



**The**

# Criterion

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## Indiana bishops call for halt to federal executions

By Mary Ann Wyand

Indiana's six bishops issued a joint statement on Dec. 6 calling for a moratorium on federal executions and clemency for federal Death Row inmate Juan Raul Garza of Texas, who is scheduled to die by lethal injection on Dec. 12 at the U.S. Penitentiary in Terre Haute.

The statement was sent to President Clinton, members of the U.S. Senate and House of Representatives, state senators and representatives, and the news media.

The bishops noted that Pope John Paul

II—through Archbishop Gabriel Montalvo, the apostolic nuncio to the United States—also has appealed to President Clinton for clemency for Garza, who would be the first federal prisoner executed in 37 years.

"His death will only serve to restart the federal death machine that has been inoperative since 1963," the bishops said. "It is a sad irony that Mr. Garza, a Mexican-American, faces execution on the Catholic Feast of Our Lady of Guadalupe, the patroness of Mexico and the Americas."

Garza was convicted under the federal drug kingpin statute of murdering three

men in a marijuana smuggling ring based in Brownsville, Texas.

In their statement, Indiana's bishops noted that the National Conference of Catholic Bishops has called for a moratorium on executions for federal crimes.

"We join our voices to theirs in asking for clemency for Mr. Garza and a moratorium on federal executions," the bishops said. "In effect, we must begin now to put an end to state-sanctioned violence."

The statement was signed by Archbishop Daniel M. Buechlein, general chairman of the Indiana Catholic

Conference and a member of the U.S. bishops' Committee on Pro-Life Activities; Bishop William L. Higi of Lafayette-in-Indiana; Bishop John M. D'Arcy and Auxiliary Bishop Daniel R. Jenky of Fort Wayne-South Bend; Bishop Gerald A. Gettelfinger of Evansville; and Bishop Dale J. Melczek of Gary.

"As Catholics, we affirm the sacredness of human life from the moment of conception until natural death," the bishops said. "While our opposition to abortion and euthanasia is well known, the

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## The Feast of Our Lady of Guadalupe

Hispanics in the archdiocese say devotions to Our Lady of Guadalupe are growing among all Catholics

By Jennifer Del Vecchio

Enter Margarita Arias' home and a picture of Our Lady of Guadalupe is the focal point.

Arias calls it a "beautiful picture" that shows that Our Lady is "queen of my house."

But her devotion to Our Lady of Guadalupe is about more than having a picture on the wall.

Instead, Arias, a member of St. Mary Parish in Indianapolis, talks about how she incorporates the Blessed Mother into her daily life.

That devotion becomes public when Arias and other Hispanics in the archdiocese celebrate Our Lady of Guadalupe's feast day on Dec. 12.



Margarita Arias often prays the rosary with her son, Manuel, daughter, Sara, and a friend's son, Elliott. They pray the rosary in front of their Our Lady of Guadalupe picture, that helps show that the Blessed Mother is "queen" of the Arias home and a role model to help them live their Catholic faith. Celebrating Our Lady of Guadalupe's feast day on Dec. 12 is becoming a special time where Hispanics incorporate their traditions into the Church celebration. Many parishes are offering bi-lingual Masses, special music, novenas and dinners.

The Hispanic influence is noticeable as the feast day celebrations have increased over the past seven years and grocery stores are starting to carry religious art items of Our Lady of Guadalupe.

As celebrations for the

feast day continue to grow, Archbishop Daniel M. Buechlein said there is no doubt that people understand and appreciate the meaning of the feast day.

"As we especially see in this Advent season, as well as on this feast day and others, Mary is the true example of saying 'Yes' to the Father and to Christ Jesus," he said. "Above all else in her life, she kept her eyes on her son. What better example and intercessor can we have than Mary our Mother."

Obet and Marcelina De Los Santos,

parishioners at St. Mary Parish in Indianapolis, said they also have seen the festivities honoring the feast day increase.

"When we first came here [six years ago from Mexico], there wasn't too many people at the churches doing it," said Marcelina De Los Santos. "Also, people say Our Lady of Guadalupe is just for the Mexicans. I don't think so. She is the mother for everyone."

Now there are novenas, singing, dancing and traditional Mexican dinners to

See GUADALUPE, page 16

## Pope tells disabled they challenge society, deserve love and respect

ROME (CNS)—Pope John Paul II celebrated a jubilee Mass with thousands of disabled persons, and told them they deserved not just assistance but love, respect and social acceptance.

"Through your presence, you reaffirm that a disability represents not only a need, but above all a stimulus and a challenge" to a society that often prizes "gratification, appearances, speed and efficiency," the pope said Dec. 3.

Reflecting on the word "disability," he said, "I like to look upon you in a more authentic light, as bearers of a different kind of ability."

The liturgy at the Basilica of St. Paul Outside the Walls was attended by some 5,000 disabled persons, along with 7,000 family members and assistants. Some

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## Jubilee video available

In response to many inquiries from throughout the archdiocese, the Catholic Communications Center has produced a two-hour videotape of last September's archdiocesan-wide "Celebration in the Spirit of Hope: The Great Jubilee." The tape was put together from raw footage of the images that were projected onto the large screens during the event at the RCA Dome.

The tape is available for \$24.95, which includes shipping and handling. See the advertisement on page 10 for details. †

## Pharmacist is unique among parish life coordinators

By Margaret Nelson

Tom Meier is a first when it comes to parish life coordinators in the archdiocese.

When he was named parish life coordinator (PLC) of Good Shepherd Parish in Indianapolis in July, he became the first man and first person who was not a member of a religious order to be appointed to the ministry.

Meier will be installed as PLC of Good Shepherd Parish this Sunday at the 11 a.m. Mass, which will be celebrated by Archbishop Daniel M. Buechlein.

PLCs are responsible for parishes without full-time pastors. As PLC, the pastoral care of Good Shepherd Parish is

entrusted to Meier.

He is responsible for the day-to-day pastoral responsibilities, liturgical life, faith development, social services and administration of the parish. He is assisted and supervised by Father Thomas E. Clegg, who also serves as the part-time chaplain at Roncalli High School in Indianapolis.

Meier, a long-time south side pharmacist, has always been active in his parish. And he is affiliated with a religious order—as a Benedictine oblate of Saint Meinrad Archabbey.

As a pastoral associate when Good Shepherd had a full-time pastor, Meier had served as part-time director of religious education, responsible for the Rite

of Christian Initiation of Adults.

He had been involved with the RCIA since he joined the parish in the mid-80s when Msgr. Mark Svarczkopf was pastor.



Tom Meier

Meier's pharmacy was located down the street from St. James Parish, so he went there when the parish had morning Mass.

"I knew so many of the parishioners," said Meier, "and we lived on the border

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# DISABLED

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arrived in wheelchairs, others leaning on canes and crutches. Groups of deaf mutes followed the Mass with the help of a sign-language translator, and the first liturgical reading was done by a blind person reading Braille.

The 80-year-old pope, who has trouble walking long distances, rode a mobile platform up the main aisle of the basilica, past a panorama of smiling faces and waving hands. He mounted the altar slowly and unsteadily, then listened to a greeting from a 16-year-old wheelchair-bound Italian girl suffering from hydrocephalus.

Addressing the pope as "papa" because "we feel you are the father of us all," she told him that the disabled "have a bigger spirit, because it's not oppressed by the thirst for success."

Several hundred U.S. pilgrims attended the Mass, among them Diane Barrett from Springfield, Pa., who applauded the pope's message that the disabled want more than assistance.

"Handicapped people can do a lot for themselves," said Barrett, 43, who walks with a brace because of infantile cerebral palsy.

The pope told those present and others following the Mass on television and radio that he considered the Jubilee for Disabled one of the most significant events of the Holy Year.

He was visibly moved several times during the liturgy in the packed church, especially at the offertory procession. As

the blind, deaf, lame and mentally disabled slowly brought gifts to the altar, the pope blessed each person and touched their faces.

Later he distributed Communion to a group of blind people, one of whom was accompanied by a white seeing-eye dog.

In his sermon, the pope said modern societies should increase the opportunities for the disabled and make sure their human dignity is protected.

"In a society rich in scientific and technical knowledge, it is possible and necessary to do more ... in biomedical research to prevent disabilities, in treatment, in assistance, in rehabilitation and in social re-integration," he said.

He said the disabled require not just care, but respect and appreciation through all stages of their lives. Their very presence is a "provocation to the individual and collective selfishness" that exists in developed countries, he said.

The pope received loud applause when he said the Church appreciates the difficult chapters in the lives of the disabled, particularly when they become adults and must move toward some form of independence—a moment, the pope said, which is "faced with trepidation by many parents."

