



The Criterion

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Indianapolis, Indiana 50¢

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Serving the Church in Central and Southern Indiana Since 1960

November 28, 1997

Communion in Havana



A priest gives Communion on the steps of St. Rita Church in Havana during Mass Nov. 16. The service attracted more than 2,500 people. Many stood on the steps of the church or out on the street. See related story on page 3.

Pope honors local priests, lay leaders

Eight priests named monsignors; ceremony scheduled for January

By Sue Hetzler

Pope John Paul II has honored eight priests of the archdiocese by naming them prelates of honor with the title of monsignor. Archbishop Daniel M. Buechlein, O.S.B., made the announcement this week, noting that the new monsignors are representative of their brother priests.

Named prelates of honor with the title monsignor are: Father Joseph F. Schaedel, vicar general of the archdiocese; Father Frederick C. Easton, vicar judicial in the Metropolitan Tribunal and parish minister at Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin; Father Harold L. Knueven, pastor of Our Lady of the Greenwood Parish, Greenwood; Father Louis H. Marchino, retired pastor of Holy Family Parish, New Albany; Father John J. Minta, retired pastor of St. John Parish, Osgood, and administrator of St. Magdalen, New Marion; Father Lawrence J. Moran, pastor of St. Patrick Parish, Terre Haute; Father John T. Ryan, pastor of St. Anthony Parish, Indianapolis, and part-time chaplain at Larue Carter Memorial Hospital; and Father Louis E. Schumacher, pastor of St. Michael Parish, Brookville.

"Whether serving above and beyond the call of duty even after retirement, or bearing the unrewarded tedium of church administration, or giving proactive emphasis to recruiting priesthood vocations, whether championing the needs of the poor or staying cheerful in service, the priests of the archdiocese deserve thanks,

too," said Archbishop Buechlein.

The monsignors will be invested during a special celebration on January 18, 1998, at 2 p.m. at SS. Peter and Paul Cathedral in Indianapolis. Recipients of the papal *Pro Ecclesia et Pontifice* award (see adjacent related story) will also be honored during the special celebration. A reception will follow in the assembly hall of the Archbishop O'Meara Catholic Center.

This is only the second time during the archbishop's five-year tenure here that archdiocesan priests have been named monsignors—the first time was in 1994 when the honor was conferred on five priests.

Father Schaedel has been vicar general since 1994. He was ordained a priest May 22, 1982, and has since served in many capacities throughout the archdiocese. Among them are: associate pastor, instructor, principal and president of Cardinal Ritter High School; director of vocations; and moderator of the curia (which he still retains).

"Father Schaedel enjoys an extraordinary reputation for his holiness and sound judgment," said Archbishop Buechlein. "He loves the church."

Father Easton has been involved in the work of the Metropolitan Tribunal since his ordination in 1966. He was recently elected vice president/president elect of the Canon Law Society of America. Father Easton completed graduate studies in canon law in Rome in 1969 and has served as an assistant in the tribunal, notary, vice officialis and pro-synodal judge, officialis,

See MONSIGNORS, page 2

Seven receive Pro Ecclesia et Pontifice for service to church

By Sue Hetzler

Two religious and five lay members of the archdiocese have been honored by Pope John Paul II by being named recipients of the *Pro Ecclesia et Pontifice* Award (For the Church and the Pontiff).

Recipients of the award are: Patricia DeVault, of Indianapolis; James Magee, of Indianapolis; Lucious Newsom, of Indianapolis; Archabbot Lambert W. Reilly, O.S.B., of Saint Meinrad; Marie Robertson, of Jeffersonville; Oldenburg Sister Rita M. Vukovic, of Indianapolis; and Lois Weillhammer, of Indianapolis.

This is the second time in the recent history of the archdiocese that the distinguished papal award has been given to members of the church here. Five members of the Catholic laity received the award in 1994.

The *Pro Ecclesia et Pontifice* Award was established in 1888 by Pope Leo XIII and is given by the pope to Catholics in recognition of service to the church and the papacy. The awards will be conferred during the same special celebration that will invest eight new monsignors on January 18, 1998, at 2 p.m. at SS. Peter and Paul Cathedral in Indianapolis. A reception will follow in the assembly hall of the Archbishop O'Meara Catholic Center.

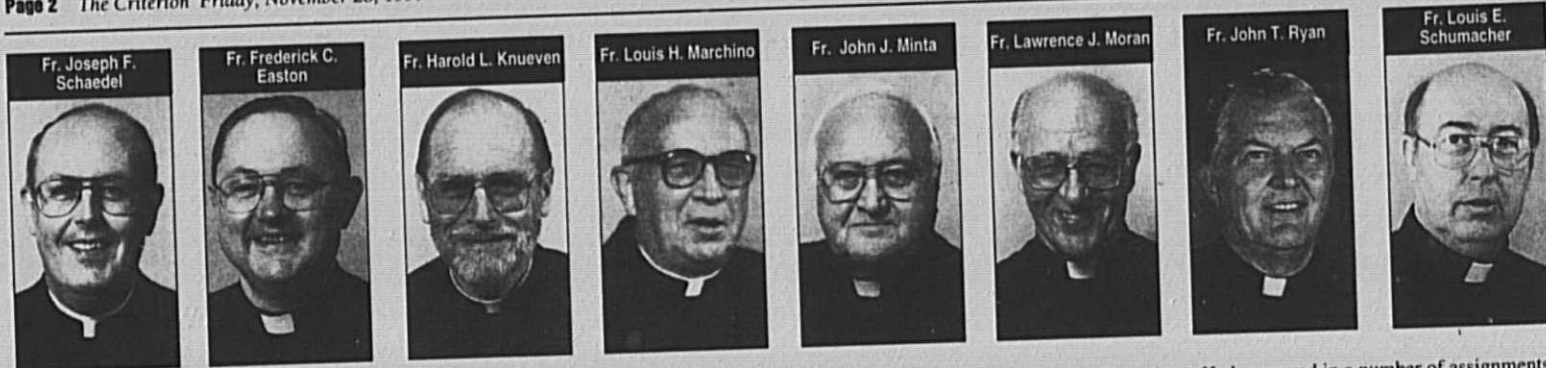
Archbishop Daniel M. Buechlein, O.S.B. notes in his column in this issue (see page 4) that the award recipients are among hundreds of "unsung heroes" in the

archdiocese. It was difficult to choose so few in recognizing the extraordinary service that takes place in our community of faith, he said.

"I realize that to choose some is not to choose others," said the archbishop. "Yet, it is important to recognize extraordinary service not only as an act of gratitude, but also to point out the kind of service our church needs more than ever before."

The archbishop added that the papal

See PRO ECCLESIA, page 7



Monsignors

continued from page 1

and now as vicar judicial.

Archbishop Buechlein noted that under Father Easton's leadership, the Metropolitan Tribunal has served the local church in a way faithful to the teaching of the church with a pastoral perspective.

"Father Easton is well respected by his peers for his knowledge and willingness to educate others in the details of canon law," he said. "He is an invaluable advisor to our entire chancery staff and to me in matters involving canon law."

Father Easton has also served at various parishes in the archdiocese as assistant pastor and sacramental minister.

Father Knueven was ordained in 1958 and currently serves as pastor of Our Lady of the Greenwood in Greenwood, a very large parish experiencing rapid growth.

"He is successful in generating enthusiasm among his parishioners to share their gifts of time, talent and treasure for their parish," the archbishop noted. "From early morning until late at night, he is completely dedicated to the needs of his parishioners. He has one focus for his life: priestly service to his people."

Since ordination, Father Knueven has served as an associate pastor, pastor and high school instructor.

Father Marchino was the founding pastor of Holy Family Parish in New Albany, where he served for 29 years. He was ordained in 1939, and in addition to several pastoral assignments, he served in the U.S. Navy from 1943-1949.

Although officially retired in 1983, Father Marchino continues to serve parishes in the New Albany Deanery on a

regular basis. "He is a truly remarkable example and model for our young clergy to imitate as they begin their own careers of priestly service," said Archbishop Buechlein.

Father Minta has most often been a priest in the rural areas of the archdiocese since his ordination in 1950. During that time, he has served in a variety of pastoral assignments: associate pastor, pastor, chaplain to the Sisters of Providence at Saint Mary-of-the-Woods, and rector of SS. Peter and Paul Cathedral.

Father Minta retired two years ago, yet still continues to serve on a regular basis at St. Charles Borromeo Parish in Milan and St. Magdalen Parish in New Marion. "Father Minta is a splendid example of love for the priesthood, not as a career or 'job' but as a permanent vocation and way of life," said the archbishop.

Father Moran has served in several pastoral assignments since ordination in 1952—30 of those years in Terre Haute Deanery parishes. Since 1985, Father Moran has served as pastor of St. Patrick Parish in Terre Haute.

Over the years, Father Moran has been credited with being a strong positive influence on young men choosing to enter the seminary. Three men are now in the seminary because of his invitation and support and a fourth, who will be ordained in January, traces his vocation back to Father Moran's guidance.

"I can think of no other pastor in the archdiocese who does more to encourage vocations to the priesthood and the religious life," said Archbishop Buechlein. "Father Moran is known as a 'priest's priest' and pastoral leader. He is a priest to the very core."

Since being ordained in 1956, Father Ryan's service to the local church has been divided between parish work and

youth ministry. He has served in a number of assignments as associate pastor, pastor, archdiocesan chaplain to the Boy Scouts and Girl Scouts, and high school teacher.

Since 1970, Father Ryan has been involved in a remarkable and unique ministry to the mentally ill, first as chaplain at Central State Mental Hospital and now as part-time chaplain at Larue Carter Memorial Hospital.

Father Ryan has also been a staunch supporter of ministry to residents in the inner city. Since 1970 he has served as pastor of St. Anthony Parish, a center-city parish on the near west side of Indianapolis.

"His determination to continue to serve the needs of his 'street people,' Catholic elementary and high school education in the center city, and the people of his beloved St. Anthony Parish is legend," the archbishop said.

Father Ryan is also the dean of the West Deanery and serves on several neighborhood and civic groups that address the needs of the poor and mentally ill.

Father Schumacher spent 37 years ministering to rural areas in the Connorsville Deanery, and for the past 29 years has served as the pastor of St. Michael Parish in Brookville. He celebrated his 50th anniversary of priestly ordination this year, yet has elected to remain as administrator of St. Michael.

Said Archbishop Buechlein of his dedication to ministry: "Father Schumacher's decision to continue in the work of ministry at a time when he could enjoy a restful retirement is characteristic of his unselfish service to the church. He is an excellent example to many priests whose unsung service to the archdiocese is a blessing to the local church in our area."

(Sue Hetzler is director of communications for the archdiocese.) †

Fr. Tobias Colgan named St. Meinrad prior

Archabbot Lambert Reilly, O.S.B., head of Saint Meinrad Archabbey, has appointed Benedictine Father Tobias Colgan, as prior of the monastic community. He succeeds Benedictine Father Martin Dusseau, who died Nov. 12.

The prior is appointed by the archabbot to fulfill his directives regarding the day-to-day life of the community. He represents the archabbot to the community in the archabbot's absence. The appointment carries no fixed term.

Born in Kankakee, Ill., in 1950, Father Prior Tobias professed vows as

a Benedictine monk in 1971 and was ordained a priest in 1982. He holds a bachelor's degree in French from Saint Meinrad College, a master's degree in French from Middlebury College, a master's degree in religious studies from Indiana University, and a master of divinity degree from Saint Meinrad School of Theology.

From 1977-93, Father Prior Tobias taught French and Spanish at Saint Meinrad College. He has been the secretary to the archabbot since 1989. In 1997, he also served as acting subprior during the illness of Father Prior Martin. In addition, Father Prior Tobias has served as choirmaster of the monastery from 1978-86, 1993-95 and from 1995 to the present. He will continue in this position. †






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Dan Conway to move to Chicago Archdiocese

Daniel Conway, head of the archdiocesan secretariat for stewardship and communications and associate publisher of *The Criterion*, has accepted a position with the Archdiocese of Chicago, where he will become director of stewardship and development. The appointment is effective Jan. 12.

In a Nov. 24 letter to archdiocesan leadership, Archbishop Daniel M. Buechlein, O.S.B., called the appointment "a genuine loss for our archdiocese." But the archbishop added that "it is also an opportunity for us to share our experiences in this important area of the church's ministry with the second largest archdiocese in the United States."

Conway came to the Archdiocese of Indianapolis as a consultant in November 1992 to facilitate the development of the archdiocesan strategic plan. In July 1993 when archdiocesan administration was reorganized, Archbishop Buechlein named him head of the newly formed Secretariat for Planning, Communications, and Development (now the Secretariat for Stewardship and Communications). A year later, he was also named associate publisher of *The Criterion*.

A national leader in the area of church stewardship and development, Conway assisted with the broadening of the mission of the Board of Trustees of the Catholic Community Foundation and

oversaw the creation of an archdiocesan stewardship program. He was also instrumental in the design and implementation of Legacy of Hope from Generation to Generation, the archdiocesan-wide capital and endowment campaign.

Archbishop Buechlein said that "although Dan will relinquish his duties for stewardship and communications at the end of the calendar year, we are pleased that he will continue to serve as a consultant for the duration of the capital campaign."

Archbishop Buechlein has asked William R. Bruns, executive director for communications and executive editor of *The Criterion*, to serve as acting secretary for stewardship and communications until a permanent appointment can be made. †



Daniel Conway

Pope to visit four major Cuban cities in January

VATICAN CITY (CNS)—The Vatican confirmed that Pope John Paul II will visit four major Cuban cities in January, traveling to the four largest dioceses in the Caribbean nation.

The 77-year-old pontiff will arrive in the capital, Havana, on the afternoon of Jan. 21 and will make day trips to Santa Clara, Camaguey and Santiago de Cuba, returning to the capital each evening. He will conclude his stay Jan. 25, celebrating an open-air Mass in Havana, and will arrive in Rome the next day after an overnight flight. The Vatican published the abbreviated schedule of the pope's planned visit Nov. 20.

Details of the visit have been worked out by a church-state preparation committee in Cuba and in planning sessions between Cuban and Vatican officials.

Vatican sources said Cuban President Fidel Castro was expected to welcome the pope personally upon his arrival, hold a

private meeting with the pontiff and bid him goodbye at the airport. They said it was uncertain whether Castro would attend one of the papal Masses during the pope's visit.

"(Castro) is unpredictable, and we don't know if he will attend Mass. But there will be a place for him," said Auxiliary Bishop Alfredo Petit Vergel of Havana, who was attending the Synod of Bishops for America in Rome.

The pope's itinerary will take him all the way across the island nation. He travels to Santa Clara Jan. 22 and to Camaguey Jan. 23; both are inland cities east of Havana. In the southeastern coastal city of Santiago de Cuba, he is expected to celebrate an outdoor Mass Jan. 24 for the inhabitants of the region.

It is the pope's first trip to Cuba, where despite nearly four decades of communist rule, Catholics number about 4.5 million, or 42 percent of the population. †

The Criterion wants your Christmas memories

Would you like to share a story about your most memorable Christmas and what made that special day joyous, humorous or inspirational?

Christmas stories submitted by Catholics in central and southern Indiana are the most popular articles in *The Criterion's* annual Christmas supplement. We invite you to send us your special Christmas memories for possible publication.

Stories should be true, involving a real event, and no longer than 300 words or about a page-and-a-half. Submissions

should be typed, double-spaced, and mailed before Wednesday, Dec. 3. The editors will select the stories for publication.

Representatives of archdiocesan parishes also are invited to send information about special Advent and Christmas events for possible publication.

Christmas memories and parish holiday news should be mailed to *The Criterion* in care of P.O. Box 1717, Indianapolis, IN 46206, or sent via e-mail to Peter Agostinelli, managing editor, at pagostinelli@archindy.org by Dec. 3. †

Advent Penance Services

The following is a list of Advent Penance Services scheduled in the archdiocese through Dec. 12 as reported to *The Criterion*.

