



The

Criterion

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Bishops adjourn after votes on church art, immigration reform

WASHINGTON (CNS)—The U.S. bishops made quick work of a complex document on church art and architecture and a resolution urging sweeping changes in the U.S. immigration system on the last day of their fall general meeting Nov. 16.

The Nov. 13-16 meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference at the Hyatt Regency in Washington adjourned about an hour earlier than scheduled after considering some 18 action items over the four days.

Other highlights of the annual session included the bishops' first explicit expres-

sion of support for an independent Palestinian state, a call to reform the "broken" U.S. criminal justice system, condemnation of the Sudanese government's actions against its own citizens, and encouragement of a "profound conversion" in the way Catholic institutions welcome immigrants.

The bishops also recommitted themselves and the Church to protecting human life, saying that the U.S. Supreme Court decision overturning Nebraska's ban on partial-birth abortion has brought the legal system "to the brink of endorsing infanticide."

"Built of Living Stones: Art, Architecture and Worship," a 108-page document in draft form, was approved with little discussion after the Committee on Liturgy accepted 100 amendments in addition to the 241 it had agreed to before the meeting began.

The first set of guidelines for building or renovating churches to be issued by the entire body of bishops, "Built of Living Stones" replaces the 1978 liturgy committee document, "Environment and Art in Catholic Worship."

In the resolution on immigration,

passed without debate, the bishops called on Congress and the new president to revise the nation's immigration laws and policies in ways that uphold immigrants' dignity and human rights.

"We believe the current configuration of our immigration laws combined with immigration policies pursued by our government in the last several years have had the negative effects of undermining the dignity of immigrants and dividing immigrant families," the resolution said.

The special message, "Returning to
See BISHOPS, page 8

Sharing Christmas with the poor

By Mary Ann Wyand

Every needy family served by the Catholic Social Services Christmas Store in Indianapolis during Advent will receive a tiny crèche as a symbol of the meaning of Christmas.

"The Village Dove provided 360 little nativity sets at cost so all the clients will be reminded that Christmas is not just about gifts, that Christmas is the spirit of Christ being born and the spirit of sharing and giving," explained Christmas Store co-director Peggy Magee of St. Pius X Parish in Indianapolis.

Magee and Patty Yeager of St. Mark Parish in Indianapolis are the volunteer coordinators of the archdiocese's Christmas Store ministry this year. Since last January, they have worked with volunteers Pam Moffit of Fortville and Sharon Kleinhelter of Fishers one day a week to prepare donations of new clothing, toys and household items for distribution to low-income families during Advent.

"Last year, we helped 341 families and 1,558 individuals," Magee said. "We are planning for 360 families this year."

Patty Colbert, co-director of the Catholic Social Services Crisis Office in Indianapolis, which oversees the archdiocese's holiday ministry to the poor, said the Christmas Store opens on the Monday after Thanksgiving and stays open until the Catholic Center closes for Christmas.

"This year, the store will be open from Nov. 27 through Dec. 22," Colbert said. "We schedule appointments for three and a half weeks for people referred to us by the St. Vincent de Paul Society and other social service organizations and agencies. We save the last few days for last-minute calls, and we help a lot of people during the final week because the other Christmas [assistance] programs close in the middle of



Peggy Magee of St. Pius X Parish in Indianapolis stocks shelves at the Catholic Social Services Christmas Store in Indianapolis. Magee is co-director of the store, which expects to help 360 families.

December."

Donations from parishes, schools, individuals, corporations and foundations, as well as help from many dedicated volunteers, have enabled the archdiocesan Christmas Store ministry to provide hope and joy to people in need for 11 years, Crisis Office co-director Marge Hittle said. "Since 1990, the store has grown in scope, content, quality and quantity. This year, it has a new look and that's due to Peggy [Magee] and her group."

Last summer, artist Harry Blomme of Indianapolis painted murals of Bible scenes on the walls of the Christmas Store to illustrate the story of Christ's birth. Blomme was homeless for a while and often lived on the streets, but sometimes found shelter in Indianapolis missions. Now he has a place to live and wanted to share his artistic talent with other people who struggle with daily living needs.

"The Christmas Store is an amazing
See STORE, page 2

Award winners credit Catholic education for their success in life

By Jennifer Del Vecchio

It's his Catholic education that Joseph Clayton credits for getting him through \$11 billion business deals, the loss of a job and five children to support.

Clayton, the keynote speaker for the Celebrating Catholic School Values awards dinner on Nov. 20, said it's clear to him that Catholic education "has provided me the attributes or the essential supplies to stay balanced on my journey through life."

While *The Wall Street Journal* has called him "the turnaround expert" in business, Clayton said it's the values of honesty, commitment, generosity and leadership that he received in Catholic schools that helped him see "beyond the material," and give his gifts to make a "better tomorrow."

Clayton's speech topped off a night of celebration at the Indiana Convention Center's Sagamore Ballroom in Indianapolis, where five people were honored for their successes and commitment to Catholic education.

The future of sending more children—especially from families who fall below federal poverty guidelines—to Catholic

See AWARDS, page 7



Joseph Clayton

Bishops discuss turns of presidential election

WASHINGTON (CNS)—Watching the turns of the undecided presidential election with the rest of the nation, some U.S. bishops at home and abroad offered their perspectives on the voting and counting process and its effect on the country.

Bishop Joseph A. Fiorenza of Galveston-Houston, the president of the U.S. bishops' conference, said Nov. 16 that he hoped the country would come together once the still-contested election was resolved.

Speaking to reporters at the close of the bishops' annual fall meeting in Washington, Bishop Fiorenza encouraged

prayer about the outcome.

"My words would be words of prayer, first of all, that however this is resolved, it will be resolved for the common good of the whole nation," he said.

"I also hope that it will be ended sooner rather than later and that once a president is elected, this country will come together and overcome personal preferences," he said.

In Rome, the Vatican's top expert in media ethics said it was "unconscionable" that U.S. television networks prematurely announced a winner of the presidential

See ELECTION, page 10



Broward County, Fla., election workers hand count punchcard ballots at the county's emergency management center Nov. 19.

STORE

continued from page 1

ministry," Colbert said. "We often do have the toys that are on children's wish lists. That's how God works. One year, a woman told us her daughter wanted a toy doll that had been very popular the previous year, but she couldn't afford to buy it. After she picked out two outfits of clothes, socks, underwear, a hat and gloves for her daughter, we went into the toy room and started looking through the donations and found that very doll. There was just one, and we both cried! It was a wonderful thing, and it happens a lot. Another mother found a certain cassette tape that her children especially wanted for Christmas."

The archdiocesan Christmas Store ministry is a good way for parishes to provide holiday assistance to the poor, Colbert said, because for \$2 per person, or a \$10 maximum fee per family, parents can select clothes that fit their children and gifts on their wish lists. Parishes also can sponsor the small fees for clients.

"Because the parents have made their own selections and purchased their gifts, it gives them more dignity," Colbert said. "We do have scholarships for people who can't afford the fee. We try to make sure that people really need the help."

More than 100 volunteers stock shelves or serve as companion shoppers to help clients select their gifts.

Each child referred by a social services agency receives two outfits of clothing, socks, underwear, a hat, gloves and a book, she said. There are stuffed stockings for younger children and school bags with school supplies for older children. Every child receives two toys. Each adult is given one outfit of clothing, a household item, such as pots and pans, dishes, towels or pillows, and a hygiene bag of shampoo and soap. Wrapping paper and boxes enable parents to wrap the gifts at

home.

"It's a wonderful experience for our volunteers," Hittle said. "They come back to help year after year because they truly love the program."

Hittle and Colbert believe the late Mother Teresa of Calcutta captured the true meaning of this ministry when she said, "It is Christmas every time you let God love others through you.... Yes, it is Christmas every time you smile at your brother and offer him your hand."

"We try to incorporate that idea in this ministry," Hittle said. "Christmastime is expensive, and if parents come here for help and see that their children are going to be happy, there is some hope that maybe the next year will be better. They can see Christmas as a joyous season and realize that, because someone cares, their children are not going to be disappointed this year."

The Christmas Store has been a special volunteer project for Peggy Magee for a number of years, but when her husband, Jim, became ill several years ago she took a break from her Advent service there.

"About a year after his death," she said, "I thought I needed to get involved in some volunteer work again, so I talked with Patty [Colbert] and Marge [Hittle] and they said, 'We have the perfect job for you.' I had helped with the Christmas Store before, but wasn't sure that I really wanted to do it again. I had a prayer card for vocations, and the prayer asks God to give you some direction about your vocation in life. I kept reading it over and over again, and they kept calling me about coordinating the store, and I decided that this is where I need to focus my direction. Jim was so involved in the archdiocese in a lot of ways, and I wanted to carry on that legacy in some fashion. This seems to be a good fit for me."

"I think this [ministry] gives people a spirit of giving, a spirit of volunteering, a spirit of Christianity," Magee said. "There is such a warm feeling when you walk in



Every needy family served by the Catholic Social Services Christmas Store in Indianapolis during Advent will receive a tiny crèche as a symbol of the meaning of Christmas.

Photos by Mary Ann Wyard

here. The murals are beautiful and the way the store is arranged is inviting. Hopefully, people will feel that sense of giving and that sense of Christmas when they come here to shop. I want them to know that people care about them and are willing to give their time, talent and treasure to make sure they have a happy Christmas."

On a personal level, Magee said she is reminded again and again that "God does provide."

One favorite story, she said, involved bending the rules a little bit.

"We give one household item per family, but a woman really needed towels and silverware. She told me she only had one fork and one knife. She picked out towels, and I found a set of four place settings of silver-

ware and put the box in her bag, too. I just felt that she needed it more than somebody else. She was so thrilled! After she left, I walked in the back room and there was another set of silverware on the table, identical to the one I had given the woman, and I know it had not been there earlier! It brought tears to my eyes. When something like that happens, you know it's a moment of grace." †

Official Appointments

Effective Immediately

Rev. Joseph West, O.F.M. Conv., to associate pastor of St. Joseph Parish in Terre Haute from ministry outside the archdiocese.

Effective Nov. 22, 2000

Rev. Richard Hindel, O.S.B., to part-time ministry at St. Matthew Parish in Indianapolis as senior priest in residence.


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



St. Rita parishioner Mary White of Indianapolis prepares to hang boys' jeans in the archdiocese's Catholic Social Services Christmas Store. The store will serve needy families from Nov. 27 until Dec. 22. Donations of new clothing, toys and household items are still being accepted at the Archbishop O'Meara Catholic Center in Indianapolis.