But the trials of the disabled have a deeper meaning for society as a whole, especially as a reminder that all people are, in a sense, waiting for a "liberation" from the suffering of this life, he said.

He said Advent is a good time for Christians to recall their duty to serve the disabled and others on the margins of society, just as Jesus did.

Thanks to Christ, he said, "disability is



Disabled people applaud Pope John Paul II as he arrives to celebrate Mass for the Jubilee for Disabled Dec. 3. The pope called on politicians and scientists to work harder to protect the lives of the disabled.

not the last word of existence; love is the last word."

At the end of the Mass, the pope greeted English-speaking pilgrims.

"You have passed through the Holy Door in the company of the crucified Lord who—in St. Luke's words—is 'good news to the poor, liberty to captives and new sight to the blind.' From the cross of your suffering, learn to draw the serenity of spirit which so many people yearn for today," he said.

According to statistics cited by Vatican officials, more than 500 million people around the world live with disabilities. Of that number, about 85 percent live in developing countries.

Later in the day, the pope joined the dis-

abled in the Vatican's Paul VI Audience Hall for a two-hour spectacle featuring testimonials and music.

The first to speak at the televised event was Mary Jane Owen, executive director of the National Catholic Office for Persons with Disabilities, who is blind and uses a wheelchair because of spinal cord and neurological damage. She said God did not create human beings "uniform or perfect, like Ken or Barbie dolls.

"We are created individually, uniquely, different from all others, each one of us, whether we are able-bodied or disabled, whether we are young or old, whether we are blind or dumb," she said "We are each unique and essential for the body of Christ." †

# MEIER

continued from page 1

of St. Jude and St. James at that time." So he talked with his wife, Jane, about registering at St. James.

At the same time, he became an oblate of Saint Meinrad. Because part of Benedict's rule is stability, Meier took one year to discern the move before he changed parishes.

Benedictine Sister Anita Eberle, then pastoral associate, asked him to help with the RCIA, so he started doing that.

"I found how much I enjoyed the ministry," said Meier.

About the same time, he and his partner in the drug store realized that the days of small, independent stores were numbered.

"I began to think about life after the pharmacy," Meier said. "I enjoyed the relationships with families at the pharmacy." He didn't see that happening in chain operations.

"I thought I wanted to stay involved with people—as I had done for so many years," he said.

In meeting with his spiritual director, Jesuit Father Al Bischoff, Meier realized that he could go back to school—to get his master's degree in theology. At Saint Mary-of-the-Woods, he could complete the master's program and still work.

After receiving a master's degree in pastoral theology in 1993, he considered becoming a health care chaplain. He com-

pleted his clinical pastoral education, served a one-year internship and was certified as a Catholic chaplain. He worked one year as a hospital chaplain.

When Sister Anita moved to Holy Trinity Parish, Meier became part-time director of religious education for Good Shepherd Parish, a 1993 consolidation of St. James and St. Catherine.

In 1997, he was asked to become pastoral associate at Good Shepherd.

The pastor, Father Clegg, began to seriously consider the possibility of becoming a full-time chaplain at Roncalli High School, while he would still celebrate Mass at Good Shepherd as sacramental minister.

"Part of his idea was that I was already in place here part-time," said Meier. "It would be a natural progression.

"When I came on as pastoral associate, Father Tom went on a sabbatical. It was baptism by fire," he said. "When he came back, he went half-time to Roncalli. We've been working in this capacity for quite some time, so it will not be a dramatic change in responsibility.

"One of the people I talked with, discerning if it would be good for the parish, was Benedictine Sister Mildred Wanne-muehler, parish life coordinator at St. Agnes Parish in Nashville since 1998.

"People have reacted pretty well" about his appointment, said Meier.

"I am probably biased. I really think this is the best parish in the archdiocese, simply because of the spirit of the people here.

"It's not unusual for visitors to say that

everyone is so welcoming, so friendly," he said. "I don't believe that's by accident. The people of the parish work hard at making Good Shepherd a welcoming community. They are supported and blessed in that through the presence of the Holy Spirit that makes it a special place.

They are 100 percent supportive—great people to work with," he said.

"There'll be no drastic changes. They are all natural changes, like the changes that occur in every parish that's alive and moving with the Spirit," said Meier.

Speaking of the many changes in leadership in the parishes, he said "Because they are such great people, they were able to ride that out and not become discouraged. They say adversity can make us strong.

"Father Tom was able to bring a sense of stability to the parish," he said. "They have enjoyed that for eight years."

Meier said, " 'Bread and butter' members of the parish won't experience any change. They'll see him at Mass; they'll see me there." He explained that he has been attending all the liturgies since he became pastoral associate.

Being the first lay man to serve as PLC carries with it some consideration he hadn't dealt with before. For one, he has a wife he brings to different events.

"In some other dioceses where they have permanent deacons, they have dealt with some of those issues," Meier said.

"As I look at this new assignment, I definitely feel the need to follow the archbishop's model of being a man of prayer as fundamental to the role as shepherd of the parish," he said.

"Another, because I'm married, it would be very difficult without the total support of my wife of 38 years, Jane," he said.

"She doesn't live under any illusions," he said, because during his time as a pharmacist, she became very accustomed to his evenings away from home and the long hours.

The Garfield Park Ministerial Association has been helpful to him. Some of the men in that group talk in terms of support and how a pastor can balance things.

The Meiers have two grown children. Their daughter is married, with two daughters, adding Meier's experience of being a grandfather to being a husband and father.

"All of those things have prepared me very well for this new assignment," he said. "I'm a lot more patient, understanding and able to listen than I was as a young father."

Meier knows that he is now able to be involved with people at critical times in their lives and he hopes to add the ministry of healing of the soul to his lifetime work of healing of the body. †

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# Terre Haute youth center to double in size, increase services

By Margaret Nelson

TERRE HAUTE—A group of preschool children clung to a red rope near 14th and Locust streets to watch the groundbreaking on a \$1.3 million addition to Ryves Hall Youth Center in St. Ann Parish.

Archbishop Daniel M. Buechlein asked some of the children, who are helped daily by the center, to join him and other dignitaries in breaking ground Nov. 28 on the new addition, which will more than double the size of Ryves Hall.

Terre Haute Catholic Charities—a member agency of the archdiocesan Catholic Charities—operates several programs out of Ryves Hall.

Archbishop Buechlein explained how the parish built the basement for a cathedral-size church in 1924. When the pastor, Father John Ryves (1885-1928), realized this could not be accomplished, the parish turned the basement into a gymnasium, auditorium and social hall, which was later named in Father Ryves' honor. In 1979, Catholic Charities of Terre Haute acquired the use of the building from the parish, developing a food bank there.

The archbishop said, "We are, in fact, expanding Father Ryves' dream of having a very visible Church here . . . a Church of living stones—the people who make up the Church—dedicated to carrying out the mission of Jesus. What Catholic Charities of Terre Haute does in this building, it does—as Mother Teresa of Calcutta often said—'for Jesus, with Jesus and in Jesus.'"

"While a 'cathedral' has never stood here on 14th Street," said Archbishop Buechlein, "the Church has been constantly and faithfully present. And it has been a Church at the service of the poor and a Church reaching out to our youth."

The Ryves Hall expansion project will

be funded with \$500,000 from the archdiocesan Legacy of Hope capital campaign; \$100,000 from the Build Indiana Fund, and \$100,000 from the Wabash Valley Community Foundation. Rose Hulman Institute of Technology offered its recently dismantled E.E. Black gymnasium, which will be installed above the present basement gym at Ryves Hall.

Construction is expected to take eight months. An additional \$150,000 from the Wabash Valley Community Foundation is slated for utility and staff expenses.

John Etling, executive director of Terre Haute Catholic Charities, said that the agency still hopes to raise another \$400,000 to complete all the components of the project. The construction will more than double the size of the building, which is 60 feet by 132 feet.

The two-story addition will include an education facility, restrooms, three offices, two multipurpose rooms and an elevator with access to all three floors. The first floor addition will hold a preschool area, a new kitchen, pantry, restrooms and room for storage. The second floor will hold the second gymnasium, restrooms, concession and storage areas.

Ryves Hall Youth Center served 1,234 youth last year; this year, it has helped 1,400 children—the majority from families in poverty. It was opened in 1982—with \$50 in the bank—to work with latchkey children and teen-age runaways. Since then, the agency has helped homeless children and young people dealing with substance abuse themselves or in their families. The center works with the parents of these children to help entire families.

