

The

Criterion

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November 27, 1998

Two dozen votes later, bishops end fall meeting

New initiatives include challenge to American Catholics on pro-life issues

WASHINGTON (CNS)—More than two dozen votes after they had begun, the U.S. bishops headed home Nov. 19 at the end of their four-day national meeting in Washington.

During the Nov. 16-19 meeting, members of the National Conference of Catholic Bishops and U.S. Catholic Conference approved documents challenging American Catholics on the pro-life issue, urging better welcome for the disabled and calling Catholics to bring justice and peace issues into their everyday life.

As a worldwide Church, the bishops approved immediate and long-term assistance to victims of Hurricanes Mitch and Georges and concurred in a statement by their outgoing president on the moral principles that should guide decisions on the crisis in Iraq.

But they also considered a number of internal matters, including revised guidelines for diocesan vocations offices, nationwide standards for admitting priesthood candidates who have left seminaries in the past and preliminary votes on the structures under which they will operate as bishops in the next millennium.

The bishops also elected Bishop Joseph A. Fiorenza of Galveston-Houston, who was NCCB-USCC vice president for the past three years, as president, and Bishop Wilton D. Gregory of Belleville, Ill., as vice president. It marked the first time that a Southerner and an African-American had held the two top spots in the U.S. bishops' conferences.

The most heavily debated document of the session was *Living the Gospel of Life: A Challenge to American Catholics*, intended to direct American Catholics to better incorporate the Church's pro-life teaching into public life.

Although it was eventually approved by a 217-30 vote, the statement was reportedly the subject of much discussion among bishops outside the formal meeting and in their executive session Nov. 17, which was closed to the press. About a third of the bishops supported a move to withdraw the document for further work in committee.

The statement pointedly calls Catholics in positions of public leadership "to recover their identity as followers of Jesus Christ and to be leaders in the renewal of American respect for the sanctity of human life." (See Editorial on Page 4.)

Receiving easier approval Nov. 18 were proposals to send an emergency \$400,000 immediately to hurricane-stricken areas of Central America, the Dominican Republic and Haiti and to dedicate part of the annual collection for the Church in Latin America to hurricane relief.

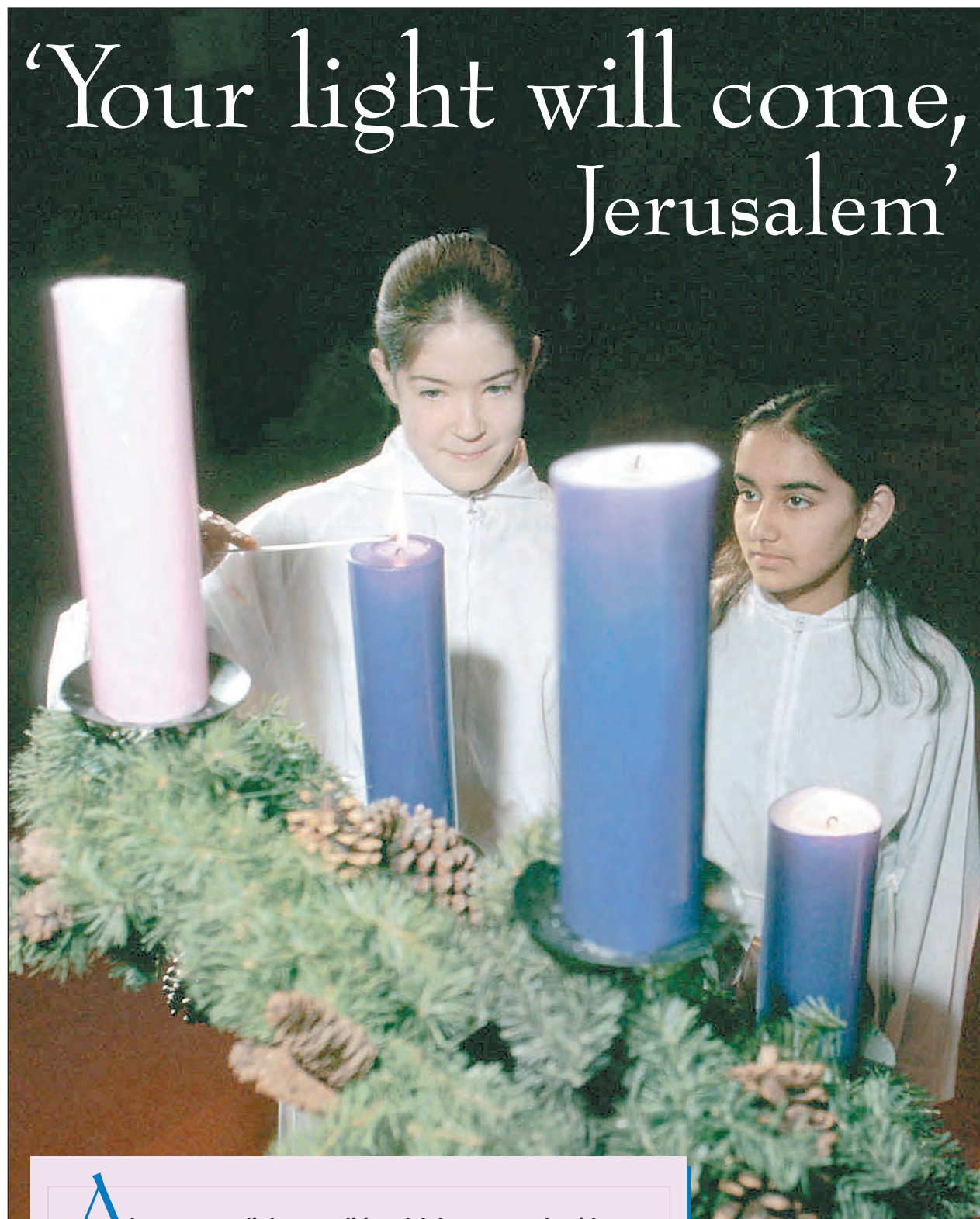
Also ratified by voice vote were revised guidelines for diocesan vocations offices and a 12-point statement of principles of how the Church should welcome and treat persons with disabilities.

The bishops gave overwhelming approval Nov. 18 to five proposed decrees implementing provisions of canon law that call for setting national norms as a framework for diocesan legislation or policy.

The canons deal with Church regulations concerning clerical garb, priests' councils, baptism of an adopted child, engagements, and procedures to be followed with a couple preparing for marriage. The decrees now go to the Vatican for approval.

Earlier in the meeting, the bishops debated and OK'd on a unanimous voice vote the 3,000-word statement titled *Everyday Christianity: To Hunger and Thirst for Justice*.

Jointly drawn up by the committees on domestic policy, international policy and the laity, the pastoral reflection on the obligations of Christian lay people in the world focuses on the approaching jubilee year at the turn of the millennium.



Altar servers light a traditional Advent wreath with each candle representing one week of the season. Advent, the period of expectation that precedes Christmas, begins Nov. 29.

The bishops' first vote of the meeting gave narrow approval to a rule under which each province of bishops can decide to transfer observance of Ascension from Thursday to the seventh Sunday of Easter.

In the afternoon Nov. 16, they approved a budget of \$46.8 million for 1999 and OK'd the coming year's plans and priorities. A proposed diocesan assessment for 2000 of slightly over \$11 million also received approval.

The next day, they approved two Spanish-language liturgical texts for funeral rites and agreed to ask Rome for a three-year extension of the current norm on the age of confirmation in the United States.

Three documents came up for discussion, but no vote. They were a proposed pastoral plan on adult faith formation being developed by the Committee on Education, a set of nationwide standards for admitting seminary candidates who have left seminaries in the past, and new U.S. norms implementing *Ex Corde Ecclesiae* ("From the Heart of the Church"), the 1990 papal document establishing norms for Catholic universities worldwide.

The Vatican rejected an earlier version of local imple-
See BISHOPS, page 20

Greenwood parish marks golden year with new church

Story and photos by Margaret Nelson



A simple cross (above) is formed by the wall above the altar of the new Our Lady of the Greenwood, Queen of the Most Holy Rosary Church in Greenwood. Archbishop Daniel M. Buechlein presided at the Nov. 22 dedication, beginning with the blessing of the baptismal font and pouring of holy water for server Deidra Skrzypczak (photo at right). The pastor, Msgr. Harold Kneuve, stands to the archbishop's left. The inset photo is of the statue of Our Lady of the Greenwood, Queen of the Most Holy Rosary, which is in the gathering space outside the sanctuary.

Parishioners of Our Lady of the Greenwood Parish in Greenwood went all-out for their 50th anniversary. They built a new church for the celebration.

On Nov. 22, Archbishop Daniel M. Buechlein dedicated the building to Our Lady of the Greenwood, Queen of the Most Holy Rosary. Parishioners had planned, worked and sacrificed for the new church for the last 10 years.

Concelebrating Mass with the archbishop were Msgr. Harold Kneuve, pastor; Father Jack Emrich, associate pastor; Father Richard Mueller, founding pastor (1949-73); Father Joseph Riedman, pastor from 1980 to 1993; Father Bernard Cox, acting pastor in 1993; and two dozen other archdiocesan and Benedictine priests.

In his homily, the archbishop said, "The history of every Church community is a pilgrimage that is a remarkable challenge." He talked about the growth of Our Lady of the Greenwood Parish from its beginnings as a small rural mission, and the fact that other Indianapolis South Deanery parishes grew from within its boundaries.

The archbishop said that Christmas is the story of "how God came to make his home among us." It shows how God wants us to be a family with him and with each other, he said.

"This warm house is also an awesome sacred place," said Archbishop Buechlein. "May its noble beauty

help us to be truly a family with God and with each other."

The baptismal font was blessed at the beginning of the liturgy. The archbishop said a prayer of dedication after the litany of saints.

Archbishop Buechlein anointed the altar with the Sacred Chrism. He and other priests then marked the walls of the church with the chrism. Next, incense was burned on the altar, and the priests went through the church, incensing the assembly.

Parishioners cleaned the oil from the altar and put a new cloth on it. Dozens of people brought flowers and plants forward to surround the altar. The candles were lit for the Liturgy of the Eucharist.

At the end of Mass, the archbishop and other priests processed with the Blessed Sacrament to the tabernacle; the sanctuary lamp was lighted.

Msgr. Kneuve thanked past and present members of the planning, liturgy planning, art and environment and dedication committees, the designers, general contractors, and artisans, builders and suppliers.

In his written commentary, the pastor said, "We also celebrate the love and generosity of the entire parish community which made this church a reality. It is this same love of God, each other, and community which has enabled us as a parish to grow spiritually, both in our personal relationship with the Father and in the emergence of outstanding lay

See GOLDEN, page 3

Official Appointments

Effective Nov. 23, 1998

Rev. John Fink, currently on sabbatical and previously pastor of Our Lady of Perpetual Help, New Albany, appointed temporary administrator of St. Joseph, Shelbyville.

Rev. John Maung, resignation as pastor of St. Joseph, Shelbyville, accepted; in residence at Holy Spirit, Indianapolis.

Effective Nov. 30, 1998

Rev. Joseph Pesola, previously on a leave of absence, appointed associate pastor of Christ the King, Indianapolis.

Effective Dec. 1, 1998

Sr. Christine Ernestes, O.S.F., currently parish life coordinator of Immaculate Conception, Millhousen, and St. Denis, Jennings County, reappointed to a three-year term as parish life coordinator of these parishes.

Effective Jan. 1, 1999

Rev. Patrick Doyle, currently pastor of St. Joan of Arc, Indianapolis, and dean of the Indianapolis North Deanery, reappointed for a three-year term as dean of the Indianapolis North Deanery while retaining his current pastoral assignment.

Rev. William Farris, O.F.M., currently pastor of St. Louis, Batesville, and dean of the Batesville Deanery, reappointed for a three-year term as dean of the Batesville Deanery while retaining his current pastoral assignment.

Rev. Stanley Herber, currently pastor of St. Gabriel, Connersville, and dean of the Connersville Deanery, reappointed for a three-year term as dean of the Connersville Deanery while retaining his current pastoral assignment.

Effective January 6, 1999

Rev. Robert Sims, currently in residence at Christ the King, Indianapolis, appointed pastor of St. Simon the Apostle, Indianapolis.

Rev. John Geis, currently pastor of St. Mary-of-the-Knobs, Floyds Knobs, reappointed to a second six-year term as pastor of St. Mary-of-the-Knobs. †

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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The Criterion

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Students recall schoolmates, mother at Mass

St. Philip Neri School community remembers victims of fire, offers support for family

Students at St. Philip Neri School in Indianapolis didn't attend classes on Nov. 23.

They did something even more serious—they attended an afternoon funeral for two of their schoolmates, kindergartner Rosie Alvarado and fourth-grader Alexandra Alvarado, as well as the girls' mother, Lourdes Acevedo.

A fire in the early hours of Nov. 17 had destroyed the family home on the near southeast side of Indianapolis. Rosie and Alexandra died in the fire; their mother died Nov. 20 at Wishard Hospital in Indianapolis.

The fire sent the deceased girls' sisters—Arlene, 13, Angie, 11, and Ashley Amber Alvarado, 8—to Riley Hospital For Children, along with their cousin, Everardo Valdez, 6.

The two older sisters were able to attend the funeral. On Nov. 24, Ashley remained on life support and in critical but stable condition.

