



The Criterion

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December 5, 1997

Economic justice, native people, holiness among topics at synod

VATICAN CITY (CNS)—The Synod of Bishops for America wound up its speech-giving phase with strong calls for economic justice, personal holiness and respect for indigenous peoples.

As in the first week of the assembly, the synod discussion Nov. 24-30 ranged across a full spectrum of issues, from ecumenical dialogue in the United States to voodoo practices in Haiti.

But the synod also began to take focus. Bishops began meeting in small groups to synthesize their findings and draw up recommendations. They started work on propositions to be presented to Pope John Paul II and a message to the world at the assembly's conclusion Dec. 12.

The pope continued to preside personally over the general sessions, listening as bishops gave eight-minute speeches and occasionally reacting with a comment or his own applause.

The pontiff appeared especially interested in talks on native Americans and their 500-year experience with the church. The most dramatic of these speeches was delivered Nov. 27 by Harry LaFond, head of the Muskeg Lake Indian tribe in Saskatchewan.

Addressing the pope as "grandfather"—an Indian term of respect—he said early evangelization of native peoples in the Americas was linked to "an unconscious European imperialism.

"The end result was that, by contact with the church and with the Christian culture, the aboriginal peoples suffered many losses in terms of their languages, their culture and family lives, and their own spiritual traditions. This relationship needs to be radically reassessed," he said.

The pope, who had hosted LaFond at dinner the evening before, joined those who applauded the speech.

Bishop Donald E. Pelotte of Gallup, N.M., a Native American, touched on similar issues. He said that because evangelization took place in the context of European settlement, many indigenous Americans remain ambivalent about Christianity, and many others reject it completely.

"Everywhere on our continent indigenous peoples suffer the worst neglect and impoverishment of any population," he said.

Similar calls for special solidarity with indigenous peoples were made by bishops from Canada, Peru, Guatemala, Bolivia and Brazil. Bishop Erwin Krautler of Xingu, Brazil, told the assembly that deforestation and exploitation of the Amazon forest region is continuing to bring ruin to native peoples, and said: "If destruction continues at the current rate, we will be saying the 'Requiem' for Amazonia in just a couple of decades."

Economic issues—poverty, foreign debt, globalized market structures—con-

tinued to loom large at the synod.

Mary Ann Glendon, a U.S. professor and member of the Pontifical Academy of Social Sciences, summarized the problem for the synod: "In recent years, the affluent countries seem to be washing their hands of the problems of poor people and poor countries. What attention they pay to the marginalized is increasingly in the form of aggressive population control programs."

Saying that it is often "the church and only the church" that promotes human values over profit, she urged a particular focus on the fate of women and girls under the current economic order.

Bishops from Bolivia, Honduras, Peru and Jamaica denounced the effects of globalization, a process they said has generally made the rich richer and the poor poorer, and which has introduced what one bishop called a "consumerist pseudo-culture" in Latin America. Several more bishops called for complete or partial forgiveness of the foreign debt owed by poor nations.

But the most detailed critique of globalization came from Canadian Archbishop Henri Goudreault of Grouard-McLennan, Alberta. He cited the generous benefits given multinational corporations by governments, the huge increase in purely speculative international transactions, and the high cost being paid in areas of employment, ecology, resources and culture.

Part of the solution, he said, was for governments to "stop being puppets in the hands of financial giants."

U.S. Cardinal Edmund C. Szoka, who administers Vatican City State, had something good to say about globalization. Although driven mainly by greed, he said, global economic policies increase the sense of world interdependence and should eventually improve global living standards. The church should welcome globalization as an evangelization opportunity, he said.

Colombian Archbishop Ivan Marin-Lopez of Popayan proposed that as a concrete sign of solidarity with the poor,

bishops and priests should donate half of their personal property to a Catholic charity by 2000.

The synod debate was not only—or even primarily—about economic and justice issues, however. Many participants highlighted more spiritual and pastoral questions which they saw as crucial to the church's future in the Western hemisphere.

Cardinal John J. O'Connor of New York spoke about the importance of the Eucharist as the driving force behind the church's social justice campaigns.

Responding to earlier calls for new church organizations to coordinate North-South cooperation, he said he thought there might already be too many structures in the church. North-South collaboration would be



Advent begins

Joan and Greg Obi and their 2-year-old daughter Stephanie, immigrants from Nigeria, light a candle at their home in Silver Spring, Md., to mark the start of Advent. A new candle is lit for each week of Advent in anticipation of the Christmas feast.

better done at a bishop-to-bishop level, instead of conference-to-conference, he said.

U.S. Cardinal William W. Baum, head of a Vatican tribunal that deals with penance, asked synod members to emphasize the need for personal conversion and sacramental confession and to examine their own consciences about failures to safeguard the deposit of faith.

Mercy Sister Mary Quentin Sheridan, secretary of the Council of Major Superiors of Women Religious, said attacks on the Catholic priesthood, along with "the endless dispute about celibacy," had had an eroding effect on the entire church. But she said World Youth Day celebrations had helped restore a new energy.

Several professional catechists, addressing the synod as auditors, spoke of the need to renew Catholic education and make it more Christ-centered, Bible-oriented and life-related. Others emphasized the role of the laity and said the bishops should highlight the past witness of lay people in the Americas, strengthen collaborative avenues between laity and clergy, improve formation programs and encourage lay Catholics to carry the Gospel message into areas of politics and social action.

Archbishop Fernando Saenz Lacalle of San Salvador said that if evangelization is to reach everybody, then Catholic lay people must become "apostles."

San Salvador Auxiliary Bishop Gregorio Rosa Chavez addressed a topic all but ignored by the synod: the martyrs of Latin

America. A prime example, he said, was the late Salvadoran Archbishop Oscar A. Romero, gunned down by right-wing militiamen while saying Mass in 1980. The bishop's speech received applause.

Speaking on ecumenism, Cardinal William H. Keeler of Baltimore said the church must continue to heal the wounds caused by the division of Christian churches, even though the "ecumenical journey is not an easy one." †

'Tiny' Providence sister lauded for labors

Terre Haute declares Nov. 20 "Sister Brendan Harvey Day," as Catholic Charities officials honor her for faithful service

By Penny Blaker Mitchell
Special to The Criterion

TERRE HAUTE—In the beginning, it was an ordinary Thursday morning for Providence Sister Brendan Harvey as she journeyed from Saint Mary-of-the-Woods to West Terre Haute to help distribute food and other basic necessities to needy families—62 on this day—at the Providence Food Pantry, an ecumenical ministry sponsored by the Sisters of Providence.

Within a few hours, the day took a surprising turn. When Sister Brendan arrived at the Catholic Charities Christmas House for a blessing service, she found dozens of Sisters of Providence, volunteers, friends and dignitaries waiting to thank her for her years of ministry with Catholic Charities and the community.

The Christmas House was blessed and dedicated in honor of Sister Brendan, who has devoted countless hours to the project and to the Catholic Charities Christmas Store, which provides gifts to families in need.

During the blessing, Father Michael Zahorchak said services provided by

Catholic Charities exemplify Jesus' teachings to "love your neighbor."

After the blessing, three honors were presented to Sister Brendan. Wes Kirk, representing Terre Haute Mayor James Jenkins, read a proclamation declaring Nov. 20, 1997, as "Sister Brendan Harvey Day." Joe Etling, representing Gov. Frank O'Bannon, presented a Sagamore of the Wabash Award to Sister Brendan. Acting on behalf of Archbishop Daniel M. Buechlein, Terre Haute Catholic Charities board president Robert Prox presented a plaque to Sister Brendan and thanked her for "faithful service to the archdiocese."

Providence Sister Margaret Ann McNamara, a member of the religious congregation's General Council, also expressed appreciation to Sister Brendan.

"This very tiny woman has a gigantic stature in our community," Sister Margaret Ann said. "The work she has done is absolutely amazing."

John Etling, director of Catholic Charities in Terre Haute, noted that Sister Brendan "very quietly and persistently gets things done. Regardless of the difficulty of a project, Sister Brendan always says, 'That'll be a piece of cake!'"

In her characteristic way, Sister Brendan accepted the expressions of gratitude and quietly explained that the praise belongs to many people.

"I didn't do it alone," she said. "I have had a lot of help."

Sister Brendan's ministry with Catholic Charities began in 1977, when she was affiliated with the Simeon Project. She was director of Simeon House, a congregate living project offered by Catholic Charities and St. Patrick Parish, from 1981 to 1986. She served as director of Catholic Charities' RSVP (Retired Senior Volunteer) Program in 1986 and 1987 and ministered as an office assistant with Catholic Charities from 1992 to 1997.

An elementary school teacher from 1939 until 1966, Sister Brendan taught at schools in Indiana, Illinois, Maryland and Missouri. In the Archdiocese of Indianapolis, she taught at Holy Cross



At left, representing Indiana Gov. Frank O'Bannon, Joe Etling of Terre Haute presents a Sagamore of the Wabash Award to Providence Sister Brendan Harvey Nov. 20 in recognition of her years of service to the people of Indiana. Below, Sister of Providence Margaret Ann McNamara, a member of the Sisters of Providence Congregation's General Council, congratulates Sister Brendan Harvey during a surprise celebration Nov. 20 at Catholic Charities Christmas House in Terre Haute.



tions manager for the Sisters of Providence of Saint Mary-of-the-Woods.)

School in Indianapolis from 1947 until 1955, at Nativity School in Indianapolis from 1955 to 1958, and at St. Patrick School in Terre Haute from 1962 to 1966.

From 1966 to 1976, Sister Brendan taught special education at St. Mary's Child Center in Indianapolis and at the Cara School for the Retarded and the Children's Learning Center, both in Terre Haute. In 1988 and 1989, she worked with children with disabilities at St. Theresa Opportunity Center in Taiwan.

More recently, Sister Brendan helped establish the Providence Food Pantry in West Terre Haute.

Sister Brendan currently ministers as a writer and editor of books for children. She and Providence Sister Beatrice Hoberg recently wrote *The Story of Anne-Therese* based on Venerable Mother Theodore (Anne-Therese) Guérin's childhood.

Through the Christmas House, low-income families "shop" for new and free merchandise for the holiday season. John Etling expects 800 or more families to shop at the Christmas House this year. †

(Penny Blaker Mitchell is media rela-

Official Appointments & Announcements

Effective Nov. 5, 1997

Rev. Thomas Clegg, appointed part-time chaplain to Roncalli High School, Indianapolis, while retaining his appointment as pastor of Good Shepherd Parish, Indianapolis.

Effective Jan. 1—April 1, 1998

Rev. Robert Sieg, O.F.M., appointed part-time chaplain to Roncalli High School, Indianapolis, while Rev. Thomas Clegg is on sabbatical. Rev. Sieg is currently and will retain appointment as pastor of Sacred Heart Parish, Indianapolis.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Marie Robertson

Marie Robertson's photo was not available for inclusion in the Nov. 28 coverage of the archdiocesan *Pro Ecclesia et Pontifice* Award (For the Church and the Pontiff) recipients. Robertson and the six other recipients will be profiled in *The Criterion* early next year.



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The Criterion

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Carmelites celebrate 75th anniversary Mass

Indianapolis community offers thanks for 'prayerful and grace-filled living'

By Mary Ann Wyand

Praising God in song and prayer, the Discalced Carmelite nuns of the Monastery of the Resurrection in Indianapolis joyfully celebrated the 75th anniversary of Carmel's arrival in Indiana during a Nov. 23 Liturgy of Thanksgiving with friends.

As lighted candles flickered in their hands, the Carmelites also paid tribute to Mary, the Mother of God, by singing the Latin antiphon *Salve, Regina* in honor of the Holy Queen and Mother of Mercy.

"This is also your celebration—you, our friends who have been so supportive of us through the years," Carmelite Sister Joanne Dewald, prioress, told the guests who filled the monastery chapel. "In [the late] Sister Miriam Elder's words, 'all our roots are entwined.'"

Sister Miriam was the first sister to make her vows at the Carmel in New Albany, founded in 1922, before Mother Theresa Seelbach and five sisters moved the cloistered religious community a decade later to a monastery still under construction in Indianapolis.

"Send our roots rain" was a prayer often said by Sister Miriam," Sister Joanne explained in her welcoming remarks. The prioress said Sister Miriam asked God, in a prayer written for Pentecost one year, to "root us so deeply in your Spirit that we move to its impulses as the grass bends in

the wind."

After founding the monastery in Indianapolis, the community experienced an increase in vocations, Sister Joanne said, and in 1948 established a Secular Order of Carmelites that continues today.

"The welcome the community found when it came to Indianapolis in 1932 has been an experience of deep-rooted belonging," Sister Joanne said. "We move on in the conviction that our efforts to be praying women in a praying community is our gift to the church and the global community."

Acknowledging Carmel's tradition and history in his homily, Jesuit Father Albert Bischoff also reflected on Sister Miriam's prayer to "send our roots rain."

The rector of the Society of Jesus community in Indianapolis noted that the Spirit of Carmel calls people to prayer and intimacy with Christ.

"Today we celebrate 75 years of prayerful and grace-filled living" by women of vision, he said in his homily. "Every vision calls us out of ourselves. Every vision takes us from where we are to where God is calling us to be."

The Indianapolis Carmel became a reality because of the vision of the late Carmelite Mother Clare Nagle, he said, who founded the Carmel in Bettendorf, Iowa, in 1911, then envisioned "in the Midwest a marvelous raising up of monasteries of prayer that would support the church."

Carmelite Sisters Martha-Marie Campbell (left) and Sue Zillich pour consecrated wine into chalices during the local community's diamond anniversary liturgy Nov. 23 at the Monastery of the Resurrection in Indianapolis. Jesuit Father Albert Bischoff presided at the Mass.

A recently published account of Carmel's history in Indiana details how the late Emma Seelbach of Louisville, Ky., gave up her dream of becoming an opera singer, Father Bischoff said, because God called her to a vocation as a contemplative nun. Years later, as Mother Theresa of the Trinity, she guided the Carmelites to New Albany and on to Indianapolis.

Our life journey and our visions call us deeper into the mystery of God's light, he

said. "The truth is rooted in the reflection of a prayerful life, and that's what we experience in Carmel. In our roots, we are all one."

As part of the offertory procession, the Carmelites offered gifts symbolic of their order's charism and their lives in the Indianapolis Carmel.

The stole and chalice used in the diamond anniversary liturgy were designed by Mother Theresa and were gifts from the people of New Albany in 1925 and 1926. †

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To be published in the February 6, 1998, issue of *The Criterion*

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You may send us a photo of the bride-to-be, a picture of the couple or a photo of the bride and groom. Please do not cut the photograph. The photo must be wallet-size and will be used as space permits. Black & white photos are preferred; we

cannot guarantee the reproduction quality of a color photo. Please put name(s) and return address on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Tuesday, January 13, 1998, 10 a.m. (No photos can be accepted after this date). All announcements without photos must be received by the same date.

Below is an example of how your listing will appear in *The Criterion*.



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Susan Mari Bierman and Kenneth Matthew Etter were married June 20 at Holy Family Church in New Albany. The bride is the daughter of June and Frank Bierman. The groom is the son of Kenneth and Sally Etter.

— Use this form to furnish information —

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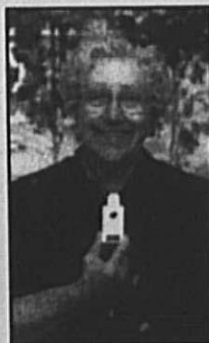
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Photos by Mary Ann Wyand

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Editorial

Thirty years of doing good

When we know of someone or read about an individual who for years has worked to make life better for those in need, we call this individual "good," or "admirable," or maybe even a "saint-in-the-making."

Not so with organizations. We tend to see them as lifeless, even boring, and that's too bad. Take the Indiana Catholic Conference (ICC), for instance. Many people have never heard of it. Or they dismiss it as some bureaucratic agency or as a "liberal" do-gooder group trying to make politics out of Catholic teachings.

The Indiana Catholic Conference is no bureaucracy—it employs only four people. But it would plead guilty to a charge that it uses Christ's teachings and the church's voice to get its job done. For its job is to help build a society whose laws and public policies protect and nurture human life.

Today, a group from around Indiana will gather to mark the ICC's 30th anniversary of doing good. Bishops from the five dioceses in the state, some lay people and priests and maybe a few lawmakers will be on hand, and, of course, that small crew of professional staff members who daily struggle to transform the ICC's vision into reality. This past year, that vision encompassed:

- welfare reform that would prioritize the critical needs of the poor
- fairness in education, to include funding for mentor teachers in nonpublic schools and textbooks for students eligible for lunch subsidies
- laws to ban partial-birth abortion and feticide and to limit the use of fetal tissue
- family issues: a waiting period for divorce, adoption tax credits for special-needs children, a ban on same-sex marriage

- funding for counseling of farm families at risk of losing their land and/or livelihood
- an end to capital punishment.

Difficult issues? Yes, complex, even controversial. But, in the minds of ICC leadership, these are the means through which justice, compassionate care and respect for human dignity can be advanced.

It's been this way for 30 years—the bishops and their advisors struggling to analyze and address public policy issues that deeply affect peoples' lives ... empowering an executive director to speak for them at the Statehouse ... urging grassroots Catholics to form small networks throughout the state. Today, some 5,000 Catholics study ICC materials and respond to "action alerts" by voicing their convictions to lawmakers.