Etling said that, in numbers of people or types of programs, Terre Haute Catholic Charities provides more services at no charge to poverty-level families than any



Photo by Margaret Nelson

Two children from the preschool at Ryves Hall Youth Center in St. Ann Parish in Terre Haute help Archbishop Daniel M. Buechlein and other dignitaries break ground on a \$1.3 million expansion of the center. The project will more than double the size of the center. Nearly half of the money for the expansion project came from the archdiocesan Legacy of Hope capital campaign. Ryves Hall is operated by Terre Haute Catholic Charities, a member agency of the archdiocesan Catholic Charities.

other agency in Vigo County. Other services in the St. Ann area include a soup kitchen, food pantry, clothes closet and Christmas Store.

The council hopes the new Ryves Hall facility will provide a campus-like atmosphere that will become the hub of the population it serves. They envision families using it for weddings, birthdays and graduations, as well as for intramural basketball games and community meetings. Someday, they hope to build outdoor recreational facilities.

Etling suggested that the youth could do more with music, ham radio and even do video work. The staff hopes to expand the computer lab, as well.

"The present Ryves Hall Youth Center space has been utilized to the maximum," said Etling. "We are unable to develop additional programs because we have no more space. An improved and expanded facility will serve as a catalyst to bring about a positive change in the entire area."

Looking at the children from Ryves Hall preschool, Bill Haley, vice president of the Terre Haute Catholic Charities Council, said, "That's what it's all about—those little kids!"

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

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## Editorial

# Pray for peace in the Holy Land

During their annual meeting in November, the U.S. bishops asked Catholics to pray from the beginning of Advent to Epiphany for a genuine peace in the Holy Land. They also recommended voluntary fasting and abstinence on Fridays during the same period for the same intention.

The bishops are well aware that the present situation in the Holy Land is volatile and, as this is being written, appears to be getting worse. They also realize that the only thing that can bring peace is an enforceable agreement that recognizes both Israel's right to exist and flourish within secure borders and the establishment of a Palestinian state.

We can't help but feel that both sides of the conflict have missed opportunities to achieve both of those objectives numerous times in the past.

First it was the Israelis at the time of the founding of the state of Israel who rejected David Ben Gurion's warning against expanding into areas with large Arab populations. Then it was the Arab world that refused to listen when, after the Six Day War in 1967, the Israeli Labor government wanted to exchange the territories they had conquered for permanent peace.

Then it was the Israelis again, with their policy of building permanent settlements in the occupied territories. That policy continues to this day. Israeli sources report that, since the Oslo agreement, more than 78,000 Israelis have moved to the occupied territories, more than 11,000 houses have been built for them, and the Israelis have destroyed 895 Palestinian houses.

Then it was the Palestinians again, with Yasser Arafat's refusal to accept Israeli Prime Minister Ehud Barak's offer of about 92 percent of what Arafat demanded at the summit meeting at Wye Plantation that President Clinton tried so hard to mediate. Just when it appeared that an agreement was finally going to be made, Arafat remained adamant. He seems unable to control the extremists among his constituency.

The guerilla warfare going on now seems to have ruined any immediate chances for an agreement. If Arafat really wanted peace, he missed his opportunity. And the Israelis who sup-

ported Barak's peace efforts are turning toward those, like Ariel Sharon, who would take stronger measures against the Arabs. Polls in Israel indicate that former Prime Minister Benjamin Netanyahu will defeat Barak in the election that will take place in the spring unless Barak can come to an agreement with the Palestinians before then.

Meanwhile, the economies of both the Israelis and Palestinians are being severely damaged. Israel has closed the borders to the West Bank and Gaza, thus preventing an estimated 125,000 Palestinian workers from entering Israel to work. The agriculture and construction industries in Israel, which employ many Palestinians, are suffering severely.

Tourism has dried up, affecting both Israelis and Palestinians. Hotels in both the Israeli West Jerusalem and the Palestinian East Jerusalem are nearly empty, as are the hotels in Tiberius, Nazareth, Jericho and Bethlehem. There are no tourists or pilgrims to buy all the souvenirs in the shops along the Via Dolorosa or in Bethlehem.

The worst part, though, is that the hatreds that seemed to be cooling somewhat have now flared anew. As people in other countries have learned, it's difficult to live in peace with people who have tried to kill you.

Perhaps conditions must hit bottom before they can improve. If so, the bottom must be near.

The bishops encouraged the U.S. government to continue to try to revive the peace process. "The future of the Middle East must be built on mutual respect, recognition and reconciliation, not hatred or exclusion or occupation," their message said.

The future of the Holy City of Jerusalem will continue to be a tough issue to resolve. The Vatican has long urged an internationally guaranteed statute that would guarantee freedom of religion for all and free access to, and protection of, the holy places of all three monotheistic religions: Judaism, Christianity and Islam. So far, though, there has been no indication that Israel is willing to consider such a statute.

We encourage our readers to answer the bishops' call and to pray and fast for peace in the Holy Land.

— John F. Fink

## Seeking the Face of the Lord

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



# Immigrants should remind us of our ancestors

Last St. Joseph's Day, I wrote about the goodness of my dad and my grandfather, Joseph Buechlein. They are images to me of what St. Joseph must have been like.

I mentioned at the time that I don't remember ever hearing Grandpa Buechlein speak an English sentence. Apparently the language of his family home was German. My ancestors were rather recent immigrants. They came from poverty to find a new and free life in the United States. Judging from Dad and Grandpa, the willingness to work hard was an inheritance that they passed on to us. Other than the difference of arrival time on this continent by our immigrant ancestors, save Native Americans, I don't think family roots and history are very different for most United States citizens.

I am reminded of my ancestors as I observe the influx of immigrants in our archdiocese in recent years. I am thinking mostly of the migration from Mexico, but also from other countries as well. I am reminded of my family training to work hard as I observe how hard the Hispanic population works at jobs that others find unattractive in our city and state. I am reminded of my southern Indiana roots and gratefully so. I am grateful for the opportunities my ancestors and family had to make a better life.

As some of you already know, I will be residing in Mexico and studying Spanish for most of the month of January. I can read Spanish fairly well. And I can understand some of the language, but I need help in developing my ability for basic conversation. I will be in residence at the archdiocesan seminary in Guadalajara. I hope that immersion in a Spanish-speaking community will help me learn some basics in a relatively short time.

A good number of our priests and seminarians are also doing their best to learn the language and to understand the uniqueness of Hispanic cultures (not only those of Mexican origin). Most people who know that I am trying to learn some basic Spanish affirm my efforts.

But not everyone. "Immigrants have come to the United States freely and they should learn our language," some say. I am asked by others, "Why should you learn Spanish?"

And I think of my Grandpa Buechlein. He was no less American because he spoke German. He paid his taxes. He raised a large hardwork-

ing family, and he asked for no special breaks. Would that all citizens in our day were as loyal and law-abiding. Considering our roots, I can't imagine how anyone in the United States can be opposed to immigration. I can't imagine how anyone can object to accommodating ourselves to the language needs of first generation immigrants in our day. Others did so for our ancestors. And clearly, the need for good workers in our city and state is large.

Yet those reasons are neither the whole story nor are they adequate. "They will know you are my disciples if you love one another" (Jn 13:35). So Jesus taught. One need only read the New Testament account of the parable of the Good Samaritan and other teachings of Jesus to recall that everyone is our neighbor and, after God, we are to love our neighbor as ourselves. Basic Christian charity is the basis of the Christian life, and we are to extend our charity to everyone, not only those who speak our language and look like us.

It is not just a matter of language. All of us are beneficiaries of an inherited culture. The Archdiocese of Indianapolis has a Multicultural Commission because we are a community of faith made up of people who have an enriching diversity of cultural roots. And the richness of that diversity continues in our day.

Each cultural heritage offers unique gifts that enrich the body of Christ in central and southern Indiana. Our commission is charged to help us appreciate and share these gifts as we pursue our shared mission. Those of us who were present for the "Celebrating the Spirit of Hope: the Great Jubilee 2000" event in the RCA Dome in September were delighted to visually experience the rich diversity of cultures in central and southern Indiana.

Often enough, prejudice and racism are not intended, sometimes they are even unrecognized. The facets and causes of racism are complex and it is not helpful to oversimplify them. Racism can be as multicultural as the cultural mix of any given human community. Clearly, what is required of every person is a sincere commitment to justice and charity. And this implies the willingness to be further enlightened.

Pray that learning to speak a language more and more common in central and southern Indiana won't be too hard for a senior citizen like me! †

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

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



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## Buscando la Cara del Señor

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



# Inmigrantes deberían recordarnos de nuestros antepasados

El pasado día de San José, escribí acerca de la bondad de mi papá y abuelito Joseph Buechlein. Para mí son imágenes de cómo pudo haber sido San José.