Correction

A picture on page 6 in the Nov. 17 issue of *The Criterion* misidentified a student at St. Rita School. The student is Aunyea Alexander, a second-grader. †



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Students are making plans to attend March for Life

By Jennifer Del Vecchio

More than 500 students from the Archdiocese of Indianapolis are expected to participate in the annual March for Life in Washington, D.C. This is the fourth year students have made the pilgrimage that begins at 7 p.m. Jan. 20. Students will return by 6 a.m. Jan. 23. The cost is \$40 per student. Students must also buy their own meals. Taking students to the March for Life—an event that protests abortion on the anniversary of the Supreme Court decision legalizing it—began with one man's retirement and an answer to prayer. St. Lawrence parishioner Tom Pottratz of Indianapolis, a volunteer in the pro-life office for the Archdiocese of Indianapolis, began the pilgrimages after attending the March for Life in 1995. "I'd always really wanted to go, so

when I retired I took a carload of people down," Pottratz said. But it was when he was kneeling before a picture of Our Lady of Guadalupe and praying the rosary that he began noticing all the students in prayer. In prayer, Pottratz heard, "Where are all the kids from Indianapolis?" He didn't know the answer, but he knew he was supposed to find one. From there, he contacted Archbishop Daniel M. Buechlein and the archdiocesan pro-life office to start the process with their approval. This year, at least eight buses are going that include high school students and college students from Marian College and Butler University, Pottratz said. Two additional buses of students from Roncalli and Father Thomas Scecina Memorial high schools in Indianapolis will also attend the March For Life, but

they are going a day early for the presidential inauguration. Students will sleep on the gym floor of The Catholic University of America. While there will be some time for sight-seeing, Pottratz said that's not the trip's main focus. "Students know this is a pilgrimage and a sacrifice," he said. The trip offers students an opportunity to show their support for pro-life issues, and understand more about the Church's teaching on abortion. The Catholic Church has always affirmed the moral evil of abortion. The *Catechism of the Catholic Church* states that "all human life must be respected and protected absolutely from the moment of conception" (#2270) The trip to Washington, D.C. helps students learn that speaking out against abortion doesn't make them odd, as the secular world would have them think,

Pottratz said. "You see the fruits of this," Pottratz said. "They realize it's OK to be publicly pro-life." That's because they join thousands of other students who are marching, praying and trying to end abortion, said Servants of the Gospel of Life Sister Diane Carollo, director of pro-life Activities for the archdiocese. Sister Diane said it's important for students to go on the trip. "They bear witness to the sanctity of human life and register their disdain for laws that violate our human dignity and destiny," said Sister Diane. For more information about the trip, students should contact their parish youth minister. Reservations for the buses must be received by Dec. 8. Other questions may be directed to the Pro-Life Office at 317-237-1569 or 800-382-9836, ext. 1569. †

Opponents of capital punishment march to stop executions

By Mary Ann Wyand

Last week, more than 100 opponents of capital punishment marched 80 miles in five days as participants in the National March to Stop Executions. St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana Death Penalty Abolition Coordinator, said the march started on Nov. 10 at the old Federal Courts Building in Indianapolis and concluded on Nov. 14 at the U.S. Penitentiary in Terre Haute. Marchers wore red shirts printed with the message "Stop executions now." "We wanted to do something that would convince President Clinton to take a historic step for human rights,"

Burkhart said. "We want the president to stop the execution of Juan Raul Garza on Dec. 12 at the U.S. Penitentiary in Terre Haute and to declare a moratorium on federal executions. "Since President Clinton first took office, 28 countries have abolished the death penalty in law," she said. "Those same eight years have seen nearly 500 men and women put to death under the capital laws of 29 U.S. states. That's more than 70 percent of all the executions carried out since the United States resumed executions at the state level in 1977." Last August, Burkhart said, "President Clinton asked Americans, 'Are we better

off today than we were eight years ago?' Then he said, 'You bet we are. Today we are more tolerant, more decent, more humane.' So during the march last week, we asked President Clinton to match his words and stop the federal judicial killing before it begins. This act of human rights leadership would send a clear message to our country that this cruel, brutalizing and flawed experiment has failed and the death penalty tide in the United States has turned." The anti-death penalty movement in the United States is gaining support from people of all ages, backgrounds and faith traditions, she said, including family members of murder victims. Participants

in the national march were representative of that diversity. "Six people, including one woman who is blind, walked the entire route," Burkhart said. "Two people who are blind participated in the march, as well as a man on crutches. People as old as 87 and as young as 10 walked at least part of the route. We walked 15 to 20 miles a day and stopped for speaking engagements along the way." Marchers came from Alaska, Florida, Illinois, Kansas, Massachusetts, Michigan and throughout Indiana. Organizations represented on the march included the Columbus Peace and

See EXECUTIONS, page 22

Responding to popular demand!

Celebration in the Spirit of Hope: The Great Jubilee Video

The joyous gathering of more than 30,000 people in the RCA Dome on September 16 is now available on videotape. This event was a special, historic occasion for the Archdiocese of Indianapolis, and the video will make a terrific Christmas present!

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Editorial

Catholic school heroes

Earlier this week, the Archdiocese of Indianapolis recognized five graduates of Catholic schools who have made a significant impact on the Church, their communities, and the many individuals whose lives they have touched.

On Monday, Nov. 20, the archdiocese sponsored the fifth annual Celebrating Catholic Schools Values dinner, which was chaired this year by Michael J. Alley, president of Fifth Third Bank.

Selected for special recognition at the dinner were John F. Dorenbusch, a member of St. Bartholomew Parish in Columbus and retired president of both Irwin Management Co. and Tipton Lakes Co.; James "Jimmy" B. Doyle, a member of St. Pius X Parish in Indianapolis and president of Doyle Sales; Providence Sister Marian Thomas Kinney, a member of St. Jude Parish in Indianapolis and a former teacher, guidance counselor and educational administrator who is currently director of the Missions Office for the Archdiocese of Indianapolis; and Paul J. Pfister, a member of Sacred Heart of Jesus Parish in Terre Haute and a retired realtor with Pfister & Company Inc.

Carmen Hansen Rivera, a member of St. Monica Parish in Indianapolis and owner of Carmen Inc. and the host of "¡HOLA! USA," a weekly Spanish-language television program on cultural affairs, received the Community Service Award in recognition of her outstanding service to the Church and community.

The Celebrating Catholic Schools Values event was begun in 1996 as a way of recognizing Catholic school graduates for the good work they have accomplished in their lives and of raising community awareness about the

influence that Catholic education has had on the graduates' communities.

Almost as a byproduct, the event also raised some \$600,000 for need-based tuition assistance for more than 1,300 students attending archdiocesan Catholic schools.

We can all certainly be proud of the quality work our Catholic schools do in forming the minds and the characters of its graduates. This annual event reiterates the importance of our schools, of the values they instill in their students, and of the need we have to support Catholic schools as an integral part of the mission of the Church.

Catholic schools are certainly not an inexpensive proposition, even though they manage to turn out exemplary graduates at a fraction of the cost of government-sponsored schools. But events such as this help all of us understand that our Catholic schools are worth it. In fact, they are really a significant bargain.

In his remarks at the dinner, Archbishop Daniel M. Buechlein pointed out that youth need heroes. On a large scale, the Church provides us with heroes—we call those heroes "saints." But we can also say that closer to home, our Catholic schools also provide our youth—and us—with heroes. And they are the persons we honored this week. These men and women, representatives of the hundreds of thousands of "products" of our Catholic schools, are truly role models for our youth and for all of us. They have truly made a difference in our world. It is a much better place because of them.

Let us thank God for these women and men as we recommit ourselves to our Catholic schools and the miracles they accomplish. †

— William R. Bruns

Seeking the Face of the Lord

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



Thanksgiving and time to count our blessings

Have you ever stopped to ponder the most persistent and important questions you face in life? What are they?

Last spring, an article in *The Indianapolis Star* (March 11) caught my attention. It reported that a new Internet polling site, named Qtopics, conducted a survey of online users asking what life's persistent questions are. Reports of the survey appeared in two categories according to age groups.

The top five questions for people ages 35 to 55 are: 1. Is there a God? 2. Will there be world peace? 3. When will we find a cure for AIDS? 4. How old is Dick Clark? 5. Will global warming get worse?

The top five questions for people ages 18 to 34 are: 1. What's the best job to make me rich? 2. Did O. J. Simpson really kill Nicole Brown Simpson? 3. Will they come up with a pill that makes you thin? 4. Will I be more successful than my parents? 5. Will there be world peace?

The *Star* reporter's synopsis was "Baby boomers are looking to God, while Generation X-ers want answers about their own lives." At least world peace was a common concern.

I fervently hope that the responses to the survey say more about the particular people who happened to respond "online" at that particular polling site than the general population of our society. I also hope that, as sometimes happens with polls, the method of the survey prejudiced the outcome of the answers.

Maybe I am naïve, but my general impression of both age groups cited does not correspond to the survey report. Admittedly, most people I associate with are serious Christians. It is my experience that people of all ages seek meaning in life and when we get really serious, questions about God and the last things become all-important. I realize that for young adults it takes some doing to confront the reality that life is not forever, but those I know realize what is ultimate. We all want answers about our lives, but surely those whose horizon is narrow and selfish are in the minority.

When Thanksgiving time rolls around we count our blessings, and this takes many shapes and forms; but we know that the gift of life and the love of family and friends mean more than lots of money and career success. And especially if these

blessings are absent, a person knows it all too painfully. We may not always express ourselves directly, but we also know that love finds its anchor in God. Keeping God in the picture helps us to be clear-headed about the fact that the world is larger than me or us. We set aside a day to thank God for blessings as a way of acknowledging that we don't make it through life without him or our family and friends. I can't imagine what it would be like to gather for Thanksgiving and not think of God. Talk about the ultimate homelessness!

For us Catholics, the Thanksgiving holiday signals another part of our annual cycle. We are coming to the conclusion of another liturgical year. As if the gray of winter is the cue, the Bible readings of the Mass for the last Sundays of the season focus on the last things, on the real end-of-life concerns. We are reminded that "here we have no lasting city." We are also reminded, however, that there is life after this world. We are reminded that there will be a judgment day when we will face the truth of ourselves before God who is Truth itself. We are reminded that our honesty about self and God is important for the afterlife. We are reminded that there is "a kingdom where every tear will be wiped away." There is a kingdom and an eternal life when "we shall see God as he is." The scriptural readings about the last things can sound foreboding, but the underlying promise is that we have a God who is merciful and compassionate. And once more we say, "Thank God," for the gift of our faith and the gift of our redemption.

I would like to think that Pope John Paul's vision of the year-long celebration of the Great Jubilee 2000 has surely been helpful in making us recognize what truly counts in life. Christ's birth, life, death and resurrection 2,000 years ago have been the decisive event of all history. Surely it must be so for our individual lives in the year 2000 and beyond. As our symbolic archdiocesan Journey of Hope 2001 now moves to a new emphasis on evangelization, we have a ready-made opportunity to get our life questions right. Peace of mind and heart and soul are as near as our nearest parish church. Come home and come in! †

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.



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Buscando la Cara del Señor

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



Día de acción de gracias y tiempo de contar nuestras bendiciones

¿Ud. ha detenido alguna vez a examinar las preguntas más importantes y persistentes que encara en la vida? ¿Cuáles son?

La primavera pasada, un artículo del *The Indianapolis Star* llamó mi atención. Reportaba que una página de votación, llamada Qtopics, conducía una encuesta de usuarios en línea preguntando cuáles son las preguntas persistentes de la vida. Los reportes de esta encuesta aparecieron en dos categorías de acuerdo a grupos por edades.

Las cinco principales preguntas para los personas entre la edad de 35 y 55 son: 1) ¿Hay un Dios? 2) ¿Habrá paz en el mundo? 3) ¿Cuándo encontrarán cura para el SIDA? 4) ¿Cuántos años tiene Dick Clark? ¿Empeorará el calentamiento global?

Las cinco principales preguntas para las personas entre la edad de 18 a 34 son: ¿Cuál es el mejor trabajo para volverme rico? 2) ¿O. J. Simpson habrá matado realmente a Nicole Brown Simpson? 3) ¿Inventarán una píldora que te vuelva delgado? 4) ¿Seré más exitoso que mis padres? 5) ¿Habrá paz en el mundo? La conclusión del reportero del *Star* fue que mientras los "Baby Boomers están buscando a Dios, la Generación X quieren respuestas sobre sus propias vidas". Por lo menos la paz mundial fue de común inquietud.

Fervientemente espero que las respuestas a la entrevista revelen más sobre las personas en particular quienes respondieron "en línea" a la página de votación, que a la población general de nuestra sociedad. También espero que, así como pasa algunas veces con las encuestas, el método de la entrevista perjudicó el resultado de las respuestas.

Quizá sea yo ingenuo, pero mi impresión de ambos grupos de edades mencionados no corresponden al reporte de la encuesta.

Reconocidamente, la mayoría de las personas con las que me asocio son cristianos serios. Es mi experiencia que las personas de todas las edades buscan el significado de la vida y cuando se ponen realmente serios, se preguntan sobre Dios y las últimas cosas se vuelven importantes. Me doy cuenta que para los jóvenes adultos les toma un poco más para confrontar la realidad de que la vida no es eterna, pero aquellos que saben se dan cuenta que es final. Todos queremos respuestas sobre nuestras vidas, pero seguro que aquellos cuyo horizonte es angosto y egoísta son minoría.

Cuando el tiempo del Día de Acción de Gracias se acerca, contamos nuestras bendiciones y esto toma diferentes formas y maneras: pero sabemos que el don de vida y el amor de la familia y

amigos significan más que mucho dinero y éxito en la carrera. Y especialmente si estas bendiciones están ausentes, una persona lo sabe muy dolorosamente. Puede que no siempre nos expresemos directamente, pero también sabemos que el amor encuentra su ancla en Dios. Mantener a Dios en el cuadro nos ayuda a mantener la cabeza despejada acerca del hecho que el mundo es más grande que yo o que nosotros. Ponemos a un lado un día para agradecer a Dios por las bendiciones como una manera de admitir que no lo logramos a través de la vida sin él o nuestra familia y amigos. No puedo imaginar lo que sería reunirse para el Día de Acción de Gracias y no pensar en Dios. ¡Hablar sobre los principales desamparados!

