



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	4, 5
Editorial.	4
From the Archives	7
Question Corner.	11
Sunday & Daily Readings.	11

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November 19, 1999

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Young adults to bring in new millennium with Mass

By Greg Otolski

With all the hoopla surrounding the end of the millennium, this New Year's Eve is being marketed to young adults as the party to end all parties.

So why is 29-year-old Gigi Abellada of Indianapolis and many of her friends planning on ushering in the new millennium with the exchange of the sign of peace at midnight at a New Year's Eve Mass at SS. Peter and Paul Cathedral in Indianapolis?

"We can't imagine a better place to

be," said Abellada. "We could be out there that night decked out in fancy gowns or tuxedos, but we're answering the call of our faith. If we don't carry the faith into the next millennium no one else is going to. To make it through the next millennium we need God."

The New Year's Eve Mass will be the first of six Masses held throughout the archdiocese this year with a special focus on young adults ages 18-39. These Masses are



part of the archdiocese's celebration of the Great Jubilee 2000. (More details about the archdiocese's jubilee celebration plans will appear in the next issue of *The Criterion*.)

"New Year's Eve is a time when people make resolutions, and what we want to do is spiritualize that and get young adults to consider this milestone that we are celebrating and how it connects with their faith," said Father Patrick Beidelman, associate pastor at

St. Monica Parish in Indianapolis and part-time chaplain at Cardinal Ritter High School

"This is a special time to reflect on where we stand with God and to celebrate everything God has given us," said Father Beidelman, who is one of the planners of the New Year's Eve Mass.

He said the celebration will begin at 10 p.m. at SS. Peter and Paul Cathedral with an opening prayer service and music program until 11 p.m. During this time, several priests will be available for con-

See MASS, page 2

Sister Helen Prejean says death row inmates are redeemable

By Mary Ann Wyand

"The cross is a symbol of execution and salvation," St. Joseph of Medaille Sister Helen Prejean of New Orleans reminded several hundred students and adults during a Nov. 14 talk at Marian College in Indianapolis.

As a result, Sister Helen said, the cross lies at the heart of the death penalty controversy.

"All human life is precious," the author of *Dead Man Walking* said. "Although [death row inmates] may have committed crimes, they are redeemable."

Sister Helen was a keynote speaker during the interfaith Spirit and Place Festival held in Indianapolis this month. Her book is subtitled *An Eyewitness Account of the Death Penalty in the United States*.

During the first of three speeches on Nov. 14-15, she discussed the inhumanity of capital punishment and promoted Moratorium 2000, an international petition drive she said will attempt to convince authorities to "stop executing death row inmates while society takes a deeper look at the death penalty."

With 2 million prisoners, she said, the United States leads the world in the number of people incarcerated in prisons and jails.

Most of the 3,500 death row inmates in U.S. prisons are poor, Sister Helen explained, and 70 percent of all executions happen in six southern states.

"How can we do this?" she said of the



Photo by Mary Ann Wyand

St. Joseph of Medaille Sister Helen Prejean of New Orleans discussed the inhumanity of capital punishment at Marian College in Indianapolis as part of the interfaith Spirit and Place Festival.

death penalty. "We can't, and the first step will be a moratorium for change."

In recent years, Sister Helen said, "82 innocent people have been released from

death rows. How many more people who aren't guilty are still on death row?"

Sister Helen said her ministry to death

See PREJEAN, page 2

Foundation endowments reach \$46 million

By Greg Otolski

The Catholic Community Foundation Inc. continues to experience strong growth, ending the 1998-99 fiscal year with \$45.9 million in total assets—an increase of 27.4 percent over the previous year.

The return on investment for the year was 13.5 percent, said Jeffrey Stumpf, chief financial officer for the archdiocese. Stumpf gave Catholic Community Foundation account holders and board members a review of the finances at the foundation's annual meeting Nov. 10 in Indianapolis.

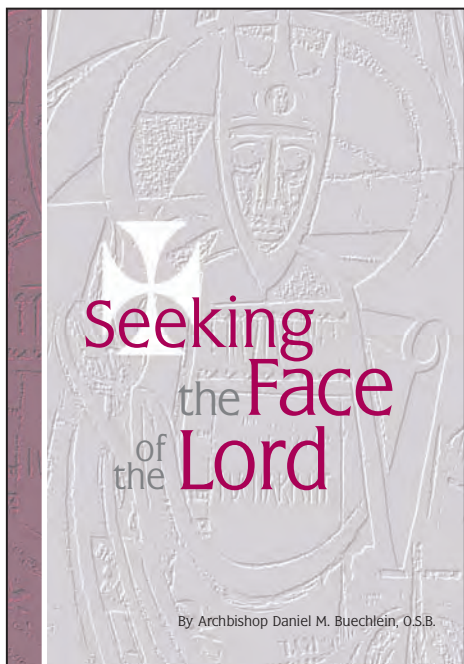
The Catholic Community Foundation oversees endowments and planned gifts for the Church. Endowment holders (parishes, schools and various Church agencies and ministries throughout the archdiocese) receive 5 percent of each year's earnings. More than \$1.4 million was distributed this past fiscal year and was spent on a wide range of needs.

For example, Catholic school teachers in New Albany received \$6,000 for technology training and Sacred Heart Parish in Clinton put its \$12,000 share of the earnings into the parish operating fund.

Stumpf said 17 new endowments were added in the past year, bringing the total to 211. The 17 new endowments totaled \$4.6 million.

Total assets of the Catholic Community Foundation have grown from \$1.6 million

See ENDOWMENT, page 3



Archbishop Buechlein's new book available next month

Proceeds to support Hispanic ministries

Seeking the Face of the Lord, a new book by Archbishop Daniel M. Buechlein, is being published by Criterion Press, Inc. It will be available by Dec. 1. Proceeds from the sale of the book will help support Hispanic ministries in the archdiocese.

The 374-page, soft-cover book is a compilation of more than six years of the archbishop's columns that are published weekly in *The Criterion*. In his foreword, the archbishop says that he finds the weekly writing to be "an enjoyable labor of love" and that he was encouraged by readers to bring his

columns together in a book.

A donation by an Indianapolis couple who wish to remain anonymous provided seed money for the book's publication.

Father William Stineman, a priest of the archdiocese, has created a topical index for the book. A general index is also provided.

On Saturday, Dec. 18, Archbishop Buechlein will meet with interested readers to sign copies of his book at Krieg Bros. and at The Village Dove—South Indianapolis Store. The book, which will regularly sell for \$14.95, will be priced at \$12.95 for this special event. Times and details may be found in an advertisement on Page 7. †

PREJEAN

continued from page 1

row inmates was inspired by the Scripture passage Matthew 25:39: "When did we see you ill or in prison, and visit you?"

"Imagine how death row inmates must feel, knowing they are disposable," she said. "Imagine living on Death Street! When I visited them, I was immediately struck by their humanity."

After serving as a spiritual advisor to a death row inmate at the Louisiana State Penitentiary and later watching his execution at his request, Sister Helen said, "I knew I had to tell the story and work to end the death penalty."

Her book *Dead Man Walking* was adapted as a movie, and she began an international public speaking effort to educate people about the reality of capital punishment.

Ministering to death row inmates as well as to family members of the victims

"stretches you on both sides of the cross," she said. "In society, we get outraged over the deaths of some people and we accept the deaths of other people."

As a result of increased public attention on the issue, she said, many communities began interfaith healing services and support programs for persons affected by violence.

"Being present to people is a spiritual gift," she said, which is sustained by "the power of the spirit of Jesus in our hearts."

During a brief interview after her speech, Sister Helen said proposed legislation to shorten the length of time that convicted murderers must spend on death row "is greasing the wheels to try to expedite executions. It's the opposite of what I would hope for and work for."

Before departing for her second Spirit and Place Festival program on Sunday, Sister Helen completed a videotaped promotional speech for Amnesty International's Moratorium 2000 effort.

"The death penalty makes no sense," she

said during the taping. "It's not working. It doesn't deter crime. The 38 states that have the death penalty have roughly double the number of homicides as the states that don't [practice capital punishment]. It's like trying to legitimize violence and vengeance, as if that could ever heal us as a society, as if that could ever cleanse us from the violence that is among us."

"The truth is that in almost every state now, the state legislatures have tightened up the sentencing for first degree or felony murder so that we have a way of protecting ourselves without executing people," Sister Helen said. "Convicted murderers are being effectively contained in prisons, and we can be safe without taking their lives."

St. Susanna parishioner Karen Burkhart of Plainfield, who serves Amnesty International as the Indiana Death Penalty Abolition Coordinator, interviewed Sister Helen for the Moratorium 2000 video.

"There are 38 people on death row in Indiana," Burkhart said later. "We're currently working on an appeal for D. H.

Fleenor, a mentally retarded man who is scheduled to be executed on Dec. 9."

Burkhart praised Sister Helen Prejean for her dedication to this difficult and controversial ministry.

"It's so powerful to listen to Sister Helen talk because she is living the life of a wonderful Christian," Burkhart said. "She sees things that are wrong in society and is working to help us see the right path. I see her as showing us the way to being loving people, to seeing the human side even in people we can't imagine are human."

"When I listen to her talk, I always think about how Jesus said, 'Whatever you do for the least of my brothers, that you do unto me,'" Burkhart said. "People on death row are some of the least of our brothers, and if we kill them we are killing a part of what Jesus is because Jesus is in them. So we're crucifying him all over again every time we kill another person. It's sad. Hopefully, with more education and more understanding, executions will stop in Indiana." †

MASS

continued from page 1

fession or conversation.

"We realize that there are likely to be many people who haven't taken part in the sacrament of reconciliation in a long time and we're not forcing it on anyone," said Father Beidelman. "If people want, they can just talk with a priest or they don't even have to do that, but to fully celebrate what God has given us, we need to look inside ourselves."

Official Appointment

Effective Nov. 3, 1999

Rev. Mark Gottemoeller, pastor of St. Martin Parish, Martinsville, reappointed to a six-year term.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

A musical prelude will begin at 11 p.m. and the eucharistic liturgy will start at 11:30 p.m. with the sign of peace being offered at midnight.