En aquel tiempo mencioné que no recuerdo haber oído hablar mi abuelito Buechlein ni una frase en inglés. Al parecer el idioma en su hogar era el alemán. Mis antepasados eran inmigrantes recién llegados. Éstos vinieron de la pobreza en búsqueda de una vida nueva y libre en Estados Unidos. A juzgar por mi papá y abuelito, el deseo de trabajar duro era un patrimonio que nos pasaron. Más que la diferencia en el momento de llegada al continente por parte de nuestros antepasados inmigrantes, a excepción de los americanos nativos, no creo que las raíces familiares sean muy diferentes para la mayoría del pueblo de Estados Unidos.

Recuerdo a mis antepasados a medida que observo la afluencia de inmigrantes en nuestra archidiócesis últimamente. Principalmente estoy pensando de la migración de México, pero también en la de otros países. Recuerdo mi educación familiar para trabajar duro a medida que observo cuán duro trabaja la población hispana en trabajos que a los demás no les gustan en nuestra ciudad y estado. Recuerdo mis raíces del sur de Indiana con agradecimiento. Doy gracias por las oportunidades que tenían mis antepasados y familia para construir una mejor vida.

Como algunas personas ya saben, voy a residir en México y estudiar el español durante casi todo el mes de enero. Puedo leer en español bastante bien. Además, entiendo un poco del idioma, pero necesito práctica en desarrollar mi habilidad de conversar básicamente. Estaré en residencia en el semanario de la archidiócesis en Guadalajara. Espero que la inmersión en una comunidad de hispanohablante me ayude a aprender los fundamentos del idioma en un corto plazo.

Varios sacerdotes y seminaristas nuestros también están haciendo todo lo posible para aprender el idioma y entender la unicidad de las culturas hispanas (no únicamente las de origen mexicano). La mayoría de personas que saben que estoy intentando aprender el español básico afirma mis esfuerzos.

Pero no todos. "Los inmigrantes han venido libremente a los Estados Unidos y ellos deberían aprender nuestro idioma." Dicen algunos. Otros me preguntan, "¿Por qué debería yo aprender el español?"

Y pienso de mi abuelito Buechlein. No era un americano inferior porque hablaba alemán. Pagaba sus impuestos. Crió una familia grande trabajadora, y no pedía oportunidades especiales. Ojalá que todos los ciudadanos hoy en día fuesen tan leales y

observantes de la ley. En consideración de nuestras raíces, no puedo imaginarme cómo alguien en Estados Unidos pueda oponerse a la inmigración. No puedo imaginarme cómo alguien pueda oponerse a ajustarnos a las necesidades lingüísticas de los inmigrantes de la primera generación en nuestro tiempo. Otras personas se ajustaron para nuestros antepasados. Claro está que hay una gran necesidad de buenos trabajadores en nuestra ciudad y estado.

Sin embargo estas razones no dicen toda la historia ni son adecuadas. "La intensidad del amor que se tengan, será una prueba ante todo el mundo que son mis discípulos" (Jn 13:35). Así enseñó Jesús. No hay sino leer el relato de la parábola en el Nuevo Testamento del Buen Samaritano y las otras enseñanzas de Jesús para recordarse de que todo el mundo es nuestro prójimo y, tras Dios, tenemos que amar a nuestro prójimo como nosotros mismos. La básica caridad cristiana es la base de la vida cristiana, y debemos ofrecer nuestra caridad a todos, no solamente aquellos que hablen nuestro idioma y se parecen a nosotros.

No es simplemente una cuestión lingüística. Todos somos los beneficiarios de una cultura heredada. La Archidiócesis de Indianápolis tiene una Comisión Multicultural porque somos una comunidad de fe que consta de personas que tienen una diversidad enriquecida de raíces culturales. La riqueza de dicha diversidad continúa hoy en día.

Cada herencia cultural ofrece regalos únicos que enriquecen el cuerpo de Cristo en el centro y sur de Indiana. Nuestra comisión es responsable de ayudarnos a apreciar y compartir esos regalos a medida que procedemos de acuerdo con nuestra misión compartida. Aquellos quienes estaban presentes en el evento "Celebrando el Espíritu de Esperanza: el Gran Jubileo 2000" en el RCA Dome en septiembre estaban encantados de experimentar visualmente la rica diversidad de culturas en el centro y sur de Indiana.

Frecuentemente, el prejuicio y el racismo no son intencionales. A veces no se da cuenta de ellos. Las facetas y las causas del racismo son complejas y no es útil de simplificarlas demasiado. El racismo puede ser tan multicultural con la mezcla cultural de cualquier dada comunidad. Desde luego, lo que es requerido de cada persona es un compromiso sincero a la justicia y la caridad. Y esto implica el deseo de informarse más.

¡Oremos que el aprender a hablar un idioma lo que es más u más común en el centro y sur de Indiana no será demasiado difícil para un anciano como yo! †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en diciembre

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

## Letters to the Editor

### Opposes death penalty

I am writing to you about a matter of grave concern, namely the imposition of the death penalty.

I join with the U.S. Catholic bishops in supporting a consistent ethic of life. I believe that all life is sacred from the moment it begins until its natural death. Executions are morally wrong and only serve to increase the cycle of violence in our country. The death penalty assumes that life is expendable when it is no longer innocent life. It teaches that revenge is an acceptable course of action in our justice system. I believe that those who are guilty, even of the most heinous crimes, are still sacred in the eyes of God. We are called to model the love of our God, who embraces all prodigal sons and daughters.

Those who believe in the death penalty often say that it serves as a deterrent to crime. However, it has been shown that the average murder rate per 100,000 people in states with capital punishment is about 8 percent while it is only 4.4 percent in abolitionist states. Furthermore, imposition of the death penalty risks putting innocent people to death. In the past 20 years, 350 capital convictions later revealed that the convicted person had not committed the crime. Those convicted of capital crimes usually cannot afford legal defense, and they are often given inadequate representation at their hearings. Even mental incompetency does not assure that a person will be spared the death penalty. Since 1976, 31 people with mental retardation have been executed, 19 of them within the past five years.

Our nation claims to be democratic, and yet we believe it is acceptable to kill our own. Shortly after becoming a

democracy, the government of South Africa abolished capital punishment. How long before the government of the U.S. wakes up to the fact that state-sanctioned killing is a violation of the principles of democracy? I urge our government leaders to abolish the death penalty and find alternatives which respect the dignity of all human beings while offering society adequate protection.

Sister Betty Donoghue, S.P.  
Saint Mary-of-the-Woods

### Pro-life issues and the vote

There has been much ado about the death penalty among Catholics and the Church hierarchy. I would venture to say that should a poll be taken among those of Catholic faith, those in favor of abolishing the death penalty would far outnumber those opposed. Yet, when these same Catholics had an opportunity to vote for a possible end to abortion, according to *The Criterion*, they disapproved by a vote of 50-47. Are we saying that abolishing the death penalty is more important and holds a higher esteem than abolishing abortion? I find it all very ironic.

Donald P. Halsey, Indianapolis

### More on pro-life issues and the vote

*The Criterion* and *The Record*, the Louisville Archdiocese's newspaper, both had articles in this week's editions about the Catholic vote in the 2000 presidential election. According to exit polls, 50 percent of my fellow Catholics voted for pro-abortion in the form of Al Gore. This is an absolute travesty to our beliefs.

See LETTERS, page 6

### Spirituality for Today/Fr. John Catoir

## Advent is time to ponder inner life

Advent is a time for pondering our inner life. Advent is a time of waiting as the Lord transforms us into himself.

St. John of the Cross explained the inner life in his "Spiritual Canticle" in this way:

"The soul that enjoys solitary love seems idle, but an instant of pure love is more precious in the eyes of God, and more profitable to the Church, than all other good works together, though it may seem as if nothing were done at all" (xxviii, Note 2).

All contemplatives know something of this secret. When the world scorns them for wasting their time in prayer, they simply smile. What they know is so inexpressibly sublime that they are at a loss to explain it. They pray for those who do not understand.

One of the great contemplatives of the Church was Sister Elizabeth of the Trinity, a 19th-century mystic. She explained how profitable and important contemplative prayer really is:

"Since our Lord dwells in our soul, his prayer is ours, and I desire to partake of it. Unceasingly, I keep myself like a little pitcher beside the fountain of his love so that I may be able to draw continually from the fountain and give life to others by letting his inexhaustible streams of charity overflow on them (*Praise of Glory*, Burns and Oates, London).

Jesus valued the contemplative life. Remember the passage about the two sisters, Mary and Martha, in Luke 10:38. They had invited the Lord to their home. Martha was busy in the kitchen preparing the meal while Mary just sat at his feet listening to him. Martha came out to

complain that her sister was not helping in the kitchen. Jesus gently defended Mary, saying that she had chosen the better course of action.

Martha must have been perplexed and maybe a bit offended. Jesus simply gave priority to the one who sat before him listening. Most people think this was unfair to Martha, but maybe they fail to see that Jesus was pleased to have Mary's company. And, after all, isn't pleasing the guest the essential thing?