Bloomington Deanery

Dec. 2, 7 p.m. at St. Jude, Spencer
Dec. 4, 7:30 p.m. at St. Charles Borromeo
Dec. 5, 7 p.m. at Our Lady of the Springs, French Lick
Dec. 7, 1 p.m. at Christ the King, Paoli
Dec. 9, 7:30 p.m. at St. Agnes, Nashville
Dec. 11, 7:30 p.m. for St. Vincent de Paul, Bedford and St. Mary, Mitchell at St. Mary, Mitchell

Connersville Deanery

Dec. 1, 7 p.m. at St. Bridget, Liberty
Dec. 2, 7 p.m. at St. Andrew, Richmond
Dec. 4, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 11, 7 p.m. at St. Mary, Rushville

Indianapolis East Deanery

Dec. 3, 12:45 to 2 p.m. at Little Flower
Dec. 3, 7:30 p.m. at Holy Spirit
Dec. 4, 12:45 to 2 p.m. at Little Flower
Dec. 10, 7 p.m. at St. Philip Neri
Dec. 11, 6:30 p.m. at Little Flower
Dec. 11, 7:30 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

Dec. 2, 7 p.m. at St. Matthew
Dec. 10, 7 p.m. at St. Thomas Aquinas
Dec. 10, 7:30 p.m. at St. Luke

Indianapolis South Deanery

Dec. 3, 7 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 9, 7 p.m. at Holy Name
Dec. 9, 7 p.m. at St. Roch
Dec. 10, 7:30 p.m. at St. Mark
Dec. 11, 7 p.m. at Nativity

Indianapolis West Deanery

Dec. 3, 7 p.m. at St. Michael
Dec. 9, 7 p.m. at St. Susanna, Plainfield
Dec. 9, 7 p.m. at St. Monica
Dec. 10, 7:30 p.m. at St. Christopher, Speedway
Dec. 10, 7 p.m. at Holy Angels
Dec. 11, 7 p.m. at St. Malachy, Brownsburg

Seymour Deanery

Nov. 30, 7 p.m. at Our Lady of Providence, Brownstown
Nov. 30, 7 p.m. at St. Ambrose
Dec. 10, 7 p.m. at St. Patrick, Salem
Dec. 10, 7 p.m. at American Martyrs, Scottsburg
Dec. 11, 7 p.m. at Most Sorrowful Mother of God, Vevay
Dec. 11, 7 p.m. at Prince of Peace, Madison

Please join
Archbishop Daniel M. Buechlein, O.S.B.
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Daniel Conway, Associate Publisher
Peter Agostinelli, Managing Editor

Editorial

Lighting one small candle of hope

The custom of lighting candles on the Advent wreath is renewed this weekend in our parish churches and in our homes. As each candle is illumined, we are reminded to prepare spiritually for the celebration of Christmas. Simply, yet beautifully, the small candles of the Advent wreath draw us toward the Christmas mystery of the Light of the World "shining in the darkness, a darkness that cannot overcome it" (Jn. 1:5). So, too, are the small candles reminders that amidst the darkness of our world, we are invited to be beacons of hope to all those who long for the light of God's face.

How do we as Catholic Christians extend hope to those who might despair of the darkness of this world? As the Advent wreath is lighted, we might remember the adage, "It is better to light one small candle than to curse the darkness." We might also wish to remember the three themes of the Journey of Hope 2001, especially since the First Sunday of Advent marks the beginning of the second of five years of our archdiocesan celebration.

Spiritual renewal: "Lighting one small candle of hope" means preparing the way of the Lord by praying daily for an ongoing conversion of heart and by seeking the forgiveness of sins through the sacrament of penance and reconciliation. One whose heart is filled with the peace of the Lord's mercy and forgiveness can be a powerful witness to others

who are searching to find the way.

Evangelization: "Lighting one small candle of hope" means being attentive to the fallen-away Catholics in our families and in our places of work. Praying for them and asking if they have thought about "coming home for Christmas" can have a profound effect on someone who is waiting for the opportunity to return.

Stewardship: "Lighting one small candle of hope" means making a commitment to share generously with the poor and needy, especially by regular contributions to those organizations that need our help throughout the year and not merely at holiday time. As our Lord was born in humble surroundings, so can we see him in the faces of those who are hungry and wanting for shelter.

Advent is a season of hope. May our Advent and our Journey of Hope help us grow in God's abundant grace. By allowing the Light of the World to shine through our words and actions, may the words of Isaiah be fulfilled in our midst: "The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone" (Is. 9:1).

— Father Daniel J. Mahan

(Father Mahan is pastor of St. Luke Parish in Indianapolis and is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Church honors are one way to say thank you

During Thanksgiving week, it is timely to show appreciation to some folks who go the extra mile in service to the poor.

Poverty wears many faces among us. Some among us are financially strapped and homeless, some are lonesome and abandoned, some are emotionally down and out, some are in the spiritual and moral doldrums. There are many people, too numerous to mention and to honor, who do the best they can to help all of us who are poor.

Thanksgiving week is a good time to announce special church recognition of a representative group of laity, religious and clergy who have gone the extra mile for a long time—and continue to do so. Why do they go the extra mile? Because each in his or her own way loves God and the church. Their care and service touch the lives of many people even beyond the community of the church in central and southern Indiana.

Through the ages, the church has developed ways to show symbolic appreciation for service above and beyond the call of duty. The highest ecclesial honor conferred by the church on lay people and religious is titled the *Pro Ecclesia et Pontifice* award, "for the Church and the Pontiff (the Holy Father)." The ordinary manner in which diocesan priests are recognized for special service is to be named monsignors.

I have already implied the difficulty in choosing to recognize extraordinary service in our community of faith. So many among us do so much that is unsung! This is especially true in our archdiocese. I realize that to choose some is not to choose others. Yet, it is important to recognize extraordinary service, not only as an act of gratitude, but also to point to the kind of service our church needs more than ever before. The papal honors to be conferred next Jan. 18 at the cathedral highlight various facets of ministry in our local church, and they also acknowledge perseverance and enthusiastic commitment to service for a long time. They also recognize humility in service. Every person honored by these papal honors protested his or her surprise and unworthiness.

One of the honorees wrote to me "I'm old, Archbishop Daniel, but I promised God 26 years ago that if he would send me a little girl, I'd give up my good nursing job testing brain-damaged children and go to work for Him ... I want to throw in the towel,

but then I feed a child and they say 'will I eat today?' or if I take furniture they say 'will some one come tomorrow and take it?' How can one not do this work?"

One holiday season, a preacher from Chattanooga, Tenn., was visiting Indianapolis and found that so little was being done to feed the hungry and to shelter the homeless. He never went back home. Every day he collects day-old food from supermarkets and makes sure it finds its way to the hungry. Every night he drives around center city picking up the homeless and taking them to a motel to give them shelter for the night. Every day he does this! Last Easter, this gentleman was received into full communion with the Catholic Church.

Another laywoman changed her parish membership in order to serve a poor parish in much greater need of help. She gives two full days a week and many an evening to help make God's work go farther! A successful layman has offered his professional expertise to the church in order to help develop more opportunities for ministry in the archdiocese. Suffering from cancer, he asked how he could help further the Journey of Hope 2001 from his hospital bed!

The archabbot of Saint Meinrad, from the day of his election in June 1995, has gone the extra mile to provide our archdiocese with much needed pastoral help. Fourteen monks serve in various capacities in our pastoral ministry. The papal honor recognizes the generous sacrifice the monastic community makes for our archdiocese.

A Franciscan sister (for nearly 50 years) is honored for giving her heart and soul to the education and formation of our high school youth and never grows tired!

Another laywoman is recognized for giving 40 years of her life to Catholic elementary education. Forty years!

Our archdiocese is blessed with the finest priests ever! Those who are being named prelates of honor are representative of their brother priests who go the extra mile. Whether serving above and beyond the call of duty even after retirement, or bearing the unrewarded tedium of church administration, or giving proactive emphasis to recruiting priesthood vocations, whether championing the needs of the poor or keeping on being cheerful in service, the priests of the archdiocese deserve thanks, too! †

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Matters Liturgical/Sherie Berg

With one voice

One of the things I remember most clearly about my first visit to



Saint Meinrad Archabbey was reading a little brochure in my room about how the monks pray. It welcomed all visitors to join with the monks as they prayed the hours. Very hospitable.

Very Benedictine. It went on to say that the monks tried to pray with one voice, and guests were asked to follow that principle—all voices should blend together in prayer, none should dominate in volume, all should keep the same pace.

That blending into one voice is something choir directors also emphasize. Blend, blend, blend. Let your voices come together. Listen to those around you. Enunciate carefully. Watch the director so you can keep together—begin and end together. Sopranos, tenors, good balance. John, not so loud. Mary, a little more volume.

Liturgical prayer is about just this. Praying with one voice. We come together as the Body of Christ to offer God thanks and praise and to do it in one glorious voice. We submerge our individual identities into the one community, so we can pray together with one voice.

Well, ideally that is the way we pray the liturgy. Sorry to say, but it doesn't always happen just like that. Think about the last time you prayed the creed at Mass, or the Our Father, or any of the responses. Chances are it was not in one voice. I'll bet someone was rushing along at least one word ahead of all the rest. And someone else

was very slowly enunciating every word, clearly two syllables slower than you. And, most likely, there was another person whose booming voice was so loud you could pick it out halfway across the church, while the person just behind you spoke so softly you weren't sure they were voicing words at all. And we won't even mention the drama school graduates who spoke with great expression and passion, or their antithesis from the cyberspeak school of elocution.

Speaking in unison is especially difficult. That is understandable since we don't have much practice doing it. Other than in church or reciting the pledge of allegiance, there aren't all that many times groups of people recite things together.

We do a little better when we sing together; and here it should be remembered that much of our liturgy is intended to be sung. Even though a few people may still sing too loudly, the rhythm of the music usually keeps us on track.

While it may be difficult to recite the prayers and responses of the liturgy in one voice, it is not impossible. We can do it. Parish communities may never be as proficient as Benedictines, but each community can set up a pace and rhythm of its own. We simply have to make it a conscious decision.

Maybe from time to time a reminder, like that Saint Meinrad brochure, will help. Then, when we pay attention, and listen to those around us, when we submerge our individuality and become a part of the one great communion—we will pray with one glorious voice. †

(Berg is associate director for liturgical formation for the archdiocesan Office of Worship)

A View from the Center/Dan Conway

Masculine pronoun controversy shows humanity of the church

The following is a true story. A retired monsignor and an elderly nun are together every day for Mass.



Monsignor says the Mass, and Sister is always the lector. A visitor probably wouldn't notice it, but these two dedicated servants of the church are engaged in a bitter theological controversy. In fact, they are

deeply divided over the masculine pronouns, *he* and *him*.

Sister absolutely refuses to use *he* or *him* as a referent for God. She insists that God is also feminine, and she refuses to perpetuate the idea that God is a man. This makes Monsignor furious.

If they were to discuss this (which they won't), Monsignor would acknowledge that God is neither male nor female in the ordinary human sense of those terms. But he would insist that the long-standing practice of calling God "father" (and, therefore, "*him*") has a meaning and purpose that is worth preserving. In fact, Monsignor would say that the fatherhood of God is one of the revealed truths of our faith (given to us by the Lord himself) that we dare not tamper with.

Monsignor will not correct Sister during the liturgy. But he squirms every time she replaces the masculine pronouns "*he*" or "*him*" with "*God*." (*God* is my shepherd... *God* is there with *God's* crook and *God's* staff.) In retaliation, Monsignor uses every opportunity provided in the Eucharistic Prayer to emphasize the masculine pronoun—lingering extra long on the words "through *him*, with *him* and in

him" as if to counterbalance Sister's efforts to eradicate those words from the liturgy.

What's wrong with this picture? Is this just a petty human squabble between two people who should both know better? Or is this controversy more serious?

Church schisms have occurred over matters as small (or large) as this one. (For example, the Latin word *filioque*, which means "and from the Son," became a bitter source of division between Christians of the East and West in the sixth century.) Words matter. And frequently they become potent symbols of controversial issues or profound divisions that lie deep within the human psyche.

When Sister refuses to use the masculine pronoun in reference to God, she is not just quibbling about the inadequacies of language. She is expressing anger, hurt and resentment about a whole range of issues (real or imagined, past or present) that prompt her to "make a statement" or "take a stand" in spite of (or to provoke) the disapproval that she knows will come from "the institutional church."

Monsignor knows this, of course. That's why he doesn't argue with her or try to correct her. He knows that you can't use subtle theological arguments to persuade someone who is just plain mad.

Is there a moral to this story (or a happy ending)? I don't know. My guess is that the final resolution of this controversy will be the work of future generations. In the meantime, the best we can probably hope for is that Sister and Monsignor will simply agree to disagree. (Let's hope they can also agree to declare the sacred liturgy a "neutral zone" when it comes to theological warfare.) †

From the Editor Emeritus/John F. Fink

What do we know about heaven?

Last week we discussed the Second Coming of Christ and the Final Judgment.



I'll write about hell next week.

Heaven is the state of being in which all are united in love with one another and with God, where those who, having attained salvation, are in glory with God and enjoy the beatific vision—knowledge of God as he is.

Philosophers and theologians have thought about heaven at least since the time of the Jewish prophet Ezekiel in the sixth century B.C. The Christian heaven is Jewish in idea but heavily influenced by Greco-Roman culture and philosophers such as Plato, Aristotle, Cicero, Plutarch and Virgil and their understanding of the body and soul.

The first Christian description of heaven was in the Book of Revelation. After that, among those who speculated about heaven were Augustine in the fifth century, Pope Gregory the Great in the sixth century, Anselm in the 11th century, Bernard and Peter Lombard in the 12th century, Thomas Aquinas and Bonaventure in the 13th century, and, particularly, Dante Alighieri in the 14th century. The speculation culminated in the definition of the doctrine of heaven by Pope Benedict XII in 1336.

The church teaches that our souls separate from our bodies when we die. As the bodies are rotting in the grave, the soul experiences what is known as the "particular judgment" after which it is sent to heaven, purgatory or hell. If the person dies with faults that require purification before he or she can go to heaven, this is

done in purgatory. After the resurrection of the body, both body and soul go to heaven or to hell.

The church also teaches that we will experience perfect happiness in heaven. All our deepest human longings will be fulfilled. Yet some people, because of their lives on earth, will experience greater happiness than others. This will happen because some people will have a greater capacity for happiness just as both a large glass and a small glass can be filled to capacity but one will hold more than the other.

Until the 14th century, theologians argued over whether we have to wait until the Final Judgment before we can enjoy the beatific vision. If we have to wait, they asked, where and in what form do we wait? But if we have the beatific vision right after the particular judgment, do we have it without our bodies? This argument is what prompted Pope Benedict XII to proclaim that, "already before they take up their bodies again and before the general judgment," souls "have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature."

One other thing we should keep in mind: Our finite minds cannot comprehend eternity, when there is no time. There is no time in heaven. There past and future are all present. Therefore, the particular judgment, purgation, the general judgment and resurrection all occur in the same eternal moment. There we will see all things simultaneously. Or, as the *New Catholic Encyclopedia* puts it, "Every event in the whole history of the universe is infallibly known by eternal vision, since the whole of time is copresent to the whole of eternity."

When it gets right down to it, we humans cannot understand heaven. What we know, though, is that "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1 Cor 2:9). †

The Human Side/Fr. Eugene Hemrick

Silence, please

Public prayer movements seem to be the rage these days. In October, we saw close to 1 million Promise Keepers converge on Washington to dedicate themselves to God.

But as we celebrate Advent and move toward Christmas, I'd like to suggest another type of movement, the opposite of the mass public movements: a movement promoting the cultivation of silence.

Let me first say that public prayer gatherings are commendable. They generate a unique sense of solidarity that helps us realize that we are not alone in our need to pray.

Assembling publicly also creates an uplifting mood that helps us get into the mood to pray.

Silence, on the other hand, prompts us to retreat from crowds to a place of solitude and to be still within ourselves. It is a basic principle of prayer, for silence creates a context for conversing meaningfully with God.

Silence is our best means of getting in touch with ourselves. The better we are able to take possession of ourselves, the freer we become to offer ourselves to God and to listen when God speaks.

The Japanese verb "to understand," *wakaru*, beautifully captures this spiritual dynamic. It means to discern whose voice it is one hears, to recognize someone's voice.

St. John gives us a beautiful image of this: "The sheep follow him because they know his voice."

