



The

Criterion

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President Clinton delays federal execution in Terre Haute

Opponents vow to continue seeking moratorium

From Staff and CNS reports

WASHINGTON—Opponents of the death penalty say they plan to keep pressing President Clinton to commute death sentences or declare a moratorium in the wake of his decision to delay for six months what was to have been the first federal execution in 37 years.

Juan Raul Garza, 44, of Brownsville, Texas, was to have been executed at the

federal penitentiary in Terre Haute on Dec. 12, but Clinton announced Dec. 7 it would be delayed.

Commenting on the president's decision, Indianapolis Archbishop Daniel M. Buechlein told *The Criterion*, the Indianapolis archdiocesan newspaper, he was pleased that Garza's execution had at least been delayed.

Archbishop Buechlein met with Garza twice at the U.S. Penitentiary in Terre Haute—in July, after a Jubilee Mass for prisoners, and in October, when the archbishop confirmed two other Death Row inmates during a Mass.

The archbishop said he prayed with Garza, who is Catholic, and asked God to bless Garza with peace of mind, heart and soul.

Archbishop Buechlein, who is a member of the U.S. bishops' Committee on Pro-Life Activities, said he has seen through his visits with Garza and the other inmates that conversion can occur. That fits in with the pope's message, he said, that prisoners should be given a chance to repent.

In the days before Garza's scheduled execution, churches, the federal prison and activists in the Terre Haute area had been preparing everything from prayer vigils to

shuttle bus service in anticipation of crowds both opposing and supporting the execution.

Karen Burkhart, a member of St. Susanna Parish in Plainfield, an Indiana Catholic who organizes events protesting capital punishment, told Catholic News Service Dec. 11 that activists would continue writing to the president, encouraging him to declare a moratorium on all federal executions.

"It's good that he granted a stay for Juan Garza, but he needs to do more for the rest of them," Burkhart said.

See DELAY, page 7

A Dream of Peace

Butler University student from Bosnia is recognized in new book about peacemakers

By Mary Ann Wyand

Her voice is soft-spoken, lyrical and compelling, especially when she talks about her dream for world peace.

And when she writes about the horrors of war and the universal need for forgiveness and unity, her words are humble yet powerful.

Bosnian native Nadja Halilbegovich, a 21-year-old senior and vocal performance major at Butler University in Indianapolis, is among a distinguished list of international peacemakers featured in California photojournalist and author Michael Collopy's new book *Architects of Peace, Visions of Hope in Words and Images*.

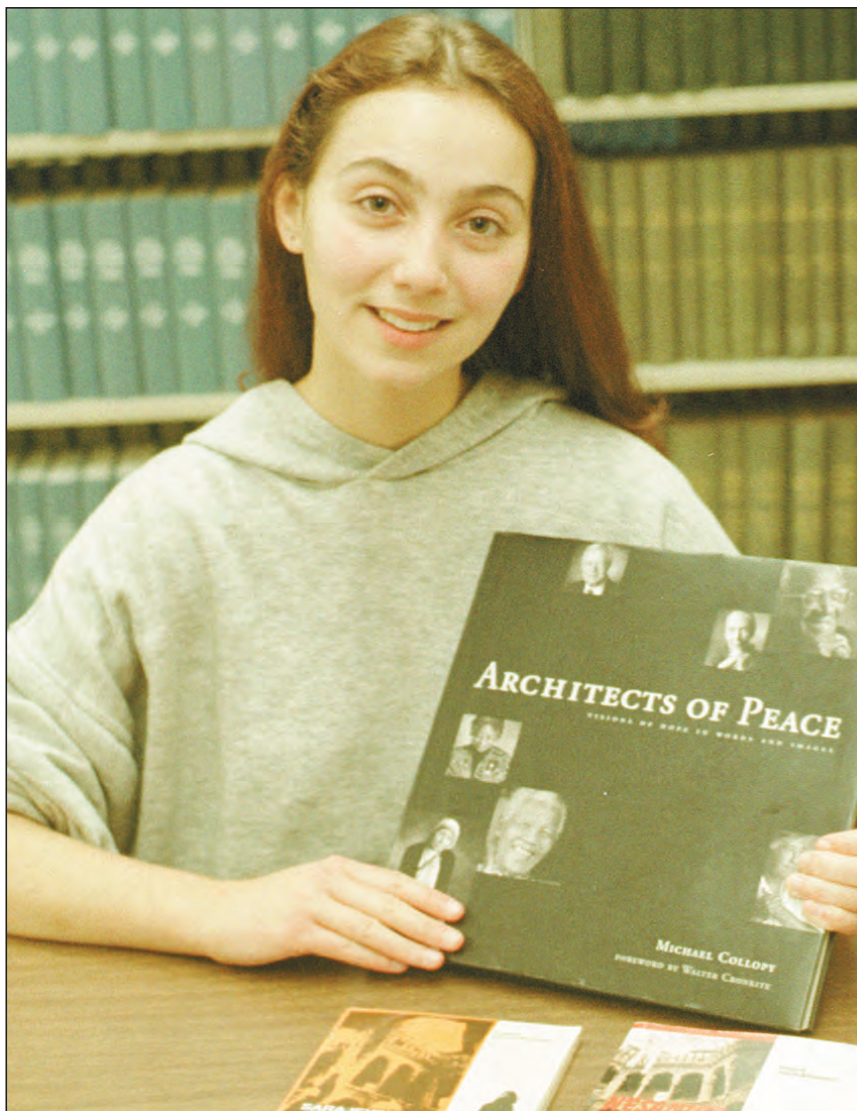
While growing up in Sarajevo during the war, Halilbegovich wrote two diaries, *Sarajevo's Childhood Wounded by War* and *Dreamer's Insomnia*, which were published in Bosnia. Scholastic Press is editing her first book for publication in English.

Collopy heard about the books and included Halilbegovich in his collection of peacemakers of the world, which was published in November.

As she held a copy of Collopy's book, Halilbegovich said it is "a beautiful honor for me" to be recognized as a peacemaker among such notable people as Nobel Peace Prize winners Mother Teresa of Calcutta, who was interviewed shortly before her death, and the 14th Dalai Lama.

"It's a collection of mission statements or biographies and beautiful photographs of such

See PEACE, page 17



Bosnian native Nadja Halilbegovich, an author and vocal performance major at Butler University, is featured in *Architects of Peace, Visions of Hope in Words and Images*.

Pope says we are called to prepare for coming of God's kingdom

VATICAN CITY (CNS)—Christians must participate actively in the preparation for the coming of God's kingdom, Pope John Paul II said.

"Man is not an inert witness to God's entrance into history," he said during his Dec. 6 weekly general audience.

"Jesus invites us to search out actively the kingdom of God and its justice, and to make this search our principal concern," the pope told some 30,000 pilgrims gathered in St. Peter's Square.

Recalling Christ's parable of the 10 gold coins, he said Jesus "prescribes an active attitude rather than a passive one."

"Humans are thus called to cooperate with their hands and hearts in the coming of the kingdom of God in the world," said the pope.

Those who will enter the kingdom, he said, must live in accordance with the beatitudes, de-emphasizing material goods "to raise up the poor of the earth from the dust of their humiliation" and following the "path of justice."

"All who seek God with a sincere heart, including those who do not know

See KINGDOM, page 2



Pope John Paul II

Beech Grove Christmas concert has grown into big annual event

By Jennifer Del Vecchio

Looking back, Jerry Craney laughs when he thinks about how he started the music program at Holy Name School in Beech Grove.

Back in 1959, he carried his pitch pipe "with an armload of books around for a year," because he had no office or music room.

Then he started a choir that has become a showcase event during the Christmas season.

For 39 years, Craney has directed the Christmas Concert held in the church.

What started out with about 50 voices has grown to 150 singers, accompanied

by strings, brass, percussion, organ and guitar.

"I never thought it'd be annual," he said. "But people liked it and got more interested."

Then they began fighting for seats. "Father [Robert] Hartmann came out once and said, 'Just scoot over.'"

After that they began selling tickets to make sure everyone got a seat.

At least 50,000 people have attended the performances. It's made up of the adult choir and the boys' and girls' choirs.

Two concerts are now needed to meet the demand. This year's performances are scheduled at 3 p.m. and 6:30 p.m. on

See CONCERT, page 11



Jerry Craney has directed the Christmas Concert at Holy Name Parish in Beech Grove for 39 years. The concert has become an annual highlight for the parish.

KINGDOM

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Christ and his Church, contribute under the influence of grace to the building of this kingdom," the pope said.

The pope's comments—the second week in a row he reaffirmed that people of all faiths can be saved—sparked speculation in Italian newspapers that the catechesis marked a divergence from a September doctrinal document on salvation.

In a Dec. 7 statement, the Vatican criti-

cized the press for drawing hasty conclusions and said the document, *Dominus Iesus*, had been misunderstood.

The statement said the document explicitly affirmed that salvation is accessible to non-Christians through a special grace from Christ and in an "indispensable" though mysterious relationship with the Catholic Church.

While many non-Catholic religious leaders reacted negatively to *Dominus Iesus*, saying it hindered ecumenical and interreligious relations, the pope's comments at the audience drew nods of approval from sev-

eral people, including the head rabbi of Milan.

"The pope's affirmation," Rabbi Giuseppe Laras told the Italian paper *Corriere della Sera*, "is certainly conciliatory and imparts a new direction to Jewish-Catholic relations."

The pope did not linger on the theme of salvation outside the Catholic Church at the Dec. 6 audience, continuing instead with his catechesis on the expectation of Christ's return. Urging the faithful to be like "inexpert children who find security only in the Father," he said that awaiting

the kingdom of God on earth represents a "breath of hope."

The invocation "Thy kingdom come" in the Lord's Prayer, said the pope, "directs our gaze to Christ's return and nourishes the desire for the final coming of the kingdom of God."

But he said this wish to see God's kingdom "does not take the Church away from its mission in this world."

Instead, said the pope, it reaffirms the Church's mission as humanity awaits the moment of crossing the kingdom's threshold. †

Catholic, Jewish leaders plan dialogue on reconciliation

VATICAN CITY (CNS)—Catholic and Jewish leaders are planning a major dialogue session next spring to discuss the theme of reconciliation, officials in Rome said.

The meeting of the International Catholic-Jewish Liaison Committee (IJCIC) is tentatively set for May 1-3 in New York. The committee represents the Vatican's Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultations.

Seymour D. Reich, IJCIC chairman, met with Vatican officials in early December to discuss the theme and preparations for the New York encounter. He said the preparatory talks had gone

well, but that the agenda was still in the formative stages.

Church officials hope the encounter will give new impetus to its dialogue efforts with IJCIC, an umbrella group of Jewish organizations.

Vatican experts are also hoping it will signal a turn to more theological topics, which can transcend recent Catholic-Jewish disputes on historical questions related to World War II and other matters.

"The main theme is going to be reconciliation. We use that word and the Hebrew word *teshuva*. There are many aspects to consider in Scripture, tradition and so forth," said Father Remi Hoeckman, secretary of the Vatican's

dialogue commission.

Teshuva is understood by Jews as a process of repentance and freeing oneself from sin.

Father Hoeckman said the Vatican's hope for a more theological emphasis in the dialogue reflects the fact that "we are in the Church, and we want to be able to meet dialogue partners on the level of our faith commitments."

He added that the theme of reconciliation was also broad enough to include many questions.

"How it will be approached will happen in the meeting. I'm not going to anticipate anything," he said.

The question of discussing theological

topics has been a sensitive issue for some of the Orthodox Jewish organizations that are represented by IJCIC. Reich said in 1999 that although some members had a problem with dialogue on theological issues, "we have found ways to touch those topics and, undoubtedly, we will in the future."

Cardinal Edward I. Cassidy, who has overseen relations with Jews at the Vatican since 1989, has called in recent years for a new direction in the official dialogue, one that focuses more on the common core of belief embodied in the Hebrew Bible and the Christian Bible, and on the possibility for common witness on ethical and moral issues in society. †

Catechesis useless without prayer, witness, cardinal says

VATICAN CITY (CNS)—Catechists must use every appropriate method and media to lead people to Christ, but they must remember nothing will work if it is



Cardinal Joseph Ratzinger

not supported by prayer and the witness of a Christian life, said Cardinal Joseph Ratzinger.

"The words of proclamation must be bathed in an intense life of prayer," said the cardinal, prefect of the Congregation for the Doctrine of the Faith.

Cardinal Ratzinger spoke Dec. 10 at the Vatican to participants in the Jubilee for Catechists and Religion Teachers.

Because everyone needs salvation in Christ, "we are obliged to seek new ways of bringing the Gospel to all," he said.

Cardinal Ratzinger cautioned, however, against the "temptations of impatience," of wanting a huge success or of wanting people to listen to Catholic catechists so the Church would become bigger and more influential.

"An old proverb says, 'Success is not another name for God,'" he said. "Great things always begin from a small seed and mass movements are always fleeting."

The only goal, he said, "is to make accessible and understandable the voice of the Lord" so that people will follow him and have the fullness of life.

Catechists must proclaim what Jesus proclaimed: the kingdom of God, which means that God exists and God acts in the world and in the lives of each individual, Cardinal Ratzinger said.

A key part of the Christian message is the prospect of eternal life and the guarantee that God's justice will prevail, he said. "This preaching also includes the announcement of judgment, the announcement of our responsibility.

"Man cannot do or not do whatever he wants. He will be judged. He must give an accounting. This certainty is as valid for the powerful as for the simple," he said.


God's justice and God's judgment are "good news," especially for those who suffer the injustices present in the world, Cardinal Ratzinger said.

Catechesis is not so much a matter of transmitting knowledge as it is a question of leading people to a relationship with Jesus, he said, and that relationship only can be established through prayer.

"To speak of God and to speak with God must always go together," he said.

Along with personal prayer, Catholics are called to express their relationship with God together through their participation in the Mass, the cardinal said.

While the liturgy is a form of teaching, "our way of celebrating the liturgy is often too rationalistic," he said. By trying too hard to make everything understood, "the consequence often is the trivializing of the mystery, the prevalence of our own words and the repetition of phrases which seem more accessible and pleasing to the people."

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Our Lady of Perpetual Help Parish celebrates 50th anniversary

Our Lady of Perpetual Help Parish in New Albany will cap off a year-long 50th anniversary celebration with a Golden Jubilee Mass Dec. 17 at 2 p.m. in the church at 1752 Scheller Lane.

Archbishop Daniel M. Buechlein and Father Paul Etienne, pastor, will celebrate. Before Mass, a concert of sacred music will begin at 1:30 p.m. in the church. A reception in Wagner Hall will follow Mass.

Previous pastors and associate pastors of the parish, priests of the New Albany Deanery and women religious who have served the parish over the past 50 years have been invited to take part in the celebration. Charter members of the parish will also be recognized.

Historical memorabilia from the parish will be on display at the reception and a commemorative parish pictorial directory will be on sale.

Our Lady of Perpetual Help Parish was formed following the 1950 census

to meet the growing population in the northeast section of New Albany. Groundbreaking ceremonies were held in June of that year.

Father Richard Langen, founding pastor, set up a pre-fabricated house on 16 acres. Four acres of the property were later sold to help finance the construction of the church, school and convent.

The church was completed in 1966 and dedicated on Nov. 19, 1967. The convent was converted into a rectory a few years later.

Today, the parish serves 1,200 households. Tom Yost is the pastoral associate and Karen Schueler is the principal of the school, which has more than 400 students.

Our Lady of Perpetual Help parishioners have been known in southern Indiana over the years for the time and money they donate to local soup kitchens, the St. Vincent de Paul Society



Our Lady of Perpetual Help Parish in New Albany will cap off a year-long 50th anniversary celebration with a Golden Jubilee Mass Dec. 17 at 2 p.m. in the church, located at 1752 Scheller Lane.

and other charitable agencies.

The parish also has had strong spiritual renewal programs over the years for adults. A Marian devotion gathering has existed formally at the parish for the

past 10 years.

The parish has been holding special Golden Jubilee events nearly every month over the past year to celebrate its 50th anniversary. †

Indiana Catholic Conference sets priorities for legislative session

By Margaret Nelson

Abortion, the death penalty, education and the environment are just a few of the issues the Indiana Catholic Conference (ICC) will be working on during the 2001 Indiana General Assembly.

