



The

# Criterion

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December 17, 1999

Vol. XXXIX, No. 12 50¢

## New Dearborn parish named for St. Teresa Benedicta

By Mary Ann Wyand

The new parish to be established on Jan. 30 in northeastern Dearborn County will be named for one of the Catholic Church's newest saints.

Archbishop Daniel M. Buechlein announced last week that the new parish at Bright will be named St. Teresa Benedicta of the Cross, the religious name of Edith Stein, a convert from Judaism who became a Carmelite nun and died at Auschwitz, Germany, during World War II.

Pope John Paul II canonized Blessed Teresa Benedicta on Oct. 11, 1998, during a ceremony in St. Peter's Square. The former teacher from Speyer, Germany,

entered the Carmelite order in 1933.

The formal establishment of the new parish by the archbishop during a eucharistic liturgy at 11 a.m. on Jan. 30 is the result of two years of research by archdiocesan officials concerning the needs of Catholics living in the area.

Last January, after receiving favorable reports from a task force and consulting with the archdiocesan Council of Priests and Priests' Personnel Board, Archbishop Buechlein assigned Father William Marks to minister to Catholics in the area and explore the feasibility of establishing a new parish.

Father Marks moved to the Holy Guardian Angels rectory at Cedar Grove

on Feb. 2 and began meeting with and ministering to Catholics in northeastern Dearborn County.

"The people wanted to form a faith community and are willing to sacrifice to make that happen," Father Marks said. "At first, we gathered for liturgies in area homes. Our first home Mass was celebrated on Ash Wednesday. Later we gathered for liturgies in the tavern at Hidden Valley Lake. I was amazed that more than 150 people came to the first liturgy at the tavern because it was a cold and snowy Sunday."

Currently, the Catholic Community of Northeast Dearborn County numbers 239

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St. Teresa Benedicta of the Cross

## Christmas stores bring joy



Photo by Susan M. Bierman

Victoria Roberts looks for Christmas presents for her five children and husband at The Christmas Store in Terre Haute.

By Susan M. Bierman

TERRE HAUTE—Victoria Roberts found what she hoped would be the perfect toy for one of her five children.

"I think my little one will like this," she said as she put the toy in a bag and began looking for clothes for her children and her husband at The Christmas Store in Terre Haute.

Nearly 1,000 low-income people are expected to shop free at The Christmas Store in Terre Haute this year. The store,

which was established in 1976, is co-sponsored by Catholic Charities of Terre Haute and the Terre Haute Deanery Council of Catholic Women.

The Terre Haute store is just one of dozens of Christmas gift programs run by Catholic organizations and parishes throughout the archdiocese.

Everything in the Terre Haute store is new and is free. Most of the items are donated by department stores. The Christmas Store serves families in Terre Haute and other surrounding communities.

Pat Armstrong, director of The Christmas Store in Terre Haute, said the store even serves a few families from Illinois.

More than 70 service agencies in the Terre Haute area refer families to The Christmas Store each year.

John E. Etling, executive director of Terre Haute Catholic Charities, said the Christmas store "makes Christmas for a lot of families and it gets the whole family new gifts. And that's what Christmas is all about—family."

See STORES, page 2

## Fleenor executed despite pleas for clemency

By Mary Ann Wyand

Despite continuing legal efforts and multiple pleas for clemency on behalf of convicted murderer D. H. Fleenor, the mentally retarded man was executed by lethal injection on Dec. 9 at the Indiana State Prison in Michigan City.

Fleenor spent 15 years on Indiana's death row for the 1982 murders of his in-laws at Madison. On Dec. 8, the Indiana Supreme Court denied a stay of execution for Fleenor.

Shortly after 1:30 a.m. on Dec. 9, Fleenor became the seventh man to be executed by the state since the death penalty was reinstated in Indiana.

A few hours before Fleenor's execution, Archbishop Daniel M. Buechlein issued a statement about the inhumanity of capital punishment that listed questions for consideration by judicial and legislative officials and Indiana citizens.

In the Dec. 8 statement, Archbishop Buechlein asked, "Has the death penalty curtailed crime in the last 10 years? When another means of protecting society exists—such as life imprisonment without parole—why are we intent on taking any

See EXECUTION, page 3

Indiana Catholic Conference asks Gov. O'Bannon for a moratorium on the death penalty and creation of a study commission. See page 3.

## Thousands honor Our Lady of Guadalupe

By Margaret Nelson

In New Albany, Columbus, Greenwood and Indianapolis, thousands of the faithful gathered to honor *Nuestra Señora de Guadalupe* (Our Lady of Guadalupe) on her feast day Dec. 12.

At St. Patrick in Indianapolis, the 800-seat church was filled at 6 a.m. for *Mañanitas* (songs and prayers to Mary) and again for the 10:30 a.m. Spanish Mass.

Archbishop Daniel M. Buechlein presided, with Father Michael O'Mara, pastor of St. Mary, and Franciscan Father Tom Fox, associate pastor for the Hispanic ministry at St. Patrick. Father Augustin Mariscal Calderon of Guadalajara, Mexico,

also concelebrated and offered the homily.

In Spanish, he told the story of Our Lady of Guadalupe, when she appeared near what is now Mexico City in 1531 to an Indian man, Juan Diego. After a miracle that convinced Church officials of her appearance, a church was built in her honor. Millions of the indigenous people were converted to the Catholic faith.

Father Calderon reminded the assembly that the Holy Father named Our Lady patron of all nations in the Americas. He asked that all the people work together as brothers and sisters for unity.

The Mexican priest asked those in attendance to take care of their faith, warning

See GUADALUPE, page 12



Photo by Margaret Nelson

At St. Mary Church in Indianapolis, Ernesto Reiez is dressed as Blessed Juan Diego.

# Brebeuf Jesuit names new president

By Mary Ann Wyand

Brebeuf Jesuit Preparatory School in Indianapolis has selected Benjamin B. Hawley, a Jesuit who will be ordained to the priesthood in June, as its new president.



Benjamin B. Hawley

Jesuit Father Richard J. Baumann, provincial of the Chicago province of the Society of Jesus, said Hawley's selection

Hawley begins his appointment at the start of the 2000-2001 school year in August. He succeeds Jesuit Father Walter Deye, who now serves the Society of Jesus at its administrative headquarters in Rome.

by Brebeuf's board of trustees is "an excellent match" for the school.

Board member Ann W. King of Indianapolis was named interim president of Brebeuf last summer and will continue in that role until Hawley's arrival in August. Immaculate Heart of Mary Sister Kathleen Budesky is the principal.

King said Hawley's diverse background and experiences make him an ideal president for the coeducational Jesuit college preparatory school, which was founded 37 years ago as a boys' school.

"He has a wonderful background, maturity and diversity in experiences," King said. "At Brebeuf, we pride ourselves in being a very diverse school population socioeconomically, racially and religiously. We were looking for someone who understood the school and valued top-notch academic training and the Ignatian philosophy of men and women in service to others. His Jesuit training and master's degrees certainly qualify him for the job."

Hawley's selection was unanimously approved by Brebeuf's board of trustees, King said. "Truthfully, I can see the hand of God in this because he is so well-qualified and is available at this time."

Board chairman Fred Glass of Indianapolis said Hawley is "a scholar, highly qualified teacher, counselor, manager, well-traveled foreign service worker and committed Jesuit."

Hawley earned a bachelor of arts degree at Tufts University in Medford, Mass.; a master's degree in regional planning at Cornell University in Ithaca, N.Y.; master's degrees in religious studies at the University of Chicago and in social philosophy at Loyola University in Chicago.

Currently, Hawley is studying at Heythrop College at the University of London in England, where he will receive a theology degree in June. He is a deacon. Also in June, Hawley will be ordained a Jesuit priest in Chicago. He entered the Society of Jesus in 1990 and has been

active in the Church in various capacities.

After graduating from Tufts University in 1969, he served in the Peace Corps in West Africa for three years.

From 1977 through 1990, Hawley worked as a foreign service officer with the Agency for International Development (AID), working first in Indonesia as project manager for a \$60 million local government program.

Later, as a field liaison officer in Washington, D.C., Hawley coordinated AID assistance to Lebanon, Jordan, Oman, the West Bank and Gaza. He also served the agency as director of long-range strategic and financial planning for the development program in Yemen.

Since joining the Jesuits, Hawley has taught undergraduate religion courses and counseled students at the University of Detroit Mercy. In addition to teaching, counseling and pursuing his post-graduate degrees, Hawley worked at the Open Door Shelter for homeless teen-agers in Chicago. †

## STORES

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Roberts said providing Christmas gifts for her children—ages 1, 4, 5, 6, and 8—would have been tough this year if it weren't for The Christmas Store.

"We appreciate what we can have given to us," she said.

"Our kids still believe in Santa Claus, so we don't put the presents out until Christmas Eve while they are sleeping," Roberts said. "They'll think Santa came that night—it's going to be great."

In Indianapolis, a mother shopping at

The Christmas Store, located near downtown, told a volunteer that she would be wrapping up all the gifts—even the ones she picked out for herself—so her children would truly believe Santa had come early Christmas morning while they were sleeping.

The Christmas Store in Indianapolis has been in operation for 10 years. It is a program of Catholic Social Services, which is an agency of Catholic Charities.

The Christmas Store in Indianapolis served 308 families last year, according to Patty Colbert, codirector of the Crisis Office—which oversees The Christmas Store. She said the store expects to serve

about 340 families this year.

Hundreds of volunteers work throughout the year in Terre Haute and Indianapolis to make the stores a success. Gifts are collected throughout the year and volunteers operate the stores in December.

Thomas Gaybrick, secretary for Catholic Charities and Family Ministries for the archdiocese, said people at The Christmas Store in Terre Haute shop for free. Shoppers at the Indianapolis Christmas Store pay \$2 per person to \$10 per family.

Making sure families have gifts under their tree on Christmas morning is the main objective of the two Christmas Stores, but the stores have had some unexpected benefits, said Gaybrick.

"It's also allowed us to form some wonderful linkages with parishes, other

Churches, agencies and organizations," he said.

Gaybrick said people and businesses often think of giving more around the holidays, but the Christmas stores in Terre Haute and Indianapolis remind donors that their help is needed throughout the year—and many have responded. †

## Official Appointment

Effective Dec. 15, 1999

**Rev. Jonathan Stewart**, from temporary assistance at St. Therese of the Infant Jesus, Indianapolis, to associate pastor.