As beautiful as the virtue of silence is, it is very difficult to practice, especially during holiday seasons. For many, these seasons are nothing but rush, glitter and gift shopping. For others, they are a sad time reminding them of a happiness they have lost. When we are unhappy, we tend to fill our space with meaningless distractions that are the antithesis of silence.

Silence is also frightening because we don't know how to handle being alone. Anne Morrow Lindbergh captured this fear when she wrote:

"We seem so frightened today of being alone that we never let it happen. . . . We choke the space with continuous music, chatter and companionship to which we do not even listen. It is simple to fill the vacuum. When the noise stops there is no inner music to take its place."

As we approach Christmas, may I offer some suggestions? Try to create quality time in which you withdraw to a silent place and spend time being still. In that stillness, try not to tell God about your troubles or needs. Instead, just listen.

In that inner stillness look for God's hand in your life. See where God has led you and what God has given you to assist you on your journey. Listen to God's movement in your life.

If you can do this just a little, I guarantee that your Advent and Christmas will be the best ever.

St. John of the Cross tells us why this is true: "Contemplation is nothing else but a secret, peaceful and loving infusion of God, which, if admitted, will set the soul on fire with the Spirit of love." †

Cornucopia / Cynthia Dewes

Reaching for happy endings

The idea of beginning is what separates the optimists from the pessimists. The optimist looks on each new day as a fresh beginning, while the pessimist is apt to think it's just more of the same. And (s)he often believes that the same wasn't too wonderful to—uh—begin with.

Even though pessimists are suspicious of them, beginnings form a large part of our experience. We begin a new season in nature four times a year, begin a new lunar month about 12 times a year, and begin looking for love when our teen-aged hormones kick in. We regularly begin new phases of life, infancy, childhood, adolescence, maturity, old age, dying.

We experience other beginnings, some limited in scope and time and some not—school, reception of the sacraments, jobs, travel, and the discernment of vocation. We

begin relationships, some lasting a lifetime and some not—friendship, courtship, marriage, parenthood and grandparenthood.

There are more insignificant beginnings during a life than we can count. We finally begin reading *War and Peace* or change the way the living room furniture is arranged. We take a class in calligraphy, or learn to quilt or play the clarinet or fix motorcycles. We cook up a life-threatening Mexican dish we discovered in a newspaper recipe, or join the Future Farmers of America.

The church offers us beginnings too, the most important being the graces we receive through reception of the sacraments. We begin life as child of God with baptism, renew our resolve with Eucharist, reconciliation and confirmation, and celebrate the initiation of certain vocations in the sacraments of holy orders and matrimony. We prepare for the new life after death when we're anointed with sacrament of the sick.

The church also keeps us "new" with events inspired by the Holy Spirit, such as

Vatican II. The council outlined ways for us to restart our journey along a better path, just as Holy Scripture has always offered us road maps for beginning afresh. The ongoing job of the pope and other bishops is to point out spiritual beginnings for the faithful as did their predecessors, Christ and his apostles.

Of course, every beginning must lead to some kind of ending. If we are born, it follows that someday we will die. If we enter school it's presumed that eventually we'll graduate, or at least leave, with an education (you realize I am speaking here of optimal expectations). And if we commit to marriage, parenthood, religious or single life, we're expected to maintain our promises until death.

Some endings to our various beginnings, through no fault of our own, are distressing or painful. We may be physically or emotionally unable to fulfill the requirements of a certain job, or we may lose a beloved spouse to death or madness. Tornadoes may destroy our homes, or locusts, our crops.

The dog is bound to die before we do.

On the other hand, some endings are definitely our fault. We goof off at work or in a marriage until we're fired or divorced. We never finish what we start, or never follow through on good intentions that might move us to profound love instead of sad isolation.

Advent announces the most important beginning in the church year, the beginning of our salvation story. Even the most secular-minded among us wonder now and then what the beginnings of life will lead to, both personally and as community. During Advent we're invited to contemplate such biggies, all the way from "What are we doing here?" to "What happens when we die?"

The church guides us on our Advent quest for answers. It reminds us of the spiritual beginning we experience with the birth of Christ, and of the joyful ending we will reach at Easter when he triumphs over death once, for all. If we live the life with Christ, our salvation story is guaranteed to have a happy ending.

It's enough to make optimists of us all. †

Check It Out . . .

Father George Stahl, a resident at St. Augustine Home, Indianapolis, is available to celebrate Mass at nursing homes or in the residences of shut-ins. Those who would like to request this ministry may call him at 317-875-9441.

An **Advent Directed Retreat** will be held Dec. 7 through Dec. 13 at the Benedict Inn, 1402 Southern Ave., in Beech Grove. The fee is \$400, which

includes a \$75 deposit due at registration. For more information call 317-788-7581.

The **Mount St. Francis Greccio Christmas Bazaar** will be held Dec. 6 from 9 a.m. to 4 p.m. in the Youth Center at Mount St. Francis Retreat Center in southern Indiana. Soup and sandwiches will be served at 11 a.m. The event will feature Copper Kettle Apple Butter made with apples grown at the mount as well as

a variety of craft items made by the Greccio Craft Group.

The archdiocesan Office of Worship will sponsor an **Advent Season Design Tour** Dec. 6. The tour will begin at 9 a.m. at St. Peter and Paul Cathedral, 1347 N. Meridian St. Other churches on the tour are Sacred Heart and St. Mark in Indianapolis, and St. Francis and Clare in Greenwood. The tour is free, however participants will be asked to carpool. For more information call Christina Tuley or Sherie Berg at 317-236-1493 or 800-382-9836 ext. 1483.

St. Vincent Hospitals and Health Services will host its **15th annual Living Nativity Performance** Dec. 6 under a heated tent on the hospital's campus located at 13500 N. Meridian Street in Carmel. Performances will be at 5:30 p.m., 6:30 p.m., and 7:30 p.m. The event will feature the Carmel Community Players accompanied by the music of Our Lady of Mount Carmel, Carmel, adult choir of the Lafayette Diocese. Canned goods and monetary donations are welcome. The St. Vincent food pantry will distribute these items to various Hamilton County agencies. For more information call 317-582-7200.

A **Christmas Family Retreat** will be offered Dec. 12 through Dec. 14 at the Mount St. Francis Retreat Center in southern Indiana. For more information call 812-923-8817.

The **Angel's Attic Holiday Craft Bazaar** will be held Dec. 6 from 9 a.m. to 4 p.m. in the St. Michael Parish Life Center Gymnasium, 3354 W. 30th St. in Indianapolis. The event will feature hand-crafted items from a number of vendors, a

full service kitchen for breakfast and lunch, door prizes, raffle, a visit from St. Nick, and a Christmas program put on by St. Michael School students. Admission is a \$1. Proceeds will benefit the school. For more information call 317-926-7359.

St. Simon Parish in Indianapolis will host its **8th annual Craft Bazaar** Dec. 6 from 9 a.m. to 3 p.m. in the new school located at 8155 Oaklondon Road in Indianapolis. The event will feature over 50 craft booths of crafters from Indiana and Ohio. Danish, lunch, and refreshments will be available. Proceeds will benefit the school. For more information call 317-897-2361.

St. John Parish in Indianapolis is searching for **additional singers** who would like to sing with its parish choir during the 11 a.m. Masses on Sundays during Advent and also at the Midnight Mass on Christmas Eve. For more information call the parish office at 317-635-2021 or Tom Nichols, the organist/choirmaster at 317-484-0805.

Marian College in Indianapolis will host a performance of **Sir George and the Dragon** on Dec. 6 and Dec. 7 in the Marian Hall Auditorium, 3200 Cold Spring Road. Performance times are at 10 a.m. on Dec. 6 and 2 p.m. on Dec. 7. Tickets are \$3. Group rates are available. For more information call 317-955-6387.

"**Celebrating the Holiday Season: Lessons and Carols**," a musical and inspirational celebration of the nativity of Jesus Christ, will be held Dec. 11 at 7 p.m. at the Christian Theological Seminary, Sweeney Chapel, 1000 W. 42nd St., in Indianapolis. For more information call 317-931-2316. †

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Technology at its best

Meredith Howey, a seventh-grader at St. Malachy School in Brownsburg, uses the computer software, "Hyperstudio" to create multimedia presentations. The new computer lab was added to the school during the '96-'97 school year through funding from the parish and PTO. Furniture was purchased with a donations from the Kenninger family, and software was bought with donations from school families and the March Computers for Communities program



Pro Ecclesia

continued from page 1

awards acknowledge perseverance and enthusiastic commitment to service for a long time.

"They also recognize humility in service," he said. "Every person honored by these papal honors protested his or her surprise and unworthiness."

Patricia DeVault is a retired private duty registered nurse and a member of St. Anthony Parish in Indianapolis. She devotes most of her time to volunteer efforts in her center-city parish by assisting as parish receptionist two days a week and by taking Communion to the home-bound on a regular basis. She is one of the most dedicated and generous members of the laity of the archdiocese, said Archbishop Buechlein.

DeVault also serves on the board of directors of Fatima Retreat House and as the United Catholic Appeal regional lead gift chair for two Indianapolis deaneries. She was recently appointed by the archbishop as the co-chair of the archdiocesan-wide capital and endowment campaign.

James Magee is a member of St. Pius X Parish in Indianapolis with his wife, Peggy. He is a successful businessman and professional financial manager and an active member of the finance committees of parishes where he has lived.

In 1994, Magee successfully chaired the United Catholic Appeal. He has also actively served as a member of the Catholic Community Foundation (CCF) Board of Trustees and as vice chair and chair of the CCF development committee. In April 1996, Magee was given an honorary doctor of humanities degree by the University of Indianapolis in recognition of his service to the academic community there.

"Jim is an outstanding Catholic layman, ready to offer his time, talent and treasure to serve the church," said the archbishop. "He is a dedicated family man who models in his own life what he preaches to others. His own willingness to model generous stewardship continues to be an inspiration to those he serves in the archdiocese."

Lucious Newsom was just received into the full communion of the Catholic Church during Easter Vigil services this year. He is now a member of the Nativity of Our Lord Jesus Christ Parish in Indianapolis. Archbishop Buechlein says Newsom's journey of faith is an amazing story.

Born in Memphis, Tenn., Newsom became a preacher in Chattanooga, and one day while visiting Indianapolis he found himself helping serve food to hungry people on the streets. Newsom said he received a call from God then to move to Indianapolis and give his life to serve starving and helpless people.

Today he spends his days looking for ways to feed the hungry and shelter the homeless in metropolitan Indianapolis. At night he drives the streets looking for people, especially battered women, who need shelter for the night.

"His understanding of his call from God is extraordinary, and I realize his is a most unusual vocation," said the archbishop. "Lucious knows that God has a unique call for each individual. His sense of call is not self-serving, but one of Gospel generosity."

Benedictine Archabbot Lambert Reilly has been the head of Saint Meinrad Archabbey since 1995. Known for his deep spirituality, dedication to monastic life and tradition, sound judgment, and wonderful sense of humor, the archabbot is a sought-after speaker, retreat master and spiritual director.

Archbishop Buechlein calls Archabbot Lambert an invaluable and active member of the local church in central and southern Indiana. He has pledged his support from the beginning of his tenure as archabbot, he said.

"His unsolicited willingness to allow many of the priest-monks of the archabbey to assist in the pastoral work of the archdiocese goes well beyond what I could have even asked him to do," said the archbishop. "Given the shortage of priests, I do not know what we would do without the help we receive from the monks of Saint Meinrad Archabbey."

Archabbot Lambert has also been generous with his own time serving as a speaker at clergy gatherings, as a member of the steering committee for the archdiocesan-wide capital and endowment campaign, and assisting Archbishop Buechlein with confirmation ceremonies.

Marie Robertson is a member of Sacred Heart Parish in Jeffersonville and recipient of the 1996 "Spirit of Indy" Award given by Catholic Social Services (CSS) for her outstanding volunteerism in various CSS projects and programs.

For a number of years, Robertson has contributed her time to Haven House, a shelter for homeless people, and the

Jefferson Community Kitchen. She also established "The Lord's Pantry," a food distribution program for the needy, in southern Indiana.

"As I have come to know her better," said Archbishop Buechlein, "it is evident that she is almost a one-woman service agency to those who are often forgotten. Mrs. Robertson refuses to take any of the credit for her wonderful work. She gives it all to God and to the church."

Sister Rita Vukovic has been a member of the Third Order Regular of the Sisters of Saint Francis, Oldenburg, for nearly 50 years. The majority of those years have been spent as a junior high or high school teacher at Catholic schools in Indianapolis.

Sister Rita first entered the classroom as an elementary teacher at Our Lady of Lourdes School in Indianapolis in 1950. For the past 25 years, she has taught English and theology at Cardinal Ritter High School in Indianapolis, where she is highly respected.

"It's hard to name another teacher who enjoys more affection and respect than Sister Rita," the archbishop said. "The number one request of graduates who return to visit the school is, 'Where is Sister Rita?' Her enthusiastic and spirited approach to teaching continue to be legendary at Cardinal Ritter."

Lois Weilhammer is also a Catholic educator. After devoting 40 years of her life to Catholic education, she retired last year. During the last 22 years, she was principal of Nativity of Our Lord Jesus Christ School. Before that she taught at the school for 15 years.

In April this year, Nativity Parish dedicated its new parish center and gymnasium to Weilhammer, naming it Weilhammer Hall. During the ceremony, Nativity pastor, Father Steven Schwab, recognized Weilhammer as "a very holy person" and thanked her for sharing her time and talent for two generations at the school.

During her distinguished career as a Catholic educator and principal, Weilhammer was known for her dedication to excellence in education, Catholic principles and values, and attention to every child. Her ability to enlist volunteers to support the parish and school is widely celebrated.

(Hetzler is the director of communications for the archdiocese.) †

Editor's Note: The Criterion will feature each of the Pro Ecclesia et Pontifice Award recipients in future editions, beginning in early 1998.



Patricia DeVault



James McGee



Lucious Newsom



Archabbot Lambert Reilly



Sr. Rita M. Vukovic



Lois Weilhammer



(No photo was available for Marie Robertson.)

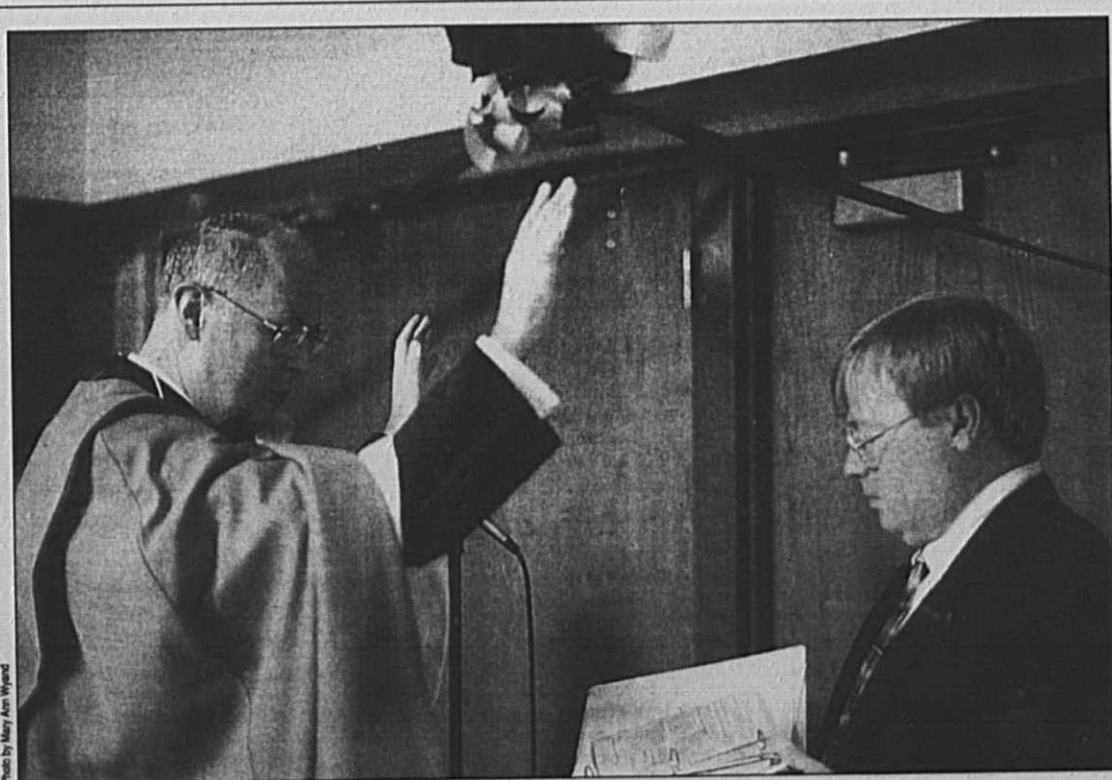


Photo by Mary Ann Wyand

Roncalli expansion

Father Joseph Schaedel, vicar general, blesses the entrance to Roncalli High School's new wing on Nov. 16 with help from Roncalli President Joseph Hollowell of Indianapolis. The project added 12 classrooms, a seminar room, a band room and a media center to the Indianapolis South Deanery inter-parochial high school. Faculty, staff and students will begin using the new facilities on Dec. 1.