Para nosotros los católicos, el Día de Acción de Gracias señala otra parte de nuestro ciclo anual. Nos acercamos a la culminación de otro año litúrgico. Así como el invierno gris señala, las lecturas de la Biblia en la Misa de los últimos domingos de la época se enfocan en las últimas cosas, en los asuntos reales del fin de la vida. Nos recuerdan que "aquí no tenemos ciudad eterna". También nos recuerdan, como sea, que hay vida después de este mundo. Nos recuerdan que nuestra honestidad sobre nosotros y Dios es importante para la vida posterior. Nos recuerdan que hay "un reino donde todas las lágrimas serán secadas". Hay un reino y una vida eterna donde "podremos ver a Dios tal cual es él". Las lecturas de las escrituras sobre las últimas cosas pueden sonar como presentimientos, pero la promesa resaltada es que tenemos a Dios quien es misericordioso y compasivo. Y una vez más decimos, "Gracias Dios" por el don de nuestra fe y el don de nuestra redención.

Me gustaría pensar que la visión del Papa Juan Pablo II para la celebración del Gran Jubileo del 2000 ha sido seguramente de ayuda para hacernos reconocer lo que realmente cuenta en la vida. El nacimiento de Cristo, la vida, la muerte y la resurrección hace 2000 años, han sido el evento decisivo de toda la historia. Seguramente lo debe ser para nuestras vidas individuales en el año 2000 y después. Así nuestro simbólico Viaje de la Esperanza de la archidiócesis del 2001 ahora se mueve a un nuevo énfasis en la evangelización tengamos oportunidades ya hechas para obtener bien las preguntas de la vida. La paz mental, del corazón y del alma está tan cerca de nuestra Iglesia parroquial más cercana. ¡Ven a casa y entra! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Letters to the Editor

Are these people really Catholics?

A recent article by John Fink (former editor of *The Criterion*) in *The Indianapolis Star* revealed some truly disturbing statistics regarding Catholic voting patterns. In particular, he noted that more Catholic women voted for Bill Clinton in '92 and '96 than did Protestant women. In 1996 an incredible 59 percent of "Catholic" women supported Clinton—arguably the most deceitful person to ever occupy the White House and a self-proclaimed defender of the "right" to kill innocent infants in or out of the womb! The only thing lacking in Fink's characteristically nonjudgmental piece was some measure of righteous anger that a significant number of self-proclaimed "Catholics" (and I include "Catholic" men here also) were instrumental in assuring that this nation would be saddled with another four years of Bill Clinton's deceit and misguided leadership into a "culture of death."

We as Catholics have an obligation to defend the sanctity of human life in all circumstances! Those "Catholics" who choose otherwise should do us all a favor and join some other Church or group whose philosophy is consistent with their pro-choice sentiments. As someone recently pointed out, "Catholics" for pro-choice makes about as much sense as "atheists for school prayer." It's time to wake up and decide whether we are going to abide by God's commandments or descend into a secular moral vacuum.

P.S. Exit polls from the recent 2000 election indicate that (only) about 50 percent of "Catholics" supported Al Gore—a true Clinton clone. Perhaps that's progress.

David A. Nealy, Greenwood

Catholic parents are involved in public education

As the parent of a child educated in the public school system, I find the statement by John Findlater offensive: "If we are turning out kids like public schools, then we have a problem ... but we aren't involved in public schools." [See "Consultant says Catholic education makes a difference," *The Criterion*, Nov. 3, p. 10.]

I was actively involved in our child's school from K through 12th grade. I found the students and their parents to be solidly grounded in values and morals. Our faith was often discussed at various volunteer functions. It was evident we were not only involved in our child's school but in our Churches and community as well. We came together from various denominations and were

"church" to one another many times.

In recent months, a local public high school has embraced a freshman suffering from cancer. Families of all faith traditions have supported this family in prayer.

I have had the unique opportunity to be a part of the sacramental preparation of Eucharist and marriage with a classmate of our son. What a wonderful journey to take with this young person educated in the public school. It seems to me students attending public schools have a strong commitment to their faith.

As the diocese prepares to launch its Disciples in Mission program, are we not called to evangelize our environments? Evangelizing means bringing the good news into all strata of humanity, and through its influence, transforming humanity from within and making it new. The laity have a special call to put to use every Christian and evangelical possibility in the affairs of the world. The Holy Spirit is the principal agent of evangelization who inspires each individual to proclaim the Gospel. It has been my personal experience to see this happening in our public schools, not only with Catholics but also with many faith traditions as we seek to be united in the larger vision of who we are as the people of God.

Susan Serricchio, Carmel

Abortion and the vote

There will be no peace until we respect life: [During World War II,] a train passed close by a German church. The loud cries of the Jews on board were heard each week. The congregation's effort toward ending that horror was to sing louder. They chose to ignore the suffering.

Recently, the so-called Catholic vote in the presidential election was split. Half the Catholics chose to sing louder and close their minds to 40 million abortions that are counted. Our Church has only one message. It is to respect all life and quality of life. Voting for a pro-abortion candidate gave yet another official permission by our people that to kill is righteous in some cases. Eventually this translates to an ever increasing number of "approved" ways to kill or hurt or abuse. Many of us sing louder so we don't have to face the truth.

In a refusal to heed Church teaching, we are telling Jesus, not the Church, that we refuse to obey that which he gave the Church, the only authority and the mission to teach without change, no matter who challenges it. Pope Paul VI wrote: "It must remain the content of the Catholic faith just exactly as the ecclesial Magisterium has received it and transmits it."

Jesus is not singing. He sees and hears. We need a collective change of heart; by our birth we are involved.

Dan Logan, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Check It Out . . .

The fourth annual **"Hat and Mitten Drive"** will be held at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis from Thanksgiving Day to Nov. 26. Donations of warm winter outerwear are requested for homeless people staying at the Holy Family Shelter in Indianapolis. Hats, mittens, gloves, sweaters, snowsuits, coats, jackets and baby buntings are needed for the very young to the young married with families.

A **free concert** by organist John Clodig will be held at 2 p.m. Nov. 26 in the Saint Meinrad Archabbey Church at St. Meinrad. Clodig is an international performer and has given recitals at major cathedrals and basilicas throughout the United States and

Europe. For more information, call Barbara Crawford at 812-357-6501.

A Mass and educational program will commemorate the lives of four American churchwomen murdered in El Salvador in 1980. **"Fullness of Life—The Meaning of the Martyrs of Central America"** will be presented at 5 p.m. Dec. 2 at St. Mary Church, 317 N. New Jersey St., in Indianapolis. The event begins with a bilingual Mass. At 6:15 p.m., a video will be shown about the lives of Maryknoll Sisters Ita Ford and Maura Clark, Ursuline Sister Dorothy Kazel and Jean Donovan, a Maryknoll lay missionary, who were raped and murdered by Salvadoran security forces. In November, a federal jury cleared those held responsible for the

crime. The Mass and educational video is a way to help people understand the women's roles as missionaries and what lead to the conflict and their deaths. For more information, call 317-637-3983.

Nearly 200 high school students in the Indianapolis archdiocese will perform in the fifth annual **Choral Festival** at Marian College. Students from seven high schools will join members of the Marian College Performing Arts Department for a seasonal concert at 7:30 p.m. Nov. 30 in the Msgr. Chartrand Chapel in Marian Hall, 3200 Cold Spring Road, in Indianapolis. The Choral Festival is non-competitive and done in the spirit of fellowship and celebration. Admission is free. A free-will offering will help support the event.

Prince of Peace Parish in Madison will host a **Passionist mission** Dec. 3-6. The retreat/mission will begin at 7 p.m. each evening and last about one hour. Passionist Father James DeManuele will present the mission. The topics are practical and inspirational. Everyone is welcome and people of all faiths are encouraged to attend. Father DeManuele was ordained in 1978. For the past 22 years, he has worked as an alcohol and drug counselor. He also has taught at Loyola University in Chicago and Spalding University in Louisville. He is the founder and director of the Passionist Center for Compassionate Healing of Spirit in Louisville. Transportation and babysitting services will be available. For more information, call 812-265-4166.

Fatima Retreat House in Indianapolis is selling a **commemorative cookbook** to celebrate 50 years of retreat ministry in the Archdiocese of Indianapolis. The cookbook, "Heavenly Delights," is also being sold because the retreat house is known for its cuisine. The cost is \$10. To order a copy, call Fatima at 317-545-7681.

St. Francis Hospital and Health Centers will host its 14th annual **"Jump the Gun"**

run/walk event on Jan. 5 at St. Francis Hospital's Indianapolis campus, located at 8111 S. Emerson Ave. A health fair and health screenings for the public will begin at 9:30 p.m. and continue until midnight. The run/walk begins at 11 p.m. Application forms for the 2001 Indianapolis Life 500 Festival Mini-Marathon will be available. Athletes who submit their completed mini-marathon applications that evening will automatically receive a lower race number (closer to the starting line) for the mini-marathon. For more information, call 317-782-7997.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host a **spaghetti dinner** on Nov. 26 to help pay for the medical expenses of a south-side parishioner. The dinner will be served from 1 p.m. until 5 p.m. in the church basement. The cost is \$6 for adults and \$4 for children. Those who would like to donate, but cannot attend the dinner, may call the parish at 317-636-4478 for more information. †

VIPs . . .

St. Monica parishioners **John and Kathleen Whelan** of Indianapolis were recently invested as members of The North Central Lieutenancy of the Equestrian Order of the Holy Sepulchre. The Whelans co-chaired the United Catholic Appeal for the archdiocese this year. He is the chairman of the Culture of Life Foundation and the president and chief executive officer of Golden Rule Insurance Company in Indianapolis. He also is a founding member of Legatus of Indiana, an organization of Catholic business executives. Kathleen Whelan is a member of the archdiocesan pro-life advisory board. She is helping Servants of the Gospel of Life Sister Diane Carollo of Indianapolis with the foundation of the Servants of the Gospel of Life, a new women's religious order. She also has helped plan the annual fund-raising dinner sponsored by Right to Life of Indianapolis. †

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Photos by Mary Ann Wyand



Holiday fun

Roncalli High School sophomore Matt Rosenfeld of Nativity Parish in Indianapolis (above) entertains homeless children with magic tricks following an early Thanksgiving dinner Nov. 19 in the new St. Roch Parish Life Center in Indianapolis. The event, sponsored by St. Roch's youth group, was the first event held in the center, dedicated Nov. 19. Guests were homeless men, women and children staying at the Holy Family Shelter, Dayspring, Lighthouse Mission and Care Center, and St. Augustine Home for the Aged residents.

AWARDS

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schools was also secured with \$200,000 pledged for tuition assistance.

Clayton was executive vice president of Thomson Consumer Electronics in the Indianapolis area. He is currently the president and chief executive officer of North America for Global Crossing Ltd., a Bermuda-based telecommunications company. Clayton said it's the commitment of Catholic schools to educate all students, regardless of race, faith or finances, that gives the best example of how to serve others.

Claiming those successes is important, because the award recipients provide needed heroes and role models for our youth, said Archbishop Daniel M. Buechlein.

"Thank you for growing up to be the kind of people your teachers always hoped you would be," Archbishop Buechlein told the award winners.

He also thanked the teachers, administrators and pastors in Catholic schools for "continuing to form, year after year, decade after decade, fine young people who will grow up to be heroic models."

More than 1,000 people attended the event to hear the testimonies of the award winners on how Catholic education has helped them become better people and achieve their goals. Lafayette Bishop William L. Higi also attended.

While those honored were successful in business and educational administration, they said it's the dependence on God that mattered the most.

"God was allowed in our classrooms, prayer was allowed in our classrooms," said James "Jimmy" Doyle, one of four Career Achievement Award winners and a graduate of St. Joan of Arc School and Cathedral High School in Indianapolis.

Paul Pfister, who attended Sacred Heart of Jesus School in Terre Haute, credits his parents, the nuns and the priests who taught him about giving and receiving.

"They taught us that what we have belongs to God and we need to share it with others," Pfister said.

