with the front row, from left to right as:

Row 1: Marjorie Miller, Dorothy Bartley, Mary Alice Staublin (the late aunt of Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg), Norma Ertel Carnes, Coletta Laeth, Mary Jane Clerkin, Rosemary Miller Ertel, Mary Ann Stewart Barlow, Rita Hesterman Eaken, Mary G. Dowd Platter, Marjorie Euler, Martha Ann Hudson, Mary Buehler Morgan and Alice Jo Hillerman

Row 2: Tom Clerkin, Hugh Wickens, Edward Hest, Eugene Bartley, John McCauley, Harold Kirchner, Robert Miller, Willard Gerth, Herbert Lee, Isaac Davis and Edward Doran


Row 4: Dick Vance, Bill Gottwallis, Charles Kirchner, James Schuck, John Reichle and Jack Fox.

Row 5: Vernon Hershee, Naomi Yeager, Margaret Hester, Mary Emma Guentert Hitzel, Bernice Weber, Irene Weber Fox and Dorothy Laeth.


St. Mary Parish (whose full name is Nativity of the Virgin Mary Parish) was founded in 1861. The Civil War interrupted the building of the church, but it was completed in 1868. A bell tower was added to the church in 1897. The bell tower, which was enlarged from its original design in order to accommodate a clock, is somewhat oversized for the church building. The tower withstood a tornado in 1917. During the time this photograph was taken, the activities of the Ku Klux Klan made being a Catholic difficult in this area. St. Mary School was completed in 1865 and had two floors—one for Irish children and one for German children. (Germans who had settled in the area did not want their children to learn English.)

Father Herman Lutz is the current pastor. The parish numbers about 1,600 Catholics in 600 households; the school enrolls about 200 children.

This Ad Is Camera Ready!

St. Francis
1844
5x10
Neg

Papal midnight Mass to move outdoors to accommodate Jubilee crowds

VATICAN CITY (CNS)—To accommodate tens of thousands of Holy Year pilgrims, Pope John Paul II will depart from tradition and celebrate Christmas midnight Mass outdoors in St. Peter’s Square, the Vatican said.

The Mass, which is broadcast around the world, is normally celebrated in St. Peter’s Basilica, which can hold about 8,000 people. But with up to 10 times that number expected to converge on the Vatican on Christmas Eve, the pope decided to risk inclement weather and hold the liturgy outside. Last year, the pope celebrated midnight Mass inside the basilica after opening the Holy Door, while more than 60,000 people braved the cold in the square and followed the events on giant TV screens.

The outdoor Christmas liturgy has a precedent: Pope Paul VI once celebrated midnight Mass in the square, as part of closing ceremonies for the Holy Year of 1975.

The Vatican had not yet released the pope’s complete Christmas schedule, but it was expected to include other changes. Because he will close the Holy Year with a Te Deum prayer service Jan. 6, a similar service traditionally held Dec. 31 has been dropped.

Vatican sources said the pope was likely to greet pilgrims and well-wishers from his apartment window as the clock strikes midnight on New Year’s Eve.

Unlike last year, however, there were no plans for a pop concert in St. Peter’s Square and fireworks above the Vatican. Instead, organizers said thousands of faithful would gather in the square for prayer.
Indiana Catholics help raise funds for Pope John Paul II center

By John F. Fink

Cardinal Adam Maida, archbishop of Detroit, explained the mission and purpose of the Pope John Paul II Cultural Center during a reception and meeting at the Ritz Charles in Carmel on Dec. 5. Archbishop Daniel M. Buechlein introduced Cardinal Maida.

The cultural center named for the pope is located near the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. It was dedicated to the public and the formal blessing of the center is scheduled for March 22, 2001.

The meeting was part of a campaign to raise funds for the completion of the center. The campaign’s goal is $65 million, of which $55 million has been pledged. Archbishop Buechlein and Mr. and Mrs. Van P. Smith, trustees of the center, were hosts for the reception. The Smurthys are from Muncie. Catholics from both the Archdiocese of Indianapolis and the Diocese of Lafayette-in-Indiana were invited to the meeting.

Also present and speaking about the center were Bishop Bernard J. Harrington of Winona, the center’s episcopal moderator, and Dominican Father Joseph Augustine De Noia, director of the center’s Intercultural Forum. In his remarks, Cardinal Maida said that when he proposed the center to Pope John Paul II, the cardinal compared the project to this country’s presidency of Pope John Paul II, the cardinal compared the project to this country’s presidency. The pope is located near the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. It was dedicated to the public and the formal blessing of the center is scheduled for March 22, 2001.

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Cardinal Maida said that a cast of Pope John Paul’s hand will be included in the center. The hand will consist of bronze castings of hands from the Vatican Museums. The center’s second floor will offer a more traditional museum experience with rotating exhibits, many of them on loan from the Vatican Museums.

The Pope John Paul II Polish Heritage Room will provide a place for reflection and study of the pope as a person and a man of God. Changing exhibitions of photographs and personal memorabilia will depict the pope as a child, student, professor, priest, bishop and pope. The Intercultural Forum will be located on the third floor of the center. It will be dedicated to the study and understanding of papal teachings and world cultures. It will bring together internationally recognized scholars in philosophy, theology, history and related fields to explore the impact of the papacy on world culture.

A unique exhibit at the center is what will be called “The Hands of Peace.” It will consist of bronze castings of hands of practicing Catholics from around the world. At the meeting in Carmel, Cardinal Maida said that a cast of Pope John Paul II’s hand will be included in the exhibit.

READERS who would like more information about the center can write to the Pope John Paul II Cultural Center, 3900 Harewood Road, N.E., Washington, D.C. 20017-1555, or call 202-635-5400. The Web site is www.info@g2culturalcenter.org.
Closing was inevitable, but tough for St. Cecilia of Rome

By Jennifer Del Vechio

It wasn’t easy letting go. Still, the parishioners at St. Cecilia of Rome in Oak Forest accepted what they had known for a long time. Their parish would have to close.

“Our parish was so small we knew it was coming,” said Connie Ortman, a parishioner for 42 years. “It was getting so hard with so few families participating.”

That knowledge didn’t make it any easier as parishioners celebrated a final Mass Nov. 26.

Tears fell as history was retold and came to an end.

Candles were lit for each family to represent the light of Christ and the families got to take the candles home. The thought was they could light them on special days, especially the first Sunday in August when the parish picnic had always been held. It was a way for them to remember the fellowship and faith they all shared.

Historical items from the church were also arranged near a side altar. They included an old crib for the baby Jesus made out of packing crates by a parishioner, old lace altar cloths, a holy water font, old candles from the days when high and low Mass was celebrated and pictures of former priests who had served at the parish.

St. Cecilia of Rome closed its doors last August 31. The parish survived the Great Depression, a name change and families moving away.