Archbishop Daniel M. Buechlein, general chairman of the ICC, the other Indiana bishops and other representatives of all five Indiana dioceses met Dec. 2 to set priorities for the ICC for the upcoming legislative session.

This is the 32nd year that the ICC—the public policy arm of the Catholic Church in Indiana—has addressed legislative issues in Indiana, said M. Desmond Ryan,

executive director of the ICC. Ryan said the ICC has approached legislation from a preference for a consistent ethic of life and concern for common good.

He said that human life issues are a high priority for the ICC.

“The last couple of years, we’ve been a lead voice in attempting to abolish capital punishment and the ICC will continue to take that lead,” said Ryan. The organization will also work to abolish executions of retarded citizens, and it will continue its concern for compensation for victims of crime.

A new issue is the process of jury selection.

“We believe it is unconstitutional for

those opposed to execution to be excluded from jury duty,” Ryan said.

The ICC also plans to closely follow the governor’s Criminal Law Study Commission.

Other life issues the ICC will monitor include any legislation that would alter the state’s ban on partial-birth abortion.

“We’ll be especially concerned with protection of all such current laws,” Ryan said.

There also has been concern about insurance regulations that could force Catholic health care providers to provide medical procedures opposed to Church teaching.

Education is another important area the

ICC will continue next year. Some of the issues the ICC plans to get involved with in the upcoming session include school choice, safety of children and professional development of teachers.

Protecting the quality of rural life and the environment for farmers is another area of ICC concern.

Prison reform concerns grew out of a recent special committee formed by the ICC board. The ICC will monitor these issues and address them when they are involved in legislation.

The ICC also wants to ensure that Indiana’s share of money from a national tobacco settlement will be spent on health

See ICC, page 20

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Editorial

Why Catholics should also support public education

During the last 10 years, we have witnessed a virtual renaissance in Catholic education in our archdiocese. Enrollment has steadily increased, leveling off in the last two years because most of our schools are now operating at capacity. Many have waiting lists. It's been a good thing to witness.

But during this time, various pundits in educational, political and media circles have tried to pit Catholic schools against public schools. Archbishop Daniel M. Buechlein, whom the media have dubbed the "education bishop," has repeatedly pointed out that our schools are not in competition with those in the public sector. Both "systems" share a common mission: to provide excellent education to the children in their care.

Catholics traditionally have been a "both/and" rather than an "either/or" type of people. As Catholics, why shouldn't we support public education, too?

Maybe you already do. If not, here are 10 reasons why, as Catholics, we should support and, when possible, actively involve ourselves in the public school setting:

10. Because we already pay taxes to finance the incredibly high cost of such education. We need to work toward making this contribution pay off.

9. Because 80 percent of our Catholic students nationwide attend public schools.

8. Because every child deserves the best possible education, the best chance for a productive and rewarding life.

7. Because our future leaders will come from today's schools. Sooner than we think, our youngsters will be the ones raising families, trying to make a living, perhaps working among the poor, teaching in classrooms, seeking medical cures or reaching out for solutions to critical problems of community and country. Today, they desperately need excellent, disciplined, interdisciplinary and values-based education to prepare for this future.

6. Because public schools, especially in urban areas, are in critical need of help from principled and well-intentioned people like us.

5. Because, by our involvement with these schools, we can model a spirit of partnership and give witness to our interest, our caring and our sincere desire to further all children's intellectual and emotional growth.

4. Because public schools carry major responsibility for educating students with special needs and handicaps.

"Mainstreaming" children into classrooms is the law. Public education is required (rightly so) to provide an enormous range of services to those children with emotional, mental and physical disabilities. This calls for specialized teachers, modified instruction methods, individualized academic programs, additional teaching aides, even building construction modifications to provide ease and safety. All of these and other efforts

are designed to ensure that each special child will have the optimal chance to grow to full potential.

3. Because education today faces unprecedented cultural challenges. Among many young people, there is a spirit of anger, disinterest and disrespect. There seem to be a growing number of parents so preoccupied with their own issues, they are scarcely involved with their children's education.

Because of divorce or out-of-wedlock birth, more and more students come from homes with only one parent present. Often, this parent is scarcely more than a child her- or himself, with limited education and no financial stability. One-fourth of today's American children live in poverty. A longitudinal study by the Kettering Foundation tells us that children in single-parent homes have lower classroom achievement, higher absentee and disciplinary rates and more often are school dropouts. Money is not the primary answer to these problems—human beings are.

2. Because each one of us has gifts that are needed by children, not only our "natural abilities," skills and training but also life experience and values and such personal characteristics as humor, patience, kindness, enthusiasm, fairness and a willingness to listen. All can enrich our students' lives and learning.

What might you do? Just call a school near you, ask a teacher, a principal or a friend who's a school volunteer: What could I do to help? Some answers might be: tutor young children learning to read, go on a class field trip, be a kindergarten teacher's helper, coach a team, be a monitor in the hallways or lunchroom or serve as a street or bus crossing guard. You might ask a neighbor if you can baby-sit her younger children so she can attend a class play or a teacher conference.

On a different level, you could become a regular at school board meetings and learn of the problems facing the district, as well as its successes. Over time, you might want to speak up to express your convictions and offer your wisdom. You might even decide to run for the school board, a difficult, time-consuming, yet rewarding responsibility.

1. Because, as followers of Christ, we are called to serve others. Jesus told us whoever welcomes "one such child for my sake welcomes me." Seeking better education for all children is a true and invaluable ministry. Try it. You will love it. †

— Valerie Vance Dillon

(Valerie Dillon is vice president of the Pike Township [Marion County] School Board and a member of St. Thomas Aquinas Parish in Indianapolis. A former interim editor of The Criterion, she is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Seeking the Face of the Lord

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



Remembering the Great Jubilee with thanks

The Great Jubilee 2000 is speeding to a close. The actual date when the Jubilee observance concludes in Rome is the feast of the Epiphany as celebrated on Jan. 6, 2001. The Jubilee observance began in Rome at the Christmas Midnight Mass 1999. I don't know about you, but it will be with some nostalgia that I celebrate the conclusion of a magnificent year of special grace.

I recall unfurling the Great Jubilee 2000 banner before Christmas Midnight Mass at SS. Peter and Paul Cathedral. How familiar that Jubilee banner and logo have become! I have happy memories of our midnight celebration of the advent of the Great Jubilee for young adults on New Year's Eve at the cathedral. I recall how thrilled I was at the turnout, especially in view of so many people's concern about the much ballyhooed Y-2K anxiety. Remember that?

The spirit with which people prayed that night was inspiring. Just weeks ago, I was edified once more as we observed the Jubilee with and for young adults from the Bloomington Deanery. The turnout and spirit at St. Paul Catholic Center was heartening.

It has been a pleasure to celebrate all around the archdiocese with our senior citizens. In each of the regional Masses, the anointing of the sick was appreciated and well-attended. It was a privilege to thank our elders for keeping and carrying the faith through much of the last century, especially through so much change.

You may recall that on the Fridays of Lent, I was available at the cathedral for the individual celebration of the sacrament of penance and reconciliation. I was touched by the overwhelming participation in those opportunities. It was a gift to be the instrument of Christ's forgiving compassion for some who had been away many years.

One of the more unusual blessings of the Great Jubilee for me was the July Jubilee celebration with prisoners at the United States Federal Penitentiary in Terre Haute. I was totally surprised by the impact the inmates of the maximum security prison and on Death Row had on me. I was evangelized in a real and unexpected way.

The "Celebration in the Spirit of Hope: the Great Jubilee" at the RCA Dome on Sept. 16 will always be

one of the most memorable liturgical celebrations in my life in ministry. The wonderful turnout, the prayerful spirit of those who were confirmed and the beauty of the music formed an historic moment in our archdiocese.

Seeing so many people from all of our parishes and missions and religious communities and all of the concelebrating priests and bishops and archbishops leaves a lasting impression of unity. I know that many of you were equally inspired on that day and that the impact will continue to bless our archdiocese for a long time. I know this because I continue to hear from many of you: "We are proud to be Catholic."

In early October, I was privileged to take part in the Great Jubilee observance for the bishops of the world. I will never forget processing four-by-four with some 1,400 mitred bishops. I came away with a dramatic image of what is meant by "the college of bishops" in communion with the bishop of Rome. This experience was immediately followed by our Archdiocesan Jubilee Pilgrimage, which was an added special blessing.

Once in awhile through the year, I have been asked to forgive parish debts in the spirit of Jubilee as has been announced by some other dioceses around the country. Some write and ask why we haven't done so, commenting that it would complete our observance of the Great Jubilee. As a matter of fact, we have not made a public announcement in this regard for a reason. Since 1996, the archdiocese has been forgiving parish debts to the tune of more than \$3 million per year. If one includes the contribution that the Legacy of Hope campaign has made in the last couple of years and the annual contribution from the Making a Difference campaign during the last five years, we have contributed an additional \$8.7 million. When we factor in the amount of United Catholic Appeal money that goes to center-city schools (and now also to some home missions) we count an additional \$3.5 million. The total contribution to parishes and schools comes to more than \$24 million since July 1996. We really can't afford to do more at the present time, but we will keep looking for ways to be of greater assistance.

The Great Jubilee 2000 has been a magnificent blessing! Please join me in grateful prayer. †

Archbishop Buechlein's intention for vocations for December

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

Buscando la Cara del Señor

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



Recordemos el Gran Jubileo con agradecimiento

El Gran Jubileo 2000 está tocando su fin rápidamente. La fecha real del fin de la observancia del Jubileo en Roma es la fiesta de la Epifanía que se celebra el 6 de enero del 2001. La observancia del Jubileo empezó en Roma en la Misa de Gallo Navideña en el 1999. No sé cómo siente usted, pero voy a celebrar el fin de un maravilloso año de gracia especial con un poco de nostalgia.

Recuerdo haber desplegado la bandera del Gran Jubileo 2000 antes de la Misa de Gallo Navideña en la Catedral de los SS Peter and Paul. Que stampa tan familiar se vuelto la bandera y el logotipo! Tengo alegres memorias de nuestra celebración en la medianoche de la llegada del Gran Jubileo para los adultos jóvenes en la víspera del Año Nuevo en la catedral. Recuerdo que emocionado estaba con la concurrencia especialmente en vista de que tantas personas estuviesen preocupados por la ansiedad del Y-2k. ¿Recuerda Usted esto?

El espíritu con el cual oró la gente aquella noche fue inspirador. Haces unas semanas, una vez más fui edificado cuando observamos el Jubileo con y para los jóvenes adultos del Decanato de Bloomington. La concurrencia y el espíritu en el Centro Católico de St. Paul era alentador.

Ha sido un placer celebrar por toda la archidiócesis con nuestros amigos de la tercera edad. En cada una de las Misas regionales, la unción de los enfermos fue apreciada y bien asistida. Era un privilegio de agradecer a nuestros amigos de la tercera edad conservar y llevar la fe por mucho del siglo pasado, sobre todo por muchos cambios.

Posiblemente recuerda usted que los viernes de Cuaresma, yo estaba en la catedral para la celebración individual del sacramento de la penitencia y reconciliación. Me conmovió mucho con la abrumadora participación en aquellas oportunidades. Fue un don ser el instrumento de la compasión del perdón de Cristo para algunas personas que han estado ausentes muchos años.

Una de las bendiciones más inusuales del Gran Jubileo para mí fue la celebración del Jubileo en julio con los prisioneros en la Penitenciaría Federal de EE.UU. en Terre Haute. Quede muy sorprendido por el impacto que los presos de la prisión de seguridad máxima y el de condena a muerte ejercieron sobre mí. Fui evangelizado de modo real e inesperado.

La "Celebración en el Espíritu de Esperanza: el Gran Jubileo" en el RCA Dome el 16 de septiembre siempre será una de las celebraciones litúrgicas más memorables de mi vida en el ministerio. La maravillosa concurrencia, el espíritu suplicante de aquellos que fueron confirmados, la belleza de la música crearon un momento histórico en nuestra archidiócesis.

Ver tanta gente de todas nuestras parroquias, misiones y comunidades religiosas, y más que todo la concelebración de los sacerdotes, obispos y arzobispos dejan una duradera impresión de unidad. Sé que muchos estaban igualmente inspirados en aquel día y que el impacto continuará bendiciendo nuestra archidiócesis por mucho tiempo. Sé esto porque continúo oyendo muchas personas diciendo: "Somos orgullosos de ser católicos".

En principios de octubre, tuve el privilegio de participar en la observancia del Gran Jubileo para los obispos del mundo. Nunca olvidaré el proceso de 4 por 4 con casi 1400 obispos con mitra. Salí con una dramática imagen del significado del "colegio de obispos" en comunión con el obispo de Roma. Esta experiencia fue seguida inmediatamente por nuestra Peregrinación de Jubileo Arquidiocesano, el cual fue una bendición especial añadida.

De vez en cuando a través del año me han preguntado que perdone deudas en el espíritu del Jubileo como ha sido anunciado por otras diócesis alrededor del país. Algunos escriben y preguntan por que nosotros no lo hemos hecho aún comentando que sería completamente en observancia del Gran Jubileo. De hecho. No hemos hecho ningún anuncio publico relacionado con esta materia: Desde 1996, la archidiócesis ha perdonado deudas parroquiales al punto de más de 3 millones de dólares por año. Si alguno incluye la contribución que el legado de la campaña de la Esperanza y que ha hecho en los últimos años, la contribución anual para la Campaña "Haciendo la Diferencia" los pasados 5 años. Hemos contribuido con \$8.7 millones adicionales. Cuando factorizamos el monto de dinero que va a la Apelación de la Unidad Católica, dinero que va a los colegios del centro de la ciudad, y (ahora también a algunas misiones) nosotros contamos con \$3.5 millones adicionales. La contribución total a las parroquias y escuelas viene a más de \$24 millones desde julio de 1996. No podemos costear más en el presente momento, pero seguiremos buscando por maneras de ser mejores asistentes.

¡El Gran Jubileo 2000 ha sido una inmensa bendición! Ore conmigo agradecidamente. †

Traducido por: Language Training Center, Indianapolis

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Letters to the Editor

Is microwave a tool of the devil?

Noticed the picture of the boy on page 10 of the Nov. 24 copy of *The Criterion* doing the all-American thing—eating a McDonald's meal. Most interesting though was the caption underneath this about what theologians say about "fast food" rejecting the "sacred notion of food and dining."

Please, can you elaborate on this a bit more, perhaps run the report as an article in *The Criterion*. My family is curious to know now if we are bad Catholics for eating fast food. Must we consider our

microwave oven a tool of the devil also? Please let us know, as working parents, we don't want to run afoul of those theologians. We hope it's not too late to change our evil ways! Look forward to leaning more about this, please!

Tom Maier, Indianapolis

Response: We thought the item provided much needed humorous relief just before the Thanksgiving holiday. Papal theologian Father Georges Cottier, a Swiss, is quoted as saying, "These are silly things. I don't consider it a serious argument ... it's a question of taste, but let's not bring religion into it." Amen!

—WRB

Research for the Church/James D. Davidson

Laity's views on coping with priest shortage

It is a well-known fact that the Catholic Church in America is experiencing a priest shortage. The Catholic population continues to grow, while the number of priests continues to decline. According to the latest figures, there are about 60 million American Catholics but only 46,000 priests.

One way to address this problem is to attract more men into the priesthood. Although this option is being pursued quite vigorously, the results to date suggest that these efforts are having only limited impact. Another possibility is to increase the number of permanent deacons, who are able to perform a number of functions that traditionally have been performed by priests. There are already over 12,000 permanent deacons, but this solution is limited by the fact that permanent deacons cannot hear confessions, anoint the sick or consecrate the Eucharist. A third possibility is to allow women and married men to be priests. Pope John Paul II has made it clear that this is not a viable option.

At least in the short term, American Catholics are faced with two main options. One is to redefine the roles of priests and laypeople, so that laypeople take on some of the responsibilities that used to be performed only by priests. The other is to reduce the frequency of Masses and other sacramental services. Both of these options are under consideration, or are already in process, in many dioceses and parishes.