Fueling this effort are Jesus' words to us to feed the hungry, clothe the naked, take care of the sick and afflicted, visit those in prison, comfort victims of injustice. He tells us that what we do to the least of our brethren, we do to him.

Documents from popes and bishops have applied Christ's teachings to modern times. Pope Paul VI told us that Christians have "the duty to take part in the organization and life of political society." The American bishops teach that "in the Catholic tradition, citizenship is a virtue; participation in the political process is an obligation. We are not a sect fleeing the world, but a community of faith called to renew the earth."

And so, we thank the Indiana Catholic Conference for its prophetic leadership and faithful service. We urge each of our readers to join this call to build a better world. †

—Valerie Vance Dillon

(Valerie Dillon, a member of St. Thomas Aquinas Parish in Indianapolis, serves on 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.



Advent: fresh vision of faith ours for the asking

I can hardly believe that Advent has come around once more and we begin a yet another new church year. Again, we are invited to remind ourselves that our true citizenship is in the kingdom of God. Over and over we pray that the fullness of that kingdom might be ours. The familiar Advent cry is "Come, Lord Jesus!" We sing "Come, O Come, Emmanuel!" The older we get, the more we know the truth of the old saying that every year goes by faster and faster.

Speaking of years flying by, and praying for the kingdom to come, a year ago the prior of Saint Meinrad Archabbey, Benedictine Father Martin Dusseau, could not have known that this Advent would likely find him in that kingdom. He was diagnosed with cancer and within the year he went home to God. There can be a sobering dimension to our prayer "Thy kingdom come." We buried Father Martin at Saint Meinrad a couple of Saturdays ago.

That evening I met Margaret Meyers, a parishioner at St. Monica Parish in Indianapolis, as she was on her way to the church. Margaret is an upbeat and energetic woman of small stature who volunteered to me that she is 94 years old, had just renewed her driver's license and is allowed to drive in the daytime. I doubt that she ever misses a Sunday Mass.

After a few moments of cheerful conversation, she hurried into the church to make sure her customary place in the front pew would not be taken. She was concerned because there were even more people than usual at the Saturday evening Mass because of the installation of the new pastor, Father Paul Koetter.

In a few lively words, Margaret told me how much she appreciated our church and that she has loved all the pastors, including "the new one." I didn't take a poll, but I suspect longtime parishioners at St. Monica are often affirmed and inspired by this marvelous woman who has seen many an Advent come around. Her witness makes it easy to believe that the kingdom of God is our true home.

The following morning, I celebrated the golden anniversary of the Knights and Ladies of Peter Claver at St. Rita Church in Indianapolis. There was a wonderful, upbeat spirit in the worshipping community. Charter members were invited to stand and be recognized. I was inspired by those beaming seniors and their proud fami-

ly members! They have done—and continue to do—so much for our church. They, too, witness to the grandeur of the kingdom that is to come. Clearly they love our church, and they, too, have seen many an Advent come around.

Then there are those of our church who haven't seen all that many Advents come around. The master of ceremonies for the anniversary Mass at St. Rita that Sunday morning was Andy Sahm, a senior at Bishop Chatard High School and All City Quarterback of the football team. The night before, Bishop Chatard's team won the regional and at noon, after the Mass at St. Rita, Andy had to rush across town to Pike High School for *The Indianapolis Star's* photo shoot of the All City Football team. I was impressed, because Andy could have pleaded fatigue and begged off serving as MC at the St. Rita Mass. But he didn't. I would surmise that it is because he is accustomed to reading football play books and calling plays that overseeing the ceremony and serving at Mass didn't fluster him, or if it did, he kept his cool.

There are lots of our youth who, like Andy, are encouraging signs that there is life in the kingdom, and they, too, will learn that Advents come around quickly.

That same Sunday afternoon I had the pleasure of visiting St. Rose of Lima Parish in Franklin, a faith community that is growing by leaps and bounds!

I helped them dedicate a new parish life facility that is attached to their newly launched grade school. Some 130 children are already enrolled in preschool through third grade. And a children's choir sang wonderfully for the blessing ceremony.

Young life in our church signals the love of God among us and leads us to reflect that we can only imagine the grandeur of God's love in the kingdom of heaven "when we shall see him as he is."

Advent is a season of new grace. Signs of God's refreshing grace are all around us—among those who have seen many an Advent and among those whose experience of Advent joy is young. We need only look with eyes of faith. A fresh vision of faith is ours for the asking once again this Advent. †

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To the Editor

More on lay ministry

I want to express my appreciation for your article covering the growing role of ecclesial lay ministers as discussed prior to the annual bishops' conference. The role of professional lay ministers is constantly changing in response to the needs of the parishes, and the article reflects that change.

As president of the Organization of Pastoral Associates, I have the pleasure of meeting with many of the dedicated women and men who are responding to God's call to service. They feel a true vocation to their ministry and know without exception the value of serving the People of God.

Change, and the response to need, however, does not come without struggle. Many of these ecclesial ministers have also expressed a need for increased credibility and validation of their ministry. I would encourage *The Criterion* to publish more frequent articles on the theology of ecclesial ministries and the current variety of ministries. Many parishes are now dependent on the presence of these ministers, and the effectiveness of the ministry being offered is often increased by a recognition of the important work that is being performed.

I would also encourage parishes to pray for all church leaders, including bishops, priests, and lay leaders. As one of the leaders of a parish, prayer support is very important to our ability to minister to God's people. It is also a simple way to recognize the reality that exists in many parishes.

Again, thank you for the article. Please continue with your efforts.

Jeri Warner
Indianapolis

Church history addendum

Dan Conway and Jack Fink recently published three columns on sacred space and church history in *The Criterion*.

In the Oct. 31 and Nov. 7 issues, Conway and Fink discussed the Basilica of St. John Lateran, whose dedication was the Sunday feast day. Conway thinks that his Rome guide was biased when he said that the Lateran is the most important church in the world. The Lateran is unique, for as mother church to the world (statement carved on its stone façade), it is identified with the pope,

the Rock of our faith. Neither columnist appears aware that the Lateran inspired the design of our own SS. Peter and Paul Cathedral, built by Bishop Francis Silas Chatard who was ordained priest in the Lateran and spent 20 years in Rome.

Conway singles out Saint Meinrad Archabbey and the New Cathedral in St. Louis where he seeks God in sacred spaces close to home. I would nominate the Old Cathedral in Vincennes (first Christian congregation and oldest Catholic church building in this state), the motherhouse chapels at Saint Mary-of-the-Woods and Oldenburg as well as Saint Meinrad (the spiritual and educational impact of these communities on the laity make their headquarters special), and SS. Peter and Paul Cathedral (its architecture and *cathedra* [bishop's chair] recall our tie to the Universal Church). The most important sacred space, however, is our own parish church (where we meet Christ in the Eucharist, hear the proclamation of his Word, and feel his presence in the company of our brothers and sisters).

In his Nov. 21 article praising St. Louis Catholicism, Conway states that Father Pierre Marquette said the first Mass in St. Louis in 1698. Marquette—whose first name was Jacques—died in 1675 and St. Louis was founded in 1764. His list of ties between St. Louis and our archdiocese did not mention that our first bishop, Simon Gabriel Bruté, was consecrated in the Old Cathedral (below the Arch) in St. Louis (1834). Bishop Joseph Chartrand was a St. Louis native, and Archbishop Paul C. Schulte was a St. Louis archdiocesan priest who ministered at the Old Cathedral there. Indeed, Cardinal Joseph E. Ritter did integrate St. Louis Catholic schools, but equally important is his integration of Catholic schools in Indianapolis and Evansville while he was bishop here.

James J. Divita
Indianapolis

(Divita is professor of history and chair of the Department of History and Political Science at Marian College in Indianapolis. He has written extensively about the history of the Archdiocese of Indianapolis and many of its parishes.)

A View from the Center/Dan Conway

The pope on Jews and Judaism

A recent article in *The New York Times* discussed the relationship between Pope



John Paul II and the world's Jewish community. The headline proclaimed, "The Pope's in a Confessional and Jews Are Listening," and the writer observed that "more than any other pope in history, Pope John Paul II has asked forgiveness for the sins, crimes and errors committed in the name of his faith." Examples given were: the Crusades, the church's repression of Galileo, and the Italian church's silence in the face of organized crime.

"But," the *Times* wrote, "with only two years to go before Christianity closes the books on its first 2,000 years, the pope has yet to ask forgiveness of the Jews for the violence they have suffered over the centuries at the hands of the church, its followers, and in some cases, its leaders."

The article quotes Rabbi David Rosen, director of the Israel office of the Anti-Defamation League, who points out that Pope John Paul II "has many times expressed remorse for anti-Semitism" and for the distortions of Catholic teaching and practice that have resulted in sins against Jews and Judaism. However, Rabbi Rosen and others in the Jewish community believe that the pope has not gone far enough. What they would like to see is "an honest reckoning of the actual role church leaders took during the period of the Holocaust, and to what extent this was impacted on by church teachings on Jews and Judaism."

These are serious matters, of course, and every pope since John XXIII has made a special effort to address the unique relationship between Judaism and Christianity—

and to make it very clear that anti-Judaism (a religious prejudice) and anti-Semitism (a racial prejudice) are completely incompatible with Catholic Christianity. In the words of the Second Vatican Council's declaration, *Nostra Aetate* (Declaration on the Relationship of the Church to Non-Christian Religions), the church "deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and by anyone." Quoting this well-known statement during his historic visit to the Synagogue of Rome in April 1986, Pope John Paul repeated for emphasis "by anyone." The Polish pope also used this occasion to once again express his "abhorrence for the genocide decreed against the Jewish people during the last war, which led to the Holocaust of millions of innocent victims."

Does more need to be said? Pope John Paul II thinks so. That's why he has called for a universal "examination of conscience" by Catholics throughout the world on a wide range of subjects, including anti-Judaism in certain strains of Christian thought over the centuries. According to the pope, erroneous interpretations of the New Testament and church teaching played a role in numbing Christian consciences to the point where many Christians failed to respond with courage and conviction to hostilities against Jews. Many Vatican observers believe that the pope will include a formal apology to the Jewish people in a pastoral letter he is currently writing as part of the church's preparation for the new millennium.

As *The New York Times* article observed, "Many Jewish leaders would prefer to see the pope concede a more direct link between anti-Judaism and the mentality that shaped the Holocaust. But most say that the church's main task now is to continue to eradicate prejudice wherever it is found." †

From the Editor Emeritus/John F. Fink

What the Immaculate Conception doesn't mean—and what it does

About three months ago there were news stories about the movement in the church to declare Mary co-redemptrix. A priest friend commented to me that, if that were done, we would always have to explain what it didn't mean, i.e., that Mary was equal to Christ in the act of redemption, before we could



explain what it did mean. I replied that we already have a doctrine like that: We usually have to explain that the Immaculate Conception does not mean that Mary conceived Jesus while remaining a virgin. Yet I'll bet that, if asked, most Catholics would say that that is what it means.

We celebrate the feast of the Immaculate Conception next Monday, Dec. 8. It is a solemnity, the highest rank for a feast, and a holy day of obligation. That means that the church obviously thinks that the doctrine it celebrates is pretty important. But that doctrine has nothing to do with the virginal conception of Jesus. The Immaculate Conception means that, from the moment she was conceived by her parents, Mary was preserved from original sin.

Original sin? Does the church still teach that? You bet it does. It's one of the fundamental teachings of the church, and the *Catechism of the Catholic Church* tells why: It "knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ" (#389). If original sin didn't exist, there would have been no need for God to become man and redeem a fallen humanity. But since every person born into this world had original sin on his or her soul, it was necessary for a person who was both God and man to offer himself for the sin of our first parents.

Original sin is transmitted by propaga-

tion to everyone, but it is different from a personal sin. It is contracted rather than committed—a state and not an act.

The church's dogma about original sin was articulated by St. Paul, but St. Augustine made it more precise when he was combating the heresy of Pelagianism. Pelagius taught that humans could, by their own free will and without God's grace, lead a morally good life, a belief that we often still see today. Augustine, who shaped Western theology and piety more than any other theologian, wrote that Pelagius was wrong because we are all born with original sin, which must be removed through baptism.

St. Thomas Aquinas was so convinced that we were all born with original sin that he didn't even make an exception for Mary. All humans, without exception, required the redemptive act of Christ, he taught. It remained for John Duns Scotus to explain that Mary was indeed redeemed through the merits of Jesus, but that, in Mary's case, it happened before her conception. That's why the angel, at the Annunciation, was able to address Mary as "full of grace." She could not have been full of grace if she had not somehow already been cleansed of original sin.

When Pope Pius IX proclaimed the doctrine of the Immaculate Conception in 1854, he used Duns Scotus' explanation when he said: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."

Besides Mary, only Jesus was conceived without original sin since he was God. Adam and Eve, of course, were created without original sin since they committed it. And John the Baptist was born without original sin since he was purified through the merits of Jesus at the time of the visitation of Mary to his mother, Elizabeth. †

Spirituality for Today/Fr. John Catoir

How to cope with suffering

Preparing for Christmas can produce conflicting emotions. "Tis the season to be jolly," or so they say, but for many it is also a sad time. It brings back too many memories of happier days.



Coping with sorrow is always a difficult challenge. When the painkillers don't work, sometimes you just have to tough it out.

Perhaps it will help if you accept the fact that it is normal to experience sadness around the holidays.

Priests are no different from others in this respect, nor are bishops, popes, presidents or kings. We are all human, and we all experience the pain of life.

I remember being somewhat scandalized as a young seminarian when I heard that Pope John XXIII had asked for and received painkillers during his final illness. Imagine my naïveté. Even good Pope John needed to minimize his personal suffering.

Some people bear pain better than others. There are tiny women who experience excruciating pain without a whimper, and strong men who collapse at the mere sight of blood.

No matter who you are, you need help when it comes to suffering. For this purpose I humbly offer the words of Blessed Henry of Suso, a 14th-century mystic. I think he controlled his fear of pain by writing about it. Here are the noble Christian truths he pondered.

"Suffering brings you closer to the

heart of Jesus.

"Suffering is the coin that purchased your salvation.

"Suffering preserves the soul in humility and teaches patience.

"Suffering takes away sin and renews the spirit.

"Suffering mortifies the body and nourishes the precious soul.

"Suffering teaches compassion toward neighbor.

"Suffering gives us wisdom."

There are many subtle benefits to suffering. So when you feel the heavy weight of sorrow this Christmas, lift up your heart, and have a new confidence. Be patient with God who knows everything.

God knows what is best for you, more than you know yourself. God intends to give you an eternity of happiness, and he gets what he wants.

You may never really understand the mystery of suffering, but you know that you can trust God's wisdom. Trust him, then. Be brave and accept the sorrow. Laugh at your negative feelings. Don't add to your misery by indulging in self-pity.

Know that joy prevails over sorrow. One day all your tears will be wiped away. All your pain will vanish. So bear it today with a degree of dignity and courage.

Think of the smiles, not the sorrows. Let the joy of those memories lift you higher in the spirit of gratitude.

Think of the love that you've received, not the scorn. Think of the good you've done, not the bad. Enjoy the good memories of life, for they also provide a glimpse of the happiness yet to come. †

Cornucopia / Cynthia Dewes

Real Advent, please stand up!

Surprise! The Christmas season begins with the feast of Christmas, and really doesn't end until the Solemnity of the Baptism of the Lord or whenever the kids' new toys lose their distraction value. Bet you'd forgotten that, what with all the "holiday" (certainly not holy-day) ruckus going on around us.

Indeed, some of the products, events and entertainments that scream "Christmas!" at us well in advance of the event itself are not easy to tolerate or excuse. Some go so far as to claim a connection with Advent, when surely they do not refer to the coming of Christ. To the coming of big profits, maybe, or the coming of icky sentimentality, neither of which counts for much by spiritual reckoning.

What we need is a relevancy test. Not to mention the guts it will take to stand up to holiday hucksters, friends who've converted to consumerism, and kids whose Santa lists come straight from the Nieman-Marcus catalog.

Tempting as they are, some things just don't connect with the season. How does a toy Terminator or a "Workin' Out Barbie" fit into the picture? Why will a decorator decanter of Jim Beam produce anything more spiritual than high spirits? Even the universally despised fruit cake, as a symbol of religious feasting, has more going for it.

Another thing. We like the story of Scrooge and Tiny Tim as well as the next guy, but what about when it's set to inferior music and staged with a company of distinctly local talent? And how about those

holiday productions by Disney's evil twin that always appear at this time of year?

Other dubious offerings sneak into the Advent season. We have touchy-feely "Christmas" stories about frosty snowmen and good-fairy Santas and angels disguised as the homeless. We have "The Little Drummer Boy" tapping us senseless at every mall in America. We are awash in eggnog and cookies for which we'll pay dearly in January. Holly leaves and evergreens prick our fingers and summon our allergies as we hang wreaths and decorate to "be ready" when Christmas arrives. Ready for what?

Christmas "boutiques" are also springing up on church and civic calendars at every turn. All for a good cause, of course. We're grateful for the generosity of the artsy crafters and their fellows, and we respect the zealous marketing done by

their partisan supporters. It goes without saying that we'll examine each and every bread dough ornament with exactly the same attention as the occasional beautiful and ingenious treasure we find on those church basement tables.