Following Mass, a reception will be held from 12:30 a.m. to 2:30 a.m. across the street from the cathedral in the Assembly Hall of the Archbishop O'Meara Catholic Center. Food, drinks and entertainment will be provided.

Although the Mass will have a special focus for young adults, Father Beidelman said anyone is welcome.

"This will be a great experience for all people of any age. No one needs a reservation. All you have to do is show up," Father Beidelman said. "I'm 27 years old and part of this young adult crowd. I feel called as a priest to take part in this celebration, but this is my peer group and I also feel called to be there with them to share in this challenge to carry our faith forward."

"The effects of our celebration will last a lot longer than a glass of champagne and a kiss at midnight." †

Youth to take part in pro-life rally

The archdiocesan Office of Pro-Life Activities is again sponsoring a youth bus trip to Washington, D.C., so high school students can participate in the March for Life on Monday, Jan. 24.

"This trip will be a pilgrimage of faith that offers our students an opportunity to affirm their commitment to the Gospel of life," said Msgr. Joseph F. Schaedel, vicar general and director of the pro-life office. "Because of support from the Knights of Columbus and other benefactors, the [transportation] cost to each student and chaperone will only be \$40."


Additional costs for meals and incidentals are estimated at \$40 per person, he said. Current plans call for five buses to depart from the Archbishop O'Meara Catholic Center in Indianapolis at 7 p.m. on Saturday, Jan. 22, and return to

Indianapolis by 6 a.m. on Tuesday, Jan. 25.

The archdiocesan group of 252 students and 36 chaperones will participate in the National Prayer Vigil for Life on Sunday, Jan. 23, and the March for Life on Monday, Jan. 24. The pilgrims will sleep on the gymnasium floor at the Dufour Center at The Catholic University of America on Sunday and Monday nights.

An initial allocation of seats is reserved for each Catholic high school and a separate allocation is assigned to each deanery for students who attend public high schools.

(Reservations, which include a consent form and the \$40 fee, are due by Dec. 7 to the archdiocesan Office of Pro-Life Activities. For information call 317-236-1569 or 800-382-9836, ext. 1569.) †



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ENDOWMENT

continued from page 1

in 1990 to \$45.9 million this year.

A booming stock market has helped fuel the foundation's rapid growth, but more important has been an emphasis on stewardship as a way of life for all individuals, families and communities in the archdiocese.

The concept of stewardship as a daily way of life rather than a once or twice-a-year appeal for money was pioneered in the United States by Msgr. Thomas McGread, the keynote speaker at the annual meeting. He said stewardship as a way of life emphasizes the spirituality and importance of using our time and talent to further our direct relationship with God and to help extend God's kingdom on earth.

Msgr. McGread, who recently retired as a pastor of St. Francis of Assisi Parish in Wichita, Kan., now travels the world speaking about stewardship.

"Stewardship is a way of life based on the Scripture," said Msgr. McGread. "We are all called by God the Father to be his children. All we have come from God.

"We must return thanks to God. It's a thank you to Almighty God for all he has given us."

Msgr. McGread said many people immediately think of money when they think of stewardship, but he said when he talks about stewardship he emphasizes the need for people to share their time and talents.

He said when parishioners give their time and talent to the Church they develop a feeling of ownership, which leads to an increased sense of responsibility for the well-being of the Church and the financial

contributions naturally follow.

"When you talk about money in church you immediately lose 50 percent of the people," Msgr. McGread said. "All I've ever tried to do is bring people closer to God."

He said people who live a life of stewardship learn that material possessions have little to do with happiness.

"I've never seen a hearse go to the cemetery with a U-Haul behind it," Msgr. McGread said. "We can take spiritual benefits with us, but we leave material things behind."

Carrying out stewardship as a way of life has led to changes in the Wichita diocese that might surprise many Catholics.

For example, parents send their children to the Catholic schools in the Wichita diocese and pay no tuition. The diocese no longer has special collections or assessments.

To make this possible, Msgr. McGread said parishioners are asked to give 8 percent of their income to the Church and the parishes give 10 percent of what they collect to the diocese.

"This may seem like a lot, but people give what they can and in the end that's what happens," Msgr. McGread said. "We have people who are on welfare, but they might give \$2 a week."

Not everything is perfect in Wichita, however. Msgr. McGread said there are always people who don't give time, talent or money to the Church.

"I've found that there are usually a third of the people who will always do what the pastor wants without complaining, a third who are in the middle and eventually come around and a third who won't do anything no matter what," Msgr. McGread said. †

Law professor says technology has altered God's will

By Mary Ann Wyand

"Abortion has moved beyond the law," Dr. Charles E. Rice, a noted law professor at the University of Notre Dame, told several hundred people during a Nov. 10 talk at the Marten House in Indianapolis.

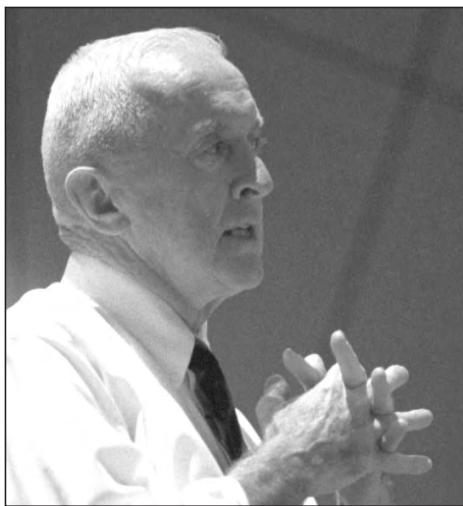
Early abortions induced by the birth control pill and intrauterine devices have taken abortion out of the health care setting and into the home, Rice said. "These early abortions are defined as contraception."

Rice is the author of *The Winning Side: Questions on Living the Culture of Life*. His talk was jointly sponsored by the archdiocesan Office of Pro-Life Activities and St. Vincent Hospital and Health Care Center.

Since the introduction of chemical contraception in the mid-1960s, he said, the definition of pregnancy, "the time when life begins," has changed from fer-

tilization to implantation.

"We now have in this country a decreasing respect for life," Rice said. "We have accepted the intentional infliction of death



Dr. Charles E. Rice

as a problem-solving technique."

That attitude extends from abortion to assisted suicide to capital punishment, he said, as Americans have become increasingly accepting of or complacent about the culture of death.

Just as the definition of conception has changed, he said, so have the definitions of palliative care and life support.

"We have become the arbiters of when life begins and when death happens," Rice said. "We have separated morality from faith."

Technology has enabled people to alter the natural order of life, he said. "The reason why marriage is a covenant and why sex is reserved for marriage is because sex is intended for procreation. With contraception use, one person is saying to the other person, 'I will give you everything except that.'"

Citing the benefits of Natural Family Planning, which is endorsed by the

Catholic Church, Rice said, "People must be open to the will of God in procreation. The spiritual soul can't come from a material thing. Each individual human soul is explicitly willed by God."

Because of the widespread use of contraceptives, he said, "With the exception of temporary spurts, the fertility rate in America is the lowest it's been in about 23 years. We are not reproducing ourselves."

In *Evangelium Vitae (The Gospel of Life)*, "Pope John Paul II is making a total contradiction of this culture [of death]," Rice said. "John Paul is saying that the human person is not isolated and autonomous, but relational ... because people are made in the image and likeness of God. He has said the reason why we regard freedom as a liberator from truth, as a prerogative to do whatever we want to do, is because we have separated morality from faith." †

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Jan. 15, 2000Fr. William Munshower, <i>St. Thomas Aquinas</i>
Feb. 19, 2000Fr. Darwin Winters, <i>Our Lady of the Greenwood</i>
Mar. 18, 2000	
Apr. 15, 2000	
May 20, 2000	
June 17, 2000	

Schedule of Events

8:30	Mass at St. Andrew
9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



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Editorial

Assessing John Paul's papacy

It would seem far too early to write an assessment of Pope John Paul II's papacy. That's something that should be done after it's over. But it is being done now because of a new biography of the pope—George Weigel's monumental 992-page *Witness to Hope: The Biography of Pope John Paul II* (HarperCollins, \$35).

Weigel himself admits that "to assess a papacy before its conclusion is a difficult business," but he thinks it is "less daunting in this instance" because "Christian humanism as the Church's response to the crisis of world civilization" has been the common thread that has run through it.

Predictably, Weigel's book has been reviewed differently by those with opposite points of view. For example, *Our Sunday Visitor's* editors liked the book enough to devote a two-part feature to it, while *Commonweal* published a much more critical review. Various other periodicals have also weighed in with their opinions.

Weigel's assessment lists—and documents—eight achievements of this papacy: "the renovated papacy, the full implementation of Vatican II, the collapse of communism, the clarification of the moral challenges facing the free society, the insertion of ecumenism into the heart of Catholicism, the new dialogue with Judaism, the redefinition of interreligious dialogue, and the personal inspiration that has changed countless lives."

By "the renovated papacy," Weigel means that Pope John Paul returned the Office of Peter to its evangelical roots. We no longer think of the pope, he says, as the chief executive officer of the Roman Catholic Church but rather as an evangelist and a witness. This was done, during the first 20 years of his 21-year papacy, through 84 foreign trips and 134 pastoral visits in Italy, speaking to hundreds of millions of people—more than any other person in the history of the world.

Undoubtedly some will argue with Weigel's assertion that John Paul has achieved the full implementation of Vatican II. But the pope is convinced that God intended the council to prepare the Church for a 21st-century springtime of evangelization, and he believes it is

poised to do that.

The pope has clarified the moral challenges facing society through 13 encyclicals, nine apostolic constitutions, 36 apostolic letters, 15 other formal letters, nine post-synodal apostolic exhortations, 600 *ad limina* addresses, and thousands of discourses at his weekly audiences. The pope also was responsible for two codes of canon law and the *Catechism of the Catholic Church*, and he wrote several books. He also met privately and individually with every bishop in the world during their quinquennial *ad limina* visits.