*This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*

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 Feb. 19, 2000 .....Fr. Darwin Winters, *Our Lady of the Greenwood*  
 Mar. 18, 2000  
 Apr. 15, 2000  
 May 20, 2000  
 June 17, 2000

### Schedule of Events

8:30 Mass at St. Andrew  
 9:00 Prayerful March to Clinic  
 9:30 Rosary at Abortion Clinic  
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# EXECUTION

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life? Why can't we admit that capital punishment is more about violent revenge than it is about lawful justice? Why can't we recognize that violence only begets more violence?"

The archbishop also cited a law passed earlier this year by the Indiana General Assembly that prohibits the execution of people who are mentally retarded or emotionally ill. The new law would have spared Fleenor's life if Gov. Frank O'Bannon had decided to make it retroactive.

"Why are we taking Mr. Fleenor's life

simply because he committed his crime before the law existed?" the archbishop asked. "Shouldn't the same principle that brought the law into existence apply in his case, even retroactively?"

Attorneys with the Midwest Center for Justice in Chicago issued last-minute appeals on Fleenor's behalf based on diagnoses that he suffered from psychosis, paranoia and depression.

A Catholic priest who serves as a chaplain at the Indiana State Prison filed an affidavit stating that Fleenor appeared to be delusional and out of touch with reality.

Pope John Paul II also issued a plea for clemency for Fleenor last week via a letter to Gov. O'Bannon from Archbishop

Gabriel Montalvo, apostolic nuncio to the United States.

Carmelite Sister Mary Rogers, a member of the Carmelite community at the Monastery of the Resurrection in Indianapolis, was among dozens of death penalty opponents who stood outside the governor's residence on the evening of Dec. 8 to peacefully protest Fleenor's execution.

"I've been thinking about Mr. Fleenor," Sister Mary said, "and that he doesn't seem to understand what is happening. I'm praying that he will have as peaceful a death as he can under the circumstances. I know God's grace will be with him."

Tom Benner of Carmel, a member of

Amnesty International, carried a sign stating, "An eye for an eye makes the whole world blind."

"My opposition to capital punishment is simply that it's just not right," Benner said. "It's not right to kill. All human beings have the right to life. It seems to me that the death penalty serves only as an act of revenge, not as an act of justice."

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said on Dec. 10 that "killing Mr. Fleenor, with questions concerning his mental competency unanswered, was a miscarriage of justice." †

## ICC calls for death penalty moratorium, study commission

The board of directors of the Indiana Catholic Conference presented the following statement to Gov. Frank O'Bannon:

"The Catholic Church will observe a Holy Year, a Great Jubilee, to celebrate the dawning of the third Christian millennium. In the spirit of the ancient Judaic custom regarding jubilee years (Lv 25) that calls people and communities to reconciliation and social justice, we urge you in your capacity as governor of Indiana:

- to establish a millennial moratorium on capital punishment in the state of Indiana
- to appoint a study commission that would thoroughly examine the criminal justice system in our state.

"The commission would determine if:

- death penalty cases are being administered fairly and impartially
- the risk of innocent persons being executed is being minimized
- racial or economic discrimination exists in our justice system
- mentally retarded citizens are being executed contrary to present state law.

"Following the study, your commission's

findings should be presented to our legislative leaders during the long session of the General Assembly. Our legislators could then decide—based on the commission's findings—whether the continuation of capital punishment in Indiana is in the best interests of humanity or whether it is inhumane and unfair and contributes to a growing culture of violence in our state and nation."

The statement was signed by Indianapolis Archbishop Daniel M. Buechlein, general chairman of the conference; and Bishops Gerald A. Gettelfinger of Evansville; John M. D'Arcy and Daniel R. Jenky of Fort Wayne-South Bend; Dale J. Melczek of Gary; and William L. Higi of Lafayette.

Lay members of the board also signed the statement. They are James Loughery of the Archdiocese of Indianapolis; Diane L. Bender of the Diocese of Evansville; Patricia A. O'Hara of the Diocese of Fort Wayne-South Bend; Gregory A. Sobkowski of the Diocese of Gary; and John P. Nichols of the Diocese of Lafayette-in-Indiana. †



Photo by Sue Hezler

### Raising the flag at Holy Angels

Sixth-graders Rudy Dodson (right) and Aaron Taylor raise the flag over the new Holy Angels Catholic School in Indianapolis for the first time at a dedication ceremony held Dec. 10. The flag flew over the U.S. Capitol last month. The flagpole was a gift by American United Life Insurance Company and the Indianapolis Water Company. Holy Angels is the first new inner-city Catholic school built anywhere in the country in 40 years.

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## Editorial

# Time's apocrypha

Every year, *Time* magazine seems to have a cover story about Jesus sometime around Christmas, and this year is no exception. Its Dec. 6 issue featured an article by novelist Reynolds Price titled "Jesus of Nazareth: Then and Now." It's a comment on the Gospels, including some of the apocryphal gospels (writings not accepted by the Church as canonical for one reason or another), and then some apocryphal stories of Price's own.

We think it's a fine idea for *Time* to pay attention to Jesus once a year (or more), but it would be better if the editors would give the assignment to someone who actually believes in the Incarnation. But that seems to be against their rules.

This article, for example, acknowledges that "the single most powerful figure—not merely in these two millennia but in all human history—has been Jesus of Nazareth." But the author doesn't seem to understand that the reason for that is that Jesus is the only person in all human history who was both human and divine. Jesus of Nazareth was God made man.

It is not enough for Christians to follow Jesus because he was a great man. He claimed to be God. He said that he had always existed. He told Nicodemus that God sent him into the world "that the world might be saved through him" (Jn 3:17). He forgave sins, something only God can do. If Jesus wasn't God, as he claimed, he was crazy to say and do such things.

The great Christian apologist C. S. Lewis once wrote: "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse."

In his article in *Time*, Price does

write that John's Gospel has the "flat claim that Jesus was the Word, that eternal aspect of God who created the world and who has a continuing interest in the life of worldly creatures," but he seems to dismiss that claim.

We don't mind his telling readers about the apocryphal gospels. They are a part of Christian history since it was natural that the early Christians would write stories based on Jesus. The Church itself borrows heavily from the apocryphal *Protogospel of James*, the only place, for example, where we get the names of Mary's parents, Joachim and Anne. The Church even has a feast of the Presentation of Mary in the Temple, an event mentioned only in the *Protogospel of James*.

Price, though, in writing his own fiction based loosely on the Gospels, seems to go out of his way to ridicule the beliefs of Catholics. The prime example is when he writes that Joseph married Mary, took in Jesus, "and made other sons and daughters on her body." He apparently can't accept the Catholic doctrine of the perpetual virginity of Mary. One would think that, since he was writing about the apocryphal gospels, the least he could have done was to accept what the apocryphal *Protogospel of James* says—that James and the other children mentioned in the Gospels were Joseph's by a previous marriage and that Joseph was an older man who married Mary to protect her. Price did, after all, write that he based one of his own stories on the *Protogospel of James*, so he's familiar with it.

Why would *Time* think it necessary to add fictional stories to what Christianity has told us about Jesus for two millennia? Near the beginning of his piece, Price asks, "Who was Jesus then? And how can we learn more about him?" We can learn more about him by studying what the Catholic Church has taught about him from the beginning. That's a much more exciting story—and it's all true.

— John F. Fink

## Seeking the Face of the Lord

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



# Prayer is way to become holier

Let's be sure to seize the opportunity for new grace that Advent offers as we approach Christmas and the Great Jubilee 2000.

One of the crucial ways by which we become holier is prayer, because in prayer we come close to God who alone is holy. Whatever holiness is ours is a reflection of the holiness of God. We pray as a community and we pray alone. This week I want to plead the case for stillness and composure as a necessary ingredient for both communal and private prayer.

Once in awhile, tongue-in-cheek, I beg liturgy planners to remember that half of us in the community are introverts. I sometimes tease that it's been tough for introverts since the reform of the liturgy. The fact is that the prayer of the Church is common prayer and therefore rightly requires participation of priests and assembly at Eucharist and at other forms of liturgical prayer. We had lost that sense of communal participation over the centuries even though Jesus had taught "where two or more gather in my name, there am I."

We don't gather at Mass only to pray individually or privately. We also pray individually but, by and large, we are there to pray in common as the Church provides in the liturgical rites.

But that doesn't mean that there isn't a place for silence and stillness. If our coming together in prayer is not to be mere *superficial* togetherness or nothing deeper than *sentimentality*, we need stillness.

Or what about constant distraction? One time when preaching to his priests, St. Charles Borromeo reminded them that if they find themselves overly distracted during Mass, they would do well to ask themselves what they had been doing in the sacristy beforehand. Had they composed themselves? We are *rational* human beings and as such, we need composure and reflection to focus on what we are about.

A famous teacher of another era, Msgr. Romano Guardini, once wrote: "The beginning of divine service (liturgy) is the creation of stillness" (*Meditations before Mass*, Manchester, N. H., Sophia Institute Press, 1993; Chap. 2, p.13). Silence punctuates communication and is necessary for meaning. But stillness is more than an absence of noise in our lives and at prayer. Stillness is the act of listening to our deeper and inner selves, our hearts and minds. When we come to prayer, stillness

gives us the opportunity to enter into the meaning of what we are about to do. Stillness before prayer enables us to open our hearts and minds to God. At Eucharist, stillness allows us to open ourselves to the touch of God's Word and to truly experience communion with him and with the community of faith with whom we pray and commune.

Msgr. Guardini stressed the importance of composure, which he said "is more than freedom from scattered impressions and occupations. It is something positive; it is life in its full depth and power. Left to itself, life will always turn outward toward the multiplicity of things and events, and this natural inclination must be counterbalanced. Consider, for a moment, the nature of respiration. It has two distinctions: outward and inward. Both are vital; the living organism that only exhaled or only inhaled would soon suffocate" (*Ibid.*, p. 23). He goes on to say that composure is the spiritual person's "inhalation," by which from deep within we collect our scattered selves and return to our center.

If we overlook this human need of stillness and composure before celebrating the Eucharist in community, more than likely the experience of prayer will be superficial. One of the reasons newer church buildings are making provisions for a narthex or "gathering space" is to afford us with the opportunity to greet each other and visit briefly before entering the actual worship space. Once there, we need the opportunity to be still and to compose ourselves in order to have a worthy experience of prayer, and yes, a deeper sense of community.