Nevertheless, people are caught in a dilemma, whether to become embroiled in ventures billed as Christmas events, even those so righteous as church bazaars or to wait for the real "reason for the season" to arrive. It's a spiritual quandary tailor-made for the strange latter years of a millennium when hedonism tends to rule.

Certainly Advent is a time to prepare for Christ's coming. And certainly Christ's Mass is one of the greatest and most joyous of feasts, demanding appropriate preparation for its celebration. But maybe, just maybe, we're getting ready for the right

thing for the wrong reasons.

Maybe we think we're wrapping gifts and buying new clothes and cooking up more food than it's reasonable to eat to be prepared for a holy-day. Maybe we believe that if the house smells like cinnamon and there's a Christmas song on the radio and 50-trillion holiday greetings in the mail, we'll become Martha Stewart or her male counterpart, if such is possible, all set for the coming of our Lord.

Well no, not necessarily. What we really need to change is our hearts and minds, not our images. We need to pray for the grace to receive God's gift with faith. We need to be open to God's Good News with gratitude, trust, and a firm resolve to seek and to do his will. Once we accomplish that it's look out, Martha! Let the preparations begin. †

Check It Out . . .

A Christmas Family Retreat will be held Dec. 12-Dec. 14 at Mount St. Francis Retreat Center in southern Indiana. The program aims toward bringing families closer to Jesus. For more information call 812-923-8817.

"Mary's Obedience to God's Will," a Reflection Monday, will be held Dec. 8 at Fatima Retreat House, 5353 East 56th St., in Indianapolis. Father John Maung, pastor at St. Joseph Parish in Shelbyville, is the presenter. The program begins with registration at 9 a.m. and concludes at 2 p.m. The fee, which includes presentations, liturgy and lunch is \$20. Child care is available. Information: 317-545-7681.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis, will host an **Advent organ recital** at 4 p.m. on Dec. 21 in the sanctuary. The presentation will be 40 minutes of fine music on the two-manual 36-rank pipe organ built by the Indianapolis organ-building firm of Goulding and Wood Inc. Following the recital, there will be a vespers service of prayer and song, which will be led by Father Thomas Murphy, pastor of St. John Parish. Information: 317-635-2021.

Franciscan Sister Rita Vuckovic will share her memories of her recent **"Archdiocesan Pilgrimage to Italy,"** at 7 p.m. Nov. 11 at Cardinal Ritter High School in Indianapolis in room 201. Information: 317-924-4333.

"Advent Tidings," discussions of the **Advent Sunday readings**, will be held on Tuesdays from 12:45 p.m. to 1:30 p.m. at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis in the rectory. Father Thomas Murphy, pastor, will host. Information: 317-635-2021 or 317-353-9160.

The Committee of Guadalupe of Our Lady of the Greenwood Parish in Greenwood, is hosting a **Mass for Our Lady of Guadalupe in Latin American tradition** at 7 p.m., Dec. 12, in Madonna Hall. The purpose of the Mass is to familiarize the parishioners with the miracle of her apparition. The Mass will include a procession of small children dressed in folkloric costumes who will offer fresh red roses. The readings and the Gospel will be proclaimed in English and Spanish. A reception will

follow. For more information, call 317-535-7950.

A Christmas Party will be held Dec. 12 at the prison at Pendleton for the inmates that form a part of the Catholic Bible Study Program. Parishioners of SS. Peter and Paul Cathedral and St. Joan of Arc parishes in Indianapolis have volunteered to share their time and talent to make this event a time filled with peace and joy. Mary Rita Babbit is the organizer of the event. For more information call Babbit at 317-632-8833 or Sister Demetria at 317-261-3366.

St. Francis Hospice is sponsoring a **Tree of Honor** in which porcelain ornaments or lights may be purchased in the names of family, friends, and co-workers. The tree will be displayed Dec. 4-8 during the annual fund-raiser, Star of Hope at the Indiana Convention Center in Indianapolis. Following the Star of Hope, the tree will be displayed at St. Francis Hospital in Beech Grove. After that, the ornament belongs to the purchaser. Ornaments can be purchased for \$25 or lights for \$10. Proceeds will benefit the St. Francis Hospice program. For more information call Candy Howe at 317-865-2092.

The Serra Club of the Carmel Deanery in the Lafayette Diocese, is sponsoring **"Revelations/Interlocutions,"** at 7 p.m. on Dec. 11 at St. Louis de Montfort Parish in Fishers in the Lafayette Diocese. Ruth Ann Wade and Rev. Donald J. Eder are the presenters. Wade will speak about her life-changing prayer experiences with Jesus and the Blessed Virgin Mary over the past seven years. Information: 317-873-2885. †

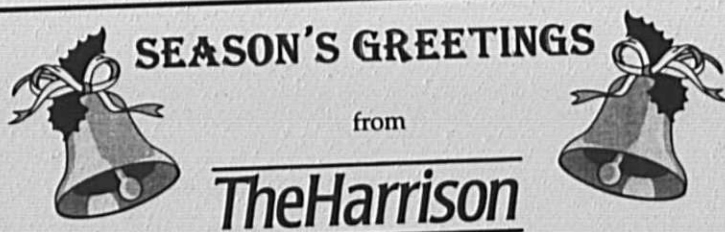
VIPs . . .

The Right Reverend Thomas X. Davis, a native of Columbus, celebrated 25 years

as abbot of the Trappist abbey of Our Lady of Clairvaux, Vina, Calif., on Oct. 12. †

Life prayers

Father Elmer Burwinkel of Madison leads pro-life supporters in the rosary Nov. 15 outside an abortion clinic on East 38th St. in Indianapolis following the monthly archdiocesan pro-life liturgy at St. Andrew the Apostle Church. Willie Hayes of Indianapolis stands next to Father Burwinkel. Her daughter, Rose Saunders, is president of the Indiana chapter of Black Americans for Life. The December Mass for Life is scheduled at 8:30 a.m. on Saturday, Dec. 20 at St. Andrew Church.

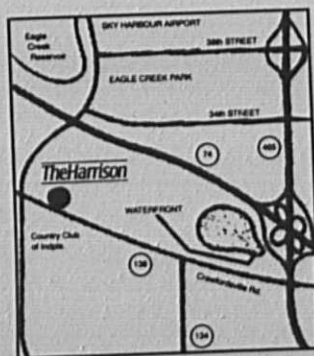


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GET GOING AGAIN



Journey of Hope 2001

Bloomington Deanery

St. Charles Borromeo Bloomington

By Susan Etter

Fast Fact:

Upon its establishment in 1864, St. Charles Borromeo Parish was named St. Patrick, which it was known as until 1878 when it was renamed St. Charles Borromeo.

Eucharist unites diverse parishioners at St. Charles Borromeo

BLOOMINGTON—Father Charles Chesebrough describes St. Charles Borromeo Parish in Bloomington as "probably the most diverse parish you will find."

Located in walking distance from Indiana University, the 1,187 household parish serves just about every nationality and ethnicity there is, including African-American, Korean, and Hispanic.

However, one thing that is not diverse is the parishioners' agreement on the importance of the Eucharist.

"You see, because we have so many diverse people it is necessary to go back to what makes us Catholic—where we all come from—the Eucharist," said Father Chesebrough.

He said the Eucharist is the center of "where we are coming from" in this parish. It is something that they all agree on and "it's where we start from and constantly go back to for strength."

At St. Charles School, the importance of the Eucharist is stressed to its 475 students in preschool through eighth grade. The students attend a special weekday Mass by grade levels. Each week, a morning Mass is celebrated for the sixth, seventh, and eighth grade on Wednesday and a Mass for the younger grades on Friday.

During these Masses, Father Chesebrough or the pastoral associate, Father Don Davison, invite the children to gather around the altar. Father Chesebrough said he asks the children questions as he celebrates the Mass.

"I can honestly say from the first grade up, our kids know every part of the Mass," he said.

Father Chesebrough believes it is important for the children to "love the Eucharist and not be afraid of it."

Things have changed since he himself was a child growing up in the Catholic faith.

"When I grew up, it (the Eucharist) was all awesome, but you never really touched anything," he said. "I think you can still have sanctity, but also let the humanity of Christ come in."

Through having these special Masses every week for the children, Father Chesebrough said they learn to love the Eucharist and they look forward to coming. He said the children have even displayed disappointment on occasions when he could not celebrate the Mass and it was canceled.

"The kids were going 'oh'—you know you never heard that in my day," he said.

Stewardship

In the school and the religious education program at St. Charles, children are taught at an early age that they must support their parish.

One method of teaching this is the distribution of the student stewardship envelopes. The envelopes are decorated with bright colors. There is a space on the back of the envelopes for the children to list, aside from their financial contributions, their good deeds or their contributions of time and talent.

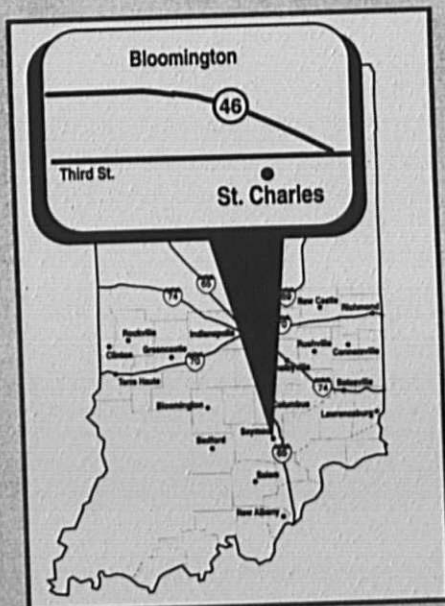
Even the school children who are not Catholic are given the envelopes to take to their churches.

"This is also supposed to be a motivational force to make sure that the families are getting to church on Sunday," said Diane Keucher, the St. Charles School's development director.

Participating in Mass on Sunday is one requirement



Father Charles Chesebrough, VF



Journey
of Hope
2001

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for the parents who send their children to St. Charles School.

He added that it is at the weekend Mass where the children are really going to hear the Word of God.

"No matter how many programs we come up with, the Sunday Mass is where the majority of Catholics are going to get the Word," Father Chesebrough said.

Father Chesebrough said Catholic schools set up the foundation for children to learn the fundamentals of being a Catholic, while the parents must back up everything that is being taught in the classroom at home.

"A Catholic education is not just an alternative form of public education, but it is there to educate our children to be prepared to walk into our world and to teach them the truths of the Catholic Church," Father Chesebrough said.

Like the school, Father Chesebrough believes the Sunday religious education program at St. Charles is also very strong. The children in the program receive their sacraments with the children in the school.

"We try to intermingle them [the children] as much as possible" Father Chesebrough said.

One hundred eighty-five children are enrolled in the program in the preschool through sixth grade. Twenty-five religious education catechists carry-out the program. The children meet on Sunday mornings. Janis Dopp, the parish administrator of religious education, said she tries to involve the parents with the children in the program when possible.

"I try hard to provide opportunities for the adults," she said.

Dopp said she uses parent meetings to give the parents information about the sacraments, so they will be prepared to answer questions from the children at home. She teaches the parents to share with their children their own memories of receiving the sacraments.

Dopp believes that if the children do not see a model in the home, then they will not learn the fundamentals of the sacraments.

"I always tell the parents they are the first and best catechists for their children. They are the first teachers, the children look to them to see those values and role models, in the lives of their parents and their siblings," Dopp said.

Spiritual Renewal

The Cursillo movement has created a strong platform for spiritual renewal at St. Charles. According to Father Chesebrough, it is growing like "wildfire in the parish," where it is appealing to everyone.

The Cursillo movement began in 1949 in Spain as a Christian renewal effort seeking to promote individual and organized apostolic action. Participants are initiated into the movement through a three-day weekend focused on prayer, study and Christian action.

Cursillos are held four times a year—twice for men and twice for women. Each time, there have been four of each participating in the weekend program at St.

Bernadette Parish in Indianapolis.

Father Chesebrough said the Cursillo is a very concentrated program.

"I can't explain it unless you have been through it. It is a very special time. People come back and say, 'yes, I want to become active in my parish,'" Father Chesebrough said.

He said one particular parishioner he described as very quiet and who never really

St. Charles Borromeo (1864)

Address: 2222 E. Third St., Bloomington, IN 47401

Phone: 812-336-6846

Fax: 812-331-6732

Church Capacity: 800 &

Number of Households: 1,187

Pastor: Rev. Charles Chesebrough, VF

Pastoral Associate: Rev. Don Davison

Parish Administrator of Religious Education:

Janis Dopp

Youth Ministry Coordinator: Jamie Woody

Music Directors: Ed and Susan Langham

Parish Council Chair: Michael T. Zawilinski

Parish Secretary: Anne Root

Principal: Virginia Suttner

School: 2224 E. Third St., 812-336-5853 (P-8)

Number of Students: 475

Masses:

Saturday Anticipation — 5:00 p.m.

Sunday — 8:00, 10:00 a.m., noon

Holy Day Anticipation — 5:30 p.m.

Holy Day — 9:00 a.m., 7:00 p.m.

Weekdays — Tues. 5:30 p.m., Wed. and Thurs.

8:30 a.m., Fri. 9:00 a.m.

got involved, is now on the parish's Spiritual Life Committee after having participated in a Cursillo. While other parishioners who participated in Cursillo have become eucharistic ministers and lectors.

"It's unbelievable," he said.

Evangelization

It is through its presence in the Bloomington community that St. Charles evangelizes.

"We do things that cause people to look to the church," Father Chesebrough said.

The Hannah House, a home for unwed mothers that offers an alternative to abortion, is one such outreach. It is a joint effort among many church groups in Bloomington.

The St. Vincent de Paul Society is another outreach at the parish.

"This is our form of evangelization—we don't go knocking on doors," Father Chesebrough said. †



St. Charles Borromeo Church

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Advent penance services

The following is a list of Advent penance services scheduled in the archdiocese as reported to *The Criterion*.

Batesville Deanery

Dec. 9, 7 p.m. at St. Peter, Franklin Co.
Dec. 10, 7:30 p.m. at St. Mary, Aurora
Dec. 10, 7:15 p.m. for St. Joseph, St. Leon/St. John, Dover
Dec. 10, 7 p.m. at St. Mary of the Rock, St. Mary of the Rock
Dec. 11, 7 p.m. for St. Paul, New Alsace/St. Martin, Yorkville
Dec. 14, 6:30 p.m. at St. John, Osgood
Dec. 14, 1 p.m. at St. Mary of the Rock, St. Mary of the Rock
Dec. 15, 7 p.m. at St. Louis
Dec. 18, 7 p.m. at St. Mary, Greensburg
Dec. 18, 7 p.m. at Holy Family, Oldenburg
Dec. 21, 7 p.m. at St. John Enochburg for St. John Enochburg/St. Ann, Hamburg/St. Maurice, St. Maurice

Bloomington Deanery

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
Dec. 18, 7 p.m. at St. Martin, Martinsville

Connersville Deanery

Dec. 11, 7 p.m. at St. Mary, Rushville
Dec. 14, 2 p.m. at St. Anne, New Castle
Dec. 15, 7 p.m. at St. Elizabeth, Cambridge City
Dec. 16, 7 p.m. at St. Gabriel

Dec. 18, 7 p.m. at St. Michael, Brookville
Dec. 20, 12 p.m. at St. Mary, Richmond

Indianapolis East Deanery

Dec. 10, 7 p.m. at St. Phillip Neri
Dec. 11, 6:30 p.m. at Little Flower
Dec. 11, 7:30 p.m. at St. Thomas, Fortville
Dec. 14, 3 p.m. at St. Bernadette
Dec. 15, 7:30 p.m. at St. Michael, Greenfield
Dec. 15, 7:30 p.m. at St. Simon
Dec. 16, 7 p.m. at SS. Peter and Paul Cathedral
Dec. 17, 7 p.m. at St. Mary
Dec. 18, 7 p.m. at Our Lady of Lourdes

Indianapolis North Deanery

Dec. 10, 7 p.m. at St. Thomas Aquinas
Dec. 10, 7:30 p.m. at St. Luke
Dec. 14, 3 p.m. at St. Joan of Arc
Dec. 16, 7 p.m. at Christ the King
Dec. 16, 7 p.m. at Immaculate Heart of Mary
Dec. 18, 7:30 p.m. at St. Andrew
Dec. 18, 7:30 p.m. at St. Pius X

Indianapolis South Deanery

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
Dec. 14, 2 p.m. at St. Ann
Dec. 17, 7 p.m. at SS. Francis and Clare
Dec. 18, 7:30 p.m. at St. Barnabas

Indianapolis West Deanery

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
Dec. 14, 2 p.m. at Holy Family
Dec. 15, 7 p.m. at St. Mary Queen of Peace, Danville
Dec. 16, 7 p.m. at St. Joseph
Dec. 16, 7 p.m. at St. Gabriel
Dec. 17, 9:30 a.m. at Cardinal Ritter High School