Some of the achievements on Weigel's list have been documented by other recent books, especially the collapse of communism, the new dialogue with Judaism, and the important role of ecumenism and interreligious dialogue in Catholicism. And who can doubt that this pope has inspired and changed countless lives, especially the millions of young people with whom he continues to meet.

Weigel absolutely rejects—convincingly, we believe—criticism "vigorously promoted by the world media," that Pope John Paul has been "an authoritarian, an intellectual repressive, a misogynist unsympathetic to the concerns of contemporary women, and a virtual Manichaeism whose 'rigid' sexual morality has rendered the Church's sexual ethic ridiculous in the eyes of its people, especially married couples."

Pope John Paul began his papacy, Weigel wrote, convinced that the forthright defense of basic human and national rights, beginning with the right to life and the right to religious freedom, should be the identifying mark of the modern Church. That has remained "the *leitmotif* that runs like a bright thread through the pontificate of John Paul II and gives it a singular coherence," he said.

The pope has consistently made it clear, too, that a defense of the dignity of human life from conception to natural death is primarily a task for the laity.

It seems certain that, when this papacy is assessed after it ends, it will be seen to have shaped the Catholic Church well into the third millennium. †

—John F. Fink

Seeking the Face of the Lord

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



Only by God's grace can we give thanks

Years ago in my early priesthood, I was assigned to substitute for the chaplain of St. Mary's Hospital in Evansville for the better part of the summer. As any priest will tell you, hospital ministry is truly a ministry at the crossroads. I have many poignant memories from that experience that are with me still. One comes to mind as I reflect on our upcoming national Thanksgiving holiday.

An elderly gentleman was near death and had been in a coma for some days. His wife and son were faithful bedside companions to their husband and father. In fact, the wife herself was an invalid at the time. The last evening (as it turned out), I offered to stay at the bedside of the elderly gentleman while his wife and son went for supper.

I'd often heard that it is important to speak to people who are comatose because it is quite possible that they can hear, despite their inability to communicate. And so I said several rounds of "Our Fathers" and "Hail Marys," prayers that I knew would be familiar to him. When I started the second round, I noticed that the sick man was beginning to mouth the words with me. Before we started the third round of the familiar prayers, he opened his eyes, smiled at me and said, "This one's for you, Father." When we finished the third Hail Mary, he sighed and breathed his last. I was stunned! Who ministered to whom?

What a great gift—to be able to make one's last act—one's very last breath—one of gratitude! The man of faith ministered to me on his deathbed. He must be a saint to be selfless even at the last. Gratitude is a virtue of the holy. True, the sick man was blessed by God's grace to be able to be selfless at the end.

It is important to remember that it is only by God's grace that we are able to be good, only by God's grace are we able to give thanks. In one of the weekday Prefaces of the Mass, we pray: "Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks. You have no need of our praise, yet our desire to thank you is itself your gift. Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace, through Jesus Christ our Lord." (Weekdays IV). God gave

the grace, but the dying gentleman said yes to that grace, and it surely signals that he developed the virtue of gratitude throughout his life.

The *Catechism of the Catholic Church* states: "Reflection on God's blessings in our life and in the lives of the saints offers us a guarantee that grace is at work in us and spurs us on to an even greater faith and an attitude of trustful poverty" (#2005). Reflecting on God's goodness in our lives has the effect of making us aware of our human limitations. Gratitude is an expression of the truth, the way things are.

When our American ancestors began the custom of observing a national holiday of Thanksgiving, I doubt that they related their sentiment to holiness of life as such. But having come through many hardships, they knew in their hearts that they needed to thank God whose help alone made it possible to thrive. Theirs was an attitude of "trustful poverty." Our Christian faith adds a further dimension: whatever good we experience comes from God and was won for us by Jesus Christ.

Thanksgiving Day is associated with abundance, symbolized by the overflowing cornucopia of fruits and vegetables and a sumptuous family meal. Family is indeed a blessing. Food and the necessities of life are a blessing. So is good health. Yet our faith urges us to go deeper. Isn't it true that the longer we live, the more we learn that not just good things end up blessing our lives and our loved ones? Even sickness and other hard "reversals" can be blessings.

Our American ancestors also offered thanks for their human freedom—in many instances, freedom from religious persecution. In a democratic land, freedom is a great gift. Yet our faith urges us to go deeper. Freedom of spirit, freedom from slavery to material things and from the oppression of a sinful life is an even greater gift. Our faith adds an inestimable depth and value to our Thanksgiving thoughts and deeds. And so, most of all, let's thank God for the gift of our faith! And since the Eucharist is our pre-eminent prayer of thanks to God there is no better way to say thanks than to attend Mass on Thanksgiving Day. It will make a huge difference! †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.



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



Sólo por la gracia de Dios podemos dar gracias

Hace muchos años al principio de mi sacerdocio, se me asignó para suplir al capellán del hospital St. Mary's en la ciudad de Évansville por gran parte del verano. Cualquier sacerdote le dirá que el ministerio hospitalario es verdaderamente uno en las encrucijadas. Aún me quedan muchas memorias conmovedoras de esta experiencia. Al reflexionar en nuestro Día de Acción de Gracias se me ocurre una experiencia.

Un hombre de edad avanzada estaba casi por morir y había estado en coma durante algunos días. La esposa y el hijo de este hombre estaban fielmente al lado de su esposo y padre. De hecho, en ese tiempo la esposa estaba incapacitada. La noche última (como resultó), ofrecí quedarme cuidando de este hombre mientras que cenaran la esposa y el hijo.

Muchas veces he oído que es importante hablar con las personas quienes están comatosas porque es posible que puedan oír, pese a la incapacidad de comunicación. Y por lo tanto oré varias rondas el *Padre Nuestro* y *Ave María*, que sabía serían familiares a él. Al empezar la segunda ronda, me fijé que el hombre enfermo estaba empezando a repetir silenciosamente las palabras conmigo. Antes de que empezáramos la tercera ronda de las oraciones familiares, abrió los ojos, me sonrió y dijo "Esta es para Ud., Padre". Cuando terminó la tercera Ave María, suspiró y dejó de respirar. ¡Yo estaba completamente sorprendido! ¿Quién atendía a quién?

¡Que gran regalo para hacer el acto último de uno, el último respiro, un acto de gratitud! El hombre de fe me atendió en su lecho de muerte. Debe ser santo para ser desinteresado al último momento. La gratitud es una virtud de los santos. Es verdad que el enfermo fue bendecido por la gracia de Dios para ser desinteresado aun en el último momento.

Es importante recordar que sólo por la gracia de Dios podemos ser buenos, sólo por la gracia de Dios podemos dar gracias. En uno de los prefacios de la Misa oramos: "Padre, Dios todopoderoso y eterno, hacemos el bien siempre y por dónde sea te damos gracias. No tienes necesidad de nuestra alabanza, pero nuestro deseo de agradecimiento es nuestro regalo. Nuestra oración de agradecimiento no añade nada a tu grandeza, pero nos hace crecer en tu gracia a través de Cristo Jesús nuestro Señor".

(Weekdays IV). Dios regaló la gracia, y el moribundo aceptó la misma, y por seguro él desarrolló la virtud de la gratitud a lo largo de su vida.

El *Catecismo de la Iglesia Católica* declara: "La consideración de los beneficios de Dios en nuestra vida y en la vida de los santos nos ofrece una garantía de que la gracia está actuando en nosotros y nos incita a una fe cada vez mayor y a una actitud de pobreza llena de confianza" (#2005). La consideración de los beneficios de Dios en nuestras vidas tiene el efecto de hacernos concienciar de nuestras limitaciones humanas. La gratitud es una expresión de la verdad; de como son las cosas.

Cuando nuestros antepasados americanos iniciaron la costumbre de observar un día festivo nacional Día de Acción de Gracias, dudo que ellos relacionaran su sentimiento a la santidad de la vida. Pero después de aguantar muchas dificultades, sabían en sus corazones que les faltaba dar gracias a Dios cuya ayuda lo possibilitó su éxito. Tuvieron una actitud de "pobreza confiada". Nuestra fe cristiana añade una dimensión adicional: cualquier bendición que experimentamos viene de Dios y fue ganada por Jesús Cristo para nosotros.

El Día de Acciones de Gracias se asocia con la abundancia, simbolizada por la cornucopia llena de frutas y vegetales y una comida suntuosa familiar. La familia es definitivamente una bendición. La comida y las necesidades de la vida son una bendición. Y también la buena salud. No obstante nuestra fe nos anima a ir más profundo. ¿No es cierto que cuánto más vivamos cuánto más aprendamos que no solamente las buenas cosas acaban por bendecirnos y por nuestros seres queridos? Aun la enfermedad y los difíciles reveses pueden ser una bendición.

Nuestros antepasados americanos también ofrecieron gracias por su libertad humana, en muchos casos, la libertad de la persecución religiosa. En una tierra democrática, la libertad en un gran regalo. Sin embargo nuestra fe no incita a ir más profundo. La libertad del espíritu, la libertad de la esclavitud a las cosas materiales y de la opresión de una vida inmoral es un regalo aun más grande.

Nuestra fe agrega una profundidad y un valor inestimable a nuestros pensamientos y actos del Día de Acción de Gracias. Y pues, sobre todo, ¡demostramos gracias a Dios por el regalo de nuestra fe! Y ya que la Eucaristía es la oración preeminente que tenemos para dar gracias a Dios, no hay mejor manera para dar gracias del asistir a la Misa en el Día de Acción de Gracias. ¡Hará una gran diferencia! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Friar opposes School of the Americas

Ten years ago on Nov. 15, I waited anxiously in a church on the outskirts of San Salvador, El Salvador. Another Franciscan priest and I had prepared our church to receive refugees from the guerrilla offensive and the brutal response by the Salvadoran military. That first day, 120 women, children and men arrived to spend the night sleeping on the floor. After two days of refugees arriving and leaving under a Red Cross flag, the other friar and I found ourselves surrounded by the civil war and we spent four days under the stairs of the bell tower—the only area of the church surrounded by concrete. During that time, we heard via short-wave radio that six Jesuit priests and university professors, their cook and

her daughter were machine-gunned in their home on the other side of San Salvador (Nov. 16). They lived in an area completely under the control of the Salvadoran military. We suspected right away that members of the military had killed them. What we did not know at the time was that those soldiers were also graduates of the School of the Americas.