The same needs apply when we pray alone. St. Charles Borromeo asks the right question. What was I doing just prior to praying? Did I take time to become still and to compose myself in the presence of God? If not, as Msgr. Guardini said, left to itself, our human tendency will always turn outward toward the business and the distractions that are so much a part of everyday life.

Last week, I shared testimonies of the prayer experience of high school seniors and freshmen. Almost to a person, our youth spoke of how they enjoyed the quiet and inner peace they found during their prayer together. They spoke of our need for stillness and composure in everyday life. Stillness and composure are the fertile soil for peaceful and meaningful prayer. †

### Archbishop Buechlein's intention for vocations for December

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



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## Buscando la Cara del Señor

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



# La oración es un medio para convertirse más santos

**A**provechemos la oportunidad para una nueva gracia que ofrece el Avenimiento a medida que nos acercamos a la Navidad y al Gran Jubileo 2000!

La oración es una de las formas para convertirnos más santos, ya que en la oración nos acercamos a Dios, quien sólo es santo. Cualquier santidad que tengamos es una reflexión de la santidad de Dios. Oramos como una comunidad y oramos solos. Esta semana quiero hablar de la quietud y serenidad como un ingrediente necesario para la oración comunal como privada.

De vez en cuando, en broma, pido a los planificadores litúrgicos recordar que la mitad de nosotros en la comunidad somos introvertidos. A veces bromeo que ha sido difícil para los introvertidos desde la reforma de la liturgia. El hecho es que la oración de la Iglesia es una oración común y por lo tanto requiere la participación de sacerdotes y la reunión en la Eucaristía y en otras formas de la oración litúrgica. Habíamos perdido aquel sentido de la participación comunal durante los siglos, aunque Jesús enseñó "Donde hay dos o más reunidos en mi nombre, yo estoy allí."

No nos reunimos en la Misa sólo para orar individual o privadamente. También oramos individualmente, pero por lo general, estamos allí para orar en común como estipula la Iglesia en los ritos litúrgicos.

Pero eso no significa que no hay lugar para la serenidad y la quietud. Necesitamos la quietud para que nuestras reuniones en oración no sean meramente una unión *superficial* o nada más un profundo *sentimentalismo*.

¿Y la distracción constante? Una vez mientras predicaba a sus sacerdotes, St. Charles Borromeo les recordó que si se encuentran demasiado distraídos durante la Misa, sería bueno que se pregunten lo que hicieran en la sacristía de antemano. ¿Lograron serenarse? Somos seres humanos *racionales* y por lo tanto, necesitamos la serenidad y reflexión para enfocarnos en lo que somos.

Una vez un maestro famoso de otra época, el Msgr. Romano Guardini, escribió que "el principio de servicio divino (liturgia) es la creación de la quietud" (*Meditations before Mass*, Manchester, N. H., Sophia Institute Press, 1993; Cap. 2, p.13). El silencio complementa la comunicación y es necesario para su significado. No obstante la quietud es más que una ausencia de ruido en nuestras vidas y en oración. La quietud es el acto de escuchar con la profundidad de nuestras fueros internas, corazones y mentes. Cuando nos reunimos para orar, la qui-

etud nos da la oportunidad de entrar en el significado de lo que estamos por hacer. La quietud antes de orar nos permite abrir nuestros corazones y mentes a Dios. En la Eucaristía, la quietud nos deja abrimos al toque de la Palabra de Dios y experimentar la verdadera comunión con Él y con la comunidad de la fe con quien oramos y comulgamos.

El Msgr. Guardini enfatizó la importancia de la serenidad, la cual dijo "es más que la libertad de impresiones y ocupaciones esparcidas. Es algo positivo; es la vida con toda la profundidad y poder. Si se deja sola, la vida siempre se volverá hacia fuera a la multiplicidad de cosas y eventos, y hay que contrapesar esta inclinación natural. Piense, por un momento, en la natura de la respiración. Tiene dos distinciones: la exterior y la interior. Las dos son vitales; el organismo vivo que sólo espira o sólo inhala pronto se sofocará" (Ibid., p. 23). Continúa diciendo que la serenidad es la "inhalación" de una persona espiritual por la cual nos serenamos en las profundidades de nuestros seres esparcidos y regresamos a nuestro centro.

Si dejamos por alto esta necesidad humana de quietud y serenidad antes de celebrar la Eucaristía juntos, es muy probable que la experiencia de oración sea superficial. Una de las razones por que las nuevas iglesias hacen provisiones para un nartex o "espacio de reuniones" es brindarnos la oportunidad de saludarnos y charlar brevemente antes de penetrar al área de culto. Una vez allí, necesitamos la oportunidad de estar quietos y serenarnos para tener una experiencia digna de oración, y sí necesitamos un sentido más profundo de comunidad.

Se aplican las mismas necesidades al orar solo. St. Charles Borromeo hace la pregunta correcta. ¿Qué hacía yo antes de orar? ¿Tomé el tiempo para ponerme quieto y serenarme ante Dios? Si no, como fijo el Msgr. Guardini, dejando sola, nuestra tendencia humana siempre se volverá hacia fuera, al negocio y distracciones que son una parte íntegra de la vida cotidiana.

En la semana pasada, compartí testimonios de la experiencia de la oración para los estudiantes del 8° y 12° grado. Casi a una persona, nuestra juventud habló de que gozaron de tranquilidad y paz interna que encontraron durante su oración comunal. Hablaron de la necesidad de quietud y serenidad en la vida cotidiana. La quietud y serenidad son esenciales para la oración tranquila y significativa. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Ex corde document potentially detrimental

I wish to comment on Dan Conway's "From the heart of the Church" (*The Criterion*, Nov. 26, 1999) and the related CNS article concerning the bishops' adoption of the Catholic university norms. I believe that the adoption of this document is potentially detrimental to the academic freedom historically enjoyed by our Catholic universities as well as another opportunity for divisive individualism to be exercised by the bishops in their respective sees.

The adoption by the U.S. Catholic bishops collectively is not the problem. It is in the power of the individual bishop in his diocese to interpret this according to his views that the problem arises.

The 27 Jesuit universities in this country are an example. There is an old saying that there are only two things that God does not know. What a Jesuit is thinking and how many orders of nuns there are. I can't speak to the latter, but the former might have some merit. However, I believe that I can safely say that when it comes to theological orthodoxy, that these 27 institutions of higher learning are closer together than the orthodoxy of the Franciscan universities of St. Bonaventure and Steubenville. Yet does any one believe that Creighton will be treated the same as Marquette. That Georgetown will be treated the same as Xavier. I don't know for sure, but it is probably a fact that these 27 institutions are in 25 to 27 dioceses. A whole can of worms has been opened, allowing those bishops who are so disposed to meddling to cause chaos. And if there is a problem, where does the institution go for relief. Not to the new U.S. Conference of Catholic Bishops. Even though it adopted these norms they have no power to interfere with the actions of any individual bishop acting in his diocese.

As an alumnus of Georgetown, I cannot say that I am proud of some of the actions or lack thereof of the present president, Leo O'Donovan. It is an embarrassment and a disgrace. But though Cardinal Hickey was right in expressing his displeasure over some of the activities, it really isn't in his province to interfere. This is up to the students, the parents, the alumni and the board of trustees to keep the proper order and decorum and they have done that.

Anthony A. Romweber, Batesville

### Response:

Mr. Romweber rightly assigns the responsibility for maintaining "the proper order and decorum" on Catholic college and university campuses to students, parents, alumni and trustees. These are the constituents to whom faculty and administrators are accountable for their stewardship of the institution's educational mission. But all accredited colleges and universities, whether religious or secular, are also overseen by an accrediting body (for example, The North Central Association of Colleges and Universities). If the school wishes to be accredited, it must meet and maintain certain standards. The same is true of a school's Catholic character and its participation in the teaching ministry of the Church. For this, Catholic colleges and universities are overseen by the local bishop, the "chief teacher and pastor" in his diocese. The North Central Association does not interfere in the daily life of the schools for which it is the accrediting agency. Nor should the bishop.

But both the accrediting agency and the bishop must impose certain requirements that are judged to be essential for accreditation, on the one hand, and for carrying out the teaching mission of the Church on the other.

— Daniel Conway

### Argument against capital punishment

Having reversed my opinion on capital punishment a few years ago, I read with interest Mr. Jaffe's letter (*The Criterion*, Dec. 10) supporting its use. In his letter, Mr. Jaffe makes some reasonable and practical arguments in favor of capital punishment; however, a careful consideration of his final few statements actually highlights a compelling moral argument against capital punishment. His words are, "If the condemned is converted and repents ... he is assured of entering God's kingdom, as was the thief on the cross. A soul is saved! Exactly when he leaves for heaven should be of no great consequence."

But how great is the consequence if the condemned person has not repented! By denying the possibility for God's grace to inspire future repentance, not only a physical life is taken, but possibly the spiritual life of a soul as well.

God will ultimately demand justice, but his mercy allows us an entire lifetime to seek forgiveness. We should be grateful that God does not judge us by the same standards with which we judge our fellow men.

Todd S. Gibson, Brownsburg

### Unions and collectivism

Well, Msgr. Higgins is at it again. In his Dec. 3 column, he extolled the virtues of unions, saying that Catholic social teaching and Pope John Paul II's encyclical *Laborem Exercens* support unions. Higgins is correct, but he fails to point out Catholic doctrine that contradicts his assertions.

The *Catechism of the Catholic Church* speaks of the principle of subsidiarity. This means that "neither the state nor any larger society should substitute itself for the initiative and responsibility of individuals" (#1894). The catechism goes on to oppose "all forms of collectivism" (#1885). What more is a union than a collective, much like the Borg in "Star Trek"? Even worse is that in many states, workers who wish to work for a certain employer are *forced* to join a union, whether they want to or not. Clearly, the way unions operate in America is contrary to the principle of subsidiarity.

Finally, workers gain a true sense of empowerment and a real measure of their worth if able to individually represent themselves. A worker who performs better no longer has to settle for the pay given to his coworkers who perform worse. An employer will naturally want to reward the most productive employees, but collective bargaining usually precludes this.

Msgr. Higgins and those who advocate collectivism are slowly losing their grasp over the entire world. The Eastern European nations have rejected the rigid collectivism of command economies and have embraced the possibilities of the free market. Asian countries are following a similar path. With God's grace, in the 22nd century, collectivism will be but a one-paragraph item in our children's history books.