CSS Christmas Store to open December 1

The 1997 Christmas Store for needy families will be open three weeks, beginning Dec. 1. This year, the volunteers expect to serve 1,000 individuals in approximately 250 families.

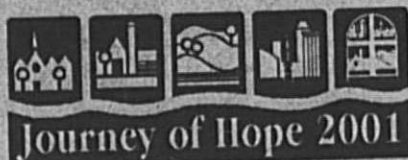
Catholic Social Services, a member agency of Catholic Charities, opened the first Christmas Store 10 years ago. It is now located on the Archbishop O'Meara Catholic Center property.

Volunteers have worked all year to collect new toys, clothing, books and school supplies, hats and gloves, underwear and socks, household items and stocking stuffers so that agency-referred members of poor families can "shop" for Christmas items.

The Christmas Store will accept merchandise until Dec. 19. Especially needed are household items—blankets, sheets, and towels—and cooking utensils. Adult clothing, including hats and gloves, are always popular with the shoppers. Any cash donations go toward purchase of more items for the store.

The families who shop at the Christmas Store have been referred by archdiocesan St. Vincent de Paul conferences or Catholic Social Services agencies.

Those wishing to help the Catholic Social Services Christmas Store may call 317-236-1556. †



Indianapolis South Deanery

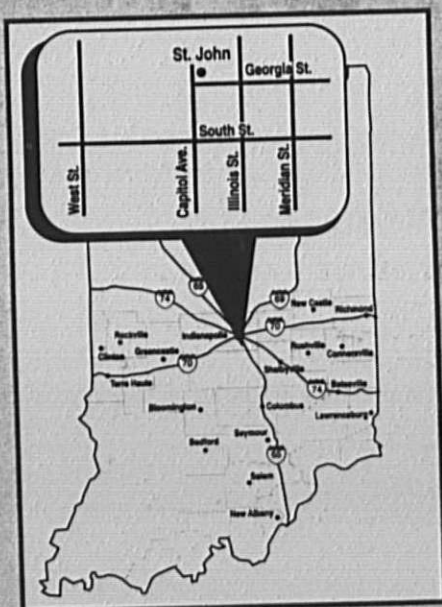
St. John the Evangelist Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

Father Thomas Murphy calls St. John Parish "both contemporary and traditional, respecting and building on the past, yet facing the future with joy and confidence." He said the "pastoral giants of the past—Msgr. Augustus Bessonles (1857-1890), Msgr. Francis Gavish (1890-1932) and Msgr. Bernard Sheridan (1940-1966)—along with all the priests, religious and parishioners, laid strong foundations for parish life.

"In the spirit of Vatican II, we go forward as family—the family of the Lord Jesus," said Father Murphy.



**Journey
of Hope
2001**

'Old Saint John's' at hub of Indianapolis activities

In the shadow of the RCA Dome and the Indiana Convention Center, St. John the Evangelist Church is the Indianapolis home away from home for people from around the world.

Though its membership lists 273 families, the parish is vital after 160 years because it provides a warm welcome to hundreds of downtown residents, shoppers, workers, convention delegates and sports fans who celebrate Mass in the 126-year-old church, the oldest in Indianapolis.

St. John's pastor, Father Thomas Murphy, is director of the ecumenism and interfaith offices for the archdiocese. He recently returned from a visit with Pope John Paul II as the Holy Father met with representatives of the Disciples of Christ. The occasion marked 20 years of international dialogue between the two churches.

Benedictine Father Michael Keene lives in the rectory. He said, "St. John, like its pastor, is open to people of all religions. You might say that's against our religion, but Vatican II calls for ecumenical movement. Anyone interested in God in any way is welcome here. A Lutheran minister resides here."

Father Michael credits Father Murphy with helping organize the collaboration of downtown churches of different faiths.

"He's always going out somewhere," said Father Michael. Sally and Charlie Welch live in Martinsville. "We hang around here and do whatever is necessary to keep the church nice looking," said Sally. Charlie sings in the choir and cantors at Saturday 5:30 p.m. Mass.

"We started to come to church here once in a while, but as I came, I noticed a lot of things needed to be done," said Sally. "I thought maybe I should do some. There are a lot of

opportunities to begin a lot of things.

"We hope some of the [24] people in the RCIA [Rite of Christian Initiation of Adults] will become part of the parish family and do some of these things," she said.

"We felt like we were needed," said Charlie Welch.

"There is an opportunity to do something positive."

"Believe me, there's always something more to do," said Sally.

James McNulty, parish council chairman, talked about the way the church is available for tours and concerts. "If Father [Murphy] is here when there is a tour, he plays the piano. He loves groups to come in here."

"Father Tom is very hospitable," said Sally Welch.

McNulty said, "We're the capital city. People come here from all over the world. It is important to make people feel welcome. We feel we are building the community of St. John when that attitude is visible."

"Indianapolis is a friendly place. St. John's Church is great. It seems like we are attracting a lot more young people and young families. Every Sunday we see more people coming from outside Indianapolis," said McNulty.

"They come to us and say they want to express the idea, 'I like this,'" said Father Michael. McNulty said, "I think they enjoy the structure of the church. We try to build on that interest by welcoming them. We offer to send the newsletter to let them know what is going on—the social activities and the good things we do." At Thanksgiving time, the parish social action committee collects hats, mittens and gloves for Holy Family Shelter and those who come to the door of the rectory. For Valentine's Day, there is a collection of food and clothing for the people at the shelter. The parish had a very good response last month for



Seminarian Joseph Brown explains the meaning of the altar and sanctuary furnishings to candidates and sponsors involved in the parish's Rite of Christian Initiation of Adults.

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Fr. Michael Keene



James McNulty



Sally Welch



Charlie Welch



Gus Capasso



Fr. Thomas Murphy



the St. Vincent de Paul Society's Blanket Sunday.

Charlie Welch talked about some of the social activities. One hundred people gathered in the lawn between the rectory and the church parking lot for a fall garden party with an outdoor meal and entertainment. And all are welcome to attend the annual Shrove Tuesday dinner with a meal from the nearby Spaghetti Factory.

McNulty said, "The parish is building. We're grateful for that." He said that the facilities are well-maintained, thanks to people like the Welches. "The property committee keeps on top of things. It is maintained very, very well."

Father Michael quipped that his living at St. John is a question of humility. He knew Father Murphy from his ministry at Our Lady of Lourdes in Indianapolis. While Father Murphy was in the eighth grade at the school there, he served as an acolyte for Father Michael.

Gus Capasso lives within St. John's parish boundaries and has been a member of St. John for more than 30 years. "He does a lot of silent things the people don't know about," said Shirley Welch. "He took charge of the crèche, which is a big project."

Capasso said that, decades ago, theater students built the nativity scene and, at one time, Marian College students were responsible for it. This year, the candidates for Christian initiation are going to help build the crèche.

Welch said that Gus walks to church. He not only is "master of the crèche," but he opens the church on Sundays, fixes the candles, runs errands, counts money and helps direct traffic in the parking lot.

"He is devoted to St. John's," said Welch. "He keeps tabs on things that have to be done. I wish we had more like Gus."

Capasso dismisses all his work with one statement: "It's force of habit."

Bob Hassett, a retired attorney, lives at St. John's. He answers phones, serves as a eucharistic minister and is parish wedding coordinator. "What Gus doesn't do, Bob does," said Charlie Welch.

When Sally wondered how many who attend church at St. John live in the parish boundaries, Capasso answered, "Just a handful."

He explained that some people who once lived downtown moved out, but they come back for Mass every week. Some come on Sunday because they worked downtown and "fell in love with the things that are going on. They can see there is plenty of opportunity to become involved."

Father Michael likes the chance "to meet folks from other parts of the country and the world."

St. John Church regularly hosts archdiocesan events. In September, the Miter Society Mass was celebrated there on Sept. 3. The archdiocesan memorial Mass for Mother Teresa of Calcutta was there on Sept. 13. The annual Red Mass for lawyers and judges is usually held at St. John in May, as well as a Mass for legislators scheduled every January.

And Father Murphy is agreeable to having special Masses in the church. Last year, he had a 6 a.m. Mass for young

women from all over the nation who were participating in the NCAA volleyball tournament.

This year, St. John Church provided meeting space during the Baptist Convention here.

This Advent, St. John will host two organ recitals with vespers to follow. They begin at 4 p.m. on Nov. 30 and Dec. 21.

Capasso and McNulty help with the parish newsletter that is distributed four times a year.

Mary Frances Crisler makes altar cloths in her home. Sally Welch is the sacristan. One opportunity The Welches mentioned was the choir. They would like more members, especially men.

Joseph Brown is in his fourth year of graduate study at Saint Meinrad. He is ready with the date of his ordination, June 5, 1999.

"I love St. John," said Brown. "I love the people. I love the downtown setting. I have a great relationship with the priests."

By coincidence, Father Murphy's nephew is Brown's best friend. "I found my way here, and he invited me to come here. I came back [from St. Meinrad] to help with the liturgies last Christmas and Easter." He also helps with the Rite of Christian Initiation of Adults at St. John, which meets twice a month.

Brown was a non-Catholic graduate of Secena Memorial High School. Because of his experience there, he later joined the Catholic Church.

"My family made sacrifices to send me to Secena," said Brown. "It was my first exposure to the Catholic Church. I fell in love with it."

"I went on to college. My teachers said, 'You should become a priest.' " He shrugged off these comments, but remembers them now.

Today, his mom, dad, and grandma are in the Christian initiation process at St. John!

"This is a very welcoming parish—and appropriately so," said Brown. "I've seen gradual increases since I've been here. There is a lot of growth."

"I think the reason is that there is good worship—good liturgy. And it is a beautiful setting," said seminarian Brown. †

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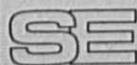
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Priest thanks God for the gift of his vocation

The anniversary of my 45th year of ordination was May 3, 1997, and I thanked God, "giver of all good gifts," for the call to Holy Priesthood.

In 1941, after eight grades of school at Our Lady of Lourdes Parish in Indianapolis, I entered Saint Meinrad Seminary. Benedictine Father Meinrad Hoffman, in an



Father Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, celebrates the sacrament of reconciliation.

orientation class, wrote on the blackboard "Alter Christus" and asked us, "Do you know what that means? It is Latin and means 'another Christ.' It is why you've come here to study for the priesthood—to try and become as much like

Jesus as you can!"

Fifty-six years later, it still has a great appeal to me, especially in the scriptural words of St. Paul to the Philippians: "Have that mind in you which was also in Christ Jesus."

I was inspired early in the seminary by reading about the life of St. John Vianney, the "Cure of Ars," in France, the only parish priest I know who was canonized.

His devotion to the confessional was and still is a great inspiration to me, because I so often see how an honest reception of the sacrament of penance so profoundly changes people's lives at the deepest level of their psyche. I, myself, often experience such a healing grace when I receive the sacrament monthly.

Two ways I encourage vocations to the priesthood are:

1. I pray daily to the "Lord of the Harvest" to send laborers into the fields. (Matthew 9:38)
2. I personally ask qualified young or second-career men, "Have you ever considered becoming a priest?" I am surprised at how often many say "Yes." We then have a little discussion about it.

Pope John Paul II recently said in one of his many beautiful statements on the priesthood that we must be careful in "doing the work of the Lord, not to neglect the Lord of the work." And Jesus told his apostles at the Last Supper, "I have not called you servants but friends."

To my knowledge, friends deepen friendship by regular

communication. I am convinced personally that a call to the priesthood is and always will be a call to a daily prayer life with Jesus, our Lord.

Recently someone told me "a priest who does not pray daily is committing psychic suicide." I know that's true, at least for me.

A priest friend recently told me, "I wasn't going to go to the seminary because I found it hard to pray. But in seminary they taught me how and said, 'You don't need to like to pray. You just have to be willing to pray. It's hard work to pray.' He concluded, 'For some 47 years I have been a priest trying as Paul said to be 'patient in tribulation, persevering in prayer, rejoicing in hope and serving the Lord' (Romans 12:12), and persevering in prayer is the key for me.'"

(Father Lawrence Moran is the pastor of St. Patrick Parish in Terre Haute.) †

Education grants total \$62,316

The Archdiocesan Education Commission awarded \$62,316 in Total Catholic Education (TCE) in loans and grants that help educators who serve the archdiocese extend their knowledge. This brings the awards to

\$400,000 since the first grants were given in 1994.

At the Oct. 1 deadline, 42 applicants requested \$211,000 in support.

Some examples of those who received loans or grants include William Steiner of the Batesville Deanery, who was given a \$5,000 loan to obtain a principal's license and Annette Jones of the Indianapolis East Deanery, who is pursuing a master's degree in school administration.

Also, Gerald Wilkerson of the New Albany Deanery was given a \$5,000 grant to fund staff development in teaching special needs students in the deanery.

Annette "Mickey" Lentz, associate director of Catholic education, was given a \$5,000 loan to pilot a course, "The Mission and History of Catholic Schools" for 100 teachers.

Lillian Kelly of the Indianapolis North Deanery received a \$3,500 loan to continue coursework for elementary certification. And Eileen Mari Powell received a loan for the same amount to continue studies for a master's degree in elementary education.

A Terre Haute Deanery workshop, sponsored by the Sacred Heart adult catechetical team, will be funded with a \$2,215 grant.

Kathleen Brennan, chair of the review committee said, "These applications demonstrated a significant improvement in the quality of the programs and the applications being submitted."

Grants to Aurora, Batesville and Terre Haute represent awards where few, if any, requests have been submitted in the past.

Collaborative projects are being funded to support training for implementing small faith communities in Terre Haute.

Rex Camp, associate director of Catholic Education, reported that the TCE fund continues to grow, allowing the commission to help more projects that enhance professional development and catechetical effectiveness. †

The Living Nativity is a theatrical re-enactment of the birth of Jesus Christ, a performance that will bring the true meaning of Christmas to your holiday celebrations.

Performances will be Saturday, December 6, at 5:30, 6:30 and 7:30 p.m. under a heated tent on the Carmel Hospital campus. The Living Nativity performers are actors from the Carmel Community Players. Music will be provided by Our Lady of Mount Carmel Adult Choir, with professional narration by Ron Pearson of Pearson, Crahan, Fletcher, England Advertising.

Hot chocolate, popcorn and cookies will be provided.

Donations of canned goods or financial offerings are welcome. These will be dispersed to many Hamilton County agencies through the St. Vincent food pantry. This event will help feed, clothe and provide shelter for many poor and hungry this holiday season.

For more information on St. Vincent Carmel Hospital's Living Nativity, call (317) 582-7200.



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Sister Demetria visits Latvian missions

By Margaret Nelson

"For me, Latvia was one of the most unusual, difficult places to go," said Missionary Sister of Our Lady of Africa Demetria Smith. "The people were kind, but I knew little about the country. The language there was not connected with anything I knew."

The mission educator for the archdiocesan Mission Office, Sister Demetria said that a fourth-year seminarian, who spoke Latvian and English, helped her communicate.

The Latvian Catholic Association in the archdiocese, of which Father John Beitans is chaplain, asked her to make the trip to learn what kind of help Latvia needs, now that it is not under communist control.