I just re-read some of my letters from those days. My Christmas letter was full of gratitude to God for being alive. Now, 10 years later (six of those working here in Indianapolis with Hispanics at St. Patrick Parish), I want to give something back, something that will cost me a bit. So I'm flying to Columbus, Ga., to take part in a massive demonstration to close the School of the Americas. Ten thousand people will be gathering there; 5,000 of

See FRIAR, page 8

Journey of Faith/Fr. John Buckel

A dream come true

"Will my dog go to heaven?" a young boy asked his mother after his beloved pet died. The mother thought for a



moment and responded. "If it would make you happier to have that dog with you, then he will be with you in heaven."

Undoubtedly we all have questions about heaven, even young children. "Who will be there?" "What

will it be like?"

In the last two chapters of the Book of Revelation, John described his vision of heaven. He brought up this topic as a part of his overall strategy to convince the members of the seven churches in Asia to remain faithful to their commitment to Christ, despite all adversity. By describing heaven, John, in effect, responded to the question that often surfaces when people have to make sacrifices for the sake of some commitment they have made. "Is it worth it?" In this case, John answered with a resounding "Yes!"

John described heaven in Rv 21:4 as a place all human beings have dreamed of. In the life to come there will be no more crying, no more mourning and no more pain. Most exciting of all, there will be no more dying.

This portrayal of heaven was particularly meaningful for those Christians for whom John composed Revelation. They may well have suffered greatly, shed many tears and mourned the death of loved ones who had been executed at the hands of the Romans.

Heaven is depicted in a symbolic fashion, namely, as a magnificent city that John referred to as the "New Jerusalem." The splendor of this holy city is almost beyond human comprehension. It is 1,500 miles in length and width, decorated with countless precious stones and made out of pure gold. The 12 gates of the heavenly city are spoken of in terms of "pearls," hence the expression, "pearly gates."

There is no temple in heaven because Jesus, the lamb that was slain but now has returned, is eternally present. Likewise, the sun and moon will be absent because the light of Christ will always shine brightly.

In regard to those who will enter the heavenly city and those who will not, John spoke only in broad terms. Each person who stands on the side of the lamb will enter heaven but each person who sides with the beast will be cast away into the lake of fire. According to John, there will be 144,000 people in heaven, a symbolic number meaning "a crowd of people so large that no one

could count" (Rv 4:9).

John's comments about heaven in Revelation are meant to instill in Christians a new sense of hope. Difficult as things may be for them at the present moment, John guaranteed that before long they would enjoy eternal bliss. The nightmare of sin was almost over. In heaven, life will be so wonderful that the suffering which they are now experiencing will just be a vague memory.

When sin entered the world through an act of disobedience, the nightmare began. From that time on, humanity has had to cope with all kinds of problems. People have longed for a home that was devoid of the harsh realities of life. In effect, John promised Christians that this dream becomes a reality for those who remain faithful to the risen Lord.

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel. It is available for \$15 at Krieg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jbbuckel@juno.com.) †

Questions for consideration:

1. Do most people believe that heaven exists? What do you look forward to the most when you think about heaven?
2. How do you envision the future of Christianity?
3. Do you feel that you are living life to the fullest? If not, what is preventing you?
4. Does your notion of heaven influence the way you live? Why or why not?
5. Do you "sense" the presence of God in your life? Are you more aware of God's presence in church than anywhere else? Explain.
6. Do most people associate joy with Christianity? Why or why not? Are tragedy, suffering and death not obstacles to joy? Can a person be truly happy in a world that seems to be filled with so much pain and sorrow?

For further study:

1. Read Mt 28, Mk 15, Lk 24, Jn 20-21, 1 Cor 15 and Rv 21-22,
2. Read articles #1023-1029 and #1042-1060 of the *Catechism of the Catholic Church*. †

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Check It Out . . .

St. John the Evangelist Parish, 126 W. Georgia St. in Indianapolis, is offering a lunchtime **Advent Bible series** focusing on the Sunday readings. Meetings will be in the Blue Room of the rectory at 12:45 p.m. each Tuesday, beginning Nov. 23. Coffee and lemonade are provided. Participants are asked to bring sack lunches and Bibles. Those wishing more information may call Joe Schafer at 317-635-2021.

The **Terre Haute Deanery Encuentro 2000** gathering will be held at St. Joseph Parish in Terre Haute Feb. 19, 2000. Another location was previously announced for the deanery meeting that will prepare local leaders to represent the archdiocesan faithful at a national July gathering in Los Angeles. The Indianapolis Deaneries will meet at the Archbishop O'Meara Catholic Center Nov. 20, beginning at 8:30 a.m. *Encuentro 2000* is a celebration of the Church's diversity.

Star of Hope—A Festival of Trees, Joy and Giving, will be held Dec. 4-5 at Union Station in Indianapolis. The event features holiday trees and wreaths for sale, winter wonderland scenery, a children's land, gifts shops, family entertainment, an express train ride to the North Pole, and breakfast with Santa. Breakfast with Santa is from 10 a.m.-noon on Dec. 4. Tickets for the breakfast are \$10 per person and include all-day admission to Star of Hope. To order, call 317-783-8949. Star of Hope general admission is \$5 for adults and \$3 for children. Children 2 and under are free. Proceeds benefit the family support, elder care, crisis relief and shelter programs of Catholic Social Services and the St. Francis Neighborhood Clinic.

Steven Fischer will perform the annual St. Cecilia Organ Concert in Saint Meinrad Archabbey Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church in Cincinnati, Ohio. The performance is free. For more

information, call 812-357-6501.

Dec. 1 is designated as **World AIDS Day** around the world. A number of activities are planned in Indianapolis, including a display of the NAMES Project Quilt at the Artsgarden. The Indiana University Medical Center will have a display in its main lobby and will offer HIV Testing from 8 a.m.-5 p.m. The School Awards for presentations made for peer education about HIV and AIDS by students from around the state will be at the Ruth Lilly Center from 10 a.m.-noon. The Damien Center will host an open house from 4 p.m.-6:30 p.m. A memorial service and presentation of quilt pieces for the NAMES Project will conclude the day at St. John Church, 126 W. Georgia St., in Indianapolis.

St. John Parish, 126 W. Georgia St., in Indianapolis will be the site of the **Indianapolis Arts Chorale's Christmas concert** at 8 p.m. on Dec. 18. The Indianapolis Chamber Orchestra will also appear on the program. Free tickets are available at the St. John Parish office and will be given on a first-come, first-served basis. Admission tickets will also be available at the door that evening. For more information, call Susan Kent at 317-351-0510.

For the second year in a row, St. Francis Hospital and Health Centers has been awarded the **Hulman Health**

Achievement Award for Exceptional Contributions to Preventive Medicine and Public Health. The award is presented annually by the Indiana Public Health Foundation, Inc.

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

Mount St. Francis Retreat Center in southern Indiana will host its **Christmas bazaar** on Dec. 4 from 9 a.m.-4 p.m.

"Let the Fire Fall Again," a charismatic retreat, will be held Dec. 3-5 at Fatima Retreat House in Indianapolis. This annual program is a lively celebration of faith and will include talks on personal holiness and building relationships. The registration fee is \$110 per individual and \$180 per married couple. For more information, call 317-545-7681. †

VIPs . . .



Emmanuel and Thelma Dierckman of Liberty will mark their 60th anniversary on Nov. 23. The couple was married on Nov. 23, 1939, at St. Bridget Parish in Liberty, where they are current members. They will celebrate with

Mass at 9 a.m. on Nov. 21 at St. Bridget Parish in Liberty.

The couple has two daughters: Mary Anne Schrank and Betty Rose Skates. They also have five grandchildren.

Benedictine Father Patrick Cooney has been named director of academic and administrative computing at Saint Meinrad School of Theology. Previously, he served as acting director of information systems. Besides overseeing the day-to-day operations of the department, Father Patrick is the network administrator and Webmaster for all divisions of Saint Meinrad Archabbey, except Abbey Press and Abbey Caskets. He is a native of Salem, Ill., and is a monk at Saint Meinrad Archabbey. Father Patrick has a Bachelor of Science degree in electronic technology from Purdue University and a Master of Arts and Master of Divinity degree from Saint Meinrad School of Theology. †

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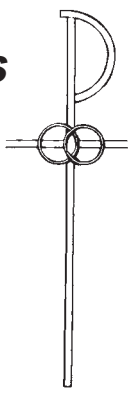
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From the Archives

Ohio flood waters

In 1913, the levee close to Lawrenceburg broke, and Ohio River flood waters "did more damage to property than any of the previous floods" (of 1832, 1883 and 1884), according to a June 1917 souvenir book chronicling St. Lawrence Parish's Diamond (75th) Jubilee. Many houses in the town were swept away as the water crested at nearly 70 feet, damaging the church, school and rectory.

Today the parish numbers about 1,400 persons in 750 households and its school, with 175 pupils, continues a tradition of Catholic education that began in 1844, two years after the founding of the parish.

Father John Hartzler is the present pastor and Benedictine Sister Mary Cecile Deken, former subprioress of Our Lady of Grace Monastery in Beech Grove, serves as pastoral associate. †



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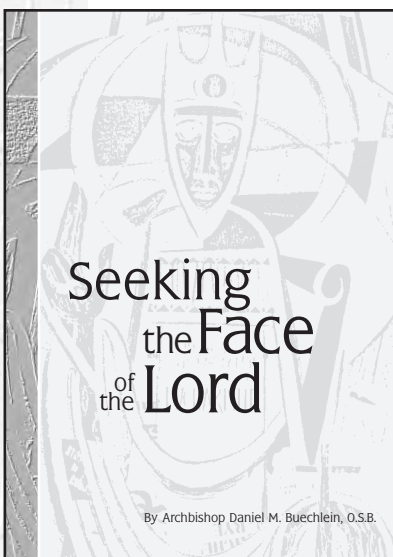
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Book signings scheduled

Archbishop Daniel M. Buechlein, O.S.B., will be present to meet readers and sign copies of his new book, *Seeking the Face of the Lord*, on Saturday, December 18, at two locations:

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Bishops working on ambitious agenda as millennium approaches

WASHINGTON (CNS)—The U.S. bishops opened their last meeting of the millennium Nov. 15–18 by beginning work on an ambitious array of documents on topics ranging from Catholic colleges to the elderly, from adult faith formation to the new millennium itself.

Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB-USCC president, opened the meeting by summarizing distractions and challenges facing the Church as it enters the new millennium, but calling on the trust and courage exhibited by U.S. Church leaders throughout its history.

“Our predecessors bequeathed to us a strong and dynamic Church,” Bishop Fiorenza said. “They faced the significant issues of their times, and, like them, we must face the issues that will come our way in the future.”

Through this century, the bishops’ agenda has dealt with the defense of life from conception through natural death “from the threats of abortion, hunger and poverty, racism, war and weapons of mass destruction, capital punishment and euthanasia,” he added.

The review of those agendas “is a wholesome reminder that we are part of a great tradition of episcopal service which stretches across the centuries, and, in our case, from Archbishop [John] Carroll [of Baltimore] and the other bishops who have gone before us,” Bishop Fiorenza said.

Among the issues to be tackled were Catholic higher education norms, pastoral messages on charity and on the blessings of age, and two messages—one long, one shorter—for the jubilee year.

The proposed norms implementing Pope John Paul II’s 1990 apostolic exhortation, *Ex Corde Ecclesiae*, have gone through a number of drafts during the past eight years. The papal document sets general norms for Catholic colleges and universities around the world but leaves it to bishops’ conferences to make more specific applications in light of the situation in each country.

Bishop John J. Leibrecht of Springfield-Cape Girardeau, Mo., chairman of the bishops’ Committee for the Implementation of *Ex Corde Ecclesiae*, said the latest draft, which was to be voted on Nov. 17, builds in “more flexibility” than earlier versions.

(A report on the bishops’ meeting will be published in the next issue of *The Criterion*.) †

Catholic Campaign for Human Development supports those in need

Catholics in parishes throughout the U.S. will show their support of those living in poverty through contributions to the Catholic Campaign for Human Development (CCHD) this weekend.

The campaign’s two-fold mission is to provide financial and moral support for self-help projects created and operated through low-income community involvement and to educate the larger community to the realities of poverty and powerlessness.

One-fourth of the funds collected remain in the local diocese. Three-fourths are sent to the national CCHD office.

Projects are then funded through two levels—the national and the local dioceses throughout the country.

In the Archdiocese of Indianapolis, two groups are

presently receiving national grants. One is a recently formed interfaith community organization called POISED (People Of Indianapolis Seeking Empowerment and Development). The other, United Senior Action (USA), is a statewide organization that addresses health, housing and other issues that affect senior citizens and their families.

POISED, recipient of a \$25,000 grant, recently participated in a five-day training program in community organizing.

United Senior Action, which received a \$20,000 campaign grant, recently held its 21st annual state convention in Indianapolis.

Three of the four locally funded recipients received \$500 education grants. One was given to Holy Angels Parish in Indianapolis to support the training of five parishioners to

become leaders in the Gabriel Richard Self-Development Technique. A second grant went to St. Patrick Parish in Indianapolis to assist the Hispanic community there to become more aware of citizens’ rights and avenues for participation in community affairs.

A third went to the Coalition on the Death Penalty in Bloomington to support a statewide meeting that addressed citizens’ future efforts to influence abolishment of the death penalty in Indiana.

The fourth local grant went to an Indianapolis community organization called ONE, (Organization for a New Eastside). This group was awarded a \$4,300 grant to continue efforts that actively address anti-drug and community-driven activities in the neighborhood. †

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continued from page 5

us plan to cross the line into the base in an act of nonviolent civil disobedience.

The School of the Americas produced the murderers of the Jesuits, one of whom I considered a friend. Another of the Jesuits helps us friars very much through his scholarship and love of the poor. The president of the University of Central America, apparently the main target of the raid, was for me a man of extreme integrity and clear insight. He was another of my heroes. Graduates of the School of the Americas massacred several of my heroes of those days. They shot Archbishop Oscar Romero as he stood at the altar on March 24, 1980. Romero inspired me to ask to go to El Salvador. They raped and mutilated the four U.S. religious women from the Cleveland team on Dec. 3, 1980. These deaths drew me into nonviolent action on Central America as I was beginning five years of social justice work in Chicago at 8th Day Center for Justice.

I want to explain to you, people of the Archdiocese of Indianapolis, why I feel drawn to spend \$600 and take a weekend away from my beloved Hispanic community here. Many of them are Mexican. Right now, according to reports, the School of the Americas is training Mexican soldiers in low-intensity warfare. I hope these graduates will not slaughter one of my heroes now, Bishop Ruiz of Oaxaca.

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Marriage preparation enhances awareness

By Mary Miller Pedersen

Engaged couples today are investing more time and money than ever before in planning their wedding day.

At the same time, divorce rates continue to hover around the 50 percent mark.

Compared to the thousands of dollars and hundreds of hours spent on the externals, a couple might find that their parish's marriage-preparation program is a piece of cake!

In a recent study at the Center for Marriage and Family at Creighton University in Omaha, Neb., most couples offered positive evaluations of their marriage-preparation experience in the Church.

Couples who took advantage of the Church's programs had lower divorce rates than those who did not.

What happens in marriage preparation?

Stan Isham, marriage-preparation coordinator at the Family Life Office in the Archdiocese of Omaha, Neb., said that although there is great diversity among dioceses, the focus of today's marriage preparation is fourfold: awareness, motivation, education and mentoring.

Raising the couples' awareness comes first.

Couples are encouraged to see the special significance of entering into a sacramental marriage, and the value of focusing on skills and resources that will prepare them for the challenges of marriage.

Premarital inventories, like FOCCUS (Facilitating Open Couple Communication, Understanding and Study),

developed in the Family Life Office in the Archdiocese of Omaha, are helpful tools that assist couples in exploring important issues that affect marital longevity and satisfaction.

Concerns covered by the inventory range from the couple's readiness to handle financial realities together to their basic attitudes about the permanence of marriage.

These preparation exercises help couples to become more aware of how deeply the Church cares about them at this important juncture in their lives.

The second focus is motivation.

Most programs try to get couples to go beyond the required preparation and to understand the reasons to enhance their communication and other relational skills for the benefit of the marriage.

"We want them to really get into it," Isham said about the process offered by the Family Life Office in Omaha.

At their first meeting with the priest who will perform their wedding ceremony, engaged couples receive a packet titled "Marriage—A Journey for Life." The packet contains skill-building resources as well as resources for planning the wedding liturgy in an effort to motivate the couple to give attention to the marriage and not just the wedding day.

Education is the third focus.

The Church offers many excellent educational programs designed to deepen a couple's awareness of the meaning of sacramental marriage and to enhance their skills for lifelong marriage.

Engaged Encounter Weekends and When Families Marry sessions are two such programs.

In addition, the Omaha archdiocese

McCord said researchers concluded that "behaviors such as communication and conflict management, and values such as faith and commitment, are essential to helping couples stay happily married."

He said a national study commissioned by the U.S. bishops showed that "the majority of couples who participate in a marriage-preparation program judge it to be valuable because they learn needed skills, deepen their relationship and grow in their understanding of the sacramental meaning of marriage."

(David Gibson edits Faith Alive!) †



CNS photo

At first glance, some couples see the Church's marriage preparation efforts simply as more hoops to jump through on their way to the altar. But recent studies show that the simple wisdom of health care and car maintenance is also true of marriage: An ounce of prevention is worth a pound of cure.

offers a special two-day remarriage program for couples entering a second marriage after the death of a spouse or after an annulment, and a one-afternoon ecumenical marriage panel, both of which assist couples in dealing with their situation's special issues.

These are peer ministries. Experienced and trained married couples, including couples in second marriages, facilitate the programs in cooperation with clergy and religious.

Mentoring is the fourth focus.

Couples in the study conducted by the Center for Marriage and Family at Creighton University in 1995 accented the value of marriage-preparation programs conducted by couples and clergy combined.

In the context of marriage preparation, experienced married couples often form supportive relationships with engaged couples and become models for them during the critical first years of the new marriage.

Also, contact with a priest or deacon during the process can enhance the couple's relationship with the Church, which in many cases has been a distant one in the years before marriage.

In Omaha, couples meet with a priest several times to discuss their FOCCUS inventory results during the six-month preparation period prior to the wedding day.

A three-hour marriage pre-session begins the marriage-preparation process in Omaha. Couples are welcomed and given current information showing the long-term value of marriage preparation for their marriage. They also have a chance to meet other engaged couples in their area.

The engaged couples are given an overview of the required preparation process, an hour long presentation on communication skills by a certified marriage counselor and an opportunity to complete the FOCCUS inventory, which is then processed and sent to their pastor or officiating priest.

This pre-session is followed by private meetings with their priest or deacon to review the FOCCUS results. A variety of educational options are also available for couples.

At first glance, some couples see the Church's marriage preparation efforts simply as more hoops to jump through on their way to the altar.

But recent studies show that the simple wisdom discovered in health care and car maintenance is also true of marriage: An ounce of prevention is worth a pound of cure.

(Mary Miller Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Marriage preparation offers skills

By David Gibson

"Almost 85 percent of divorces occur not because there has been violence or some other extreme behavior, but because spouses are not equipped to handle the daily distress which arises from an intimate relationship," said H. Richard McCord Jr., executive director of the U.S. bishops' Committee on Marriage and Family. "Lacking the resources to improve their marriage, they simply abandon it and move on."

His comments help explain the emphasis that today's Church places on preparation for marriage.

Discussion Point

Mentors help engaged couples

This Week's Question

What in your marriage-preparation program proved helpful to your marriage?

"In our program, we [each] completed a survey of personal interests, lifestyles and goals. Later we met with a sponsor couple and discussed our points of difference. This has proved successful for many, and it was wonderful for me and my husband." (Heather Thibert, Fargo, N.D.)