Acevedo's sister, who lived in the house, was at work during the fire.

Father Michael O'Mara, pastor of St. Mary and St. Patrick parishes in Indianapolis, presided at the funeral Mass. Franciscan Father Tom Fox, associate pastor of St. Mary and St. Patrick, and Father Herman Lutz, pastor of St. Philip Neri, concelebrated. Archbishop Daniel M. Buechlein, in attendance, blessed the three caskets with holy water before they were covered with funeral pall.

The Mass was celebrated in both Spanish and English. Father Lutz read from John's Gospel in English, and Father Tom read it in Spanish. The two shared the homily time as well, with Father Tom standing just a few feet from the family.

In his homily, Father Lutz asked, "Is there anything worse than the death of young children ... who have just begun to live ... who may have made a wonderful difference in the world?"

He said, "Is there anything more sad than the death of a dedicated mother ... who loved those children and kept those children together?"

"Not one member of this parish was not touched by this terrible tragedy," said

Father Lutz, adding that parishioners stand ready to help and support the family in any way possible.

Father Lutz asked all to become more aware of reaching out to others. "God is a good and loving God. He gave life to little Rosie ... a happy person, a real jewel," he said.

"God created Alexandra. I cannot remember Alexandra not having a smile," said Father Lutz.

"God created Lourdes and blessed her with a marvelous family." Although she had problems, he said, "God gave her a lot of courage. She loved the girls and kept them close to herself. Not surprisingly, she suffered the wounds that took her life protecting those girls."

During the sign of peace, most of the children in the church came to embrace the survivors and other family members. Some of the children brought roses.

Archbishop Buechlein presided at the

final commendation, prayers commending the deceased to the Lord.

During the Mass, a fire truck and police cars were parked on Rural Street outside. The officers attended the Mass. Family members came from Mexico and Texas for the funeral Mass.

Frank Aguilera, brother of Lourdes Acevedo who lives in Houston, thanked the community for its kindness. Noting that the family heard many wonderful stories about the girls from the St. Philip Neri School staff, he said, "It is a blessing for us to know that these children touched so many lives."

The school has received more than \$25,000 in donations for the children, plus clothing and home furnishings. Checks may be sent to: The Alvarado Children's Trusts Fund, St. Philip Neri School, 545 N. Eastern St., Indianapolis, IN 46201. Call 317-636-0134 for more information. †

During the sign of peace, most of the children in the church came to embrace the survivors and other family members.

GOLDEN

continued from page 2

leadership from the parish community.

The archbishop commented that, with the "gorgeous new church" and the growth it represents, "We expect all kinds of vocations."

Planning for change at Our Lady of the Greenwood began in 1986, when parish leaders decided to conduct a fund drive for a school addition and renovation to Madonna Hall. In 1990, the planning committee recommended a new church building.

After a number of detours, the parish began a fund-raising drive for a new church in 1995, raising \$2 million in cash and

pledges. By August 1996, the archdiocesan arts and architecture and the archdiocesan building committees had approved the schematic drawings. In 1997, architects completed the drawings and construction bids were awarded. The groundbreaking was held on Jan. 11, 1998.

The design features a simple cross above the altar formed by the extension of four rectangles from the wall. The new church seats 1,180 people, the largest seating capacity of any church in the archdiocese. For the dedication Mass, closed circuit television was needed so that the overflow crowd in upper and lower Madonna Hall could participate.

Approximately 1,700 people celebrated the Mass, and 1,500 stayed for the dinner, dance and entertainment afterward. †

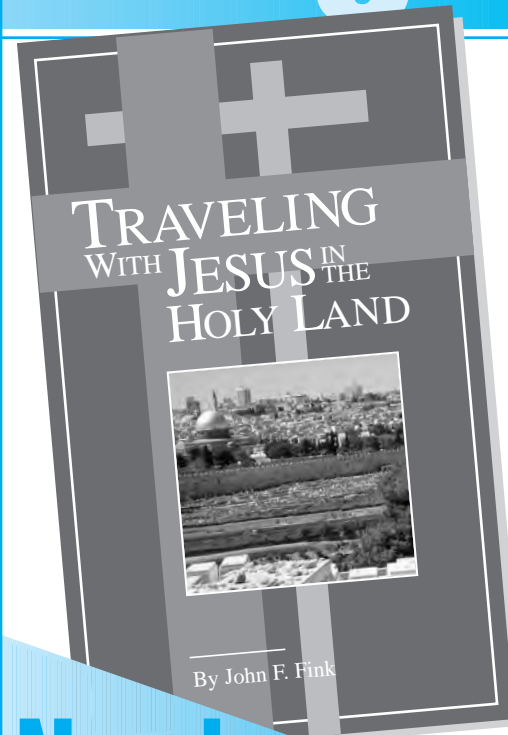


Photo by Margaret Nelson

Toy time

Catholic Social Services' Christmas Store volunteers Patty Colbert (left) and Dottie Mack look at the dolls that will be given to needy children when their parents "shop" in the store during the next few weeks. Last year, 264 parents found gifts for 1,106 family members. Volunteers numbered 193.

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Editorial

Challenge on pro-life issues

Why don't some Catholics keep the teachings of the Catholic Church in mind when it comes to voting for or against political candidates? How can many Catholics back candidates who support abortion, euthanasia and physician-assisted suicide? How do Catholic politicians rationalize their support of those anti-life issues?

Those were the questions that were at the heart of the debate among the U.S. Catholic bishops during their meeting in Washington last week. (See story on Page 1.)

Eventually, the bishops voted 217-30 to approve the document called *Living the Gospel of Life: A Challenge to American Catholics*. It exhorts Catholics to incorporate the Church's pro-life teachings into public life and tells those in public office that they should be leaders in the renewal of American respect for the sanctity of human life.

The Gospel of Life, which the bishops are challenging American Catholics to live, is the title of the encyclical issued by Pope John Paul II on March 25, 1995. In that document, the pope made it very clear that "abortion and euthanasia are crimes which no human law can claim to legitimize" (#73) and that "the doctrine on the necessary conformity of civil law with the moral law is in continuity with the whole tradition of the Church" (#72). Like the U.S. bishops now are doing, he stressed that Catholics may not cooperate in evil actions.

With that as background, what were the bishops debating about and why did 30 bishops vote against the document? It was the fact that experience has shown that some Catholics resent any action on the part of bishops that would seem to be telling them how to vote. Even when the subject is such an obvious moral issue as the sanctity of human life, some Catholic politicians seem to take the opposite stand so as not to appear to be under the influence of the bishops. It's a sad commentary,

but there seems no doubt that that's the way it is.

Eventually, though, 88 percent of the bishops thought it was important to give U.S. Catholics encouragement in this very important area. They did it now, after this year's election, so they couldn't be accused of trying to influence that election. But it also wasn't a reaction to the results of this year's election since the statement was drafted well before the election took place.

The bishops did make one amendment that reflected recent events. In an obvious reference to the murder of a New York doctor who performed abortions, they said that "those who would claim to promote the cause of life through violence ... contradict the Gospel at its core." Someone who murders cannot be considered to be pro-life.

Another amendment was the addition of the pope's teachings opposing capital punishment, included in his encyclical *The Gospel of Life*. This is another sanctity-of-life issue about which many U.S. Catholics differ with the teachings of their Church.

In issuing this statement, the U.S. bishops are exhorting Catholic public officials to continue to focus on issues besides the sanctity-of-life issues—especially social issues such as poverty, housing and health care. And during the debate, they also recognized that there are other pro-life issues besides those mentioned—human cloning and genetic research, for example. But for this statement, they seemed to want to concentrate on the issues Pope John Paul stressed in his encyclical.

Despite the misgivings of some of the bishops, perhaps Archbishop Michael J. Sheehan of Santa Fe summed it up best when he said that it was "extremely important for us as teachers of the faith to give moral guidance to those in public life. I believe it would be a scandal for us not to approve (the statement)." †

— John F. Fink

Seeking the Face of the Lord

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



Thanksgiving— we have much to be thankful for

It is Thanksgiving time, one of our better U.S. holidays. Pausing to count our blessings is so wholesome. I have very warm childhood memories of this day. Mom and Dad made sure we knew whom we were thanking—that all blessings come from God. I also remember wanting to take a nap Thanksgiving afternoon after a wonderful meal!

Not only individuals and families have reason to count their blessings—so does the Church in our country. So does our archdiocese. We are receiving many spiritual blessings in our symbolic Journey of Hope 2001. We are being generously blessed in our Building Communities of Hope and Legacy of Hope from Generation to Generation capital and endowment campaigns.

Pope John Paul II said the Church in the United States is a blessing. In the last of his series of presentations to the U.S. bishops on *ad limina* visits over the past year, he made the general point that "the Church must promote the Gospel vision through a program of 'new evangelization.'" As we continue our archdiocesan Journey of Hope 2001, we will embrace the "new evangelization" as the third theme of our Journey. In addition to fostering a new sense of mission in southern and central Indiana, we will find new ways to be present to those Catholics who no longer practice our faith. We will also find ways to be present to those who are seeking God and a path of faith and hope. We will learn how we are all evangelizers.

During that last presentation, the pope praised the pastoral energy of the Church in the United States. He said we are a sign of hope in the struggle against "a new spiritual crisis" in contemporary society. In the mind of the pope, the new spiritual crisis is the troubling phenomenon that modern culture is distancing itself from moral truths, opening the way for a "new era of barbarism" dominated by technology and utilitarianism. He pointed to the contrast between the values of the Gospel and contemporary society, which is most dramatically seen in the conflict between the culture of life and the culture of death. In this context, the Holy Father said that there is no more urgent demand for pastors than for a new evangelization.

The Holy Father praised the Church in the United States for what he called the "genuine holiness of U.S. Catholics" and our commitment

to justice and pro-life issues. "The Church in your country," he said, "reaches out in the defense and the promotion of human life and human dignity in numerous ways." Then he listed some of our services, for example, our help for the poor through many different agencies of Catholic Charities. He mentioned our support for laws favorable to immigrants. He appreciated our contribution to the debate on capital punishment, noting that the conditions that would justify the death penalty "in the modern age are very rare, if not practically nonexistent."

The Holy Father praised U.S. Catholics because we understand the priority that must be given to the fundamental right of the unborn and to opposition to euthanasia and physician-assisted suicide. "The witness of so many United States Catholics—including countless young people—in the service of the 'Gospel of Life' is a sure sign of hope for the future," he said.

I want to add my personal praise and thanks to all of you, clergy, laity and religious of our local Church, who continue to persevere in promoting the Gospel of Life in our archdiocese. I applaud you for resisting the temptation to discouragement because the pro-life cause continues to struggle in our culture and because recent pro-life candidates for government positions do not seem to fare well. I thank you for your determined participation in efforts to counter the continuing support our president and too many legislators give to the horrible cause of infanticide, so-called partial-birth abortion. I praise those of you who participate in the debate about capital punishment.

Of course, Pope John Paul is "on the mark" when he sees in these activities a sure sign of your holiness. The Scripture says "by their fruits you shall know them." Consistent, generous and courageous deeds, especially in the face of opposition in a confused society, can only survive if rooted in prayer. This is true because prayer is our way of keeping close to God who gives us courage and strength. Authentic prayer leads to generous and courageous action, such as espousing the pro-life cause. Thank you for your prayer and action! Thank you and congratulations for being a sign of hope in our times. As I offer the Eucharist on Thanksgiving Day I include you among those for whom I thank God in a special way. †



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Archbishop Buechlein's intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

Buscando la Cara del Señor

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



Acción de Gracias— hay mucho que podemos agradecer

Es el tiempo de celebrar el día de Acción de Gracias, una de las mejores fiestas estadounidenses. Es tan sano hacer una pausa para contar nuestras bendiciones. Tengo recuerdos agradables desde mi niñez de este día. Mi mamá y papá se aseguraron que supiéramos a Quien estábamos dando gracias—es decir que todas las bendiciones vienen de Dios. ¡También recuerdo que quería dormir la siesta en la tarde del día de Acción de Gracias después de una cena maravillosa!

Los individuos y familias no son los únicos que tienen motivo para contar sus bendiciones—lo tiene la Iglesia en nuestro país, asimismo como nuestra archidiócesis. Estamos recibiendo muchas bendiciones espirituales en nuestro Viaje simbólico de Esperanza hacia 2001. Se nos bendice generosamente en nuestras campañas de capital y dotación *Construyendo Comunidades de Esperanza y Legado de Esperanza de Generación en Generación*.

El Papa Juan Pablo II dijo que la Iglesia en los Estados Unidos es una bendición. En la última de sus series de presentaciones para los obispos de los Estados Unidos durante sus visitas *ad limina* en el último año, hizo el punto que “la Iglesia debe fomentar la visión del Evangelio por medio de un programa de “nueva evangelización”. Cuando continuamos nuestro Viaje de Esperanza hacia 2001 de la archidiócesis, abrazaremos “la nueva evangelización” como el tercer tema de nuestro viaje. Además de adoptar un nuevo sentido de misión en las zonas del sur y central de Indiana, buscaremos nuevos modos de estar presentes para aquellos católicos que ya no practican nuestra fe. También buscaremos modos de estar presentes para aquellos que están buscando tanto Dios como un camino de fe y esperanza. Aprenderemos que todos son evangelizadores.