Other Career Achievement Award recipients are Providence Sister Marian Thomas Kinney, a member of St. Jude Parish in Indianapolis and director of the archdiocese's Mission Office, and John Dorenbusch, a member of St. Bartholomew Parish in Columbus. Carmen Hansen Rivera, who attended St. Michael School, St. Monica School and St. Agnes Academy in Indianapolis, was honored with the Community Service Award.

Celebrating the 71 Catholic schools, which serve more than 25,000 students in the archdiocese, is important, said Annette "Mickey" Lentz, secretary for Catholic Education and Faith Formation.

Indiana nuns to be featured on 'Nightline'

The Sisters of St. Benedict in Ferdinand will be featured on a national program discussing the reasons for the decline in the number of women religious and the efforts of religious communities to attract new members.

ABC's "Nightline" will air the program Nov. 23 on WRTV Channel 6 at 11:35 p.m. Eastern time.

The program will focus on two religious communities: the Ferdinand sisters, a monastic community that follows the 1,500-year-old Rule of St. Benedict, and the New Jersey chapter of the Sisters of Mercy, a congregation that traces its origins to foundress Catherine McAuley in 1831.

The Ferdinand Benedictines have had remarkable success in gaining new members over the past decade. The 226-member community currently has 27 women in initial formation, the first of three stages to become a nun.

Their efforts have received international media coverage. *The Wall Street Journal* wrote about how the sisters adapted marketing methods from the business world to reach prospective members, including doing market research, running a unique ad campaign and creating a multifaceted Web site.

For the past seven years, the Ferdinand sisters have shared their success story with other religious communities through a workshop on vocation efforts.

The production crew of "Nightline" spent three days in Ferdinand interviewing members of the religious community. They also spoke to several women visiting the community as part of a vocation experience to explore religious life.

The show should include interviews with Benedictine Sister Rose Mary Rexing, an Evansville native who introduced new recruiting methods when she was the vocation director; Benedictine Sister Carla Mitchell, 96, who is the longest community member and Benedictine Sister Teresa Gunter, who entered the monastery in 1992 and professed her final vows last year.

The Sisters of St. Benedict of Ferdinand minister in education, pastoral care, health care, counseling, social services and mission work. They serve in the Indiana cities of Beech Grove, Corydon, Madison and Mitchell. They also minister in Kentucky, Tennessee, Illinois, Peru, Guatemala and Italy.

Currently, 130 of the 226 community members live at Monastery Immaculate Conception in Ferdinand.

Other ABC affiliates airing the show will be Evansville, WEHT Channel 25 at 11:05 p.m. Central time and Louisville, Ky., WHAS Channel 11 at 11:35 p.m. Eastern time. †

"Our primary mission is faith formation, academic success and service to the community," Lentz said.

That mission is growing as Catholic school enrollment has increased by 31 percent in the past decade, Lentz said.

Already, more than 1,300 students have been helped with tuition assistance. Since 1996, \$600,000 has been distributed in tuition funds to help students attend Catholic schools.

The Archdiocese of Indianapolis also made history last year by opening Holy Angels School, the first Catholic inner-city school opened in the nation in 40 years.

Next year, Holy Cross Central School will open.

Award recipient Rivera, known for her work with Hispanics and migrant workers, said Catholic schools also provide a focus in life.

"It's my faith that enabled me to extrapolate the teachings and carry it with me," Rivera said.

But Andrew Dishman, who attended Holy Cross Central School and Father Thomas Sccecina Memorial High School because of tuition assistance, and is currently a student at the University of Indianapolis, summed up the value of Catholic education.

"It's priceless," Dishman said. †



Archbishop Daniel M. Buechlein and Lafayette Bishop William L. Higi talk before the Celebrating Catholic School Values awards dinner.

Photo by Jennifer Del Vecchio

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BISHOPS

continued from page 1

the Path of Peace in the Middle East," approved Nov. 15 without audible dissent, says that "a just peace demands speedy implementation of relevant U.N. resolutions and other provisions of international law, and the establishment of an internationally recognized Palestinian state."

It adds that "a just peace equally demands respect for Israel's right to exist and flourish within secure borders."

The message—which calls for prayer, fasting and abstinence by U.S. Catholics during Advent and Christmas in support of peace—marked the first time that the bishops have expressed explicit support for an independent Palestinian state.

A 48-page statement titled "Responsibility, Rehabilitation and Restoration: A

Catholic Perspective on Crime and Criminal Justice" received unanimous approval Nov. 15. Drafted by the bishops' Domestic Policy Committee, it sharply challenges the trend toward more prisons, stiffer sentences and more executions as the U.S. response to crime.

It recommends new efforts to rebuild the shattered lives of victims and offenders and "reweave a broader social fabric of respect for life, civility, responsibility and reconciliation."

The pastoral statement on welcoming immigrants, called "Welcoming the Stranger Among Us: Unity in Diversity," addresses the contemporary challenges of welcoming immigrants into the life of the Church. It also received unanimous approval Nov. 15.

The document touches on the historic role of immigrants in the Church and the differences with and similarities to contemporary situations. It also

addresses some of the governmental issues of immigration, from the pressures leading immigrants to leave their homelands to the hurdles and complexities of American immigration law.

The statement on Sudan, one of the first documents to be approved by the bishops at the meeting, accuses the Islamic government of Sudan of "slavery,

torture, executions, religious persecution [and] discriminatory laws" against its citizens.

"The violence and repression in Sudan cannot be allowed to continue," the bishops said. "Sudan's political and military leaders must abandon their current path, which has led only to endless death and destruction."

The 16-year war in Sudan has caused the death of an estimated 2 million Sudanese and displaced twice that number.

Meanwhile, the statement "The U.S. Supreme Court and the Culture of Death" follows the history of abortion-related decisions of the Supreme Court since its 1973 *Roe vs. Wade* ruling legalizing abortion.

"This ruling has helped to create an abortion culture, in which many Americans turn to the destruction of innocent life as an answer to social and personal problems," it says.

Earlier in their meeting, the bishops had elected Bishop William B. Friend of Shreveport, La., as NCCB-USCC secretary and considered a wide range of internal matters. They approved revised guidelines for retired bishops, a \$49.3 million budget for 2001, an increase in the diocesan assessment by 2.9 percent for 2002, a new Committee on Catechesis, and a new special-emphasis objective giving greater priority in conference activities to the multicultural dimension of the Church.

- In other votes, the bishops approved:
- National legislation on the age of confirmation and on those who explain Catholic teaching on radio and television.
 - Final modifications in the statutes that will guide the new U.S. Conference of Catholic Bishops.
 - The concept and timeline for revising the Lectionary for Masses With Children
 - Adoption of the Mexican Lectionary

for Scripture readings in U.S. Spanish-language liturgies.

- The extension of 16 current ad hoc committees, which could have died in accord with the bishops' three-year sunset policy for ad hoc committees.
- Additional diocesan financial reporting requirements in the wake of financial irregularities uncovered in dioceses in California and New Mexico over the past decade.

The bishops debated but did not vote on procedural guidelines on how they would grant, withhold or withdraw a theologian's *mandatum* to teach. The issue is to come up again at the bishops' spring 2001 meeting in Atlanta.

Also receiving preliminary discussion were proposed revisions of the bishops' "Ethical and Religious Directives for Catholic Health Care Services" document.

The directives are being revised in the wake of the quickening pace of consolidations and other collaboration between Catholic and secular health care systems. Participation in such arrangements could lead the Catholic partner to violate Catholic moral principles, the bishops fear.

One topic not on the agenda—but perhaps on the bishops' minds—was the Church's position on homosexuality.

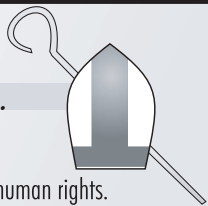
More than 100 people were arrested Nov. 14 in front of the Basilica of the National Shrine of the Immaculate Conception in a protest against the Catholic Church's teaching that homosexual acts are wrong. The demonstrators characterized Church teaching as "spiritual violence" against gays and lesbians.

The group—including members of Soulforce, a Christian gay rights organization, and Dignity, an unofficial Catholic support organization for homosexuals—had stood in silent vigil the day before as the bishops arrived for an evening Mass at the shrine. †

AT A GLANCE

During their November meeting, the U.S. bishops...

- Approved guidelines for building or renovating churches.
- Called for U.S. immigration laws and policies that uphold human rights.
- Made an explicit expression of support for an independent Palestinian state.
- Urged reform of the U.S. criminal justice system.
- Addressed the challenges of welcoming immigrants into the life of the church.
- Called on leaders in Sudan to end violence and repression against its citizens.
- Recommitted themselves and the church to protecting human life.
- Elected Bishop William B. Friend of Shreveport, La., as NCCB-USCC secretary.
- Approved additional diocesan financial reporting requirements.
- Debated procedural guidelines on how to grant, withhold or withdraw a theologian's "mandatum" to teach.
- Discussed proposed revisions to the "Ethical and Religious Directives for Catholic Health Care Services."
- Approved a \$49.3 million budget for 2001.



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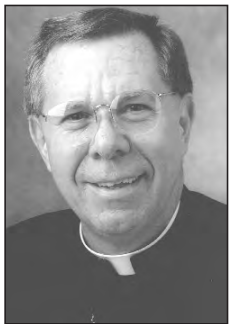


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Bishops approve new Committee on Catechesis

WASHINGTON (CNS)—The U.S. bishops, on a voice vote, authorized the creation of a new Committee on Catechesis.

The action came Nov. 13, the first day of their fall general meeting in Washington.



Archbishop Daniel M. Buechlein

The bishops will elect a chairman for the committee in 2001, and the committee will be seated in 2002, according to the proposal approved by the bishops.

According to Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops' Committee on Education and its Subcommittee on Catechesis, the idea for a catechesis committee came from Archbishop Daniel M. Buechlein of Indianapolis, chairman of the Ad Hoc Committee to Oversee

the Use of the Catechism.

In Archbishop Buechlein's address last year on his committee's work, he said it had been presented with questions and concerns that went beyond the committee's mandate and did not fall within the mandate of any other bishops' committee.

The Education Committee had unanimously endorsed the idea of a full standing Committee On Catechesis.

"Questions concerning methodological approaches used in catechetical materials, or the age-appropriateness of the language and content of catechetical materials, or human sexuality education materials, can often

arise," Bishop Wuerl said.

He added that the Committee on Education and the Subcommittee on Catechesis saw a standing Committee on Catechesis charged with "oversight of the entire catechetical mission of the Church in the United States."

Bishop Wuerl said he expected the catechesis committee to assume the work of the Ad Hoc Committee to Oversee the Use of the Catechism when that committee ceases to exist.

He said he expected no need to increase staff or budget because of the creation of a new committee, a point noted in the written proposal for the committee.

But a couple of bishops hinted that they would not object to increased staffing.

"If I were on that staff, I would certainly want that [point on no staff increase] taken off," said Bishop John J. McRaith of Owensboro, Ky. "If we want to instill catechesis as we should and do it with the same number of players, I don't think they would want that."

Bishop Raymond A. Lucker of New Ulm, Minn., traced the 20th-century history of catechetical education in the United States, and noted that at one time there had been a dozen staff persons devoted to catechesis. Budget cuts since then have cut that number to "one or two," he added, "and we've been suffering ever since."

The creation of a catechesis committee "highlights one of our primary responsibilities as bishops," said Cardinal Bernard F. Law of Boston, whose suggestion at the 1985 World Synod of Bishops that there be a universal catechism resulted in the publication of the *Catechism of the Catholic Church*. †



Bishops' conference president Bishop Joseph Fiorenza, left, and general secretary Msgr. Dennis Schnurr lead the U.S. bishops in their annual fall meeting in Washington Nov. 15.

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ELECTION

continued from page 1

race, then had to retract it.

Not only did the early calls violate ethical requirements for accuracy, but they may have discouraged potential voters in the state from casting ballots, Archbishop John P. Foley, an American who is president of the Pontifical Council for Social Communications, told Catholic News Service Nov. 16.

"To base an alleged winner or loser on the basis of exit polls or of incomplete returns I think is unconscionable, especially when such an announcement can have an effect in areas where polls remain open," he said.

Shortly before 8 p.m. EST on Nov. 7, five television networks and The Associated Press all called Florida for Vice President Al Gore. Polls were still open in western Florida, which is in the Central time zone, as well as in most states in the West.