"We did a retreat with several other couples. Older married couples came, too, who didn't paint a necessarily rosy picture of married life. They were realistic. Because of the group setting, we didn't feel alone in some areas of concern. The open discussion

among couples was very good." (Marsha Koeller, St. Louis, Mo.)

"We were matched with a sponsor couple. They were very helpful in sharing what they did in their marriage ... like personal prayer. Also, they shared with us a video series on marriage that they owned. This showed us that they continued to work on their marriage." (Michelle Dietrich, Wheeling, W.Va.)

Lend Us Your Voice

An upcoming edition asks: What is your resolution for the year 2000?

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



CNS photo

From the Editor Emeritus/John E. Fink

Vatican II: Bishops vote on the role of bishops

(Fifth in a series)

As the second session of the Second Vatican Council opened in 1963, there was again a question of who was running the council. Pope Paul tried to take a hands-off approach, but he met weekly with the four council moderators who had been chosen by the Council Secretariat. The moderators were Cardinals Leon-Joseph Suenens and Giacomo Lercaro, who had worked so closely with Cardinal Giovanni Montini during the first session, plus Cardinal Julius Dopfner of Munich and Cardinal Pietro Agagianian, the sole representative of the Roman Curia. Since Suenens, Lercaro and Dopfner got along so well, the bishops referred to them as the "three synoptics."

Unfortunately, there was nothing to indicate what role the moderators were to play. They soon got into trouble when they proposed some questions they thought the bishops should decide as they



worked on the document that was to become *Lumen Gentium*, the Dogmatic Constitution on the Church, considered the council's most important document since many of the others proceeded from it. The four moderators prepared the questions and then Cardinal Suenens, who was presiding, told the bishops that the next day they would be receiving a questionnaire that would serve as orientation for the work of the theological commission.

Cardinal Alfredo Ottaviani, the president of the theological commission, was immediately up in arms. On his behalf, Monsignor Pericle Felici, the council's secretary, went running to the pope to protest the moderators' "abuse of power," for only Ottaviani was supposed to formulate theological questions. The questionnaires were already printed but they were destroyed. There was a crisis over who had the right to do what.

Pope Paul set up a commission of about 20 cardinals to rule on the matter. At a meeting in the offices of the secretary of state, the matter was put to a vote and the moderators won by one vote.

So the moderators' questions went to the bishops on Oct. 30, 1963. The results showed clearly that the council fathers wanted the text that was to be drafted to make the following points: that consecration to the episcopate constitutes the supreme degree of the sacrament of ordination (the bishops said yes by 95 percent—1,123 in favor and 34 against); that every legitimately consecrated bishop is a member of the body of bishops (approved by 90 percent); that the body or college of bishops is the successor to the college of the apostles and that this body, in unity with its head the Roman Pontiff—and never without its head, whose primacy over pastors and over the faithful remains unquestioned and whole—enjoys full and supreme power over the universal Church (approved by 85 percent); and that the diaconate must be instituted as a distinct and permanent degree of the holy ministry, in accordance with the needs of the Church in various parts of the world (approved by 75 percent).

Commentators agree that the vote was the turning point for the council. It clearly showed the mind of the bishops. †

Cornucopia/Cynthia Dewes

Matters of perception and emphasis

Recently I heard that Lutherans and Catholics have finally agreed upon the prerequisites necessary for salvation, namely faith and good works. So, I figure it's taken roughly 500 years to correct what amounts to a semantic misunderstanding. Sounds par for the human



course, doesn't it?

When Martin Luther hung his theses on the chapel door at Worms, he was protesting the Church's emphasis on things like indulgences (earned through good works) as a way to gain heaven. He believed that faith alone was the spiritual arbiter and that salvation flowed only from that.

Well, guess what? It seems to me that Luther and the Church of that time were both right. The Church appeared to be drifting off into legalistic nitpicking, worrying about counting this and going

there to earn that, rather than depending upon purity of intention and constantly faithful behavior.

But Luther was also departing from reason with his idealistic tunnel vision. As we all know, we can believe sincerely in the Christian promise while, at the same time, sinning right and left. The fact that we "accept Jesus as our personal savior," as the evangelicals say, unfortunately does not prevent us from committing adultery, lying, being greedy, and sometimes even murdering.

The result of Luther vs. the Church has been the creation of about umpteen-million Christian denominations, all trying to explain the faith in some way. We've been a busy bunch.

Misunderstanding appears on an individual level, as well. Perception and emphasis are unique to each person, thanks to genes and environment and training, and they can lead to real problems in human relationships. For instance, we've learned from pop-psychology that men and women communicate in different ways.

Men tend to be competitive problem solvers, while women are cooperative sympathizers. Men adhere to a pecking order mentality in which the guy who figures it out by himself is the winner. Women share stories and come to consensus about how to solve a problem together.

When "Mary" complains about a problem to her husband, he usually reacts by suggesting solutions, when what she wanted and expected was commiseration such as she would receive from other women. Men, on the other hand, would not admit to having a problem (at last, an explanation for the "won't ask for directions" syndrome). Both sexes can solve problems well, but their style of doing so is simply different.

All this makes me wonder what other crises in life are simply the result of differences in perception and emphasis.

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

Faithful Lines/Shirley Vogler Meister

Let us sing and be glad unto the Lord

When I once read to my small daughters, I often added music to the words of their books—different, random tunes each time, mainly because I couldn't remember the tune I used previously.



Mostly, I did this without being conscious of what I was doing. Sometimes it annoyed them, because they wanted to get on with the

story faster than I could sing it. Then one or the other would say, "Don't sing it, Mommy. Say it."

I also hum and sing subconsciously during the day. During a difficult time in the family, someone noticed I wasn't humming any more; so I began to do so again, purposely, and it lifted my spirits.

No, I'm not a musician, although I did play trombone (poorly) in the high school band; and I can play a few chords on the piano or ukulele. However, one needn't know music in the formal sense to enjoy it. Once, during more than a year without my normal voice because of illness, I felt very deprived.

Recently, I found myself belting out the old hymn, "Come, Holy Ghost, Creator blest, and in our hearts come now to rest." and then realized I switched midway to a German folk tune. That's strange, of course, but it shows how ingrained and transitional music is for me.

Years ago, I heard about a weeknight "Gospel Sing" open to visitors at a Protestant church. I attended, reveling in my own insufficient voice blending with other better voices to praise God. I later also attended a Sunday "Hymn Sing" there.

Now and then, I've mentioned the possibility of such "Hymn Sings" in Catholic churches, too; but I have yet to hear of one being sponsored.

Imagine gathering together in musical worship, joyfully singing the Church songs of the past, as well as current ones. "Come, Holy Ghost" would have to be one of them. Not only is this kind

of singing spiritually healthy, it's physically therapeutic, too; because singing strengthens lung function. That's another reason to sing out well at Mass.

Sometimes I even envision nonhuman creations in nature silently singing their praise to God, as in Isaiah 49:13—"Sing,

O heavens; and be joyful, O earth; and break forth in singing, O mountains: For the Lord hath comforted his People and will have mercy upon his afflicted."

Meanwhile, "Hymns Sings" or no "Hymn Sings," as noted in Psalm 104:33—"I will sing unto the Lord as long as I live. I will sing

praise to my God while I have my being ... "

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Research for the Church/

James D. Davidson

The role of the permanent diaconate

At Vatican II (1962–65), Church leaders reintroduced the concept of a permanent diaconate. Deacons would come from the ranks of the laity and could be married, but they would be ordained clergy who could perform all the duties of priests except for the sacrament of reconciliation, the anointing of the sick, and the consecration of the



Eucharist.

Frank DeRego and I recently examined the history and implementation of the permanent diaconate. Here's what we found.

At Vatican II, bishops were concerned about the growing shortage of priests, especially in Third World countries. Reintroducing the early Christian concept of a permanent diaconate was seen as one way of dealing with this problem. But some bishops feared that it would overturn more than a millennium of tradition establishing the connection between celibacy and ordained ministry. If the Church allowed married men to be deacons, wouldn't that be a step in the direction of a married priesthood? Other bishops saw the permanent diaconate as a "leaven in the loaf." Since the permanent deacon lived in the workaday world and in many cases would be married, his ministry would directly relate to the lives of the people he served. In the end, the permanent diaconate was approved, with the *proviso* that celibacy would remain in force for the priesthood.

Since being reintroduced, the diaconate has grown, but in an unexpected fashion. By 1997, there were 21,900 deacons in 121 countries. Although bishops expected the diaconate to expand most rapidly in relatively poor countries where the priest shortage is most acute, 81 percent of all deacons are in affluent countries, where the priest shortage is less severe. Half of all deacons are in the United States alone.

The response to the permanent diaconate has been mixed. On the positive side, the bishops' 1981 study indicated that 88 percent of deacons "would seek ordination if they had it to do over again." Data from deacons' wives, supervisors and bishops indicated overall satisfaction with the diaconate program. The bishops' 1996 study called the diaconate "lucely successful."

But, deacons often face conflicting expectations from bishops, priests, lay people and members of their families. Priests often feel that deacons, most of whom work for the Church part-time, should give more time to the Church. Meanwhile, deacons' wives feel that their husbands' ministerial work often takes time away from their family lives. Some Catholic lay people believe the restoration of the permanent diaconate clericalizes the Church and detracts from lay roles and responsibilities. Religious sisters and lay women who serve as administrators of priestless parishes report that ordination gives deacons status advantages.

There also is evidence of role ambiguity. The 1981 study indicated that more than half of the deacons had no job descriptions or formal work agreements with parishes. The 1996 study shows that lay leaders are inclined to see deacons as "underqualified priests or overqualified laity." A majority of lay leaders don't think ordination is necessary for the work deacons do. Fewer than one-third of parish council members say they have a "very good" understanding of the diaconate.

Deacons believe that most priests, lay ministers, and parishioners do not fully understand the deacon's role in the Church.

If the permanent diaconate is to be an effective form of ministry in the years ahead, these conflicts and ambiguities will have to be addressed.