New Albany Deanery

Dec. 5, 7 p.m. at St. Anthony, Clarksville
Dec. 7, 7 p.m. at St. Mary, Lanesville
Dec. 9, 7 p.m. for St. Augustine, Jeffersonville and Sacred Heart, Jeffersonville at St. Augustine, Jeffersonville
Dec. 10, 8:30 a.m. to 3 p.m. at Our Lady of Providence High School, Clarksville
Dec. 10, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
Dec. 11, 7:30 p.m. for Our Lady of Perpetual Help, New Albany and St. Mary, New Albany at Our Lady of Perpetual Help, New Albany
Dec. 11, 7 p.m. at St. Joseph Hill, Sellersburg
Dec. 13, 9 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
Dec. 14, 3 p.m. for St. Joseph, Corydon and Most Precious Blood, New Middletown, and St. Peter, Harrison Co., at St. Joseph, Corydon
Dec. 15, at 7 p.m. at St. John, Starlight
Dec. 16, 7 p.m. for St. Michael, Charlestown and St. Francis Xavier, Henryville at St. Michael, Charlestown
Dec. 17, 7 p.m. at St. Michael, Bradford
Dec. 18, 7 p.m. at St. Paul, Sellersburg
Dec. 18, 7 p.m. at St. Mary, Navilleton
Dec. 21, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 10, 7 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at St. Patrick, Salem
Dec. 11, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison
Dec. 14, 2 p.m. for Holy Trinity, Edinburg and St. Rose of Lima, Franklin at Holy Trinity, Edinburg
Dec. 18, 7 p.m. for St. Bartholomew, Columbus and St. Columba at St. Columba, Columbus

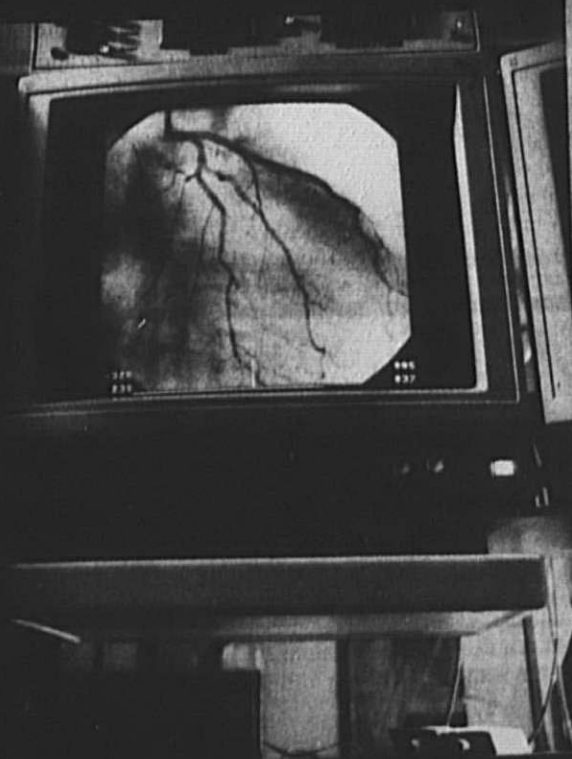
Tell City Deanery

Dec. 21, 4 p.m. at St. Paul

Terre Haute Deanery

Dec. 6, 3 p.m. to 5 p.m. St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods
Dec. 6, 2 p.m. to 2:45 p.m. at St. Leonard, West Terre Haute
Dec. 7, 7 p.m. at St. Joseph, Rockville
Dec. 10, 7 p.m. at Sacred Heart, Clinton
Dec. 10, 7 p.m. at St. Paul, Greencastle
Dec. 13, 3 p.m. to 5 p.m. at St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods
Dec. 13, 2 p.m. to 2:45 p.m. at St. Leonard, West Terre Haute
Dec. 14, 6 p.m. at St. Patrick
Dec. 16, 1:30 p.m. at St. Ann
Dec. 16, 7:30 p.m. at St. Joseph University Parish
Dec. 17, 7:30 p.m. at St. Joseph, Universal
Dec. 20, 2 p.m. to 2:45 p.m. at St. Leonard, West Terre Haute
Dec. 20, 3 p.m. to 5 p.m. at St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods
Dec. 20, following 5:30 p.m. Liturgy at Holy Rosary, Seelyville
Dec. 21, following 9 a.m. Liturgy at Holy Rosary, Seelyville
Dec. 22, 7:30 p.m. at St. Margaret Mary

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BEECH GROVE

INDIANAPOLIS

St. Yves head describes Palestinian-Israeli situation

By John F. Fink

The only hope for peace in the Holy Land is for Jews and Arabs to live together on an equal footing.

That is the opinion of Lynda Brayer, the head of the Society of St. Yves in Jerusalem. This society, founded at her request by Latin Patriarch Michel Sabbah in 1991, tries to protect the rights of the Palestinian Arabs in Israel's legal system.

Brayer, who gave two talks in Indianapolis recently, is a Jewish mother and grandmother who converted to Catholicism in 1988. She is a lawyer who emulated St. Yves, a 14th-century French lawyer who gave up a lucrative practice to serve the poor and oppressed. In the Holy Land, the poor and the oppressed, she says, are the Palestinians.

Brayer spoke at a luncheon sponsored by *The Criterion* at St. Luke Parish in Indianapolis and at a dinner of the Order of the Holy Sepulchre. This order has as its special mission to try to preserve a Christian presence in the Holy Land. Knights and ladies of the Holy Sepulchre from throughout Indiana attended the dinner, which was preceded by a Mass celebrated by Archbishop Daniel M. Buechlein in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

Another speaker to the knights and ladies of the Holy Sepulchre was Dr. Zahi H. Masri, who explained plans to found the American University of the Jordan to provide education for all peoples of the Middle East.

Brayer described some of the cases the Society of St. Yves has undertaken for the Palestinians. She said that more than 100 of the society's cases have involved land confiscation by the Israeli government in order to expand Jewish settlements.

The Israeli government's usual tactic, she said, is to declare the land a closed military area and accuse the Palestinians of trespassing, despite the fact that they have lived on that land for generations. The homes are then bulldozed. It's also common, she said, for the soldiers to take away all household items, food and clothes. The soldiers tell the Palestinians to "get out of here," when they know that there is no place for them to go, she said. Then, the Palestinians often have to sleep on the floor of caves while trying to keep children, sometimes only months old, warm.

When she takes these cases to court, Brayer said, judges say, "It's none of our business" where or how the Palestinians will live.

She said that, unlike in a democracy where people are free to do anything unless it is specifically prohibited, Palestinians in Israel may not do anything unless it is specifically permitted. For example, they are forbidden to build homes unless they receive permits to do so, and permits are always denied. If homes are built without permits, the

government demolishes them.

Brayer told the knights and ladies of the Order of the Holy Sepulchre that her first case, after the establishment of the Society of St. Yves, was to try to get gas masks for the Palestinians during the Gulf War in 1991. In court she was told that there was no Israeli law that required the government to provide masks for Arabs and that Israel didn't like the Palestinians. Nevertheless, a decision was rendered that all residents were entitled to gas masks. "They distributed about seven, in front of the cameras," Brayer said. "And those masks had expired in 1973." She went back to court, she said, but the court did nothing more.

She said that the Society of St. Yves has Jews, Christians and Muslims on its staff. About 92 percent of its clients are Muslims, she said, because that is about the percentage of Palestinians who are Muslims. She said that the Muslims are well aware that a Catholic organization is doing more to try to protect the rights of the Palestinians than any Muslim organization.

When she was asked, at the *Criterion*-sponsored luncheon, what the solution is to the political problems of the Holy Land, Brayer said that she feared the two-state solution because Israel might give the Palestinians a very small area of land—land originally taken from the Palestinians—and then say that they now have a state.

"We must say the truth," she said: "The British gave away a land to which they had no right to a people who had no right to it." (She was probably referring to the Balfour Declaration of 1917, which stated that Britain "views with favor the establishment in Palestine of a national home for the Jewish people.") She also noted, "The only time secular Jews refer to God is when they say, 'The God in whom we don't believe has given the Jews this land.'"

As a Jewish mother and grandmother, Brayer said, "I would be the last one who would want to see the Jews expelled." That's why, she said, "we must get Arabs and Jews to live together. We need a groundswell of people willing to throw out those who are persecuting Arabs and insist that both live together. Jews must say they will, and want to, live with Arabs on an equal footing. I know the Palestinians would accept that, but most European Jews don't like the Arab world."

While the prospect of Jews and Arabs living together on an equal footing seems unlikely, Brayer said, she reminded her audience that it wasn't very long ago that no one would have believed that the Soviet Union would collapse or that the Berlin Wall would come down. "Peace in the Holy Land can happen and it's up to us to be there when God wills it to take place," she said.

In his talk to the Order of the Holy Sepulchre, Dr. Masri, a Palestinian who is now a cardiac surgeon in Louisville,

Ky., said that the answer to securing peace in the Middle East is education. That is why he is spearheading a drive to establish the American University of the Jordan. He said that "the Jordan" refers to the Jordan River.

Dr. Masri, a naturalized American citizen, said that Indiana Congressman Lee Hamilton is supporting plans for the university and that Jordan's King Hussein has contributed 700 acres on the Gulf of Aqaba for it. "This is where four countries conjoin," he said. (Presumably, the

four countries he was thinking of are Israel, Jordan, Egypt and Saudi Arabia.)

He said that "peace resides ultimately in the hands of the people. It will remain elusive until we use education to provide understanding." He said that it should be an American university because of the growing role of the United States in the Middle East.

(Editor Emeritus John F. Fink devoted his July 4, 1997, column to Lynda Brayer's efforts on behalf of the Palestinians.)



Brian C. Bigelow

**Cathedral High School
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There is an aura associated with Cathedral High School. I can still feel it every time I drive up the tree-lined hill to the campus. It stems from the dedication of the teachers. It is found in the close relationships that Cathedral students share with each other long after graduation. It comes from the loyalty of past and present students. It is the Spirit of Cathedral High School.

The faculty at Cathedral are a special group who truly represent the Spirit of Cathedral. As a whole, they are excellent instructors who sincerely care about their students. Several of my teachers still stand out in my mind as individuals who helped me to get where I am today: Mr. Mauger, my chemistry teacher, whose antics made learning fun and stimulated my interest in science; my algebra teacher, Mrs. Ford, who would not allow me to settle for mediocrity; and Mr. Obergfell, my senior religion teachers, who was genuinely concerned with what was going on in my life and whom I can still count on for a free dinner from time to time. This unique faculty helps to make Cathedral an exceptional place to grow both as a student and a person.

During my four years at Cathedral, I developed many lifelong friendships with individuals who exemplify the Spirit of Cathedral and show that a Cathedral education is a great stepping stone for future success no matter what your goals are. One already has a master's degree in chemical engineering and is currently in law school. Another is working on a Ph.D. in English. Yet another graduated from West Point and is currently an officer in the Army. Finally, one of my closest high school friends will become a priest in May when he graduates from St. Meinrad. We have all traveled very different paths since graduation, but they all began at Cathedral.

Cathedral alumni also show their Spirit year round. On cold autumn evenings, Cathedral grads can be found side by side with current students cheering on the Irish football team. The amazing success of the Shamrauction fundraiser every winter is also a tribute to the loyalty of Cathedral alumni. Warmer weather brings golf outings and summer reunions which help to continue the camaraderie that began in high school.

It was not until several years after I graduated that I realized how special Cathedral is. I am very grateful that I had the opportunity to interact with such wonderful faculty who equipped me with motivation and self-confidence to get where I am today. I am also thankful for the close friends that I have as a result of my time at Cathedral. Finally, I am proud to be a Cathedral alumnus and to be a part of the Spirit of Cathedral High School.

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A visit from St. Nicholas and his Chief Elf

By Shirley Vogler Meister

Since our daughters were small, we've celebrated the Feast of St. Nicholas, which is Dec. 6. This began in a small way, with St. Nick putting little surprises in our stockings. Because my husband, Paul, and I always took the family to our Illinois hometown for Christmas, little by little our St. Nick observance became

more and more important to us. It was a good way to begin Advent, and it encouraged a much more quiet and spiritual approach to Christmas.

As the daughters matured, we developed a special tradition that includes our immediate family's gift-giving time. A couple of years ago, we were honored by a memorable visit from St. Nicholas himself, part of which I relate here:



St. Nicholas of Myra is portrayed in this icon. The celebration of his December feast, his title as patron saint of children, and stories of him giving gifts to the less fortunate link him to the mythical figure Santa Claus.

"How did you become so wise?" I asked St. Nicholas as he chatted with my family in our home.

"If you see wisdom in me, it's a reflection of the wisdom in yourself," he said.

His twinkle-eyed answer made me think *No wonder he's so popular!* I glowed with the compliment, even though I realized that the more I know, the more I'm aware of how I don't know how.

I was certain of this, however: St. Nicholas—Bishop of Myra in Asia Minor in the 4th century and the forerunner to Father Christmas and Santa Claus—was actually sitting in our living room.

With his Chief Elf, the soft-spoken gentleman in authentic robes stopped by as a surprise to our family's commemoration of the Dec. 6 Feast of St. Nicholas. He certainly impressed us. "He's a very spiritual man," said one daughter. He also deftly dialogues with us.

Q: How can you be everywhere at the same time?

A: Time is relevant. Are you familiar with holograms?

Coincidentally, my husband, a daughter and I had viewed a video about holograms only a few nights before; so we could follow his explanation.

Q: How did you get here?

A: I travel much like the characters in "Star Trek."

"You mean: 'Beam me up, Scotty,'" someone laughed. With an enigmatic smile, St. Nicholas nodded.

Later, from a window, my grandson, David, who seemed stunned by what was happening, carefully watched St. Nicholas and his Chief Elf depart. The duo appropriately disappeared down the street through the pine trees into the night. They took with them a sample of our traditional sauerkraut soup. (Please see recipe at right.)

Before they left, however, David and other family members asked St. Nick other questions:

Q: How many elves do you have helping you?

A: How many angels can stand on the head of a pin?

Q: Can we be elves, too?

A: Of course, but honorary ones.

Q: What's your age?

A: I'm nearly 1,700 years old.

"Nearly 1,700 years young" corrected the Chief Elf, emphasizing how the holiday spirit in his heart keeps St. Nicholas that way. Noting how fit he was, someone continued:

Q: How do you stay so healthy and trim?

A: I eat right: No sugar, no alcohol.

Q: How about your elf? Can she have a piece of our candy?

A: She makes her own decisions.

The Chief Elf, who designs St. Nicholas' authentic wardrobe, reached for a chocolate,

grinning her approval of his answer.

Q: And, Chief Elf, how long have you been with him?

A: As long as I can remember.

Turning the tables on us, St. Nicholas questioned us about our most significant St. Nick celebrations in past years. We were particularly pleased to have the opportunity to say "thanks" for the many times he left gifts for our unexpected guests.

The morning after the visitation, our conversation about what happened was lively. We thought of many more questions we wish we'd have asked; and our grandson wondered, "What if this St. Nicholas was only a hologram?"

"But you shook his hand," I pointed out, "and he hugged some of us. Holograms can't do that."

"Awesome!" wide-eyed David said in a whisper. †

Sauerkraut Soup

from Shirley Vogler Meister

- 1 ½ lb. lean ground beef
- 1 egg, slightly beaten
- ½ cup soft bread crumbs
- ¼ tsp. salt
- 2 tsp. chopped parsley

Mix and form into about 28 meatballs, using round teaspoon for each. Brown in a little butter and drain off fat. Set aside.

In the same pot used to brown meat, combine the following:

- 2 cups water
- 1 can (10 ½ oz) condensed beef broth
- 1 can (14 oz or more) sauerkraut, undrained
- 1 can (11b, 12 oz) undrained tomatoes
- 1 envelope (1 ⅓ oz) dry onion soup mix
- 1 to 2 cups very thinly sliced carrots
- 1 tsp. salt
- 1/8 tsp. pepper
- 1 bay leaf
- 1 tbsp. sugar

Bring to a boil and reduce heat. Simmer uncovered, stirring once in a while to break up tomatoes. Simmer about 30 minutes. Add meatballs and carrots, then simmer, covered, until carrots are cooked. Garnish with two tablespoons of parsley. The soup is better when made at least one day ahead.

(Shirley Vogler Meister is a freelance writer whose work appears in diverse publications, including the recently released *There's No Place Like Home* for the Holidays by Papier-Mache Press. She and her husband, Paul, are Christ the King parishioners in Indianapolis, where the visit from St. Nicholas and his Chief Elf to the Meister home was made possible through Roger Ware and his daughter, Julia. The original version of this column appeared in the December 1995 issue of *The Village Sampler*, an Indianapolis monthly.) †

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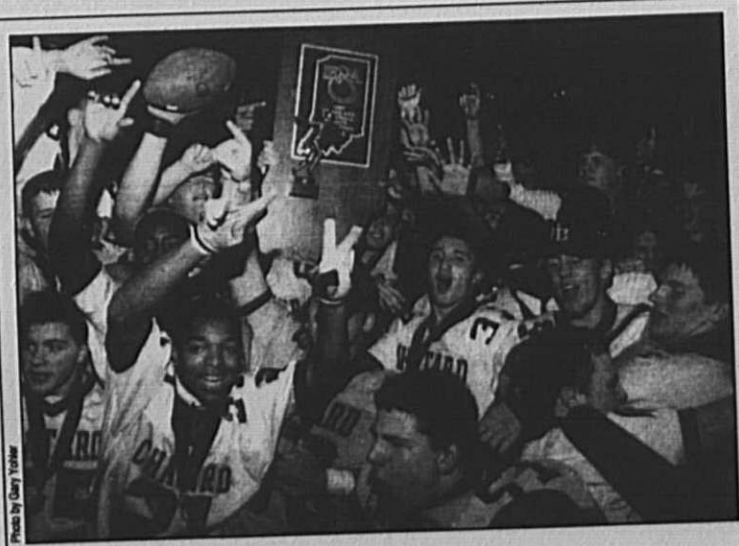


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Champs!