Parishioners said that only about 24 families were registered, a total of 51 people. Parishioners said that only about 15 families actively participated. The parish provided many with their medications to appointments run by the Tebbe family and how the family extended credit to families during the Great Depression.

For much of the parish history, the church was the mainstay of the community, along with the store and a few houses on the road. Glenn Tebbe, whose parents owned the store, grew up in the parish. While he attends St. Mary Parish in Greensburg, he went back for the final Mass.

“I was thinking about the faith of the people who were here while I was growing up,” Tebbe said. “It was the place where I learned to put God and the Church first.”

The parish provided many with their first steps into the faith, he said. “This church community did its part,” Tebbe said. “It spawned many families to be involved in churches throughout the diocese and the country.”

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Indeed, it’s the picnic that many people talk about and is the one event that brought home many former parishioners, who had moved away, to help. Martha Voelker, a parishioner for 25 years, said it’s the picnics she remembers most.

“It was a special party,” Voelker said. “This was like one big family and now it’s like a big family breaking up. It’s not that we won’t see each other, but everything we did together and the closeness of the parish picnic, that’s gone.”

The final Mass was a homecoming for many. Stella Vonderheide Humig, 92, came back to the church where she played the organ as a teen-ager. Another woman, Esther Moster, 102, journeyed from Ohio for the final farewell.

Many spoke about the old general store in Batesville only five miles away, closing the parish was seen as the best alternative. For some time, three priests had rotated to celebrate Sunday Mass. The shortage of priests also made it difficult to keep a full-time pastor.

One common thread that held parish members together was the annual parish picnic. Church records state that the picnic, which was interrupted by World War II, was restarted in 1950 and has been held every year since. The official history also mentions that in 1979 the decision was made to no longer fry the chickens for the picnic in parishioners’ homes, calling it the “end of an era.” The chicken was then deep-fried by parish men behind the Oak Forest Store.

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Dec. 17 at the church.

While it’s an old cliche, Craney can attest that once the music starts it never stops for anything. Not even when he had a mild-stroke during one of the concerts.

“I didn’t collapse, but I couldn’t hold my baton and my mouth drooped,” he said.

Quietly, he was led out as the music still played and rushed across the street to St. Francis Hospital.

“God was good to me, we got it early enough,” he said. Craney said he’s always been determined to keep the show going—even one year when he didn’t think there would be enough money. He ended up borrowing the money himself to make sure the tradition continued.

As for his favorite memory, he can’t pick just one.

“It’s hard to say,” he said. “This just brings a lot of joy to so many people.”

This year’s performance will feature Te Deum, the official song for the Jubilee year, which means “You are God: We Praise You.”

For tickets, call 317-784-5454. †
Catholics asked to take pledge to promote responsible media

WASHINGTON (CNS)—Dioceses throughout the United States are encouraging parishes to take part in a pledge campaign to hold the media accountable for images they produce and the messages they offer.

The campaign kicks off this weekend, coinciding with the Jubilee for Entertainment observers at the Vatican.

In future years of what is a five-year campaign, the pledge is expected be taken in conjunction with World Communications Day in late spring.

Part of the pledge calls for Catholics to “eliminate that which diminishes our appreciation of God’s image in creation.” Those who make the pledge say they will “reject media that produce immoral content and demean the dignity of the human person.”

Those who make the pledge will have a 10-point plan to guide them in how to promote responsible, moral and ethical media.

The plan includes taking action such as trading one hour a week of watching television for an hour in prayer. discuss its meaning and implication for our lives.

To promote responsible, moral, and ethical media

I promise to:

• Talk with my family about our use of media to make sure it is responsible.
• Contact a media outlet to approve or disapprove of a particular program, recording, video, movie, publication, or Web site.
• Use media together with my family—watch a TV program, go to a movie, share a Catholic newspaper or magazine article, view a Web site—and discuss its meaning and implication for our lives.
• Trade one hour a week using media for an hour in prayer.
• Seek out and use media that explore faith and spiritual issues.

Renewing the Mind of the Media pledge campaign 2000

Dec. 15-17 is the celebration of the Jubilee for Cinema, Theater and Entertainment. The bishops of the United States, in their statement Renewing the Mind of the Media, remind us that the media have such potential to bring truth and beauty into our lives that we must encourage them in this goal and discourage uses which are harmful. The bishops also said that the media are not beyond the reach of our influence. The media world is large and complex, including creative and performing artists, writers and directors, producers and executives, musicians, graphic artists, computer technicians, and many more. As we make daily use of the media in many different forms, we pray for all who work in the media and unite in encouraging them to give glory to God and to eliminate everything that diminishes our appreciation of God’s image in creation. To make the media aware of our concerns, please take the pledge and adopt one or more of the several suggestions for implementing it personally. You can indicate your support for the Renewing the Mind of the Media Campaign by logging onto www.renewingmedia.org.

Pledge: The communications media are a God-given gift able to bring truth and beauty into our lives. We, the Catholic people of the United States, united in our families, parishes, and dioceses, pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God’s image in creation. We pledge to encourage in all forms of media—television, radio, film, video, telephone, cable services, print, advertising, and the Internet—whatever upholds moral values, strengthens families, and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person.

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You’ve been told you have arthritis. But do you know what type of arthritis?

There are more than 100 arthritis-related diseases. A doctor usually can tell you what type of arthritis you have based on your symptoms and a physical exam.

Each type of arthritis requires a specific treatment program. If not treated properly, any type of arthritis can cause increased pain and limit your activities.

Ask your doctor what type of arthritis you have or contact your local Arthritis Foundation chapter for a list of arthritis specialists.

To find the chapter nearest you, call toll free 1-800-283-7800.


“YOU HAVE ARTHRITIS” IS NOT A DIAGNOSIS

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Traditions and rituals strengthen family life

By Mary Jo Pedersen

My kitchen is a disaster, my feet ache and I’ve probably gained five pounds. But I wouldn’t trade this day for anything. Today was my family’s annual “cousins cookie caper,” and nine women at their Thanksgiving table, no matter how far from home or how many pounds we’ve gained enjoying them, barely have time for the basics. We are making more than cookies in this culinary chaos! We are making memories as we chop nuts and catch up on who is changing jobs and having babies. When we put on our matching aprons and send the flour flying, the little disagreements and problems among us go on the back burner and are forgotten for a while.

We share childhood memories as we enjoy our “cousins cookie caper,” and nine women at their Thanksgiving table, no matter how far from home he is or how many years he is away from home. If you have visited another religious denomination for worship, you may have found yourself feeling a bit out of place during the church service.

Familiar rituals make us feel we are in our proper home. Ritual also shapes us as a community. We know who we are by the worship in a familiar pattern, we know who we are as a community. We know who we are by the worship experience fresh and enabling us to pray for current needs.

In the Catholic eucharistic liturgy, for example, the Scripture readings change each day, the musical choices vary and the petitions in the Prayer of the Faithful reflect the world’s varying needs. The overall structure of the worship, however, is fairly stable.