Carlos F. Lam, Indianapolis

### Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

### La intención del Arzobispo Buechlein para vocaciones en diciembre

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

## Check It Out . . .

The Choir of Sacred Heart Parish in Indianapolis will present a **Christmas cantata, "The Canticle of Joy,"** the latest work by Joseph Martin, on Dec. 19 at 4 p.m. The concert will be held at Sacred Heart Church, 1530 Union St. Dr. John Gates will direct the free concert. For more information, call 317-638-5551.

**HospiceCare Inc. is looking for volunteers** to work as a group or individually with terminally ill patients and their families for a few hours a week or a month. Many positions are open for volunteer work at the corporate office. For more information, call 317-580-9336 or 800-517-9964.

The public is welcome to **join the monks of Saint Meinrad Archabbey in St. Meinrad as they celebrate Christmas in the Archabbey Church.** Vigil prayers begin at 8 p.m. and Mass will be celebrated at midnight on Dec. 24. Christmas Mass will be celebrated at 11 a.m. on Dec. 25. The hours for the Abbey Press Gift Shop are Dec. 24, 10 a.m.-1 p.m., and Dec. 25 and 31 and Jan. 1, closed. All other days have normal business hours.

Partners in Wellness will offer a **free**

**cancer support group** on Dec. 22 from 1:30 p.m.-3:30 p.m. at Wishard Hospital, 1001 W. 10th St., in Indianapolis. The group will meet in the multipurpose room on the first floor of the Myers Building. Cancer patients, caregivers, friends and family members are invited to attend this free support group facilitated by a licensed psychotherapist. For more information, call 317-257-1505. Free transportation is available and may be arranged by calling The Little Red Door Cancer Agency at 317-925-5595.

The St. Louis Archdiocese's commemorative papal visit book is now available in bookstores and can be ordered on-line. "**John Paul II: The Pastoral Visit to St. Louis**" is a 156-page "coffee table book" commemorating the January visit of Pope John Paul II to St. Louis. The book uses a variety of color photographs and some text to tell the story of the Pope's visit to the Gateway City. All homilies and speeches delivered by Pope John Paul II while in St. Louis also are printed in the book. The following bookstores have the book currently in stock: Pauline Books and Media, 317-965-3512; Catholic Supply, 314-351-0277; St. Peters Catholic Store, 636-970-1043; Left

Banks Books, 314-367-6731; Barnes and Noble, 314-843-9480 or [www.bn.com](http://www.bn.com); B Dalton Bookstores, 314-821-2424; Borders Books and Music, 314-432-3575 or [www.borders.com](http://www.borders.com); and Waldenbooks, 636-278-8736.

**The Catholic Choir of Indianapolis will present a free concert of Christmas music** at 4 p.m. on Dec. 24 at Holy Rosary Church, 520 Stevens St., in Indianapolis. Following the concert, the choir will accompany Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the archdiocese, for the Christmas Eve Mass.

**Mozart Vespers will be included in a weekend retreat on the music and the theology of Mozart** Jan. 21-23 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Noël Mueller, a monk of Saint Meinrad Archabbey in St. Meinrad, is the presenter. The cost for the weekend retreat is \$125 per individual and \$225 per married couple. The deadline to register is Jan. 5. For more information, call 317-545-7681 or check the Web site at [www.archindy.org/fatima](http://www.archindy.org/fatima).

**A Mozart Day of Reflection** at

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, will be held on Jan. 24 from 9:30 a.m.-2 p.m. For more information, call 317-545-7681. Benedictine Father Noël Mueller, a monk of Saint Meinrad Archabbey in St. Meinrad, is the presenter.

**Single Catholic women, ages 20-40, who want to learn about religious life,** are invited to attend a Benedictine Life Weekend Jan. 7-9 at Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme "Stability—Commitment to Life." Participants will have the opportunity to experience the Benedictine way of life as they share in prayer and community life with the Sisters of St. Benedict. The program is free. For more information, call Benedictine Sister Anita Louise Lowe at 800-738-9999 or e-mail her at [vocation@thedome.org](mailto:vocation@thedome.org). The deadline to register is Jan. 3. Information about the vocation program of the Ferdinand Benedictines is also available at <http://thedome.org>.

The Sisters of St. Benedict of Ferdinand are turning to the newest technology to help their oldest members. Their three-year-old gift shop, "**For Heaven's Sake,**" which provides support for retired sisters, now has an online store for Internet shoppers. The address is <http://www.forheavensake.org>.

**A Bereavement Support Group,** a series of meetings open to any adult who has experienced the death of a loved one, will be held on Jan. 18 and 25 and Feb. 1, 8, 15 and 22 at St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., in Greenwood. Sessions will be held in the afternoon from 3 p.m.-4:30 p.m. and in the evening from 6:30 p.m.-8 p.m. Registration is required. To register, call 317-865-2092.

**Caterpillar Kids, a bereavement support group for children ages 5-12** who have experienced the death of a loved one, will be held Jan. 26 and Feb. 2, 9, 16, and 23; and March 1 at Christ United Methodist Church, 8540 U.S. 31 South, in Indianapolis. Registration is required. To register, call 317-865-2092.

Choir members are needed for the special Jubilee 2000 Mass at 11:30 p.m. on Dec. 31, 1999 at SS. Peter and Paul Cathedral. Rehearsals will take place at the cathedral from 7 p.m. to 9 p.m. on Dec. 21 and Dec. 30. Those wishing more information may call Bill Hill at 317-870-8610 or 317-359-6580. †

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## VIPs . . .

**Leo and Mary Jean Halbleib of Floyds Knobs** were recently presented the 1999 Preston Young Outstanding Volunteer Award. The Halbleib's received the award for 24 years of volunteer service with Right to Life of Southern Indiana. The Halbleibs have held various offices during their involvement with the organization. †

# Documentary explores cardinal's life, beliefs

NEW YORK (CNS)—The efforts of a crusading cardinal are examined in the biographical documentary "Author of Reform: The Cardinal Suenens Story," airing at 4 p.m. on Dec. 19 on WTBU, Channel 69, the Butler University station in Indianapolis. (Check your local programming guide.)



Cardinal Suenens

Belgium's Cardinal Leo Jozef Suenens (1904-96) was a close confidant of several popes. When Pope John XXIII convened the Second Vatican Council in 1962, Cardinal Suenens saw the proposed agenda as an obstacle to needed reform within the Church.

Encouraged by the pope, he wrote his own proposals, which eventually shaped the bishops' discussions during the next

four years. He envisioned the Church as the people of God, all equal without the need to defer to the bishops.

At Pope John XXIII's funeral Mass in 1963, Cardinal Suenens delivered the eulogy and was considered the strongest non-Italian candidate for the papacy.

Vatican II continued under Pope Paul VI. As one of four appointed moderators, Cardinal Suenens pushed for equality, a greater role for the laity, permanent deacons and ecumenism. He felt nuns should wear modern dress and called for optional celibacy for the clergy.

According to the documentary, his friendship with Pope Paul VI was strained when Cardinal Suenens read a draft of the papal encyclical "Humanae Vitae."

Unable to agree with the pope's position on birth control, he asked Pope Paul VI to rewrite it after consulting with other bishops. When this did not happen, he became disillusioned about collegiality.

After being criticized by the pope, his career suffered. He later became involved in the charismatic renewal movement. †

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### Book signings scheduled

Archbishop Daniel M. Buechlein, O.S.B., will be present to meet readers and sign copies of his new book, *Seeking the Face of the Lord*, on Saturday, December 18, at two locations:

**Krieg Bros. Catholic Supply House, Inc.** The Village Dove-South Indianapolis Store  
19 S. Meridian Street, Indianapolis from 9 a.m. to 11 a.m.  
7007 S. U.S. 31, Indianapolis (Southport Road at U.S. 31 South) from 2 p.m. to 4 p.m.

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- "Come, You Faithful, Raise the Strain," a popular Eastern hymn
- Two hymns of eucharistic devotion: "Adore Te Devote," a chant, and "Let All Mortal Flesh Keep Silence"
- Two spirituals: "There Is a Balm in Gilead," and "Somebody's Knockin' at Your Door"
- Three hymns of praise: "Immortal, Invisible, God Only Wise," "For the Beauty of the Earth," and "Praise, My Soul, the King of Heaven."

How Sweet the Sound has been produced under the direction of Ed Greene, music director of the Cathedral, and features fine, local artists involved with music and worship at SS. Peter and Paul Cathedral.

**This limited edition recording is now available for just \$14, plus \$2 for shipping and handling.**

To order your copy, call Diana Hay, executive assistant at Cathedral parish, at 317-634-4519. Or pick up your copy after the 5 p.m. Saturday anticipation Mass or the 10:30 a.m. Sunday liturgy at the Cathedral.

Proceeds will help support SS. Peter and Paul Cathedral Parish, with \$1 of each sale being set aside specifically for the Cathedral's "At-The-Door Ministry," which meets the immediate needs of the poor and homeless in the center city.

Copies of the 1998 CD, **Cathedral Hymns**, are still available at \$13 plus \$2 shipping and handling.

*"Amazing grace, how sweet the sound that saved a wretch like me. I once was lost, but now I'm found, was blind but now I see."*

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From the Archives

# A visit from the archbishop

Archbishop Paul C. Schulte, archbishop of Indianapolis from 1946-1970, arrives for a pastoral visit at St. Michael Parish in Bradford. Greeting the archbishop with a then-customary kiss of his ring is Father Bernard J. Thompson, who was administrator of the parish from 1947-1951 and pastor of St. Michael from 1951-1960.

Father Thompson died in an automobile accident on April 21, 1960, near Loogootee. He was returning to Bradford after attending a funeral for Father Joseph Brown.

St. Michael was founded in 1835. It now numbers nearly 1,200 persons in 418 households. Former Saint

Meinrad Benedictine Archabbot Bonaventure Knaebel is the administrator of the parish.

**From our readers:**

Msgr. Richard Lawler, pastor of St. Mark Parish in Indianapolis, tells us that the picture of the graduating class of St. Mary School, Richmond, that appeared in the Dec. 10 issue of *The Criterion* was the class of 1948. "I graduated in 1947," he says, "and since we had only 13 students in our class, we were with these [students] most of the time. I have a sister and a cousin in that class pictured." †



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# PARISH

continued from page 1

families, he said. They have gathered for eucharistic liturgies at 5 p.m. on Saturdays at the Providence Presbyterian Church in Bright and at 9 a.m. and 11 a.m. on Sundays at the Hidden Valley tavern.