Durante esa última presentación, el papa alabó la energía pastoral de la Iglesia en los Estados Unidos. Dijo que somos un signo de esperanza en la lucha contra “una nueva crisis espiritual” en la sociedad contemporánea. En la opinión del papa, la nueva crisis espiritual es el fenómeno preocupante en el que la cultura moderna está distanciándose de las verdades morales, abriendo camino para “una nueva época del barbarismo” dominada por la tecnología y el utilitarismo. Señaló el contraste entre los valores del Evangelio y la sociedad contemporánea. Se ve este contraste dramáticamente en el conflicto entre la cultura de vida y la cultura de muerte. En este contexto, el Santo Padre dijo que no existe una demanda más urgente para pastores de la que llevar a cabo una nueva evangelización.

El Santo Padre alabó la Iglesia en los Estados Unidos por lo que llamó “la santidad real de los católicos en los Estados

Unidos” y nuestro compromiso a la justicia y los asuntos pro vida. Dijo que “la Iglesia en su país se esfuerza por defender y promover la vida y la dignidad humana en numerosas maneras”. Entonces enumeró algunos de nuestros servicios, por ejemplo, como ayudamos a los pobres a través de muchas diferentes agencias vinculadas con las Caridades Católicas. Mencionó nuestro apoyo de las leyes favorables para los inmigrantes. Agradeció nuestra contribución al debate sobre la pena de muerte, notando que las condiciones que justificarían la pena de muerte “en la edad moderna son muy raras, y casi inexistentes”.

El Padre Santo alabó a los católicos estadounidenses porque entendemos que debemos dar la prioridad a los derechos fundamentales de los por nacer y a la oposición a la eutanasia y el suicidio ayudado por médicos. Dijo que “el testigo de tantos católicos en los Estados Unidos en el servicio al Evangelio de la Vida, incluyendo muchos jóvenes, seguramente es una señal de esperanza para el futuro”.

Adicionalmente quisiera personalmente alabar y dar gracias a todos ustedes, los cleros, los laicos y los religiosos de nuestra Iglesia local quienes continúan perseverando en la promoción del Evangelio de la Vida en nuestra archidiócesis. Me alegro de que hayan resistido la tentación del desaliento porque la causa pro vida continúa luchando en nuestra cultura y porque en las recientes elecciones los candidatos pro vida para posiciones gubernamentales lo pasaron mal. Les agradezco su resuelta participación en los esfuerzos para luchar contra el apoyo continuo de nuestro presidente y de muchos legisladores respecto a la horrible causa del infanticidio, es decir el aborto del nacimiento parcial. Alabo a aquellas personas que participan en el debate sobre la pena de muerte.

Por supuesto, el Papa Juan Pablo II “da en el blanco” cuando se da cuenta de la santidad de ustedes a través de estas actividades. La Santa Escritura dice “Ustedes los conocerán por sus frutos”. Los actos consistentes, generosos y valerosos, sobre todo ante la oposición en una sociedad desconcertada, sólo pueden mantenerse con oración. Esto es cierto ya que la oración es nuestra manera de acercarnos a Dios quien nos da el valor y la fuerza. La oración real lleva a la acción generosa y valerosa, por ejemplo, apoyando la causa por la vida. ¡Gracias por su oración y acción! Muchas gracias y felicitaciones por ser una señal de esperanza en nuestros tiempos. Cuando yo ofrezca la Eucaristía el día de Acción de Gracias, le daré gracias a Dios por ustedes, entre otros, de una manera especial †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Letters to the Editor

Please pray for the sick

I am writing to you from a nursing home where I am recovering from a broken bone in my hip.

When you sit down to a bountiful Thanksgiving dinner, please say a little prayer for the sick.

My table mates are Miss Helen, 101 years old, Miss Jenny, 97, and Ron. Helen is one of four girls. Jenny had six brothers and five sisters—she is the last remaining member of her family.

I say grace before each meal and ask God to bless us, one and all. Happy Thanksgiving and peace.

Betty Murphy
Indianapolis

Christmas frustrations

Thanksgiving Day is soon to be here. Can Christmas be far behind? Alas, and no, it can't be. I wish I could be a bit hypocritical at this point and tell you that I shared your enthusiasm. But, in all honesty, I don't. Oh, I love to see the cookie baking, the tree trimming, all the family fun things that go along with it. But always, about the middle of November I cringe as I watch the little ones sidling up to Grandma and saying, “I want this; oh, buy me that,” and I feel a bit hopeless as I watch greed being manifested.

And each time I determine in my heart that Christmas isn't going to be like it was last year, that I am going to keep it very simple, and I'm not going to let it sap me of my spiritual vitality. About then I get into some situation where simplifying is next to impossible, and being drained emotionally can't be avoided.

And then I ask myself questions like:

The Human Side/Fr. Eugene Hemrick

Notes for today's catechists

Recently, for the first time in quite some time, I led a seminar for catechists who teach Catholic public school children. But the problems the catechists surfaced were the same ones I'd heard years ago.

Some teachers spoke of parents “dumping” children on them. These parents don't check their children's homework, don't show up for parent-teacher meetings, don't volunteer to help.

One teacher described a fourth-grader blatantly telling her he doesn't believe in God and that religion is a bore. Another teacher's parish encompassed 27 different cultural groups. Many of her students coming to the United States from certain cultural groups are very religious at first, but unfortunately lose this quality in their new culture. All the teachers I addressed felt that negative cultural influences were their worst enemies.

My heart goes out to these teachers, who more than anything else want their students to make God a priority. It all has me wondering, though, what religious educators can do to respond to current needs.

For one thing, I think that today's religious education classes need to be supplemented in a significant way by creative, outside projects that place students in sacred spaces. One of the best ways to respond to student boredom and rebellion is to situate students in sacred settings. A weekly class solely confined to a classroom has a place, but is out of date if used as the sole location for teaching religion.

One way to achieve this is by returning to the old practice of encouraging as many students as possible to serve in

Why is Christmas synonymous with “booze” for the majority? Why do you feel less spiritual after Christmas than you did before? Why do the children seem disgruntled after the last gift has been opened? Why do we feel compelled to buy things for one another that we really don't need and in some cases don't ever want? What does Santa have to do with all this? Why do people send you cards only if you sent them one the year before? Why do you never hear the cheery ring of a “Merry Christmas” anymore? Why is there such a letdown when the decorations have disappeared? Do the same people who celebrate his birth ever think of his death and resurrection (or their own)?

No, I don't really think in terms of “bah humbug!” but in terms of “Why?”

Don Critchlow
Indianapolis

Letter from prison

Thank you very much for putting me on your mailing list approximately two months ago! Since Catholic material can be hard to come by in a mostly Protestant setting in this prison, *The Criterion* keeps me informed and up to date on what is going on in the Church in Indianapolis and the world. The whole paper is really good! My personal favorites are the “Perspective” [columns] page and the “Sunday Readings.”

Thanks for your help since I don't have a lot of money for reading materials. Please keep up the fine work you are all doing!

God bless each and every one of you and your families and Happy Thanksgiving!

Kevin F. Curran
Pendleton

church. Unfortunately, Catholic public school children often are the last to be asked to be altar servers, lectors or members of the parish choir.

The altar is a sacred space unlike any other for creating reverence for God. I believe that the more our young people enter this space, the deeper will be their sense of religion.

Another means of introducing young people into sacred space is to encourage them to become members of the choir, if they have the talent. Sacred music consists in sacred words and themes which a singer must appreciate to sing well. Choirs also tend to share a real sense of parish spirit.

Consider also the value of retreats as a way to create sacred space. Retreats demand a lot of work, which is one reason they are underutilized. But studies have shown repeatedly that students who make retreats are more likely to discuss religion with their parents and tend to feel closer to God.

As we move toward the new millennium, religious education programs need to foster in a serious way the idea that Web sites can create sacred space. They can serve as an excellent quiet space for meditation.

Also, used judiciously—with discernment—Web sites can be good sources of information on religion. Catechists need to realize how many homes now, or in the relatively near future, will have access to Web sites that can lend support to the religious education program's goals.

Teaching religion never has been easy. There always are outside influences that work against it. One of the best ways to counter these influences is by putting students in an environment that helps them realize they have direct access to God. †

(Father Eugene Hemrick is a regular columnist for *Catholic News Service*.)

Advent penance services set in diocese

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

Batesville Deanery

Dec. 2, 7 p.m. at Immaculate Conception, Millhousesen
 Dec. 3, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 6, 7 p.m. at St. John, Osgood
 Dec. 6, 7 p.m. at St. Magdalen, New Marion
 Dec. 7, 8 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 9, 7:30 p.m. at Immaculate Conception, Aurora
 Dec. 10, 7 p.m. at Holy Family, Oldenburg
 Dec. 10, 7 p.m. at St. Paul, New Alsace
 Dec. 10, 7 p.m. at St. Martin, Yorkville
 Dec. 13, 2 p.m. at Immaculate Conception, Millhousesen
 Dec. 13, 4 p.m. at St. Maurice, Napoleon
 Dec. 14, 7 p.m. at St. Louis, Batesville
 Dec. 14, 7 p.m. at St. Charles, Milan
 Dec. 15, 7 p.m. at St. Nicholas, Ripley Co.
 Dec. 15, 7 p.m. at St. Peter, Franklin Co.
 Dec. 16, 7 p.m. at St. John, Dover
 Dec. 16, 7 p.m. at St. Joseph, St. Leon
 Dec. 17, 7 p.m. at St. Mary, Greensburg
 Dec. 19, 7:30 p.m. at St. Charles, Milan
 Dec. 19, 7:30 p.m. at St. Nicholas, Sunman
 Dec. 20, 5:30 p.m. at St. Anthony, Morris
 Dec. 22, 7 p.m. at St. Anthony, Morris

Bloomington Deanery

Dec. 1, 7 p.m. at St. Jude, Spencer
 Dec. 3, 7 p.m. at St. Paul, Bloomington
 Dec. 4, 4-6 p.m. and 7-8 p.m., St. Vincent de Paul, Bedford
 Dec. 9, 7:30 p.m. at St. Charles Borromeo, Bloomington
 Dec. 14, 7 p.m. at St. Agnes, Nashville

Dec. 15, 7 p.m. at St. Martin, Martinsville
 Dec. 16, 7 p.m. at St. John, Bloomington

Connersville Deanery

Nov. 30, 7 p.m. at St. Bridget, Liberty
 Dec. 1, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 3, 7 p.m. at Holy Family, Richmond
 Dec. 10, 7 p.m. at St. Mary, Rushville
 Dec. 13, 1 p.m. at St. Anne, New Castle
 Dec. 15, 7 p.m. at St. Michael, Brookville
 Dec. 17, 7 p.m. at St. Gabriel, Connersville

Indianapolis East Deanery

Dec. 2, 7:30 p.m. at Holy Spirit
 Dec. 3, 7:30 p.m. at St. Thomas, Fortville
 Dec. 6, 4 p.m. at Our Lady of Lourdes
 Dec. 7, 7:30 p.m. at Holy Cross
 Dec. 10, 7 p.m. at Little Flower
 Dec. 10, 7 p.m. at Our Lady of Lourdes
 Dec. 12, 7:30 p.m. at St. Simon
 Dec. 14, 7:30 p.m. at St. Simon
 Dec. 15, 7 p.m. at St. Michael
 Dec. 15, 7 p.m. at SS. Peter and Paul Cathedral
 Dec. 15, 7 p.m. at St. Philip Neri

Indianapolis North Deanery

Nov. 19, 7 p.m. at Immaculate Heart of Mary
 Nov. 30, 7 p.m. at St. Lawrence
 Dec. 1, 7 p.m. at St. Matthew
 Dec. 5, 11:30 a.m. at St. Thomas Aquinas
 Dec. 9, 7:30 p.m. at St. Luke
 Dec. 9, 10:30 a.m. at St. Matthew School
 Dec. 10, 7 p.m. at St. Pius X
 Dec. 11, 9:30 a.m. and 1 p.m. at Christ the King School
 Dec. 13, 3 p.m. at St. Joan of Arc
 Dec. 14, 9 a.m. at Immaculate Heart School
 Dec. 15, 6:30 p.m. at St. Joan of Arc
 Dec. 15, 9 a.m. at Immaculate Heart School

Dec. 15, 7 p.m. at Christ the King
 Dec. 16, 7 p.m. at Immaculate Heart of Mary
 Dec. 16, 12:30 p.m. at St. Luke School
 Dec. 16, 7 p.m. at St. Andrew
 Dec. 16, 9:30 a.m. at Bishop Chatard High School
 Dec. 16, 7 p.m. at St. Thomas Aquinas
 Dec. 17, 1 p.m. at Cathedral High School
 Dec. 21, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 1, 7 p.m. at Holy Name, Beech Grove
 Dec. 10, 7 p.m. at Nativity
 Dec. 14, 7 p.m. at St. Roch
 Dec. 15, 7 p.m. at SS. Francis and Clare, Greenwood
 Dec. 16, 7:30 p.m. at St. Mark
 Dec. 17, 7 p.m. at St. Jude
 Dec. 17, 7 p.m. at St. Barnabas
 Dec. 20, 4 p.m. for Sacred Heart, Good Shepherd, Holy Rosary and St. Patrick at Sacred Heart
 Dec. 21, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 2, 7 p.m. at St. Michael
 Dec. 9, 7 p.m. at Holy Angels
 Dec. 9, 7:30 p.m. at St. Susanna, Plainfield
 Dec. 9, 7:30 p.m. at St. Christopher
 Dec. 10, 7 p.m. at St. Malachy, Brownsburg
 Dec. 13, 2 p.m. at Holy Trinity
 Dec. 14, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 15, 7 p.m. at St. Monica
 Dec. 15, 7 p.m. at St. Joseph
 Dec. 16, 9 a.m. at Cardinal Ritter High School
 Dec. 17, 7 p.m. at St. Gabriel
 Dec. 20, 2 p.m. at St. Anthony