If you have visited another religious denomination for worship, you may have found yourself feeling a bit out of place during the church service.

Familiar rituals make us feel we are in our proper home. Ritual also shapes us and defines who we are.

Similarly, the Church’s worship patterns shape us as individual members of the Church and shape our identity as a community. We know who we are by the way we worship.

Beyond this, ritual patterns enable us to enter more deeply into prayer. When we worship in a familiar pattern, we know what comes next and what is expected of us. Thus we can relax and pray.

That’s the ultimate goal of all our worship rituals: to create a space where we can be at home with God and more aware of God’s presence in our lives.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Rituals shape our faith life and also help nurture our family life

By Fr. Lawrence E. Mick

Rituals shape our lives and make us feel at home. And we do many things in patterned ways, whether it is how we get up in the morning and prepare for the day or how we eat our meals or how we drive to work.

Worshipping communities also follow patterns. Even among Christians who do not have a required ritual pattern, rituals develop. Both pastor and assembly tend to do things in a similar way week after week.

There is room within worship rituals for elements that vary, keeping the worship experience fresh and enabling us to pray for current needs.

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Discussion Point

Sacraments add meaning to life

This Week’s Question

Tell when or how an aspect of a sacrament you always had known about (or heard or seen) suddenly became meaningful to you in a new way.

“My husband and I dated for six years before getting married. Naturally, our wedding was a joyful and spiritual celebration. However, what one rarely sees are the changes in the couple’s relationship, all that is seen in the wedding is the physical ceremony. We are closer now than we’ve ever been. There is a deep peace knowing we are one forever, that this is God’s plan for us.” (Jennifer Horn, Glenwood Mills, Iowa)

Lend Us Your Voice

An upcoming edition asks: What important purpose of the family would you underline or emphasize?

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

Knowing we are Christians by our love

Perhaps readers are familiar with these lines from two different songs: “Love is a many splendored thing” and “Love will keep us together.” Both songs have been heard so often, I’ve always considered them clichés after a time. Both songs’ quotations cause me to stop, think, and wonder if we are actually specially alert when lesser-known lines come to light, i.e., “The supreme happiness of this life is the conviction that we are loved” from Victor Hugo’s Les Misérables.

Now that we have been unloved or unlovable we might feel for different reasons and in different stages of life, Hugo reminds us that, as loving Christians, we can be assured of God’s ongoing love, despite the ups and downs of existence. A couple months ago, I received an e-mail with statements from 4-to-8-year-olds after hearing this question, “What does love mean?” As with so many e-mails, the actual source was not known. That is just one of the blessings of having some of these lines in a brief flier in Indy’s Child, also with no source noted. Allegedly, the child’s mom said, “My mother read this to me!” “Love is that first feeling you experience before all the bad stuff gets in the way of your relationship,” she said. “It’s the reason you don’t want to leave home because, as Dorothy of Oz said, there’s no place like it. Home is a concept praised everywhere in our culture because, as we all know, it’s where the heart is.

Home is an important part of the American dream. Immigrants to our melting pot have come in search of a new political, religious or economic home, the place to enrich and sustain their families in freedom. Home ownership, like apple pie and democracy, is an inalienable birthright. It is a security to millions of immigrants. It is seen as a way to help preserve the human species. Rather, it’s an innate supernatural motivation which leads to a home beyond all human imagination.

We believe that from the moment we’re born we’re on a journey home to God, who created us and who has chosen us by name. The warmth and security we feel in our earthy homes are just a foretaste of our ultimate home in heaven.

Mary and Joseph sought shelter in the inn’s stable. But when the Babe arrived, they knew their heavenly home was at hand. Soon our Advent journey will end and we, too, may finally be on our way home.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist for The Criterion.)"
Sunday, Dec. 17, 2000

• Zephaniah 3:14-18a
• Philippians 4:4-7
• Luke 3:10-18

The Book of Zephaniah is the source of this weekend's first biblical reading. This prophecy is very short, only three chapters. Zephaniah himself apparently was of royal descent and perhaps not fully 'repressed.' When he wrote, the plight of God’s people was not as bad as it was to become.

However, the kingdom once overthrown so well by David and Solomon was divided into two opposing parts. This in itself was a cause of outcry from those faithful to God, since the one kingdom of Israel was regarded as the handwork of God. The dynasty that ruled the kingdom had been commissioned especially by God for the task of sovereignty. Now there were two kings, so it was by no means an ideal situation.

As did other prophets, Zephaniah spoke against anything that he saw that was less than true to God. He also encouraged the people by assuring them that God would triumph in the end and God’s law would prevail. This was not a threat, but a call to rejoice.

This weekend’s reading well expresses the prophetic sense that God indeed one day would stand supreme, that petty human differences and human sin would be overcome by the divine majesty and goodness. St. Paul’s Epistle to the Philippians provides this weekend’s second reading. Just as the first reading was short, so is this reading. The theme once again is of joy and celebration.

Memories of the last part of the first century A.D. usually concentrate on the official persecution that was brought to the early martyrs of Rome in the first century A.D. usually concentrate on the official persecution that was brought to the early martyrs of Rome. Christians tasted the bitter fruit of official persecution and human sin would be overcome by the divine majesty and goodness.

In this weekend’s Gospel, Jesus is shown as meeting, and accepting, the worst of the worst. He received tax collectors and soldiers, the most obvious agents of the sin and tyranny that was a part of the Roman occupation and Roman paganism.

Others in the reading are those who thirsted for God and for the things of God. None was ignored. None was rejected. Jesus lovingly reached out to all. In this is cause for the greatest joy.

Reflection

This weekend, the Church celebrates Gaudete Sunday, a title drawn from the first word of the Entrance Song, “Gaudete” or “Rejoice!” In a superficial sense, Advent is near its end. The great feast of Christmas is near.

More profoundly, if we have been sincere in our Advent observances, if we have been true to the spirit of Advent, we have worked to open ourselves to Jesus. We await the Lord not just at the coincidental recollection of the first Christmas, but in a present, real moment when we forsake sin and bring Jesus into our hearts.

The dreaminess of winter, evident in the dreariness of winter, evident in the development of winter, evident in the world, is a cause of outcry from those who have worked to open ourselves to Jesus.

In this weekend’s Gospel, Jesus is shown as meeting, and accepting, the worst of the worst. He received tax collectors and soldiers, the most obvious agents of the sin and tyranny that was a part of the Roman occupation and Roman paganism.

Others in the reading are those who thirsted for God and for the things of God. None was ignored. None was rejected. Jesus lovingly reached out to all. In this is cause for the greatest joy.

No Lights in Bethlehem?

There’ll be no lights in Bethlehem, that’s what the paper said. The city’s tree instead may bear the faces of the dead.