Sister Demetria found that Latvians are depending on the Catholic Church to help rebuild its infrastructure in education, health care and the economy.

"We have so many things that were very different," said Sister Demetria. "We say 'hi' and greet strangers. They don't do that. I watched four people eating at the same table in a small restaurant. They never looked at each other. After I was there a while, I found it extremely interesting that they don't communicate with one another."

"In the churches, people my age were there," she said. "But you did not see people under 50 years of age in church. Sometimes a grandmother would bring her grandchildren."

"In Riga, the capital of Latvia, the priests still celebrate Mass with their backs to the people," Sister Demetria said. The people kneel at the communion rail and put their hands under the cloth to receive Communion. Priests hear confessions before, during and after the Masses.

"The bishops, and the people, still feel they must go to confession before Communion," she said. "And when they come in for the first Mass, they stay in church until the last Mass is over."

She learned that when she got up to leave at the end of Mass. The other people remained there. They explained that they stay because they were not allowed to worship when the communists controlled the country.

Sister Demetria said that the women wear bandanas to church. The attire ranges from traditional peasant clothing to modern apparel like Americans wear.

The food—especially potatoes and carrots—was plentiful and varied, she said. "But there was no such thing as a large dinner plate like we use. You don't see a lot of meat there. You do see cheese in all forms."

The farmlands that had been taken by the Russians were never given back to the people, Sister Demetria said. She met one woman who owned land and a lake, but was not permitted to live in the family's house, which had been taken by the Russians.

The missionary nun saw three large factories in the Liepaja area where she visited. They are now closed.

"That's where the problem began. Before, everyone had a job and some income," she said.

Bishop Arvaldis Andrejs Burmanis of Liepaja told Sister Demetria that vodka has become the downfall of the people. Because of the lack of jobs, people began to drink. The bishop was especially concerned about

the effect this is having on the children.

Sister Demetria went on a pilgrimage to Aglona. While she was there, hundreds and hundreds of people prayed all night after Mass. The seminarian had to go away, so she stayed in a hostel with 30 or 40 other women.

Sister Demetria misunderstood her instructions and stayed with the others to pray. When she got back to her shelter, she found herself locked out.

"That was the only time I had a bit of fear," she said. "There were people around, but it was an experience of loneliness—not knowing where to go or what to do."

In Liepaja, the bishop had opened a home for the homeless. There were many, many families there. A Dominican priest was trying to give them one meal a day, she said.

The Missionaries of Charity live in two small rooms on the fourth story of a building where they care for the poor in Riga. They use one room to eat in and pray. They sleep on the floor of the other room.

Sister Demetria covered a lot of the Latvian area. "Water is everywhere, but people don't drink it. They buy water."

"They are very clean. In the 15 days I was there, the only litter I saw was one paper plate," she said. "People get up early and sweep the streets and parks. They have an eye for beauty. The churches are beautiful. I saw a lot of flowers."

Sister Demetria said that, in Latvia, the people believe in giving flowers. She received them on her arrival at the airport. At one Mass, a little girl who was just confirmed gave her a beautiful bouquet. The others gave flowers to the bishop. But the child gave the bouquet to the sister after he suggested that she give them to her "grandmother."

In the Gulf of Riga, as everywhere in Latvia, some people have money and others have nothing, she said.

"The communist government made certain that priests were not educated," Sister Demetria said. "Now some of those with late vocations are very well educated."

"I think the people there have great faith, but some don't know God," said Sister Demetria. "Their god has been communism."

"In Latvia, there are very few Catholic schools, but religion is taught in the public schools by Catholics, mostly women."

"There are formal catechetical centers," she said. The teachers in these schools are paid by the government. There are not enough of those teachers; therefore, they believe they are not able to do enough. All the schools are in need of books and pencils. They are very expensive.

"The hospitals are the most simple type of structures. Again, they are very clean," said Sister Demetria. A family must provide its own medicine. Bedrooms are like they would have been in the U.S. years and years ago.

The cost of a hospital stay is \$4 a day. "Many cannot afford that," she said. "They will go home or not come in for treatment. The beds are worse than I saw in Africa years ago." Salaries for the nurses are not the best, either.

Sister Demetria said, "Cars are a luxury. There are lots of taxis. I made a mistake tipping. I could tell by the driver's hand motions he was upset with the tip."

"I experienced something of what it

must feel like when people come to the United States and are not able to communicate," she said.

"I decided that, when I get home, I will learn Spanish and try to assist anyone in

that position," said Sister Demetria.

She is also determined to teach her fellow Americans about the needs of the Latvian people and encourage generous support for them. †



Kathleen M. Gill

**Cathedral High School
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Registered Nurse

It was not until I had left high school that I realized how privileged I was to have attended Cathedral. After graduation, I decided to go to Indiana University in Bloomington. During my time at IU, I stayed in touch with my Cathedral friends through letters, phone calls, and weekend road trips. It was important for me to keep in touch because I believe I have a special bond with my classmates from Cathedral. Throughout our four years as students, we essentially "grew up" together—as a class and as individuals. We grew together spiritually through our religion classes and the many retreats we attended as students. We grew together socially through our day to day experiences in the classroom and with outside social activities. We grew to appreciate differences between people and to respect the opinions and beliefs of others. As a result, we became more confident with ourselves and learned to stand up for our own beliefs.

My classmates and I also grew academically in the classroom. Cathedral provides an excellent environment for learning and I believe I received the most well-rounded education possible. This is because Cathedral has the most dedicated, caring, and genuinely concerned faculty I have ever known. Never before and never since Cathedral have I had teachers like this. It seemed that they were always at school and available to either tutor us or just hang out after classes. Throughout college, I kept in touch with many of my former teachers and would often visit them at Cathedral when I was home for holidays and occasional weekends. My college friends were stunned to learn that on occasion I would pick up the phone and call one of my high school teachers and have a conversation that, to them, sounded as if I were talking to an old friend.

My IU friends were also surprised that I still cared about how my high school football, basketball, and volleyball teams were doing during each season, and even more surprised that I would attend some of these games as an alum. Alumni support and loyalty is nothing new to Cathedral, but part of her tradition. Just this past year, I attended the Cathedral state championship football game at the RCA Dome. I was not surprised to see such enthusiastic school spirit coming from the student section. I was once in their places and know that Cathedral students have tons of school spirit. But I guess I never paid much attention to the number of alumni that attend Cathedral sports and social functions—until now. This particular game could have been mistaken for a Cathedral all-class reunion. As an alumni, I was proud to see that the majority of the crowd was full of loyal alumni gathered to cheer the Fighting Irish to victory.

The close and genuine friendships that I shared with so many Cathedral classmates and teachers throughout my years at IU were treasured. For most of my college friends from other schools, college was a time to get away from and be finished with high school. Cathedral was not a place I felt I had to get away from, and I certainly did not feel when I graduated that I was finished with it. I knew I was ready to move on to college and other new experiences, but I also knew that Cathedral would always be a part of me. It is ironic that I had to go away to college to realize that Cathedral is such a unique and special place.

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Bishop Arvaldis Andrejs Burmanis with a Dominican priest boards a bus in his see city of Liepaja, Latvia. He opened a shelter for homeless families in Liepaja, which has suffered economically in recent

Groups pray to end death penalty

By Mary Ann Wyand

After legal appeals failed and Gov. Frank O'Bannon denied clemency to Indiana Death Row inmate Gary Burris, opponents of capital punishment gathered for prayers late Nov. 19 outside the Indiana State Prison at Michigan City and in front of the governor's residence on North Meridian Street in Indianapolis. Just before midnight last Wednesday,

Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, led more than 100 people in prayers for Burris and Kenneth Chambers, the Indianapolis cab driver Burris was convicted of killing. The group also prayed for an end to capital punishment.

Burris was the second man to die by lethal injection in Indiana. The state formerly used the electric chair as the method of court-ordered execution.



Five diocesan priests were among more than 100 participants attending a late-night prayer vigil Nov. 19-20 outside the governor's residence in Indianapolis to peacefully protest the state's execution of Indiana Death Row inmate Gary Burris. Father Clarence Waldon, Father Jeffrey Godecker, Magr. Francis Tuohy and Father Patrick Doyle hold candles and await the start of prayers led by Father William Munshower.

During his trial for the 1980 murder, Burris said he did not recall robbing Chambers, shooting him in the head and leaving his nude body in an alley.

Archbishop Daniel M. Buechlein issued a statement Nov. 8 urging Gov. O'Bannon to halt the scheduled execution of Burris and commute his sentence to life in prison without parole.

Five diocesan priests, numerous nuns and lay people of all ages, faith traditions and socioeconomic backgrounds were among opponents of the death penalty who lined the sidewalk in front of the governor's residence to prayerfully protest the execution last week.

Franciscan Sister Norma Rocklage, vice president of mission effectiveness for Marian College in Indianapolis, joined a group of Marian students for the two-hour prayer vigil at the governor's residence.

"Religious sisters of 11 different congregations [in Indiana] have issued a statement opposing the death penalty," Sister Norma said. "We feel that, as a group, we can show that we stand with those who are opposing the death penalty by speaking out because we have devoted our lives to God."

Many Catholics have ambivalent feelings about the death penalty, Sister Norma acknowledged, "in the sense that they feel very keenly about the victims and their families. I agree with that, because I feel sorry for the victims, but two wrongs don't make a right. This kind of [state-ordered] killing is also a matter of taking

life in our own hands and doing it against the will of God."

In Terre Haute, Providence Sister Diane Ris, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, issued a statement opposing the execution on behalf of the religious orders.

"As women of faith, we believe we are to love our neighbor, not to kill; to forgive one another; not to seek retribution with vengeance and further violence for the evil done to us," Sister Diane said. "We believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases." †



Franciscan Sister Marge Wiseman (left) of Oldenburg and Mary Jo Matheny of Indianapolis participate in the late-night prayer vigil.

CCF holds annual meeting, planned-giving seminar

By William R. Bruns

More than 100 archdiocesan leaders and Catholic Community Foundation (CCF) endowment holders gathered on Nov. 19 in Indianapolis for the foundation's annual meeting. Prior to the meeting, nearly as many people also attended the first archdiocesan-wide planned-giving seminar.

In remarks at the group's luncheon, Archbishop Daniel M. Buechlein, who serves as chairman of the foundation's board of trustees, spoke of the Journey of Hope 2001 and the upcoming capital and endowment campaign. He said that he was "very pleased with the enthusiasm and creativity that parishes all over the archdiocese are showing" in their activities associated with Journey of Hope.

"You would expect our foundation to promote stewardship as a way of life," he continued, "but I have discovered that the board of trustees is also deeply committed to spiritual renewal and evangelization. In fact, the discussions we held during the past year... showed that the board... recognizes that spiritual renewal and evangelization must come first. If we are renewed spiritually, and if we have a strong desire to share our faith with others," he said, "we will be generous in our gifts of time, talent and treasure."

Dale Gettelfinger, a member of Holy Family Parish in New Albany and president of the foundation's board, reported that the foundation had another excellent year, with the number of endowments increasing during the year from 156 to 179 and assets reaching nearly \$30 million. (The foundation was established in 1989 with assets of \$972,000.) Gettelfinger is a certified public accountant and a director with Monroe Shine & Company of New Albany.

"Our endowment funds," he reported, "are now generating approximately \$6.7 million annually for the benefit of parishes, schools and archdiocesan ministries in all regions of southern and central Indiana."

Gettelfinger said that the investment managers realized a return of 22.8 percent for the last fiscal year. "Of course," he

said, "we benefited from the continued strength of the markets, but the [investment] committee is conscious of its responsibility to anticipate many different market conditions and to be balanced and prudent in the foundation's investments. In addition," he reminded the audience, "the investment committee is responsible for making sure that our investments are consistent with Catholic values."

The two-hour planned-giving seminar consisted of a presentation by Dan D. Hoyt and a panel discussion led by Father Joseph F. Schaedel, archdiocesan vicar general. Hoyt is a parishioner of Immaculate Heart of Mary Parish in Indianapolis and head of Indianapolis-based Dan D. Hoyt and Associates, a firm that provides support services to not-for-profit organizations and estate-planning attorneys. In addition to Father Schaedel, panel members were Paul

J. Corsaro, an attorney and partner in Bingham Summers Welsh & Spilman and a member of St. Barnabas Parish in Indianapolis; Patrick Willenborg, of Ketchum, Inc., consultants for the capital and endowment campaign; Sandra M. Behringer, archdiocesan director of gift planning; Hoyt; and Gettelfinger.

The seminar, sponsored by the planned-giving committee of the CCF board of trustees, was designed to help parishes incorporate planned-giving education into their stewardship efforts.

Archbishop Buechlein has emphasized the importance of planned giving to the future growth and vitality of the church in central and southern Indiana. He says that building endowments through planned giving will help ensure a strong, healthy church that will be able to meet the spiritual needs of generations to come. It is for this reason that the Legacy of Hope from Generation to Generation campaign is both a capital and an endowment campaign.

Planned gifts can be made through a variety of programs or methods, including bequests, life insurance, charitable remainder trusts, charitable lead trusts, life estate arrangements, charitable gift annuities and deferred gift annuities. †

(Sue Hetzler, director of communications, contributed to this article.)



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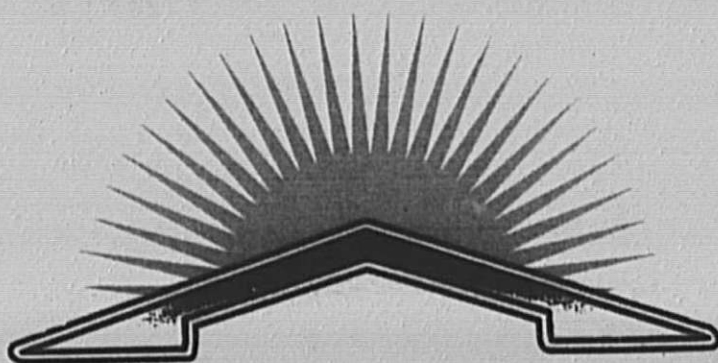
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gious community representative), Richard Fussner (Batesville Deanery representative), Sharon A. Smith (Indianapolis North Deanery representative) and Jean Fisher (Terre Haute Deanery representative).

are needed if anything is really going to happen. Despite the groans, 25 people came forward to announce their passions in front of the group. The first was Melissa Hanafee, a senior at Seccina. She urged the group

cern expressed in the feedback about the importance of follow-up. Will this be just a burst of enthusiasm that will quickly fade under the pressure of business as usual, or will some things actually get done? There are a number of people who are committed to seeing that something comes of this event.

(Fr. Folzenlogen is evangelization coordinator for the archdiocese.) †

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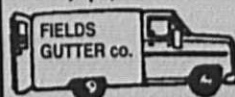
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Faith Alive!

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Advent celebrates the human and the divine

By Fr. Eugene LaVerdiere, S.S.S.

The season of Advent is all about God bringing divinity to our human world—about God being with us.

Imagine the Christian world without the season of Advent!

Imagine a human world without divine hope!

On the four Sundays of Advent, we focus on the coming of Christ, the divine fulfillment of our deepest human hopes and dreams.

Jesus makes a difference in our world. In the season of Advent, we hope and pray that he comes fully among us.

Imagine a world without Jesus!

Imagine if Jesus never had been born, lived among us, given his life for us, or risen from the dead and ascended into heaven.

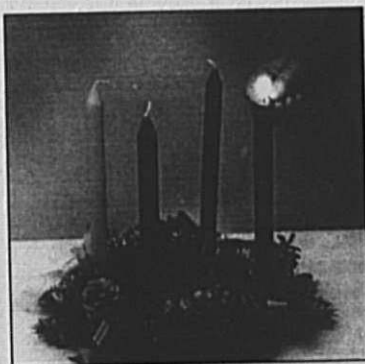
Christianity would not exist. The New Testament would not have been written. There would be no Christmas.

Without Jesus, the Son of God, we would think of God very differently. As both human and divine, Jesus shows us who God is in human terms.

But just imagine if Jesus had abandoned us when he ascended to heaven. The church would not exist. Nor would the sacraments.

Without Jesus' abiding presence, God would seem remote. In and through the church, the sacraments and every Christian, Jesus Christ is present among us.