On Dec. 9, Father Marks said, members of the Sunman Dearborn School Corporation approved a new policy allowing outside groups to rent facilities at the Bright Elementary School, so liturgies will be scheduled there until a per-

manent worship space is available.

The need for property on which to locate the new church was resolved recently when Greg and Vicky Gavin donated 20 acres of land to the archdiocese.

"I told the people that in God's time we would have land for the parish," Father Marks said. "We've only been in existence since February and already have received this wonderful gift of land. The property is beautiful and is centrally located within our boundaries. We have been blessed to receive it."

St. Teresa Benedicta of the Cross Parish will serve Catholics living within the estab-

lished boundaries "beginning at the Indiana-Ohio state line where it intersects with I-74, following I-74 west to Whites Hill Road (for the boundary on the north); then following Whites Hill Road south and continuing south as it becomes Mt. Pleasant Road, following Mt. Pleasant Road south to its natural extension to the Miller-Lawrenceburg Township line (for the boundary on the west); then following the Miller-Lawrenceburg Township line east to the Indiana-Ohio state line (for the boundary on the south); then following the Indiana-Ohio state line north to the point of beginning (for the boundary on the east)."

Msgr. Joseph F. Schaedel, vicar general, said all territory within these lines will be "the geographic canonical responsibility of the proposed new parish at Bright."

However, Msgr. Schaedel said, "because of the unique circumstances posed in the Hidden Valley Lake subdivision, either St. Teresa Benedicta Parish or St. Lawrence Parish in Lawrenceburg will register any persons now living there or persons moving there in the future. People currently registered at either place will be encouraged to remain where they are now registered. Neither parish may insist that persons living in this area be registered in their specific parish. Persons currently registered in another parish in the area, such as St. John the Baptist in Dover, St. Paul in New Alsace, St. Joseph in St. Leon, may remain in their present parish."

Father Marks said plans for development of the parish property will be based on discussions with parishioners and the archdiocese.

While plans necessarily must focus on the physical needs of the new parish, Father Marks said the people have demonstrated a powerful spirituality and desire for community.

"The spirit that is present in the community, the openness and faith of the people, how they want to have a Catholic identity, is powerful," he said. "In the

midst of all the gifts that God gives us as a community, we can truly see his grace as a gift that sustains us."

St. Teresa Benedicta of the Cross will be a stewardship parish, Father Marks said. "We're doing sacrificial giving, and 2 percent of our weekly collection goes to anyone in need. We know that we've been blessed with so much and that we need to give back to the community. We prepared Thanksgiving food baskets for eight families in need and established a giving tree during Advent. The children brought in candy for Christmas stockings."

Oldenburg Franciscan Sister Jeri Fuhrmann, part-time director of liturgy, said she has been able to "see the Spirit working" in plans for the new parish.

"I tell people we have no church, but we certainly are Church because God is present," Sister Jeri said. "God has been helping in so many ways. When the Gavins donated the property, I said, 'If anybody doubts that there is a God, tell them to call me.'"

Greg and Vicky Gavin said their decision to donate the land to the Church resulted from what they believe to be a miracle when their 8-year-old daughter, Elizabeth, was injured in an accident on the property last year.

After debris propelled by a lawn mower nearly severed an artery in her leg, Elizabeth was transported by helicopter to Children's Hospital in Cincinnati for emergency surgery. Area residents heard about the accident and gathered at the Gavins' home to pray for her recovery.

"Your daughter must have had an angel on her shoulder," a physician told the Gavins after he treated Elizabeth.

"The community was praying for her so we thought we would give something back to the community," Greg Gavin said. "From the time people started talking about a new parish, I always had it in the back of my mind that we would like to donate the property. I think God was calling, and we answered." †

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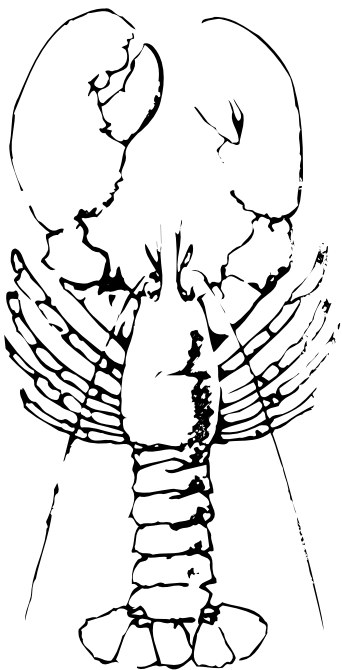
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# 'The Twelve Apostles' airs Dec. 20 on cable

They were 12 ordinary men who came from obscurity to change the world. Jesus sent the apostles out into the world to proclaim God's love and salvation. As a result of their ministry, they were accused of blasphemy and sedition, and chose to die rather than deny their faith.

The History Channel hopes to shed light on these extraordinary religious heroes and revolutionaries with the world premiere of "History Alive: The Twelve Apostles." The two-hour documentary, narrated by actor Martin Sheen, airs at 9 p.m. (Eastern Time) on Dec. 20. It is rated TV-G and is suitable for viewing by all ages.

"The Twelve Apostles" is the result of a co-production of Paulist Productions and Weller/Grossman, and was made exclusively for The History Channel. Paulist Father Ellwood (Bud) Kieser, executive producer, incorporated an ecumenical approach to the documentary by including commentary from 17 experts representing a variety of

disciplines and religious affiliations.

The program was inspired by the premise that people know about the apostles and can name at least a few of the men, but most people don't know much about them.

Andrew, John, James, Phillip, Bartholomew, Jude, Thomas, Matthew, James the Less, Simon, Judas Iscariot and Peter all were hand-picked by a charismatic Jewish preacher named Jesus to complete a daunting mission—to tell no less than the entire world about God's plan for salvation. They risked their lives building the foundation for what would become a worldwide religion.

The documentary looks at their backgrounds, lives, accomplishments and ultimate fates in spreading the Gospel and planting the seeds of Christianity.

The story of faith, ambition, devotion and betrayal is related in the documentary by some of the world's leading Church historians, Scripture scholars and popular authors.


The program also includes stories of other followers of Jesus—such as Mary Magdalene and the pivotal role she played among Jesus' followers, as well as the controversial story of Paul, the Jewish zealot who persecuted Christians until he was called to spread Jesus' message.



Footage shot in the Holy Land, mixed with some of the Western world's great art as well as historical reenactments, help to dramatize the apostles' journey from working-class Palestine to world missionaries.

Stories from Scripture and historical sources are woven together to relate the apostles' adventures as bearers of the Good News of God's love. According to tradition, the apostles traveled as far as Spain in the west, India in the east, Russia in the north and Ethiopia in the south, converting many to their new faith while meeting with severe opposition. All of the apostles, except John, died martyrs' deaths. Christianity now has more than 2 billion followers. †

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# GUADALUPE

continued from page 1

them that many in the U.S. lose their faith for dollars. He asked them to keep the message of Jesus Christ.

Father Calderon told the assembly not to have doubts about the apparition of Our Lady of Guadalupe to Juan Diego. The priest reminded the people of the authenticity of Juan Diego's cloak with the image of the Blessed Mother—still preserved at the basilica in Mexico City.

At the noon Mass at Our Lady of the Greenwood, the procession included flags from the 34 individual countries in the Americas and that of the Vatican. The readings were given in English and Spanish. Father James Rogers read the Gospel in Spanish and concelebrated the Mass with Msgr. Harold Knueven, the pastor, presiding.

St. Mary in Indianapolis had a full church for the 1:15 p.m. Spanish Mass. Archbishop Buechlein presided, with Fathers O'Mara, Fox and Calderon concelebrating. Father Calderon delivered the homily. Deacon Russell Zint, who is scheduled to be ordained to the priesthood in June, read the Gospel in Spanish. †



Above, at St. Patrick Church in Indianapolis, members of a mariachi join the procession beginning Mass on the feast of Our Lady of Guadalupe.

At left, children bring roses to the sanctuary at Our Lady of the Greenwood Church to place them before the image of Our Lady of Guadalupe during a special noon Mass last Sunday.

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Our search for the fullness of truth never ends because our capacity to know people and things grows over time. Coming to understand the truth of the human person is absolutely essential in life.

## Understanding evolves from search for truth

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

Who is the best teacher you ever had? I can name a few teachers who were skilled in maintaining interest and conveying information. They increased my understanding of a subject.

Understanding, of course, is not just for the classroom. I've had many teachers who weren't associated with my school experiences.

I've learned the most from those mentors who have a deep understanding of people. They have a "knowledge of the heart" that rivals formal learning.

One friend says he learns the most by continually studying other people. This study involves seeing and listening.

We see how others act or the example they give, and we learn from them. We listen to others and drink in their wisdom.

However, this listening can be difficult because we have many external and internal barriers to understanding.

Understanding involves getting past obstacles. With God's grace, we can be healed and learn to listen with head and heart. Understanding even embraces listening to those who disagree with us. They may be speaking God's word in ways that are unfamiliar or that challenge our preconceptions.

A fair amount of humility must go hand in hand with understanding. We need to acknowledge our lack of understanding. We have to admit we don't have all the answers. We have a lot to learn, and our teachers may be the most unlikely people.

In Catholicism, understanding involves the search for the fullness of truth about our own humanity.

Years ago, in an exhibit at the Dachau concentration camp in Germany, I noted the philosophical errors which nourished Nazi oppression. Misconceptions of our human nature justified wars, concentration camps and the Nazi "final solution."

Coming to understand the truth of the human person is absolutely essential for our own good and for the good of society.

This search for the fullness of truth never ends. Our capacity to know people and things grows over time. Parents look for developmental patterns in their young children. Mothers and fathers seek to

know what their children are capable of understanding about God and the world so as to instruct them effectively.

Even adults can continually grow in understanding over time. We only see part of the picture. We need the help of others. Our own limited or biased understandings can be corrected and developed.

Often, we can understand things and people better if we talk about our perceptions with a friend. Talking things through—attempting to put our ideas into words—can increase our understanding. Friends also offer insights that expand our own views.

As adults, we are familiar with many ways of knowing.

Scientific understanding is one way to know things. Sciences such as physics, chemistry and biology offer powerful tools for understanding the physical world.