What do American Catholics think of these options? To what extent do they approve of giving laypeople responsibilities that used to be assigned to priests? What do they say about reductions in services? Some answers are found in a 1999 national survey that I did with colleagues William V. D'Antonio, Dean Hoge and Katherine Meyer. Here's what we found.

First of all, American Catholics wish there were no priest shortage. They value the Church's sacraments and, in the best of all worlds, wish there were enough priests to perform the sacraments as often as they

have been performed in the past. Second, no single way of coping with the priest shortage receives the whole-hearted support of all Catholics. Catholics have mixed feelings about each of the options we presented them.

Within this context, laypeople are more willing to pursue certain options more than others (see box). Of the options we explored, the one that seems most acceptable is having a lay parish administrator and a visiting priest. Fifty-one percent of American Catholics are open to this possibility; 47 percent say this option is unacceptable.

The second most acceptable option is to reduce the number of Masses. We asked what Catholics think of having Mass less than once a week. Only 41 percent of Catholics endorse this option; 58 percent oppose it. Although reducing the frequency of Masses to less than once a week is not a popular option, it still might happen in some locations. So we posed the possibility that Sunday Mass could not be celebrated, then asked if a Communion service led by a lay person using consecrated hosts would be a satisfactory substitute. Only 12 percent of Catholics approve of a Communion service on a regular basis; 57 percent say it would be acceptable on an occasional basis; and 31 percent say it is unacceptable.

We also asked what Catholics think about the possibility of not having a priest to visit the sick. Only one-third say this is acceptable; two-thirds disapprove. The least attractive option is not having a priest for last rites. Only 20 percent of Catholics are open to this idea; 79 percent clearly dislike it.

Laypeople lament the fact that there is a priest shortage, but they are coming to terms with it. In the process, they are deciding that laypeople can perform some administrative functions that used to be reserved for priests. They might be willing to reduce the number of Masses and to have Communion services on an occasional basis, but they still want priests to visit the sick and perform last rites.

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

Ways of Coping with Priest Shortage

Percent Who:	Approve	Disapprove
Lay administrator, visiting priest	51	47
Reduce Masses to less than one a week	41	58
No priest to visit the sick	34	65
No priest for last rites	20	79

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Penance services scheduled throughout archdiocese

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

Indianapolis North Deanery

Dec. 15, 9:30 a.m. at Christ the King School
 Dec. 15, 1 p.m. at Christ the King School
 Dec. 18, 7:30 p.m. at St. Lawrence
 Dec. 19, 7 p.m. at Christ the King
 Dec. 19, 12:30 p.m. at St. Luke School
 Dec. 20, 12:30 p.m. at St. Luke School
 Dec. 20, 7 p.m. at St. Thomas Aquinas

Indianapolis East Deanery

Dec. 17, 3 p.m. at St. Bernadette
 Dec. 21, 7 p.m. for Holy Cross, SS. Peter

and Paul Cathedral and St. Mary at Holy Cross
 Dec. 21, 7 p.m. at St. Mary

Indianapolis South Deanery

Dec. 17, 3 p.m. Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at St. Patrick
 Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 19, 7 p.m. at St. Roch
 Dec. 21, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 17, 2 p.m. at Holy Trinity
 Dec. 17, 2 p.m. at St. Anthony

Batesville Deanery

Dec. 17, 2 p.m. at St. Dennis, Millhousen

Dec. 17, 4 p.m. at St. Maurice, Napoleon
 Dec. 18, 7 p.m. at St. Louis, Batesville
 Dec. 19, 7 p.m. at Holy Family, Oldenburg
 Dec. 19, 7 p.m. at St. Peter, Franklin Co.

Bloomington Deanery

Dec. 17, 2-4 p.m. at Christ the King, Paoli
 Dec. 19, 7 p.m. at Our Lady of the Springs, French Lick

Connersville Deanery

Dec. 16, noon at St. Mary, Richmond

New Albany Deanery

Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs

Dec. 17, 7 p.m. at Holy Family, New Albany
 Dec. 18, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 18, 7:30 p.m. at St. John the Baptist, Starlight
 Dec. 19, 7 p.m. at St. Mary, New Albany
 Dec. 20, 7 p.m. at St. Paul, Sellersburg

Seymour Deanery

Dec. 16, 10 a.m. at American Martyrs, Scottsburg
 Dec. 19, 7 p.m. at St. Bartholomew, Columbus

Terre Haute Deanery

Dec. 17, 6 p.m. at St. Patrick, Terre Haute
 Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †

Check It Out . . .

A **live nativity** will be presented at St. Maurice in Decatur County from 5 p.m. to 10 p.m. Dec. 23. The live nativity will feature animals and singers. Hot chocolate and snacks will be available in the school cafeteria during the event. The live nativity is an endeavor of three parishes—St. Maurice, St. Anne in Hamburg and St. John the Evangelist in Enochsburgh.

An **alumni breakfast** with Santa Claus will be held from 9 a.m. to 11 a.m. Dec. 16 in the cafeteria at Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis. There will be an opportunity for pictures with Santa Claus. For reservations, call 317-351-5976. There will also be a cookie walk to benefit Scecina's music department on the same day from 9 a.m. to 11:30 a.m. in the cafeteria.

The **Bereavement Support Group** sponsored by St. Francis Hospice will begin a new series of free meetings open to any adult who has experienced the death of a loved one. Meeting dates are Jan. 16, 23 and 30 and Feb. 6, 13 and 20. Afternoon sessions are from 3 p.m. to 4 p.m. and evening sessions are from 6:30 p.m. to 8 p.m. at St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., in Greenwood. Registration is required. There is also a free support group for children, ages 5 to 12, called Caterpillar Kids. The meetings are held from 4 p.m. to 5:30 p.m. on Jan. 24 and 31 and Feb. 7, 14, 21 and 28 at Christ United Methodist Church, 8540 U.S. 31 South in Indianapolis. To register for either program,

call 317-865-2092.

Retrouvaille, a program to help troubled marriages, will be held Jan. 26 through Jan. 28 at the Holiday Inn Select North at the Pyramids, 3850 De Pauw Blvd., in Indianapolis. Retrouvaille is a peer ministry program for couples suffering pain and disillusionment in their marriage and for couples already separated or divorced. For more information, call 317-236-1586 or 1-800-382-9836, or contact the Retrouvaille hotline at 317-738-1448.

Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, will offer "**Yearning for Unity**," an evening of prayer and Christian fellowship, from 7 p.m. to 9 p.m. Jan. 18. The event is ecumenical and will include faith sharing, singing and prayers. For more information, call 317-846-3475.

St. Joseph Hill Parish in Sellersburg will celebrate the New Year with **Eucharistic Adoration** from 7 p.m. to 11 p.m. Benediction Mass for the Holy Day will follow at 11:30 p.m. There will also be organized prayer time, such as the rosary and Chaplet of Divine Mercy, as well as private prayer time. For more information, call 812-944-5304.

The **Archdiocesan Gospel Choir** will have two rehearsals for Martin Luther King Jr. Day at 7 p.m. Jan. 2 and Jan. 8 at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis. The Martin Luther King Jr. Day service will be at 2 p.m. Jan. 15 at SS. Peter and Paul Cathedral. †

VIPs . . .

Rebecca Ann Mathauer recently entered the novitiate of the Sisters of St. Benedict of Ferdinand. A native of Illinois, she lived in Indianapolis and was a member of St. Barnabas Parish in Indianapolis. She is the daughter of William and Barbara Mathauer. Sister Rebecca has a bachelor's degree in pastoral leadership from Marian College in Indianapolis and was a volunteer youth minister.

Zach Ambts, a fourth-grade student at

St. Barnabas School in Indianapolis, has been selected as the grand-prize winner in The Learning Channel's "Everyday Heroes Campaign." Zach nominated Patricia Kegley, cafeteria director. The Learning Channel and Cal Burlison, general manager of the Indianapolis Indians, recognized them Dec. 6 at the school. Zach will receive a \$1,000 scholarship. Tyler Turner, a fourth-grade student, received runner-up honors for nominating his father as an "everyday hero." †

Grants . . .

Marian College in Indianapolis and Saint Mary-of-the-Woods College near Terre Haute recently received grants from the Indiana Professional Standards Board. Marian College received \$122,000 to help prepare teachers to work with elementary students whose first language is not English and to encourage parental participation in schools. Saint Mary-of-the-Woods received \$118,934 to help future teachers learn how to work with all types of students to improve student learning. The grants are part of \$2.7 million that Indiana will use through next fall in the Title II Teacher Quality Enhancement program to aid the state's reform of

teacher preparation and licensing.

The archdiocesan **Catholic Youth Organization** in Indianapolis has received a \$600,000 grant from the Indiana Camp Ministries Enhancement Program of Lilly Endowment. The grant will enable the archdiocese to build a new lodge at Camp Rancho Framasa in Nashville. The new lodge will enable the ministry to remain open year-round and provide more space to increase attendance. The grant is part of \$12.4 million awarded to 21 church camps around Indiana to further religious education and the spiritual formation of young people. †

Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.



Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the sum of _____ for its work with the poor in our missions at home and abroad.

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 1400 N. Meridian St. • Indianapolis, IN 46206
 Sister Marian T. Kinney, S.P. — Director

DELAY

continued from page 1

In his announcement, Clinton said although he believes the death penalty is appropriate for some crimes, he thinks the Justice Department needs more time to analyze information about racial and geographic disparities in the federal death penalty system.

"Whether one supports the death penalty or opposes it, there should be no question that the gravity and finality of the penalty demand that we be certain that when it is imposed, it is imposed fairly," Clinton said.

He asked the Justice Department to report to the next president by April with an analysis of racial and geographic disparities in how the federal death penalty is applied.

Garza's pending execution had led religious leaders, including Pope John Paul II, the president of the U.S. bishops' conference, the bishops of Indiana and several interfaith coalitions, to plead with the president to commute Garza's sentence to life in prison without possibility of parole.

Garza, a marijuana smuggler, was convicted under federal anti-drug kingpin statutes of killing one person in Texas and ordering the murders of two others. His

execution was to be in Terre Haute because that's the only federal prison equipped for it.

Some people who wrote to Clinton noted that the execution date for Garza, a Mexican-American Catholic, was particularly inappropriate—the feast of Our Lady of Guadalupe, the patroness of Mexico and all the Americas.

"This day is the great feast of Our Lady of Guadalupe, the patron saint of the Americas, who appeared before a peasant to share the Good News that God has special concern for the poor and forgotten," Bishop Joseph A. Fiorenza, president of the National Conference of Catholic Bishops, told Clinton. "Despite their horrible crimes, the men and women on our nation's Death Rows are often themselves poor and forgotten."

In the Dec. 5 letter to Clinton, Bishop Fiorenza, who heads the Diocese of Galveston-Houston, said the courageous acts of calling for a moratorium or commuting the death sentences "would

demonstrate to the nation and the world that Americans are turning away from death and toward life by protecting even the lives of those who failed to demonstrate a similar respect for life."

Commuting death sentences would have even greater significance in the Jubilee year, Bishop Fiorenza wrote, referring to Clinton's efforts this year on debt relief for poor countries.

"Changing a sentence of death to a sentence of life reflects the same spirit," he wrote. "Just as debt relief will save hundreds of thousands of poor people from death by hunger and disease, so too will commutations save the lives of those condemned. The Jubilee year is not the time to begin again the execution of those who commit federal crimes."

The bishops of Indiana in a Dec. 6 statement said it is time "to put an end to state-sanctioned violence."

They said capital punishment does not honor the murderer's victim nor bring

'Whether one supports the death penalty or opposes it, there should be no question that the gravity and finality of the penalty demand that we be certain that when it is imposed, it is imposed fairly.'

— President Clinton

Pope says Church can help society uphold human values

VATICAN CITY (CNS)—The Catholic Church can help civil societies ensure that core human values prevail against a modern emphasis on "immediate results," Pope John Paul II said.

Defense of human life, in all its stages, is at the center of these values, he said Dec. 11, greeting the Dominican Republic's new ambassador to the Holy See.

The pope said that "it is extremely

important to take care that the most genuine and rooted [aspects] of human nature are not lost" in the face of a modern tendency to value "only immediate results."

This tendency, he said, has caused "dismay in persons and instability in society."

In particular, he warned of threats on human life.

"The inviolability of human life, in its different phases of development and in

whatever situation it is encountered, is a premise for the rest of the human rights, a limit for all human power and a foundation for a conscientious and tireless search for peace," he said.

The pope said the joint efforts of the Church and the Dominican Republic's civil authorities in human promotion "will lead without a doubt to a benefit for the human, social and spiritual progress of all." †

about closure or freedom to the victim's loved ones. "Only forgiveness can do that," they wrote. "Sadly, capital punishment is more often about revenge than it is about justice."

Since the federal government resumed capital sentencing under laws passed in the 1980s and 1990s, 31 men have received the death penalty, including seven for crimes committed while in the military.

David Paul Hammer of Holdenville, Okla., was the next man in line for execution by the federal government, with a scheduled date of Feb. 21. But after becoming a Catholic last year while at the Terre Haute prison, he has begun pursuing appeals he previously refused and his execution is likely to be delayed until 2002.

Meanwhile, in other action on the issue, the Missouri Catholic Conference, the bishops' public policy arm, took a legal challenge to the U.S. Supreme Court seeking to stay the execution of James Wilson Chambers in November. The conference and other religious organizations sued in federal court, saying the governor's office had mishandled Chambers' clemency request.

The challenge was rejected and Chambers was executed Nov. 15, but Catholic officials said their efforts broke new ground.

"We couldn't help him, but hopefully, this raised awareness and will have an effect on future cases," said Deacon Larry Weber, executive director of the Missouri Catholic Conference. "We called attention to the fact that the death penalty in Missouri is not administered in a very fair fashion."

"Basically, when we convict someone of capital murder and sentence him to death, we say, 'You're not a person anymore.' We don't respect them anymore, we don't respect their rights," he added. †

West Deanery Recognition

Awards Dinner

Cardinal Ritter High School **2001** February 1, 2001 at 6:30 p.m.

Committed to Excellence

Recognition Honorees

Dan & Beth Elsener

Laura Brown

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Sue Ann Yovanovich

Recognition of 150 Years of Service

Sisters of St. Frances

20+ Year Service Awards

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St. Christopher

Sr. Kathleen Karbowski, CSJ,
Holy Angels

Barbara Shuey,
Cardinal Ritter High School

Fr. Michael Welch,
St. Christopher

Please join us as we pay tribute to these very special people. This

evening will begin with a reception at 6:30 p.m. The price is \$350.00 for a table of 10 or \$40 per person. Gifts in tribute to honorees may be made to CRHS.

For more information or to reserve your table or seat please contact the Office of Development at Cardinal Ritter High School at 317-927-7825

1998 Honorees

Monsignor Frederick C. Easton
Monsignor John T. Ryan
Monsignor Joseph F. Schaedel
Pro Ecclesia et Pontifice Awards
Patricia DeVault
Sr. Rita M. Vukovic, OSF

1999 Honorees

Father William Cleary
Father Clarence Walden
Frank Velikan
Mike and Sharon Morley
Joseph Pfennig '78

2000 Honorees

Fred Fath
Father Glenn O'Connor
Cecelia Sparks
Vince Welch '82
Michael H. Zunk



Cardinal Ritter High School
3360 West 30th Street
Indianapolis, IN 46222

From the Archives

School days at St. Mary, North Vernon

Pupils from the second, third and fourth grades at St. Mary School in North Vernon pose for their class picture in the fall of 1931.