When it comes to contemplation, our Blessed Mother has an exalted place in the Church. The power of the Most High was pleased with her. As the Word Incarnate grew in her womb, Mary did nothing except give her consent. The rest was accomplished as she waited patiently. Her prayer was always the same, "Here I am Lord, do with me what you will," or the more classical translation: "Be it done unto me according to your word" (Lk 1:38).

Mary is our model because "she possesses a soul of exceptional simplicity, which has set her at perfect liberty" (St. Elizabeth of the Trinity). Mary's prayer during those long nine months of her pregnancy was inspired by the same Holy Spirit that led St. Paul to say, "I live, no not I, but Christ lives in me."

Every contemplative can say the same thing.

Here is a little poem by St. Elizabeth of the Trinity which expresses this emotion: "Would that I could say that I for love of him lost my all. For no desire have I here below, save that my love each day may deeper grow. May I so fashioned to his likeness be, that men in me my Savior's image see."

(Father John Catoir is a regular columnist with *Catholic News Service*.) †

# LETTERS

continued from page 5

I waited throughout 1999 for my pastor to say something from the pulpit about the despicable behavior of Bill Clinton in the Oval Office with Ms. Lewinsky. Nothing was ever said.

I waited this year to hear something from the pulpit about the next president perhaps being able to appoint enough Supreme Court justices to reverse *Roe vs. Wade*. Nothing was ever said.

However, in the height of the presidential campaign, I did get treated to a video before Mass about the Church's stance on the death penalty. I viewed this as no more than a veiled message to vote against George W. Bush for president.

I have lost a daughter and a sister to fundamental Christian congregations. Their pastors were unafraid to preach what Jesus Christ would have preached relative to the current decline of the moral fiber of our country. Al Gore and Joe Liberman were given the pulpits in many black churches and Jewish temples during their campaign. I will wager that none of the above congregations will lose their tax-exempt status over these actions.

When is our Church going to assume some relevancy in today's world? Will my Church stand by while issues such as gay marriages, euthanasia, doctor assisted suicides and Hollywood morality continue their incremental gain in the populace's hearts and minds? Don't be afraid; get involved in things that matter to us and our children. Do what Jesus would!

**Robert M. Ryan, Sellersburg**

## Bush and the death penalty

In the Nov. 24 issue of *The Criterion*, there was a letter written by David Nealy of Greenwood. In it, he says, "We as Catholics have an obligation to defend the sanctity of human life in all circumstances!"

I certainly agree with him, and I just wonder why he didn't say anything about those "self-proclaimed 'Catholics'" who voted for Gov. Bush, who supports the death penalty so strongly he would not even consider a moratorium in his state of Texas. If "... we are going to abide by God's commandments ...," we should reconsider just what "Thou shalt not kill" might include.

**Gerard Burford, Indianapolis**

## Check It Out . . .

Fatima Retreat House, 5353 E. 56th St., in Indianapolis will host a **New Year's Eve retreat** from Dec. 31 until Jan. 1. Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will be the retreat presenter. The retreat will allow time for rest, reading and journaling about plans for the future. There will also be a vesper service. For more information, call 317-545-7681.

A free Advent program, "**Waiting in Hope**," will be presented at 7 p.m. Dec. 13 and 20 at the Catherine Spalding Center in Nazereth, Ky. Sister of Charity Emily Nabholz will lead each evening, which takes participants through reflections about the longing for Christ in our lives and in our world. For more information, call 502-348-1597.

A Catholic speaker will offer a free lecture on "**The Connection Between Our Human Relationships and Our Relationship with God**." Matthew Kelly, a native of Sydney, Australia, will speak at 7 p.m. Dec. 11 at St. Jude Church, 5353 McFarland Road, in Indianapolis. For information, call 317-786-4371.

The archdiocesan **Birthline ministry**, coordinated by the Office of Pro-Life Activities, needs donations of maternity clothing, all types of baby clothing and accessories, cribs, strollers, car seats, playpens, diapers and infant formula.

The Birthline Ministry helps pregnant women in crisis and young mothers who have recently given birth and need assistance. Donations that are in good condition should be delivered to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For information, call Gospel of Life Sister Diane Carollo, director of the archdiocese pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521.

Father John Buckel, a Scripture theologian from Saint Meinrad Seminary, will present an **Advent Morning of Reflection on "And the Word Became Flesh: Reflections on the Gospel of John"** on Dec. 9 at Our Lady of Mount Carmel in Carmel, in the Lafayette diocese. Mass will be celebrated at 8 a.m. with breakfast afterward. The reflection begins at 9 a.m. The suggested donation is \$5. †

## Awards/Grants

Ashley Sanders, a sixth-grade student at St. Jude School in Indianapolis, was chosen as one of 25 students nationally in the **National Geographic World Essay Contest**. Her essay, "What's Great About my State" earned \$1,000, a bag of state quarters and a sweatshirt for every child in the school. The school also receives geography teaching materials. There were 9,000 entries in the contest. †




Submitted photo

## Retirement party

More than 400 members of St. Thomas Moore Parish in Mooresville wished Father Edward Ripperger well at his retirement Nov. 19. The celebration included burning the parish debt in effigy. Father Ripperger was ordained on May 7, 1961.

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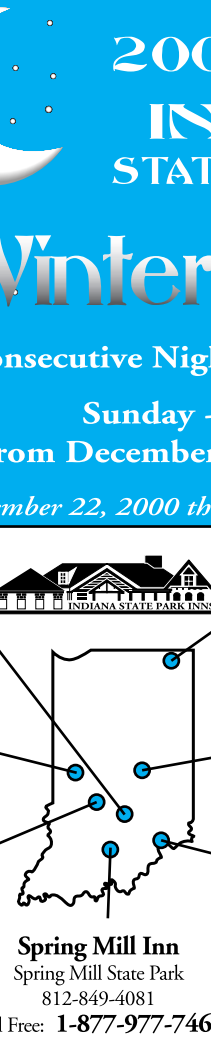
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# Penance services scheduled throughout archdiocese

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

## Indianapolis North Deanery

Dec. 9, 11 a.m. at St. Thomas Aquinas School  
 Dec. 10, 1:30 p.m. at St. Joan of Arc  
 Dec. 13, 7 p.m. at St. Pius X  
 Dec. 13, 7 p.m. at St. Andrew the Apostle  
 Dec. 13, 7:30 p.m. at St. Luke  
 Dec. 14, 10 a.m. at St. Matthew  
 Dec. 14, 7 p.m. at Immaculate Heart of Mary  
 Dec. 15, 9:30 a.m. at Christ the King School  
 Dec. 15, 1 p.m. at Christ the King School  
 Dec. 18, 7:30 p.m. at St. Lawrence  
 Dec. 19, 7 p.m. at Christ the King  
 Dec. 19, 12:30 p.m. at St. Luke School  
 Dec. 20, 12:30 p.m. at St. Luke School  
 Dec. 20, 7 p.m. at St. Thomas Aquinas

## Indianapolis East Deanery

Dec. 13, 7 p.m. at St. Michael, Greenfield  
 Dec. 13, 7 p.m. at St. Thomas, Fortville  
 Dec. 14, 7 p.m. at Little Flower  
 Dec. 14, 1 p.m. at St. Philip Neri  
 Dec. 17, 3 p.m. at St. Bernadette  
 Dec. 21, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at Holy Cross  
 Dec. 21, 7 p.m. at St. Mary

## Indianapolis South Deanery

Dec. 12, 7 p.m. at St. Mark  
 Dec. 13, 7 p.m. at St. Barnabas  
 Dec. 14, 7 p.m. at SS. Francis and Clare, Greenwood  
 Dec. 17, 3 p.m. Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at St. Patrick  
 Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood  
 Dec. 19, 7 p.m. at St. Roch  
 Dec. 21, 7 p.m. at St. Jude

## Indianapolis West Deanery

Dec. 11, 7:30 p.m. at St. Gabriel  
 Dec. 13, 7:30 p.m. at St. Christopher  
 Dec. 13, 7:30 p.m. at St. Joseph  
 Dec. 14, 7 p.m. St. Malachy, Brownsburg; Mary, Queen of Peace, Danville; and St. Susanna, Plainfield, at St. Malachy, Brownsburg  
 Dec. 17, 2 p.m. at Holy Trinity  
 Dec. 17, 2 p.m. at St. Anthony

## Batesville Deanery

Dec. 8, 7:30 p.m. at Immaculate Conception, Aurora  
 Dec. 11, 7 p.m. for St. Teresa Benedicta of the Cross, Bright, held at Presbyterian Church, Bright  
 Dec. 11, 7 p.m. at St. Joseph, Shelbyville  
 Dec. 13, 7 p.m. for St. John, Osgood, and St. Magdalen, New Marion, at St. John, Osgood  
 Dec. 14, for St. Paul, New Alsace, and

St. Martin, Yorkville, at St. Paul, New Alsace  
 Dec. 14, 7 p.m. at St. Mary, Greensburg  
 Dec. 17, 2 p.m. at St. Dennis, Millhouses  
 Dec. 17, 4 p.m. at St. Maurice, Napoleon  
 Dec. 18, 7 p.m. at St. Louis, Batesville  
 Dec. 19, 7 p.m. at Holy Family, Oldenburg  
 Dec. 19, 7 p.m. at St. Peter, Franklin Co.