New Albany Deanery

Nov. 29, 7 p.m. at St. Mary, Lanesville
 Dec. 3, 7 p.m. at St. Anthony, Clarksville
 Dec. 9, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 10, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 10, 7 p.m. at St. Mary, Navilleton
 Dec. 10, 8:15 a.m. and 3 p.m. at Our Lady of Providence High School,

Clarksville
 Dec. 11, 8:15 a.m. and 3 p.m. at Our Lady of Providence High School, Clarksville
 Dec. 12, 9 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 14, 7 p.m. at St. Augustine, Jeffersonville and Sacred Heart, Jeffersonville
 Dec. 14, 7 p.m. at St. John, Starlight
 Dec. 15, 7 p.m. at St. Michael, Charlestown and St. Francis Xavier, Charlestown
 Dec. 16, 7 p.m. at St. Paul, Sellersburg
 Dec. 16, 7 p.m. at St. Michael, Bradford
 Dec. 17, 7 p.m. at St. Joseph Hill, Sellersburg
 Dec. 17, 7:30 p.m. at St. Mary, New Albany
 Dec. 20, 3 p.m. at St. Joseph, Corydon; Most Precious Blood, Corydon and St. Peter, Corydon
 Dec. 21, 7 p.m. at St. Anthony, Clarksville
 Dec. 21, 7 p.m. at Holy Family, New Albany


Seymour Deanery

Dec. 6, 7 p.m. for Our Lady of Providence, Brownstown and St. Ambrose, Seymour at St. Ambrose, Seymour
 Dec. 9, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison
 Dec. 15, 7 p.m. at St. Bartholomew, Columbus
 Dec. 16, 7 p.m. at St. Mary, North Vernon

Terre Haute Deanery

Dec. 5, 6, following liturgy, at Holy Rosary, Seelyville
 Dec. 9, 7 p.m. at St. Paul, Greencastle
 Dec. 13, 6 p.m. at St. Patrick, Terre Haute
 Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 15, 7:30 p.m. at St. Joseph, Terre Haute
 Dec. 20, 7 p.m. at St. Joseph, Rockville
 Dec. 21, 7 p.m. at St. Margaret Mary, Terre Haute †

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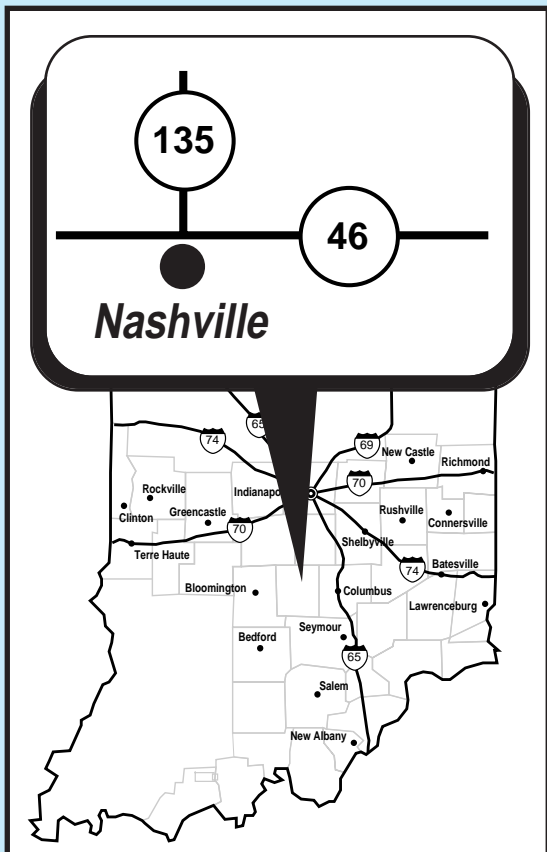
Bloomington Deanery

St. Agnes Nashville

Story by Susan Bierman

Fast Fact:

St. Agnes Parish kicked off its Legacy of Hope campaign in October. The parish goal is \$202,800. As of early November, more than \$188,000 had been pledged. St. Agnes Parish plans to purchase land for future use.



Journey of Hope 2001

St. Vincent de Paul Society conference reaches the needy in Brown County

NASHVILLE—People are drawn to St. Agnes Parish in Nashville for many reasons.



Fr. William F. Stumpf

It could be the cozy presence of the log cabin-like exterior nestled among trees along State Road 135 in Brown County. Or maybe it's the fact that the church sits just above the popular Nashville village of shops, homes and restaurants.

An infinite list of reasons people are attracted to St. Agnes may exist. Benedictine Sister Mildred Wannemuehler, the pastoral associate, has a few theories of her own.

"They see how we help the poor, so that attracted them to the our church," Sister Mildred said.

Sister Mildred explained that Brown County is the second poorest county in the state, a fact she said many people are not aware of.

A large warehouse that sits near the Catholic Youth Organization (CYO) camp in Brown County is physical proof of the parish's commitment to the needy. In this warehouse, the St. Agnes conference of the St. Vincent de Paul Society sorts furniture, clothing, household appliances, and food. This is also the place where the needy come to get these items.

The St. Vincent de Paul conference developed at St. Agnes about nine years ago. Sister Mildred said parish-

ioners were interested in helping the poor. A St. Vincent de Paul Society representative came from the Indianapolis office to meet with St. Agnes parishioners. After that meeting, the St. Vincent de Paul conference was established in Nashville.

Initially, members of the St. Agnes conference rented a small building to store clothing and furniture and to collect food. Before long they believed they needed a bigger space for storage. Through the archdiocese, the conference acquired a piece of land from the CYO camp property to build the current warehouse. Again, it didn't take much time for the group to realize the warehouse needed expansion. Two years ago they built an addition.

"We needed it [the warehouse] bigger. Right now, we are talking about adding on to it again," Sister Mildred said.

The St. Vincent de Paul Society, St. Agnes conference president Ray McGlothlin said the organization distributes up to 3,000

pounds of food to between 60 and 90 families per month. He said every family receives between 45 and 50 pounds of food per month.

Besides



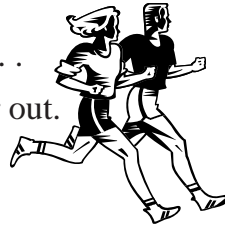
St. Agnes Church

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food, clothing, furniture and appliances, the society also helps the needy with utility bills. The bills are paid directly to the utility company.

St. Vincent de Paul Society volunteers at St. Agnes find much reward through helping those less fortunate. Volunteer Wanda Lawson said she finds her reward in the faces and the voices of those she helps. She believes she and the other volunteers are doing God's work.

"It's just worth all the time I could ever put into it," Lawson said.

Father William F. Stumpf, pastor, said the society is one of the primary social service outreaches in the entire county. He says it's "phenomenal" how a small parish of 335 households has managed to put together such an organization.

"It really speaks of their real commitment to the poor," he said.

Sister Mildred said at least two people in the Rite of Christian Initiation of Adults process joined St. Agnes because they saw St. Vincent de Paul in action.

The children

Helping others and sharing talents is taught at a young age at St. Agnes Parish.

Therese Chamblee, administrator of religious education, believes the children are the Church's future generation. However, they are also the present Church as well.

"They have so many little ways that they can serve the Church," Chamblee said.

Ninety children are enrolled in preschool through sixth grade in the religious education program.

"I would say there is almost 100 percent attendance," she said.

Due to limited space, two grade levels are taught in every classroom.

Chamblee said the children, for the second year, will host a Christmas dinner/play for shut-ins in the parish as well as others in the community. Parish families are assigned to pick up the shut-ins and bring them to the dinner that will be

held at the Historical Society Building in Nashville.

About 20 shut-ins will attend. The various families will see to it that the shut-ins feel welcome and comfortable.

The children make all the decorations for the event. Along with the play, carols, dinner, and party favors, the Christmas celebration will also feature bingo.

"I think this teaches the children that they have something to give. Even as young as they are, they still have an opportunity to be charitable, to be concerned about other people, to value other people's lives and give what they can give," Chamblee said.

The youth

When the children become teen-agers, they continue to be charitable.

Michael Lewis, youth ministry coordinator, said the high school group spends a week "living simple" camping in tents on the property of parishioners Gene and Dee Suding.

During the week, the teens go out into the county offering service to those in need. They paint houses, chop wood, haul trash, care for children, clean houses, dig potatoes and repair roofs.

"I'm very pleased to see the young people as an active part of our parish, taking part in everyday activities," Lewis said. †

St. Agnes, Nashville (1940)

Address: 602 N. State Road 135, P.O. Box 577, Nashville, IN 47448

Phone: 812-988-2778 or 812-988-0932

Church Capacity: 100; Grotto 200; Hall 170 ♿ **Number of Households:** 335

Parish Life Coordinator: Sr. Mildred Wannemuehler, OSB

Priest Minister/Moderator: Rev. William F. Stumpf

Administrator of Religious Education: Therese Chamblee

Youth Ministry Coordinator: Michael Lewis

Parish Council Chair: Holly Karr

Administrative Assistant: Joan Petty

Parish Secretary: Peggy Volland

Masses: Saturday Anticipation — 5:00 p.m.

Sunday — 8:30, 10:45 a.m.

Holy Day Anticipation — 7:00 p.m.

State Park — 6:30 p.m. (Memorial Day-end of Oct.)

Holy Day — 8:00 a.m.



Photos by Susan Bierman



St. Agnes parishioners Joan Stout and Carole Rettig (above) fold clothes while volunteering at the warehouse at St. Agnes, Nashville that belongs to the St. Vincent de Paul conference. St. Vincent de Paul Society volunteer Mary Perez (at left), sorts shoes at the warehouse.

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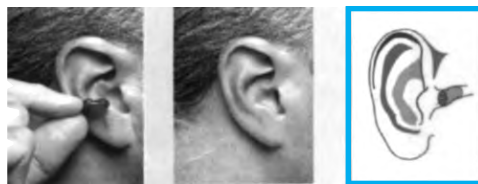
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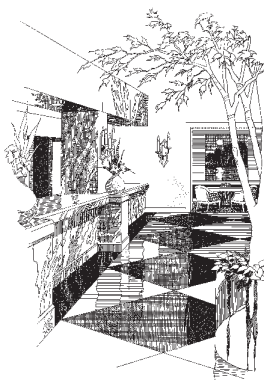
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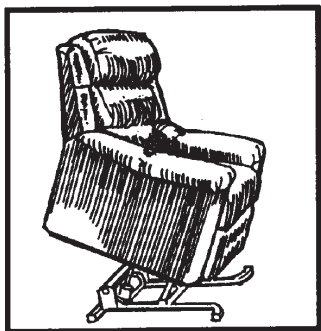


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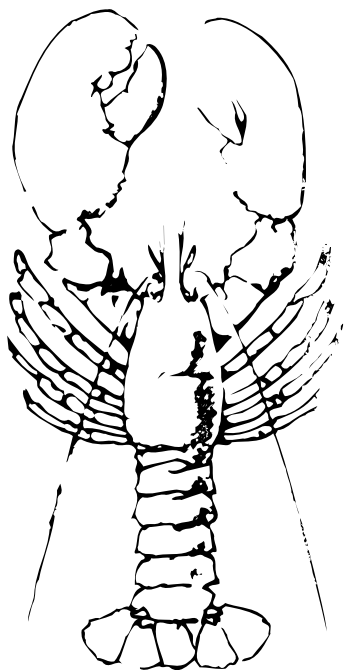
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Wake up during Advent by focusing on God

By Dan Luby

You're hungry when you arrive at the restaurant. You examine the menu's mouth-watering choices, each looking more delicious than the next. Then you order what you always have: your favorite dish.

If you're like a lot of people though, by the time the meal arrives you're already full from chips and salsa, or butter and rolls. Feeling vaguely guilty and disappointed, you now view the sizzling platter of fajitas or the succulent lobster as more a chore than a pleasure.

Dimly you remember that the same thing happened the last time you ate out, and you promise never to do it again.

Advent is like that for lots of us. We start out with good intentions and happy memories of Christmases past. But by the time the day comes, we are too stuffed with the overload of pre-Christmas consumerism and busyness to really celebrate Christ's coming.

We promise to do it differently next year, to focus more intently on the true meaning of the Advent season and our spiritual preparations for Christmas.

How can we resist the tidal pull of the Christmas industry and give ourselves over to the joyful anticipation which is the Advent season's hallmark?

How can Advent help families in particular to deepen their spirituality—that is, to strengthen the connection between faith and everyday life?

A good place to start is with an agreement to make this Advent more "awake." For many of us, that means committing ourselves to living at a slower pace.

It is hard to pay attention to Christ's

presence in daily events if we are moving too fast.

Slowing down might mean scaling back what we do to prepare for Christmas or letting go of some other activities that make us such busy people. Would that mean one party on the weekend instead of two, or making fewer kinds of cookies?