The pupils are identified (many of the girls with their married names) beginning with the front row, from left to right as:

Row 1: Marjorie Miller, Dorothy Bartley, Mary Alice Staublin (the late aunt of Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg), Norma Ertel Carnes, Coletta Lauth, Mary Jane Clerkin, Rosemary Miller Ertel, Mary Ann Stewart Barlow, Rita Horstman Eaken, Mary G. Dowd Platter, Marjorie Euler, Martha Ann Hudson, Mary Buehler Morgan and Alice Jo Hillerman

Row 2: Tom Clerkin, Hugh Wickens, Edward Hestr, Eugene Bartley, John McCauley, Harold Kirchner, Robert Miller, Willard

Gerth, Herbert Lee, Isaac Davis and Edward Doran

Row 3: [first name not known] Hudson, Glenn Miller, Mary Schuck Maschino, Jean Marie Derringer McGill, Kenneth Beatty, Ray Ertel, Robert Bowen, "Barney" Terrell, James Wickens, Harold MacCauley, Dennis Grimes and Bill McLeod

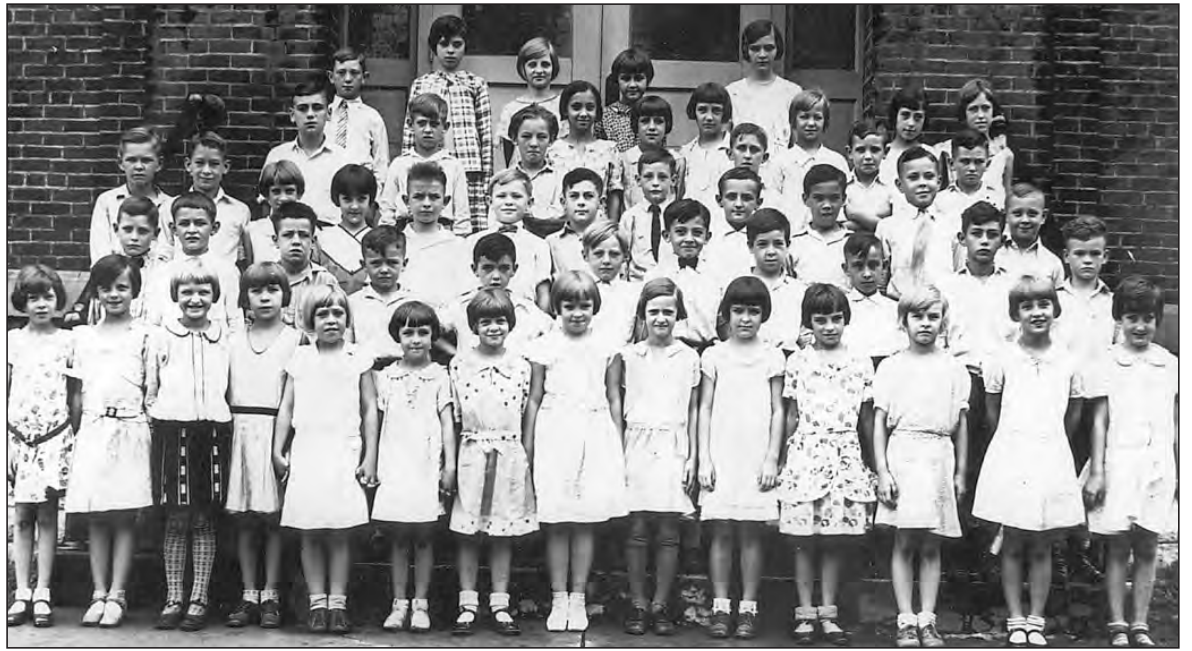
Row 4: Dick Vance, Bill Gottwallis, Charles Kirchner, James Schuck, John Reichle and Jack Fox.

Row 5: Vernon Hershe, Naomi Yeager, Margaret Hester, Mary Emma Grunert Hirtzel, Bernice Weber, Irene Weber Fox and Dorothy Lauth.

Row 6: Marian Krein Cain, Ruth Carnes Ray, Jenny Wickens and Louise Bowers Calvert.



St. Mary Parish (whose full name is Nativity of the Virgin



Mary Parish) was founded in 1861. The Civil War interrupted the building of the church, but it was completed in 1868. A bell tower was added to the church in 1897. The bell tower, which was enlarged from its original design in order to accommodate a clock, is somewhat oversized for the

church building. The tower withstood a tornado in 1917.

During the time this photograph was taken, the activities of the Ku Klux Klan made being a Catholic difficult in this area.

St. Mary School was completed in 1865 and had two floors—one for Irish children and

one for German children. (Germans who had settled in the area did not want their children to learn English.)

Father Herman Lutz is the current pastor. The parish numbers about 1,600 Catholics in 600 households; the school enrolls about 200 children. †

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Papal midnight Mass to move outdoors to accommodate Jubilee crowds

VATICAN CITY (CNS)—To accommodate tens of thousands of Holy Year pilgrims, Pope John Paul II will depart from tradition and celebrate Christmas midnight Mass outdoors in St. Peter's Square, the Vatican said.

The Mass, which is broadcast around the world, is normally celebrated in St. Peter's Basilica, which can hold about 8,000 people.

But with up to 10 times that number expected to converge on the Vatican on Christmas Eve, the pope decided to risk inclement weather and hold the liturgy outside. Last year, the pope celebrated midnight Mass inside the basilica after opening the Holy Door, while more than 60,000 people braved the cold in the square and followed the events on giant TV screens.

The outdoor Christmas liturgy has a precedent: Pope Paul VI once celebrated midnight Mass in the square, as part of closing ceremonies for the Holy Year of 1975.

The Vatican had not yet released the pope's complete Christmas schedule, but it was expected to include other changes. Because he will close the Holy Year with a *Te Deum* prayer service Jan. 6, a similar service traditionally held Dec. 31 has been dropped.

Vatican sources said the pope was likely to greet pilgrims and well-wishers from his apartment window as the clock strikes midnight on New Year's Eve.

Unlike last year, however, there were no plans for a pop concert in St. Peter's Square and fireworks above the Vatican. Instead, organizers said thousands of faithful would gather in the square for prayer. †

Indiana Catholics help raise funds for Pope John Paul II center

By John F. Fink

Cardinal Adam Maida, archbishop of Detroit, explained the mission and purpose of the Pope John Paul II Cultural Center during a reception and meeting at the Ritz Charles in Carmel on Dec. 5. Archbishop Daniel M. Buechlein introduced Cardinal Maida.

The cultural center named for the pope is located near the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. It was dedicated on Nov. 12. The grand opening to the public and the formal blessing of the center is scheduled for March 22, 2001.

The meeting was part of a campaign to raise funds for the completion of the center. The campaign's goal is \$65 million, of which \$55 million has been pledged.

Archbishop Buechlein and Mr. and Mrs. Van P. Smith, trustees of the center, were hosts for the reception. The Smiths are from Muncie. Catholics from both the Archdiocese of Indianapolis and the Diocese of Lafayette-in-Indiana were invited to the meeting.

Also present and speaking about the center were Bishop Bernard J. Harrington of Winona, the center's episcopal moderator, and Dominican Father Joseph Augustine Di Noia, director of the center's Intercultural Forum.

In his remarks, Cardinal Maida said that, when he proposed the center to Pope John Paul II, the cardinal compared the project to this country's presidential libraries. Archbishop Buechlein said that he thinks of the center as a "Catholic think tank," the only one in the United States.

Pope John Paul helped define the center's mission when he said that "its

goal must be to exercise a leadership role in equipping American Catholicism to meet the cultural challenges of the new millennium."

The mission statement printed in the center's dedication booklet says that the center "is a multimedia educational facility, museum and intercultural forum designed to engage people of all denominations in the exploration of the role of faith in the modern age."

Cardinal Maida said, "The center will be a place where Catholic values are studied, discussed, cultivated and celebrated. Its presence in our nation's capital will help us share the joy of our faith with our fellow citizens, and its location at this crossroads of the world will be a strong declaration of these Catholic values."

The center will use the latest multimedia technology in its museum exhibits. For example, in its two orientation theaters there will be interactive panels at each seat to encourage visitors to explore the exhibits as active participants instead of passive observers.

The exhibits will present the faith, life and mission of the Catholic Church as illuminated by the pontificate of Pope John Paul II. The center has organized this message around seven major themes of the pope's pontificate. These themes are: the glory of God is the human being fully alive, the dignity of the human being, the Church as defender of human rights, persons in community, the unity of Christians and of the world, a new evangelization, and the third millennium.

There will be five main galleries in the museum part of the center: the Gallery of Church and Papal History, the Gallery of Faith, the Gallery of Wonder, the Gallery of Community and the Gallery of Imagination. There will also be a Gallery of Mary and a Children's Gallery.



CNS photo

Detroit Cardinal Adam Maida cuts the ribbon for the preview opening of the Pope John Paul II Cultural Center in Washington, D.C. Nov. 12. The interactive museum and study center is to open to the public in March.

The center's second floor will offer a more traditional museum experience with rotating exhibits, many of them on loan from the Vatican Museums.

The Pope John Paul II Polish Heritage Room will provide a place for reflection and study of the pope as a person and a man of God. Changing exhibitions of photographs and personal memorabilia will depict the pope as a child, student, professor, priest, bishop and pope.

The Intercultural Forum will be located on the third floor of the center. It will be dedicated to the study and understanding of papal teachings and world cultures. It will bring together internationally recognized scholars in philoso-

phy, theology, history and related fields to explore the impact of the papacy on world culture.

A unique exhibit at the center is what will be called "The Hands of Peace." It will consist of bronze castings of hands of practicing Catholics from around the world. At the meeting in Carmel, Cardinal Maida said that a cast of Pope John Paul's hand will be included in the exhibit.

Readers who would like more information about the center can write to the Pope John Paul II Cultural Center, 3900 Harewood Road, N.E., Washington, D.C. 20017-1555, or call 202-635-5400. The Web site is www.info@jp2culturalcenter.org.

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Closing was inevitable, but tough for St. Cecilia of Rome

By Jennifer Del Vecchio

It wasn't easy letting go. Still, the parishioners at St. Cecilia of Rome in Oak Forest accepted what they had known for a long time. Their parish would have to close.

"Our parish was so small we knew it was coming," said Connie Ortman, a parishioner for 42 years. "It was getting so hard with so few families participating."

That knowledge didn't make it any easier as parishioners celebrated a final Mass Nov. 26.

Tears fell as history was retold and came to an end.

Candles were lit for each family to represent the light of Christ and the families got to take the candles home. The thought was they could light them on special days, especially the first Sunday in August when the parish picnic had always been held. It was a way for them to remember the fellowship and faith they all shared.

Historical items from the church were also arranged near a side altar.

They included an old crib for the baby Jesus made out of packing crates by a parishioner, old lace altar cloths, a holy water font, old candles from the days when high and low Mass was celebrated and pictures of former priests that had served at the parish.

St. Cecilia of Rome closed its doors with 24 families registered, a total of 51 people. Parishioners said that only about 15 families actively participated.

The parish survived the Great Depression, a name change and families moving away.

It opened in 1844 in a log cabin on Wolfe Creek as St. Philomena. As the parish grew in size, a permanent location

was found in 1869, with the bells on the new church being blessed in 1871. In the 1960s, the parish name was changed due to the Church's removing St. Philomena's feast day from the calendar. Her picture in the church came to be thought of as St. Cecilia.

Parishioners endured all the events, keeping a strong sense of perseverance. "We worked hard to the end," Ortman said.

The Archdiocese of Indianapolis issued a decree to close the parish after listening to parishioners and Father William Stumpf, the ecclesiastical administrator. The church will still be maintained as an oratory. That means that the church will still be used for special Masses and weddings but will not be a place where Sunday Mass is scheduled nor where the Blessed Sacrament is kept.

Without a full-time pastor and with St. Mary-of-the-Rock Church in Batesville only five miles away, closing the parish was seen as the best alternative.

For some time, three priests had rotated to celebrate Sunday Mass. The shortage of priests also made it difficult to keep a full-time pastor.

One common thread that held parish members together was the annual parish picnic. Church records state that the picnic, which was interrupted by World War II, was restarted in 1950 and has been held every year since. The official history also mentions that in 1979 the decision was made to no longer fry the chickens for the picnic in parishioners' homes, calling it the "end of an era." The chicken was then deep-fried by parish men behind the Oak Forest Store.

Indeed, it's the picnic that many people talk about and is the one event that brought home many former parishioners,



Submitted photo

St. Cecilia of Rome Parish in Oak Forest celebrated its final Mass on Nov. 26. The church closed due to the low number of parishioners and the lack of a full-time priest. Parishioners set up a display of historical church items and pictures of former priests to celebrate the last Mass. The church will still be used for special Masses and weddings.

who had moved away, to help.

Martha Voelker, a parishioner for 25 years, said it's the picnics she remembers the most.

"It was a special party," Voelker said. "This was like one big family and now it's like a big family breaking up. It's not that we won't see each other, but everything we did together and the closeness of the parish picnic, that's gone."

The final Mass was a homecoming for many.

Stella Vonderheide Humig, 92, came back to the church where she played the organ as a teen-ager. Another woman, Ester Moster, 102, journeyed from Ohio for the final farewell.

Many spoke about the old general store run by the Tebbe family and how the family extended credit to families during the

Great Depression.


For much of the parish history, the church was the mainstay of the community, along with the store and a few houses on the road.

Glenn Tebbe, whose parents owned the store, grew up in the parish. While he attends St. Mary Parish in Greensburg, he went back for the final Mass.

"I was thinking about the faith of the people who were here while I was growing up," Tebbe said. "It was the place where I learned to put God and the Church first."


The parish provided many with their first steps into the faith, he said.

"This church community did its part," Tebbe said. "It spawned many families to be involved in churches throughout the diocese and the country." †



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CONCERT

continued from page 1

Dec. 17 at the church.

While it's an old cliché, Craney can attest that once the music starts it never stops for anything.

Not even when he had a mild-stroke during one of the concerts.

"I didn't collapse, but I couldn't hold my baton and my mouth drooped," he said.

Quietly, he was led out as the music still played and rushed across the street to St. Francis Hospital.

"God was good to me, we got it early enough," he said.

Craney said he's always been determined to keep the show going—even one year when he didn't think there would be enough money.

He ended up borrowing the money himself to make sure the tradition continued.

As for his favorite memory, he can't pick just one.

"It's hard to say," he said. "This just brings a lot of joy to so many people."

This year's performance will feature *Te Deum*, the official song for the Jubilee year, which means "You are God: We Praise You."

For tickets, call 317-784-5454. †



Photo by Jennifer Del Vecchio

Above, the Christmas concert at Holy Name Church in Beech Grove is in its 39th year. This 1964 photo shows Jerry Craney, the music director, with one of the first choirs. This year's performances will be at 3 p.m. and 6:30 p.m. Dec. 17 at the church. Tickets are \$5. For more information, call 317-787-1682.

Left, music director Jerry Craney rehearses earlier this week with this year's choir.



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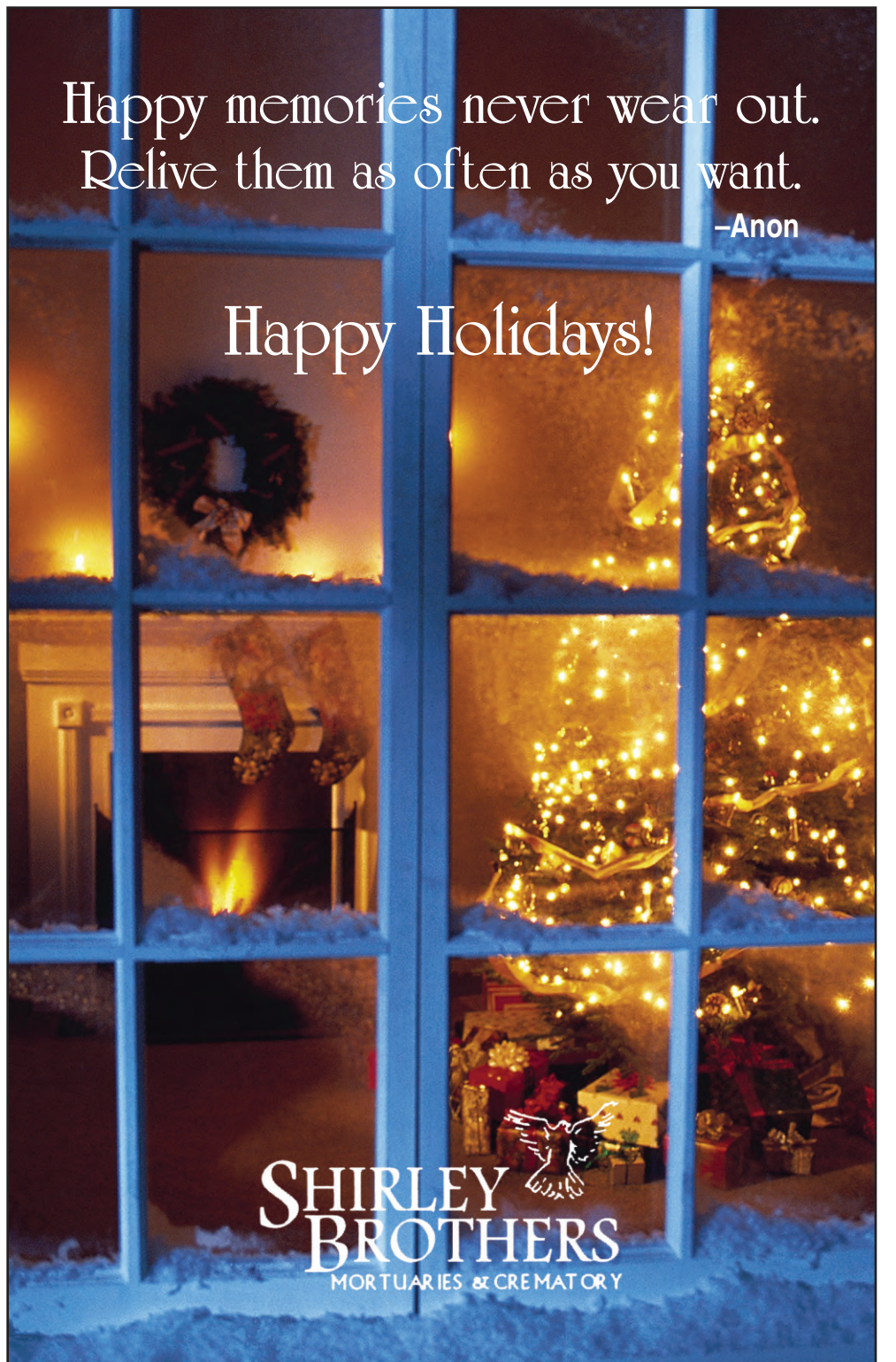
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Catholics asked to take pledge to promote responsible media

WASHINGTON (CNS)—Dioceses throughout the United States are encouraging parishes to take part in a pledge campaign to hold the media accountable for images they produce and the messages they offer.