## Bloomington Deanery

Dec. 12, 7 p.m. at St. Martin of Tours, Martinsville  
 Dec. 13, 7 p.m. at St. Charles Borromeo, Bloomington  
 Dec. 17, 2-4 p.m. at Christ the King, Paoli  
 Dec. 19, 7 p.m. at Our Lady of the Springs, French Lick

## Connersville Deanery

Dec. 10, 1:30 p.m. at St. Anne, New Castle  
 Dec. 11, 7 p.m. at Holy Guardian Angels, Cedar Grove  
 Dec. 12, 7 p.m. at St. Gabriel, Connersville  
 Dec. 14, 7 p.m. at St. Mary, Rushville  
 Dec. 14, 7 p.m. at St. Michael, Brookville  
 Dec. 16, noon at St. Mary, Richmond

## New Albany Deanery

Dec. 12, 8:15 a.m., noon and 3:07 p.m. at Our Lady of Providence High School, Clarksville  
 Dec. 12, 7 p.m. St. Augustine and Sacred Heart at St. Augustine, Jeffersonville  
 Dec. 12, 7 p.m. at St. Michael, Charlestown  
 Dec. 13, 8:15 a.m., noon and 3:07 p.m. at Our Lady of Providence High School, Clarksville

Dec. 13, 7 p.m. at St. Michael, Bradford  
 Dec. 13, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 14, 7 p.m. at St. Joseph Hill, Sellersburg  
 Dec. 14, 7 p.m. at St. Mary, Navilleton  
 Dec. 14, 7:30 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 17, 7 p.m. at Holy Family, New Albany  
 Dec. 18, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 18, 7:30 p.m. at St. John the Baptist, Starlight  
 Dec. 19, 7 p.m. at St. Mary, New Albany  
 Dec. 20, 7 p.m. at St. Paul, Sellersburg

## Seymour Deanery

Dec. 10, 7 p.m. at St. Joseph, Jennings Co.  
 Dec. 10, 2 p.m. at St. Rose of Lima, Franklin  
 Dec. 13, 7 p.m. at St. Patrick, Salem  
 Dec. 13, 7 p.m. at St. Mary, North Vernon  
 Dec. 14, 7 p.m. at St. Anne, Jennings Co.  
 Dec. 16, 10 a.m. at American Martyrs, Scottsburg  
 Dec. 19, 7 p.m. at St. Bartholomew, Columbus

## Terre Haute Deanery

Dec. 12, 7 p.m. at St. Paul, Greencastle  
 Dec. 13, 7 p.m. at St. Joseph, Rockville  
 Dec. 13, 7:30 p.m. at Sacred Heart, Clinton  
 Dec. 14, 6:30 p.m. at Holy Rosary, Seelyville  
 Dec. 17, 6 p.m. at St. Patrick, Terre Haute  
 Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †

## Advent wreath

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# C.U.B.A. 2000 representatives continue Church's missionary efforts

By Mary Ann Wyand

On the Feast of St. Francis Xavier, an early missionary and patron of the archdiocese, Msgr. Joseph F. Schaedel, vicar general, blessed four of five archdiocesan Catholics scheduled to journey to Cuba this week to begin a humanitarian aid program facilitated by Catholic Relief Services.

The Dec. 3 prayer service at St. Barnabas Church in Indianapolis was held for representatives of C.U.B.A. 2000, which stands for "Community Understanding By Action," and preceded their Dec. 7 flight to Cuba to organize a diocesan twinning relationship between the Archdiocese of Indianapolis and the Archdiocese of Camagüey in Cuba.

"This is a new endeavor for us," Msgr. Schaedel said, speaking on behalf of Archbishop Daniel M. Buechlein. "We are grateful, in particular, to a number of people here at St. Barnabas Parish who have encouraged us and brought us to this new beginning of such a wonderful project."

It is particularly fitting to celebrate this new missionary effort to Cuba on St. Francis Xavier's feast day, he said. "How different our country would be were it not for the zeal of those early women and men who came as missionaries to our country to spread the faith. What meaningful contributions they have made to our country and to our lives. Sending forth the men and women of this delegation is very appropriate on this feast day.

"In our baptismal covenant with God," he said, "we are called to go forth to spread the Good News to all peoples. As we take part in tonight's celebration, in a real sense we are reliving a practice of the early Church of sending its members to other peoples to assist those who are already in the household of the faith or those who do not yet believe in Christ."

Archdiocesan C.U.B.A. 2000 representatives are Thomas Gaybrick, archdiocesan secretary for Catholic Charities and Family Ministries; Sister Demetria Smith, a Missionary Sister of Our Lady of Africa



Photo by Mary Ann Wyand

Little Sister of the Poor Lourdes Marie Miranda of Indianapolis (left), a Cuban native who moved to the United States with her family in 1961, talks with Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the mission educator for the archdiocesan Mission Office, after a Dec. 3 prayer service for the C.U.B.A. 2000 delegation at St. Barnabas Church in Indianapolis.

and mission educator for the archdiocesan Mission Office; and volunteers Michele Wessler of St. Barnabas Parish in Indianapolis, Pete Cava of St. Luke Parish in Indianapolis and Nick Runnebohm of St. Vincent de Paul Parish in Shelbyville.

After the prayer service, Sister Demetria said she is eager to talk with

Cuban Catholics about how the faith survived despite religious repression by the communist government.

"I'm very interested to know how they have lived their faith and what they have been doing to keep that faith alive," she said. "I think that it shows you the power of God, and that the faith will live on."

Little Sister of the Poor Lourdes Marie Miranda, a native of Cuba, now ministers to the elderly poor at St. Augustine Home for the Aged in Indianapolis, and came to the prayer service to offer her prayerful support for members of the C.U.B.A. 2000 delegation.

"Medical supplies there are so limited," Sister Lourdes said. "I know a doctor who didn't even have a stethoscope, so I sent one to him last year with friends who were visiting Cuba."

Elderly Catholics have kept the faith alive in Cuba, Sister Lourdes said, and young people are expressing interest in Catholicism since Pope John Paul II's historic visit there in 1998.

The papal visit "brought the faith back alive in the people," she said. "It gave them great hope." †

## BISHOPS

continued from page 1

Catholic Church also teaches that the direct killing of anyone is only justifiable in a case of self-defense when there is absolutely no other way to protect oneself, another innocent person, or society

in general from violence or death."

Describing capital punishment as "more often about revenge than it is about justice," the bishops said that it "in no way honors the murderer's victim nor can it bring about true closure or freedom to the victim's loved ones. Only forgiveness can do that."

Jesus died on the cross "as a result of

state-imposed capital punishment," the bishops said. "We must look—especially in this Jubilee Year of reconciliation—to the example of Jesus, who forgave those who put him to death. It is well past time for our society to let go of our need for revenge and to embrace reconciliation and forgiveness. We cannot stop violence by committing more violence." †

## Juan Raul Garza prayer vigil is Dec. 12

The execution of federal Death Row inmate Juan Raul Garza of Texas is set for 9 a.m. on Dec. 12 at the U.S. Penitentiary in Terre Haute. Opponents of capital punishment have planned a vigil for Garza that morning.

Penitentiary officials are providing bus transportation from Fairbanks Park to the vigil site. Fairbanks Park is located on First Street between Farrington and Poplar streets in Terre Haute. To get to the park, exit north on U.S. 41 (Third Street), turn left on Farrington and proceed

to First Street.