Bishop Chatard High School Trojans bask in the bliss of the 3A state football championship Nov. 29 at the RCA Dome in Indianapolis. The Trojans beat Andean in the final game of the 1997 season.

Collection for retired religious set for Dec. 13-14

Those who wish they could thank those sisters, priests and brothers who taught them in Catholic schools—or ministered in other ways—will have their opportunity next weekend.

The state coordinator of the appeal, Providence Sister Marian Kinney, said the 10th annual drive to benefit retired sisters, brothers and priests in religious orders will be collected in the archdiocese the weekend of Dec. 13-14.

Religious orders in the archdiocese received grants for \$457,446 from the fund last year. The collection from the archdiocesan parishes totaled \$280,518. Statewide, the amount given was \$619,672.

The national theme for the Retirement Fund for Religious Collection is "A lifetime of service, a moment of thanks."

The appeal helps offset the \$7.9 million underfunding of retirement for sisters, brothers and priests in U.S. religious orders.

"Giving to the collection for retired religious is a wonderful way to mark Advent," said Bishop Anthony M. Pilla, president of the National Conference of Catholic Bishops.

"Our older religious spent their lives preparing millions of us to meet Jesus every day," said Bishop Pilla. "They educated us to recognize him in our world, helped us to feel his presence in our moments of anxiety, and lived lives that showed us that walking with Jesus is the way to peace."

As living costs are increasing, there are 45,000 religious men and women who are more than 70 years old. And there are more who are older than 80 than those younger than 50.

With fewer wage earners, a wider gap exists between income and expenses. When most older religious made their vows, religious orders had more working than nonworking members, so they were able to pay living expenses—even build schools and hospitals—with the stipends they received for their work.

Until the Social Security system changed in the 1970s, religious who worked in hospitals, schools, parishes and other social services were excluded from the program.

Ninety-six percent of the collection goes directly to the religious orders to use for retired priests, sisters or brothers. †

Cuando Hablan Los Santos

Contemporary
Santero
Traditions
from
Northern
New Mexico



Nuestra Señora del Rosario, Felix Lopez, 1991

Nov. 22, 1997 – Feb. 15, 1998

Santos are not just carved pieces of wood. They are sacred artifacts that transcend their material origins and have become a part of the everyday spiritual lives of the faithful. *Contemporary Santero Traditions from Northern New Mexico* includes century-old carvings and highlights the work of 13 santeros, saint makers, along with pieces by their children and grandchildren. Their stories of hope and triumph, of family and love and Hispanic identity are told not only through their work but also in their own words that resound throughout the exhibit.

Las Posadas

Friday, Dec. 19, 7-8:30 p.m.

Start a new family tradition by learning about an old one from Mexico. Community members participate, with a processional and song, in the re-enactment of the search for room at an inn by Mary and Joseph. The evening ends with light refreshments and the breaking of a piñata. Free, reservations are required. Canned food donation requested.



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Volunteers receive Spirit of Indy awards for contributions

The Spirit of Indy Award recognizes the volunteer contributions of individuals and organizations whose work in the archdiocese mirrors the mission of Catholic Social Services of Central Indiana, a member agency of Catholic Charities.

The awards were presented at the Dec. 4 Star of Hope dinner at the Indiana Convention Center. Income from the dinner supports the charitable work of St. Francis Hospital in Indianapolis and Catholic Social Services.

The 1997 youth recipient is **Tony Dale**, a student at Roncalli High School in Indianapolis. He has served as a consultant with the *TeenLINK* program, which provides telephone peer support, referral and crisis intervention services. He has assisted the program in training other peer consultants and was a volunteer with the United Way's Youth Day of Caring.

The 40-member **American Red Cross Disaster Action Team** received the Spirit of Indy Award for the hours they contribute to assist individuals and families in the face of crisis. These specially-trained volunteers are on call 365 days a year to answer the needs of families displaced by fire, tornado, chemical leaks and winter storms. During 1996, the unit assisted 350 families consisting of nearly 1,500 individuals.

Mary Ann Grogan is recognized for her work in health care. She exchanged her professional role as a registered nurse to provide volunteer service. For more than a decade, she has served at the St. Vincent Hospital Hospice. There,

she specifically works with Rainbow Seekers, a program that addresses the needs of children aged 5 to 12 who have experienced the loss of family members or friends.

Grogan is also a weekly volunteer for Gennesaret Clinic, working at Holy Cross Parish when the van makes its stop there. As an educator, she provides support and guidance to women at the St. Vincent's Breast Center.

Carmen Hansen Rivera was nominated by the Marion County Mental Health Association for her work in mental health and for her service to the Hispanic community. She is president of the Indiana Hispanic Chamber of Commerce and is a past president of the board of Damien Center, a central Indiana agency that serves people with HIV/AIDS. This year, she chaired the Mental Health Association's Hispanic/Latino Mental Health Access Initiative. She has also served with the archdiocesan Office of Multicultural Ministry.

Gladys Smallwood was nominated by the Catholic Community of Richmond for helping those in need for two decades. After she started a soup kitchen, she developed the Circle You Help Center, Inc., which provides food, clothing and other services in the community. Besides her daily commitment to this project, she has volunteered for 25 years at Reid Memorial Hospital and for three years at Richmond State Hospital. She is on the board of the local Red Cross.

The honorees were thanked for their volunteer work, which has enriched the lives of thousands. †

91% of The Criterion's subscribers (more than 163,000 readers) are homeowners looking for quality products and new ways to update their living space.

A LIFETIME OF SERVICE

A MOMENT OF THANKS

In addition to the Religious Congregations whose headquarters are located in the Archdiocese of Indianapolis (Sisters of St. Benedict, Congregation of the Third Order of St. Francis Oldenburg, Discalced Carmelite Nuns, Sisters of Providence of St. Mary-of-the-Woods, Order of St. Benedict, Order of Friars Minor Conventual), you are asked to remember the following who also are giving dedicated service to our people:

Priests

Comboni Missionaries
Congregation of the Sacred Hearts of Jesus and Mary
Missionary Servants of the Most Holy Trinity
St. Maur Priory of the Order of St. Benedict
Society of Divine Word
Society of Jesus
Order of Friars Minor - Cincinnati
Order of Friars Minor - St. Louis

Brothers

Brothers of Holy Cross

*This Congregation does not participate in the collection.

Sisters

*Daughters of Charity of St. Vincent de Paul
Congregation of the Sisters of Holy Cross
Dominican Sisters of Sinsinawa
*Little Sisters of the Poor
Missionary Sisters of Our Lady of Africa
Sisters of Charity of Cincinnati, OH
Sisters of Charity of Nazareth, KY
Sisters of Charity of Blessed Virgin Mary
Sisters of Loretto
Sisters of St. Francis of Perpetual Adoration
Sisters of St. Joseph of Carondelet
Sisters of St. Joseph of Tipton
Sisters of the Presentation of the Blessed Virgin Mary
Sisters of the Third Order of St. Francis of Rochester, MN
Sister Servants of the Immaculate Heart of Mary of Monroe, MI
Ursuline Sisters of Louisville, KY



The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our Sisters, Brothers, and Priests in Religious Orders.

A lifetime of service

Don't talk to the senior sisters of Our Lady of Grace Monastery about retirement. They'll deny it!

Not one of them considers her job finished. There is still work to do. And while there are prayers to be said, children to be tutored, tears to be wiped away, encouragement to be given, letters to be written, and goals to be reached their work will go on.

These women who have given a lifetime of service intend to keep at it until they are called to their heavenly home.

The annual retirement collection for religious has been a generous outpouring of love and affection for the senior sisters of Our Lady of Grace and thousands of other men and women religious across the country.

For their lifetimes of service we offer them a moment of thanks.



**Sr. Mary Edwin
Wuertz, OSB**
Professed 1946

Sr. Mary Edwin loves being in the classroom, as student or teacher. She had perfect attendance from grades 1 to 12 while a youngster growing up in Washington, Indiana. Her teaching career began with a class of 63 third graders. She was 22. From that challenging beginning she taught for 48 years.

Sr. Mary Edwin's schedule is still full with regular opportunities for substitute teaching (2-3 days a week) and 2 days of tutoring. Because she enjoys good health she remains very active chauffeuring senior sisters to doctor appointments, running errands and caring for the needs of her sisters who receive 24-hour care at St. Paul Hermitage.



**Sr. Mary Jane
Ofer, OSB**
Professed 1935

Preparing primary grade students for the sacraments is one of Sr. Mary Jane's greatest joys as she looks back on her 45 year teaching career. She touched the lives of thousands of people of all ages through her service to the Church as teacher, associate director of religious education and assistant pastoral associate. Her active ministry spanned 56 years.

Now residing at Our Lady of Grace, Sr. Mary Jane plays the organ for Mass and Community Prayer, welcomes visitors to the monastery, teaches piano and enjoys the extra time she has for her first priority, prayer.



**Sr. Mellita
Schenk, OSB**
Professed 1930

A gifted musician, Sr. Mellita taught music, band and choir for 58 years. She had a knack for discovering talent in her students and encouraging them to excel. Her scrapbook holds hundreds of pictures of well disciplined, well tuned bands holding first place trophies.

Sr. Mellita still plays the organ for Mass and prayer at Our Lady of Grace. She has several piano and organ students. For relaxation, Sr. Mellita hand sews ornate Christmas stockings and tree skirts which she sells in support of the poor and needy.



**Sr. Mary Xavier
Mueller, OSB**
Professed 1936

If slow and steady wins the race, Sr. Mary Xavier is a champion. These two adjectives describe her attitude about life. She is methodical in her tasks and focused on her goals.

For 49 years, Sr. Mary Xavier taught grade school children. She influenced the lives of thousands of young people who learned not only what she taught but by what she lived.

Today Sr. Mary Xavier is a frequent visitor at St. Paul Hermitage where she brings a smile and a caring heart to its elderly residents. She also maintains the numerous kitchen and dining room towels used daily at Our Lady of Grace by the sisters and guests.



**Sr. Sophia
Dick, OSB**
Professed 1929

Sr. Sophia spent five months of her life completely paralyzed. She was 74 years old and had been stricken with Guillain-Barre Syndrome. It may have stopped a less determined person. Sr. Sophia looks back on her 52 years in the classroom with satisfaction. Her greatest triumph however, is overcoming her paralysis through hard work and tenacity.

Today, Sr. Sophia assists in the physical therapy lab, the very place where she finally took her first two steps after months of inactivity. She is so full of gratitude for being restored to health that she cannot do enough to praise God for the gift of another day.

A moment of thanks

THE CONVENTUAL FRANCISCAN FRIARS

PROVINCE OF OUR LADY OF CONSOLATION

MT. ST. FRANCIS, IN 47146



Bro. Al Wagener (83 yrs.) with a slightly younger friend in Zambia. Bro. Al now lives at Mt. St. Francis.



Frs. Howard Hansen, Simon Sauer, Conrad Schweibold, Dunstan Bryan, Bonaventure Crowley, Robert Bayer, Raymond Oosdyke & Maximilian Korecki - 420 years of Solemn Vows.

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PLEASE BE GENEROUS TO
THE RELIGIOUS RETIREMENT FUND COLLECTION
ON DECEMBER 14, 1997



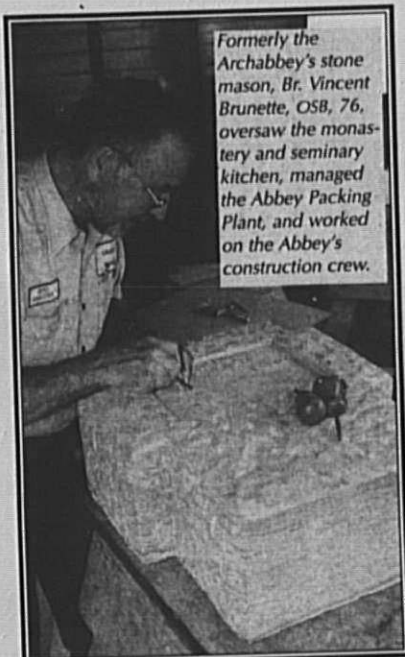
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Oldenburg, Indiana**

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- ...administrators in schools and religious education
- ...caregivers for orphans
- ...women of prayer
- ...innovators in parish ministry
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- ...advocates for the poor
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- ...librarians
- ...music ministers
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- ...collaborators with many cultures
- ...missionaries in foreign lands
- ...teachers of persons with special needs
- ...promoters of preservation of the earth
- ...supporters of Michaela Farm

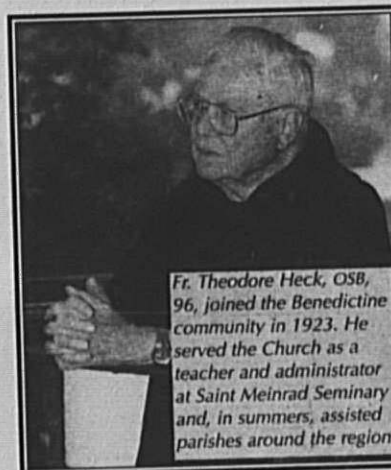


A moment of thanks



Formerly the Archabbey's stone mason, Br. Vincent Brunette, OSB, 76, oversaw the monastery and seminary kitchen, managed the Abbey Packing Plant, and worked on the Abbey's construction crew.

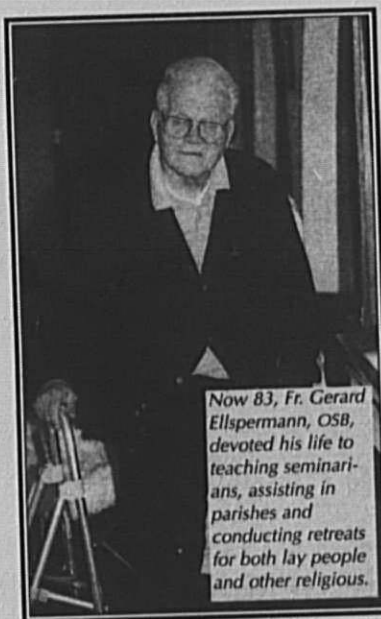
They gave years
of selfless service
to the Church.
Your gift says
thank you!



Fr. Theodore Heck, OSB, 96, joined the Benedictine community in 1923. He served the Church as a teacher and administrator at Saint Meinrad Seminary and, in summers, assisted parishes around the region.

"Since I arrived at Saint Meinrad in 1938, I've been privileged to do a variety of work for the Archabbey and, therefore, the Church.

"The most important work we do, of course, is our prayer. Since our monastery began in 1854, we've come together for prayer several times a day, every day. We pray not for ourselves, but for the world and for the generous supporters of our work."



Now 83, Fr. Gerard Ellspermann, OSB, devoted his life to teaching seminarians, assisting in parishes and conducting retreats for both lay people and other religious.

"Ever since I was a very young man, I was interested in religious life. Priesthood was a way to thank God for life itself.

"In my older days, I appreciate that I can still pray the Divine Office and live the community life.

"I keep all who make this life possible in my daily offering at Mass."

"I feel God chose me for the monastic priesthood, and I've had nothing but joy.

"I know that, through others' generosity, God is taking care of me and my community.

"One of the benefits of getting older is that you have more time to pray. I pray often for all who make my monastic life possible."



Saint Meinrad
Archabbey

PLEASE SUPPORT THE RELIGIOUS RETIREMENT FUND—DECEMBER 14.

Thank You

*The Sisters of Providence
of Saint Mary-of-the-Woods appreciate
your gift to the Religious Retirement Fund.*



The mission of the Sisters of Providence is to honor Divine Providence and to further God's loving plans by devoting themselves to works of love, mercy and justice in service among God's people.

Venerable Mother Theodore Guerin founded the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, in 1840.

Faith Alive!

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Gospel of Luke inspires prayer and reflection

By Fr. Eugene LaVerdiere, SSS

The Gospel of Luke is my home. For a long time, I just visited there. But little by little, it became my home.

I like inviting people to this spiritual home of mine. I really enjoy showing them around, especially in my favorite rooms.

One of my favorite rooms is the story of the disciples of Emmaus (24:13-35).

I spend a lot of time in that room. As this article unfolds, you will see why.

As I reflect on this Scripture passage, I imagine that I accompany the two disciples of Emmaus on their way.

Disheartened, they are abandoning the Christian journey.

Soon a third person joins them, someone they do not recognize.

I listen as they say how the good news turned out to be bad news, not knowing all the while that they are speaking to Jesus.

My heart jumps when they invite Jesus to their home. Then Jesus speaks to them and interprets the Scriptures: There is no reason for them to be discouraged.

At their home, my heart bursts into flame as Jesus takes bread, gives thanks and breaks it.

After they recognize Jesus, I accompany the disciples back to Jerusalem. Good news has to be shared!

I am with them as they receive the good news that Jesus is risen and has appeared to Simon Peter, and as they tell the community how they met Jesus on the way to Emmaus and recognized him in the breaking of the bread.

Each time I come to my Emmaus room or invite people into it and show them around, I discover something new.

For me, the story of the disciples of Emmaus summarizes the whole Gospel of Luke. The disciples of Emmaus represent the readers for whom Luke wrote his two-volume work, his Gospel and the Acts of the Apostles.

Many Christians at that time were discouraged. More than 50 years had passed since Jesus died, rose and ascended to heaven. A lot of things had changed.