Still, imagine if we did not have a solid hope that Jesus would come again, progressively until he is fully present among us. Without such hope, Christian history would be without direction. And there would be no Advent.



Lighting an Advent wreath each day serves as a simple reminder that we are preparing for Christ.

The first Sunday of Advent is a time to focus on the coming of Christ, divine fulfillment of our deepest human hopes and dreams.

The second and third Sundays of Advent are times to reflect on preparing for Christ's coming in divine glory, just as John the Baptist prepared for Christ's first coming.

The fourth Sunday of Advent is a reminder to welcome the divine presence in our midst, as Mary conceived and gave birth to the Son of God.

In Advent, we celebrate the human and the divine. Divinity is what differentiates God from humanity and every other form of life.

The divine Creator of the universe and everything in it and the divine Lord of history: That is who God is.

As Creator and Lord of history, God could be an overwhelming force in the world. But God creates and rules out of gracious love. We should remind ourselves of that very often. The tendency is to take a loving God's divinity for granted.

We know the divine from the Scriptures. Take, for example, the story of the revelation of the divine name to Moses as told in the Book of Exodus.

Moses was tending the flock of his father-in-law by Mount Horeb, the mountain of God, when he saw a bush that was aflame but without being consumed.

Coming to the bush, Moses heard the voice of God: "Moses! . . . Moses! Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground."

Moses covered his face, because he was afraid to look at God. God's divine presence can be overpowering for a human being.

When God asked Moses to go to pharaoh and to lead the people out of Egypt, Moses asked for God's name. The response was "I AM," that is, I AM with you. God is the one who is with Moses and the entire people.

God's divinity could be overpowering for us. The same divinity enables God to be close to us. And that is truly awesome.

One of my favorite lines in all of Scripture comes from the prologue of John's Gospel: "And the Word became flesh and made his dwelling among us."

Whenever I read this line, I instinctively look at my hand. The Word—the Word that was in the beginning, the Word that was with God, the Word that was God—became flesh.



During Advent, we celebrate the human and the divine. On the first Sunday of Advent we focus on the coming of Christ, "the Word made flesh." The second and third Sundays of Advent are reminders to prepare for Christ's coming in glory. The fourth Sunday in Advent is a time to welcome the divine presence in our midst.

Flesh: If you cut it, it bleeds. If you bang it, it bruises. Still, "the Word became flesh" in the person of Jesus.

In order to be I AM with us, God became flesh. Jesus is God-with-us. In Jesus, the divinity becomes one person with humanity. That says a lot about God. It also says a lot about being human.

People say it is divine to be humble. In the Letter to the Philippians, Paul quoted an early Christian hymn to that effect:

"Who, tho he was in the form of God did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave,

coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross."

(Philippians 2:6-8)

No, I cannot imagine a world without Jesus, a world bereft of his presence. Nor can I imagine a world without a solid hope for Jesus' coming in glory.

With the early Christians, my Advent prayer is "Come, Lord Jesus!" (Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †

Discussion Point

Share faith by helping others

This Week's Question

For you in your "real world," what does being Godlike mean?

"I think probably being able to see the goodness in other people. If you can do that, you're on the mark." (Pat Warrell, Elizabethtown, Ky.)

"When you see the chance to help someone, you do. You try to be forgiving. You try to be understanding. You try to share your faith by praying for others and listening to their concerns with compassion." (Karen Logsdon, Orlando, Fla.)

"It means helping those who are less fortunate than I am—and in particular the elderly, who I feel are neglected in our society today." (Paula Poggenpohl, adult day care staff member, Omaha, Neb.)

"Look at where God thinks you should be and then try to live up to that ideal." (Jerry Pierson, Lincoln, Ill.)

"At age 80, in my 'real world,' being Godlike means having love, patience, forgiveness and compassion." (Catherine Gagliardi, Marietta, Ga.)

Lend Us Your Voice

An upcoming edition asks: How would you advise someone you know well who is suffering a loss of hope?

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



Entertainment

Movie Review/Gerri Pare

Animated Anastasia capitalizes on mystery

Disney animation is no longer in a class by itself with the arrival of 20th Century Fox's grandly animated historical musical *Anastasia*.



The cartoon is a highly romanticized version of history, purporting that the Romanov princess Anastasia survived the 1918 execution of Czar Nicholas II and

the rest of her family.

In the opening minutes, we see 8-year-old Anastasia (voice of Kirsten Dunst) bonding with her beloved grandmother, the Dowager Empress Marie (voice of Angela Lansbury), who is returning to Paris.

Enter the evil sorcerer Rasputin (voice of Christopher Lloyd), who supposedly provokes the Bolshevik Revolution in order to doom Anastasia's family. However, the child narrowly escapes the attack on her family.

Traumatized, Anastasia forgets her true identity and grows up in an orphanage as Anya, with only a slender memory of a kindly relative in far-off Paris.

And so at age 18, Anya (voice of Meg Ryan) meets up with con artist Dimitri (voice of John Cusack), who will get her to Paris if she pretends she is Anastasia, so he can collect a hefty reward from the empress.

Complicating matters is the now dead and comically decomposing Rasputin, still determined to reach out from his nether world to destroy Anastasia.

Dimitri ends up saving Anya more than once on the danger-laden trip to the French capital, and an attraction grows between them as they survive a near-tidal wave on a sea voyage and a train wreck, all courtesy of Rasputin.

After the bleakness of communist Russia, the glamour of Paris in the Roaring Twenties is fabulous, but the elderly empress refuses to meet someone she considers just the latest in a long line of Anastasia pretenders.

With Dimitri sadly returning to Russia, Anastasia is more vulnerable to Rasputin's wiles just as she hopes to finally discover the truth about her identity.

As directed by Don Bluth and Gary Goldman, *Anastasia* is a sheer delight, lush, lovely and a pleasure to watch.

While not at the level of Disney's *Beauty and the Beast* or *The Lion King*, its overall artistry surpasses Disney's more recent animated films about the lives of *The Hunchback of Notre Dame* and *Pocahontas*.

There are some show-stopping scenes, the grandest of which is an opulent musical production number, "Paris Holds the Key," which takes the audience on a breathtaking night-time tour of the City of Light complete with fireworks.



Anastasia and her grandmother are reunited in Paris in the animated film *Anastasia* from 20th Century Fox. The U.S. Catholic Conference classifies the film A-I for general patronage. The Motion Picture Association of America rating is G for general audiences.

The raging character of Rasputin, however, is overdone, and his fury and ferocity are exaggerated to diminishing results. Tempering his outsize outbursts are the humorous wisecracks of his chatty sidekick, Bartok, the albino bat (voice of Hank Azaria).

As she did in Disney's *Beauty and the Beast*, Lansbury easily steals the show with her richly textured vocal characterization of the empress which gives the movie its heart.

The animation is sumptuous, very dimensional, and fairy tale-like. That is the essence of this version of Anastasia's life—history rewritten as a visually enchanting rags-to-riches fairy tale.

The U.S. Catholic Conference classification is A-I for general patronage. The Motion Picture Association of America rating is G for general audiences.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.) †

Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

Recently reviewed by the USCC

Anastasia	A-I
Midnight in the Garden of Good and Evil	A-III
One Night Stand	O
John Grisham's The Rainmaker	A-III
The Sweet Hereafter	A-III
The Wind in the Willows	A-I

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

The Movie Review Line is made available through the Catholic Communications Campaign.

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Fifth Annual Grand Illumination Gala

Thursday, December 4, 5:30 p.m.

The Grand Illumination Gala brings the spirit of the season to life with an enchanting evening. Entertainment includes the Indianapolis Children's Choir, Yuletide Gift Shoppe, Spirit of Indy Awards presentation, breathtaking illumination of Christmas trees, and an auction of unique items and experiences.

Indiana Convention Center, Exhibit Hall C,
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General Admission

Saturday, December 6, 11 a.m. - 5 p.m.
Sunday, December 7, 11 a.m. - 5 p.m.

Buy holiday presents at the Yuletide Gift Shoppe and Santa's Secret Shoppe, visit with Santa, enjoy Children's Land activities and games. Browse among the beautifully decorated trees and wreaths available for purchase.

Indiana Convention Center, Exhibit Hall C
\$5 per person, \$3 children under 12
Tickets available at the door

Some activities at each event will be available at a minimal cost.

First Sunday in Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 30, 1997

- Jeremiah 33:14-16
- 1 Thessalonians 3:12 - 4:2
- Luke 21:25-28, 34-36

This weekend begins the church's liturgical year, as it is the First Sunday of Advent. The church also starts this weekend with the "C" cycle of readings for the Mass.

The Scriptural readings for this season, as well as the prayers and hymns of the liturgy, provide a splendid beginning for a new

year.

Typical of this is the first reading this weekend from the prophecy of Jeremiah. The passage is eloquent and greatly hopeful.

When the prophet wrote, the fortunes of God's people were very low. The glories of David and Solomon were long gone, their kingdom divided, their dynasty torn apart.

It was more than a political development. David was more than the military and administrative center of government. He was the commissioned instrument of God, chosen to draw his people to God and to make God known to others.

With the loss, or certainly the compromise, of his dynasty, the holy arrangement was upset. The prophets saw great misfortune for their people in this division of the historic kingdom and diminishment of the Davidic heritage.

Nevertheless, Jeremiah was optimistic. He assured the people that God would raise up a new king in David's line. In this king's reign would come justice and peace. So, with him, all the people again will proclaim the glory of God.

The second reading is from Paul's first letter to the Christians of Thessalonica.

Many cities mentioned in the New Testament no longer exist as living com-

munities; however, Thessalonica is an exception. It now is the modern Greek city of Saloniki.

As was the case with all whom St. Paul addressed, the Thessalonian Christians were a distinct minority in an atmosphere often threatening. So the apostle was both affirming and challenging.

In this selection, Paul acknowledges the faith already in those to whom he writes. He prays that their faith will grow until the day of the coming of the Lord.

Here he probably referred to the last day of earthly existence, when Jesus triumphantly will come again. He could not discount the fact that his readers individually would meet Jesus at the time of their own deaths.

By presenting St. Luke's Gospel, which supplies the third reading, the church elaborates on the theme of the last day, introduced in First Thessalonians.

Many scholars believe that Paul greatly influenced Luke. In any event, Luke's interest in the last day echoes Paul's message. The recollection of the Lord's remarks about the final times must have been most intriguing to Luke.

The description of these last days is dramatic, even cataclysmic. The message of Jesus is clear. The earth will pass away. All should prepare themselves for this great, inevitable, but undefined moment.

Reflection

As the world approaches the third millennium, the 2,000th anniversary of the birth of the Lord, some well-meaning but poorly informed people say that this date will mark the end of the world. Others say that the anniversary will usher in a virtual reign of universal terror as God chastises or punishes humankind for its sins.

The current calendar was based on incorrect data. In the best estimates of scholars, speaking today, Jesus was born at least 2,004 years ago. Therefore, the millennium actually occurred in 1993.

In this weekend's readings, the church warns that earthly life will change. No one

Daily Readings

Monday, Dec. 1
Isaiah 2:1-5
Psalms 122:1-9
Matthew 8:5-11

Tuesday, Dec. 2
Isaiah 11:1-10
Psalm 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 3
Francis Xavier, presbyter, religious and missionary
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 4
John of Damascus, presbyter, religious and doctor of the church
Isaiah 26:1-6

Psalm 118:1, 8-9, 19-21, 25-27
Matthew 7:21, 24-27

Friday, Dec. 5
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 6
Nicholas, bishop
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35 - 10:1, 6-8

Sunday, Dec. 7
Second Sunday of Advent
Baruch 5:1-9
Psalm 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

can dispute the fact that earthly life will end for every person. Often this end comes unexpectedly. Always, the precise minute is unknown.

Nevertheless, the church's message is not of gloom. Rather, the message is one of excitement and hope. It is in the words of Jeremiah. However, to join in this excitement, we must keep ourselves in union with Christ through prayer and devotion to God's will. Such was the

advice of Paul. Such was the teaching of Jesus.

Advent awaits Christmas, the coming of the Lord. Christmas is more than a charming anniversary. It reminds us that in the Lord the almighty God came to save us from the effects of sin.

One day, we will meet God face to face. It is a sobering thought, but also a thought filled with promise and joy—if we are faithful. †

Question Corner/ Fr. John Dietzen

Prayers for the dead are loving intercessions



Members of our Bible study group have a question concerning prayers for the dead. As we understand it, God has no "time." If that is true, can our prayers help toward the salvation of someone who has died?

This would mean that God foresees one's prayers and good works for the deceased, and answers those prayers while the person is still alive.

This seems to make sense, and is a wonderful, comforting thing to know as we think of our loved ones who have died. (New York)

Your instincts about prayer are right on target. What you say is true.

It's safe to assume that most Catholics still see their prayers for the dead as primarily affecting the time of purification (or purgatory) a deceased individual might undergo after death. Their prayers can have that effect, as our centuries-old Christian and Catholic tradition holds. The reality is infinitely larger and richer, however, as your comments indicate.

As far as we can know from our own human perspective, there is no "time," as we experience it, for God or in eternity.

In the Scriptures, the Holy Spirit has no desire to answer scientific or philosophical questions about God. Everything is seen and described in the experience people have of God, both before and after Christ.

That experience, that awareness of God by both Jews and Christians, is always of one who is beyond time and space.

As the catechisms (new and old) phrase it, God has no beginning and no end; he is "from everlasting to everlasting" (new Catholic catechism, No. 213).

For him there is no past or future.

Everything, from the beginning of time in the universe to the end (whatever that end may be), is as one eternally present moment.

Thus, our prayers, offered in earthly time, go to a God who is not bound by those limits. A prayer may be said a year after someone died; as God receives it, however, the moment of that person's birth is as present to him as the moment of death—and every moment in between.

None of this is speculation or conjecture. It all follows immediately from our Catholic doctrine about God and eternity. It also explains why even the earliest Christians felt a living presence with their dead as they committed them into God's hands—a conviction proclaimed in the art and inscriptions which one can still see in their cemeteries.

The same belief, of course, tells us our prayers and good works extend into the future as well as into the past. We can pray for our children and grandchildren, for those not yet born. They too are in God's eternal vision and presence, and are touched by our intercessions for them.

This reality is a wonderful illustration of the living relationship we on earth have with those now deceased, a relationship the Apostles' Creed calls the communion of saints.

We don't know how all that works. We know only that in God's mysterious love and intimate care for us, there is a "communion" of love we share in God our Father and in Christ.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.) †

My Journey to God

Advent Journey

Existence

Sometimes I know him as a presence
Directing events around me
Protecting me

Sometimes he is only an idea
A thought of eternity
In the rational parts of my brain

Sometimes another person speaks to me
With God's voice
Saying what he would have them say

Sometimes the river and the trees
The pasture and the meadow
Reflect the wonder that is him

I find him everywhere
A being whose existence
I can no longer deny.

Self-Awareness

Lord, you patiently
Await our attention
To the blessings
You have brought us
Weak, frail human beings
We delude ourselves
With thoughts
Of our own accomplishments
Free us from the blinders



Our human form creates
Send our spirits
Reaching up to you
Bring us safely
Through the storm

All praise be.

By Cynthia Stanley Russell

(Cynthia Stanley Russell resides in Indianapolis.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

November 28-30

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will present Tobit, a retreat for engaged couples. Fee: \$195. For information, call 317-545-7681

November 29

Holy Trinity, Indianapolis, 2618 W. St. Clair St., will hold a Polka Mass, 5:30 p.m. with dancing to follow in Buckhold Hall. Cost: \$5 per person. For information, call 317-241-5610.

Good Shepherd Ladies, Good Shepherd Parish, will hold their annual craft fair and bake sale, 8:30 a.m.-3:00 p.m., Central Catholic School multipurpose room, 1155 E. Cameron St. For information call, 317-784-3759.

November 29-December 1

SS. Peter and Paul Parish, Indianapolis, will present the Names Project Quilt in recognition of World AIDS Day. Display will be open Saturday Noon - 4 p.m., Sunday Noon - 6 p.m., Monday 8:30 a.m. - 7 p.m. with a prayer service to begin at 7 p.m. For information, contact Fr. Carlton Beever at 317-425-9466.