Two hours later, as results from Florida's vote count began showing a tight race between Gore and Texas Gov. George W. Bush, the networks and AP retracted their projections. The television networks called Florida for Bush early the next morning, but a narrowing vote margin forced another retraction a short time later.

Archbishop Foley, a former archdiocesan newspaper editor in Philadelphia, said the practice of announcing East Coast results in the presidential race before polls have closed in Western states ought to be re-examined, "given the immediacy of the news media and the effect that the news media can have."

"I'm not making any judgment" on the issue, he said, particularly because a competing right of access to information also had to be considered.

"But it seems that such announcements could have an effect in other parts of the country—and in the case of Florida, in another part of the state," he said.

Bishops from three of the most hotly contested states in this year's presidential race looked in amazement at it all.

In Oregon, "it was interesting to see how it shifted" from Bush to Gore, said retired Bishop Thomas J. Connolly of Baker, Ore.

In an interview during a break on the first day of the bishops' meeting, Bishop Connolly attributed a days-long shift in who was expected to win his state to the process of counting votes in the nation's first vote-by-mail presidential election.

In some counties, the ballots spilled onto a second page; there were 26 ballot measures and many candidates, which

Bishop Connolly described as unwieldy. "It took me an hour to vote," he said.

But "it still has to be tried to see whether it is a good method of voting," he said.

In Florida, where recounts in a several counties and legal challenges to the process were still under way, Miami Auxiliary Bishop Thomas G. Wenski, a native of Palm Beach County, told CNS he was not surprised Reform Party candidate Pat Buchanan apparently won a significant number of votes there.

Democrats were challenging the number of votes cast there for Buchanan, claiming the county's "butterfly ballot" format confused voters and most of those votes were meant for Gore.

Bishop Wenski recalled that when Alabama Gov. George Wallace ran on the American Independence Party ticket in 1968, "he pulled significant support there, too."

Bishop Wenski said the choice of U.S. Sen. Joseph I. Lieberman of Connecticut for Gore's vice presidential running mate was part of his campaign strategy for Florida to appeal to Jewish voters. He also thinks Bush benefited from the controversy over asylum for Elian Gonzalez, as voters expressed dissatisfaction with how the federal government handled the case.

Meanwhile, the bishop of Palm Beach County thought the state has come in for an unfair amount of criticism.

"It's the same here as it is in most of the country, which has seen a 50-50 split in the House, the Senate and most certainly in the presidential ballot," said Bishop Anthony J. O'Connell, of Palm Beach, Fla. Palm Beach County accounts for about one-fifth of the population of the diocese.

"It's a mess," he said in a phone interview with *The Catholic Missouriian*, newspaper of his former Diocese of Jefferson City, Mo. "It's amazing how many parts of town you can't get to. Blocks and blocks are cordoned off to make room for protests and parades."

The situation brought swarms of media to Palm Beach. Many residents believed the ballot was deceptive and confusing and have called for a countywide revote.

"What I wish would have happened was for the two presidential candidates and their people to stay out of the situation in Florida, just as I think they have stayed out of situations in other closely contested areas," Bishop O'Connell said.

"That would have left them with the high road," he added. "At the present rate, I think either of them is going to have a tough time claiming the high road. They'll have to settle for the less low road." †



CNS photo from Reuters

Fast-food battle

McDonald's is a staple of the fast-food market in countries around the globe. Here a customer in Mexico City takes a bite of a hamburger. Recently, theologians in Italy said fast food rejects the sacred nature of food and dining.

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Faith points way to happiness, fullness of life



CNS photo

Children who know Jesus Christ and his standards for abundant life are less likely to fall into false idol worship. The courage to make difficult choices in life comes from deep convictions and faith in the power of God's Spirit to sustain people during difficult times.

Christian freedom liberates people if they live the Gospel

By Fr. John W. Crossin, O.S.F.S.

"We are free when we can choose, when we can do what we want," is a popular concept in American society.

Christian freedom stands in contrast to this "freedom to have, to do it my way."

Christian freedom focuses not on the outside but on the inside, not on possessions but on character.

Things can enslave us. Autonomy can seduce us. Yes, we are free—not for infinite possibilities, but for the good.

We are free when we make commitments. We are free to love others. We are free to follow Christ.

In fact, in following Christ we are free. Faith in Christ liberates us.

Faith in Christ is deeply personal. A Christian parent or friend, a moment of silence, a blessed encounter in love all can lead us to Christ. And faith in Christ liberates us from past sins.

Following Christ is also deeply communal. We join others in following Christ. We serve the poor with others; we pray

the sacraments with others. This community provides wisdom to help us grow into the virtues of Jesus Christ. Like the apostles, we work together to bring light to the world.

And the communal wisdom of times gone by can help, guide and liberate us.

One example of past wisdom is the Creed, which is recited at Mass each Sunday. It summarizes our faith in a beautiful, instructive way. It holds up the key elements of our belief. It directs our lives in positive ways.

How deeply do these primordial truths about Jesus touch our hearts? They remind us of our individual need for salvation. They also unite us with other Christians. We recite the same Creed. We are called to a deeper tolerance of others. Christ came to save us all. We only know what we believe most deeply when we live it.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

By Mary Jo Pedersen

"Eat your peas."

"Look both ways before you cross the street."

"Don't start smoking or you may never be able to stop."

The litany of parent lessons is endless. What parent hasn't recited a daily string of do's and don'ts to his or her child?

Parents are compelled to teach their children because it can be a dangerous world out there, and children are vulnerable and impressionable. Children are bombarded by forces that can be harmful both physically and spiritually.

Parents want the best for their children. But a parent's definition of "best" and society's notion of what is best may be very different.

The popular media would have us believe that the very best thing is to be rich or drive a particular model of car or have lots of friends, which you can acquire by smoking cigarettes and drinking a particular beer.

We're led to believe that security in life is all about your choice of an investment company and that only pretty or handsome (and preferably skinny) people have happy lives. The cultural altar is filled with false idols competing for our devotion: power, popularity, wealth, status, beauty.

I've never met a healthy parent who didn't want his or her child to be healthy and whole, safe from the dangers of the world—and happy, too. The desire for their children's security and happiness flows in parents' veins.

This longing for the child's good is a holy longing inherited from the divine Creator. In this sense, it is much like God's longing for all creatures. "I have come that they may have life and have it abundantly" (Jn 10:10).

But it is easy to lose track of what "having abundant life" means and to light our vigil light at the wrong altar. That is why it is so important for parents to include religious faith in their litany of lessons.

Christian faith points the way to real human happiness and fullness of life. Christian faith tells us who we are and what life is all about. And it is not about money, status, power and "things." Those are false idols.

Extensive studies show that youth who practice their religious faith are less likely to become involved in risky behaviors.

The model for "living abundantly" is Jesus. He loved and gave his life to others

in very ordinary ways.

Children who know Jesus Christ and his standards for abundant life are less likely to fall into false idol worship.

The courage to make difficult choices in life comes from deep convictions and faith in the power of God's Spirit to sustain people in difficult times.

Faith in God and participation in a religious community are two of the positive building blocks of development that surfaced in research done by the Search Institute in its study of more than 100,000 youth in America (*Passing On the Faith*, by Merton P. Strommen and Richard A. Hardel, St. Mary's Press, Winona, Minn.).

Almost every major study of healthy families has shown that a shared religious core is an essential element of building healthy children and families.

Passing on the faith at home is essential both for wholeness and holiness. Yet the Search Institute's study of youth ages 16-18 shows that 35 percent of youth said they rarely if ever talked about faith or God with their mothers, and 56 percent rarely or ever talked with their fathers about faith or religious matters.

In his practical and inspiring new book called *Raising Faith-Filled Kids* (Loyola Press, Chicago), author Tom McGrath provides parents with practical ideas for nurturing faith in children, from the toddler years through the teenage years.

Most parents who say they don't know enough about their religion to teach their children are unaware of how much teaching is going on by example right in their own living rooms. Even a parent's simple offer to pray for a child when there is a test at school or a challenge ahead is a lesson in faith. An action as simple as returning money when a clerk gives back too much change is an effective lesson in honesty.

Finding a good religious-formation program in a local parish and getting a child there every week is also essential.

Sharing a living faith with children is one way of protecting them from negative forces that surround them. Maybe that's why we call God's word the "good news."

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb. She is a co-author, with Fathers Thomas A. Greisen and Ronald Wasikowski, of "More Than Meets the Eye, Finding God in the Creases and Folds of Family Life," St. Mary's Press, Winona, Minn.) †

Discussion Point

Faith influences thoughts, attitudes

This Week's Question

Name a belief—an aspect of your faith—that strongly influences your thinking and your approach to life.

"I would say it's the belief that we are all children of God, we are all equal, we are all one family and should treat one another that way." (Mary Dupuis, Great Falls, Mont.)

"Eucharist. It inspires me to make my life a total offering of myself just as Jesus offers himself totally through the Eucharist." (Father Rick Danielson, Brattleboro, Vt.)

"To me, it would be the two greatest commandments:

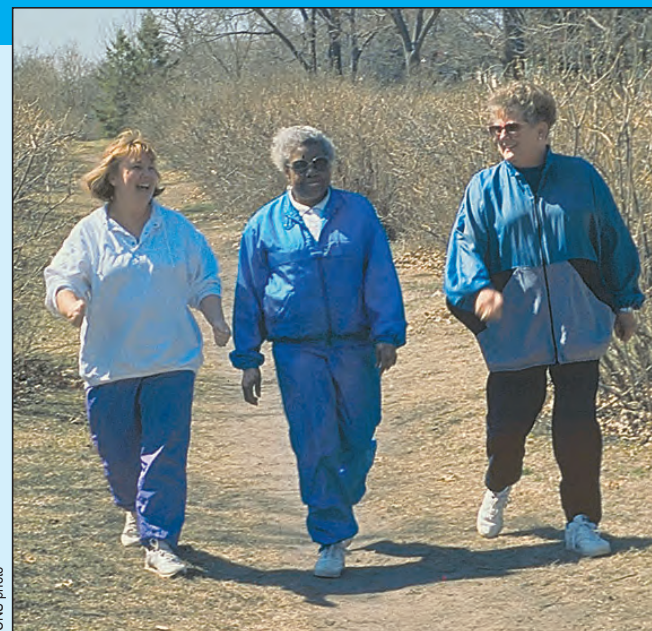
Love your Lord God above everything else, and love your neighbor as yourself." (Marsia Butler, Waubay, S.D.)

"That prayer is powerful, and that it is answered." (Nancy Root, Clovis, N.M.)

Lend Us Your Voice

An upcoming edition asks: What is something of great value to you now that wasn't 10, 15 or 25 years ago? How did this value develop?

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



CNS photo

From the Editor Emeritus/John F. Fink

Damien de Veuster was the 'leper priest'

(Last in a series)



The reader may decide whether Damien de Veuster, the "leper priest," should be included among the saints and the blessed of America. He performed the work for which he was beatified in Hawaii during the 19th century, well before the Hawaiian Islands became part of the United States.

However, he is a Hawaiian hero and Hawaii is now an American state. A large statue of Damien de Veuster is in Statuary Hall in the U.S. Capitol in Washington, one of the two statues for the state of Hawaii.

Damien de Veuster was born on Jan. 3, 1840, near Leuven, Belgium. He became a missionary to Hawaii and served on the Big Island, Hawaii, for 10 years.

He was there on Jan. 3, 1865, when the Hawaiian parliament passed an Act for the Combating of Leprosy. The disease was rampant on the islands and the new law required the board of health to establish

an isolation area for lepers to which those with advanced cases of the disease were to be exiled. The board of health bought a piece of land on a peninsula on the northern coast of Molokai Island for that purpose. A wall of rock 600 meters (nearly 2,000 feet) high divided the leper colony from the rest of the island. The Pacific Ocean was on the remaining three sides. The place was isolated.

Eight years later, in 1873, Bishop Louis Maigret asked for volunteer priests to go to Molokai because lepers there were dying without spiritual support. Father Damien volunteered. He arrived at the leper settlement on May 9, 1873.

At first, the lepers in the settlement nauseated Damien. There was the constant stench of rotting flesh and diarrhea. The people coughed constantly, cleared their throats and spit on the ground. At Communion time during Mass, he felt repugnance at putting hosts on the infected tongues, and he had to turn away to keep from getting sick. Father Damien, though, felt no desire to leave. He had found his life's work among these pitiful people.