Do we forget when he was born his land was occupied? And still he came to bring the peace which we turn aside.

No shining strands, no carolers were needed on that night, his Father sent bright angel bands, a star with holy light.

So look for angels, Bethlehem, in skies above your head, Yahweh’s blessing lights the dark where faithful hearts are led

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)

Daily Readings

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

Tuesday, Dec. 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Wednesday, Dec. 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Thursday, Dec. 21
Peter Canisius, priest and doctor
Song of Songs 2:8-14 or Zephaniah 3:14-18a
Psalm 33-23, 11-12, 20-21
Luke 1:39-45

Friday, Dec. 22
1 Samuel 1:24-28
(Responsa) 1 Samuel 2:1, 4-7, 8abcd
Luke 1:46-56

Saturday, Dec. 23
John of Kandy, priest
Malachi 3:1-4, 23-24
Psalm 25:4bc-5ab, 8-10, 14
Luke 1:57-66

Sunday, Dec. 24
Fourth Sunday of Advent
Micah 5:1-4a
Psalm 7:3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45
Vigil of Christmas
Isaiah 52:1-5
Psalm 89:4-5, 16-17, 27, 29
Acts 13:16-17, 22-25
Matthew 1:1-25 or Matthew 1:18-25

Bible supports belief in Mary’s virginity

Our family discussion of Christmas turned to the subject of the virgin birth, or virginal conception, of Jesus.

Our high-school-age daughter said in class in her class that they discussed this subject and the Church’s teachings about it. According to their instructor, apparently, while it is the Church teaching, there is no support in the Bible for the belief that Jesus was conceived without a human father.

We were taught when I was young that the passage from Isaiah (Is 7:14) refers to Christ and Mary when it says, “The virgin shall be with child and bear a son.” Can we use that passage to prove that Jesus was conceived by Mary as a virgin? (Florida)

First, let’s be clear that the long-standing Christian belief in the virginal conception of Jesus is not totally dependent on support from Bible passages. In fact, however, many elements in the New Testament are detected by Scripture scholars as pointing to a very early Christian belief in the virginal conception of our Lord. It’s not possible to engage the subject more fully here, but today many experts would question the claim that there is no support in the Bible for that doctrine.

The book of Isaiah (at least three different books composed at different times) gives us rich insights into the significance of the coming of Christ. Catholic tradition often uses those words in connection with Mary’s virginity.

Several facts, however, prevent the passage that you cite from being a “proof” of the virginal conception of Jesus.

First, the Hebrew text, written about 600 years before our Lord, does not say “virgin” but “almah,” which means “young girl.” When it was translated into Greek much later, the Greek word “parthenos” was chosen, which usually does mean virgin.

But this Greek translation, for instance, which was quoted in the Gospel of Matthew in the story of the infancy of Jesus (Mt 1:23), does mean virgin.

Because the prophet did not actually use the word “virgin,” most modern translations, working from the original texts, use the word “maidens,” or “young woman,” in this passage. The (Catholic) New American Bible, for example, which you quote, does say “virgin,” but a footnote explains the confusion over the exact meaning of the word “almah.”

Furthermore, there remains much uncertainty whether Isaiah himself intended this passage as a prophetic reference to the coming Messiah. Quite possibly he meant it to refer to specific living people with whom he was having huge spiritual difficulties at that time.

It appears that no one, in Isaiah’s time or later, understood this text as referring to the coming Messiah until it appears in the Gospel according to Matthew.

What does the Church say about our belief in the magi, the three kings who came to the crib of Christ? This story is in the Gospel of Matthew.

The Gospel of Matthew, the only one of the four gospels that contain a record of the birth of Jesus, is the only one that contains such stories. These stories were intended to convey as clearly as possible the truth of the mystery being considered. They were not meant to be taken literally, in our sense of the word, and were quite common among Jews as effective teaching tools.

My Journey to God

Question Corner/Fr. John Dietzen

There’ll be no lights in Bethlehem, that’s what the paper said. The city’s tree instead may bear the faces of the dead.

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No shining strands, no carolers were needed on that night, his Father sent bright angel bands, a star with holy light.

So look for angels, Bethlehem, in skies above your head, Yahweh’s blessing lights the dark where faithful hearts are led

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)
Last-Minute Gift Ideas

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LADIES
Do You Want To Lose Between 15 and 100 Lbs.??
We are holding Seminars for Ladies who desire Weight Loss as well as inches without pills or fad diets, and there are no food products to buy.

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CALL 317-244-3440 or 317-244-4822 Ask for Jennifer
LADIES WORKOUT EXPRESS
5841 Crawfordsville Rd.
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The 5-inch Heirloom Nativity
Collection offers over 100 figures, lighted Village buildings, and accessories for your families unique and special Nativity scene.

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incredible people of peace,” she said, “people who pre-
serve their peace within and then spread it to others.”

Other peacemakers in Collopsy’s book include Nobel
Peace Prize winners Nelson Mandela and Archbishop
Desmond Tutu, who worked to end apartheid in South
Africa, and Elie Wiesel, a Holocaust survivor, author and
chairman of the President’s Commission on the
Holocaust.

“I was just an ordinary child of 12 when the war sud-
ddenly broke out in Bosnia,” Halilbegovich explained. “I
was very much like any child in America.”

When war came to Bosnia, she said, the people “were
stripped bare of all life’s tangible, materialistic things.
The cupboards were soon empty. We didn’t have electric-
ity. The faucets turned dry, and for some time we were
without water. At night, when it was safer, my dad would
carry water from the fountain a few miles away.”

To survive the horrors of war, Halilbegovich said she
“started searching for satisfaction and for spiritual nour-
ishment within” and began writing a diary to pour out her
feelings.

“When the bombs were exploding all over and the bul-
lets were piercing the walls of our apartment building,”
she said, “my family, who is Muslim, would run into a
narrow hallway and lay on the floor with families that
were Christian and Orthodox. We were all striving to pre-
serve our lives. That’s what unites all human beings of
the world and makes us God’s people. We all need the
same things—love and peace, a little bit of food and good
health—we’re all equal. We all became a family.”

When she talks about the war, Halilbegovich said she
“feels like I’ve lived a century. There is so much to say.
It’s very painful, but very gratifying, very healing, at the
same time. It’s interesting how that works.”

For the past two years, she has participated in an inter-
faithe peace service arranged by the Carmelite nuns in
Indianapolis. She also talks with other groups about her
war experiences.

“I feel that I’ve been given a seed to spread peace,” she
said. “I realized that it is a big paradox to see life wasted
and people so easily killed. Life is so precious, like a
drop of water in your palm, and just a single movement
left or right can cause it to slip away and never be there
again.”

The pages of her diaries are like bandages, she said,
which have helped heal her wounds caused by the horrors
of war.

“All of us should be peacemakers,” she said. “All of us
should be architects of peace. I live by making peace.
Each time I speak to people about my experiences, I am a
peacemaker.”