Artistic creativity is another way to know. An artist may have a more intuitive or creative way of looking at the world.

Then there is divine revelation. God shares his life with us. There is both understanding and mystery in this revelation. We can know the truths of faith, but not completely. They are mysteries of faith; we can always understand them better.

Like Mary, we need to treasure all these things in our hearts, to ponder in depth—and slowly—the mystery of God's work in salvation history.

We reflect on God's working in our own lives. We ponder the magnificence of human artistic creations as they speak to us of human creativity and divine goodness. We marvel at the wonders of the physical universe that are made known to us in science.

Ultimately, we seek understanding of God's work in our hearts. The great saints and mystics tell us that God comes to us, God embraces us, in the deepest forms of prayer. Here our understanding gives way to the experience of the divine.

Understanding is a virtue for earth and for heaven. In seeing God face-to-face, we will come to a fullness of loving understanding that grows for eternity.

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

## Understanding builds relationships

By David Gibson

The virtue of understanding functions like preventive medicine in human relationships, guarding them from breaking down.

But understanding does more than protect the status quo. It helps to build relationships up, and paves the way to deeper bonds.

This virtue also fulfills a large role for damaged relationships by helping heal

them. Can reconciliation be achieved without it?

Understanding is a multitalented virtue for relationships among humans.

But what about the divine-human connection? Our misunderstandings of God can weaken this connection for us. It's important to remember that God understands us!

(David Gibson edits Faith Alive!) †

## Discussion Point

### Humility enhances understanding

#### This Week's Question

What is needed for people—or peoples—to understand each other?

"Humility is needed, [and] having a sense of the importance of the other person." (Jim Kolar, St. Paul, Minn.)

"We must be honest with ourselves and with others." (Msgr. James Oberkirch, Mobile, Ala.)

"Through respect we listen to each other more." (Alice Hagedorn, Lincoln, Neb.)

"You cannot understand a man who hates unless you have harbored his grief. You cannot give him love when you seek love only for yourself." (Linda Early Artley, Sylvania, Ga.)

"I think it takes tolerance of the other person's ideas,

faith and culture, because with tolerance we see better where a person is coming from." (Linda Rychlik, Austin, Texas)

"Everyone needs to get out of his/her safety zone and get to know others who are different. From different races or cultures we can learn a new language, new recipe, new music and, best of all, make a new friend." (Patricia Barbee, Pembroke, Ga.)

#### Lend Us Your Voice

An upcoming edition asks: As a woman helping to carry out the work of a diocese or parish, tell what you do.

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



From the Editor Emeritus/John F. Fink

## Vatican II: Religious liberty seen as U.S. issue

(Ninth in a series)

From the start of the Second Vatican Council, the Declaration on Religious Liberty was seen as "the American document." Cardinal Albert Meyer of Chicago said that, unless the council passed that document, nothing else it did would make much difference. But there were constant delays in voting on it, and it wasn't approved until Dec. 7, 1965, the day before the council closed.

For most of the existence of the United States, the idea of freedom of religion was seen differently in this country than it was in Europe. As far back as Bishop John England of Charleston, who, in 1826, spoke on religious liberty to the U.S. House of Representatives, American Catholics recognized that the Catholic Church could flourish when there was freedom of religion. Cardinal James Gibbons and Archbishop John Ireland were particularly outspoken on the topic



at the end of the 19th century and the beginning of the 20th.

But the Church taught that civil governments had an obligation to recognize the Catholic Church. Pope Pius IX, in his *Syllabus of Errors* in 1846, said: "The state must recognize [the Catholic Church] as supreme and submit to its influence. ... The power of the state must be at its disposal and all who do not conform to its requirements must be compelled or punished. ... Freedom of conscience and cult is madness." That's strong language.

In the 1950s, Jesuit Father John Courtney Murray, an American, began to argue that the state should not be the tool of the Church but rather that government's obligation is to ensure freedom of all its citizens, especially religious freedom. This was no more than what the First Amendment to our Constitution stated, but that amendment was not what the Catholic Church taught. Murray's articles in the *American Ecclesiastical Review* were sent to Rome and in 1954 Murray's Jesuit superior ordered him to stop writing on the subject.

Murray obeyed this order until Pope John XXIII was elected in 1958. Then he published a book titled *We Hold These Truths* in which he presented his arguments for freedom of religion. When Vatican II began, Murray wrote to the U.S. bishops on the commission that was preparing the Declaration on Religious Liberty, and he was so persistent that he was invited to be a *peritus*, or expert, for the American bishops. He eventually became the major drafter of the declaration.

After long delays, the bishops finally voted on the document, and it was promulgated by a vote of 2,308 to 70.

The declaration says: "This Vatican Council declares that the human person has a right to religious freedom. Freedom of this kind means that all men should be immune from coercion on the part of individuals, social groups and every human power, so that, within due limits, nobody is forced to act against his convictions in religious matters in public or in private, alone or in association with others."

It was considered a major victory for the Americans. †

Research for the Church/

James D. Davidson

## What it means to be Catholic

In this column, I ask two questions about what it means to be Catholic, as that is understood by American lay people. First, what do American Catholics consider to be at the core of their identity as Catholics? Second, have Catholics' views on these issues remained stable, or changed over time?



For answers, I draw on five sources: a 1987 national survey (see *American Catholic Laity in a Changing Church*, 1989); a 1993 national study (see *Laity: American and Catholic*, 1996); a 1995 national survey (see *The Search for Common Ground*); a 1997 survey of 20-39-year-old Catholics (see *Commonweal*, July 17, 1998); and a 1999 national study (see *National Catholic Reporter*, Oct. 29, 1999).

These studies consistently show that Catholics attach the most importance to three things: beliefs that are grounded in the Nicene Creed; the importance of sacraments such as Eucharist; and the Church's social teachings about peace and social justice.

Evidence consistently shows that Catholics consider beliefs such as Incarnation, Resurrection, Trinity, Mary as the Mother of God, and the Real Presence to be the core of their faith. Catholics also attach importance to God's presence in the sacraments. They also report that concern for the poor is a core element in their view of what it means to be Catholic.

Lay people attach less importance to matters such as devotional practices, ordination policies and sexual-reproductive ethics. The 1995 study shows that on a weekly basis Catholics are more likely to attend Mass (43 percent) and receive Holy Communion (36 percent) than they are to pray the rosary (20 percent), read the Bible (19 percent) or participate in prayer groups (5 percent).

According to the 1997 study, 65 percent of young adult Catholics say it is important to believe that God is present in the sacraments, and 58 percent say charitable efforts toward the poor are essential. On the other hand, only 31 percent say it is important to agree with the Church's view that abortion is morally wrong, and only 17 percent say it is important to believe that only men can be priests.

The 1999 survey also indicates that Catholics differentiate between what they consider core and peripheral elements of Catholic identity. For example, only 23 percent of Catholic lay people believe one can be a good Catholic without believing that Jesus rose physically from the dead. Only 38 percent say one can be a good Catholic without believing that at Mass, bread and wine actually becomes the body and blood of Christ. On the other hand, 67 percent say one can be a good Catholic without marrying in the Church, and 72 percent say one can be a good Catholic without agreeing with the Church about birth control.

As lay people think about what it means to be Catholic, they distinguish between elements they consider more important (such as the Nicene Creed, sacraments and social teachings) and those that they consider less important (such as sexual and reproductive ethics). There is stability in what they consider to be the core of being Catholic, but important changes are taking place in the way they view other matters. These changes are producing a growing gap between official Church teachings and what lay people think it takes to be a good Catholic. As Catholics enter the new millennium, we should celebrate our agreement on matters such as the Nicene Creed and social teachings. We also need to be charitable toward one another as we clarify what it means to be Catholic in areas where there is less agreement.

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

Cornucopia/Cynthia Dewes

## It's time to quit talking and start listening

From what I've heard, going on retreat used to be rather a grim business.



For example, some cradle-Catholic friends relate war stories about high school retreats they attended in "the old days."

As a convert and a young married woman with a growing family, my retreat experience began with the Sisters of the Good Shepherd down on Raymond Street in Indianapolis. In those days, retreatants kept silence at all times. This may not sound thrilling, but it sure beat talking to people under two-foot-tall 24 hours a day.

Unfortunately, the things I remember most about that retreat aren't very spiritual, but not because of any failing on the part of the Good Shepherd sisters or the retreat master. The latter was the only male on the premises, a stern man whom I learned later was the famous "whiskey priest." His experience with alcohol had led to nationwide addiction programs for priests and religious.

His conferences (lectures) were focused on subjects such as "Creating a Christian home by praying the Divine

Office as a family." This is an exaggeration, but you get the drift. All of us knew there was no way to get our husbands or kids to do anything remotely like that, so everything the poor man said sounded theoretical, to say the least.

Aside from getting a good rest from family and responsibility, most of us were there to get concrete advice on how to remain Christian while raising an apparently pagan bunch of kids. At that stage, we were not receptive to theological abstractions.

The order's chief ministry was to harbor "bad girls" who'd been assigned to their care by the courts. These girls were our waitresses at meal-times and, often forgetting why we were there, we tried not to stare at them or speculate on what they'd done to compel rehabilitation.

The other thing that fascinated us was the presence of the Magdalens, a group of reformed "bad girls" who'd joined the Good Shepherds' contemplative auxiliary. They attended Mass behind a grill next to the altar and were never seen or heard from otherwise. We tried hard not

to crane our necks too obviously, trying to get a glimpse of them. I hope they were praying for us!

Whenever we got the chance, several of us who smoked would be squeezed together out on a tiny fire escape, grabbing a few puffs between conferences or after meals. So you can see how spiritual we were in general.

During the ensuing years, most of my retreats were spent running through an agenda while I talked to God nonstop. Then there came a period of trendy retreats in which we mostly dialogued with each other, not much to God. None of this was bad or anything, but any ongoing spiritual results in my case were like zilch.

Now in my dotage, I've come to realize that it's time, particularly on retreat, to listen. God has a lot to say to me, and time is short. So here comes the season of Advent in the nick of time and, believe me, I'm all ears.

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

*'God has a lot to say to me, and time is short. ... Believe me, I'm all ears.'*

Faithful Lines/Shirley Vogler Meister

## Sweets that made me sick now more thought-provoking

One Christmas Eve afternoon when I was a girl, my parents allowed me and my siblings to eat a few hard Christmas candies before we took an afternoon nap in preparation for the arrival of Santa that evening. I didn't stop at a few. I indulged to the point of sneaking a candy cane and a large piece of ribbon candy,



which I quietly devoured alone before falling asleep.