He began to live freely among the people, truly sharing their way of life. He

began his sermons with, "We lepers," although he was not—yet—afflicted with the disease.

Damien remained for almost 16 years, completely dedicated to his lepers. He not only cared for their spiritual needs but also did everything he could to improve their lives physically. He became famous after he wrote about his work in letters to his brother, who published them. A best-selling book was written about him.

In 1884, his superiors asked a doctor to examine him, and he was officially diagnosed with leprosy. The disease soon spread and Damien could no longer leave the leprosy settlement. His last time away was July 16, 1886.

He died on Palm Sunday, April 15, 1889. Pope John Paul II was scheduled to beatify Father Damien in May 1994, but he broke his hip a few days before. The ceremony took place on June 4, 1995.

(*Correction: In John Fink's column in the Nov. 10 issue, he inadvertently said that Pope John Paul II canonized Mother Frances Xavier Cabrini in 1946. She was canonized in 1946, but the pope at that time was Pope Pius XII.*) †

Cornucopia/Cynthia Dewes

Trying to reinvent the wheel

Reinventing the wheel has to be one of our favorite human occupations. Anyone who has sat on a committee, attended a meeting or endured small group sessions knows this to be painfully true.



Recently I read an article about personal chefs. These folks are hired to prepare and store meals for clients who don't have the time or inclination to cook their own dinners. The chefs interview the clients as to likes, dislikes, dining habits, etc., and then spend a day in the clients' kitchens preparing, labeling and freezing their meals for two or three weeks ahead.

All this was described as a trendy new way to dine for busy people who have the money to afford the service. But wait! Doesn't anyone remember when a live-in cook was a requirement in the middle-to-upper-class home?

She (always a she) cooked and helped plan every meal for the entire family, except on her one and one-half days off per week. That's when the family ate grilled cheese sandwiches or went to the club for dinner. But then, Cook was what was called a ser-

vant, and no one in these egalitarian times wants to be one of those.

In an interesting aside, the chef article's author said she learned that the family tended to eat dinner together every night at home because the homemade food was so good. Also, despite the fact that it took some time to heat the dinners and prepare accompanying vegetables and salads, the family found that dinnertime was an event they looked forward to.

Surprise again! The answer to the current search for "family values" and "quality time" and all that stuff might actually be at hand. Or rather, secondhand, since that's the way families always used to eat dinner.

Another current topic of interest is self-fulfillment, or the lack thereof. Women's magazines are filled not only with the usual "make yourself over" beauty advice, but also with stories featuring career and entrepreneurship ideas. Many articles suggest earning money by using life skills, such as organizing and managing households, providing childcare, house cleaning or homemade pies for other women who work outside the home.

Presumably this will offer them fulfillment. The next logical question then becomes, why is this job fulfilling when staying home to do all those things for their

own families is not?

Stress of all kinds, physical, emotional or spiritual, is something we also hear about constantly. A therapist recently on the "Oprah Winfrey Show" advised married couples who felt they were growing apart to make time alone for each other. When they protested, "But, what about the kids? Their soccer games? Homework? Weekend jobs?," he said simply, the parents' relationship should come before the kids' desires.

The audience appeared shocked by this advice. Hmmm. It used to be a given that parents are in charge of kids and not the other way around. Conversely, it was also universally recognized that parents are responsible for the health and welfare of kids, including teaching them respect for authority and learning to accommodate the needs of others.

In the end, many of today's concerns involve the getting and keeping of material things and the getting and keeping of satisfaction. So we try to reinvent the wheel to make both things possible. But, maybe we can't always do that. And maybe, just maybe, that's OK.

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

Faithful Lines/Shirley Vogler Meister

Thanks and blessings for fruits of labor

For years, our daughters and loved ones came home for our Thanksgiving weekend and spent an entire day raking autumn leaves. Two years ago, as a surprise, they added a special touch to the more than 50 yellow plastic leaf bags that trimmed the street.



They spray-painted huge black letters on the front bags, producing the greeting, HAPPY THANKSGIVING. We had fun watching walkers, runners and drivers slow down, read and smile.

Thanksgiving weekend is an important time for our family, because on the Saturday after turkey-day, we have an early celebration of the Feast of St. Nicholas, which is really on Dec. 6. The same year the leaf bags wished happiness to passersby, my husband and I had another surprise—and the setup for it was perfect.

Donna and her now-husband, Roby,

gave Paul and me a cassette set of Bluegrass music. I read aloud some of the titles, noting that "The Ballad of the Beverly Hillbillies" was on a tape and that Buddy Ebsen, a native of our hometown (Belleville, Ill.) was the star of the classic "Beverly Hillbillies" TV program." As I made these comments, Roby began nonchalantly playing that tune on his mandolin.

As he did so, the daughters handed my husband, Paul, and me a folder illustrated with appropriate magazine photo-clips and seven funny stanzas of original light verse entitled "The Broad Ripple Hillbillies." (We live in a north side Indianapolis neighborhood known as Broad Ripple.)

If you're familiar with the TV show, you can guess how the daughters depicted our property shabby with leaves year after year, waiting for their labor. If you're familiar with the show's theme tune, then you can imagine how we all sang to Roby's expert mandolin pickin'. This is the last stanza:

So, the moral of the story is to get the

job done,

but to let others do it so the family can have fun.

How will Paul and Shirley fix the yard this coming year?

They'll use this gift of money so we can relax and have a beer.

We received more than enough cash to have the yard raked, and we've had that done ever since. And, although we're not drinking beer while paid help does the work, we do recall with gratitude that our family is creatively thoughtful—and that they rest easier during our special weekend.

So, the moral of my column is we're not millionaires,

but we're rich in family unity and such fun-loving heirs;

and on Thanksgiving weekend, we'll ask the Lord to bless

all the children who relieve older-generational stress.

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

Research for the Church/
James D. Davidson

How many Catholics are Hispanics?

Surveys of American Catholics and studies of U.S. households indicate that 10 to 16 percent of American Catholics are Hispanics.

Research combining census data, survey data and Church statistics yields estimates as high as one-third. Which method produces the most reliable results?

I believe national surveys of American Catholics, such as ones done by the Gallup organization and the



Center for Applied Research in the Apostolate (CARA), produce the most valid results. These surveys include the largest samples of Catholics (typically 800 to 1,000) and use the most straightforward computations. Even these studies, however, underestimate the percentage of Hispanic Catholics for two reasons. Although 94 percent of American households have telephones, low-income people, migrant workers and undocumented immigrants are not as likely as other Americans to have phones. Hispanics are disproportionately found in all three of these categories and, thus, are not as likely to be contacted. Also, studies using only English-speaking interviewers are unable to interview respondents whose only language is Spanish. If all Hispanics had telephones and all surveys employed bilingual interviewers, national surveys of American Catholics would indicate that 16 to 18 percent of American Catholics are Hispanics.

National samples of U.S. households have all the features and limitations of surveys of American Catholics, but they have one additional drawback. These studies usually involve smaller numbers of Catholics, typically 200 to 250. These smaller numbers introduce sampling error, which makes estimates of the Hispanic Catholic population a bit shakier.

Studies combining census data, survey data and Church statistics are the most complicated and produce the most problematic results. They have at least three problems. First, they introduce the question of the extent to which census takers accurately count Hispanics. There are good reasons to believe that Hispanic citizens are undercounted. Also, although census takers are supposed to count everyone in the household, including undocumented immigrants, it is not clear that they always do. Second, these studies require researchers to estimate the percentage of Hispanics who identify themselves as Catholic. While some studies claim that figure is about 67 percent, others suggest it is as low as 55 percent.

Third, these researchers also have no estimate of the total Catholic population. While most analysts use the *Official Catholic Directory's* figures, there are legitimate concerns about the validity and interpretation of these figures, which are based on parish and diocesan reports.

Depending on the assumptions one is willing to make, the size of the Catholic population could vary from just more than 40 million (using CARA's most recent estimate of registered parishioners) to more than 80 million (according to one estimate of all people who identify themselves as Catholic).

Thus, when I compare these methods and results, I conclude that national surveys of American Catholics produce the most reliable estimates, followed by surveys of all U.S. households. I have more confidence in estimates of 16 to 18 percent than I do in estimates that as many as one-third of Catholics are Hispanics.

(*James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.*) †

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

The Sunday Readings

Sunday, Nov. 26, 2000

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33-37

The Book of Daniel once again this month provides the first biblical reading.



This weekend it occurs in the liturgy of the great feast of Christ the King.

For a relatively short period of their history, the Chosen People were able to glimpse the grandeur of a relatively important king. The king

was Solomon. His reign, however, occurred centuries before the composition of the Book of Daniel.

By the time Daniel was written, God's people were humbled. They had no king.

They cherished the tradition of David and Solomon, but no one lived to bear these traditions. The title "Son of Man" came into being. It took upon itself the terms of a messianic king, anointed by God, as were David and Solomon, but with an even stronger spiritual identity.

In this weekend's reading, the Son of Man arrives before the Ancient One, or God. God bestows upon the Son of Man all power and glory. Every nation would serve him. His dominion would be an everlasting dominion. Not even the mighty oppressor of the Jews could overwhelm him.

In the reign of this great Son of Man, God's justice would prevail. All would be right for those who truly love God.

The second reading this weekend is from the Book of Revelation. At times, Revelation—or Apocalypse as it was called in older versions of the Bible—is obscure and involved in its majestic, complex imagery. Such is not the case in this weekend's reading.

Revelation in this reading is forthright and clear in its proclamation of Jesus as Lord. Jesus is due every glory, every recognition and every loyalty. He is in God and with God. He will come one day upon the earth from the clouds above. This image recalls the many references in the Hebrew Scriptures to God's dwelling in the clouds, serene above, and distant from, the earth with its struggles and its inadequacies.

The Lord speaks in the concluding verse of this reading. He proclaims, "I am the Alpha and the Omega." He is God, not just a reflection of God or a representative of God.

Background for Revelation was the turmoil and persecution the infant Church was enduring in the Roman Empire at the close of the first century. This exaltation of Jesus professes the belief that in the end all

the distress will be overcome. Christ will reign.

For its Gospel reading, the Church selects St. John's Passion Narrative. In a sense, it might seem that this reading is the least appropriate for the celebration of Christ as king. In reality, it is most fitting.

John's special insight into the Passion of Jesus on that dark first Good Friday was that, despite the whirlwind of hatred, confusion, intrigue and death all around, Jesus still was absolutely in control. He, of them all, was not plotting nor confounded. His message was of the great values that never die, that vanquish even the worst and most evil.

The story is of Pilate's discourse with Jesus. Pilate sits on the bench of Roman jurisprudence, the representative of the strongest human power on earth at the time, yet he cannot seem to grasp the identity of Jesus. Who is Jesus? Pilate even is confused about the path he himself should follow. He is uncertain and conniving, hardly an example of a mighty ruler secure in himself and in his authority.

Jesus clarifies the issue. Jesus is king. His kingdom is spiritual. Anyone committed to Jesus understands.

Reflection

Four generations ago, Pope Pius XI established the Feast of Christ the King for a world burdened by political systems in which some belittled others. Most obviously, these systems were in Europe, in Germany and in Italy, where godless dictatorships already were well in control. They clearly had turned toward the path that in less than 20 years would lead their societies to ruin and others to unspeakable horrors.

It also was a time when might made right, in the world's eyes, in perhaps a third of the world where colonialism exploited vast numbers of people. Almost all of Africa was under the control of Britain, France or Italy, except South Africa, which was independent but firmly embedded in the immoral system of apartheid.

Two of today's largest national communities in terms of population—India, which included modern Pakistan and Bangladesh, and Indonesia—merely were quarries for the British or Dutch empires respectively to bleed from them every drop of profit.

To this situation, Pius XI spoke as he proclaimed Christ as king. Pius spoke from the Vatican, built amid the grand ruins of the once great Roman Empire. He well knew that even the greatest and proudest of human organizations come and go.

God alone is perfect. God alone endures. God alone satisfies. Jesus is God, as the Book of Revelation thrillingly says. He is king. He is life.