The campaign kicks off this weekend, coinciding with the Jubilee for Entertainers observance at the Vatican.

In future years of what is a five-year campaign, the pledge is expected to be taken in conjunction with World Communications Day in late spring.

Part of the pledge calls for Catholics to "eliminate that which diminishes our appreciation of God's image in creation."

Those who make the pledge say they will "reject media that produce immoral content and demean the dignity of the human person."

Those who make the pledge will have a 10-point plan to guide them in how to promote responsible, moral and ethical media.

The plan includes taking action such as trading one hour a week of watching television or using the Internet for prayer and contacting media outlets to approve or disapprove of programming and content.

Those who take the pledge say they will encourage media to show "whatever upholds moral values, strengthens families and promotes a just and peaceful society."

Individuals who want to take the pledge electronically can log on to www.renewing-media.org, established by the U.S. Catholic Conference. The site gives background behind the pledge as well as the full text of the U.S. bishops' 1998 statement "Renewing the Mind of the Media." †

Renewing the Mind of the Media pledge campaign 2000

Dec. 15-17 is the celebration of the Jubilee for Cinema, Theater and Entertainment. The bishops of the United States, in their statement *Renewing the Mind of the Media*, remind us that the media have such potential to bring truth and beauty into our lives that we must encourage them in this goal and discourage uses which are harmful. The bishops also said that the media are not beyond the reach of our influence. The media world is large and complex, including creative and performing artists, writers and directors, producers and executives, musicians, graphic artists, computer technicians, and many more. As we make daily use of the media in many different forms, we pray for all who work in the media and unite in encouraging them to give glory to God and to eliminate everything that diminishes our appreciation of God's image in creation. To make the media aware of our concerns, please take the pledge and adopt one or more of the several suggestions for implementing it personally. You can indicate your

support for the *Renewing the Mind of the Media Campaign* by logging onto www.renewingmedia.org.

Pledge: The communications media are a God-given gift able to bring truth and beauty into our lives. We, the Catholic people of the United States, united in our families, parishes, and dioceses, pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God's image in creation. We pledge to encourage in all forms of media—television, radio, film, video, telephone, cable services, print, advertising, and the Internet—whatever upholds moral values, strengthens families, and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person. †

To promote responsible, moral, and ethical media

I promise to:

- Talk with my family about our use of media to make sure it is responsible.
- Contact a media outlet to approve or disapprove of a particular program, recording, video, movie, publication, or Web site.
- Use media together with my family—watch a TV program, go to a movie, share a Catholic newspaper or magazine article, view a Web site—and discuss its meaning and implication for our lives.
- Trade one hour a week using media for an hour in prayer.
- Seek out and use media that explore faith and spiritual issues.
- Skip a few movies or rental videos and use the money saved to help someone in need.
- Explain why the next time I tell my children not to watch or read something.
- Discuss with my neighbors and friends what media they do and don't let their children use.
- Monitor the amount of time my family spends on the Internet and pay particular attention to the Web sites that my children may explore.
- Use reliable sources for evaluating what movies and television programs to watch, such as the Catholic Bishops' Film and Broadcasting Office's movie review line (1-800-311-4222). †



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Traditions and rituals strengthen family life

By Mary Jo Pedersen

My kitchen is a disaster, my feet ache and I've probably gained five pounds. But I wouldn't trade this day for anything. Today was my family's annual "cousins cookie caper," and nine women gathered in the kitchen at my house to bake 108 dozen cookies.

After most of our moms and dads died, Christmas came and went without the Italian Christmas cookies that originated with our grandparents. So we decided to pool recipes and gather annually to keep the cookie tradition alive.

As we measure and stir, roll out and frost, it's half symphony and half rock concert in my kitchen. This year we had three generations of cousins represented at the party.

We share childhood memories as we chop nuts and catch up on who is changing jobs and having babies. When we put on our matching aprons and send the flour flying, the little disagreements and problems among us go on the back burner and are forgotten for a while.

We are making more than cookies in this culinary chaos! We are making connections. The time-honored recipes are like glue that holds us together in the midst of busy lives and long distances between us.

We are affirming for ourselves and our daughters and daughters-in-law that we share an Italian heritage full of happy memories, hard times and funny stories.

In the last 20 years, every major study of healthy families has included the observance of family traditions and rituals as an essential component of healthy family life.

Traditions give families a sense of belonging and identity.

The mother who sends a jar of homemade cranberry sauce to her son in Korea at Thanksgiving is assuring him that he belongs to the family who shares it at their Thanksgiving table, no matter how far from home he is or how many years he is away from home.

Besides providing a sense of belonging and connection, traditions and rituals give families a chance to express values often left unspoken.

Our mom always drew a small sign of the cross on our foreheads with her thumb before bedtime or when we were sick or traveling away from home. I have done the same for my children,

and now my children are passing on this ritual way of marking their children's foreheads at bedtime as a way of commending them to God's care and calling down God's blessings on them.

Some family rituals are as simple as eating pizza and watching movies every Sunday night or gathering around the dining-room table for a rousing card game of bunco.

Family rituals are as unique as the families who create them.

Some family rituals are seasonal—father-son duck-hunting trips, for example, or sending homemade Valentines or hiding Easter Eggs.

Other family rituals have to do with everyday life, such as eating a half bagel with cream cheese for breakfast every day or blowing a kiss to loved ones on their way out the door.

And then there are Church and community rituals that connect families to the larger human family.

Why are rituals so important to families?

Whether traditions are ethnic or religious, family or community experiences, they bind people together, express beliefs and values, and offer predictability in an uncertain world. In times of transition, traditions offer comfort and a sense of security.

Military families who move frequently tell me that certain items are always unpacked from the moving van and put into place right away to create a comfort zone in new surroundings.

Many families feel that they don't have time to create family rituals and traditions. Life is moving too quickly, and on most days family members barely have time for the basics.

But I know that long after the cookies are gone and we've worked off the pounds we've gained enjoying them, their sweetness will linger on in our family.

As author Robert Fulghum says so well in his book *From Beginning to End, The Rituals of Our Lives*, "Ritual behavior softens the phases of life when we are reminded how hard it is to be human. Ritual behavior enriches the phases of life when we are reminded how fine it is to be human" (Fawcett Columbine, New York, 1965).

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



CNS photo

Familiar rituals in both our faith life and our family life make us feel like we are in our proper home. Time spent with relatives or family Advent wreaths are important family traditions during the holidays. Besides providing a sense of belonging and connection, traditions and rituals offer opportunities to express values.

Rituals shape our faith life and also help nurture our family life

By Fr. Lawrence E. Mick

Rituals shape our lives and make us feel at home.

And we do many things in patterned ways, whether it is how we get up in the morning and prepare for the day or how we eat our meals or how we drive to work.

Worshiping communities also follow patterns. Even among Christians who do not have a required ritual pattern, rituals develop. Both pastor and assembly tend to do things in a similar way week after week.

There is room within worship rituals for elements that vary, keeping the worship experience fresh and enabling us to pray for current needs.

In the Catholic eucharistic liturgy, for example, the Scripture readings change each day, the musical choices vary and the petitions in the Prayer of the Faithful reflect the world's varying needs.

The overall structure of the worship,

however, is fairly stable.

If you have visited another religious denomination for worship, you may have found yourself feeling a bit out of place during the church service.

Familiar ritual makes us feel we are in our proper home. Ritual also shapes us and defines who we are.

Similarly, the Church's worship patterns shape us as individual members of the Church and shape our identity as a community. We know who we are by the way we worship.

Beyond this, ritual patterns enable us to enter more deeply into prayer. When we worship in a familiar pattern, we know what comes next and what is expected of us. Thus we can relax and pray.

That's the ultimate goal of all our worship rituals: to create a space where we can be at home with God and more aware of God's presence in our lives.

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

Discussion Point

Sacraments add meaning to life

This Week's Question

Tell when or how an aspect of a sacrament you always had known about (or heard or seen) suddenly became meaningful to you in a new way.

"I take Eucharist to my sister, and this has helped me to realize in a larger sense that we need to take Eucharist to one another. We need to be sacrament to one another. The Eucharist cannot stop at Sunday Mass. We have to carry it with us every day." (Anne Bindner, Louisville, Ky.)

"When I started to work for the Church, the Eucharist became much more alive for me, and I became more aware of how central it is to our faith." (Don Heilig, Grand Haven, Mich.)

"My husband and I dated for six years before getting married. Naturally, our wedding was a joyous and spiritual celebration. However, what one rarely sees are the changes in the couple's relationship; all that is seen in the wedding is the physical ceremony. We are closer now than we've ever been. There is a deep peace knowing we are one forever, that this is God's plan for us." (Jennifer Horn, Glenwood Mills, Iowa)

Lend Us Your Voice

An upcoming edition asks: What important purpose of the family would you underline or emphasize?

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



CNS photo from Reuters

Pope John Paul II raises a monstrance holding the Eucharist during a June 18 prayer service at the Vatican.

From the Editor Emeritus/John F. Fink

The Mexican martyrs of the 20th century

When we think of martyrs, we too often think only about the early Church.



But there were probably more Catholic martyrs during the 20th century than any other century. And many of them weren't in Nazi Germany or Communist Eastern Europe, but right here on this continent.

Of the 50 saints and blessed from Mexico, all but six were martyrs, including 26 men who were martyred in the 20th century.

Few people realize that Mexico, not Russia, was the first country to have a Socialist government, complete with a constitution that excluded all religious doctrine. A revolution in 1910 brought a Socialist and anti-religion government into power. After two other men held the presidency, Venustiano Carranza made himself president. He called a constitutional convention in 1917 that adopted a constitution under which the state controlled religious worship.

Carranza was assassinated in 1920 and

was succeeded by General Alvaro Obregon, who in turn was followed by Plutarco Elias Calles. Calles began to enforce the anti-religious laws with severity. Churches were destroyed or turned into army barracks, religious orders were outlawed, and priests had to seek government licenses, which were denied.

The Mexican bishops suspended all public Masses and sacraments for three years, hoping that this step would increase opposition to the government from the predominantly Catholic population. A petition to the government, signed by 2 million Mexican citizens, was ignored. Violence followed. Nearly 150 priests and civilians were killed, and an armed rebellion, known as the Revolt of the *Cristeros*, broke out.

Eventually the government killed 250,000 to 300,000 people. Of them, Pope John Paul II beatified Jesuit Father Miguel Pro in 1988 and canonized 25 others last May 21. These were representative of the many who were killed for their faith.

Only three of those canonized were lay people—David Roldan, Salvador Lara and Manuel Morales. They and their pastor, Father Luis Batiz Sainz, were involved in setting up the National League for the

Defense of Religious Liberty. When they were about to be shot, Father Batiz tried to save Morales, who was married and had children. But Morales said, "I am dying for God, and he will take care of my children."

Most of the priests killed, including Father Pro, died as they were shouting "Viva Christo Rey!" ("Long live Christ the King"), the battle cry of *Cristeros*. Many also blessed and forgave their executioners before they died.

When Father Elias Nieves was captured, two humble *peones* refused to abandon him. Father Nieves heard their confessions, and they were killed. Then he said to the soldiers, "Kneel down and I will give you my pardon for what you are about to do." When the soldiers knelt, the captain was so infuriated that he drew his pistol and shot the priest.

Father Jesús Mendez tried to save some consecrated hosts when he was arrested, asking soldiers for a moment so he could consume the Blessed Sacrament. They allowed it.

Father Mateo Correa was shot after he refused to reveal what he had heard in confession. †

Cornucopia/Cynthia Dewes

Preparing to take the road home

The Beatles were right on target. Everyone, at some point or another, feels the need to "Gimme shelter!"



So, we know exactly how Mary and Joseph must've felt when they were turned away from lodgings time after time, tired, hungry, probably wet and cold, and Mary as pregnant as she could

get. We can relate.

Shelter is one of those elemental needs. We need it to protect our puny, relatively hairless selves from rain and snow and wind. Sometimes we need it to stay alive when the temperature's below zero or lightning is striking right next to us.

Constructing shelter is not only necessary, but also fun. Ardent Boy Scouts are forever building twig-and-sapling structures among the trees at camp. Spear fishermen lovingly erect rickety "ice houses" in which to swill beer and gaze at holes in the ice on northern winter lakes. Even our grandkids are always eager to assemble various kinds of hideouts from what they find in our woods. Building a shelter is almost as satisfying as feeling it around us.

But, even more than shelter, we all need a home. Home means shelter, but it's more than that. It's also security, comfort and somewhere we feel free to be ourselves. So much so that we tend to romanticize its meaning, as in "Home Sweet Home" mottoes hung on the wall of the parlor.

Lights shining from houses as we drive home at night look warm and welcoming, and we imagine being inside where it's sure to be cozy. The longer we're gone from a childhood home the more perfect it seems in memory, and the more we long to recreate it. Hoosiers sing about being back home again in Indiana on the banks of the Wabash far away, while south of us they're nostalgic for "My Old Kentucky Home."

At a certain age we really get the "nesting" urge to have our own place, our own home, so we haunt Menard's and hardware stores and model homes seeking just the right one or just the right accessories for it. Even as a group we love to hold symposiums on subjects such as "Spirit and Place."

We also love to extol the sentimental virtues of home. George Bailey of "It's a Wonderful Life" found he really didn't want to leave home because, as Dorothy of Oz said, there's no place like it. Home is a concept praised everywhere in our culture

because, as we all know, it's where the heart is.

Home is an important part of the American Dream. Many immigrants to our melting pot have come in search of a new political, religious or economic home, the place to enrich and sustain their families in freedom. Home ownership, like apple pie and motherhood, has become a virtue, if not a right included in U.S. citizenship.

This homing instinct is not exactly a matter of chance. It's not just some biological imperative, built-in to help preserve the human species. Rather, it's an innate supernatural motivation which leads to a home beyond all human imagination.

We believe that from the moment we're born we're on a journey home to God, who created us and who has chosen us by name. The warmth and security we feel in our earthly homes are just a foretaste of our ultimate home in heaven.

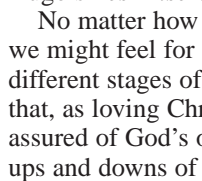
Mary and Joseph sought shelter in the inn's stable. But when the Babe arrived, they knew their heavenly home was at hand. Soon our Advent journey will end and we, too, may finally be on our way home.