To achieve true peace, Halilbegovich said, people must
practice forgiveness and work for justice like Pope Paul
VI, who said, “If you want peace, work for justice,” and
Dr. Martin Luther King, who continually spoke of his
dream of peace between peoples.

“Without God in our life, without faith, without that
spiritual side, it is very easy to become tied to materialis-
tic things and to become misguided,” she said. “Without
God, we can become barbarous people like the war crimi-
nals who played soccer with human heads or raped hun-
dreds of children and women or cut off people’s limbs or
poked out their eyes. They were misguided and became
instruments of evil. God is not present in those acts, just
evil.”

Halilbegovich said she has “chosen my path to be
peacemaking,” to promote a culture of life and light,
because God inspired her to speak the truth.

“I want to continue building myself as an architect of
peace,” she said, “which means to keep cultivating who I
am so that I can cultivate the world that I live in and con-
tribute to the world’s peace. That’s my ultimate goal,
really, to be God-guided and to be a peacemaker and
bring beauty to the world.” †
The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication. ‘The Criterion; The Active List; 1409 N. Meridian St. (hand delivery: P.O. Box 1717, Indianapolis, IN 46206 [mail], 317-236-1593 [fax]; mklein@archindy.org (e-mail).

December 17
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Advent vespers service. 5 p.m.


December 21
Sacred Heart Hall, 1125 S. Meridian St., Indianapolis. Advent lunch bunch, “Walking to Bethlehem with Mary and Joseph.” Bring lunch and Bible. 12:10-12:50 p.m. Information: 317-638-5551.

December 15-16
Sacred Heart Parish, 1125 S. Meridian St., Indianapolis. “Living Nativity Scene,” 5-8 p.m. Information: 317-638-5551.

Recurring
Dancing in the City, 7 p.m. Information: 317-927-3011.

Holy Rosary Church, 520 Stevens St., Indianapolis. Live Nativity Scene (Latin Mass), 10 a.m. Information: 317-926-5585.

St. Rita Church, 1735 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m. Information: 317-236-1593.

St. Anthony of Padua Church, 316 N. Sherwood Ave., Indianapolis. “Be Not Afraid” holy hour, 6 p.m. Information and directions: Dr. John Nohl, 317-547-5255.

Chuck’s Grill, 532 E. 11th St., Indianapolis. Daily specials. 7 a.m.-9 p.m. Information: 317-828-2600.

St. Mary Parish Church of Our Lady of the Greenwood, 1827 Stevens St., Indianapolis. Daily Mass, 7:30 a.m.-6:30 p.m. Information: 317-236-1593.

St. Luke Catholic Church, 335 S. Meridian St., Indianapolis. Perpetual adoration. 317-636-4478.

Holy Name Parish, 89 N. 17th St., Beech Grove. Worship group, 2:30-5:30 p.m.


St. Malachy Church, 326 N. George St., Brownstown. Liturgy of the Hours, 7 p.m. Information: 744-3395.

Divine Mercy Chapel, 335 W. 50th St. (behind St. Michael Church). Marian prayers for priests, 3-4 p.m. Information: 317-236-1593.

St. John Neumann Church, 1040 N. Post Road, Indianapolis. Divine Mercy Rosary, 9:30 a.m. Information: 812-246-4555.

St. Mary Parish Church, 523 S. Merrill St., Indianapolis. Shepherds of Christ rosary, 1 p.m. Information: 317-267-2266.

St. Patrick Church, 335 W. 50th St., Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m. Information: 744-3395.


St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m. Information: 744-3395.

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Admission of the Blessed Sacrament, 7 a.m.-5:30 p.m. Information: 744-3395.

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Information: 744-3395.

St. John Neumann Church, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m. Information: 317-638-8416.

First Sundays

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

First Mondays
Archbishop O’Meara Catholic Center, 1409 N. Meridian St., Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m. Information: 744-3395.

First Tuesdays
Divine Mercy Chapel, 335 W. 50th St., Indianapolis. Confession, 6:45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m. Information: 744-3395.


First Fridays
Our Lady of Perpetual Help —See ACTIVE LIST, page 19.
Violence curtails Christmas in the Holy Land

NAZARETH, Israel (CNS)—Nazareth is a city tormented, its residents still struggling to come to terms with the current violence and at the same time hoping to salvage some of the Christmas spirit. 

Small black flags hung at the entrance of Nazareth Dec. 7 in memory of the three local residents who were killed in clashes with police in early October. Just down the road, a few Christmas store shopkeepers had strung up lights and put out Christmas trees.

A poster announcing a Christmas concert and another advertising a Christmas sale were plastered next to a billboard commemorating the three dead men.

“We want to celebrate but something inside holds us back. We are as if in mourning,” said Protestant storekeeper Salam Habibi. 40. His sporting goods and toy store was transformed into a Christmas emporium filled with tinsel, sparkling ornaments and flashing lights on Christmas.

“Every time we turn on the radio or the television we hear about deaths here and bombings there. There is no atmosphere of happiness. It is just the opposite,” he said. “I started to decorate the store even though I don’t feel good about it, but it’s business. I did it up less than usual.”

Business has been very slow and people are just now beginning to buy a few things for Christmas, he said. He has barely sold 50 percent of what he sells by this time of year in an average year, he said, noting that the shopping season begins at the end of November.

At home, Habibi said he reached a compromise with his 6-year-old daughter who wanted to decorate the house for Christmas. He allowed her to decorate her room, but he did not feel that it was appropriate to decorate the whole house, he said.

The tail end of the year 2000 has been devastating for Nazareth, with tourist and pilgrim traffic disappearing almost overnight. Most of the major hotels and restaurants that cater to tourists in the city have closed their doors and sent their employes home without pay for an indefinite period.

Nazareth municipality spokesman Ramzi Hakim said the city has canceled all official Christmas festivities and the only celebrations will be liturgical.

Souvenir shop owners sit in their empty shops passing the time until they go home. On one particular day, only three tourists could be seen on the street near the Basilica of the Annunciation.

While Christmas is not usually high season for visitors to Nazareth, said Catholic shopkeeper Saleem Salem, 65, the days following the holiday bring both local and foreign tourism.

But this year he has no illusions about what the days after Christmas will be like, he said, sitting on a stool in his shop where his wife kept the counter and a friend nearby to keep him company.

“There is nothing we can do. Tourism is connected to the security situation,” he said. “It won’t be a holiday this year.”

Christians, Muslims in Bethlehem march for peace in the Holy Land

BETHELHEM, West Bank (CNS)—For the first time in almost two months, Manger Square and the streets of Bethlehem were filled with people after dark early this week as several hundred people participated in a candlelight march to protest Israeli-Palestinian clashes.