November 30-December 4

St. Peter's Parish, Brookville, will hold a mission each evening, 7 p.m., presented by Father David Wilton. For information, call 812-623-3670.

November 30

St. John the Evangelist Parish, Indianapolis, 126 W. Georgia St., will hold an Advent organ

recital and vesper service, 4 p.m. All are welcome.

December 1

Oldenburg Academy, Oldenburg, the parent club will host "How to Give the Gift of Faith to Kids," by Jeanne K. Hunt, 6:30-8:00 p.m. Refreshments will be served.

Catholic Widowed Organization will hold its board meeting, 5 p.m. at the Catholic Center, 1400 N. Meridian St. For information, call 317-786-2021.

December 3-6

St. Mary-of-the-Woods College, St. Mary-of-the-Woods, will hold its annual "Christmas at the Woods" dinner theater, in O'Shaughnessy Dining Hall, 7:30 p.m. Tickets: \$28. For information, call 812-535-5212.

December 4

Our Lady of Perpetual Help Parish, New Albany, will hold its annual Dessert Card Party, 7:30 p.m. in Wagner Hall, 1752 Scheller Lane. Table and door prizes. Tickets: \$3. For information, call 812-945-1522 or 812-944-6090.

Oldenburg Academy, Oldenburg, "Visit Days," for those interested in attending the academy. Attend classes, meet faculty, and walk the campus.

Catholic High School Choral Festival, Marian College, Marian Hall Chapel, 3200 Cold Springs Rd., Indianapolis, 7 p.m. For information, call 317-955-6108.

December 5-7

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will hold a retreat, "Celebrate the Year of the Holy Spirit." Retreat begins with a Charismatic Mass, 7:30 p.m. Friday at St. Matthew Church, 4100 E. 56th St., retreat to continue at Fatima Retreat House. Fee: \$110 single; \$180 married couple. For information, call 317-545-7681.

December 6

Oldenburg Academy, Oldenburg, will hold a placement test for current 8th graders, 8:30 a.m.-noon. Cost: \$12. Early registration suggested.

St. Simon Parish, Indianapolis, 8155 Oakland Rd., will hold its 8th annual craft fair at the school, 9 a.m.-3 p.m. Crafts, ceramic santas, jewelry, clothes, much more. Food will be available.

Cardinal Ritter High School, Indianapolis, 3360 W. 30th St., will offer a placement test to 8th graders wishing to enroll in the 1998-99 school year. Test begins at 8:30 a.m. ending at 11:30 a.m. For information, call 317-924-4333.

Office of Worship, will present Advent Season Design Tour, 9:00 a.m.-12 Noon. Starting at SS. Peter and Paul Cathedral, 1347 N. Meridian St., will give tours of Cathedral, Sacred Heart, St. Mark and SS. Francis & Clare Parishes. Cost: Free. For information, call 317-236-1483 or 1-800-382-9836.

St. Vincent Hospitals and Health Centers will present its 15th annual living nativity performance at 5:30 p.m., 6:30 p.m., and 7:30 p.m., St. Vincent Carmel Hospital, 13500 N. Meridian St. For information, call 317-582-7200.

St. Michael Parish, Indianapolis, 3354 W. 30th St., will hold Angel's Attic holiday craft bazaar, 9:00 a.m.-4:00 p.m., in the Life Center Gymnasium. Food, door prizes, raffle, visit from St. Nick and Christmas program. Admission: \$1. For information, call 317-926-7359.

St. Anthony Altar Society will hold its annual Christmas boutique, Saturday, 9 a.m.-6 p.m., Sunday, 8 a.m.-Noon. Raffle, gift items, craft booths, bakery items. For information, call 317-637-2704.

December 6-7

St. Vincent Hospital Guild will hold its annual Christmas Brunch at the Ritz Charles, 12156 N. Meridian, Carmel. Social hour begins 12 noon, brunch begins 12:30 p.m. Tickets: \$20. For information, call 317-844-2763.

December 7

Catholic Widowed Organization will host a Christmas Extravaganza Christmas Show at Beef and Boards Dinner

THANKSGIVING
PLAY
8 PM



"I still think this is historically incorrect."

© 1997 CNS Graphics

Theater, 11 a.m. Tickets: \$29.50. For information, call 317-786-2021.

December 7-13

Benedict Inn Retreat & Conference Center, Beech Grove, 1402 Southern Ave., will present an "Advent Directed Retreat." Cost: \$400. For information, call 317-788-7581.

December 8

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will

present "Mary's Obedience to God's Will," with Father John Maung of St. Joseph Parish. Fee: \$20. For information, call 317-545-7681.

December 9

Ave Maria Guild, St. Paul Hermitage, Beech Grove will hold its Christmas party, Noon. Members are asked to bring a covered dish, table service and gift exchange, meeting to follow.

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

December 13

Marian Heights Academy, Ferdinand, will hold an open house for 1998-99 enrollment. For information, call 812-367-2313.

Shepherds of Christ will hold an evening of prayer for reparation, conversion of sinners, consecration, 7:30 p.m., St. Augustine's Chapel, Little Sisters of the Poor, Indianapolis, 2345 W. 86th St. For information, call 317-769-3610.

Recurring

Daily

Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will present an exhibition of Jan Tenenbaum's primitive print-making techniques entitled "Sources." For information, call 812-535-5212.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass, 8 a.m.

Weekly

Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass, 1:30 p.m.

St. John the Apostle Parish, Bloomington, will host the series "St. John of the Cross: An introduction to His Thoughts and Writings," presented by Father Dan Donohoo, 7-9 p.m. For information, call 812-339-6006.

Holy Rosary Parish, Indianapolis, 520 Stevens St., will host the series "Rosary as a Walk with Jesus and Mary," presented by Providence Sr. Mary Slattery, 4 p.m.

St. Anthony Parish, Clarksville, will present, "Mary, Life and the Sacraments," 6 p.m. For information, call Bob or Phyllis Burkholder at 812-246-2252.

Mondays

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will hold yoga class, 7:30-8:30 p.m. Cost: \$36 advanced; \$8 per session. For information, call 317-788-7581.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet, 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. For information, call 317-299-9545

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Wednesdays

"Wednesdays at the Woods" for prospective students at Saint

Mary-of-the-Woods College, Saint Mary-of-the-Woods. For information, call 812-535-5106 or 800-926-SMWC.

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will offer a follow-up to "Centering Prayer," 7-9 p.m. Cost: \$75. For information, call 317-788-7581.

Catholic Social Services, Indianapolis, 1400 N. Meridian St., will offer "Survivors of Childhood Sexual Abuse" group to meet every Wednesday, 6:30-8:30 p.m. For information, call Linda Clarke at 317-236-1500.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament every Friday, 8 a.m.-7 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday, 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday, 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday, 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church, 7-8:15 p.m. For information, call 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to Cardinal Ritter High School, will hold Benediction of the Blessed Sacrament, 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U. S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold First Friday vigil adoration, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., will hold Sacred Heart devotion, 7-8 p.m.

St. Thomas Parish, Fortville, will celebrate Mass and exposition of the Blessed Sacrament, 6:30 p.m., followed by discussion of the Eucharist.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary, 5:15 p.m. in the Blessed Sacrament

Chapel, 1347 N. Meridian St., Indianapolis.

Holy Angels Parish, Indianapolis, 740 W. 28th St., will host exposition of the Blessed Sacrament, 11 a.m. to noon.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, will hold First Friday eucharistic adoration following 8 a.m. Mass until Noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED Gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour, 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7:30 p.m. Cost: \$20. For

information, call 317-236-1596 or 1-800-382-9836.

Second Thursdays

Focolare Movement meets Thursdays, 7:30 p.m. at the home of Millie and Jim Komro. For information, call 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. For information, call 317-236-1586.

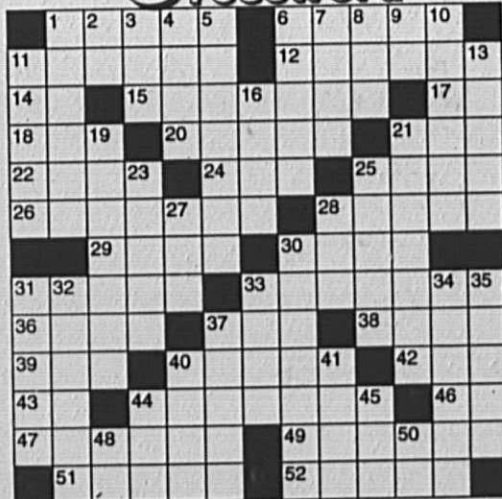
Third Wednesdays

Catholic Widowed Organization will meet, 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For information, call 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, Indianapolis, 9001 N. Haverstick Rd., Mass, 2 p.m.

Catholic Crossword



ACROSS

- 1 Singer Della
- 6 "The print of the —" (John 20:25)
- 11 Like our bodies (Rom 8:11)
- 12 Artificial
- 14 "I — the door" (John 10:9)
- 15 "His mouth — it of him" (Pv 18:26)
- 17 Concerning
- 18 Cheerleader word
- 20 Out of the way
- 21 Quick punch
- 22 Privy to (2 wds)
- 24 QB's scores
- 25 Film —
- 26 Sennacherb's land (2 Ch 32:22)
- 28 Steam room
- 29 Actor Guinness
- 30 Actor Bert
- 31 River in Canaan (Num 21:13)
- 33 Tweaked a piano again
- 36 Helsinki native
- 37 Final Bible bk.
- 38 Only
- 39 "It fell — day" (2 Ki 4:18)

DOWN

- 40 Short skirts
- 42 Sweet potato
- 43 King of Bashan (Psa 135:11)
- 44 Crucial
- 46 "Are ye — foolish?" (Gal 3:3)
- 47 Teacher's status
- 49 Number of true apostles (Acts 1:26)
- 51 Critic Ebert
- 52 Serious
- 1 Acts follower
- 2 Leach's father (1 Ch 4:21)
- 3 List ending
- 4 Actress Gilbert
- 5 Rubber band
- 6 "I must — go" (Luke 14:18)
- 7 "Laugh-in" Johnson
- 8 Relating to suffix
- 9 Baton Rouge's St.
- 10 "Which — at a gnat" (Mat 23:24)
- 11 Callas or Shriver
- 13 Black and white animal

Answers on page 22.

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Bishops at synod: Church shouldn't fear media

VATICAN CITY (CNS)—The Catholic Church should not be afraid of the media, but neither should it stand by silently when immoral programming is put on the airwaves, said members of the Synod of Bishops for America.

"We have an obligation to follow the communications media with a reasonable optimism. We cannot stay behind, because others will occupy the gaps and the empty spaces," said Cardinal Paulo Evaristo Arns of São Paulo, Brazil.

The media, he told the synod Nov. 20, have had and continue to have a huge impact on human culture and values.

The church, its universities and its organizations must use the media, including the Internet, "in the name of Christ and his church in America," he said.

Cardinal Jean-Claude Turcotte of Montreal, who spoke immediately after Cardinal Arns, echoed his main points.

"Despite limits and risks, the church must not be afraid of entrusting the Gospel to the media," the Canadian cardinal said. "If Christians are not in the media, they risk being absent from the modern world—a world that needs the Good News."

Special attention, he said, must be paid to television, which has its own rules and is the medium most people prefer.

"The visual image appeals particularly to emotions more than to the intellect and works better for witnesses than apologists," the cardinal said.

Successful church television, Cardinal Turcotte said, has included the broadcast of major religious events such as World Youth Day and the personal stories of people like Mother Teresa of Calcutta or Jean Vanier, founder of the L'Arche communities.

The cardinal also said television can let the public know about the Catholic Church's involvement in the struggle for justice, solidarity with the poor and other social issues by offering eloquent, practicing Catholics on news and talk shows.

Cardinal Turcotte said every diocese should be present on the Internet, and the church should regroup its publishing resources to ensure the production and wider distribution of Catholic newspapers and magazines.

Bishop Alcides Casaretto of San Isidro, Argentina, said the church needs to learn the language of the media, including how to speak clearly and simply, the value of transparency and the gift of being in dialogue with the world.

"The excessive secrecy of the church on certain themes has led to her being judged negatively by the media," he said.

Archbishop Juan Sarasti Jaramillo of Ibagué, Colombia, told the synod that the media have created a new language and a new mentality among the peoples of the Western Hemisphere.

The church, he said, is called to evangelize the media and build on its ability to promote cultural exchanges.

At the same time, the church must give the faithful guidance in evaluating what they see, hear and read in the media, he said.

In promoting church use of the media, the archbishop said, the bishops must be aware that the high costs of

production will require the churches of the North to help those in the South.

"The church should defend human dignity when the media become channels for negative social, ethical, moral or religious values," he said.

He also said the people of Latin America must work to limit the dangers of "cultural neo-colonialism" that media imports can bring.

Archbishop Juan Larrea Holguin of Guayaquil, Ecuador, called on church leaders to find ways to increase the production of television programs that reflect Christian values.

"It is indispensable to prevent the broadcast of programs which could cause great damage by presenting violence, sexuality and consumerism as ideals," the archbishop said.

Trying to ban objectionable programming or to convince owners of television stations not to broadcast them won't work, Archbishop Larrea said.

Catholics must pressure business leaders not to fund the production of such programs to begin with and not to buy advertising time on television stations that air them, he said. †

News briefs

U.S.

Catholics, evangelicals issue statement on salvation

NEW YORK (CNS)—The unofficial dialogue group of

Catholics and Protestant evangelicals led by Father Richard J. Neuhaus and Charles Colson has issued an agreed statement on an understanding of salvation.

Released from Father Neuhaus's office in New York, the mid-November statement declared they have found enough agreement "we can together bear witness to the gift of salvation in Jesus Christ." Their statement focused particularly on "justification by faith alone." This phrase, from Martin Luther's translation of Romans 3:28, became a key slogan of the Protestant Reformers opposing what they saw as false Catholic teaching about salvation. While not explicitly endorsing the Reformation phrase, the group then declared that "what we affirm is in agreement with what the Reformation traditions have meant by justification by faith alone."

Virtual mall has holiday gift ideas with social conscience

WASHINGTON (CNS)—Holiday shoppers should work to ensure that the gifts they buy don't contribute to someone else's misery, according to the Center of Concern in Washington and other like-minded social justice groups. To achieve that goal, the center has created a Virtual Mall on the World Wide Web, offering gift ideas that give producers a fair price for their goods, practice ethical purchasing and marketing, and do not exploit people or the environment. Jesuit Father James E. Hug, executive director of the Center of Concern, said the Web site offers holiday shoppers "the opportunity to restore justice by being conscious of what we are really buying into when we purchase holiday gifts." The Virtual Mall (<http://www.coc.org/coc>) includes links to online catalogs offered by what the center calls "alternative trade organizations."

World

Chicago archbishop calls U.S. Catholics 'culturally Calvinist'

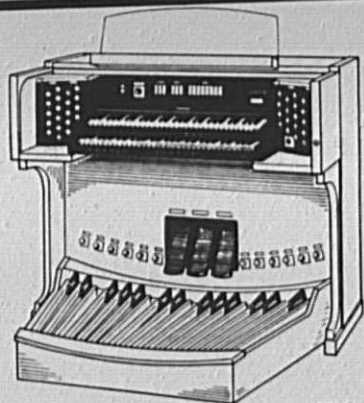
VATICAN CITY (CNS)—U.S. culture is so marked by its development in dialogue with Protestantism that even many U.S. Catholics have accepted a Protestant critique of the church, said Archbishop Francis E. George of Chicago. U.S. citizens are "culturally Calvinist," even those who profess the Catholic faith," the archbishop told the Synod of Bishops for America Nov. 20. Archbishop George in his synod address outlined challenges facing the U.S. Catholic Church's new evangelization efforts with regard to U.S. citizens and to immigrants from the South. The fact that Latin Americans have a culture that is profoundly Catholic—while U.S. culture is deeply Protestant—makes it difficult for them to adjust to life in the North and to preserve the religious traditions and piety of their homelands, he said.

Christmas cards can be post-marked from Bethlehem, Nazareth

JERUSALEM (CNS)—Want your Christmas card to stand out from the rest this year? How about sending loved ones holiday greetings from Nazareth or Bethlehem—without having to go there yourself?