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

Faithful Lines/Shirley Vogler Meister

Knowing we are Christians by our love

Perhaps readers are familiar with these lines from two different songs: "Love is a many splendored thing" and "Love will keep us together." Because they're used so often, I've always considered them clichés. Yet, such quotations cause me to stop, think and wonder; and I'm especially alert when lesser-known lines come to light, i.e., "The supreme happiness in life is the conviction that we are loved" from Victor Hugo's *Les Misérables*.



No matter how unloved or unlovable we might feel for different reasons and in different stages of life, Hugo reminds us that, as loving Christians, we can be assured of God's ongoing love, despite the ups and downs of existence.

A couple months ago, I received an e-mail with statements from 4-to-8-year-olds after hearing this question, "What

does love mean?" As with so many e-mails, the actual source was not given. Then, in November, I saw some of these lines in a brief filler in *Indy's Child*, also with no source noted. Allegedly, the children said:

"Love is that first feeling you feel before all the bad stuff gets in the way."

"Love is what makes you smile when you're tired."

"Love is when others hurt you, and you get so mad; but you don't yell at them because you know it would hurt their feelings."

"Love is when my grandmother got arthritis and she couldn't bend over to paint her nails anymore, so my grandfather does it for her, even when his hands got arthritis, too."

"Love is when your puppy licks your face even after you left him alone all day."

"There are two kinds of love—our love and God's love; but God makes both kinds."

"Love is what's in the room with you at Christmas if you stop opening presents

and listen."

"God could have said magic words to make the nails fall off the cross, he didn't. That's love."

In their innocence, children often can be surprisingly perceptive and poetic. In John 14:31-35, Christ calls his followers "little children," and he gave them a new commandment: "... that you love one another as I have loved you. ... By this will all men know that you are my disciples ..."

God sent his "only begotten son" to us as a baby who grew through childhood into the man who died for the salvation of our souls. This is the redemption story. Christmas celebrates God's special love for his people.

"Love is a many splendored thing" and "Love will keep us together" aren't really clichés after all, if we're really Christ's disciples.

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

Catholic Social Thought/

Fr. William J. Byron, S.J.

The principle of solidarity

(Part VI)

The principle of solidarity translates the familiar "love-your-neighbor" commandment to global dimensions in the interdependent world each of us inhabits. We are indeed our brothers' and sisters' keepers.

We are one large, growing human family. And we seem to be seeing more of the family these days as we find ourselves ever more frequently in the air, or on the road, rails and seas for business or pleasure.

The principle of solidarity functions as a moral category prompting expressions of sharing and caring; it leads to moral choices promoting and protecting the universal common good.

The following words—not from Pope John Paul II, who speaks so often of solidarity as a moral category, but from Pope Pius XII—are instructive: "(An error) today abundantly widespread is disregard for the law of human solidarity and charity, dictated and imposed by our common origin and by the equality in rational nature of all men, whatever nation they belong to. This law is sealed by the sacrifice of redemption offered by Jesus Christ ... on behalf of sinful humanity" (*Summi Pontificatus*, 1939).

Notice that this quotation speaks of a law of charity, an obligation to act out of a motive of charity. Justice, however, also is involved in the principle of solidarity.

Societal injustices, not just personal or individual misfortunes, trouble the human community. A response of both charity and justice is needed to heal a broken world.

Pope John Paul II, in *Sollicitudo Rei Socialis* (*On Social Concerns*), associated himself with the view of his predecessor Pope Paul VI, whose encyclical *Populorum Progressio* (*On the Development of Peoples*) spoke of the "duty of solidarity" as a moral obligation.

Because of our solidarity with all other humans, wrote John Paul II, "political leaders and citizens of rich countries considered as individuals, especially if they are Christians, have 'the moral obligation,' according to the degree of each one's responsibility, to 'take into consideration,' in personal decisions and decisions of government, this relationship of universality, this interdependence which exists between their conduct and the poverty and underdevelopment of so many millions of people" (*Sollicitudo Rei Socialis*, #9, emphasis in the original).

To take an altogether different perspective on this matter, consider how human solidarity is evident in the shared effects of original sin. The reason we all have to carry the baggage left behind by the sin of our first parents is because we inherited the burden. We are all related to one another; we have the same human nature.

Think for a moment, in a not exclusively secular context, of the Solidarity movement in Poland. It had a lot to do with the fall of communism in Europe in our own day. Sure, it was a free trade union movement, and there is nothing all that religious in that. But it was also a faith-inspired exercise of Christian freedom demonstrating the incompatibility of totalitarian rule and democracy.

A popular religious spirit, with the encouragement of the Polish pope, enabled democracy to prevail.

(Jesuit Father William J. Byron is a pastor and a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series appears biweekly.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 17, 2000

- Zephaniah 3:14-18a
- Philippians 4:4-7
- Luke 3:10-18

The Book of Zephaniah is the source of this weekend's first biblical reading.



This prophecy is very short, only three chapters. Zephaniah himself apparently was of royal descent and perhaps not full-blooded Hebrew. When he wrote, the plight of God's people was not as bad as it was to become.

However, the kingdom once overseen so well by David and Solomon was divided into two opposing parts. This in itself was a cause of outcry from those faithful to God, since the one kingdom of Israel was regarded as the handiwork of God. The dynasty that ruled the kingdom had been commissioned especially by God for the task of sovereignty. Now there were two kings, so it was by no means an ideal situation.

As did other prophets, Zephaniah spoke against anything that he saw that was less than true to God. He also encouraged the people by assuring them that God would triumph in the end and God's law would prevail. This was not a threat, but a call to rejoice.

This weekend's reading well expresses the prophet's sense that God indeed one day would stand supreme, that petty human differences and human sin would be overcome by the divine majesty and goodness.

St. Paul's Epistle to the Philippians provides this weekend's second reading.

Just as the first reading was short, so is this reading. The theme once again is of joy and celebration.

Memories of the last part of the first century A.D. usually concentrate on the official persecution that was brought to bear against the Christians. Certainly, Christians tasted the bitter fruit of official repression. The early martyrs of Rome were real people. They died as the stories recall.

But even at times and in places where official repression was not so strong, Christians had much to trouble them. The very culture surrounding them was utterly and totally opposed to the values presented by Jesus. Human life in itself was cheap, contrary to the Gospel. Only the advantaged had dignity and rights, contrary to the Gospel.

Paul challenged the Christians in the many places of the Mediterranean world to be true to the Lord, but he also encouraged them. In the end, the Gospel would reign over all!

This short reading from Philippians calls for rejoicing. The Lord is near, Paul insists. With the Second Coming of Jesus, all will be right.

St. Luke's Gospel furnishes the last reading.

For the first Christians, the greatest gift of redemption was God's forgiveness of sin. This great gift enabled identity with Jesus. As Paul so brilliantly described, this identity provided union with God, an eternal union of love and peace.

In this weekend's Gospel, Jesus is shown as meeting, and accepting, the worst of the worst. He received tax collectors and soldiers, the most obvious agents of the sin and tyranny that was a part of the Roman occupation and Roman paganism.

Others in the reading are those who thirsted for God and for the things of God. None was ignored. None was rejected. Jesus lovingly reached out to all. In this is cause for the greatest joy.

Reflection

This weekend, the Church celebrates *Gaudete* Sunday, a title drawn from the first word of the Entrance Song, "Gaudete!" or "Rejoice!"

In a superficial sense, Advent is near its end. The great feast of Christmas is near.

More profoundly, if we have been sincere in our Advent observances, if we have been true to the spirit of Advent, we have worked to open ourselves to Jesus. We await the Lord not just at the coincidental recollection of the first Christmas, but in a present, real moment when we forsake sin and bring Jesus into our hearts.

The dreariness of winter, evident in

Daily Readings

Monday, Dec. 18

Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-24

Tuesday, Dec. 19

Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Wednesday, Dec. 20

Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Thursday, Dec. 21

Peter Canisius, priest and doctor
Song of Songs 2:8-14
or Zephaniah 3:14-18a
Psalm 33:2-3, 11-12, 20-21
Luke 1:39-45

Friday, Dec. 22

1 Samuel 1:24-28
(Response) 1 Samuel 2:1, 4-7,
8abcd
Luke 1:46-56

Saturday, Dec. 23

John of Kanty, priest
Malachi 3:1-4, 23-24
Psalm 25:4bc-5ab, 8-10, 14
Luke 1:57-66

Sunday, Dec. 24

Fourth Sunday of Advent
Micah 5:1-4a
Psalm 80:2-3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45
Vigil of Christmas
Isaiah 62:1-5
Psalm 89:4-5, 16-17, 27, 29
Acts 13:16-17, 22-25
Matthew 1:1-25
or Matthew 1:18-25

most of the United States, reminds us of the gloom and chill of life without purpose, without hope, without God. We need God, as we need light and warmth.

God never withholds from us these necessities of our nature. Whether we

are a tax collector or Roman soldier in some modern context, if we truly turn to the Lord, then Jesus awaits us with open arms. In the Lord is God's marvelous forgiveness and strength.

Rejoice! †

Question Corner/Fr. John Dietzen

Bible supports belief in Mary's virginity

Our family discussion of Christmas turned to the subject of the virgin birth, or virginal conception, of Jesus.



Our high-school-age daughter said that in her class they discussed this subject and the Church's teachings about it. According to their instructor, apparently, while it is Church teaching, there is no support in the Bible for the belief that Jesus was conceived without a human father.

We were taught when I was young that the passage from Isaiah (Is 7:14) refers to Christ and Mary when it says, "The virgin shall be with child and bear a son." Can we use that passage to prove that Jesus was conceived by Mary as a virgin? (Florida)

First, let's be clear that the long-standing Christian belief in the virginal conception of Jesus is not totally dependent on support from Bible passages.

In fact, however, many elements in the New Testament are detected by Scripture scholars as pointing to a very early Christian belief in the virginal conception of our Lord. It's not possible to engage the subject more fully here, but today many experts would question the claim that there is no support in the Bible for that doctrine.

The book of Isaiah (at least three different books composed at different times) gives us rich insights into the significance of the coming of Christ. Catholic tradition often uses those words in connection with Mary's virginity.

Several facts, however, prevent the passage that you cite from being a "proof" of the virginal conception of Jesus.

First, the Hebrew text, written about 600 years before our Lord, does not say "virgin" but "almah," which means "young girl." When it was translated into Greek much later, the Greek word

"parthenos" was chosen, which usually does mean virgin.

It was this Greek translation, for instance, which was quoted in the Gospel of Matthew in the story of the infancy of Jesus (Mt 1:23).

Because the prophet did not actually use the word "virgin," most modern translations, working from the original texts, use the word "maiden," or "young woman," in this passage. The (Catholic) *New American Bible*, for example, which you quote, does say "virgin," but a footnote explains the confusion over the exact meaning of the sentence.

Furthermore, there remains much uncertainty whether Isaiah himself intended this passage as a prophetic reference to the coming Messiah. Quite possibly he meant it to refer to specific living people with whom he was having huge spiritual difficulties at that time.

It appears that no one, in Isaiah's time or later, understood this text as referring to the coming Messiah until it appears in the Gospel according to Matthew.

What does the Church say about our belief in the magi, the three kings who came to the crib of Christ? This story is in the Gospel. (Illinois)

The Gospel of Matthew, the only one that tells this story, does not call them kings, nor does it say how many there were. The answer to your question involves many technicalities of biblical interpretation referring to the literary form, or style of writing, used in this Gospel.

We are fairly certain that Matthew contains several examples of what is called "haggadic midrash"—that is, stories that are used to spin out and clarify the meaning of an event or teaching.

Such stories were intended to convey as clearly as possible the truth of the mystery being considered. They were not meant by their author to be taken literally, in our sense of the word, and were quite common among Jews as effective teaching tools. †

My Journey to God

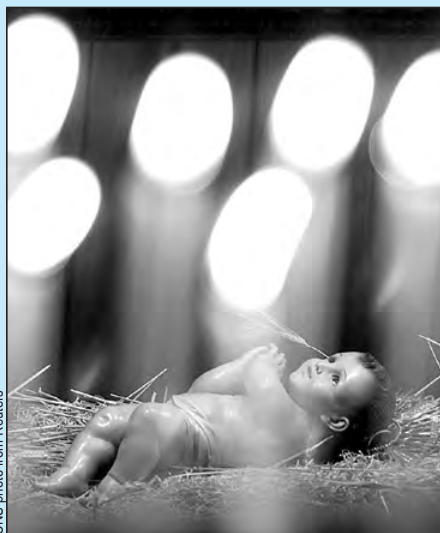
No Lights in Bethlehem?

There'll be no lights in Bethlehem,
that's what the paper said.
The city's tree instead may bear
the faces of the dead.

Do we forget when he was born
his land was occupied?
And still he came to bring the peace
from which we turn aside.

No shining strands,
no carolers were needed on that night,
his Father sent bright angel bands,
a star with holy light.

So look for angels, Bethlehem,
in skies above your head,
Yahweh's blessing lights the dark
where faithful hearts are led.



CNS photo from Reuters

Although there be few worshippers in that vicinity,
the lights are on in Bethlehem,
if only men will see.

By Sandra Marek Behringer


(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)

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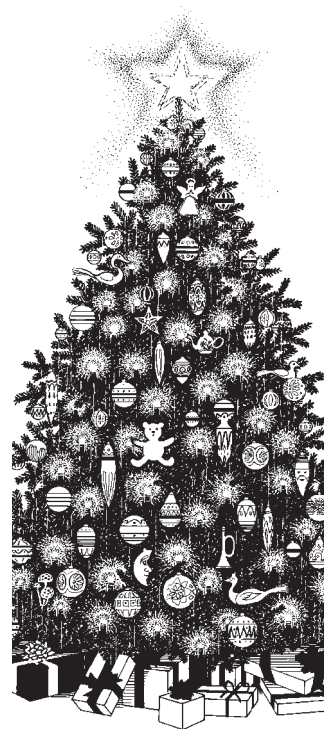
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PEACE

continued from page 1

incredible people of peace," she said, "people who preserve their peace within and then spread it to others."

Other peacemakers in Collopy's book include Nobel Peace Prize winners Nelson Mandela and Archbishop Desmond Tutu, who worked to end apartheid in South Africa, and Elie Wiesel, a Holocaust survivor, author and chairman of the President's Commission on the Holocaust.

"I was just an ordinary child of 12 when the war suddenly broke out in Bosnia," Halilbegovich explained. "I was very much like any child in America."

When war came to Bosnia, she said, the people "were stripped bare of all life's tangible, materialistic things. The cupboards were soon empty. We didn't have electricity. The faucets turned dry, and for some time we were without water. At night, when it was safer, my dad would carry water from the fountain a few miles away."

To survive the horrors of war, Halilbegovich said she "started searching for satisfaction and for spiritual nourishment within" and began writing a diary to pour out her feelings.

"When the bombs were exploding all over and the bullets were piercing the walls of our apartment building," she said, "my family, who is Muslim, would run into a narrow hallway and lay on the floor with families that were Christian and Orthodox. We were all striving to preserve our lives. That's what unites all human beings of the world and makes us God's people. We all need the same things—love and peace, a little bit of food and good health—we're all equal. We all became a family."

When she talks about the war, Halilbegovich said she "feels like I've lived a century. There is so much to say. It's very painful, but very gratifying, very healing, at the same time. It's interesting how that works."

For the past two years, she has participated in an inter-faith peace service arranged by the Carmelite nuns in Indianapolis. She also talks with other groups about her war experiences.

"I feel that I've been given a seed to spread peace," she said. "I realized that it is a big paradox to see life wasted and people so easily killed. Life is so precious, like a drop of water in your palm, and just a single movement left or right can cause it to slip away and never be there again."

The pages of her diaries are like bandages, she said, which have helped heal her wounds caused by the horrors of war.

"All of us should be peacemakers," she said. "All of us should be architects of peace. I live by making peace. Each time I speak to people about my experiences, I am a peacemaker."

To achieve true peace, Halilbegovich said, people must

practice forgiveness and work for justice like Pope Paul VI, who said, "If you want peace, work for justice," and Dr. Martin Luther King, who continually spoke of his dream of peace between peoples.