“In the last few months, Bethlehem has been dead after 8 p.m. because fear has captured the life of the people,” said Viola Raheb of the International Center of Bethlehem, which with the Christian Churches of Bethlehem and the National and Islamic Emergency Committee organized the march.

“This march is a sign that we will not let fear and anger take away our lives. We will take back our streets,” Raheb said.

Rahab said when Christians around the world think of the Bethlehem of 2000 years ago, the demonstrators hope people will remember the Bethlehem of today. 

Bethlehem Mayor Hanna Nasser, along with Christian and Muslim religious leaders, led the march. Nasser said the city would have only “minimal” celebraions during Christmas, involving the traditional religious processions.

“We are condemning very strongly what is happening in Palestine and we are calling upon the U.N. to take resolutions very quickly and to send in [forces], not just observers, ... until we can restart the negotiations,” he said. “Christmas is part of our religious life and we can’t even mention canceling Christmas.”

__The Active List, continued from page 18__

Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m. 

- Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.

- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

- Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass noon confessions service.

- St. Vincent de Paul Church, 1723 “I” St., Bedford. Exposition of Blessed Sacrament, 8 a.m.-3 p.m. Mass; reconciliation, 4-6 p.m.

- St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconiliation, after 9 p.m. Mass-midnight.

- Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

- St. Peter Church, 1207 East Rd., Greenwood. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

- First Saturdays St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, 8 a.m.; then SACRED gathering in the school.

- Little Flower Church, 4720 E. 15th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Exposition and sacrament of reconciliation, after 8 a.m. Mass.

- Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.

- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 a.m. Mass.

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

Second Tuesdays St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.


- St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

- Second SaturdaysArchbishop O’Meara Catholic Center, Holy Family Chapel, 400 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 Carollo, 317-236-1521 or 800-382-9806, ext. 1521.

- Third Sundays Mary’s Schoenstatt, Resville (located on 925 South, .8 miles east of 421 South). 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.; Father Elmer Burksin. Information: 812-689-3551. E-mail: churwink@seidata.com.

- Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 p.m. (Monday); rosary, 8 p.m. Open until midnight.

- Third Mondays St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocese’ Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

- Third Wednesdays St. Jude Church, 5535 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

- Archdiocese O’Meara Catholic Center, 1409 N. Indian St., Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

- Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

- Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

- Third Thursdays Our Lady of Peace Mausoleum Chapel, 9001 Haverstock Rd., Indianapolis. Mass, 2 p.m.

- St. Elizabeth’s, 2500 Churchman Ave. Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-549-5840.

- Third Fridays St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Churchman’s annual Mass at the Calvary Mausoleum, 1 p.m. Information: 317-882-4090.

- Third Saturdays St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

An Arab man passes by Christmas decorations at a store in Nazareth Dec. 7. Holiday business was slow and celebrations stalled in Nazareth, Bethlehem and other cities because of the Palestinian and Israeli clashes in the Holy Land.
enjoyed the television pictures of pregnant women in Western-style dress fleeing across the border profoundly influenced U.S. Catholics. “You have images of World War II ... people in those boxcars. I think it just resonated with them,” she told a visiting reporter from The St. Louis Review, newspaper of the St. Louis Archdiocese.

Moynihan also gave credit to the robust U.S. economy for Catholics’ generosity. CRS, the U.S. bishops’ overseas and development agency, is also trying to capitalize on the largess to make a lasting impact in the region. “Real monies are going to be invested in Kosovo.”

The price of this terrific compilation of more than 360 weekly columns—316 columns—from The Criterion has been reduced in time for the Christmas season. This book makes a wonderful gift and brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

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

They might as well be in partnership or in concert with our aims,” Moynihan said. “And if we can do that by successfully attracting those sorts of resources, it furthers our hopes in supporting new communities.”

One way CRS is helping to rebuild communities and support them is by setting up programs such as its Parent-School Partnership, which aims to involve parents within the schools and ultimately to build a sense of participation and decision-making in the larger community. Participation by average citizens in Kosovo is a relatively unusual idea in the aftermath of the communist-style governments which dominated the Balkans for the past half-century.

“We are looking to support those people who are working to help create a tolerant, pluralistic society,” said Eric Torch, justice and peace-building program manager of CRS.

After the humanitarian aid is distributed, the refugees are resettled and some of the debris of the conflict is cleaned up, CRS officials said they do not simply want to leave Kosovo without any framework to prevent another future crisis. They are betting on democracy and are looking to the region’s schools as the natural place to begin the experiment.

The ICC has had an active role in the state study on concerns of unemployed parents. It has encouraged legislation that provided many services for children in non-public schools and education for their teachers. It was active in matters such as living wills and surrogate parenting.

The conference joins with 5,000 people in Indiana parishes who follow the issues and contact their legislators as the Indiana Catholic Action Network. In January, the ICC will host a Mass and reception honoring the legislators Ryan calls “people of our faith community who serve us by shaping public policy.”

(Margaret Nelson, a member of St. Andrew the Apostle Parish in Indianapolis, is a correspondent for The Criterion.)

The holiday season has arrived and now is the perfect time to purchase Millennium Collection: Roman Inc. Ornament – $20.00. Figure – $45.00. Plate – $49.50. Every piece in this collection is a unique combination of detailed carving, powdered marble and resin. This is a beautiful way to celebrate the Advent and Christmas season with friends and family. CRNS serves as a reminder of the beauty of the Catholic faith, and will be a cherished gift for years to come. Order today and fill your home with the beauty of Roman Inc. for the holiday season!
**News briefs**

**U.S.**

**Chinese martyrs are commemorated at Mass in New York**

NEW YORK (CNS)—Chinese-Americans from the New York metropolitan area and friends of the community gathered at St. Joseph Church in Manhattan’s Chinatown Dec. 10 for a Chinese-language Mass commemorating the canonization of the 120 Chinese martyrs. Msgr. Joseph Chiang, national director of the Chinese apostolate and pastor of Holy Rosary Church in Jersey City, N.J., celebrated the Mass. At the end, speaking in English as well as Chinese, he pointed out that the canonization for martyrs from both the communist era. But he said that “we still have a great persecution in China” and that the time would come for a second canonization of those martyred in this period.

**WORLD**

**Catechists must be in harmony with Church teaching, pope says**

VATICAN CITY (CNS)—To fulfill their mission in the Catholic Church, catechists must live their faith and must present the faith to others in complete harmony with official Church teaching, Pope John Paul II said. “It is not enough to have an intellectual knowledge of Christ and his Gospel,” the pope said Dec. 10 during a Mass concluding the two-day Jubilee for Catechists and Religion Teachers. “To believe in him means to follow him,” the pope told the 7,500 Jubilee participants and thousands of others gathered for the Mass in St. Peter’s Square.

**Taiwan Catholics support aborigines on regaining right to hunt in parks**

TAIPEI, Taiwan (CNS)—Catholic leaders in Taiwan are supporting aborigines in their effort to regain their right to hunt in national parks, something the government has been considering since 1999.