For those who don't know what ribbon candy is, it resembles a brightly striped, miniature roller coaster, which is probably why I had the nightmares I did that day. I felt myself on a candy roller coaster, and I couldn't stop its fast and furious movements. When I awoke, severe nausea proved that the abundance of candy, the frightening surreal ride, or a combination of both made me very sick.

To this day, I rarely pop hard candy into my mouth—and never candy canes or ribbon candy.

Then a few years ago, my husband came home with a candy cane pin worn at a Christmas concert presented by members of the Indianapolis Maennerchor, for whom he sings baritone. A short note explained some religious significance, but I ignored it and put the pin away.

Recently, however, a cousin, Bonnie, shared the following e-mail—an expanded version of what Paul brought home:

"During Oliver Cromwell's reign as the Lord Protector of Puritan England (1653-1658), harsh rules were handed out. Catholics were not allowed to practice their faith. All religious articles were banned; and, under the threat of punishment, Christmas was not to be celebrated.

"An unknown and enterprising Catholic candy maker created a symbol of his faith that would be secret. He shaped

the candy like a shepherd's crook to remind people of Christ as the shepherd of men. He made it red (for sacrifice) and white (for purity) and twisted it so the colors became stripes. However, there were two different red stripes. One was made up of three thin lines, which represented the Trinity. The other single thin stripe symbolized the three made one by the birth of Jesus."

Even though I can't verify this story, I want to believe it, just as I believed that Santa and his reindeer arrived faithfully every Christmas Eve night. As soon as Dad described sounds from outside, we children heard the clatter and the sleigh bells. That was as real, but more fun than the roller coaster ride of my nightmare.

Yet, nothing is as real as the story behind the creation of the candy cane.

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

Fourth Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 19, 1999

- 2 Samuel 7:1-5, 8b-12, 14a, 16
- Romans 16:25-27
- Luke 1:26-38

The Second Book of Samuel provides the first reading in the Liturgy of the Word for this fourth Advent weekend.



Central in the story is David, one of only two kings of Israel genuinely deserving of great acclaim. (The other was Solomon, David's son and successor.) Much more than merely a political

authority, David was the father and the guide of his people.

David's primary task was to lead the people of Israel, God's own people, in ways of piety and in a process of growing more deeply united with God.

This weekend's reading recalls an event that was very much a part of David's efforts as king. He built the temple in Jerusalem, the precursor of more imposing buildings that were to come. But, nonetheless, his attention to a separate place—where people could gather in solemnity and formally worship God—set the stage for his reign.

More compelling than the need to build a house of God, however, are the words of God, spoken through Nathan the prophet.

Nathan voices the holy words. God has been with the people, whatever their circumstances. He has not abandoned them. He is their true protector and king. David merely is the instrument of God.

David's role, however, is crucial. God rewards David's faith. From David will come a dynasty of kings, but they will be kings in the manner of David. Their task will be to lead the people in fidelity.

St. Paul's Epistle to the Romans gives us the second reading.

For Christian theology, Paul's supreme contribution was his understanding and appreciation of Jesus. Paul developed the great belief that in a profound union with Jesus, through baptism and faith, Christians link themselves with God and secure not the privilege, but also the right, of everlasting life.

This reading from Romans splendidly conveys the depth and spirit of Paul's awareness of, and trust in, the Lord Jesus. Jesus is the Savior, the Lord, the Son of God!

As its last Scriptural reading, the

Church presents here the wonderful story of the Incarnation, the scientific theological term used to describe the union in the person of Jesus of divinity and humanity. It is the familiar story of the Annunciation.

Revelation of the Annunciation actually is quite limited in the Gospels. Nevertheless, this passage from Luke is extensive and moving.

The message is obvious. God in great mercy and love will send the Redeemer, and the Redeemer will be the Son of God. An angel makes known this fact.

Mary is critically important in the scene and in the process of redemption itself, and not just in a biological sense. First, she is portrayed as a woman of great faith. She has searched the Scriptures, so to speak. She is dedicated to the moral demands of God's word.

Still, she is human. She is fearful. She is confused.

God will send to all humanity a Redeemer. Through the angel in this encounter, God responds directly and clearly to the personal needs of Mary's questions and her unease.

God also reveals that the Redeemer will be not alone. Also soon to be born is John, the son of Elizabeth. In time, John—later called the Baptist or baptizer—will set the stage for the coming of Jesus.

## Reflection

Throughout the New Testament, from Matthew and Luke to John's Gospel and the Acts of the Apostles, Mary appears as a person of strong faith. Obviously, her privilege, singular in all human history, indispensable to redemption itself, was to be the only human parent of the Messiah. From her, and from her alone, Jesus would receive human nature.

Still, Mary was herself human. Despite her holiness, she was not divine. She had her questions. As events unfolded, she would experience her anguish and pain.

To her, God gave a great favor. However, she was more than a tool. God loved her. God responded to her worries. God reassured her.

Advent nears its conclusion. In less than a week, the Church will celebrate Christmas, the birth of the Lord.

Via these readings, the Church this weekend proclaims to us its joyful faith in Jesus. Repeating Paul, Jesus is the gift to us of the loving and perfect God. Jesus is everything. Additionally reassuring, Jesus is the ultimate gift of God in the same divine love that reassured David and

## Daily Readings

Monday, Dec. 20

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

Tuesday, 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

Wednesday, Dec. 22

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

Thursday, Dec. 23

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

Friday, Dec. 24

2 Samuel 7:1-5, 8b-12, 14a, 16  
Psalm 89:2-5, 27, 29  
Luke 1:67-79  
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

Saturday, Dec. 25

The Nativity of the Lord  
Christmas—Midnight  
Isaiah 9:1-6  
Psalm 96:1-3, 11-13  
Titus 2:11-14  
Luke 2:1-14  
Christmas—Dawn  
Isaiah 62:11-12  
Psalm 97:1, 6, 11-12  
Titus 3:4-7  
Luke 2:15-20  
Christmas—Day  
Isaiah 52:7-10  
Psalm 98:1-6  
Hebrews 1:1-6  
John 1:1-18  
or John 1:1-5, 9-14

Sunday, Dec. 26

The Holy Family  
Sirach 3:2-6, 12-14  
Psalm 128:1-5  
Colossians 3:12-21  
or Colossians 3:12-17  
Luke 2:22-24  
or Luke 2:22, 39-40

established David's line to lead and protect God's people.

Redemption is not just some great, global, transcendent event, although in its view and purpose it embraces all creation. Redemption also is intensely personal. To each of us, in our most personal and even

private, concealed needs, God comes in the person of Jesus.

We await Jesus as we observe Advent. If we are as honest and prepared as Mary, then Jesus will come into our hearts. Through Jesus, God also will answer all our doubts and anxieties. †

Question Corner/Fr. John Dietzen

## Bishop must approve substitute godparent

Q Is there a way we can change the godmother of our child? The person we chose several years ago has left the Catholic faith and is carrying on a lifestyle destructive for her and people around her.



She has had nothing to do with our son ever since and is certainly not the example we feel a godmother

should be for him, now or later on.

Another relative has shown much love and care for our children and would be an excellent baptism sponsor. She is willing to be named as godmother.

We've heard that's possible. What would we need to do? (North Carolina)

A Unfortunately, your circumstance is not unique. Some situations are more painful than others, but when a child's godparent has died or has proven unwilling or unable to serve appropriately in that role, it's understandable that good Christian parents want someone else in that capacity for their child.

Having a caring godparent is always important. It is particularly so should the parents die or become incapacitated, which, of course, is one reason sponsors should be chosen carefully.

The process of changing is not simple, however. The Congregation for the Sacraments, acknowledging such circumstances as yours, states that the bishop of a diocese may officially designate a sub-

stitute sponsor, whose name would be inscribed in the official parish baptism register. (Reply of Nov. 13, 1984, to bishops of the United States and Canada; in 1985 issue of *Roman Replies of the Canon Law Society of America*.)

Baptism records can be quite important for civil and religious purposes in later years, which is why a parish priest or secretary cannot simply make such changes on his or her own initiative.

There may, on occasion, be a good reason for this kind of official change of godparents. However, a loving, concerned friend or relative, such as the one you mention, can usually do just as much for the child, now and in the future, without going through all this formality.

You might even make it "official" for your family by asking the adult you speak of to act as godparent for your child.

When your son is old enough to understand, explain what you have done. Among other advantages, it could help him be aware of the importance of baptism and how you are concerned that this sacrament be lived out properly in his life.

Is it possible that a note from you to your son's present godmother would be an act of goodness toward her? It may move her to reflect on where she has turned. After all, only a few years ago, you did see her as having those qualities you want in a sponsor. If she has changed so drastically, maybe she would be helped spiritually by your concerns. If you do this, even though you pursue your present plan, who knows what God's grace might do for her? †

## My Journey to God

### The Christ Child

Soon it will be the Christ Child time,  
A tale made famous in carol and  
rhyme,  
When Mary and Joseph wended their  
way  
To Bethlehem and a stable of hay.  
With shepherds tending their sheep  
And all the animals fast asleep,  
The angels sang in the starlit sky—  
The birth of the baby Jesus was nigh.  
Mary cuddled her beautiful child.  
Joseph, too, was happy and smiled.  
The wise men came to see their king,  
Each with a precious gift to bring.  
So let us, too, remember his birth  
With goodwill to men and  
Peace on earth!

By Betty Taylor

(Betty Taylor is a member of St. Bartholomew Parish in Columbus.)



CNS photo

## The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

(Please note that, because there will be no issues of The Criterion on Dec. 31 and Jan. 7, information on Active List events between Dec. 24 and Jan. 14 must be in The Criterion office on or before Dec. 20.)

### December 17-19

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Advent Silent retreat, presented by Jesuit Father Donald McGuire, Mother Teresa's spiritual director. Information: 317-545-7681.

### December 18

St. John Church, 126 W. Georgia St., **Indianapolis**. Indianapolis Arts Chorale, 8 p.m. Information: 317-351-0510.

### December 19

Sacred Heart Church, 1530 Union Street, **Indianapolis**. Sacred Heart Choir Christmas cantata, "The Canticle of Joy," 4 p.m., no charge. Information: 317-638-5551.