And in the eyes of many, what seemed to be good news had turned out to be bad news. There were sporadic persecutions.

There were problems with the leadership. The poor were discriminated against.

The Christian communities were disheartened. Their original enthusiasm was gone. They lost their missionary spirit. There were defections.

Yes, Luke's readers were like the disciples of Emmaus. The story responded to their discouragement.

It was time to take a fresh look at the Scriptures. The disciples of Emmaus invited a stranger into their home. The stranger turned out to be Jesus.

Like them, the Christians in the communities Luke wrote for should invite people to their homes and offer Christian hospitality.

In the Emmaus story, Luke showed how Jesus is with them and how they can recognize him in the breaking of the bread.

After recognizing Jesus, the risen Lord, the readers want to share their experience with everyone.

In Luke, my spiritual home, the Emmaus room is connected with several other favorite rooms

where I spend time pondering various aspects of the Emmaus story.

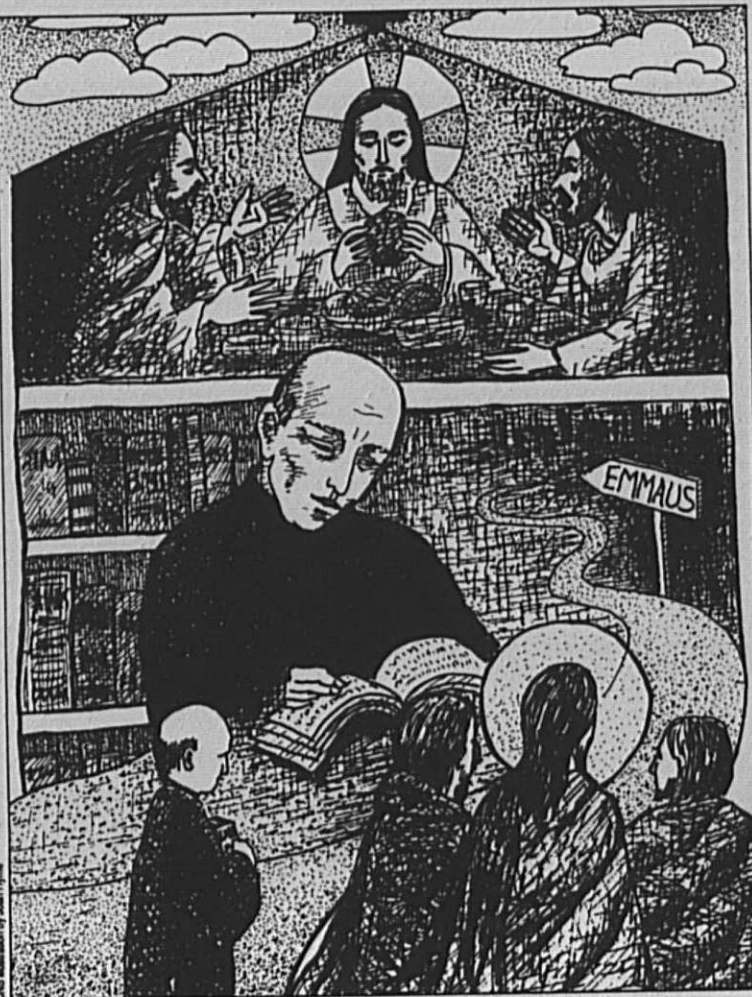
One of those rooms is a story of Jesus at Nazareth at the beginning of his public ministry (Luke 4:16-30). It shows how Jesus challenged the synagogue he attended regularly.

In the Emmaus story, the disciples invited a stranger to their home. That stranger turned out to be Jesus. But for Luke's readers, including us, who is Jesus? And who might be that stranger?

Jesus presents himself to his hometown synagogue with poetic words taken from Isaiah 61:1-2:

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, and let the oppressed go free, and to proclaim a year acceptable to the Lord (4:18-19).

Jesus applies Isaiah's words to himself and his mission. Jesus presents himself as "the anointed one," that is, the Christ or Messiah. Jesus was anointed to bring good



"The Gospel of Luke is my home," explains Blessed Sacrament Father Eugene LaVerdiere, a Scripture scholar. "One of my favorite rooms is the story of the disciples of Emmaus (24:13-35). I spend a lot of time in that room. You will see why."

news to the poor, liberty to captives, sight to the blind and freedom to the oppressed.

Who are the poor, the captives, the blind and the oppressed?

In the Emmaus story, they are represented by the stranger the disciples met on their way. With the disciples of Emmaus, we invite the stranger into our home by bringing glad tidings to the poor, by proclaiming liberty to captives, sight to the blind, and freedom to the oppressed.

And what is the "year acceptable to the Lord" that Jesus referred to in the syna-

gogue? It refers to a year of jubilee, when debts were forgiven in the biblical world.

We turn often to these words as we reflect on Jesus Christ in preparation for the Jubilee of the Year 2000, especially when we ask in the Lord's Prayer, "Forgive us our sins for we ourselves forgive everyone in debt to us" (Luke 11:4).

Yes, the Gospel of Luke is my home. I hope you enjoyed your visit. †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

Family customs add meaning

This Week's Question

Tell of a Christmas custom in your home that helps to convey this feast day's meaning.

"We adopt a family in the parish or in the city. We give each family member a gift. In giving, we're reminded how blessed we are." (DeeDee Schmidt, Fort Worth, Texas)

"We set up the Nativity as a family and take that opportunity to go through the story of Christmas together. That's a concrete way for us to connect with the story of the birth of Jesus—and to disconnect from the commercialization that bombards us." (Gerry Armstrong, New Orleans, La.)

"We always have an Advent wreath which we light at dinner-time. Ours is suspended from the ceiling and provides the light for our meal together. Plus, we try to

be mindful of limiting our activities as a reminder that we're waiting for the light of Jesus to come into the world." (Theresa Luby, Arlington, Texas)

"In order to get away from the commercialization of Christmas, we give each of our children only three gifts, to remind them of the three gifts the Wise Men brought. It has eliminated some of the constant asking and gives us all a better sense of what the holiday is about." (Jackie Maddy, Albia, Iowa)

Lend Us Your Voice

An upcoming edition asks: What would you cite as an important sign of hope for the world today?

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



Entertainment

Movie Reviews/Gerri Pare

The Wings of the Dove is a saga of the heart

The myriad ways of the human heart delicately unfold in the romantic triangle adapted from Henry James's novel *The Wings of the Dove*, a new release from Miramax.



The audience will first enter the rarefied atmosphere of Kate's (Helena Bonham Carter) new world of 1910 London society, courtesy of her autocratic and aristocratic Aunt Maude (Charlotte Rampling).

With her mother dead and her father (Michael Gambon) a penniless opium addict, Kate is beholden to her aunt, who takes her in and expects her to marry the likes of the smug Lord Mark (Alex Jennings).

Kate is also told she will be out on the streets if she ever again sees her impoverished lover, Merton (Linus Roache), an idealistic journalist who wants to marry her.

Finding the prospect of poverty unbearable, Kate sadly rejects the man she loves—and also the arrogant Lord Mark. Later Kate and Merton secretly make up, but she continues to resist a moneyless marriage.

Distraction comes in the form of visiting American heiress Millie (Alison Elliott) whom Kate befriends. Unaware of Kate's clandestine romance, Millie invites Kate to

holiday in Venice with her and is delighted when the attractive Merton shows up.

At this point, Kate learns that fragile Millie's days are numbered so she pressures Merton to court the dying heiress in hopes Millie will leave her fortune to him, solving their problem.

Merton is appalled at the idea, but when Kate flees Venice he is left with an obviously lovestruck Millie he is loathe to hurt in her vulnerable condition.

The story comes full circle when Kate begins to question her own strategy and brings Lord Mark back into the romantic equation.

In director Ian Softley's astute hands, the drama is a deft character study and a graceful journey into our warring finer and baser instincts where love is concerned.

The three leads positively embody delicacy, slowly revealing layer under layer of their inmost feelings in shimmering portrayals that bare their souls.

As the emotionally as well as physically fragile Millie, Elliott is almost angelic in appearance and her heart proves to be as large as her fortune.

Bonham Carter gives a gloriously shaded performance as a woman passionately in love, able to eloquently rationalize her wretched scheme in making Millie's final days happy.

The outcome is a memorable and almost wordless scene with the sorrow-

ful Merton that speaks volumes about integrity versus intrigue.

Conflicted Merton personifies a gentle man caught between two women and intent on doing the right thing, no matter what the cost.

As director, Softley never allows the proceedings to sink into a shrieking melodrama, and that is its power—the emotions are so deeply held and guarded they pack considerable resonance as the narrative plays out.

The visual level of the film is also of the highest order; the costumes are exquisite and the backdrop of floating gondolas and moonlit Venetian palazzos add to the aura of impossibly dreamy romance.

James' tale is both intimate and intricate as one wonders what these characters will do in the pursuit of love—betray themselves or others, or let the chips fall where they may?

It is a rich tapestry to watch with the story, pacing, acting, visual design and cinematography all skillfully combined to offer a rewarding movie experience with a subtle moral point.

Because of a few sexual encounters and brief nudity, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

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



Helena Bonham Carter stars in the romantic drama adapted from Henry James's novel *The Wings of the Dove*. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is R for restricted viewing.

Wind in the Willows brings Toad to life

A beloved children's tale comes to the big screen with artistry and appeal aplenty in *The Wind in the Willows*, a new release from Columbia just in time for the holidays.

Based on the 1908 classic by Kenneth Grahame, the story is set in an English meadow and centers on the small animals living there.

Adults may see in the story a satire of the English class structure but, even ignoring that aspect, the tale will entertain children and adults alike.

Using a human cast with subtle anthropomorphic features, writer-director Terry Jones brings to life the comic misadventures of mousy Mole (Steve Coogan), kindly Rat (Eric Idle) and bold Badger (Nicol Williamson) as they bond together to rein in and rescue the reckless Toad (Jones).

It seems the darned amphibian is driven to racing those new-fangled horseless carriages with smashing results. At the rate he's going through his fortune, Toad will lose his entire country estate to evil Weasels.

Horror of horrors, these cruel critters plan to blow up the estate in favor of operating a dastardly dog food factory on the premises. Attention must be paid; action must be taken!

In Jones's able hands, the audience enters a wacky world where Mole, Rat and Badger will shortly be homeless if they can't outwit the wicked Weasels and save Toad's property.

Of no help, but of enormous comic invention, is Jones' irascible Toad, sporting green skin and jaunty finery and whose yardlong tongue occasionally darts out to capture a passing fly when he's not busy promising to reform—but without the slightest intent to do so. Life is just too jolly for a toad on the road, especially for this Toad!

With only moderate makeup to suggest their animal origins, Coogan's Mole is endearing, but Idle's Rat steals the show with his lightning-shaped whiskers and should touch children's hearts with his kind way of bringing out the best in others.

Purists may object to how Jones has taken the original tale and added a more sinister tone to increase the conflict and drama, but overall it just more sharply defines the Weasels as the vile villains

to be vanquished.

Wonderfully silly and sprightly songs add to the fun of the story, and an unflinching sense of whimsy lightens up the proceedings, which do occasionally turn menacing when the sweet beasts are in peril.

Another plus is the exquisite production design that captures the bucolic beauty of the sun-dappled meadow as well as the ugly innards of the dog-food factory. Special effects are used sparingly with Michael Palin's beaming sun a shining example.

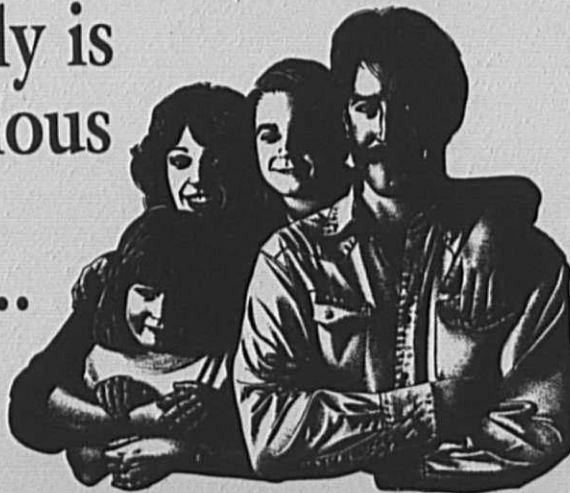
Droll visual wit abounds and cameo roles such as Stephen Fry's judge and John Cleese's defense attorney are quietly uproarious as they pounce on hapless Toad for his joy-riding jaunt in the countryside.

And joy-ride is an apt description for this charming family movie. The film also praises the virtues of friendship and selflessness over mean-spirited greed without being overbearing in the process.

Overlooking its moments of menace, this film version of the classic story of *The Wind in the Willows* is spirited entertainment of a high caliber.

The U.S. Catholic Conference classification is A-I for general patronage. The Motion Picture Association of America rating is PG, with parental guidance suggested. †

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Film Classifications

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

Recently reviewed by the USCC

Bean A-III
The Jackal A-IV
Kiss or Kill A-IV
The Man Who Knew Too Little A-III
Starship Troopers O
The Wings of the Dove A-III

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.

Second Sunday in Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 7, 1997

- Baruch 5:1-9
- Philippians 1:4-6, 8-11
- Luke 3:1-6

The Book of Baruch is the source of this Advent weekend's first reading.



Baruch rarely appears in the Liturgy of the Word. While the book refers to events and circumstances long ago in Jewish history, scholars today believe it actually was written only a century or less before Christ, which makes it very

recent in the time-frame of the Scriptures. In the history of God's people, the generations-long exile in Babylon was a major period to be remembered. Baruch, who was not the author of the book, was the scribe of Jeremiah.

As did Jeremiah and other prophets, Baruch saw tragedies such as the Babylonian Captivity, as the exile is called, as the result of the people's waywardness. Had they been faithful to God, he and the other prophets insisted, then this dreadful happening would not have come to be.

These statements may be taken to condemn sinners. Certainly they are not approving of sin, but they identify sin as the course by which humans bring trouble and difficulty into their lives. And in the end they proclaim that, despite hardships people construct by their sinfulness, the merciful God forgives and rescues them.

This is the theme of this reading. For

the people, voluntary sin has been their undoing. But God will bring them back from Babylon, in the process making every mountain low and easy to cross.

The Epistle to the Philippians supplies the second reading. For early Christians, a greatly comforting thought was in their belief that the Risen Lord one day would come again to earth and, on that occasion, those who had tormented the followers of Jesus would be vanquished.

This reading foretells the future coming of Jesus and predicts the "day of Christ Jesus." To be worthy of this great day, the Philippian Christians are urged to grow in love for each other and to allow the faith in the Lord given them to bloom.

St. Luke's Gospel offers the third reading. The central figure, at least to the immediate glance, is John the Baptist.

John, the son of Zechariah and Elizabeth, was the cousin of Jesus and an itinerant prophet who attracted great interest.

His mission was to proclaim that the coming of the Messiah was near. When the Messiah arrived, all would be right. For the Messiah's coming, God would level every mountain and fill every valley.

Luke writes with his usual drama, and carefully situates the coming of Jesus in history, giving the names of rulers from whom dates drew their names. It was his way of saying the coming of Christ was the most momentous event in history.

Reflection

The first and second readings tell us that God will visit us. He will come in the Incarnation of Christ.

Baruch also tells us that the coming of

Daily Readings

Monday, Dec. 8
The Immaculate Conception
of the Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Tuesday, Dec. 9
Blessed Juan Diego
(Cuatlatlaoztin), hermit
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 10
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 11
Damasus I, pope
Isaiah 41:13-20

Psalm 145:1, 9-13
Matthew 11:11-15

Friday, Dec. 12
Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19a;
12:1-6a, 10ab
Psalm 45:11-12, 14-17
Luke 1:26-38
or Luke 1:39-47

Saturday, Dec. 13
Lucy, virgin and martyr
Sirach 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:10-13

Sunday, Dec. 14
Third Sunday of Advent
Zephaniah 3:14-18a
(Response) Isaiah 12:2-6
Philippians 4:4-7
Luke 3:10-18

God will redeem us from sin. It will be the supreme act of God's mercy and love.

The Gospel proclaims that the Lord Jesus is this divinely-commissioned representative of the Almighty.

Philippians reminds us that in our Christian faith we are united with Jesus.

Because of our faith, God already has begun good work in us.

We must now commit ourselves fully to God. We must make ourselves worthy of Jesus. We must prepare ourselves to meet the Lord in eternity. We must be faithful, and we must love as the Lord loved. †

Question Corner/ Fr. John Dietzen

The catechism excludes any reference to limbo



was the answer then. Do we not recognize limbo now? It's been years since I've heard the word. (Illinois)

It's true, as you recall; there was formerly much talk and writing about limbo. Some few older Catholics still think of it, along with heaven, hell, as a third "place to go" after death.

There were, in fact, two limbos much discussed at certain times in Christian history: *limbo patrum* (literally limbo of the fathers), referring to deceased people of ancient times, and *limbo puerorum*, limbo of children, usually meaning those who die without baptism.

The truth is, the church never did have much at all to say about limbo. For centuries, Christians simply assumed that God took care of those people in his own way.

Some theologians once taught that unbaptized children suffered some sort of pain, but by the 12th or 13th centuries that idea was pretty much ignored.

Limbo only became a subject of heated debate later, when a widespread, severely repressive, wing of the church called Jansenism held that all nonbaptized infants were condemned to hell.