The Israeli and Palestinian postal authorities are offering special stamps and postmarks on holiday cards sent even from well-wishers abroad. It's as easy as sticking all your greeting cards in one envelope and mailing them to either Nazareth or Bethlehem for stamping. †

(These briefs were compiled from reports by Catholic News Service.)



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Youth News/Views

Oldenburg students hear Holocaust stories

By Sr. Francis Assisi Kennedy, O.S.F.

OLDENBURG—A nationally recognized Holocaust educator and a Jewish couple who survived the Holocaust shared their dramatic stories with Oldenburg Academy students and guests from area schools during a recent program at the Franciscan girls' school.

Holocaust educator Ellen Fetner told the students that "God began civilization, but it is not finished yet. That is up to us."

Fetner is a friend of Martha Kollstedt, Oldenburg's principal. Academy guests were students from Batesville Middle School, St. Louis School in Batesville and St. Michael School in Brookville, as well as parents and Franciscan sisters.

The audience sat in rapt attention for an hour listening to two personal accounts of some of civilization's darkest years in this century.

The speakers were Jacqueline Van Maarsen and her husband, Rudd Sanders. Maarsen is an author and was a friend of the late Anne Frank, whose life was immortalized when her diary was published after her death.

Van Maarsen told the students how she and her family escaped the Holocaust because her mother, who had converted to Judaism, foresaw the persecution coming and used her French lineage to save her children and her Jewish husband.

German hostility toward the Jews was revealed gradually, Van Maarsen said, and escape was almost impossible by the time it became a matter of survival because the German army controlled all means of transportation, even bicycles.

The author of *My Friend Anne Frank* related how she had hesitated at first to speak of her friendship with Anne, but slowly came to see that writing about it was a way to prevent another human tragedy like the Holocaust.

"One cannot work for the future," Van Maarsen said, "without a knowledge of the past."

It was clear from the students' attentiveness that Van Maarsen struck a responsive chord when she described how she and Anne had pledged to write farewell letters to each other should they realize that separation was imminent.

After the Franks disappeared, Van

Maarsen said, she went to their house to search for a letter from her friend. She finally received it from Anne's father, years later, long after the war ended.

Van Maarsen described Anne as "vivacious, warm-hearted, loving life" and "wanting to live . . . almost as though she knew her life would be short."

The author also spoke of Anne's desire to write, and explained how this led to three versions of the diary, two written by Anne and one of excerpts selected by Anne's father.

Again Van Maarsen touched her audience when she spoke of how young Anne, to dispel her loneliness while in hiding with her family, wrote letters to imaginary friends based on characters she had met in books.

Van Maarsen's husband, Rudd Sanders, began his portion of the program by quoting the stark advice given to Jewish parents who were trying to save their children during the war. He said they were told to destroy all clothes, photographs, toys and other evidence of their children's existence.

Sanders then recounted how he had been rescued from a Nazi death camp by a Christian woman who, after watching Jews being herded into railroad cars for transport to concentration camps, decided that she had to do something.

He spent the war years in her home disguised as the family's cousin. Years later, Sanders saw that this woman received a reward from Israel for her bravery. Sanders said he survived by reversing his identity two times because of the Holocaust.

After their presentations, Fetner, Van Maarsen and Sanders answered students' questions about the Resistance, how Jews came to be targeted, and how living through the Holocaust affected them.

Both Van Maarsen and Sanders spoke of their joy at the Liberation and expressed gratitude to the parents and grandparents in the audience who had risked their own lives to help end World War II.

Fetner quoted a Jewish educator's claim that "civilization is a race between education and catastrophe," and the educator's admonition to teachers to "help your students become humane."

(Franciscan Sister Francis Assisi Kennedy resides in Oldenburg.) †



Twin effort for the poor

St. Roch Parish youth group members (from left) Angie Voeller, Clare Davis, Michelle Voeller, Anne Davis, Lauren Drake and Rita Davis of Indianapolis sort grocery donations from parishioners on Nov. 17 at the Holy Cross Food Pantry in Indianapolis. Four sets of twins are members of the youth group. Food pantry administrator Vera Thompson said food donations are needed to serve 800 families this Thanksgiving and Christmas.

Marian sponsors holiday concert

Choir members from five Catholic high schools in the archdiocese will combine their voices with vocalists in the Marian College Chamber Singers and Chorale for a program of sacred Christmas music at 7 p.m. on Thursday, Dec. 4, in the Marian Hall Chapel in Indianapolis.

Marian's third annual Catholic High School Choral Festival is free and open to the public. Marian College is located at 3200 Cold Spring Road.

The Academy Singers from Oldenburg Academy will participate in Marian's Advent concert for the first time. Other choirs represent Cardinal Ritter, Cathedral, Roncalli and Scecina Memorial high

schools in Indianapolis.

Approximately 150 singers will perform sacred Advent and Christmas music during the one-hour concert, Marian College music department faculty member Philip Kern said. Marian's Performing Arts Department is sponsoring the holiday choral festival.

"It's going to be a wonderful concert," Kern said. "We'll be using a lessons and carols format. The concert will focus on fellowship and community and praising Jesus Christ and his birth. The program will conclude with 'Shout for Joy,' sung by all of the choirs."

Seating will be limited, Kern said, so guests are encouraged to arrive early. †

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Rest in peace

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

ARTMEIER, Josephine C., 74, St. Anne's, Hamburg, Nov. 17. Mother of Carol, Gilbert Artmeier. Sister of Alphonse Koetter, Romilda Burkhardt.

BILLMAN, Josephine, 86, Sr. of St. Joseph Casimir Hurrel was teacher

Sister of St. Joseph of Carondelet Casimir Joseph Hurrel died on Nov. 14 at Nazareth Living Center in St. Louis, Missouri. She was 80 years old.

A funeral Mass was celebrated for her at Nazareth. Born in Indianapolis, Sister Casimir Joseph entered the Sisters of St. Joseph community in 1937 and made her final profession in 1943.

She taught in the archdiocese at Sacred Heart School in Indianapolis. She taught at other elementary and secondary schools in Missouri, Alabama, Georgia, Illinois, Texas and Wisconsin.

Sister Casimir is survived by a sister, Elizabeth Stumpf, and two brothers, Casimir F. and William T. C. Hurrel.

St. Bartholomew, Columbus, Oct. 20. Wife of Ralph Billman.

BROGAN, Robert M., 80, Holy Spirit, Indianapolis, Nov. 14. Father of Delight Morgan. Brother of Sarah Lynott. Grandfather of one.

COMLEY, William, 71, St. Roch, Indianapolis, Nov. 5. Father of Steve, David Comley, Linda Glenn, Joyce Adcock. Grandfather of eight.

DEVEARY, Kathryn M., 74, Prince of Peace, Madison, Nov. 9. Mother of Wayne, Pam Devery, Becky McCoy, Sue Schweinhart. Sister of Charles J. Ackerman. Grandmother of six.

DULONG, Robert Lloyd, 73, St. Matthew, Indianapolis, Oct. 22. Husband of Barbara Dulong. Father of Lynn Dulong Ulrey, Sandra Snider.

FOLEY, John Patrick, 72, St. Anthony of Padua, Clarksville, Nov. 14. Husband of Ada Foley. Father of John A., Joseph F., Thomas K., Gerald P. Foley, Suzanne Thomas, Bobbie Skaggs.

Carmelite Sister Joan of the Cross dies on Oct. 18

Carmelite Sister Joan of the Cross died on Oct. 18 at the age of 87. A native of Terre Haute, she was a nun with the Monastery of St. Joseph there.

A funeral Mass was celebrated on Oct. 31. The former Mary Frances Vollmuth, Sister Joan made her religious profession in 1938. For many years, she was the portress, greeting those who called or visited the monastery.

Bonnie Crain. Grandfather of 14.

GEHLHAUSEN, Victor G., 81, St. Martin of Tours, Siberia, Nov. 5. Husband of Mary Jane Gehlhausen. Father of Keith, David, Michael, William, Christopher Gehlhausen, Nancy Jane Etienne. Brother of Amrose, Kenneth, Urban Gehlhausen, Elizabeth Pickett. Grandfather of 11. Great-grandfather of two.

GORE, James H., 72, St. Matthew, Indianapolis, Nov. 8. Husband of Ruth Gore. Father of James Jr., Robert Gore, Donna Olsen, Ruth Ann Yacko, Janie Ardan. Grandfather of.

GREEN, Curtis J., 81, Our Lady of Lourdes, Indianapolis, Nov. 14. Husband of Louise Green. Father of Linda Hupp, Jacqueline Trees, James C., Thomas J. Green. Brother of

Providence Sister Carole Bellucci taught music

Providence Sister Carole Ann Bellucci died Nov. 15 at Saint Mary-of-the-Woods. She was 78.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Nov. 19.

The former Anne Elizabeth Bellucci was born in Chicago. She entered the Congregation of the Sisters of Providence in 1938, professed first vows in 1941 and final vows in 1946.

Sister Carole Ann taught music at St. Philip Neri and St. Thomas Aquinas schools and St. Agnes Academy in Indianapolis and other schools in Indiana, Illinois, California and Maryland. She also ministered in an archdiocesan housing project in Marrero, La.

She is survived by a sister, Regina Persinger.

Joseph Green, Ruth Broullitte, Patricia Dixon. Grandfather of 10. Great-grandfather of two.

HAEFELING, Dorothy, 77, St. Lawrence, Indianapolis, Nov. 14. Sister of Ruth Manning.

HARBISON, Joseph D., 56, St. Anthony of Padua, Clarksville, Nov. 12. Husband of Donna Harbison. Father of Daniel J., Kathy Harbison. Brother of Harold T. Harbison.

HOUNTZ, David, 63, St. Nicholas, Sunman, Nov. 9. Husband of Rosemary Hountz. Father of Kenneth, William, Marvin, Daniel, Randall Hountz, Angela Myers. Brother of Joseph Hountz, Pauline Oswald. Grandfather of 13.

KENNEDY, Ruth (King), 79, St. Gabriel, Connersville, Nov. 19. Mother of Robert, Pat, Emmett Kennedy, Nancy

Robbins, Margery Hunt. Sister of Dr. William King, Dr. John King. Grandmother of 16. Great-grandmother of five.

LANAHAN, Barbara (Vine), 77, St. Matthew, Indianapolis, Nov. 13. Mother of Sarah Zabriskie, Laura Legault. Sister of Roy Vine, Rita Dawson. Grandmother of five.

LAUGLE, Margaret P., 93, St. Louis, Batesville, Nov. 22. Mother of Millard Jr., Neal, Eugene, John Laugle. Grandmother of 31. Great-grandmother of 55.

MONTGOMERY, Marie K., 85, St. Paul, Sellersburg, Nov. 14. Mother of James C. Montgomery, Patricia Mercier. Sister of Dolores Gehlbach, Charles, Herb, Bill, Eugene, Bob, Joe Waiz.

NIX, Claire B., 87, Our Lady of Lourdes, Indianapolis, Nov.

13. Mother of Nellita A. Cuniffe, Dwight E., Merrill M. Nix.

SPILKER, Mary Ellen, 76, St. Matthew, Indianapolis, Nov. 8. Sister of Winifred Guinn. Grandmother of two.

STIERSTAEDTER, Irma I., 98, St. Mary's, New Albany, Nov. 8. Mother of Mary I. Bryant. Sister of Mary Tegart, Hilda McDaniel, Agatha Hines. Grandmother of two. Great-grandmother of four.

WILLIAMS, Hattie Louise, 72, St. Lawrence, Indianapolis, Nov. 8. Mother of Patricia Hooks, Randall Williams. Daughter of Asbie Williams. Sister of Earl Williams. Grandmother of nine. Great-grandmother of 16.

ZELLER, Margaret (Denk), 82, St. Monica, Indianapolis, Nov. 14. Mother of Gary Zeller. Sister of John R. Denk, Helen Murello. Grandmother of two.

The septuplet babies: raising multiple questions

WASHINGTON (CNS)—Hidden behind all the hoopla and excitement surrounding the recent births of the Iowa septuplets is an issue that many don't see as black and white—much less pink and blue.

Beyond the sheer amazement of the birth of these seven children is the talk that some of these babies might not have been, if the couple had followed their doctor's advice.

The record-making births have been hailed as a miracle by some. They have rallied community and national support and turned the small town of Carlisle, Iowa, into an overnight media circus.

And in nearly every report that talks about Bobbi and Kenny McCaughey and their instantly large family, there has been the mention that the couple, because of their Baptist religious convictions, chose not to "selectively reduce" the number of fetuses.

Stop right there, say Catholic medical ethicists who are concerned with the health care community's casual usage of this euphemism for abortion.

The McCaugheys were told early in the pregnancy that aborting some of the fetuses would increase the chance of survival for the others.

Bobbi McCaughey, in her first public interview Nov. 21, said she and her husband decided not to abort any of the children because "these are babies. How can you decide that you're going to have this one and not going to have that one?"

The advice to the McCaugheys wasn't new. Doctors have long said that the more fetuses a woman carries, the greater health risk to each one. Multiple babies are likely to be born prematurely and run the risk of having cerebral palsy, brain damage, blind-

ness, retardation or developmental problems.

But today, with the increased use of fertility drugs and aggressive fertility treatments, the procedure of "selective reduction" is becoming more commonplace. It's also portrayed as the compassionate thing to do.

"The notion of using technology to help create life and then to use surgery to reduce it, is madness," said Franciscan Father Germain Kopaczynski, director of education at the Pope John Center for the Study of Ethics in Health Care in Boston.

Dominican Father Patrick Norris, associate director for the Center of Health Care Ethics at St. Louis University, said this procedure "sets up a terrific irony. Parents who have been desperate for children have to make a decision to destroy a healthy child."

"Choosing some humans to die so others might live is putting at human hands a decision that shouldn't be made," said Father Kopaczynski. "It means you're playing God, but unfortunately, we don't play God as God plays God."

Countering the medical advice, Father Norris said, "Logically, you might think you must try to save some (of the children). But the church takes the counter-intuitive approach and says not to do something morally evil. The church says you can never directly kill an innocent person."

And the fact that so many couples have to come to this dilemma in the first place, raises questions of the ethical use of fertility treatments.

Fathers Norris and Kopaczynski both referred to the 1987 Vatican document, *Donum Vitae (The Gift of Life)*, which points out that there is nothing intrinsically

wrong with the use of fertility drugs to help couples conceive as long as they do not go against the unitive and procreative aspects of marriage. †

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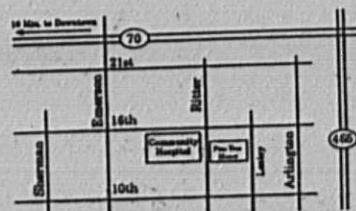
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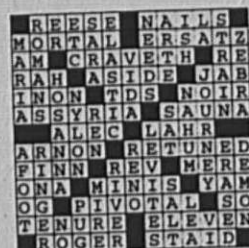


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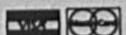
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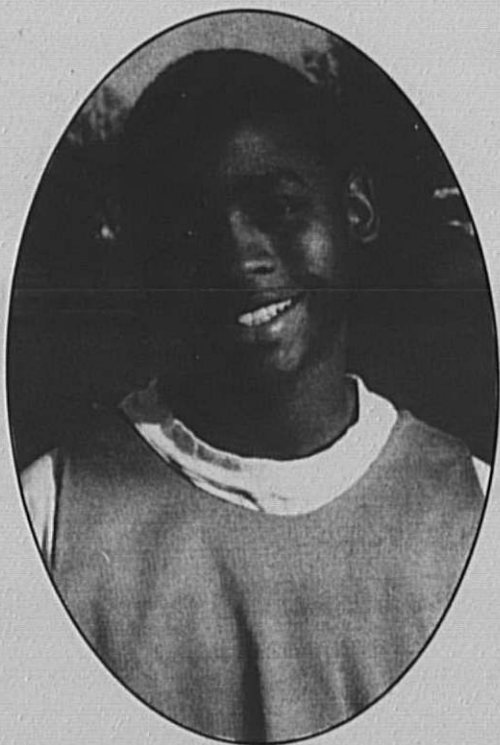
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