Aborigines’ right to hunt should be restored since hunting is a tribal tradition and a ritual for males to assert their status in society, according to Sun Ta-ch’uan, a Catholic of the Puyuma tribe. The former vice chairman of the Council of Aboriginal Affairs of Taiwan’s Executive Council said hunting is also a means of survival, reported UCA News, an Asian Church news agency based in Thailand. The lecture at Soo Chow University in Taipei has been active in the “Return Me My Land” and “Identification” movements that fought for aboriginal rights in the early 1990s.

**People**

**Pope recognizes election of new Melkite patriarch**

VATICAN CITY (CNS)—Pope John Paul II formally recognized the election of Melkite Archbishop Louthi Lahum of Jerusalem as the new Melkite patriarch of Antioch, Alexandria, Jerusalem and All the East. The new patriarch, elected Nov. 29 by the Melkite synod, has taken the name Gregoire III. Upon his election, Patriarch Gregoire sent a formal request to Pope John Paul asking for “ecclesiastical communion,” a recognition of his election as head of an Eastern Church in union with Rome. Pope John Paul accepted the patriarch’s request in a Dec. 5 letter, offering his prayers for Patriarch Gregoire’s new ministry, the Vatican said Dec. 9.

**Vatican official meets Patriarch Alexei II in Moscow, says agency**

MOSCOW (CNS)—Ahead of Pope John Paul II’s 2001 trip to Ukraine, a senior Vatican official met with the Orthodox patriarch of Moscow, said the Russian news agency Itar-Tass. It reported that Cardinal Roger Etchegaray, president of the Vatican’s jubilee committee, and Patriarch Alexei II held talks in Moscow Dec. 8 at the cardinal’s request. While neither party commented on the meeting, the agency surmised that Catholic-Orthodox relations were on the agenda.

On Dec. 11, Cardinal Etchegaray and the Vatican press office also declined to comment, or to confirm the meeting.

**Pope says prayer is key to new vocations**

VATICAN CITY (CNS)—Prayer is the key to responding to the vocations crisis, Pope John Paul II told members of Serra International, the Chicago-based lay movement for promoting vocations.

“Prayer moves the heart of God,” the pope told some 2,500 Serrans Dec. 7 during their Jubilee pilgrimage to the Vatican.

In addition, he said, prayer for vocations changes those who pray by promoting a way of looking at the world and at others in light of the Gospel and everyone’s need for salvation and holiness.

“It is only when he calls a person to his or her vocation, the pope said. “His call is always undeserved and unexpected.”

“Yet, in the mystery of God’s covenant with us, we are called to cooperate with his providence and to use the powerful tool which he has placed in our hands: prayer,” the pope said.

Along with praying, Serrans and others promoting vocations must keep pointing out to others the need for more priests and religious, “so that God’s call may encounter a ready hearing and a generous response,” he said.

“The promotion of vocations is not simply a program, but is part of the mystery of the Church, which is a body of believers formed by the Holy Spirit and filled with his gifts. “Within the people of God,” he said, “there is a specific mission awaiting each one.”

Pope John Paul praised Serra International for demonstrating that vocations promotion is not the responsibility of bishops, priests and religious alone, but must involve everyone, especially families and teachers.

The pope said it is obvious that the world needs more Christians willing to commit their lives to serving God and serving one another.

“The horizon of the Lord’s harvest is indeed limitless if we consider not only the pastoral needs of the Church herself, but also the immense number of people who still await the first proclamation of the Gospel,” Pope John Paul said.

A thirst for God and a longing for meaning are seen in many cultures around the world, he said, and particularly among youths, in the worlds of culture and science.

“In order to respond to this need, the whole Church must become completely ministerial, a community of heralds and witnesses, rich in laborers for the harvest,” the pope told the Serrans.

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**Announcements of Weddings**

If you are planning your wedding between January 30 and July 1, 2001, we invite you to submit the information for an announcement on the form below.

**Pictures**

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wall-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

**Deadline**

All announcements with photos must be received by Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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**Weddings**

Be a part of our first bridal issue for 2001!
McGunnery, Margaret M., “Cookie”, 74, Christ the King, Indianapolis, Ind., Nov. 26. Sister of Sister Mildred McCarty and Dr. William McCarty, Grandfather of two.


MOLDTHAN, Martha E., 48, St. Joseph, Indianapolis, Ind., Dec. 2. Sister of Kathleen Findlay, Margaret Green, Mary Shumaker, Eileen, Carl and John Moldthan II.

PROVIDENCE Sister Veronica Rooney taught in archdiocesan schools

She taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California, and also worked in administrative positions in the archdiocese, she taught at St. Paul School in the Saint Meinrad Community School in Indiana, the former St. Catherine School in Indianapolis, St. Michael School in Greenfield and at Saint Mary-of-the-Woods. She also worked for the Congregation of the Sacred Heart of Jesus in Saint Mary-of-the-Woods.

Benedictine Brother Michael Kenealy was monk at Saint Meinrad Abbey for 51 years

Following his simple profession, Brother Michael was assigned to the archdiocesan business office, where he worked for nearly 15 years. For a number of years, he worked as the business administrator, responsible for the monastic community’s internal supplies and store. He also served as a clerical assistant at Abbey Press, the Archabbey Health Service and, until recently, in the Saint Meinrad Development Office. As director of transportation for the archdiocese, Brother Michael moved monks who needed rides to the airport and doctors’ offices.

He is survived by three sisters, Margaret Kenealy, Dorothy Zoeller and Catherine Logan, all of Louisville, Ky.


SANCONE, Mary Ann (Corso), 97, St. Bart's, Dec. 3. Sister of Pauline Corso and Josephine Schirberg. Aunt of several.


TAYLOR, Kathy, 89, Good Shepherd, Indianapolis, Ind., Dec. 2. Mother of Mary Ann Lash and Grandmother of eight. Great-grandmother of 11.

Bishop James McHugh, pro-life leader dies of cancer at age 68

ROCKVILLE CENTRE, N.Y. (CNS)—Bishop James T. McHugh, who had headed the Diocese of Rockville Centre since early January, died of cancer Dec. 10. He was 68.

A leader in the U.S. bishops’ pro-life efforts, Bishop McHugh also had represented the Vatican at international meetings of Catholic and the United Nations on population and pro-life matters.

His funeral Mass was scheduled for 1:30 p.m. Dec. 15 at St. Agnes Cathedral, Rockville Centre, with Cardinal Bernard F. Law of Boston as the chief celebrant and homilist.

He was born in Indianapolis and taught in archdiocesan schools.

His body was to be buried in the crypt at the Seminary of the Immaculate Conception in Huntington, N.Y.

Diagnosed with cancer in April 2003, he died peacefully at his residence, “surrounded by friends and family,” said Joan McHugh, his wife of 18 years.