In 1794, Pope Pius VI condemned this teaching, along with numerous other off-beat Jansenist beliefs. People may believe in a limbo, he said, a "middle state" of happiness, and still be Catholic.

That is obviously a long way from saying that limbo belongs anywhere in official Catholic teaching. It remains the only mention of limbo in any significant offi-

cial Catholic document.

Despite its common occurrence in the past, even in some catechisms, one seldom hears the word anymore. The present *Catechism of the Catholic Church* doesn't even mention it.

The reason is understandable. Limbo implies some sort of two-level final destiny for human beings. One is eternal life with God. The other is a "natural" happiness apart from God (limbo) where people go who, for whatever reason, do not reach the top level.

This theory contradicts a central teaching of Christian faith, which we understand better now perhaps than before. There is only one final goal and desire of happiness for all humanity, life with and in the God who created us.

As the catechism explains, we may attain that objective or we may reject it by our own fault. But there is no half happiness somewhere in between.

God has raised us to a supernatural life, a sharing in his life, his being, far beyond our natural capacity or hopes. Once having done this, there is no, so to speak, going back. The desire for this happiness, says the catechism, is built into our nature, a gift of God, a calling addressed to every human being.

The final goal, then, of every individual person, of everything people do, is the same: to share in God's own eternal happiness (*Catechism*, # 1718-1719).

The story of our salvation and the way it happens is filled with mysteries and wonders. According to Catholic faith, however, we will need to negotiate those mysteries, including the eternal life of unbaptized children, without resorting to something called limbo.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.) †

My Journey to God

Reflections on Stained Glass

Recently Jake, a 7-year-old friend, noticed the stained glass windows at St. Bartholomew Church in Columbus and asked about them in a thoughtful way.

Stained-glass windows add so much beauty to a church, particularly on a sunny day. With full-color zest, they breathe life into Bible

stories in a sizeable and almost three-dimensional manner.

Saints and church doctrine and tradition speak from window walls in frozen relief—yet full of life. The windows frame elaborate artistry, sometimes images within images, often taken for granted.

Add the art of the Stations of the Cross, and the worship space takes on the grandeur of a gallery.

Art is not what we worship nor why we are present in church. However, ambience does help set the contemplative tone of reverence.

Stained glass had a purpose beyond beauty in early churches. Form follows function, architects say.

For centuries, unlettered Christians have "read" the stained-glass entries in early European cathedrals and churches.

Printed Bible pages didn't speak to many unschooled Europeans, including my Italian ancestors who couldn't read. But when they combined spoken church teachings with stained-glass visuals, faith "learning" occurred.

When my grandparents immigrated to

America, they didn't speak or read English. For these cradle Catholics, the stained glass at St. Vincent de Paul Church in Bedford was lively and meaningful—perhaps beyond the artist's plan.

My grandparents understood the sacrament of the Eucharist and were

regularly present at the communion rail. But when the priest spoke the homily in the foreign tongue of English, the windows took on a Pentecostal image that didn't require translation.

During Advent I want to do something special to prepare for Emmanuel's birthday, so I'm planning to visit St. Bartholomew

Church and other churches for contemplative time between liturgies. I'll behold the stained-glass views, especially on sunlit days, in a new way—thanks to Jake.

When Christ noted that man might hear the "stones . . . cry out" (Luke 19:40), he echoed an Old Testament theme from the book of Habakkuk (2:11).

I may not hear stones speak, but there's no doubt that the stained glass framed by a church's stone walls has a message for today. And so, for Advent, I intend to visit different churches and see what the stained-glass windows say to me.

By Walter Glover

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

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.

December 5

St. Martin of Tours, Louisville, Ky., 639 S. Shelby St., will hold a Mass; in honor of the Sacred Heart of Jesus, 8:00 p.m., followed by prayers and refreshments. For information, call Bonnie at 812-952-3251.

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 eighth graders, 8:30 a.m.-noon. Cost: \$12. Early registration suggested.

St. Simon Parish, Indianapolis, 8155 Oaklandon 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 eighth 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, Catholic Center, will present Advent Season Design Tour, 9 a.m.-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 800-382-9836.

St. Vincent Hospital and Health Centers will present the 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 a.m.-4 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.

Seecina Memorial High School, Indianapolis, 5000 Nowland Ave., will offer a placement test, registration begins 8 a.m., test begins 8:30 a.m. Cost: \$5. For information, call 317-351-5976.

December 6-7

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 7

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

Catholic Widowed Organization will host a Christmas Extravaganza Show at Beef and Boards Dinner 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 Fr. 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 at noon. Members are asked to bring a covered dish, table service and gift exchange, meeting to follow.

December 12

Our Lady of the Greenwood, Greenwood, 335 S. Meridian St., will celebrate Mass for Our Lady of Guadalupe, Latin American tradition, 7 p.m., Madonna Hall. For information, call 317-535-7950.

December 12-13

Sacred Heart Parish, Indianapolis, will present a living nativity scene, 5-8 p.m., in the parish hall, 1125 S. Meridian. For information, call 317-638-5551.

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,



"Mom says Christmas wreath cookies are not green-leafy vegetables. Whatever happened to creative side dishes?"

© 1997 CNS Graphics

Indianapolis, 2345 W. 86th St. For information, call 317-769-3610.

December 15

Roncalli Band Boosters will hold Pizza Hut Night, 4-9 p.m., Beech Grove location, Emerson and I-465. Bring family and friends. For information, call 317-888-6173.

Recurring

Daily

Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will present an exhibition of Jan Tennenbaum'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

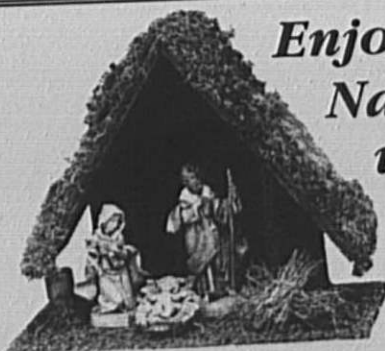
—See ACTIVE LIST, page 21

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The Active List, continued from page 20

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.

St. John Church, Indianapolis, will present "Advent Tidings," hosted by Fr. Thomas Murphy, 12:45-1:30 p.m. For information, call 317-635-2021.

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 adora-

tion 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, 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 vigil adoration, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., will hold a 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 rosary, 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Holy Angels Parish, Indianapolis, 740 W. 28th St., will hold exposition of the Blessed Sacrament, 11 a.m. to 12 noon.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, will hold 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 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

Foculare Movement meets 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 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.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night, 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a prayerful walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

—See ACTIVE LIST, page 26

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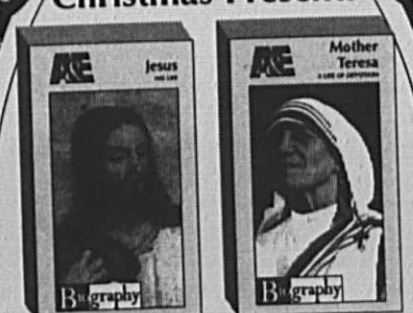
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Youth News/Views

Conference speakers help youth seek God

KANSAS CITY, Mo. (CNS)—Wearing Christ's crown means bearing Christ's cross, the pastor of Nativity Parish in Washington told teen-agers at the National Catholic Youth Conference Nov. 23 in Kansas City.

"You can't wear his crown if you can't bear his cross," Msgr. Ray East said in a homily during the closing Mass at the biennial conference.

As thousands of teen-agers listened attentively—and shouted back "Amen" when the Washington priest gave them the cue—Msgr. East challenged them to keep the covenant of Jesus Christ for the rest of their lives.

He also congratulated the young people for their witness of faith during the Nov. 20-23 conference at the H. Roe Bartle Convention Center, but told them the many more thousands of youths who didn't come to Kansas City need their witness when they go home.

"My heart is so burdened for young Roman Catholics who go through baptism, confirmation, and years of Catholic school and still don't have a clue who Jesus is," he said. "We know Jesus, but it is not enough to know him. We have got to take his reign into our hearts. To accept him as our Lord and Savior, we have to accept what he wants us to do."

Msgr. East told the youths to learn about Jesus through his word.

"If you know Jesus in his word," he said, "his word will get inside of you and you will take him wherever you go."

Something profound happened in Kansas City, he said, as thousands of teen-agers made new friends with peers from across the nation.

"We became members of one family, the body of Christ," he said. "In this hall, there is no division. There are no strangers. If you can build a community here in four days, you can build it anywhere."

At the close of his homily, he asked the youth to stand if they were willing to witness to Christ at home.

When the entire assembly stood, Msgr. East turned to the concelebrating bishops and said, "I give to you, at least 18,000 strong, not the church of the future, but the church of today."

Archbishop James P. Keleher of Kansas City, Kan., served as the principal celebrant for the liturgy.

A glitch occurred during the Mass when power failed in the altar area as youths were preparing the altar for the offering of gifts.

In his closing remarks at the end of Mass, Bishop Raymond Boland of the Kansas City-St. Joseph Diocese noted that by the time the lights came on again, the youths had already completed their task.

"Maybe God was telling us that at times, we will have to work in darkness," the bishop said. "The way may not always be easy, but Jesus forewarned us that as they persecuted him, they also will persecute you. We must not lose hope even in the darkest of times." †



Laura Fritz (left) of Sioux Falls, S.D., and Maureen Perro of Fort Worth, Texas, add details to a painted cross at the National Catholic Youth Conference in Kansas City, Mo. More than 18,000 young people from across the country participated in the Nov. 20-23 gathering.

National peace rally focuses on the Gospels

KANSAS CITY, Mo. (CNS)—Thousands of teen-agers who attended an outdoor peace rally at the National Catholic Youth Conference Nov. 22 heard a message that God is calling them to restore respect for life in America.

"The sanctity of life and where America will go depends on you," said Leon Henderson, assistant administrator at Cardinal Ritter Preparatory High School in St. Louis. "I am not convinced that young people are the problem in society. I am convinced young people are the solution."

The peace rally was held on the 34th anniversary of the assassination of President John F. Kennedy. Entertainer Peter Dinklage led the teens in verses of *Amazing Grace* and the conference theme song, *Take It to Heart*, which he wrote.

The teen-agers cheered repeatedly as Henderson exhorted them to stand against violence. Many youth carried signs with peace messages, including "Stop abortion," "Capital punishment is wrong," and "No second chance—Guns kill."

Throughout America's history, young people have been catalysts for change, Henderson said, particularly during the civil rights and anti-war movements of the 1960s.

"You must create something better than you inherited," Henderson said. Disrespect for life in America is apparent in the societal view that unborn children are less than human, he said, and is evident in the rising number of teen suicides and youth substance abusers. He said tolerance of hunger, racism, sexism and classism also are troubling indicators.

Encouraging the youth to work to promote the sacredness of life, Henderson asked the teen-agers to treat their bodies as

sacred; advocate for shelter, food, health care, skills development and other basic needs for all people; and stand against all forms of disrespect for life.

Henderson urged the young people to stand up for unborn life, to affirm that everyone has a right to life, even the "worst criminal," and to uphold the right of elderly people to receive care without the fear of mercy killing or neglect. "It's your job to call us back to task," he said. "Are you ready for the challenge?"

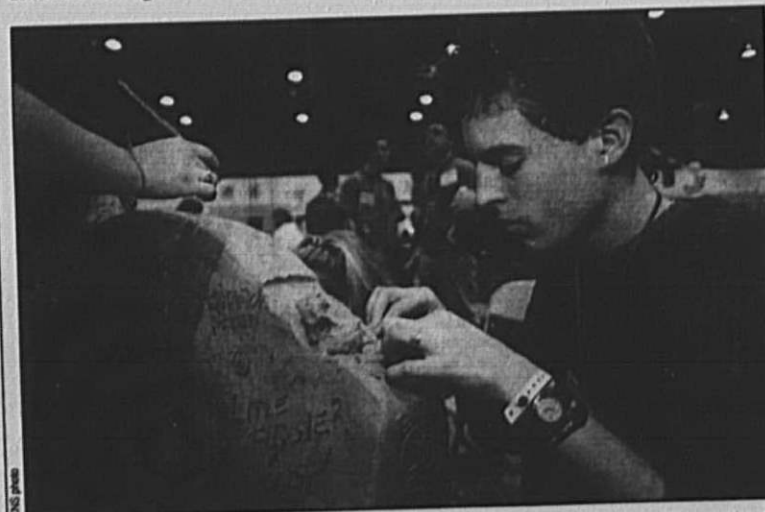
Teen-agers attending the rally were asked to sign a pledge card to become "peacemakers and apostles of hope."

The pledge read, "I believe that each person, created in the image and likeness of God, is a gift from God and that respect for human life is essential to lessen violence. I accept our Holy Father's challenge to 'become a communicator of hope and a worker of peace.'"

Henderson said ways to become a peacemaker include speaking calmly; listening and looking at another person when disagreeing; being courteous to family, neighbors and strangers; apologizing; listening to others in authority; taking no for an answer; accepting help from a caring adult or friend; learning conflict resolution skills and teaching them to others; getting involved in your church and community and being a responsible citizen; promoting peace and nonviolence; praying; and turning spiritual values into action.

Henderson told the young people that God is speaking to them the same way he spoke to Mary and others throughout the ages when they were teen-agers.

"As you leave this conference," he said, "please realize that God sent you here at this time to make a difference." †



Thomas Budday of Detroit adds his creative touch to a 1,000-pound chunk of clay formed by youths at the National Catholic Youth Conference in Kansas City, Mo., in November. The sculpture was a centerpiece at the conference's Heartland Village.

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Youth News/Views

Diocesan teens explore faith at conference

By Deanna Daeger and Sarah Ketterer
Special to The Criterion

KANSAS CITY, Mo.—"Take It to Heart" was the theme of the 24th National Catholic Youth Conference hosted by the Kansas City Diocese Nov. 20-23, and the 18,000 conference participants did just that.

More than 275 central and southern Indiana youth and adults represented the Archdiocese of Indianapolis at the national conference.

At the regional gathering in Kansas City, they were excited to find so many other Indiana peers ready to explore their Christian lives.

The archdiocesan teen-agers attended four different workshops that focused on how God is a part of their lives. Each workshop was motivational and inspiring for the teen-agers.

"These workshops brought people together for one common purpose," said Roncalli senior Marie Eckstein from St. Jude Parish in Indianapolis.

One of the most memorable speakers was David Kauffman, a song writer and recording artist. He taught the teen-agers many entertaining songs and encouraged them to get excited about their Catholic faith.

Art Zannoni, another conference speaker, illustrated Jesus in vivid ways through Gospel stories.

Another popular speaker, teen-ager Jaci Velasquez, was the newest and youngest musical artist who performed at the conference. Her energy and extraordinary ability to sing was a positive influence to the youth who were present.

The conference was not only educational, but also was a perfect opportunity to meet new people. The archdiocesan teen-agers made new friends from Indiana as well as from Florida, Texas, Minnesota, New York, Illinois and other states.

Youth groups from each diocese brought gifts to trade with their new friends, and this was an excellent way to discover new things about other teens from different regions of the United States.

Terre Haute youth liked varied conference experiences, liturgies

By David Delaney
Special to The Criterion

TERRE HAUTE—A group of Terre Haute teen-agers and their adult leaders were among 18,000 participants at the National Catholic Youth Conference Nov. 20-23 in Kansas City, Mo.

The 1997 biennial conference is believed to be the biggest national gathering for Catholic youth.

Evansville Bishop Gerald Gettelfinger and a number of other U.S. bishops also attended portions of the conference and celebrated liturgies.

"It was an awesome experience," said Janet Roth, youth ministry coordinator at St. Benedict, St. Ann and Sacred Heart parishes in Terre Haute. Roth chaperoned the youth with help from St. Patrick Parish staff members Bill Edwards, the youth ministry coordinator, and Barbara Black, the director of religious education, as well as Dawn Lueken, a volunteer from St. Benedict Parish.

Roth said it was moving to see so many young people involved in their Catholic faith.

Edwards described the conference as "probably the greatest display of faith I have seen in my life."

He said conference participants responded with standing ovations after the Mass Nov. 21 and again at the conclusion of the closing liturgy Nov. 23.

Mike Thomas, a senior at Terre Haute North High School from St. Ann Parish, said, "It was neat that people took time out of their lives to come to this. Now it's up to us to take this message back home and spread it around."

Lauren Schafer, a Terre Haute North High School senior from St. Benedict Parish, said, "It was amazing to see that many people proclaim our faith." She said serious messages about life and faith were presented in language geared for teens.

Mary Meany, a Terre Haute North High School sophomore from St. Patrick Parish, said she liked meeting "so many teens with the same beliefs."

Terre Haute North High School sophomore John Butkiewicz of St. Patrick Parish said he met Catholic teen-agers from throughout the United States.

"It was upbeat and could be compared with a rock concert," John said. "Perfect strangers would walk up to you and talk. I met teens from California and Oklahoma. We were all there for the same reason."

(David Delaney is a member of St. Benedict Parish in Terre Haute.) †

Popular trading items included buttons, key chains, hats, bandannas and beads. The most desired trading items were beanie hats with whirly blades brought by teen-agers from New Jersey.

"After returning from a Senior Christian Awakening Retreat, the conference made a greater impact," said Sarah Reece from St. Barnabas Parish in Indianapolis.

St. Barnabas youth group member Lisa Zinser said she thought musicians "David Kauffman and Steve Angrisano did a wonderful job in bringing contemporary music into the whole experience."