With this final, joyful announcement, the Church closes its liturgical year. Next week, the Church begins its new year. †

Daily Readings

Monday, Nov. 27
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 28
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 29
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

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

Friday, Dec. 1
Revelation 20:1-4, 11-21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Dec. 2
Revelation 22:1-7
Psalm 95:1-7
Luke 21:34-36

Sunday, Dec. 3
First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:4-5, 8-10, 14
1 Thessalonians 3:12-4:2
Luke 21:25-28, 34-36

Question Corner/Fr. John Dietzen

Horns mentioned in Bible are symbols of God's power

Recently, at the tomb of Pope Julius in the Church of St. Peter in Chains



in Rome, we saw the statue of Moses by Michelangelo. It's an awesome sculpture. But why does the statue have horns on the head of Moses?

I've seen the same since then on the copies of the statue. No one has been able to explain where the horns came from. (Illinois)

The Book of Exodus (34:29-35) describes how the face of Moses was transformed when he came down from Mount Sinai after speaking with the Lord. The Latin Vulgate translation of St. Jerome says the people at the time saw that Moses wore a horned face (*facies cornuta*).

Horns, of course, appear throughout the Bible as symbols for God's power and majesty. For example, the lamb in Revelation (5:6) has seven horns. Luke (1:69) speaks of God raising up a "horn for our salvation."

In addition, specialists in Near East history tell us that masks made from the horned skulls of cattle were known in that period, apparently in the context of religious or civil ceremonies.

This is certainly how Michelangelo came to include the horns on his statue. Since then, translations refer rather to "beams of light" emanating from the face of Moses. The King James Version says that "the skin of Moses shone."

In 1986, a New Latin Vulgate, based on more extensive biblical scholarship, was published under the auspices of the Vatican Library. This edition says simply that the skin of Moses' face was radiant, a translation similar to the one used in most Bibles today.

In other words, Michelangelo followed the lead of the most acceptable Scripture translation available. He would likely do it differently if he were creating his Moses today.

Our son lives in Germany and has visited many of the beautiful churches and cathedrals in Europe built from around 800 to 1600 A.D.

He is puzzled, to put it mildly, by the gargoyles, the ugly beasts around the roof line. A tour guide told him they were intended to "scare away the evil spirits." Why, he asks, would Christians build

churches with pagan idols in such prominent places? (Indiana)

Gargoyles, as you must know, are Aspsouts, representing some animal or human figure, jutting from the gutters to carry rainwater away from the building. There's really nothing that sinister about their presence on religious or other buildings.

We know from histories of those days that architects, masons, stonecutters and other craftsmen who labored on these structures for many decades often took the opportunity to be artistic and playful in what could be almost infinitely boring and wearisome work.

Add to that the medieval penchant for occasional grotesque, even gruesome, figures in their religious art, and you have more than sufficient reason for what they did.

Anybody could make a downspout. It took real imagination and genius to conceive and sculpt a gargoyle.

In the religious context of their days, it's not impossible that some elements of superstition or credulousness crept into their motives. There's no evidence, however, that features like gargoyles appeared on these cathedrals as vestiges of pagan influence.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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By Margaret McClelland

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

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The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Seasonal writings with Advent, Christmas or New Year themes are appreciated.

Please include name, address, parish and telephone number with submissions.

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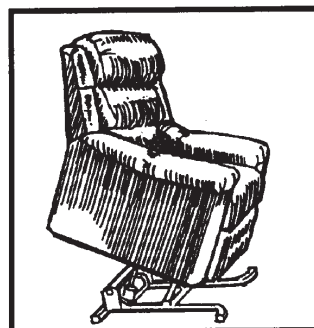
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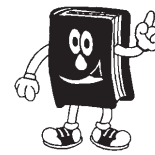
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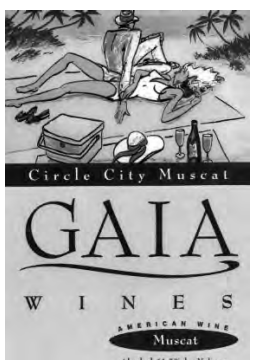
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From the Archives

Fourth Bishop of Fort Wayne was priest of Indianapolis Diocese; consecrated 100 years ago next week

The Right Rev. Herman Joseph Alerding, fourth bishop of the Diocese of Fort Wayne (now Fort Wayne-South Bend), was ordained in 1868 for the Diocese of Vincennes (now the Archdiocese of Indianapolis). Next Thursday, Nov. 30, will mark the 100th anniversary of his consecration as bishop.

Born in 1845 in Ibbenbeuren, in the Diocese of Münster, Germany, he immigrated as an infant with his parents to the United States, and settled in Newport, Ky. After studying at the diocesan seminary at Vincennes and at a seminary in Bardstown, Ky., he completed his studies for the priesthood at Saint Meinrad and was ordained by Bishop Jacques M. Maurice Landes d'Aussac de St. Palais, fourth bishop of Vincennes in 1868.

He served as assistant pastor at St. Joseph Parish in Terre Haute and was named pastor of St. Elizabeth Parish in Cambridge City in 1871. While at St. Elizabeth, he attended mission stations at Hagerstown, Knightstown and New Castle, and he saw to the building of churches at both Knightstown and New Castle.

In 1874, he was assigned to St. Joseph Parish in Indianapolis, where he was to serve as pastor and as the procurator of a small seminary located at the parish.

In 1883, Father Alerding wrote *A History of*

the Catholic Church in the Diocese of Vincennes, which was said to be "well-received."

In the late summer of 1893, he was notified of his appointment as the fourth bishop of Fort Wayne, succeeding the recently deceased Right Rev. Joseph Rademacher. On the Feast of St. Andrew, Nov. 30, he was consecrated in the cathedral at Fort Wayne by Archbishop Henry Elder of Cincinnati; Bishop Denis O'Donoghue, auxiliary bishop of Indianapolis; and Bishop Henry K. Moeller of Columbus, Ohio, who later became archbishop of Cincinnati. Bishop Joseph Chartrand, then secretary to Bishop Francis Chatard of Indianapolis, preached the sermon.

◆ ◆ ◆

Special thanks to Bob Alerding of St. Matthew Parish in Indianapolis, a grand nephew of Bishop Alerding, for the information this feature is based upon. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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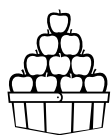
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November 26

Holy Rosary Church basement, 520 Stevens St., **Indianapolis**. Fund-raiser for "A Friend In Need," 1-5 p.m. Adults \$6, children \$4. Information: 317-636-4478.

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Capitol of Grace," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

November 29-December 2

Saint Mary-of-the-Woods College, O'Shaughnessy Dining Hall, **Saint Mary-of-the-Woods**. Christmas at The Woods dinner theater, tickets \$30, \$28 and \$24. Information: 812-535-5212.

December 1

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, Father Paul Landwerlen, 7 p.m. Information: 317-927-6900 or 817-846-2245.

December 1-3

The Athenaeum, 401 E. Michigan St., **Indianapolis**. Old World Christkindl Market, Fri. 6-9 p.m., Sat. 6-9 p.m., Sun. 1-5 p.m. Information: 317-630-4569, ext. 1.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Eucharistic celebration, 6:45 p.m., conference/retreat at Fatima Retreat House, 5353 E. 56th St., to follow, \$125 single, \$225 couples. Reservations send \$30 to Fatima. Information: 317-545-7681.

December 2

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Placement test for incoming freshmen, 8:30 a.m.-noon, no fee. Information: 317-924-4333.

December 2-3

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Altar Society, Christmas boutique, Sat. 8:30 a.m.-7:30 p.m., Sun. 8:30 a.m.-3 p.m., food served, including biscuits and gravy and chili. Pictures with Santa, baked goods, arts and crafts. Information: 317-636-4828.

St. Andrew the Apostle School cafeteria, 4052 E. 38th St., **Indianapolis**. Christmas bazaar, Sat. 9 a.m.-8 p.m., fish dinner \$6, chicken dinner \$5, Sun. noon-5:30 p.m., chicken dinner \$5. Information: 317-545-4247.

December 3

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

The Athenaeum, 401 E. Michigan St., **Indianapolis**. Sankt Nikolaus Fest, 1-5 p.m., children's games and crafts, puppet show, nostalgic Christmas tree candle lighting, visit with St. Nicholas, \$5 adults, \$3 children under 13. Reservations required. Information: 317-630-4569, ext. 1.

December 3-6

Prince of Peace Parish, 413 E. Second St., **Madison**. Passionist Mission, Passionist Father James DeManuele, 7-8 p.m., Information: 812-265-4166.

Recurring

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

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

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, 316 N. Sherwood Ave., **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.



"I'm going to tell him I've been good on the chance that my reputation hasn't preceded me."

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Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave.,

Indianapolis. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

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

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

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

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

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

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m.

Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

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

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

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

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

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

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

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

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

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

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

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

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

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed

Sacrament, 11 a.m.-noon.
St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

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

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

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

Second Saturdays
Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane

Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

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

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

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

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-

784-1102.
Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

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

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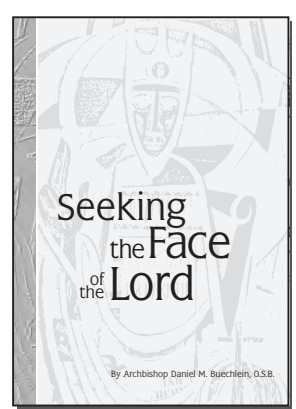


Photo by Mary Jungemann

Pledge card tally

Members of St. Barnabas Parish in Indianapolis have been tracking the number of returned pledge cards for the archdiocesan Parish Stewardship United Catholic Appeal with a "thermometer" at the church. Father J. Joseph McNally, pastor, watches as St. Barnabas School third-grader Conor Roberts add marbles to the thermometer. Each marble represents a parish family who has submitted a pledge card. With a goal of 100 percent participation, the parish has used the theme, "Have we lost our marbles? Or did you forget to turn in your intent card?"

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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.

BOARD, E. Maggie, 83, St. Augustine, Jeffersonville, Nov. 10. Aunt of several.

BROWN, Ann Elizabeth, "Bette," (Barlum), 78, St. Matthew, Indianapolis, Nov. 11. Mother of Suzanne Frazier, Patricia Howe, Catherine Smith, Mary Jo Webler, Edward, James, Thomas and William Brown. Grandmother of 15. Great-grandmother of six.

BUDKIEWICZ, John M., 69, St. Michael, Indianapolis, Nov. 7. Husband of Beverly Budkiewicz. Father of Sandy Litzelman, Jean Prince, Patty Wilson and Jim O'Bold.

BURBRIDGE, Eugene H., 65, Holy Spirit, Indianapolis, Oct. 29. Son of Anna Mary (Lenkovich) and Alston Burbridge. Father of Pamela, Bradley and Jeffery Burbridge. Brother of Vance Burbridge.

CARLEY, Annabel M. (Couture), 99, St. Matthew, Indianapolis. Mother of Charlotte Carley.

DIZON, Miguel Bustos, 77,

St. Monica, Indianapolis, Nov. 6. Husband of Estee Florentina Dizon. Father of Marie Samson and Manuel Dizon. Brother of Agueda Gutierrez and Misericordia Lagman. Grandfather of one.

DVORAK, Joseph, Jr., 91, St. Agnes, Nashville, Nov. 11. Husband of Dorothy Dvorak. Father of Philip Dvorak.

GILLEY, Maurice Joseph, 84, St. Joseph, Shelbyville, Nov. 11. Husband of Helen E. (Kennedy) Gilley. Father of Kathy Jones, Dorothy Ostuni and Skip Gilley. Brother of Helen Enright and Marcella Woodson. Grandfather of four. Great-grandfather of four.

HEMELGARN, James J., 22, St. Malachy, Brownsburg, Nov. 4. Son of Judith and Donald Hemelgarn. Brother of Diane, Linda, John, Mark, Matthew, Michael and Thomas Hemelgarn. Grandson of Anna Hanlon.

JERIN, Edward, 75, St. Thomas More, Mooresville, Oct. 21. Husband of Violet "Vi" Jerin. Father of Laurie, Eddie, John and Mike Jerin. Grandfather of three.

KENT, Bernice C. (Constantine), 84, Holy Angels, Indianapolis, Nov. 6. Wife of Robert Kent. Mother of Jyoti Hansa. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of one.

LEE, Geraldine, 73, St. Thomas Aquinas, Indian-

apolis, Nov. 3. Wife of John Lee Sr.