“During these months of his illness, he continued to preach the sanctity of life, only now he had added his own example of the beauty of life, even when it is attended by sickness and suffering,” Archbishop Edward M. Egan of New York said in a statement.

At another Mass, Archdiocese of Washington Auxiliary Bishop John J. Jenky said, “He was a person who lived his faith.”

The directive led to the cancellation of 19 candidate formation courses in the diocese, and it has featured first lady Hillary Rodham Clinton and her opponent for the U.S. Senate from New York.

James McHugh was born in Orange, N.J., on Jan. 3, 1932, and spent much of his life in the New Jersey area.

He graduated from local Catholic schools and Seton Hall University, then studied for the priesthood at Immaculate Conception Seminary in Darlington, N.J. He was ordained a priest for the Catholic Diocese of Newark on Dec. 17, 1957.

In September of Nebraska and Fort Lee, N.J., he worked on the staff of the National Conference of Catholic Bishops in Washington from 1965 to 1978. He was named director of the Division for Family Life in 1966 and director of the bishops’ Secretariat for Pro-Life Activities in 1972.

In the latter post, then-Mgr. McHugh was the chief architect of the bishops’ Pastoral Plan for Pro-Life Activities, adopted in 1975, which called for educational and political campaigns against abortion.

While serving as pastor in Rome, he did advanced theological studies at the Angelicum. He earned his doctorate in sacred theology in 1981, and also studied sociology at the University of Pennsylvania and the University of Washington in Seattle.

He was named an auxiliary bishop of Newark in 1987, and bishop of Camden two years later. He was installed as coadjutor bishop in Rockville Centre in February 1999 and became head of the diocese when Bishop John R. McHugh retired Jan. 4, 2001.

At the time of his death, Bishop McHugh was a consultant to the Pontifical Council on the Family and a member of U.S. bishops’ Committee on Pro-Life Activities. He also had been a member of the Pontifical Council for the Laity.
Coordinated Educational Technology
The Office of Catholic Education, Archdiocese of Indianapolis, is seeking a part-time Coordinator of Educational Technology to provide services that enable teachers to stimulate and enhance the learning process. The Coordinator will be responsible for assisting in the implementation of instructional technology in the classroom. The Coordinator is responsible for an ongoing program of in-service training for educators who will become catalysts for the growth and implementation of instructional technology in their respective schools. This opening is for the current school year and is a half-time position.

A master’s degree in education, including studies in instructional technology is preferred (or reasonable progress toward same). Also preferred are three years of teaching experience, experience in managing and utilizing technology for instruction and experience/skill in group presentations to adults.

Contact the Office of Human Resources for an application.

Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
fax: 317-216-3389
2500 Broadway Road
Indianapolis, IN 46206
fax: 317-261-3389
	
e-mail: mohr@archindy.org
	
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Positions Available

Villa Madonna Academy in speed dating in barberton ohio is an independent coed Catholic school, enrolling 440 students, 1–12 administered by two principals, offering a college preparatory high school curriculum, accredited by SACS and consisting of 5 miles south of Cincinnati, Ohio. The Board of Directors seeks an individual committed to high academic and personal standards, while fostering the Benedictine tradition. The successful candidate will begin serving the applicants January 15, 2001 and continue until the position is filled.

Contact and applications to:
Karen Hypkins, Administrator
Villa Madonna Academy
675 South Ford Road
Zionsville, IN 46077
fax: 317-873-5205

e-mail: karen.hypkins@villamadonna.org

Coordinator of Music and Liturgy
An active suburban parish of 1500 families near Indianapolis, in the Diocese of Lafayette, is seeking a full-time coordinator of music and liturgy to assume the pastoral responsibilities. Responsibilities include liturgical planning, minister training, scheduling, and music leadership at parish celebrations. Worship leadership includes keyboard, other instruments, and vocal skills. The Coordinator must demonstrate leadership skills, the ability to communicate, and the desire to grow in leadership. We are a predominantly Anglo parish with a strong liturgical program.

Bilingual English/Spanish ability is a plus.

Contact or resume to:
Mr. Kevin Dungan
Search Committee
Our Lady of Grace
990 E. 191st Street
Noblesville, IN 46060

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TLC Supported Living Services is seeking quality, caring individuals to provide assistance in their own home. Special needs? Call today.
THEATRE STUDENTS NATIONALLY RECOGNIZED
Three Cathedral Theatre students were chosen as finalists in the A&E GREAT AMERICAN STUDENT SCREEN TEST. The team of Andrew Bean, Patrick Cavanaugh and Kate Huffman performed a preselected scene and submitted the tape of their performance to A&E. They were chosen from more than 1,000 entries nationwide. A&E has offered students a great opportunity to celebrate the premiere of The Great Gatsby by bringing the characters of Jay Gatsby, Daisy Buchanan, and Tom Buchanan to life. Should Andrew, Patrick and Kate be chosen for the grand prize, they will find themselves in an upcoming A&E production! Congratulations to Drama director Terry Fox and all the students on the great accomplishment.

MATHLETES CAPTURE TOP PRIZE
Cathedral was crowned champions of the JETS (Junior Engineering Technical Skills) test at IUPUI. Faculty members Bill Fisher, Nancy Hartman and Jim Nohl led a group of students who competed in two teams. The varsity squad captured first place and is comprised of Kelly Mortell, Justin Spack, Mark Gill, Evan DiGregory, Nick Stahl, Nick Tonetti, John Stadler and Chris Colvard. The junior varsity team garnered second place and is made up of Christina Case, Sara Johnson, Mark Kaehl, Abbey Ollak, Jonathan Payne, Bradley Schrage, Nick Villetreuil and Jason Vonderhaar. They will now compete in state and national competition. Congratulations and good luck!

BRAINGAME ADVANCES TO SEMI-FINALS
The Cathedral BrainGame team has advanced to the semi-final round for the second straight year. The Cathedral vs. Brownsburg contest can be seen on WTHR-13 at 11:00 a.m. on December 31, 2000. BrainGame team members include Billy Potter, Justin Spack, Adam Rumeschlag, Nick Tonetti, Mark Gill, Dale Gill, Ryan Elder, J.T. Tucker and Rossam Evans. Congratulations on a tremendous effort!

NATIONAL HONOR SOCIETY
The Director of the Gifted and Talented program at Cathedral, Janet McNeal, arranged for Dr. David Bodenhamer, Director of The Polis Center at IUPUI, to speak to the Cathedral National Honor Society in November. Dr. Bodenhamer spoke about the city of Indianapolis and how Indianapolis is viewed as a growing city throughout the country. In addition, he spoke of the difference between a vocation and a career. He advised the students to consider what they enjoy doing. In doing so, they would find a vocation not a job.

CATHEDRAL SALUTES ALL HER STUDENTS AND THEIR PURSUIT OF EXCELLENCE