The key is not to shut down, but also not to be swept away by habit or by "the way we've always done it."

Advent wakefulness might be ritualized with activities that get us up earlier than usual. Once a week, for example, the Advent wreath might be lighted and prayers said upon rising in the morning, while it is still dark.

The *mananitas*, a celebration of song and prayer in the early morning darkness, is a traditional way to begin the celebration of the feast of Our Lady of Guadalupe on Dec. 12.

The next day, Dec. 13, some families observe the feast of St. Lucy—whose name is so closely related to the symbol of light—with special baked sweets served by candlelight before dawn.

Getting up early to watch the sun rise and share breakfast can be a memorable way to honor this season's rising Sun of Justice, who is Christ.

Helping to collect and distribute food for the poor, wrapping gifts for nursing-home residents and singing carols for shut-ins are wonderful seasonal activities that provide teachable moments for adults and children and ensure that the season's focus is not too self-centered.

Cutting down on television can make new space for quiet and conversation.



CNS photo

Advent is an opportune time to focus on spirituality and service to others, particularly the neediest of God's people. Young people can learn more about spirituality by helping adults with service projects, including food deliveries to the poor during the holidays.

Parents and children might spend some time talking about the great figures of Advent: John the Baptist and his parents; Elizabeth and Zechariah; the angel Gabriel; and Mary and Joseph, of course.

Read their stories in Luke's Gospel. Talk about how they were "awake"—alert to God's presence. Invite conversa-

tion about how we might make ourselves more alert to that same presence.

Embracing Advent promises to sharpen our appetite for God, for the coming of Emmanuel, which means "God-with-us." †
(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

Add more to Advent with these spirituality tips

By Fr. Lawrence E. Mick

One of the most common mistakes people make in thinking about spirituality is assuming that it takes extra time. Being spiritual is not so much a matter of doing something extra as it is how we do all the usual things. Our spirituality is the way we approach life every day.

Many of our December activities focus on preparing for the celebration of Christmas. Interestingly, however, much that we find ourselves doing during Advent can nurture our spirits if we approach this time with the right attitude.

Simply put, Christmas is about Christ and about his presence in the world. If we approach all our preparations for the feast with an awareness of Christ's presence, the madness of December can be transformed into the gladness of Advent.

If you have Christmas cards to send, try saying a quick prayer for each person as you address the envelope. It need not be a long, formal prayer. Simply ask Christ to bring that person joy.

As you shop for gifts, thank God for the gift of love that binds you to those who will receive the gifts.

When wrapping presents, pray that God's love will accompany the gifts you offer to others.

As you decorate the house or trim the tree, pray that God's love will be just as evident in you as the lights and ornaments are in your home. You might also set up a Christmas crèche scene to remind yourself and everyone entering your house about the feast's real meaning.

Another valuable tradition is the Advent wreath. This wreath, usually a ring of evergreen branches with four candles—a new one lighted each week—offers a way to mark Advent as a season of waiting.

Lighting the wreath every day before the evening

meal, with or even without any formal prayer, offers a constant reminder of Advent's spiritual meaning. It also serves to heighten our anticipation of the coming feast as each week we light another of the four candles.

Catholic Household Blessings and Prayers (available at Catholic bookstores or from the USCC Publications Office at 1-800-235-8722) includes prayers for blessing an Advent wreath, a crèche scene and a Christmas tree.

Such simple efforts are all that is necessary to make Advent a time that nourishes your spirit. There's no need to add a multitude of extra activities to your busy schedule.

Just do whatever you do during December with awareness that Christ is already with you. That's the basic meaning of Christmas and a good way to focus on spirituality for Advent. †

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

Discussion Point

Spirituality is the essence of life

This Week's Question

How would you explain the meaning of the term "spirituality" to a young person?

"I think you don't explain it, you show them. The way we act with them and with other adults, how we embody a sense of joy, of love, of service, models what spirituality is." (Barbara Santillo, Teaneck, N.J.)

"I would say that spirituality is the uniqueness of oneself that comes from within; that it's the essence of who you are and how you relate to the world, to the people in it and to God." (JoAnna Lang, Groton, N.Y.)

"I see spirituality as a way of seeing God in your heart, in your mind and in your way of life." (Barbara Ramirez, Stafford, Texas)

"I would say to a young person that to do the things that are pleasing to God we are going to do things in a special way, that spirituality is not just for Sunday, but a day-to-day part of our lives." (Debbie Caster, Warminster, Pa.)

Lend Us Your Voice

An upcoming edition asks: What moral/ethical lesson of the 20th century do you hope will be taught to children of the century ahead?

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



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Perspectives

From the Editor Emeritus/John F. Fink

Giving thanks to God for giving us a second chance

"Give thanks to the Lord, my soul; all my being, bless his holy name! Give



thanks to the Lord, my soul; do not forget the gifts of God."—Psalm 103

We all know the story of the first Thanksgiving in our country in 1621—how the Pilgrims in New Plymouth, grateful to

God for a bountiful harvest, shared it with the Indians.

This past summer, my wife and I took our two oldest granddaughters, 11 and 9, to Cape Cod to see Plymouth Rock and then to visit Plimoth Plantation, the recreation of the Pilgrims' community as it was in 1627. After visiting the crude and cramped homes of Miles Standish, Captain John Smith, John and Priscilla Alden, and others who came on the *Mayflower*, and hearing us tell their stories, our granddaughters probably wondered what these people had to be thankful for.

Thanksgiving might have started in this country with the Pilgrims, but the idea of giving thanks to God goes back to ancient times. Not only are Psalms 100 and 103 thanksgiving psalms, but Psalms 105, 106 and 107 all begin with "Give thanks to the Lord"; Psalm 92 begins with "It is good to give thanks to the Lord"; and Psalm 111 begins with "I will give thanks to the Lord with all my heart." The Israelites recognized the need for giving thanks.

Psalm 103 gives thanks to God for some of the usual gifts, but gives special mention to some things we might not

associate with thanksgiving. After telling us not to forget all the gifts of God in the second verse, the first thing mentioned is that God "pardons all your sins." In the ninth and 10th verses, we are reminded that "God does not always rebuke, nurses no lasting anger, has not dealt with us as our sins merit, nor requited us as our deeds deserve." Now *there* is something really to be thankful for.

During this Thanksgiving weekend, then, perhaps we could give special thanks to God for giving us a second chance, or perhaps a third or fourth chance, to act as the Christians we claim to be. This means that we must forgive others any wrongs we feel they have done to us. It was Jesus who said, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions" (Mt 6:14-15).

And it was also Jesus who taught us the Golden Rule: "Do to others whatever you would have them do to you" (Mt 7:12).

This Sunday will be the First Sunday of Advent—the season when we look forward to the birth of the one who gave humanity its second chance.

Psalm 103 says: "As a father has compassion on his children, so the Lord has compassion on the faithful, for he knows how we are formed, remembers that we are dust." This Thanksgiving let's thank God for remembering that and for giving us a second chance. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is now available from Criterion Press, Inc. See advertisement, Page 3.*)

Cornucopia/Cynthia Dewes

The start of something big

This weekend we celebrate the first Sunday of Advent, the beginning of our journey to salvation with the imminent birth of Christ. To say the least, this could be the start of something big.



We're speaking here not of big piles of Christmas presents, or elaborately decorated trees or huge holiday feasts. Not that kind of big, although such biggies are pleasant enough.

No, the big we anticipate involves the scope our lives might take from now on during the rest of our time on earth, and forever onward into eternity. It's a journey we may already be on, but in case we're not, Advent is the time to restore our enthusiasm for the possibility.

Happily, we're invited to join the trip anytime. But when we look around at the popular culture nowadays, we're led to believe that some other kinds of journeys are more desirable than the one we take toward an unseen God. They certainly seem more prevalent.

Many of us are on the road to financial success. We studied hard, took the advice of mentors, followed the professional track, paid our dues. Our rewards are either here or in sight: a comfortable living, new cars, big houses, trips to Cancun.

Others are traveling toward fame, eminence or social superiority. They've become presidents, CEOs, talk-show hosts, megastars. Their compensation is the appearance on national television or the constant respectful attention of others.

Sometimes our journeys take us down unexpected paths with unexpected results. The road to intellectual prominence in academic affairs is often strewn with mediocre analysis, bad writing and hubris. The goals of technological advance may be clouded by indifference to moral consequences.

If television series and movies are any indication, many people are on a journey of sexual license (called "freedom" by its advocates). The ostensible goals are loving relationships and emotional security, but are always preceded by thorough experimentation in the selection process.

This procedure seems to exist as well for some seekers on the path to truth who flit from one epiphany to another. The goals of self-realization and union with transcendence are obscured by witchcraft passing as mysticism. And the limits of human imagination are displayed in the "lala" we find offered as spirituality.

Indeed, life journeys may be as ordinary as those fueled by ambition and greed, or as bizarre as quests for youth and beauty through fitness, vegetables and plastic surgery. But, sooner or later, an unnamed longing makes us all realize we're on a journey to something, somewhere, someone.

If we're lucky, we realize early on that our goal is God, our maker. If not, Advent reminds us of who we really are, where we're going and why. It offers us the "reason for the season," and yet another chance to prepare ourselves for that happy event. †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Be Our Guest/Alys Willman

Eyewitness reflects on tragedy of Mitch



When Hurricane Mitch tore through Central America a few weeks ago, people around the world counted their lucky stars they lived somewhere else.

News stations splashed scenes of children trapped in treetops, houses and farms destroyed and hungry refugees crowded in emergency shelters.

Mitch left its most deadly mark near the Las Casitas volcano in western Nicaragua. There the rains triggered a massive mudslide,

killing over 2,500 people and burying two entire communities.

When I arrived in the area with a Red Cross brigade last week, there was not a trace of life left. Not a house, not a tree, was still standing. Here, nature had turned valley to desert in seconds.

I had come as a journalist, mostly, but also to see if I could help. For over a week, the newspapers and television had featured little but the hurricane. The death toll rose by the hundreds each day. It was getting hard to sit in my house in Managua and just let the Red Cross handle it. The rain had stopped days ago, and the sun shone full and bright in repentance after weeks of rain.

From where I stood I could see miles of barren, mud-covered land where the two communities had been. Testimony I'd heard in nearby emergency shelters came to life. Survivors heard a noise like a group of helicopters from the volcano. Then a river of rocks, trees and mud, careened toward them at 60 miles per hour. Hundreds were swept away immediately, others were partially buried where they would wait for days to be rescued.

"You should have seen how the children, the little ones, fought to survive," one woman told me. "People were pulling themselves up out of the mud naked, completely covered in mud. They looked like monsters in a horror movie. All you could see were their eyes. Children didn't even recognize their own parents. For days we could hear the ones who were still half-buried crying for help."

I remembered the wounds I had seen in the shelter,

open and festering, on faces, legs and backs. I thought of those who had waited days, half-buried in the mud, until their limbs were infected with gangrene and had to be amputated. I pictured the mothers who lay bruised in the hospital, recovering, still unaware how many children they had lost.

"I used to have eight children. Now I have five," said a woman in a shelter I visited.

Her face was expressionless, her back and arms bruised. She was pregnant.

I heard her voice again as we hiked the volcano. There was the silence of lives cut short, of screams stifled by the earth. The smell of death intensified in the relentless sun. We found bodies previous rescue brigades had missed, their faces frozen in astonishment. They would be burned and left unburied. Families would consider them disappeared.

One survivor, a teenage boy, wandered, disoriented, near what used to be his house. He and several others have refused to come down from the volcano, choosing to stay with the dead even without food or water for themselves.

"This here was my uncle's house," he told us, pointing to a pile of wood and tin sticking up out of the ground. "And under all this was our street, the main road in the community."

Some would say the Las Casitas landslide was an act of God. Maybe, but it was also an act of mankind. Natural disasters happen on their own, but poverty, which empowers them to be even more destructive, is manmade.

The people of these communities were poor. They didn't have property of their own, so they built shabby houses on the side of a volcano, on land no one else wanted. They didn't have electricity, so they denuded the hillsides for firewood. They didn't have basements or flood insurance. They didn't have resources to prepare for a natural disaster, and they don't have the resources to recover.

"We have nothing now," a survivor told me. "All we have are the clothes we were wearing. Our son was naked when he came out. Our crops were destroyed. We'll have to rely on the government now."

I am learning to live with poverty here in Nicaragua.

I look it in its hollow eyes on the street, and I sit next to it on the bus. Still, I will never get used to it. It unsettles me. It makes me uncomfortable, and brings me to question how I live. I think of the food I have stored in my pantry, the clothes hanging in my closet—all the excess, the luxuries I enjoy.

The very fact that I was born in a rich country virtually guarantees I will never suffer from the illnesses I see here, malaria or cholera. If I have to skip a meal, it's because I was careless and forgot my lunch, not because there's no money in the house. I can live among the poor here in Nicaragua, sit with them and listen to their stories. But in the end, I always have a plane ticket out of here.

It's easy for us, those who do not live in shabby houses on the sides of volcanoes, to ignore the plight of the poor. It's especially easy when they live thousands of miles away, have different colored skin and speak another language. We can shut off the television, fold the newspaper and it disappears. When Mitch fades from the headlines, we can forget it ever happened. It's not our tragedy.