"Without God in our life, without faith, without that spiritual side, it is very easy to become tied to materialistic things and to become misguided," she said. "Without God, we can become barbarous people like the war criminals who played soccer with human heads or raped hundreds of children and women or cut off people's limbs or poked out their eyes. They were misguided and became instruments of evil. God is not present in those acts, just evil."

Halilbegovich said she has "chosen my path to be peacemaking," to promote a culture of life and light, because God inspired her to speak the truth.

"I want to continue building myself as an architect of peace," she said, "which means to keep cultivating who I am so that I can cultivate the world that I live in and contribute to the world's peace. That's my ultimate goal, really, to be God-guided and to be a peacemaker and bring beauty to the world." †

Last-Minute Gift Ideas, continued



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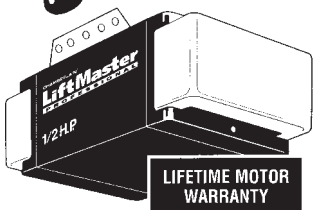
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December 17

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



Sacred Heart Church, 1530 Union St., **Indianapolis**. Christmas Cantata, "Canticle of Joy," 1 p.m.

December 21

Sacred Heart Hall, 1125 S. Meridian St., **Indianapolis**. Advent lunch bunch, "Walking to Bethlehem with Mary and Joseph." Bring lunch and Bible, 12:10-12:50 p.m. Information: 317-638-5551.

December 15-16

Sacred Heart Parish, 1125 S. Meridian St., **Indianapolis**. "Living Nativity Scene," 5-8 p.m. Information: 317-638-5551.



Catholic Widowed Organization, **Indianapolis**. Christmas reception, 4-9 p.m. Information and directions: Dr. John Nohl, 317-547-5255.

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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.



St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 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.

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.



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

—See ACTIVE LIST, page 19

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Violence curtails Christmas in the Holy Land

NAZARETH, Israel (CNS)—Nazareth is a city tormented, its residents still struggling to come to terms with the current violence and at the same time hoping to salvage some of the Christmas spirit.

Two small black flags hung at the entrance of Nazareth Dec. 7 in memory of the three local residents who were killed in clashes with police in early October. Just down the road, a few Christmas store shopkeepers had strung up lights and put out Christmas trees.

A poster announcing a Christmas concert and another advertising a Christmas sale were plastered next to a billboard commemorating the three dead men.

"We want to celebrate but something inside us holds us back. We are as if in mourning," said Protestant storekeeper Salam Habibi, 40. His sporting goods and toy store was transformed into a Christmas emporium filled with tinsel, sparkling ornaments and flashing lights on Christmas.

"Every time we turn on the radio or the television we hear about deaths here and bombings there. There is no atmosphere of happiness. It is just the opposite," he said. "I started to decorate the store even though I don't feel good about

it, but it's business. I did it up less than usual."

Business has been very slow and people are just now beginning to buy a few things for Christmas, he said.

He has barely sold 50 percent of what he sells by this time of year in an average year, he said, noting that the shopping season begins at the end of November.

At home, Habibi said he reached a compromise with his 6-year-old daughter who wanted to decorate the house for Christmas. He allowed her to decorate her room, but he did not feel that it was appropriate to decorate the whole house, he said.

The tail end of the year 2000 has been devastating for Nazareth, with tourist and pilgrim traffic disappearing almost overnight. Most of the major hotels and restaurants that cater to tourists in the city have closed their doors and sent their employees home without pay for an indefinite period.

Nazareth municipality spokesman Ramzi Hakim said the city has canceled all official Christmas festivities and the only celebrations will be liturgical.

Souvenir shop owners sit in their empty shops passing the time until they



An Arab man passes by Christmas decorations at a store in Nazareth Dec. 7. Holiday business was slow and celebrations stalled in Nazareth, Bethlehem and other cities because of the Palestinian and Israeli clashes in the Holy Land.

go home. On one particular day, only three tourists could be seen on the street near the Basilica of the Annunciation.

While Christmas is not usually high season for visitors to Nazareth, said Catholic shopkeeper Saleem Salem, 65, the days following the holiday bring both local and foreign tourism.

But this year he has no illusions about what the days after Christmas will be like, he said, sitting on a stool in his store, his wife behind the counter and a friend nearby to keep him company.

"There is nothing we can do. Tourism is connected to the security situation," he said. "It won't be a holiday this year." †

The Active List, continued from page 18

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 the Apostle 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. †

Christians, Muslims in Bethlehem march for peace in the Holy Land

BETHLEHEM, West Bank (CNS)—For the first time in almost two months, Manger Square and the streets of Bethlehem were filled with people after dark early this week as several hundred people participated in a candlelight march to protest Israeli-Palestinian clashes.

"In the last few months, Bethlehem has been dead after 4 p.m. because fear has captured the life of the people," said Viola Raheb of the International Center of Bethlehem, which with the Christian Churches of Bethlehem and the National and Islamic Emergency Committee organized the march.

"This march is a sign that we will not let fear and anger take away our lives. We will take back our streets," Raheb said.

Raheb said when Christians around the world think of the Bethlehem of 2000 years ago, the demonstrators hope people will remember the Bethlehem of today.

Bethlehem Mayor Hanna Nasser, along with Christian and Muslim religious leaders, led the march. Nasser said the city would have only "minimal" celebrations during Christmas, involving the traditional religious processions.

"We are condemning very strongly what is happening in Palestine and we are calling upon the U.N. to take resolutions very quickly and to send in [forces], not just observers, ... until we can restart the negotiations," he said. "Christmas is part of our religious life and we can't even mention canceling Christmas." †

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CRS programs in Kosovo hope to prevent future crises

PRISTINA, Kosovo (CNS)—Until Serbs and ethnic Albanians started killing each other in 1998, few Americans knew where Kosovo was, let alone the details of the conflict.

But since then, American Catholics have donated \$31.5 million to Catholic Relief Services to help alleviate suffering in the Yugoslav province and help rebuild communities.

When asked why people have been so generous in helping a country few could have identified a couple of years ago, Kathleen Moynihan, CRS's zonal director in Kosovo, said she thinks the television pictures of pregnant women in Western-style dress fleeing across the border profoundly influenced U.S. Catholics.

"You have images of World War II ... people in those boxcars. I think it just resonated with them," she told a visiting reporter from *The St. Louis Review*, newspaper of the St. Louis Archdiocese.

Moynihan also gave credit to the robust U.S. economy for Catholics' generosity.

CRS, the U.S. bishops' overseas and development agency, is also trying to capitalize on the largess to make a lasting impact in the region.

"Real monies are going to be invested in Kosovo.

They might as well be in partnership or in concert with our aims," Moynihan said. "And if we can do that by successfully attracting those sorts of resources, it furthers our hopes in supporting new communities."

One way CRS is helping to rebuild communities and support them is by setting up programs such as its Parent-School Partnership, which aims to involve parents within the schools and ultimately to build a sense of participation and decision-making in the larger community.

Participation by average citizens in Kosovo is a relatively unusual idea in the aftermath of the communist-style governments which dominated the Balkans for the past half century.

"We are looking to support those people who are working to help create a tolerant, pluralistic society," said Eric Torch, justice and peace-building program manager of CRS.

After the humanitarian aid is distributed, the refugees are resettled and some of the debris of the conflict is cleaned up, CRS officials said they do not simply want to leave Kosovo without any framework to prevent another future crisis. They are betting on democracy and are looking to the region's schools as the natural place to begin the experiment.

"Kosovo has about 2 million people, 70 percent of them are under the age of 30," Torch said. "Obviously education is a big factor."

The Parent School Partnership program has expanded beyond schools into similarly designed youth councils that give young people a voice in the community.

Torch says the process of establishing a Parent School Partnership begins with developing a relationship with a community.

"We ask them what they think, what are the most important things for their community," he said. "It is getting them to prioritize the need, then the funding, but doing it in such a way that they are involved in every step."

Many schools and youth groups have already enjoyed some success in getting projects funded and improvements made in their schools and communities, Torch said.

And CRS' "peace building" efforts are meanwhile beginning to pay off in at least one area of Kosovo.

In the Dragash municipality in southwest Kosovo, ethnic Albanians are cooperating with another ethnic group, the Gorans, for the first time.

At the end of the war, CRS was running a food distribution center in Dragash that Gorans and Albanians operated together. At its peak it was handing out food to 30,000 people weekly. Today they help about 6,700 people.

The Gorans and Albanians are both Muslims from different ethnic groups and separate languages. Their disagreements have not led to violence, but they have a tradition of tense relations. Their cooperation on the CRS food program, however, has led to a permanent organization of 18 Gorans and 19 Albanians called Helping Hand.

Selami Behluli, president of Helping Hand, said that since the area is well-known for its natural beauty, the newly formed group intends to work on environmental issues after the food program ends early next year.

"Air and water pollution are big problems here," Behluli said. "Small villages are very polluted and there are many problems with the drinking water. We need to work on these issues together."

He said there are many qualified people to help, but there is little funding available right now for these projects. CRS has helped them obtain nongovernmental status to seek funding and to direct development in the area, Behluli said.

Thomas Price, regional communications adviser for CRS, points to Helping Hand as a real success story.

"It is something completely new and unique for Kosovo," he said. "This will go on after CRS." †

ICC

continued from page 3

programs for low-income citizens and seniors, as the legislature indicated last year.

Looking back over the ICC's three decades of work, Ryan said, "We were pleased that the legislature held a committee hearing two years ago on the abolition of the death penalty. And this year we succeeded in having the governor ask the study commission to focus on capital punishment."

Ryan reports that the ICC has been a strong advocate for life issues and social welfare legislation. "We played a definite role in the governor's signing the law banning partial-birth abortion in Indiana," said Ryan.

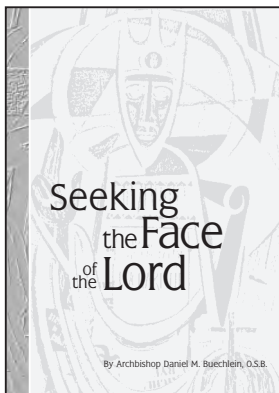
The ICC has had an active role in the state study on concerns of unemployed parents. It has encouraged legislation that provided many services for children in non-public schools and education for their teachers. It was active in matters such as living wills and surrogate parenting.

The conference joins with 5,000 people in Indiana parishes who follow the issues and contact their legislators as the Indiana Catholic Action Network.

In January, the ICC will host a Mass and reception honoring the legislators Ryan calls "people of our faith community who serve us by shaping public policy."

(Margaret Nelson, a member of St. Andrew the Apostle Parish in Indianapolis, is a correspondent for The Criterion.) †

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News briefs

U.S.

Chinese martyrs are commemorated at Mass in New York

NEW YORK (CNS)—Chinese-Americans from the New York metropolitan area and friends of the community gathered at St. Joseph Church in Manhattan's Chinatown Dec. 10 for a Chinese-language Mass commemorating the canonization of the 120 Chinese martyrs. Msgr. Joseph Chiang, national director of the Chinese apostolate and pastor of Holy Rosary Church in Jersey City, N.J., celebrated the Mass. At the end, speaking in English as well as Chinese, he pointed out that the canonization was for martyrs from before the communist era. But he said that "we still have a great persecution in China," and that the time would come for a second canonization of those martyred in this period.

WORLD

Catechists must be in harmony with Church teaching, pope says

VATICAN CITY (CNS)—To fulfill their mission in the Catholic Church, catechists must live their faith and must present the faith to others in complete harmony with official Church teaching, Pope John Paul II said. "It is not enough to have an intellectual knowledge of Christ and his Gospel," the pope said Dec. 10 during a Mass concluding the two-day Jubilee for Catechists and Religion Teachers. "To believe in him means to follow him," the pope told the 7,500 Jubilee participants and thousands of others gathered for the Mass in St. Peter's Square.

Taiwan Catholics support aborigines on regaining right to hunt in parks

TAIPEI, Taiwan (CNS)—Catholic leaders in Taiwan are supporting aborigines in their quest to regain their right to hunt in national parks, something the government has been considering since 1999.

Pope says prayer is key to new vocations

VATICAN CITY (CNS)—Prayer is the key to resolving the vocations crisis, Pope John Paul II told members of Serra International, the Chicago-based lay movement for promoting vocations.

"Prayer moves the heart of God," the pope told some 2,500 Serrans Dec. 7 during their Jubilee pilgrimage to the Vatican.

In addition, he said, prayer for vocations changes those who pray by promoting a way of looking at the world and at others in light of the Gospel and everyone's need for salvation and holiness.

It is God who calls each person to his or her vocation, the pope said. "His call is always undeserved and unexpected.

"And yet, in the mystery of God's covenant with us, we are called to cooperate with his providence and to use the powerful tool which he has placed in our hands: prayer," the pope said.

Along with praying, Serrans and others promoting vocations must keep pointing out to others the need for more priests and religious, "so that God's call may encounter a ready hearing and a generous response," he said.

The promotion of vocations is not simply a program, but is part of the mystery of the Church, which is a body of believers formed by the Holy Spirit

Aborigines' right to hunt should be restored since hunting is a tribal tradition and a ritual for males to assert their status in society, according to Sun Ta-ch'uan, a Catholic of the Puyuma tribe. The former vice chairman of the Council of Aboriginal Affairs of Taiwan's Executive Council said hunting is also a means of survival, reported UCA News, an Asian Church news agency based in Thailand. The lecturer at Soo Chow University in Taipei has been active in the "Return Me My Land" and "Identification" movements that fought for aboriginal rights in the early 1990s.

PEOPLE

Pope recognizes election of new Melkite patriarch

VATICAN CITY (CNS)—Pope John Paul II formally recognized the election of Melkite Archbishop Loutfi Laham of Jerusalem as the new Melkite patriarch of Antioch, Alexandria, Jerusalem and All the East. The new patriarch, elected Nov. 29 by the Melkite synod, has taken the name Gregoire III. Upon his election, Patriarch Gregoire sent a formal request to Pope John Paul asking for "ecclesiastical communion," a recognition of his election as head of an Eastern Church in union with Rome. Pope John Paul accepted the patriarch's request in a Dec. 5 letter, offering his prayers for Patriarch Gregoire's new ministry, the Vatican said Dec. 9.

Vatican official meets Patriarch Alexei II in Moscow, says agency

MOSCOW (CNS)—Ahead of Pope John Paul II's 2001 trip to Ukraine, a senior Vatican official met with the Orthodox patriarch of Moscow, said the Russian news agency Itar-Tass. It reported that Cardinal Roger Etchegaray, president of the Vatican's jubilee committee, and Patriarch Alexei II held talks in Moscow Dec. 8 at the cardinal's request. While neither party commented on the meeting, the agency surmised that Catholic-Orthodox relations were on the agenda. On Dec. 11, Cardinal Etchegaray and the Vatican press office also declined to comment, or to confirm the meeting. †

and filled with his gifts.

"Within the people of God," he said, "there is a specific mission awaiting each one."

Pope John Paul praised Serra International for demonstrating that vocations promotion is not the responsibility of bishops, priests and religious alone, but must involve everyone, especially families and teachers.

The pope said it is obvious that the world needs more Christians willing to commit their lives to serving God and serving one another.

"The horizon of the Lord's harvest is indeed limitless if we consider not only the pastoral needs of the Church herself, but also the immense number of people who still await the first proclamation of the Gospel," Pope John Paul said.

A thirst for God and a longing for meaning are seen in many cultures around the world, he said, and particularly among youths, in the world of culture and "from the great ethical and social challenges of our time.

"In order to respond to this need, the whole Church must become completely ministerial, a community of heralds and witnesses, rich in laborers for the harvest," the pope told the Serrans. †

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All announcements with photos must be received by Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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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.

ALLARD, Jeffery David, Sr., 52, St. Barnabas, Indianapolis, Nov. 13. Husband of Debra (Woolsey) Allard. Father of Jeanne, Melissa and Jeffery Allard Jr. Son of Leah (Garant) Allard. Brother of Jack, James and John Allard.

BARBOUR, Ralph W., 76, St. Matthew, Indianapolis, Dec. 2. Husband of Helen Barbour. Father of Marcia and Mark Smalley. Brother of Marcia Archambeault, Mary Alice Demo, Dorothy Kirkey and Charles Barbour. Grandfather of two.