McMAHON, John Edward, 83, Holy Spirit, Indianapolis, Nov. 12. Father of GERALYN Davis, Mary Ann Lowe, Patricia Sergi, Karen Stein, James, John Jr., Kevin and William McMahon. Brother of Mary Ellen McCreary, Catherine Schmidt and Robert McMahon. Grandfather of 23.

MELLO, Margaret L., 80, St. Michael, Indianapolis, Nov. 8. Mother of Margo Ulrich, Sandra Weddle and Lawrence Mello. Grandmother of nine. Great-grandmother of five.

MORRIS, David, Sr., 50, St. Martin of Tours, Siberia, Nov. 12. Husband of Janet Morris. Father of Angela Hostetter, Rachael Kleiman, David Jr. and Kevin Morris. Brother of Sharon Cross, Shirley Grundhoefer, Donna Hasenour, Debra Kunkler, Doris Pfaff and Ruth Ann Rasche. Half-brother of Mary Louise Foster. Grandfather of one.

POLIFRONI, Maria Margaret, 70, Sacred Heart of Jesus, Terre Haute, Nov. 8. Sister of Josephine Plessinger. Aunt of several.

RADZIWIILL, George, 60, Holy Spirit, Indianapolis, Nov. 2. Husband of Katherine (Colwell) Radziwill. Father of Jessica, Veronika, George and Timothy Radziwill. Brother of Danuta Hegyi. Grandfather of one.

REEVES, Marjorie Jean, 58, Sacred Heart of Jesus, Terre Haute, Nov. 7. Mother of Cheryl and Andy Reeves. Daughter of Barbara Pfizennayer. Grandmother of two.

ROELL, Joan C., 61, St. Joseph, Indianapolis, Nov. 3. Wife of John Roell. Mother of Kathy Carder and John Roell. Sister of Frances Young. Step-grandmother of three.

ROGERS, Helen M., 82, Sacred Heart, Jeffersonville, Nov. 4. Mother of Sharon Pinkham. Sister of Dorothy Fleece, Angie Norris and William Jansing. Grandmother of four. Great-grandmother of eight.

SOLHAN, George, 71, St. Joan of Arc, Indianapolis, Nov. 9. Brother of Anna and Frieda Solhan. Uncle of several.

SPITZNAGEL, Frances E. (Niedenthal), 92, St. Roch, Indianapolis, Nov. 8. Mother of Delores Kapocius, Patricia Rutledge and Mary Workman. Sister of Rosemary McCallister, Adolph and Carl Niedenthal. Grandmother of 19. Great-grandmother of 17. Great-great-grandmother of three.

SPRINGER, William T., 77, St. Mark, Indianapolis, Nov. 7. Husband of Mary C. (Mullen) Springer. Father of John, Mark and Tom Springer. Brother of Peggy Spotila and Ralph Springer. Grandfather of two.

SULLIVAN, John A., 51, St. Pius X, Indianapolis, Nov. 31. Son of Geraldine Sullivan. Brother of Mary Ann Moore, Geraldine Jarmon, Patricia, Gerald Jr., Kevin, Michael, Terry, Thomas and Timothy Sullivan.

THALHEIMER, Mary A., 79, St. Louis, Batesville, Nov. 7. Mother of Brenda Bary and Mike Thalheimer. Sister of Jot Ruggles and Gene Brown. Grandmother of three.

ULCZYNSKI, Charles, 47, St. Bartholomew, Columbus, Nov. 7. Son of Genevieve Ulczynski. Brother of Ronald Ulczynski.

VARGAS, Margarito "Joe," 68, Christ the King, Indianapolis, Nov. 9. Husband of Shirley Vargas. Father of Kim, Marissa, Jason and Martin. Brother of Carlos and Frank Vargas. Grandfather of three.

WALKER, Agnes T., 86, Christ the King, Indianapolis, Nov. 8. Mother of Mary Moore, Rose Sterger, David, Dan, George and Martin Walker. Sister of Catherine Barnett, Franciscan Sister M. Agnita Gobel and Rose Yost. Grandmother of 18. Great-grandmother of one.

WEDDLE, Anna M. (Custard), 93, St. Paul Hermitage, Beech Grove, Sept. 7. Stepmother of Norman Weddle. Aunt of several.

WHEAT, Paul W., 76, Holy Name, Beech Grove, Nov. 6. Husband of Geraldine M.

(Pflumm) Wheat. Father of Laura Wheat-Weber, Julie, Brian, Kenny, Stephen and Tim Wheat. Brother of Mary Emery, Maxine Pallikan and Charles Wheat. Grandfather of four. Step-grandfather of one. Step-great-grandfather of three.

ZIMMERMANN, Daniel John, 88, Our Lady of

Lourdes, Indianapolis, Nov. 2. Father of Rose Mary Litewski, Jo Anne Russell and Daniel Zimmermann. Grandfather of eight. Great-grandfather of six.

WURTZ, Alice M. (Murphy), 82, St. Mark, Indianapolis, Oct. 23. Wife of Dr. Robert Wurtz. Mother of Kathy Clarke, Julie Papandria, Rita Stanton and Bob Wurtz. Grandmother of 10. †

Providence Sister Agnes Calmeyn taught in Terre Haute, Indianapolis

Providence Sister Agnes Calmeyn died on Nov. 13 in Karcher Hall at Saint Mary-of-the-Woods. She was 83.

A Mass of Christian burial was celebrated on Nov. 17 at the Church of the Immaculate Conception.

Sister Agnes, also known as Sister Mary Leonard, was born in Chicago. She entered the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods in 1936, and professed first vows in 1938 and final vows in 1944.

She taught at schools staffed by the Sisters of Providence in

Indiana, Illinois, Massachusetts and North Carolina. For 20 years, she ministered in the Chicago Public Schools as a librarian.

In the archdiocese, Sister Agnes taught at St. Patrick School in Terre Haute, St. Andrew the Apostle School in Indianapolis and St. Jude School in Indianapolis.

She is survived by two sisters, Helen Carey of Evergreen Park, Ill., and Mary Brady of Anaheim, Calif.; one brother, William Calmeyn of Phoenix, Ariz.; and nieces and nephews. †

Hilda S. Ripperger was a teacher, mother of three diocesan priests

Hilda S. (Wissel) Ripperger, the mother of three diocesan priests and five other children, died on Oct. 24 at the St. Augustine Home for the Aged in Indianapolis. She was 98.

A Mass of Christian burial was celebrated on Oct. 28 at Good Shepherd Church in Indianapolis, followed by interment at St. Joseph Cemetery in Indianapolis. She was a member of Good Shepherd Parish.

She attended Ball State Teacher's College in Muncie (now Ball State University) and Marian College in Indianapolis.

She began a longtime career in teaching in 1920, and taught at St. Andrew School in Richmond from 1954 until

1961 and at the former St. James School in Indianapolis from 1961 until her retirement in 1968.

Mrs. Ripperger was a member of the Daughters of Isabella, Knights of St. John Auxiliary.

Survivors include six sons, Father Edward J., Father Harold A., Father William G., Robert J., Carroll L. and Louis Ripperger; two daughters, Helen Lawler and Mary E. O'Donnell; one sister, Agnes Meier; 20 grandchildren and 40 great-grandchildren.

Memorial contributions may be made to the St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

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EXECUTIONS

continued from page 3

Justice Group, Bloomington Coalition to Abolish the Death Penalty, Indianapolis Coalition to Abolish the Death Penalty, Indiana Citizens to Abolish Capital Punishment, Citizens United for Alternatives to the Death Penalty and Amnesty International.

"It was moving to hear people's stories and what brought them to reject the death penalty during the programs organized as part of the march," Burkhart said. "Bill Pelke grew up in Gary and worked in the steel mills. He retired a few years ago and moved to Alaska. He talked about his grandmother's killing [in Gary] and how he came to forgive Paula Cooper, who was 14 at the time of the crime, and help work toward getting her off Death Row and raising the minimum age for the death penalty in Indiana to 16."

Another march participant, George White of Kansas, shared the story of how an armed robber shot him and killed his wife, who died in his arms, in Alabama, Burkhart said. White was accused of her death and convicted and sent to prison for two years before he was exonerated by new evidence.

"The march brought me closer to realizing how important this issue is to people all over the United States and how important it is to do something peaceful to stop executions on the federal and state levels," Burkhart said. "Since September, when the U.S. Justice Department released the findings of its review into the federal capital justice system, opposition to the resumption of federal executions has really grown. The Justice Department's study revealed disturbing statistical evidence of widespread racial and geographic disparities in the application of the federal death penalty."

Opponents of capital punishment hope to stop all executions, she said. "In Indiana, we also hope to convince Gov. [Frank] O'Bannon to issue a moratorium on executions with the ultimate aim of total abolition of the death penalty."

Burkhart said a 1994 survey of Hoosiers indicated that the option of life in prison without parole, plus restitution to the victims, is preferred over the death penalty in Indiana by a 2 to 1 margin. †

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THANK YOU Blessed Mother, Sacred Heart & St. Jude for prayers answered. M.M.

THANK YOU St. Jude for prayers answered.

THANK YOU St. Jude for favor of healing. J.T.

THANK YOU St. Jude for prayers answered. M.J.C.

THANK YOU Sacred Heart of Jesus & St. Jude for prayers answered. B.M.

THANK YOU St. Francis of Assisi for Julio's new home. K.H.

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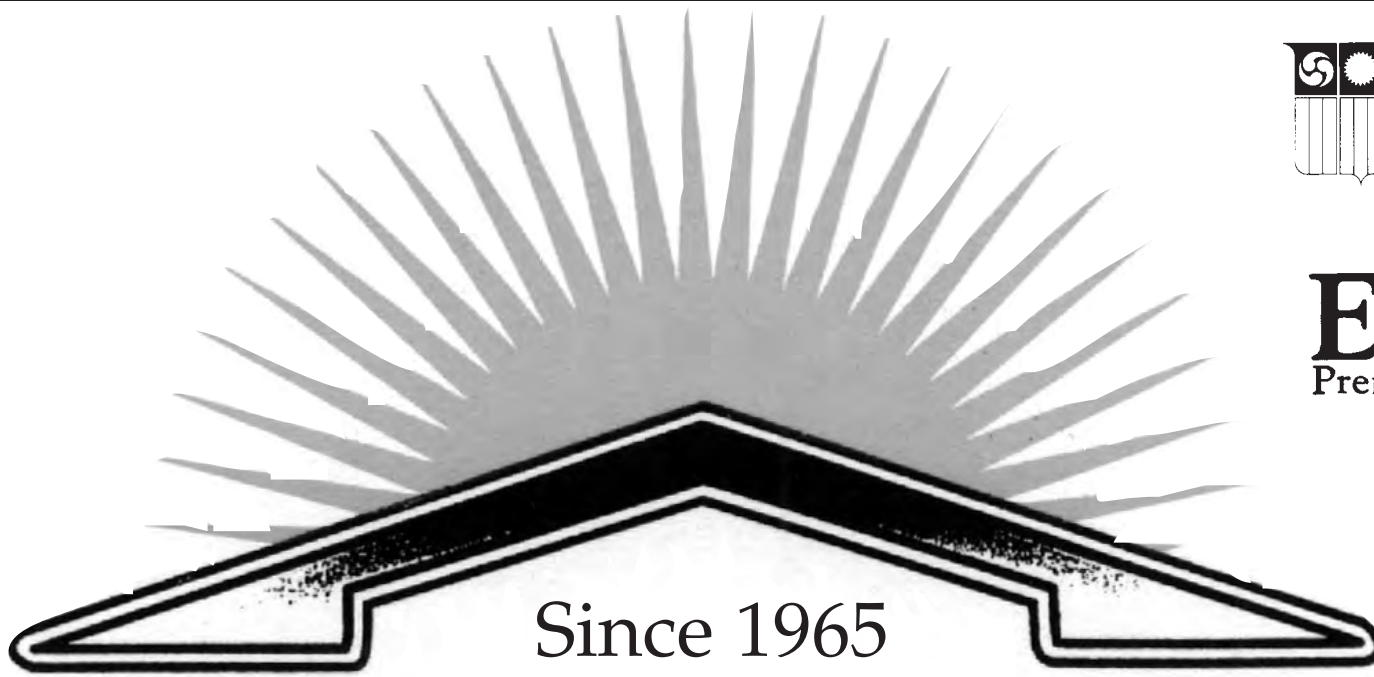
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