This Thanksgiving we who live in the sturdy houses can give thanks for our health, our resources, and our good fortune. We can be grateful for our steady, well-paying jobs, and for the education and opportunities that helped us get them. We can praise God for sparing us from natural disasters, for keeping us safe from the storm. But don't our privileges come with responsibilities?

The Las Casitas tragedy belongs to all of us, and its impact will not lessen when CNN moves on to other things. As long as the gap between rich and poor continues to widen in our world, natural disasters will become human tragedies.

This Thanksgiving, we should think beyond our own blessings, beyond sharing only our excesses. Until we learn to truly share our gifts, to use them to help others who are not so lucky, what do we really have to celebrate? †

(Alys Willman is a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. She is currently living in Nicaragua, where she is a volunteer for Witness for Peace.)

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 29, 1998

- Isaiah 2:1-5
- Romans 13:11-14a
- Matthew 24:37-44

As the Church this weekend begins a new year, the readings will be from Cycle A of the lectionary.



The Book of Isaiah is the source of the first biblical reading for the liturgy of this First Sunday of Advent.

Isaiah the prophet was greatly disenchanted with the conditions of life around

him. Thoroughly devoted to the concept that his people indeed were the Chosen People of God, he found their sinfulness and indifference to religion completely and absolutely unacceptable.

Nevertheless, Isaiah believed that in the end righteousness would triumph. God would be vindicated. The people would return to their sanity and to their faith. They would make themselves worthy of being God's people.

This reading is typical of Isaiah in its majesty and depth. It presents God's people not as conquerors or as overlords, but as possessing that great treasure to which all humans are drawn. The treasure, of course, is the knowledge of God.

Isaiah mentions the "mountain of God" (Isaiah 2:1). The mountain, of course, is Zion, around which then as now exists Jerusalem, the holy city, the City of God.

All nations shall stream to Jerusalem in their search for God, Isaiah confidently predicts. From Zion, he insists, God's word will go forth.

Then, the prophet adds to his perspective the quality so essential to an understanding of God. Violence, greed, and arrogance will nowhere prevail. Sword will not be lifted against sword. No one shall train for war. Only peace and order will prevail.

St. Paul's Epistle to the Romans provides the second reading.

Apparently, rather early in the Christian era, followers of the Lord located in Rome. This is not surprising. Rome was the center of the world as then the

world was known. Furthermore, it was the largest city in the Western world. It is estimated that 1 million people lived in the imperial city and in its environs. It was the crossroads of life at the time—the cultural, intellectual, political, social and economic centerpiece of society.

Paul was from a devoutly Jewish background. He had been a Pharisee. He was in no sense a gentile. Yet he was highly sophisticated. Born and reared in Tarsus, a large and cosmopolitan city, he had met people of all circumstances and beliefs. By right, he was a Roman citizen, a distinction held by only the most privileged few. Understandably, he had a special interest in the Christians of Rome. To them he directed this epistle.

In this letter, Paul called the Romans away from listlessness in the face of routine and the obvious. He summoned them to be aware, in every act and word, of Jesus and the Gospel.

Matthew's Gospel supplies the last reading. It is a theme found throughout the Gospels. It is concerned with the sudden and overwhelming return of Jesus to the earth in glory.

The Lord forecast this return. To Christians weary and worried in the face of hostility, fearful of even greater antagonisms, the prophecies of Jesus regarding this Second Coming were most reassuring.

Of course they remembered the Lord's words. Certainly they awaited the return of Jesus in victory.

Reflection

This weekend the Church begins its new year of worship and instruction. However, occupying its attention on this First Sunday of Advent is not just a new year, but rather the birth of Jesus, to be celebrated at Christmas less than a month in the future.

Christmas is so much more in Christian liturgical and pious tradition than merely a commemoration of the nativity of the Lord Jesus. It is more than the meeting in the birth of Jesus of earthly and heavenly life.

It is the occasion that set in motion the process by which each person individually can encounter the Lord, the Son of God, the son of Mary. So, the Church at Advent calls us all to be worthy of meet-

Daily Readings

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

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

Wednesday, Dec. 2
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 3
Francis Xavier, priest,
religious and missionary
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 4
John of Damascus, priest,
religious and doctor of the
Church
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 5
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35 - 10:1, 6-8

Sunday, Dec. 6
Second Sunday of Advent
Nicholas, bishop
Isaiah 11:1-10
Psalm 72:2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

ing God in Jesus. In the words of the epistle, it bids us to holiness.

At Christmas this year, or at some other moment, each person will meet God in Jesus. The meeting is inevitable. It is not predicted in any sense of exactness. For some, it will come quietly and by plan through personal sanctity. For

others, it will occur in the suddenness of conversion or of death. But, it will occur.

Finding God, seeing God in Jesus, however, is no fearsome possibility. It will be the day of peace, satisfaction and awareness of God of which Isaiah spoke so excitedly. †

Question Corner/Fr. John Dietzen

Mary's virginity reflects her total love for God



Regarding your recent answer about the brothers and sisters of Jesus, just how did the Church come up with the idea that Mary remained a virgin after the birth of Jesus?

Wouldn't it be a "sin" for Mary not to have relations with Joseph while they were married? This would not make her any less of a person or saint; she was still chosen to be the mother of God.

Also, in the Magnificat, Mary says, "My spirit rejoices in God my Savior."

So how did the Church come up with the fact that she was born without original sin? (Missouri)

Your questions cover a lot of territory, but perhaps a few thoughts will cast some light on most of what you ask.

It is true, of course, that the Catholic Church professes the doctrine of the perpetual virginity of the Virgin Mary, a belief, incidentally, which was shared by several major figures of the Reformation, including Luther, Calvin and Zwingli.

From the earliest expressions of this teaching, however, in the first centuries of Christianity, it is clear that the spiritual and theological implications of her virginity were essential and integral to an authentic understanding of what that virginity was about.

Her physical virginity was a reality, we believe. But the meaning of that reality goes far beyond biology and physiology.

It was most of all an expression, a living out, of her radical, total love for God, and her full surrender to his will.

As with all her unique gifts from the Father, the gift of her virginity must be seen in the light of Mary's supreme vocation of being the mother of Jesus Christ, the Mother of God.

This is the focal point, the zenith and

source of whatever else our Christian faith believes and practices about her.

Thus, in the perspective of the earliest fathers of the Church, the virginity of Mary is significant, first of all, as a privilege of Jesus himself.

His conception in her womb by the power of the Spirit reflects his eternal "conception," born of the Father before all ages, as the creed says, and his mission to regenerate, recreate, the whole human race through his new covenant.

It is in this context that Mary is the "new Eve," mother of a new creation of the human family, and a unique sharer in her Son's victory over sin and its effects in the world.

The tradition of the subsequent virginity of Mary during her whole life, which is an even older patristic tradition than the virgin birth, is based on the same Christian insights. The marriage of Joseph and Mary was obviously unique, and in many ways a mystery.

Spouses in marriage vow to each other the right to genital expression of their love, when that "right" is sought, of course, in timely and appropriately loving ways. There is no absolute obligation, however, even as we understand marriage today, for either partner ever to exercise that right.

The Gospels (including Luke 1:34, where Mary says "I have no relations with a man") and the whole Christian tradition, seem to assume that's what happened with Joseph and Mary.

Finally, when proclaiming the dogma of the Immaculate Conception in 1854, Pope Pius IX made clear that all Mary's gifts, including this one, were given to her through Christ.

She was preserved from all sin, Pope Pius said, "in consideration of the merits of Jesus Christ, savior of the human race."

Thus, Jesus is, as the Magnificat proclaims, her savior as he is our own. †

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651.)

My Journey to God

Ocean View

One night Christ received a prayer of frustration:
"Do you really have a purpose for me?
What difference could I possibly make?"

In answer, Christ took the pray-er by the mind
To a beach with a fantastic view of the ocean.

"So beautiful and powerful, don't you think?"
He asked, eyes looking over the water.
"Reaching out and touching more lives than you can imagine.
So much lies beyond what you see,
But it's all known and orchestrated by my Father.
And this presence is so vital to the world."

The pray-er's brow wrinkled in confusion.
"But Lord, what connection do my feelings of
Unknown purpose and insignificance have to the ocean?"



CNS photo

Christ's gaze turned to his loved one,
And he smiled warmly.
"My child," he said, "I wasn't talking about the ocean—I was talking about you!"

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.)

The Active List

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

November 29

Rexville Schoenstatt will present "Inscriptio Spirituality" at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

♦♦♦

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will offer Evening Advent Prayer/Vespers at 5 p.m. Information: 317-634-4519.

December 2

Deadline to RSVP for Seccina High School eighth-grade placement tests on Dec. 2. Information: 317-351-5976.

December 3

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany, hosts its annual Dessert Card Party of the OLPH Madonna Circle at 7:30 p.m. Cost: \$3. Information: 812-948-0041.

December 5-6

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis, hosts its Christmas Bazaar on Saturday from 9 a.m. to 8 p.m. and Sunday from noon to 5 p.m. Free admission. Dinner will cost \$6. Information: 317-546-1571.

♦♦♦

The Altar Society of St. Anthony, 379 N. Warman Ave., Indianapolis, will hold its annual Christmas Boutique

from 9 a.m. to 6 p.m. on Saturday and 8 a.m. until noon on Sunday. Food will be served all day. Information: 317-637-2704, Kathy Hall-Honn.

December 5

Familia will hold a Mothers of Young Children Day of Reflection at Holy Spirit Parish, 7243 E. 10th St., Indianapolis, between 9 a.m. and 3 p.m. Msgr. Joseph Schaedel and others will speak. Cost: \$10 reserved, \$12 at door. Information: 317-861-6016.

♦♦♦

St. Simon School, 8155 Oaklandon Rd., Indianapolis, will host a Holiday Bazaar from 9 a.m. until 3 p.m. Proceeds benefit the children of St. Simon. Admission free. Information: 317-915-0014.

♦♦♦

Seccina High School, 5000 Nowland Ave., Indianapolis, will hold eighth-grade placement tests starting with registration between 8 and 8:15 a.m. RSVP by Dec. 2. Information: 317-351-5976.

December 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will offer Evening Advent Prayer/Vespers at 5 p.m. Information: 317-634-4519.

Recurring

Daily

Our Lady of the Greenwood

Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

♦♦♦

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

♦♦♦

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

♦♦♦

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

♦♦♦

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

♦♦♦

St. Louis de Montfort Parish, Fishers (Lafayette Diocese), 11441 Hague Rd., offers adult religious education classes, 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

♦♦♦

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Mass.

♦♦♦

St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for religious and lay vocations.

♦♦♦

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

♦♦♦

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Benediction and Mass.



Photo by Margaret Nelson

Computer plans

Mission Helpers of the Sacred Heart Sister Angela Ann Zukowski, director of the Institute for Pastoral Initiatives at the University of Dayton, discusses the archdiocesan infomedia program with St. Jude director of religious education Shirley Dreyer. At a meeting at the Archbishop O'Meara Catholic Center, Sister Angela told the leaders of parishes that will participate in the New Frontiers Infomedia planning process this year how the program will help them spread the Gospel message. Nineteen parishes and 24 schools completed the process last year.

♦♦♦

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 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.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 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.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Latin School Reunion?

The Latin School is history. It seems that the collegial spirit of those who ever attended or taught there isn't. If you want to help explore the feasibility of an all-school and/or class reunion(s) in the summer of 2000, contact Pete Magnant, 7241 Hiner Lane, Indpls., 46219, 317-322-1501 or e-mail ptmagnant@aol.com. If nothing else, perhaps interested classmates can reconnect via e-mail.

Parents, relatives and friends can help by providing current addresses, phone numbers, and e-mail addresses plus passing along this message to a former Latin School student or faculty member.


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Faith helps actor and producer finish film

By Mary Ann Wyand

Actor Robert Duvall's longtime dream became a reality in 1997 with the release of *The Apostle*, the story of "one man's journey on the road to redemption." The film was 15 years in the making.

Duvall earned an Academy Award nomination for best actor earlier this year for his role in this film as Euliss "Sonny" Dewey, a Pentecostal preacher from Texas. Sonny faces heartache and adversity when his wife falls in love with a younger minister, but he never falters from his faith or his lifetime commitment to serve God.

The Heartland Film Festival honored Duvall and his film last month in Indianapolis with a Studio Crystal Heart Award given to recognize "filmmakers whose work explores the human journey by artistically expressing hope and respect for the positive values in life."

In addition to his work on the film as screenwriter, executive producer, director and star, Duvall also financed production costs for *The Apostle*. It was released by October Films last year and now is available on video.

"I had to put it off for so many years," Duvall told *The Criterion* during an interview last month in Indianapolis. "But when we finally did it, it was really the best time. It seemed as if, as we filmed it, that it was meant to be. It was fun to see the script come alive. It just seemed to unfold. It was very uplifting."

Duvall worked with actors Farrah Fawcett, Billy Bob Thornton and Miranda Richardson, as well as local residents without professional acting experience who he said gave incredible performances.

"Each step of the way was very logical and fulfill-

ing," Duvall said of the production. "It was quite an adventure, a great experience, a gift in itself. It was a low-budget film by Hollywood standards. We edited it at my farm in Virginia."