BAULT, Oliver Ray, 77, St. Michael, Indianapolis, Nov. 27. Husband of Evelyn J. Bault. Father of Kathryn, Mary, David, Dennis and Joseph Marter. Brother of Katherine Blaney, Midge Booker, Ellen Butler, Arminta Parrish, Naomi Snyder and Charles Bault. Grandfather of seven. Great-grandfather of 15.

BETZNER, Marjorie Sarah (Gividen), 86, St. Barnabas, Indianapolis, Dec. 6. Wife of Charles Willard Betzner. Mother of Rosalie Rolfsen and Charles Betzner. Sister of Rena Kilgore. Grandmother of six. Great-grandmother of 11.

BOULWARE, Marty D., 45, St. Gabriel, Connerville, Nov. 30. Husband of Diane (Thiemann) Boulware. Father of Casey, Katie and Brad Boulware. Son of Tressie Boulware. Brother of Chuck and Jeff Boulware. Grandfather of one.

BORN, Veronica (Hession), 83, St. Matthew, Indianapolis, Oct. 25. Sister of Virginia Cavender and Michael Hession.

CRAIG, Jaelyn Ann, 64, St. Martin, Yorkville, Nov. 24. Wife of Robert Lee Craig. Mother of Brenda Roland, David, Jeffery, Richard and Robert Craig. Sister of Kathy, James, Larry and Toby Phillips. Grandmother of 15.

ENDICOTT, Frederick Allen, 75, Holy Spirit, Indianapolis, Dec. 4. Husband of Hilda C. (Colin) Endicott. Father of Deb

Stuart, Doug and Fred Endicott. Brother of Virginia Selke. Step-brother of Mary Collins and Basil Frazier. Grandfather of two.

GOODWIN, Clyde M., 73, Sacred Heart of Jesus, Jeffersonville, Nov. 21. Husband of Nancy (Dietrick) Goodwin. Father of Beth Gogin, Sandy Goins, Melissa Hafenbreidel, Anna, Paula and Charles Goodwin. Brother of Alice Julius.

HANDLON, Marjory (Carpenter), 74, St. Anthony, Indianapolis, Dec. 2. Mother of Patty Cook-Cooper, Mary Smotherman, Marcia Toliver, Melvin Burnett, William Handlon Jr. and Michael Hanrahan. Sister of Lowell Carpenter. Grandmother of 21. Great-grandmother of 22.

HOHLT, Barbara Eubank (Markle), 63, St. Roch, Indianapolis, Dec. 10. Mother of Gary, John and Vic Markle. Sister of Elma Elsbury and Edward Eubank. Grandmother of seven. Great-grandmother of one.

HUNT, Rose M. (Kopffhammer), 95, St. Joseph, Jennings County, Dec. 1. Mother of Carol Tiedemann, Benedictine Sister Joann Hunt and William Hunt. Grandmother of five. Great-grandmother of one. (Correction)

HUNTER, David, 73, St. Agnes, Nashville, Dec. 2. Husband of Mary Hunter. Father of David Hunter Jr.

KRUER, Agnes E., 77, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 6. Mother of Joanne Kochert, Helen Ott, Dorothy Rose, David, Stephen and Thomas Krue. Sister of Barbara Beard, Cecelia Jones, Clara Pruitt, Mary Sutherland and August Messmer. Grandmother of 14. Great-grandmother of one.

LAYNE, Harry "Bud," 80, St. Mark, Indianapolis, Dec. 3. Father of Diane Chastain, Kathy and Robert Layne. Grandfather of two.

MCALLISTER, Keach R., 87, St. Mary, New Albany, Dec. 1. Husband of Ruth E. ((Gerdon) McAllister. Father of Patricia Gilchrist, Larry and Dr. William McAllister. Grandfather of 11. Great-grandfather of seven.

MCALLEY, Alice G. (Sullivan), 79, Our Lady of Lourdes, Indianapolis, Dec. 4. Mother of Eileen Hammond. Sister of Ann Sullivan. Grandmother of one.

McGUINNESS, Margaret M. "Cookie," 74, Christ the King, Indianapolis, Nov. 26. Sister of Sandra Cannon.

McINTYRE, Charles Porter, 72, St. Bridget, Liberty, Nov. 28. Husband of Betty McIntyre. Father of Bonnie Gardiner, Connie Hansell, John and Allen McIntyre. Grandfather of 11. Great-grandfather of two.

MILHARCIC, Agnes H., 82, Holy Trinity, Indianapolis, Nov. 30. Mother of Mary Agnes Bussing, Kathleen Fulton, Anna McGlaughlin, James, Louis and Matthew Milharcic. Sister of Dolores "Muffy" Doyle, Frank and Joseph Dezelan. Grandmother of 19. Great-grandmother of 18.

MOLDTHAN, Martha F., 48, St. Joseph, Indianapolis, Dec. 2. Sister of Kathleen Findlay, Margaret Green, Mary Shumaker, Eileen, Carl and John Moldthan II.

PIAZZA, Albert J., 77, Sacred Heart of Jesus, Jeffersonville, Nov. 21. Husband of Wilma (Roberts) Piazza. Father of Nancy McDonough.

PLEAK, Margaret, 76, Our Lady of Lourdes, Indianapolis, Dec. 4. Sister of Mary Anderson. Half-sister of Rosemary Shelton, Charles and John Moore.

POVINELLI, Pete, 79, St. Patrick, Indianapolis, Nov. 8. Husband of Mary Ann (Shea) Povinelli. Father of Sandra Barlow, JoAnn Hinds, Ola Powel, John, Joseph and Mark Povinelli. Brother of Anselmo, Narcisso and Frank Povinelli. Grandfather of 14. Great-grandfather of 15.

PRIDE, Helen D., 81, St. Barnabas, Indianapolis, Nov. 30. Mother of Marsha Pride-Fesler and Stephen Pride. Grandmother of two. Great-grandmother of two.

Providence Sister Veronica Rooney taught in archdiocesan schools

Providence Sister Veronica Ann Rooney, 83, died on Dec. 3 in Karcher Hall at Saint Mary-of-the-Woods.

The funeral Mass was Dec. 7 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The former Roseann Rooney was born in Vincennes. She entered the Congregation of the Sisters of Providence on Jan. 11, 1936, and professed first vows on Aug. 15, 1938, and final vows on Aug. 15, 1944.

She taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California, and also worked in administration.

In the archdiocese, she taught at St. Paul School in Sellersburg, St. Jude School in Indianapolis, the former St. Catherine School in Indianapolis, St. Michael School in Greenfield and at Saint Mary-of-the-Woods College. She also worked for the Congregation's Sacred Heart Province at Saint Mary-of-the-Woods. †

Benedictine Brother Michael Kenealy was monk at Saint Meinrad Archabbey for 51 years

Benedictine Brother Michael Kenealy, 74, a monk of Saint Meinrad Archabbey for 51 years, died on Dec. 11 at the archabbey of an apparent heart attack.

The funeral Mass was Dec. 14 in the archabbey church. Burial followed in the archabbey cemetery.

Brother Michael was born in Louisville, Ky., and was given the name Raymond William at his baptism. He attended St. Benedict School, St. Xavier High School and the University of Louisville, all in Louisville.

He was invested as a novice in the Saint Meinrad community on Feb. 7, 1948, and professed his simple vows on Feb. 10, 1949. He solemnized his perpetual vows on March 21, 1973, and celebrated his

golden jubilee of profession in 1999.

Following his simple profession, Brother Michael was assigned to the archabbey business office, where he worked for nearly 15 years. For a number of years, he worked as the vestiarius, with responsibility for the monastic community's in-house supply store. He also served as a clerical assistant at Abbey Press, the Archabbey Health Service and, until recently, in the Saint Meinrad Development Office. As director of transportation for the archabbey, Brother Michael served as a chauffeur for monks who needed rides to the airport and doctors' offices.

He is survived by three sisters, Margaret Kenealy, Dorothy Zoeller and Catherine Logsdon, all of Louisville. †

ROBBINS, Alberta A., 60, St. Mary, Richmond, Nov. 27. Wife of Rick Robbins. Mother of Rick and Ronnie Robbins. Sister of Pat Dailey, Rita Fritz, Danny, Mike and Paul Brodnick. Grandmother of four.

ROBBINS, Brenda Katherine (Limbers), 42, St. Barnabas, Indianapolis, Wife of Edward D. Robbins. Mother of Megan, Nathan, Nicholas and Patrick Robbins. Daughter of Helen and Thomas Limbers. Sister of Mark Limbers.

SANSONE, Mary Ann (Corso), 97, St. Bridget, Liberty, Dec. 5. Sister of Pauline Corso and Josephine Schierburg. Aunt of several.

SOERGEL, Victor W., 78, St. Mary, New Albany, Nov. 30. Brother of Doris Hancock, Therese Hulsman, Franciscan Sister Edith Soergel, Mary, Edwin, Joseph, Robert and Paul Soergel. Uncle of several.

SPENCER, Mary Larkin, 79, Christ the King, Indianapolis, Nov. 29. Mother of Patricia and Teresa Cowser, Nancy Hoffman, Janet Murray, Mary Renfro, Gary, Raymond and Timothy Spencer. Grandmother of 17.

TAYLOR, Kathleen Kelly, 90, Good Shepherd, Indianapolis, Dec. 2. Mother of Mary Ann Lasher and Michael Taylor. Grandmother of eight. Great-grandmother of 11. †

Bishop James McHugh, pro-life leader, dies of cancer at age 68

ROCKVILLE CENTRE, N.Y. (CNS)—Bishop James T. McHugh, who had headed the Diocese of Rockville Centre since early January, died of cancer Dec. 10. He was 68.

A leader in the U.S. bishops' pro-life efforts, Bishop McHugh also had represented the Vatican at international meetings and at the United Nations on population and pro-life matters.

His funeral Mass was scheduled for 1:30 p.m. Dec. 15 at St. Agnes Cathedral in Rockville Center, with Cardinal Bernard F. Law of Boston as the chief celebrant and homilist.

His body was to be buried in the crypt at the Seminary of the Immaculate Conception in Huntington, N.Y.

Diagnosed with cancer in August 1999, he died peacefully at his residence, "surrounded by friends and family," said Joanne C. Novarro, director of public information for the Rockville Centre Diocese.

"During these months of his illness, he continued to preach the sanctity of life, only now he added his own example of the beauty of life, even when it is attended by sickness and suffering," Archbishop Edward M. Egan of New York said in a statement.

Cardinal Anthony J. Bevilacqua of Philadelphia praised Bishop McHugh as "a leading bishop in articulating the teachings of the Church on life issues" and said he "carried international influence."

Bishop McHugh was most recently in the national news during the 2000 political campaign when he ordered that no public officials or candidates who support keeping abortion legal be permitted to appear at Catholic parishes.

The directive led to the cancellation of 19 candidate forums in the diocese, the first of which was to have featured first lady Hillary Rodham Clinton and her opponent for the U.S. Senate from New York.

James Thomas McHugh was born in Orange, N.J., on Jan. 3, 1932, and spent much of his life in the New Jersey area.

He graduated from local Catholic schools and Seton Hall University, then studied for the priesthood at Immaculate Conception Seminary in Darlington, N.J. He was ordained a priest for the Archdiocese of Newark in 1957.

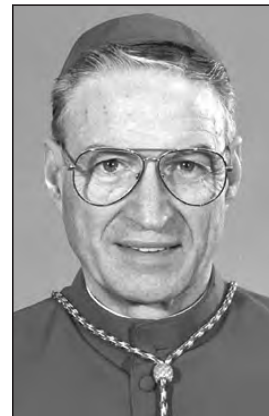
After serving in parishes in Newark and Fort Lee, N.J., he worked on the staff of the National Conference of Catholic Bishops in Washington from 1965 to 1978. He was named director of the Division for Family Life in 1967 and director of the bishops' Secretariat for Pro-Life Activities in 1972.

In the latter post, then-Msgr. McHugh was the chief architect of the bishops' Pastoral Plan for Pro-Life Activities, adopted in 1975, which called for educational and political campaigns against abortion.

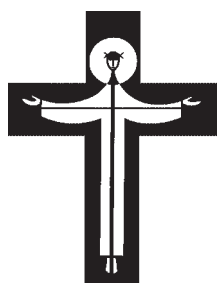
He left Washington for Rome, where he did advanced theological studies at the Angelicum. He earned his doctorate in sacred theology in 1981, and also studied sociology at Fordham University in New York and The Catholic University of America in Washington, D.C.

He was named an auxiliary bishop of Newark in 1987, and bishop of Camden two years later. He was installed as coadjutor bishop in Rockville Center in February 1999 and became head of the diocese when Bishop John R. McGann retired Jan. 4.

At the time of his death, Bishop McHugh was a consultant to the Pontifical Council on the Family and a member of U.S. bishops' Committee on Pro-Life Activities. He also had been a member of the Pontifical Council for the Laity. †



Bishop James T. McHugh



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 The Criterion is seeking a full-time reporter to report on events that occur within the archdiocesan, national, or universal Church in an effort to inform, educate, and evangelize readers of The Criterion and help them live fully as Catholics. Responsibilities include originating story ideas, following up on assignments from the managing editor, attending events, taking photographs, conducting interviews, writing accurate and informative articles, editing contributed stories, overseeing assigned supplements, proofreading, and related duties. A bachelor's degree in journalism, English, communications, or a related area is required. Some previous study in theology is preferred. Two years of previous experience in print journalism is ideal. The position also requires a knowledge of the Catholic Church, its organization, beliefs, and values. Bilingual Spanish-English ability is a plus. We offer dedicated, hard-working employees the opportunity to develop their talents in an environment that respects the dignity of each individual while encouraging a team approach to carrying out the mission and ministries of the Church. Please send resumé and salary history, in confidence, to:
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GROWTH THROUGH THE PURSUIT OF EXCELLENCE

THEATRE STUDENTS NATIONALLY RECOGNIZED

Three Cathedral Theatre students were chosen as finalists in the A&E GREAT AMERICAN STUDENT SCREEN TEST. The team of Andrew Bean, Patrick Cavanagh and Kate Huffman performed a preselected scene and submitted the tape of their performance to A&E. They were chosen from more than 1,000 entries nationwide. A&E has offered students a great opportunity to celebrate the premiere of *The Great Gatsby* by bringing the characters of Jay Gatsby, Daisy Buchanan, and Tom Buchanan to life. Should Andrew, Patrick and Kate be chosen for the grand prize, they will find themselves in an upcoming A&E production! Congratulations to Drama director Terry Fox and all the students on this great accomplishment.

MATHLETES CAPTURE TOP PRIZE

Cathedral was crowned champions of the JETS (Junior Engineering Technical Skills) test at IUPUI. Faculty members Bill Fisher, Nancy Hartman and Jim Nohl led a group of students who competed in two teams. The varsity squad captured first place and is comprised of Kelly Mortell, Justin Spack, Mark Gill, Evan DiGregory, Nick Stahl, Nick Tonetti, John Stadler and Chris Colvard. The junior varsity team garnered second place and is made up of Christina Cossell, Sara Johnson, Mark Kaehr, Abbey Oklak, Jonathon Payne, Bradley Schrage, Nick Villarreal and Jason Vonderhaar. They will now compete in state and national competition. Congratulations and good luck !



2000-2001 MATHLETES

BRAINGAME ADVANCES TO SEMI-FINALS

The Cathedral BrainGame team has advanced to the semi-final round for the second straight year. The Cathedral vs. Brownsburg contest can be seen on WTHR-13 at 11:00 a.m. on December 31, 2000. BrainGame team members include Billy Potter, Justin Spack, Adam Rumschlag, Nick Tonetti, Mark Gill, Dale Gill, Ryan Elder, J.T. Tucker and Rossum Evans. Congratulations on a tremendous effort !

NATIONAL HONOR SOCIETY

The Director of the Gifted and Talented program at Cathedral, Janet McNeal, arranged for Dr. David Bodenhamer, Director of The Polis Center at IUPUI, to speak to the Cathedral National Honor Society in November. Dr. Bodenhamer spoke about the city of Indianapolis and how Indianapolis is viewed as a growing city throughout the country. In addition, he spoke of the difference between a vocation and a career. He advised the students to consider what they enjoy doing. In doing so, they would find a vocation not a job.

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