(James D. Davidson is professor of sociology at Purdue University.) †

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 21, 1999

- Ezekiel 34:11-12, 15-17
- 1 Corinthians 15:20-26, 28
- Matthew 25:31-46

The prophecy of Ezekiel is the first Scripture read in this feast day's Liturgy of the Word.



In this reading, the prophet consoles the exiles of Babylon. For them, life was bleak and utterly without hope or a future. They were captives. They knew that the powerful Babylonians had swept across the

Jewish homeland. It was in ruins. So many had perished. For the survivors caught in the very heart of the great pagan empire, the times were impossibly bad.

This atmosphere was ideal to encourage their temptation to believe that God cared not for the Chosen People, or even for atheism, that most repugnant sin in the mind of Judaism.

Ezekiel called upon the people to refresh their trust in God. No matter how bad a moment seemed, God was still with them.

The imagery employed by Ezekiel surely communicated much to his first listeners. He compared God with a good and benevolent shepherd. Sheep herding was then, as now, an important industry among God's people. They had seen sheep and shepherds. They knew the needs of the gentle, unsuspecting flocks, and consequently they knew the great service provided to the flock by a good, resourceful and unselfish shepherd.

St. Paul's first Epistle to the Corinthians supplies this feast with its second reading.

A special contribution to Christian faith was Paul's profound understanding of the person of Christ Jesus. This understanding gloriously comes to life in print in this passage from First Corinthians, as it comes to life in so many other Pauline Scriptures.

Christ is the living, eternal Son of God. He conquered sin and death for all time. In baptism, in faith, and through the Incarnation itself, Christians unite with Jesus in life now and in heaven.

The Gospel of Matthew is the source of the third reading.

The Twelve were weary with the world around them, the merciless exploitation of the land and its people by the Romans, probably by their own poverty, and lastly by the indifference or outright opposition of so many who heard Jesus.

The apostles longed for the day promised when Jesus would reign in true glory and majesty, and they conveyed their impatience to the Lord.

He responded by assuring them that indeed a great, second coming was ahead. But, referring to a shepherd, Jesus tells the apostles that when the second coming occurs, the good will be separated from the bad. Those who have been faithful will earn a place in the heavenly banquet hall. The unworthy will perish.

The message is straightforward and clear. This passage is opportune for the Feast of Christ the King because, in the parable used to teach the lesson, Jesus employs the figure of a monarch.

Reflection

In 1888, King William III of the Netherlands died, leaving a young widow, Queen Emma, who was born a German princess, and their only child, a daughter, Wilhelmina, who was 10.

Under the Dutch Constitution, Wilhelmina succeeded her father on the throne. Her mother became regent. Emma's regency is regarded as one of the best chapters in the history of Holland. She was very wise.

From the beginning, Queen Emma wanted her little girl to grow to adulthood in as normal and wholesome an environment as possible. She refused any suggestion that Wilhelmina appear in public.

On one occasion, however, Emma relented. It was a great Dutch holiday. Joyful crowds were gathered all around the palace. She led her young daughter to the balcony. Seeing the little queen, the crowd erupted in cheers.

Excited, Wilhelmina asked her mother, "Mommy, do all these people belong to me?" "No," the Queen-Regent replied. "You belong to them."

It was precisely this concept of monarchy, so unfamiliar to Americans, that was in the mind of Pope Pius XI when he established this feast 70 years ago.

Throughout much of Europe, especially in Germany and Italy, greedy and vicious men ruled with absolute power.

Celebrating this feast as its last proclamation of the Second Millennium, the Church focuses on Jesus, Christ the King. He belongs to us. He is our savior, the good shepherd who guides us and protects us in our human frailty.

We are the sheep. It is an analogy that humans did not cherish, but it is real.

Jesus belongs to us. Yet we cannot be true disciples without an honest and total conversion of heart. We choose to step onto that side of the line separating the true from the false, the good from the evil, the honest from the dishonest.

The Church presents us with the person of Jesus, the king, and it calls us to the life and security of unity with God through Christ. †

Daily Readings

Monday, Nov. 22
Cecilia, virgin and martyr
Daniel 1:1-6, 8-20
(Response) *Daniel 3:52-56*
Luke 21:1-4

Tuesday, Nov. 23
Clement I, pope and martyr
Columban, abbot and missionary
Blessed Miguel Agustin Pro, priest, religious and martyr
Daniel 2:31-45
(Response) *Daniel 3:57-61*
Luke 21:5-11

Wednesday, Nov. 24
Andrew Dung-Lac, priest and martyr and his companions, martyrs
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) *Daniel 3:62-67*
Luke 21:12-19

Thursday, Nov. 25
Daniel 6:12-28
(Response) *Daniel 3:68-74*
Luke 21:20-28
Thanksgiving Day
Sirach 50:22-24
Psalms 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 26
Daniel 7:2-14
(Response) *Daniel 3:75-81*
Luke 21:29-33

Saturday, Nov. 27
Daniel 7:15-27
(Response) *Daniel 3:82-87*
Luke 21:34-36

Sunday, Nov. 28
First Sunday of Advent
Isaiah 63:16b-17, 19b; 64:2b-7
Psalms 80:2ac, 3b, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

Question Corner/Fr. John Dietzen

Counseling helps resolve complex family problems

Q We have been married for 15 years and have five children. I converted to Catholicism early in my marriage, and we are raising our children as Catholics.

My husband's family goes to Mass daily, and their home is filled with religious articles. But when they come to visit, they use foul language, are hateful, and treat us and our friends horribly.

Through the years I've kept my smile, welcomed them and have always been cordial. But every visit ends with them exploding into a rage.

I take the children out of earshot and pray daily for everyone to be civil. But it becomes more difficult as their behavior gets more bizarre.

Is there a Catholic program, Bible study or anything else my husband can direct them (and me) to in order to come to peace with this situation? It is sad.

My husband doesn't confront them when they are abusive. He remains "neutral" and caters to them until they feel he is doing what they want, which usually means neglecting me and the children. He defends his action by saying he must honor his parents, and to confront them would disrespect them. (Ohio)

A Judging only from what you have told me, I doubt that there is any way you or he will change his parents. They could, and should, arrange for serious counseling, but they apparently feel they don't need it, and you cannot make them.

You and your husband, however, also could use some good help to deal healthily with a very hurtful circumstance in your lives. Perhaps he would be more open to such help if he realized that what he is doing has nothing to do with genuine respect and love for his parents.

First of all, his highest responsibility now is to his wife and children. Concern for them must take first priority, especially when they are being psychologically abused, as is happening here.

It needs to be repeated often that enabling someone to continue abusing other people is not love. Your husband's catering to them, allowing them to maneuver him and the rest of your family by their hostility, is no favor to them.

If he loves them, he will not allow them to further demean and injure themselves by succeeding in their angry attempts to manipulate your family. And if he loves you, it is not right for him to cooperate with their abuse by appealing to some wrong idea of respect for parents.

Unfortunately, your situation is not uncommon. In-laws, parents, spouses and children too often do great harm to the perpetrator of abuse as well as to the victims because of a misplaced and dangerous sense of loyalty and love.

Deliberately permitting someone to continue mistreating and hurting another is never an act of affection or love.

Q Can you tell us where to learn the times of Masses in other cities? We've been told there is a number to call for this information. (North Carolina)

A A group called Mass in Transit has this information. It's a great service, and is available 24 hours a day. Their telephone number is 800-627-7846. You must have the zip code of where you are going, which you can obtain from the post office. You will receive the name of the church, telephone number, address and times of Sunday and weekday Masses.

Q Some time ago you answered a question about disposal of old rosaries, holy cards, scapulars and other religious articles.

I volunteer in the Catholic chapel at a prison in California, and we can use all such articles. Our prison has an average of 6,000 inmates. Many of them are Catholic.

Would you ask your readers to send them to me? Please address packages to Robert Becerra, Box 2488, San Rafael, Calif. 94912. Thank you. (California)

A I'm happy to pass on this request.

My Journey to God

Thanksgiving Day

When winter swaggers on the scene,
With threats of snow and winds too keen,
Like snowflakes drifting in the air,
Our nation's voice is raised in prayer.

We thank you, Lord, on this special day,
For the gifts you have sent our way—
Good health of mind and body, too
And a dear, close family honoring you.

Our earth abounds in wondrous things,
Flowers and trees and birds on wings,
Green fields promise in the fall
A bountiful harvest for us all.

One day a year can never be
Enough time spent in thanking thee,

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)



So let us bow our heads and say
A prayer not once, but every day.

By Margaret Kelly

The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

(The recurring portion of the Active List has been changed recently. Please check the listings of events to be sure information is current and correct. Phone corrections [only]: 317-235-1570.)

November 20

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Encuentro 2000, 8:30 a.m.–4:30 p.m. Information: 317-236-1562.

St. Michael Parish, 3354 W. 30th St., **Indianapolis**. Angel's Attic holiday craft bazaar, 9 a.m.–3 p.m., admission \$1. Information: 317-926-7359.

St. Michael Parish, 11400 Farmers Lane NE, **Bradford**.

Spaghetti supper and Christmas bazaar, 4–8 p.m. Information: 812-364-4289.

St. Roch Parish, 3603 S. Meridian St., **Indianapolis**. Youth athletics Monte Carlo Night, 7p.m. –midnight, Information: 317-787-9076.

November 20 and 21

St. Lawrence Parish, **Indianapolis**. St. Peter Claver Council and Court #190, trip to Our Lady of the Snows,

Belleville, Ill., 7 a.m. Sat.–9:30 p.m. Sun., \$100. Information: 317-547-8100.

November 21

Holy Name Parish, 89 N. 17 Ave., **Beech Grove**. Altar society Christmas bazaar and chili dinner, 12:30 p.m.–5 p.m., dinner served until 4:30 p.m. Information: 317-784-5454.

Saint Mary-of-the-Woods, Providence Center, **St.-Mary-of-the-Woods**. Sisters of Providence annual bazaar and bake sale, 10:30 a.m.–1:30 p.m. Information: 812-535-3131.

November 25

Sacred Heart Church, 1530 Union St., **Indianapolis**. Mass of Thanksgiving, 9 a.m. Information: 317-638-5551.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Thanksgiving Dinner, 12:30 p.m., \$2. Reservations by Nov. 22: 317-356-7291. Delivery to shut-ins and transportation provided.