People riding the bus need to bring identification. Penitentiary officials will provide a tent for shelter, chairs and water. The bus will be available to people throughout the vigil. Transportation will begin at midnight on Dec. 11. Parking or stopping along Highway 63 is not permitted near the penitentiary. People arriving early may come to St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute after 9 p.m. on Dec. 11. †

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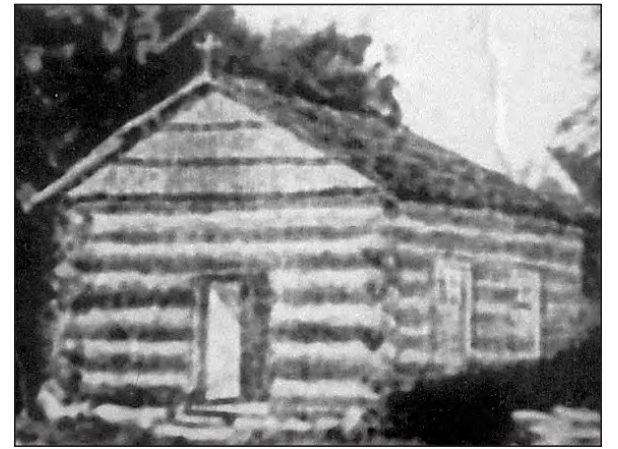
From the Archives

# At 177, our oldest parish

St. Mary-of-the-Knobs Parish, the oldest parish in the Archdiocese of Indianapolis, was founded in 1823 as a mission of the Diocese of Bardstown (now the Archdiocese of Louisville). Eleven years later, it became part of the Diocese of Vincennes (now the Archdiocese of Indianapolis), which was founded in 1834. (The “knobs” are a series of beautiful rounded hills that are prominent in the area.) †



Above, early pastors of St. Mary-of-the-Knobs: Father Louis Joseph Neyron, the first pastor (1836–1854); Father Anton B. Rinckes, pastor from 1859–1860; and Father James Stremler, D.D., pastor from 1873–1890.



At left, the brass key—still owned by the parish—to the original log church. Above, the log church that was built on Thomas Piers's farm, about 1823.



At far left, three of the 10 sons of the parish who became priests: Father Paul Koetter, Father John Geis (the present pastor) and Conventual Franciscan Father John Elmer, whose ordination in 1973 was the first one held at the parish.



At left, the Jack Byrne and J. Patrick Byrne families pose for a picture at the parish's Marian shrine in August 1998, during the parish's 175th anniversary celebration. Both families are direct descendants of parish founder Thomas Piers.

*Photos by: Brass key—Archives, St. Mary-of-the-Knobs; Log church—Archives, St. Mary-of-the-Knobs; Pastors: Neyron—Archives, St. Mary-of-the-Knobs; Rinckes—Diocese of Green Bay; Stremler—Diocese of Cleveland; Sons of Parish—Paul Schellenberger; Descendants—Paul Schellenberger*

## No Catholic monopoly on martyrdom, conference speakers say

ROME (CNS)—The Catholic Church does not have a monopoly on martyrdom, participants in a Rome conference said.

Two priests underlined the need to recognize martyrs of other religions, as well as those who gave their lives not for their faith but for their political views or their belief in peace.

“We do not have the right to hijack the entire meaning of the term for ourselves,” said Comboni Father Nazareno Contran.

Father Contran spoke Dec. 5 at a conference on African and Asian martyrs, part of a Holy Year 2000 series of conferences on martyrs sponsored by the Legionaries of Christ. Pope John Paul II has placed particular emphasis on martyrs during the jubilee, most notably during a May tribute to 20th-century Christians who gave their lives for their faith and in an October canonization of 120 Chinese martyrs.

As examples of martyrs of other religions and cultures, the Italian priest recalled Steven Biko, the anti-apartheid activist murdered by South African police in 1977, and Vietnamese Buddhist monks who set themselves on fire in response to U.S. involvement in their country.

“And couldn't the millions of people who die each year from hunger be called martyrs?” asked Father Contran, who has spent much of his life as a missionary in Africa.

Remembering martyrs such as the “millions of African victims of violence they never wanted” can “give back the voice that hate robbed them of,” he said. †

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# Disciples in Mission training explores making dream real

By Fr. Joe Folzenlogen, S.J.

Thirty-five members of the Archdiocesan Leadership Team for Disciples in Mission gathered for an overnight training session at the Benedict Inn in Beech Grove on Dec. 1 and 2.

Under the leadership of Notre Dame Sister Susan Wolf, Paulist Father Ken Boyack and staff member Suzanne Nelson, representatives of the Evangelization Commission, the Multicultural Commission and the Field Team learned how they can be a resource to the parishes of the archdiocese during the next five years.

Sister Susan guided the participants in shaping an evangelization profile of the archdiocese. The first step was to name those elements which make the archdiocese unique—history, geography, people, leadership, structures. Then people reflected individually and in small groups about the factors that made them feel glad about the archdiocese, and then about the factors which produced sadness.

With this list of “glads” and “sads” in mind, people began naming their dreams for the archdiocese.

The list included items such as: that we would truly be one body where all are welcome and included; that we would be Christ for one another in a way that would allow people to experience Christ; that we are all responsible, we are all the Church; greater appreciation and acceptance of our spiritual diversity; building stronger families who would not be afraid to live Gospel values; that evangelization and multiculturalism would be a reality and not just commissions; that we would have something for all ages, from young to elderly; that we experience the joy of Christ; and that we would be pas-

sionate for justice, even known for it, so there would be no homeless, no abused child.

As each of these items was written down, the feeling of peace in the room grew and deepened. People were naming some of their deep desires. There was the honest realization that the fullness of these dreams would only come with the return of Jesus, but the challenge was to find ways to take steps toward them now.

Father Boyack outlined an overview of the renewed emphasis on evangelization during the last 30 years. He remind the group the salvation in Jesus Christ is the heart of Catholic evangelization.

Evangelization is fundamentally the work of the Holy Spirit. Beginning with the Second Vatican Council and moving through *Evangelization in the Modern World, Go and Make Disciples*, and the new evangelization of John Paul II, the Church has repeatedly reminded us of the implications of our baptismal call.

Disciples in Mission is a resource for equipping people to become more aware of that call and to respond effectively. So the next session was a role play in which one of the staff pretended to be a newly appointed parish coordinator for Disciples in Mission. In studying the manual to respond to her questions, the Archdiocesan Leadership Team learned what assistance they need to give to parishes.

The group then moved on to consider some of the key groups who would be affected by Disciples in Mission. These would include Archbishop Daniel M. Buechlein, pastors, parish staffs, archdiocesan agencies, parishioners, parish coordinators and teams. What would be some of their major concerns? How would Disciples in Mission benefit them? How would their support be important for



(Above) Angie Munoz-Silver of the Multicultural Commission, Harry Dudley of the Office of Catholic Education and the Evangelization Commission, and Nancy Fahringer of the Disciples in Mission Field Team and the Batesville Deanery Center work on a handheld computer during the Disciples in Mission training workshop.



(Left) Paulist Father Ken Boyack and Notre Dame Sister Susan Wolf set up a computer presentation during the Disciples in Mission Training workshop.

Photos by Fr. Joseph Folzenlogen

the process? How could the group best collaborate with them?

Finally, Father Boyack returned to the Holy Spirit as the one who would help the archdiocese use Disciples in Mission to develop an evangelizing culture. This process is more than a set of activities. It

is a way of using reflection, prayer and planning to discern how God is leading us and how we can cooperate with him.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †



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## Heaven is life in and with the Holy Trinity

By Fr. Berard Marthaler, O.F.M. Conv.

Society functions on a system of rewards and punishments—the carrot on the stick.

From our earliest years, we learn that high grades and trophies indicate approval of good conduct and distinguished performance.

Society shows disapproval of unacceptable behavior in any number of ways, from spanking (before it became politically incorrect) to fines and incarceration.

The ultimate reward for virtue and a life of service is the joy of heaven. The ultimate punishment for unrepented sin and selfishness is the torment of hell.

Not long ago, Pope John Paul II captured the headlines when he told an audience that hell is not a place. “It is not a punishment imposed externally by God,” he said, but “the ultimate consequence of sin itself.” Sinners who, even in the last moment of life, reject God’s mercy, accept these consequences.

The Bible relies upon symbolic language to portray the unspeakable torments of hell. Figures such as a fiery furnace, where the individuals “weep and gnash their teeth” (Mt 13:42), and images like Gehenna with its “unquenchable fire” (Mk 9:43) are intended to capture the frustration and endless pain suffered by those who definitively and consciously turn away from God.

In denying that hell is a place and affirming that language used to describe the pain of final damnation is not literal, it was not Pope John Paul’s intention to question the existence of hell or to make its torments less fearsome. The opposite is the case. He wants people to take hell seriously.

In theological terms, hell is “the state of those who freely and definitively separate themselves from God,” but graphic language is needed to convey the point. The popular caricature of hell that pictures a sinister looking devil with horns and pitchfork does not deter humans from deceit and exploitation, violence and murder.

Picasso’s “Guernica” presented a glimpse of hell to people of the 20th century. Street violence and destruction from floods and tornadoes, incurable sickness and mental distress, destructive hatred and battered women, endless expletives and screeching noises are symbols and images that communicate the horrors of hell. These, again, are only figures. The reality is worse.