It was gratifying to be recognized by the Academy of Motion Picture Arts and Sciences with an Oscar nomination for his work in the film, Duvall said, but even nicer to see *The Apostle* receive "acceptance by the secular community, with exceptions, and by the religious community. People reached out to it."

Heartland Film Festival organizers honored the film with a special screening at the IMAX Theater in Indianapolis.

"It was nice that it was picked for a festival like this, and for other [film] festivals too," he said. "It's done very well, and I feel proud of that. I feel it's really the highlight of my career to have done this film."

The Apostle is "a respectful depiction of the Pentecostal faith," the actor said, and the film offers a message of hope for people of any religious denomination.

"It's about a man who believes very deeply in his religious faith, but he does something he shouldn't do, which is a crime," Duvall said. "He errs and lashes out in a human way, and has to pay the consequences. His church is taken away from him, and he has to leave and go on the run."

During this journey of emotional and spiritual trials, Duvall said, Sonny "has been reborn into his faith."

In the midst of his wanderings through Louisiana, Sonny prays aloud, "Lord, I'm yours. I'm walking with you every step of the way. Lead me on. Amen."

In one small gulf community, he encounters a Catholic priest blessing fishing boats.

"You do it your way, and I do it mine," Sonny observes,

"but we both get it done, don't we?"

After acknowledging his crime of passion and asking God for forgiveness, Duvall said, "Sonny feels he has to justify his faith by starting a new church in a little town in Louisiana."

Sonny repairs a deteriorated church, names it the "One Way Road to Heaven," then embarks on an ambitious evangelization campaign to attract members via a local Christian radio station.

"He does a good deed, a very Christian thing, by starting this church," Duvall said, "but eventually he is caught and has to pay for his crime."

It took a lot of faith in the project, and in his own abilities, to complete the film after numerous delays and setbacks, Duvall said. "I couldn't raise a dime anywhere, so I financed it myself. And I got it all back."

Perseverance paid off, the actor said, because he believed the movie was an important story that needed to be told.

"Some of the literalness of these [Pentecostal] churches is so simplistic," he said, "but very meaningful."

After completing the production, Duvall said he nailed the church sign on the barn at his horse farm in Virginia as a reminder that faith is indeed the "One Way Road to Heaven." †

Talk to explore Eastern, Western Christianity

"East and West Mindsets" will be the topic of a public presentation at 7 p.m. on Dec. 3 at St. Athanasius Byzantine Catholic Church.

Presenters are Orthodox and Catholic representatives involved in ecumenical work in the Indianapolis area: Father Paul Gassios, Deacon John Schmidt, Father Al Ajamie and Michael Perigo.

Father Ajamie is a retired priest of the archdiocese with faculties for serving Eastern rite Catholic jurisdictions. Perigo is a lay Roman Catholic involved in fostering local Catholic/Orthodox ecumenism.

Father Gassios is pastor of St. Thomas the Apostle Orthodox Church (Orthodox Church in America) in Kokomo and is president of the Central Indiana Council of Orthodox Christian Churches. Deacon Schmidt is serving at Holy Trinity Greek Orthodox Church and is past president of the central council.

The talk is designed to inform area members of the Eastern Orthodox and the Roman Catholic Churches about the different perspectives from which they approach issues of Church life. The event is organized

through the archdiocesan Office of Ecumenical Affairs.

St. Athanasius is located southwest of the downtown Indianapolis area at 1117 Blaine Ave., the former location of Assumption Roman Catholic Church. †



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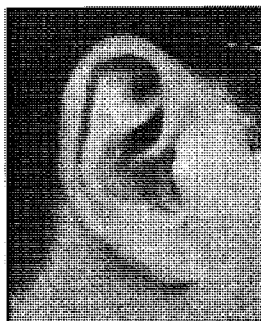
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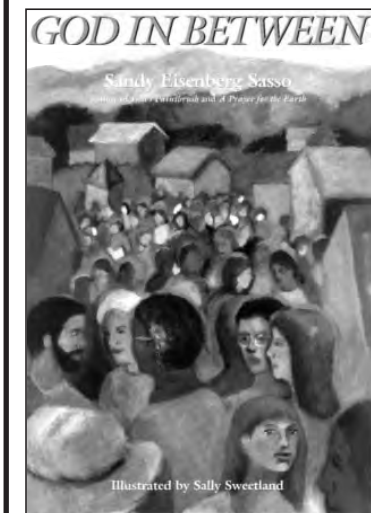
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FRIDAY	DECMEBER 4	7:30 P.M.
SATURDAY	DECEMBER 5	3:00 and 7:30 P.M.
SUNDAY	DECEMBER 6	3:00 and 7:00 P.M.
THURSDAY	DECEMBER 10	7:30 P.M.
FRIDAY	DECEMBER 11	7:30 P.M.
SATURDAY	DECEMBER 12	3:00 and 7:30 P.M.
SUNDAY	DECEMBER 13	3:00 and 7:00 P.M.

Bishops challenge Catholics on pro-life issues

WASHINGTON (CNS)—The U.S. bishops voted 217-30 Nov. 18 to approve a statement intended to direct American Catholics to better incorporate the Church's pro-life teaching into public life.

The statement pointedly calls Catholics in positions of public leadership "to recover their identity as followers of Jesus Christ and to be leaders in the renewal of American respect for the sanctity of human life."

Living the Gospel of Life: A Challenge to American Catholics discusses American attitudes toward abortion, euthanasia and physician-assisted suicide in relation to Church teaching about the sanctity of human life at all stages, and to the nation's founding principles as stated in the Constitution and the Declaration of Independence.

The document was reportedly the subject of much discussion among bishops outside the formal meeting and in their executive session Nov. 17, which is closed to the press. The original version sent to the bishops a few weeks ago was changed in several substantive ways before coming up for floor discussion and a vote.

Among those changes were the addition of a reference to Pope John Paul II's teachings opposing capital punishment and the withdrawal of a section reflecting on the relationship of U.S. materialism to the acceptance of abortion and euthanasia. Sections were added on the importance of prayer in persuading politicians on life issues and noting that even when it was written, the principles of the Declaration of Independence were not reflected in contemporary society, but that "only after much time and effort have these contradictions been reduced."

Yet some bishops still said they would have preferred

for the Committee on Pro-Life Activities, which drafted the statement, to withdraw it for further consideration and revision. A voice vote on Bishop Howard J. Hubbard's motion asking for it to be withdrawn failed, but perhaps a third of the prelates in the room supported the attempt.

Bishop Hubbard, of Albany, N.Y., said he feared the statement might have the opposite of its intended effect and make some people in public office feel they must distance themselves further from their Catholicism lest they be accused "of caving into the influence of the Church and being a tool of the bishops."

He urged withdrawing the statement for further consultation with state Catholic conferences and analysis of why Catholic voters seem not to vote with the Church's teachings in mind, "so we can better understand the realities of what people are dealing with."

Most of the 20 or so bishops who spoke on the floor about the statement voiced their support, however. Bishop James T. McHugh of Camden, N.J., a member of the pro-life committee, said he agreed with other bishops who said they thought there were many other issues that ought to be advanced in such a statement—such as human cloning, genetic research and political situations when there is no clearly pro-life option.

"But this gives us time to do those things later," Bishop McHugh said. "It gives us a base. Its style is of exhortation, not condemnation."

Auxiliary Bishop William E. Lori of Washington said the statement "does not gloss over the full range of issues," though it also does not diminish the full weight of the impact of abortion on the nation.

Archbishop Michael J. Sheehan of Santa Fe, N.M., commended the document for condemning "the violence of extremists." He also said he thinks it is "extremely important for us as teachers of the faith to give moral guidance to those in public life. I believe it would be a scandal for us not to approve it."

Archbishop Francis T. Hurley of Anchorage, Alaska, said he would be more comfortable with the statement if it was clear that the bishops intended to issue a series of related statements that might more adequately address the range of life-related issues.

At a press conference following the vote, Cardinal Bernard F. Law, chairman of the pro-life committee, said the document was not a response to any elections or a statement of political strategy. Rather, he said, it restates "clearly the centrality of the right to life, the linkage with other life issues and the necessity for every faith-filled and conscientious Catholic to live in accord with the document."

What is new about the document, the cardinal said, is "that this is the first time that the bishops as a body have together addressed this issue in this way. We are acting in concert in a very focused way." †

BISHOPS

continued from page 1

mentation adopted by the bishops because it did not address canon law require-

ments for teachers of sacred sciences.

The bishops heard oral reports on racism and on the shortage of available Catholic chaplains for those serving in the U.S. military.

As the meeting drew to a close, the bishops took a series of votes on restructuring the NCCB-USCC that sent mixed signals about how they would like their conference to look in the future.

A plan to base their Administrative Committee more on regional representation was approved, but a proposal that would have given greater regional emphasis to the bishops' twice-yearly general meetings was soundly defeated.

In discussing a proposal to keep the current system for issuing statements, several reservations were raised about the issuance of statements by bishops' committees and how they are received by the faithful. The bishops, by consensus, asked for another look at the procedures for issuing statements.

Before ending a three-year term as NCCB-USCC president, Bishop Anthony M. Pilla of Cleveland issued a statement calling for "political solutions rather than military force" in response to "the threat posed by the Iraqi government." The bishops concurred in the statement, but under conference rules the last-minute addition to the agenda could not be issued in the name of the full NCCB.

Bishop Pilla opened the meeting with praise for lay Catholics but said there are some in the Church who "are unwilling to accept a role for authority in the Church." He said, however, that it would be a mistake "to forget to nourish the many in our attempts to appease the unappeasable few."

The bishops also said farewell to Archbishop Agostino Cacciavillan, papal pro-nuncio to the U.S. since 1990, who is about to return to Rome to head the Administration of the Patrimony of the Holy See. †

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News briefs

U.S.

Tickets offered for pope's St. Louis visit

WASHINGTON (CNS)—Archbishop Justin F. Rigali of St. Louis asked diocesan bishops Nov. 19 to coordinate ticket distribution to Catholics in their dioceses who want to attend Pope John Paul II's Mass next Jan. 27 in St. Louis. He said diocesan youth coordinators across the country already have been contacted with information about arrangements to participate in the other major papal event in St. Louis, a youth rally and prayer service Jan. 26. In a brief presentation to the bishops near the end of their fall meeting in Washington, Archbishop Rigali invited them to come to St. Louis and concelebrate the papal Mass in the Trans World Dome.

Look for Henson, Hallmark influence on Odyssey Channel

WASHINGTON (CNS)—With the Jim Henson Co. and Hallmark Entertainment having purchased 45 percent of cable television's Odyssey Channel, look for programming changes to take shape in the spring, according to Father Bob Bonnot, the channel's vice president for religious affairs. Father Bonnot, who had also been Odyssey's interim president since mid-1997, said that some of the channel's religious programs, including daily Mass, will continue.

Bishops' president calls for new approaches to Iraq

WASHINGTON (CNS)—The United States must pursue ways of dealing with Iraq that do not threaten the lives and basic rights of innocent people, says a new statement issued on behalf of the U.S. bishops. "While we are aware of the complex roots of the current crisis, our concern for the widespread suffering of Iraqi civilians leads us to reiterate today with special urgency our long-standing call that the embargo be reshaped, reduced and ended quickly," said the Nov. 19 statement from Bishop Anthony M. Pilla of Cleveland, outgoing president of the U.S. bishops.

Regional deacons' conference set for Jan. 8-10 in Orlando

ORLANDO, Fla. (CNS)—Deacons from seven Eastern states and the Virgin Islands will gather in Orlando Jan. 8-10 for a regional conference on "The Deacon in the Third Millennium"—Prophetic and Professional." While sponsored by deacons, the conference is open to priests and deacons. "We have secured nationally known and highly qualified speakers for this conference," said Jack Martin, a deacon who chairs the Continuing Education Committee of the Orlando Diocese Deacon Council.

Hispanic Catholic 'Encuentro 2000' to invite all cultures

WASHINGTON (CNS)—People of all cultural, ethnic and linguistic backgrounds will be invited to Encuentro 2000, the fourth in a series of gatherings started to bring together the nation's Hispanic Catholics. In a report to the U.S. bishops Nov. 18, Los Angeles Auxiliary Bishop Gabino Zavala said

Encuentro 2000 "seeks to be a model of hospitality" that will allow people of all backgrounds to "experience the conversion, communion and solidarity that was so beautifully captured at the Synod of Bishops for America."

Eastern-rite bishops raise issue of families joining Latin rite

WASHINGTON (CNS)—The departure of some Eastern-rite families to Latin-rite parishes arose as a concern during a Nov. 18 meeting of Eastern-rite bishops in Washington. The issue was deemed serious enough that discussion centered on the feasibility of a statement on the phenomenon from the National Conference of Catholic Bishops. "Many Latin[-rite] pastors offer reduced tuition if parents 'join the parish' and support the parish financially," said Auxiliary Bishop Nicholas J. Samra of the Melkite Diocese of Newton, Mass. "This is wrong to urge or even allow Eastern Catholics to become 'members' of a Roman Catholic parish. It is a form of proselytism."

Bishops make new U.S. Church rules

WASHINGTON (CNS)—The U.S. bishops Nov. 18 approved a clerical dress code and several other adaptations of general Church law for the Church in the United States. By a vote of 210-9 they decreed: "A black suit and the Roman collar are the appropriate attire for priests, especially in the exercise of their ministry. The use of a cassock in church or at home is at the discretion of the cleric." They added that rules for wearing religious habit are up to the determination of each clerical institute or society.