Central Catholic School, 1155 E. Cameron St., **Indianapolis**. Ladies of Good Shepherd Parish Christmas bazaar and bake sale, 8:30 a.m.–3 p.m. Table rental \$10. Information: 317-784-3759.

Recurring

Daily

Our Lady of the Greenwood Parish Center, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.–Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30 p.m.–3:30 p.m.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.–4 p.m. Information: 317-271-8016.

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors

of Childhood Sexual Abuse, Catholic Social Services program, 6 p.m.–8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m., Benediction at 6:45 p.m.

—See ACTIVE LIST, page 13

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The Active List, continued from page 12

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

◆ ◆ ◆
Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.

◆ ◆ ◆
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

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

◆ ◆ ◆
St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4 p.m.-6 p.m.

◆ ◆ ◆
St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

◆ ◆ ◆
St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament,

11 a.m.-noon.
◆ ◆ ◆
St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

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

Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

◆ ◆ ◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays
Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

◆ ◆ ◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary,

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

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

◆ ◆ ◆
Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7 p.m.-9:30 p.m. Information: 317-784-1102.

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

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

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd.,

Indianapolis. Mass, 2 p.m.
Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆ ◆ ◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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

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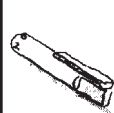
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

McCAHILL, Winifred, 83, Christ the King, Indianapolis, Nov. 14. Mother of Janey Hermann, William, James and Charles McCahill. Grandmother of six. Great-grandmother of one.

MINTA, Henry A., 96, St. Anthony of Padua, Clarksville, Nov. 1. Father of Anne Noller, John, Peter and Thomas Minta. Grandfather of six. Great-grandfather of seven.

NACHAND, Richard, 90, Our Lady of the Greenwood, Greenwood, Nov. 2. Husband of Doris Nachand. Father of Mary Kay Wood, Sharon Taylor, Patricia and Michael Nachand. Grandfather of nine.

NORRIS, Michael Dooley, 83, Holy Spirit, Indianapolis, Nov. 1. Husband of Dorothy (O'Neal) Norris. Father of Charlotte Coe, Michael and

Lawrence Norris. Brother of Dorothy Smith, George and Donald Norris. Grandfather of three.

O'NEIL, John Charles Jr., 56, St. Augustine, Jeffersonville, Nov. 4. Husband of Nancy B. O'Neil. Father of Kenneth O'Neil, Lilly and Esther Williamson. Son of Bridget O'Neil. Brother of Betty Brooks, Esther Riley, Hughie, Chris and Tom O'Neil. Grandfather of 12.

PRUDEN, Tom, 64, St. Thomas Aquinas, Indianapolis, Nov. 10. Father of Abby Luttrell.

SCANLAN, Arnold P., 88, St. Roch, Indianapolis, Nov. 3. Husband of Hedwig J. (Monfreda) Scanlan. Father of Margaret Carson, Jeanne Perry, Peter and Mark Scanlan. Brother of Thomas Scanlan. Grandfather of 12. Great-grandfather of one.

SCHULTZ, Mildred G., 83, Prince of Peace, Madison, Nov. 5. Sister of Howard and Norbert Schultz.

SHANKLIN, Shirley M. (Teney), 67, St. Anthony, Indianapolis, Nov. 9. Mother of Stacey Haberman, Christy and Jeff Shanklin. Daughter of Charles A. Teney. Sister of

Charles T. Teney. Grandmother of four.

SMITH, Dolores C., 79, St. Malachy, Brownsburg, Oct. 29. Mother of Sarajean Billhymmer, Sandra Lawson and Michael Smith. Sister of Joanne Theesfield. Grandmother of 10. Great-grandmother of five.

SMITH, Marilyn M., 72, St. Mary, New Albany, Nov. 2. Mother of Barbara Limeberry, Gary and Martin Smith. Sister of Margaret Bacher. Grandmother of two.

SNIDER, Julia J., 73, St. Gabriel, Connersville, Oct. 27. Wife of William "Bill" Snider. Mother of Beth Ellen Moran, Kimberly Fennell, Steven and Daniel Snider. Sister of John Sr. and Thomas Gebert. Grandmother of 16. Great-grandmother of three.

SPAULDING, Robert T., 64, St. Gabriel, Connersville, Nov. 10. Father of Angela Reis and Gregory Spaulding. Son of Viola Spaulding. Brother of Jane Linderman, Carol Tague, Gary and Marvin Spaulding. Grandfather of four.

STEMLER, Virginia R., 92, Sacred Heart, Jeffersonville, Oct. 30. Mother of Mary Steckler, Carolyn Streicher, Laurie and Thomas Stemler. Sister of Helen and Buddy Knight. Grandmother of 10. Great-grandmother of 12.

STOLLE, Donald J., 74, St. Andrew, Richmond, Oct. 25. Husband of Jane (Brown) Stolle. Father of Linda Smith, Sandy Bunker, Becky Dorsey, Cyndy Hall, Allen and Don Stolle. Stepfather of Debra North, Robin and Steven Brown. Brother of Emerald Maddox, Robert and William

Stolle. Grandfather of 16. Great-grandfather of four. Step-grandfather of seven. Step-great-grandfather of seven.

TANAJURA, Hope and Sierra, infants, Sacred Heart of Jesus, Terre Haute, Oct. 27. Daughters of Tammy Cruz and George Tanajura. Sisters of Casey and Brianna Tanajura.

UBERTO, Myrtle Sharon, 54, Little Flower, Indianapolis, Nov. 4. Wife of Joseph Uberto Sr. Mother of Mary Jo Kenworthy, Jodie, Sharon, Joseph Jr. and Timothy Uberto. Sister of Pamela Winters, Sue Miller, Arlene Alexander, David LaFever, Ronnie and George Cole. Grandmother of 11. Great-grandmother of one.

UTRECHT, Helen A., 75, Our Lady of Perpetual Help, New Albany, Oct. 21. Wife of Louis Utrecht. Mother of Mary Helen Williams, Katherine Beets and William Utrecht. Sister of Raymond Budkey. Grandmother of seven.

VIA, Clara J., 81, Holy Spirit, Indianapolis, Oct. 29. Mother of Mary Loftus, Susan Nalley, Alice Benjamin, Wilton, Fred, Joseph and James Via. Sister of Rita Bowling, Alma Wichman and Providence Sister Judith Mangin. Grandmother of 10. Great-grandmother of one.

VIERLING, Ina M. (Carter), 48, St. Lawrence, Indianapolis, Nov. 4. Mother of Grace Goodman, April Olesek, Kelly Benson, Robert Rodriguez and Adam Vierling. Sister of Nancy Krawzak, Carol Graham and John Jacker. Grandmother of seven.

VONDERSAAR, Robert T., 48, St. Roch, Indianapolis, Oct. 21. Brother of Kevin, Kipp and

Reid Vondersaar, Keely Jones, Mindy Poletz. (Corrected)

WALDON, Gerald J., 80, St. Mary, Aurora, Oct. 16. Husband of Marge Waldon. Father of Bonnie Kronbach, Diane Peters, Angie, Chris, Joe and James Waldon. Son of James Waldon, Annis Scudder. Brother of June Meyer. Grandfather of six.

WENNING, Helen Irene (Moorman), 65, St. Rose of Lima, Franklin, Oct. 30. Wife of Louis Wenning. Mother of Sheila Leugers, Celeste Hook, Karen Stellick, Eileen, Charles and Kevin Wenning. Sister of Roseann Clark, Mary Jo Steinhauer, John, Thomas, Joseph and David Moorman.

Providence Sister Rose Patricia Ward was cook

Providence Sister Rose Patricia Ward was 93 when she died on Nov. 7 at St. Mary-of-the-Woods.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Nov. 11.

The former Mary Catherine Ward was born in Washington (Ind.) to Patrick and Rose McCann Ward. She entered the congregation of the Sisters of Providence in 1922, professed first vows in 1925 and final vows in 1930.

Sister Rose Patricia ministered as a cook in Foley Hall for 41 years, in the Providence Hall kitchen for 12 years and for five years in the infirmary kitchen.

She is survived by a sister, Loretta Ward, and a brother Martin Ward. †

Grandmother of 14.
WHITTON, Mary A., 73, St. Anne, New Castle, Nov. 11. Wife of Robert L. Whitton. Mother of Deborah and Jerry Whitton. Sister of Margaret Albert, Barbara Sieli, Annetta Reece, Kathleen Wallace, Vera Campbell, James, Robert and Mark Gorman. Grandmother of six. Great-grandmother of one.

WOLTER, J. Paul, 68, St. Mary, Greensburg, Nov. 10. Husband of Virginia M. (Dietrich) Wolter. Stepfather of Carol Pumphrey, Roger and Robert Miers. Brother of Isabella Schoettmer, Robert, Charles and Leo Wolter. Step-grandfather of eight.

ZAHN, Mary, 77, Good Shepherd, Indianapolis, Nov. 3. Sister of Dolores Heid, Robert and Michael Zahn. Aunt of several.

Mildred Landwerlen dies at 97

Mildred Catherine (Worden) Landwerlen died Nov. 4 at the age of 97. She was the mother of Father Paul Landwerlen.

A funeral Mass was celebrated at St. Mark Church in Indianapolis on Nov. 8.

A member of St. Luke Parish in Indianapolis, she was the widow of Martin J. Landwerlen.

She is survived by four sons, Robert, Tom, Richard and Father Paul Landwerlen, 17 grandchildren and 14 great-grandchildren.

Memorial contributions may be made to St. Vincent de Paul Society. †

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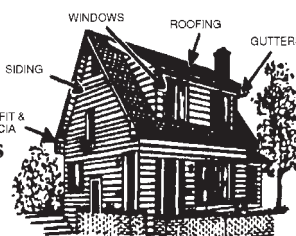
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St. Joseph University Parish, 113 S. Fifth St., Terre Haute, IN 47807, Attn: Search Committee. Phone: 812-232-7011. Fax: 812-232-7012. E-mail: sunday@scifac.indstate.edu.

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