♦ ♦ ♦  
Mary's Schoenstatt, **Rexville**. Holy hour, 2:30 p.m.; Mass, 3:30 p.m. Information: www.seidata.com/~eburwink

♦ ♦ ♦  
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Christmas Concert XXXVIII, 3 p.m. and 6:30 p.m., \$5. Information: Marcia Cleary 317-787-1682.

### December 24

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Catholic Choir concert, 4 p.m. Christmas Eve Mass to follow, with Msgr. Joseph Schaedel.

♦ ♦ ♦  
Mary's Schoenstatt, **Rexville**. Christmas Eve Mass, 3:30 p.m. www.seidata.com/~eburwink

### December 25

Mary's Schoenstatt, **Rexville**. Christmas Mass, 9 a.m. Father Elmer Burwinkle to open Jubilee Door. www.seidata.com/~eburwink

### Recurring

#### Daily

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

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

#### Weekly

##### Sundays

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

♦ ♦ ♦  
St. Anthony of Padua Church, **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 p.m.-9 p.m.; rosary for world peace, 8 p.m.

♦ ♦ ♦  
St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

#### Mondays

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

#### Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary,

prayers after 7 p.m. Mass.

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

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.-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 p.m.-8 p.m. Information: 317-236-1538.

#### Thursdays

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

♦ ♦ ♦  
St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

♦ ♦ ♦  
St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

♦ ♦ ♦  
St. Malachy Church, **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 a.m.-6:30 a.m.

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

#### Fridays

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

♦ ♦ ♦  
St. Lawrence Chapel, **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.

♦ ♦ ♦  
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

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

#### Monthly

##### First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7 p.m.-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, **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

—See ACTIVE LIST, page 17

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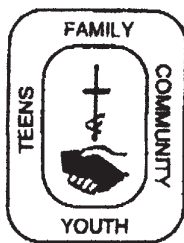
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The Active List, continued from page 16

Blessed Sacrament after 7 p.m. Mass.

**First Fridays**

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

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

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

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

St. Mary Church, **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.

**First Saturdays**

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

Little Flower Chapel, 13th and Bosart, **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, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **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.

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Be a part of our first bridal issue for 2000!



Announcements of  
**Weddings**

To be published in the  
**Feb. 4, 2000, issue  
of The Criterion**

If you are planning your wedding between Feb. 1 and July 1, 2000, we invite you to submit the information for an announcement on the form below.

**Pictures**

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Photocopied pictures will not reproduce.

Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

**Deadline**

All announcements with photos must be received by Wed., Jan. 19, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202  
Deadline with photos: Wed., Jan. 19, 2000, 10 a.m.

Please print or type:

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Mailing Address	City			State
Bride's Parents				
City				
State				
BRIDEGROOM	First	Middle	Last	
Bridegroom's Parents				
City				
State				
Wedding Date	Church	City	State	
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information		Relationship	Daytime Phone
<input type="checkbox"/> No Picture				

# 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.

**ADAM, Mary Cornelia**, 91, St. Joseph Hill, Sellersburg, Dec. 5. Mother of Kay Stiffey,

Rose McDermit, Mary Lou Turner, Peggy Audette and John Adam. Grandmother of 16. Great-grandmother of 23.

**BECKMAN, Eugene L.** "Beck," 57, Nativity, Indianapolis, Dec. 9. Husband of Carol A. (Roell) Beckman. Father of Korie Culbertson, Nicole Lotter, Kristian and Brian Beckman. Son of Thelma (Woliung) and Lester Beckman. Grandfather of one.

**FARLEY, Emily L.**, 84, Christ the King, Indianapolis,

Dec. 4. Mother of Sue Ann Risch, James, Kenneth, Michael and Dennis Farley. Sister of Claire Huesing, Lillian O'Berrecht, William and Charles Walpert. Grandmother of 16. Great-grandmother of 12.

**FORESTER, Agnes B.**, 88, Holy Family, Richmond, Nov. 26. Mother of Leo Forester Jr. Sister of Grace Flood. Grandmother of five. Great-grandmother of two. Great-great-grandmother of one.

**FUEGLEIN, Joseph B.**, 91, Holy Family, Richmond, Nov. 29. Father of Teresa Yaeger, Margaret Boes, Emma Laughlin, Elizabeth Long, Catherine and Joseph Fueglein. Brother of Emma Sanders. Grandfather of 12.

**GETTELFINGER, Audrey**, 79, St. Michael, Bradford, Dec. 2. Mother of Bernard Gettefinger, Jr. Sister of Ottis Wright. Grandmother of two.

**GRAY, Mary C.**, 71, St. Elizabeth, Cambridge City, Nov. 26. Mother of Jerry Gray. Sister of Edith Peckinpaugh, Doris Patrick, Betty Craig and Don Dale. Grandmother of one. Great-grandmother of two.

**GUETHE, Joseph P.**, 69, St. Anthony of Padua, Clarksville, Dec. 3. Father of Cathy Starr, Denise Freville and Ray Guethe. Brother of Betty Brooks. Grandfather of four.

**HARTMAN, Francis J.**, 71, Holy Spirit, Indianapolis, Dec. 1. Husband of Elizabeth (Genese) Hartman. Father of Elizabeth White, Christopher and Thomas Hartman.

**KUHN, Howard F.**, 67, St. Joseph, Shelbyville, Dec. 6.

Husband of Joyce Kuhn. Father of Teresa Cristofori, Natalie Gies, Charlene Brunk, Vance, Donald, Kirk and Brian Kuhn. Son of Lula (Stewart) and Howard Kuhn, Sr. Brother of Geraldine Chapman, Idabelle Inman, Juanita Redd, Glendora Leffler, Ethel Davenport, Andrew Fallon and David Kuhn. Grandfather of 12. Step-grandfather of four. Great-grandfather of one.

**LAUSTERER, Katherine K.**, 71, St. Anthony of Padua, Clarksville, Dec. 6. Mother of Carol Harl and Dennis Lausterer. Sister of Ruby Hernandez, Janette Myrick and William Wally Armstrong. Grandmother of seven. Great-grandmother of three.

**LEWIS, Myrna M. (Stangl)**, 84, St. Lawrence, Indianapolis, Dec. 5. Wife of James Lewis. Mother of Dennis Lewis. Sister of Doris Miller. Grandmother of two.

**LUKASHIK, Mary Ellen**, 65, Holy Spirit, Indianapolis, Nov. 30. Wife of Peter Lukashik. Mother of Natosha, Tasmine and Tanya Lukashik. Sister of Joseph Lukashik. Grandmother of one.

**MASSEY, Patricia M.**, 56, Our Lady of Perpetual Help, New Albany, Dec. 6. Mother of Paula Lamonda, Theresa Tetric and Kermit Massey. Daughter of Katherine Baumgardner. Sister of Connie McQuigg, Dolores Keith, Richard and Michael Baumgardner. Grandmother of six.

**McCLELLAN, Helen T.**, 86, St. Paul, Sellersburg, Dec. 1. Mother of Kathleen Vassall. Grandmother of two. Great-

grandmother of two.

**McGINLEY, Catherine "Kate" E.**, 92, St. Philip Neri, Indianapolis, Dec. 5. Aunt of one.

**MUMAUGH, John**, 83, Holy Trinity, Indianapolis, Dec. 2. Brother of Rita Ernestes and Raymond Mumaugh.

**NOLL, Bruce**, 68, St. Thomas Aquinas, Indianapolis, Nov. 28. Husband of Marilyn Noll. Father of Sarah Noll.

**O'BRIEN, John P.**, 64, St. Lawrence, Indianapolis, Dec. 4. Brother of Larry M. O'Brien. Uncle of two.

**ORLANDI, William J.**, 72, Sacred Heart of Jesus, Terre Haute, Nov. 29. Husband of Betty Orlandi. Father of Elizabeth Ann Stelmach and William T. Orlandi. Stepfather of James Bell. Grandfather of eight.

**ROHLFING, Betty Lou**, 72, St. Bartholomew, Columbus, Dec. 3. Wife of John Rohlfing. Mother of Diane Scott and Steve Rohlfing. Sister of Glenn and Donald Rohlfing. Grandmother of four.

**ROTTET, Francis Joseph**, 62, St. Patrick, Indianapolis, Dec. 1. Son of Bernadette Rottet. Brother of Kathy Perry and Kenneth Rottet.

**SCHWEGMAN, Robert**, 73, St. Andrew, Richmond, Nov. 23. Husband of Edna Schwegman. Father of Debbie Pottebaum and Carol Newberry. Brother of Walter Schwegman. Grandfather of three.

**SHEA, Joseph P.**, 60, Holy Name, Beech Grove, Nov. 24. Husband of Patricia L. (Kelly) Shea. Father of Michael Shea.

Brother of Tom Shea.

**SMITH, Kenneth W.**, 53, Prince of Peace, Madison, Dec. 2. Son of Leonard Smith. Brother of Kathy Braun, Susan Heritage, David, Wayne and Mike Smith.

**STIENS, Joseph H.**, 88, St. Elizabeth, Cambridge City, Nov. 28. Brother of Mary Hillman and Ralph Stiens.

**TOTH, Frank H.**, 90, Holy Trinity, Indianapolis, Nov. 29. Brother of John Toth. Uncle of one.

**WEADICK, Edward A.**, 93, Holy Family, Richmond, Dec. 1. Husband of Mildred Weadick. Father of Mark and Mike Weadick. Brother of Loretta Schlangen. Grandfather of five. Great-grandfather of four.

**WEILAND, Mary**, 88, St. Anne, New Castle, Dec. 5. Cousin of several.

**WEILER, Victor M.**, 88, St. Louis, Batesville, Dec. 10. Husband of Gertrude (Laker), Weiler. Father of Virginia Casedy, Albert and David Weiler. Brother of Rose Bauman, Jeanette Richards, Roberta Beyer, Dorothy Stegmiller, Marian, Edna, Vincent, Donald, Clifford, Herbert and Jerome Weiler. Grandfather of nine. Great-grandfather of 11.

**WILLIAMS, Carol Ann**, 47, St. Joseph Hill, Sellersburg, Dec. 2. Sister of Charles, John and Paul Williams.

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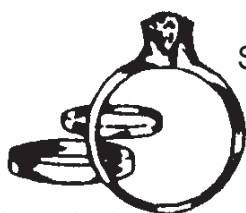
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