The youth also had an opportunity to experience the Heartland Village, a huge exhibit hall filled with many games, activities and music.

"I really enjoyed the bishops' [greeting] card," Lisa said. "It showed the amount of support that was behind us to be the future for the new millennium."

The bishops' greeting card was a huge three-page display signed by U.S. bishops who attended a national meet-

ing in Kansas City last spring.

Archdiocesan youth also enjoyed hearing the bands who played in the Heartland Village.

On the last night of the conference, participants chose from a variety of entertainments, including a coffee house, ballroom blitz, comedy club, jazz hall, karaoke corner, video dance and trading post.

These activities made a great ending for the memorable four-day conference.

While preparing for the trip home, many of the archdiocesan conference participants said they felt confident that God had given them what they need to carry out their mission as Catholic teen-agers by sharing their love of God with others.

(Deanna Daeger and Sarah Ketterer are members of St. Jude Parish in Indianapolis. Deanna is a senior at Roncalli High School and Sarah is a junior at the Indianapolis South Deanery interparochial high school.) †

Youth help build Habitat for Humanity house

KANSAS CITY, Mo. (CNS)—National Catholic Youth Conference participants helped construct a house for Habitat for Humanity during the Nov. 20-23 gathering at the H. Roe Bartle Convention Center.

Teen-agers, assisted by adult volunteers and professional builders, provided much of the labor in constructing a three-bedroom house. The experience was good training for the youth, who were encouraged to return to their home dioceses and help with similar community service projects.

Many of the conference participants already had helped build or repair houses in their home dioceses or in poverty-stricken areas like Appalachia.

Bill Duncan, coordinator of volunteers for Habitat for Humanity in Kansas City, said building a house is fun, especially when Christ is at the foundation.

"Jesus Christ is the chief cornerstone of what we do," Duncan said. "There are not many jobs like this where you can entertain the Gospel every day."

Duncan was the recipient of a Habitat house eight years ago and has worked for the worldwide ecumenical mission since that time.

The organization seeks to build up Christ's community by helping people learn to help themselves and each other.

The 1,254-square-foot, ranch-style house was partially constructed inside the convention center and will be dismantled in sections and moved to a neighborhood in northeast Kansas City, where it will be rebuilt on a foundation. The house will sell for the cost of the materials, and the qualified low-income purchaser will receive a no-interest loan. †



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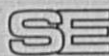
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News briefs

U.S.

Northwest bishops to focus on Columbia River watershed

PORTLAND, Ore. (CNS)—The Columbia River, a 1,200-mile waterway linking four Northwest states and southeastern British Columbia, will be the focus of an extensive pastoral letter in a project launched in November by seven Catholic bishops in the region. The project will apply Catholic social teaching to an economy, eco-region and society that depends on the massive waterway, which was once dreamed of as the Northwest passage to Asia. The letter is due for completion in the year 2000. The project is funded by the Environmental Justice Program of the U.S. Catholic Conference and the National Religious Partnership for the Environment.

Theologians discuss papacy reform at Quinn seminar

WASHINGTON (CNS)—Catholic theologians identified the way bishops are selected as one key issue during an American Academy of Religion seminar on how the papacy might better serve Christian unity. Several panelists criticized increased centralization of the church under Pope John Paul II. They argued for application of the principle of subsidiarity—limited exercise of higher authority in local affairs—to the church's internal life. Scott Appleby, a history professor and director of the University of Notre Dame's Cushwa Center, said a major

problem today is "the Romanization of the American hierarchy as the Vatican's response to a major crisis in Catholic self-understanding and to the de-centering process which has ensued within the church."

National shrine dedicates, seals holy year door

WASHINGTON (CNS)—A festive crowd filled the Basilica of the National Shrine of the Immaculate Conception Nov. 30 to witness the national Holy Year Door being dedicated and sealed shut until Christmas Eve 1999. Those attending a special Mass and accompanying ceremony turned around in their pews to watch Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, seal the door with a heavy two-foot metal cross. "Bless this door, O Lord, which we consecrate to this time of preparation," the archbishop prayed. "Each day we pass this place, draw us more deeply into your presence and the wonders of your love for us." The U.S. bishops designated the shrine as the site of the national Holy Year Door. Similar local dedications were planned for other Catholic churches throughout the country.

World

Pope calls Christians to contemplate incarnation on Christ

VATICAN CITY (CNS)—In the years leading up to the year 2000, Christians should contemplate the incarnation of Christ in order to understand the direction of human history, Pope John Paul II said. "Christ inaugu-

rated a new history, not only for those who believe in him, but for the entire human community, because the salvation he has accomplished is offered to every person," the pope said at a general audience Nov. 26. The pope said that with Christ, "eternity made its entrance into time." He explained that Christ had an eternal nature that conferred a higher value on all his human activities. "His words, like his actions, have a unique and definitive value, and will continue to affect humanity until the end of time," he said.

Vatican sponsors play-writing contest to mark year 2000

VATICAN CITY (CNS)—The Vatican is calling on playwrights to submit their works for a contest to commemorate the year 2000. Sponsored in tandem with private financial backers, the competition is meant to encourage the creation of plays that express the spiritual significance of the holy year. The Pontifical Commission for the Cultural Heritage of the Church announced the event Nov. 26, and noted a December 1998 deadline. The contest is open to "Christian and non-Christian writers of every nation, culture and language," the notice said.

Cardinal Keeler: Keep trying to heal Christianity's wounds

VATICAN CITY (CNS)—The Catholic Church must continue its efforts to heal the wounds within Christianity, said Cardinal William H. Keeler of Baltimore and other members of the Synod of Bishops for America. "This ecumenical journey is not an easy one," the U.S. cardinal told members of the synod Nov. 27 in a speech focusing particularly on dialogue with the Orthodox. Bishops from Chile and Trinidad also spoke about ecumenism, but with an emphasis on the challenges to dialogue posed by small evangelical communities. Cardinal Keeler told the synod that ecumenical dialogue in North America is going well. Greater

—See BRIEFS, page 25

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Briefs, continued from page 24

mutual respect and collaboration, he said, is the result of a process that has included a development of personal trust through regular contact; greater awareness of how much Catholics and Orthodox have in common; and an awareness that Christians must work together in the face of "a culture of disbelief."

Vatican confirms Saddam Hussein thanked pope for speaking out

VATICAN CITY (CNS)—The Vatican confirmed that Iraqi President Saddam Hussein wrote to Pope John Paul II to thank him for speaking out on behalf of the country's civilian population. The Iraqi president's letter came during a recent flare-up of tensions in the region, after Iraq ordered U.S. weapons inspectors out of the country and then allowed them back, under certain conditions. The pope, speaking as the United States beefed up its forces in the region in mid-November, warned against new fighting and urged leaders to solve the problem through dialogue. He made a particular appeal on behalf of Iraqi civilians, who have suffered under a seven-year trade embargo imposed by the U.N. Security Council. The embargo is opposed by the Vatican on humanitarian grounds. In his letter to the pontiff, Saddam Hussein thanked the pope for his "constant interest in the sufferings of the Iraqi people," a Vatican source said.

Pope tells 'citizen missionaries' love is key to spreading Gospel

VATICAN CITY (CNS)—Sending more than 13,000 priests, religious and lay people to knock on doors throughout Rome and invite people to church, Pope John Paul II said love is the key to spreading the Gospel. "Have a strong love for the people and families you meet," the pope told the "citizen missionaries" who officially received their commissions Nov. 30, the first Sunday of Advent. "People need love, understanding and forgiveness," he said during the Mass in St. Peter's Basilica. The door-to-door campaign of explaining who Jesus is and inviting people to Mass at their local parish is the second stage of the Diocese of Rome's preparation for the year 2000. Earlier, volunteers delivered copies of the Gospel of Mark to homes throughout the city.

Basilian priest who was Burris's spiritual adviser comments on November execution

MICHIGAN CITY, Ind. (CNS)—When Gary Burris died by lethal injection at 12:01 a.m. Nov. 20, the priest who had been his spiritual adviser for the past two years was at the Indiana State Prison in Michigan City as a witness.

Basilian Father Joseph Lanzalaco, who witnessed the execution at Burris's request, got to know the inmate when Burris came within nine hours of being executed two years ago.

"I was his spiritual director. That's how I got to know him," Father Lanzalaco said. "He was very sensitive, very thoughtful."

Burris, 40, was executed for his role in the 1980 murder of Kenneth Chambers, a 31-year-old Indianapolis cab driver. The execution came despite pleas for clemency from Pope John Paul II and the Indiana Catholic bishops.

His co-defendants in the murder plea-bargained sentences of 40 years and 20 years, the priest said, noting that one is already out of prison.

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.

Before the execution was carried out, opponents of capital punishment gathered for prayers outside the state prison and in front of the governor's residence in Indianapolis.

Father Lanzalaco said the Burris case did not have to drag on as long as it did.

"The Chambers family was dragged through the ringer for 17 years," he said. "If someone is murdered, and the convicted is given life imprisonment, it's done. But this family could never put closure on this."

The priest said he blamed the criminal justice system for also causing unnecessary pain to the convicted inmate. Father Lanzalaco said he was touched with one experience he shared with Burris, who had been found in a trash can as an infant and raised in a house of prostitution.

When Burris heard that Pope John Paul had written on his behalf, he thought it was because Father Lanzalaco had contacted the pontiff. When the priest told him he hadn't, Burris had another theory.

"It must have been the Blessed Mother," Burris told the priest. "I didn't have a mother myself, so Jesus' mother must be mine." †



Designer chasubles

A salesclerk at a Paris shop displays clerical robes by French fashion designer Jean-Charles de Castelbajac. The vestments are similar to ones worn by clergy during World Youth Day. A limited number are being sold for \$170 each to help offset a deficit incurred by the church in France during World Youth Day and the visit of Pope John Paul II in August.

People

Catholic Canadian quintuplets offer McCaugheys advice

OTTAWA (CNS)—Amid all the advice they're receiving on how to raise their septuplets, Iowa parents Kenny and Bobbi McCaughey are likely to heed what Yvonne, Annette and Cecile Dionne have to tell them. In a letter published in the Dec. 1 issue of *Time* magazine, the three surviving Catholic quintuplets, now age 63, tell the McCaugheys the lives of their seven newborns "should be no different from that of other children. Multiple births should not be confused with entertainment, nor should they be an opportunity to sell products." The Dionne sisters add, "We hope your children receive more respect than we did."

Toledo artist retells Nativity story

TOLEDO, Ohio (CNS)—When Drew Pollex Bairley was a little girl growing up in Our Lady of Perpetual Help Parish, she was forever drawing. Her fascination with art stayed with her through Catholic high school. She has just illustrated her first book, *Long Was the Winter Road They Traveled: A Tale of the Nativity*. Published just in time for Christmas, it is from Dial Books for Young Readers, a division of Penguin U.S.A. Bairley is a popular Toledo fine arts painter and portraitist. Her preparation of the canvases for the new book took six weeks, and the paintings took another nine months to complete. Often she would paint in silence; a "deep and rich" silence, she said, that "helped me into the spirit of it all." †

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

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

FETTER, Mary Frances, 85, St. Augustine, Jeffersonville, Nov. 15. Mother of Charles F. Carroll, Sr., Claude E. Jr., W. Joseph, Allen G. Fetter, Mary H. Lotze. Grandmother of seven. Great-grandmother of three.

GANDOLF, Alice C., 89, St. Roch, Indianapolis, Nov. 10. Mother of Don Gandolf. Sister of Anita McConnell, Henrietta Fischer. Grandmother of three.

HALEY, Mary Alice (Lundstrom), 69, St. Patrick, Terre Haute, Oct. 29. Mother of Mary A. Rhoades, Theresa M. Houston, Catherine M. Singhurse, Joan, M. Borgnini, Molly A. Callahan, Joseph A., William F., John W. Jr., James E. Thomas V. Haley. Grandmother of 34.

HARRIS, Marilyn L., 59, St. John the Evangelist, Indianapolis, Nov. 22. Wife of Joseph B. Harris. Mother of Tracy, Jacquelyn, Melissa,

Joseph, Anthony, Steven, Brent Harris. Grandmother of 13.

MEYER, Nora F., 103, St. Michael, Brookville, Nov. 23. Mother of William J. Meyer, Dorothy Domis. Grandmother of eight. Great-grandmother of 14.

ROCA, Maria L., 79, St. Monica, Indianapolis, Nov. 22. Wife of Jedia B. Roca. Mother of George Roca, Rebecca Owens, Ofelia Marigomen, Cynthia Hedriana, Amy Douglas, Marje Durano. Grandmother of 12.

SCHMIDT, Howard G., 93, Prince of Peace, Madison, Nov. 24. Husband of Malta (Campbell) Schmidt. Stepfather of Carol Surber, Dick, Joe Strong. Step-grandfather

of six. Step great-grandfather of 11.

STONE, Kiera Marie, Infant, St. Bernadette, Indianapolis, Oct. 7. Daughter of Christina Marie Stone, Titus McMullen. Granddaughter of Kevin Stone, Carolyn McMullen, M.C. McMullen. Great-granddaughter of Mildred Stone.

STRUEWING, Dolores M., 75, St. Gabriel, Connersville, Nov. 23. Mother of Annette Bragg, Daniel Struewing. Grandmother of four. Great-grandmother of 2.

TEIPEN, Mary Margaret, 81, St. Roch, Indianapolis, Nov. 17. Mother of Kathy, Joseph, John, Jim Teipen. Grandmother of nine. Great-grandmother of three.

WILSON, Charles Thomas, 66, St. Augustine, Jeffersonville, Nov. 14. Husband of Barbara Wilson. Father of Charles T. Jr., David A. Sr. Wilson, Debra Smiley, Sandra M. Clark. Brother of Virginia L. Wright. Grandfather of 10. Great-grandfather of one. †

Providence Sister Agnes Miriam was principal in Taiwan

Providence Sister Agnes Miriam Leissler died Nov. 21 at Saint Mary-of-the-Woods. She was 91.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Nov. 26.

The former Marcella May Leissler was born in Chicago. She entered the Congregation of the Sisters of Providence in 1922, professed first vows in 1925 and final vows in 1930.

She taught at St. Joan of Arc School in Indianapolis and St. Charles School in Bloomington

as well as other schools in Indiana, Illinois, California and the District of Columbia.

Sister Agnes Miriam ministered for 33 years in Taiwan as principal and teacher of English as a second language. She served as head of the controller's office, dean of the night school, professor and tutor at American Elementary School and Providence College/University in Taichung, Taiwan.

She is survived by two brothers, Frank and Father Joseph Leissler.

Sister Marita Terese Positano was Providence nun 50 years

Sister Marita Terese Positano died on Nov. 24 at Saint Mary-of-the-Woods. She was 79.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Nov. 29.

The former Rita Positano came from Cleveland to make first vows in 1947 and final vows in 1954.

Sister Marita Terese ministered in convents and schools in Illinois. She was the housekeeper at Providence Hall at Saint Mary-of-the-Woods for 16 years.

She is survived by a sister, Nettie Carone, and three brothers, Louis, William and Henry Positano.

Providence Sister Agnes Marie taught in three states

Providence Sister Agnes Marie Kelly died Nov. 21 at Saint Mary-of-the-Woods. She was 76.

A funeral Mass was celebrated on Nov. 25 at the Church of the Immaculate Conception there.

The former Frances Ann Kelly was born in Rockford, Ill. She entered the Congregation of the Sisters of Providence in 1939, professed first vows in 1941 and final vows in 1947.

Sister Agnes Marie taught at St. Patrick and Holy Spirit elementary schools in Indianapolis, as well as schools in Fort Wayne and Lafayette, Ind., and others in Illinois and California.

The Active List, continued from page 21

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, 3 p.m. Benediction and Franciscan service followed by business meeting and social. For information call 317-547-6651

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6

p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m. †

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The Christmas Store
of Catholic Social
Services is in need
of the following
NEW items:

- ✓ Older kids' games
- ✓ Winter hats and gloves
- ✓ Personal hygiene items
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- ✓ Teenage Sweaters
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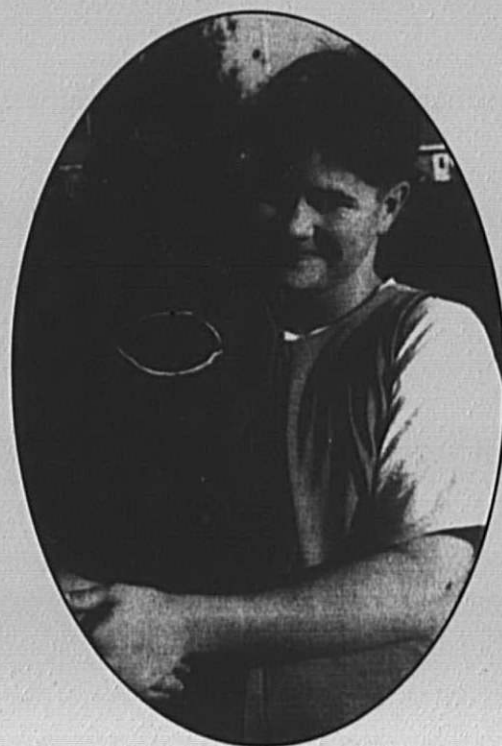




What do you want them to be
when they grow up?
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Will they spend their lives
In trouble with the law
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