World

Nicaraguan, Honduran bishops urge against hurricane aid misuse

MANAGUA, Nicaragua (CNS)—Nicaragua's bishops criticized what they called "political fanaticism" and "egoism" by some politicians in handling the crisis provoked by Hurricane Mitch. Meanwhile in Honduras, the Catholic Church will take over running the aid effort for the victims of Mitch, to avoid the misuse of donations pouring into the country from around the world.

Guatemala frees Baloo, but priest remains in jail for murder

GUATEMALA CITY (CNS)—A German shepherd considered central to the killing of Auxiliary Bishop Juan Gerardi Conedera of Guatemala has been released from detention, but his master, a diocesan priest, will remain in jail, accused of the killing. The 11-year-old arthritic dog, called Baloo, was freed Nov. 13 by order of the judge overseeing the murder case, but will remain under treatment in the St. Francis of Assisi veterinary clinic in Guatemala City.

Pope praises dialogue, urges Austrians to focus on God, sacraments

VATICAN CITY (CNS)—Pope John Paul II praised recent efforts at dialogue in Austria's divided Church, but reminded the country's bishops to keep their focus on God and the sacraments. "The dialogue of salvation must develop in the communion of the Church," the pope

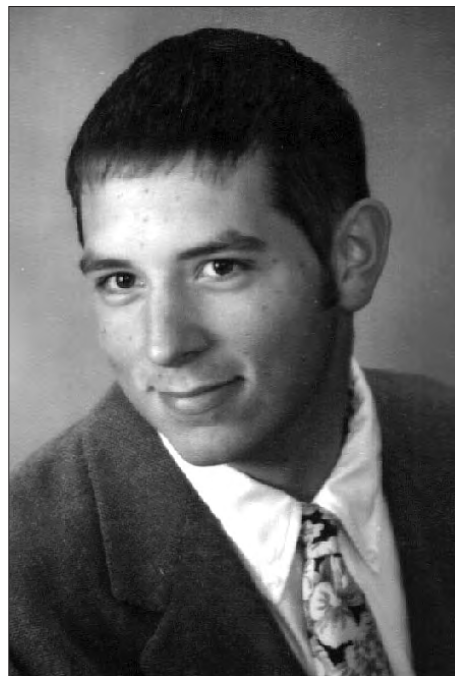
told the Austrian bishops in a Nov. 20 message. "Without this basic conviction, there is a risk that dialogue will be lost in a superficial and noncommittal social experience."

Vatican urges easing of debt for countries ravaged by hurricane

VATICAN CITY (CNS)—A Vatican official called for an easing of the

Central American debt and creation of more stable and just societies in countries ravaged by Hurricane Mitch. In a message released Nov. 19, Archbishop Francois Nguyen Van Thuan, head of the Pontifical Council for Justice and Peace, said the "enormous human tragedy" of the hurricane "places into question totally the capacity of these countries, which are already among the poorest, to face the payment of their debts." †

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



Kevin Browning

Cathedral High School
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Recognized by the United States Department of Education as a "School of Excellence" is a phrase frequently seen accompanying the name Cathedral High School. While I agree wholeheartedly with this statement, the Department of Education does not truly understand what makes Cathedral the "School of Excellence" that it is. The representatives assigning this recognition sit quietly in the back of the classroom admiring Cathedral's superior academic standards. They observe some of the best teaching styles and strategies existing today in America's high schools. In addition, they see a seemingly unending and unprecedented slew of athletic achievements. That alone would be enough for even myself to pin the label of a "School of Excellence" on Cathedral. Greater reasons than these, however, merit Cathedral High School its aptly-fitting title.

The lessons and values that I learned from Cathedral High School are far more valuable than anything I have ever learned in a book. I cherish the knowledge that I did gain from books, but CHS was so much more. I learned that life is not always easy or fair and it is going to take hard work and discipline to achieve what I want. There is much out in this world, and I'm not going to get any of it sitting on a couch. I figured out, with the help of one person in particular, that life is about doing the right thing, at the right time, in the right place. Opportunities will present themselves frequently, but be selective; all good things in all good time. I learned that a little faith goes a long way. Take chances. Don't live your life thinking about what could have been; give it a shot. Shut up sometimes. You can learn a great deal from others if you just listen. Do things right the first time; you'll be glad you did. Respect your elders; believe it or not, they actually do have a fair amount of insight to offer. Don't be judgmental; you're not always right. Make new friends. Talk to the new kid. He might end up being your best friend. Look at the big picture. It really doesn't matter in the long run if you fail a test. Relax. Try harder.

In addition to life's little instruction book I seemed to have amassed from my four years at Cathedral, I am even more thankful for the people that I was blessed to encounter. Both the students and faculty made my experience as rich and meaningful as humanly possible. It's a funny thought to think that someday the groomsmen at my wedding are going to be the same guys that I ate Mexican pizzas with in the school cafeteria. My teachers were constantly challenging me, expecting more of me than I thought was possible and even fair at times. But with the benefit of hindsight, I would not have had it any other way. Cathedral truly is blessed with magnificent human beings.

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Rest in peace

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

ALVARADO, Alexandra A., 9, **ALVARADO, Rosalba A.** "Rosie," 5, St. Philip Neri, Indianapolis, Nov. 17.

Daughters of Martin Alvarado and the late Lourdes Acevedo. Sisters of Ashley Amber, Arlene and Angie Alvarado.

BABCOCK, Evelyn (Duggan), 81, Our Lady of Lourdes, Indianapolis, Nov. 2. Wife of James Babcock. Mother of Mary Martha Costello, Benedictine Sister Juliann and David Babcock. Sister of Cora Sullivan, Blessed Virgin Mary Sister Julissa Duggan and Viola Buamhover. Grandmother of five. Great-grandmother of one.

BARRETT, Harry T., 77, Holy Spirit, Indianapolis, Nov. 7. Husband of Leoa Barrett. Father of Richard A., Thomas H. and George J. Barrett. Brother of George, Lawrence and James Barrett. Grandfather of four. Great-grandfather of two.

BRENDEL, Elizabeth, 90, St. Andrew, Richmond, Nov. 8. Aunt to several.

BROWN, Paul Richard "Brownie," 78, Sacred Heart, Jeffersonville, Nov. 11. Husband of Betty Jo Brown. Father of Pamela Scharf, Patrick and Paul Brown. Grandfather of eight.

BURTON, Russell T., 51, St. Mary, New Albany, Nov. 11. Husband of Janice K. Burton. Father of Lisa Skaggs and Kimberly Mills. Stepfather of Paula Medcalf, Betty Meredith, Paul Young and Thomas Smith. Son of Pamela Robinson. Grandfather of three.

DOLL, Mary, 94, St. Nicholas, Sunman, Oct. 27. Sister of Emma Brunzman.

EHALT, Charles T. "Chick," 75, Our Lady of Perpetual Help, New Albany, Nov. 15. Husband of Mary Irene Ehalt. Brother of William J. Ehalt, Hazel Eisert and Dorothy Winingier.

GEIER, Marciele, 82, Holy Family, Richmond, Nov. 10. Wife of Paul Geier. Mother of Debra Weiss, Shirley and Edward Geier. Grandmother of three.

GINDLING, Corey, 10 months, St. Nicholas, Sunman, Oct. 21. Son of Matt and Jenny Gindling. Brother of Tyler and Dustin Gindling. Grandson of Edward and Joan Gindling.

GLOTZBACH, Nancy J. (Kisler), 78, St. Michael, Charlestown, Aug. 29. Wife of Anthony J. "Tony" Glotzbach. Mother of Pauline Bourne, Jane K. Mongin, Sharon, Anthony R.

and Patrick J. Glotzbach. Sister of Marjorie Lopp and Garnetta Geswein. Grandmother of 12. Great-grandmother of two.

HABOUSH, Amelia Hallal, 96, St. Michael, Indianapolis, Nov. 5. Mother of Margaret Nahas, Josephine Mulhern, Joanne Najem, Rosemary and Joseph Haboush. Grandmother of 22. Great-grandmother of 30.

HUNTER, Clifford "Sonny," 61, St. Anthony of Padua, Clarksville, Nov. 9. Husband of Sharon Hunter. Stepfather of Robert Wills and John Hunter. Brother of Norma Taylor and Mary Ann Weidner.

McCAULEY, Philip W., 88, Prince of Peace, Madison, Nov. 14. Husband of Jo Strong (Sisk) McCauley. Father of Sarah Daniel, Susan Barber, Donald L. and Philip W. McCauley II. Stepfather of Janet Streepy, Joane Caperton and J.R. Sisk. Brother of Wilbert R. McCauley. Grandfather of 15. Great-grandfather of 16.

McKINLEY, Eva Patricia, 64, St. Ann, Indianapolis, Oct. 30. Mother of Andy W., Michael and Gerald T. Sutphin. Sister of Bill and Roy Dugger.

MOELLER, Lawrence W., 77, Sacred Heart, Terre Haute, Nov. 13. Husband of Martha Moeller. Father of Annie Beck, Mary Bell, Margaret Dixon, Lisa VanGilder, Michael, Patrick, John, and Cathy Moeller.

MOORMAN, John J., 43, St. Louis, Batesville, Nov. 20. Husband of Brenda (Wenning) Moorman. Father of Michael and Max Moorman. Son of James and Joan Moorman. Brother of Jama Wanstrath, Steve Moorman.

NOWLING, Hazel A., 70, Little Flower, Indianapolis, Nov. 13. Wife of Jack Nowling. Mother of Judy Kotter, Mary Haynes, Carolyn Talmadge, Margaret, Steven, Mike and Chris Nowling. Sister of Thomas Watts, Carolyn Wachtstetter, Nancy Plummer, Mary Alice and Peggy Bryant. Grandmother of 12. Great-grandmother of one.

RASCHE, Bernard R., 82, Our Lady of the Springs, French Lick, Nov. 13. Husband of Helen Walters Rasche. Father of Norma Jean Farris, Mary Lou Parsons, David and Bernard Rasche Jr. Brother of Hilbert "Snowball" Parsons, Leroy Rasche, Doretha Mundy and Verona Terwiske. Grandfather of five. Step-grandfather of four. Great-grandfather of eight.

ROBERTS, Adah Mae (Runnels), 74, St. Barnabas, Indianapolis, Oct. 21. Wife of Thomas W. Roberts. Mother of Bernie M. and Marie Elise Roberts. Sister of Katherine Skinner. Grandmother of one.

ROWE, Martha Louise, 71, St. Ann, Indianapolis, Nov. 13. Mother of John Fritts. Sister of James Vargo, Ethel O. Hesselgrave, and Irene Farr.

SCELLENBERGER, George M., 91, Holy Family, New Albany, Nov. 13. Husband of Anna Schellenberger. Father of JoAnn Lockhart, Paul, Dennis, John and Mary Schellenberger. Brother of Irma Kochert, Herbert, Louis, and Father Otto Schellenberger. Grandfather of eight.

SHOOK, Gary D., 50, Sacred Heart, Terre Haute, Nov. 10. Husband of Janis Shook. Father of Gary S. and Amanda Shook. Brother of Peggy Osmon, Bill, Jim, Don, Kenny and David Shook.

SINKHORN, Helen (Brockman), 83, Holy Family, New Albany, Nov. 6. Mother of L. Jack Sinkhorn. Sister of

Joseph Brockman. Grandmother of four. Great-grandmother of three.

SNYDER, Daniel J., 57, St. Michael, Bradford, Nov. 18. Brother of John T. Snyder, Rosalie Will, Grace Wilson, Vera Mobley, Mary Jo Elder, Marguerite and Mary Frances Becker.

STEINMETZ, Lou Ann (Kervan), 69, St. Luke, Indianapolis, Nov. 19. Wife of Dr. Edward Steinmetz. Mother of Beth Anne McDowell, Suzie Ivkovich, Mary Kay Lauderback, P. Terry, Tom, Chris, Karen and Dr. Joe Steinmetz. Sister of James Kervan and Paula LaFave. Grandmother of 17.

STEWART, Marjorie K., 74, SS. Peter and Paul Cathedral,

Indianapolis, Nov. 13. Sister of Melza A. Stewart.

THOMAN, Debra A., 46, St. Vincent de Paul, Shelby Co., Nov. 16. Daughter of Ray and Betty Thoman. Sister of Toni Morris.

UBELHOR, Sheila, 62, St. Michael, Greenfield, Aug. 13. Wife of Ronald Ubelhor. Mother of Martin, Rhonda, and Mary Jane Ubelhor. Grandmother of eight.

UNDERWOOD, Thelma G. (Albertsmeyer), 93, St. Jude, Indianapolis, Nov. 7. Mother of Charles E. and Alice Ann Underwood. Grandmother of four. Great-grandmother of seven.

ZINSER, John F., 84, St. Vincent de Paul, Shelby Co., Nov. 16. Father of Paul Zinser.



Baby Rachel

Father Vince Lampert, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and director of pro-life activities for the archdiocese, offers a blessing for the still-born infant known as Baby Rachel during burial services held on Nov. 12. The infant was found in a trash dumpster on Nov. 4. The Catholic Cemeteries Association provided burial space in the Rachel Mourning Infants' Circle at Calvary Cemetery in Indianapolis.

Photo by Sue Heitler

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