We also employ metaphors to describe heaven. The Bible speaks of heaven as God’s dwelling place and uses many different images to describe it (see Psalms 11:4; 104:2; 115:16). Believers hope, with God’s grace, to arrive there upon death.

In the Catholic tradition, “heaven” is a code word for life with and in God, that is, participation in the triune life and love of God. Heaven is associated with the “beatific vision,” a figure of speech based on the metaphor of seeing.

In the present world, St. Paul wrote, “we see indistinctly, as in a mirror,” but in the hereafter we shall see God “face to face” (1 Cor 13:12).

And in another epistle we read, “What we shall be has not yet been revealed. We do know that when it is revealed we shall be like [God], for we shall see him as he is” (1 Jn 3:2).

The beatific vision, as explained by most theologians,

suggests insight as well as visual sight. It implies the kind of fascination and happiness that come from an experience that electrifies our whole being.

Heaven means experiencing God as he is, and it also implies seeing all things, including ourselves, through the eyes of God.

“At present I know partially,” wrote St. Paul, “then I shall know fully, as I am fully known” (1 Cor 13:12).

Pope John Paul summarized the biblical and traditional teachings: “We know that the ‘heaven’ or ‘happiness’ in which we will find ourselves is neither an abstraction nor a physical place in the clouds.” It is, he continues, “a living, personal relationship with the Holy Trinity. It is our meeting with the Father which takes place in the risen Christ through the communion of the Holy Spirit.”

Everything that hell is not, heaven is.

Hell is eternal isolation and loneliness, emptiness and torment compounded by the realization that it is the consequence of selfishness and opportunities squandered.

On the other hand, in the words of the *Catechism of the Catholic Church*, “heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” (#1024). It is life in and with the Holy Trinity, a communion of life and love with the Virgin Mary, the angels and all who have struggled to do God’s will.

It is in this sense, Pope John Paul said, that Jesus speaks of a “reward in heaven” (Mt 5:12) and urges his followers to “lay up for yourselves treasures in heaven” (Mt 6:20).

(Conventual Franciscan Father Berard Marthaler is professor emeritus of religion and religious education at the Catholic University of America in Washington, D.C.) †

## Liturgy unites the faithful with God

By Fr. Lawrence E. Mick

Talking about life after death is always a challenge. Once we die, we enter the realm of eternity, which means we are beyond the limits of space and time.

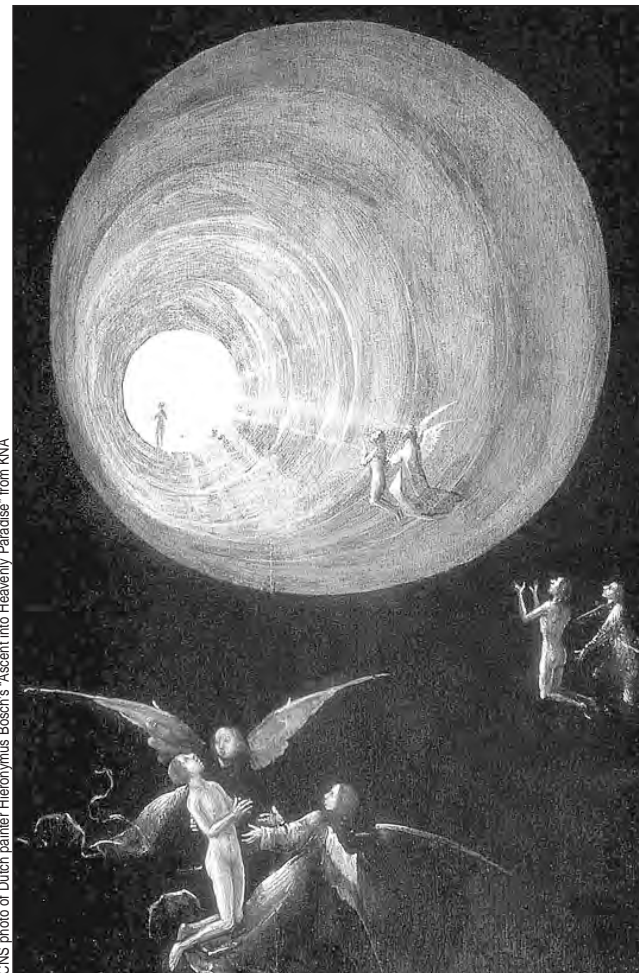
The problem for us now is that we can’t think outside the realm of space and time. We struggle to find words to communicate something of what life will be like after resurrection from the dead.

The liturgy confronts the same problem. It struggles to speak of heaven in various ways, never fully able to describe what heaven is like.

Sometimes the language of the liturgy sounds as if heaven is a place, as when the Creed says that Christ “ascended into heaven and is seated at the right hand of the Father.” Though this is clearly symbolic language, it uses the image of a place and a throne to speak of heaven.

Other times, the liturgy speaks of heaven in terms of God’s presence. In the preface of the Eucharistic Prayer, for example, the liturgy often speaks of the angels who rejoice in God’s presence and sing God’s praises.

In the Eucharistic Prayer itself, we pray that those who have died will “find in your presence light, happiness and



CNS photo of Dutch painter Hieronymus Bosch's "Ascent into Heavenly Paradise" from KNA

The Bible speaks of heaven as God’s dwelling place and uses many different images in the Psalms and elsewhere to describe it. In the Catholic tradition, heaven is a code word for life with and in God.

peace” (Eucharistic Prayer 1). We pray also that we will share eternal life with Mary and all the saints (Eucharistic Prayer 2) for we “hope to enjoy forever the vision of your glory” (Eucharistic Prayer 3). The fourth Eucharistic Prayer prays that “in your kingdom, freed from the corruption of sin and death, we shall sing your glory with every creature through Christ our Lord.”

This language hints at another basic idea from our tradition—that the liturgy itself is a foretaste of heaven. Ancient and modern writers see our common worship as modeled on the eternal worship in heaven.

In the liturgy, as in heaven, we spend time in God’s presence, we sing God’s praises and are united with all our brothers and sisters in the love of the Lord. Mass can be a time of feeling most alive and most in tune with God, other people and the universe, a time of joy, love and gratitude.

In heaven, sin will be no more. Our worship then will be wholehearted and unceasing. Our joy will be complete. Until then, the liturgy is a foretaste of what is to come.

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

### Discussion Point

## Heaven symbolizes peace, harmony

### This Week’s Question

What image of heaven or question about it would you like to share?

“I think immediately of my parents who have died. My faith tells me that heaven is where my dear ones are.” (Marguerite Gomes, Newark, Del.)

“The first image which comes to mind is one my Aunt Lisa told us when we were kids: Heaven will be like a giant ice cream parlor where you can eat as much as you want and never get sick to your stomach. But rather than an image, I tend to think of heaven in terms of how it will feel. For example, in heaven, one’s heart will be full of joy and peace, the way you feel when you wake up on Christmas morning or when

a new baby falls asleep on your chest.” (Susan Hayden, Sterling, Va.)

“I have no real image of heaven. I don’t even know if it’s up in the clouds. But I do see it as a state of absolute peace, love and harmony.” (Evelyn Crabtree, Maryland Heights, Mo.)

### Lend Us Your Voice

An upcoming edition asks: What important concern of yours would you like a parish small group to explore?

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

## Brother André: Miracle man of Montreal

When I was writing about Venerable Solanus Casey last week, I couldn't help



but think about the similarities between him and Blessed André Bessette. Their lives overlapped, and they met once when both were renowned for effecting cures through their prayers.

Holy Cross Brother André and Capuchin Father Solanus both spent most of their ministry as porters, welcoming people. Father Solanus was ordained as a "simplex priest," without faculties for hearing confessions or giving sermons. André was almost denied the right to profess vows as a brother because of his frail health.

One of the most impressive sights in Montreal, Canada, is the magnificent St. Joseph's Oratory at the top of Mount Royal. The basilica is one of the largest ecclesiastical buildings in the world, and thousands of people visit it every year. This splendid church owes its existence to

Brother André's efforts.

Brother André was known as "the Miracle Man of Montreal." During his lifetime, though, nothing made him angrier than to have someone say that he performed miracles. He always insisted that it was St. Joseph, not he, who cured people, just as Father Solanus insisted that he did not cure, God did.

André Bessette was born on Aug. 9, 1845. After professing his vows in 1872, he spent 40 years as porter of Notre Dame College, greeting all those who entered.

Soon it became evident that cures were taking place. People began to search out Brother André. The number of visitors wanting to see him became disruptive. In 1896, the Holy Cross congregation bought Mount Royal and André built a small oratory there. The oratory turned into a chapel and Brother André, then 60, moved there.

Pilgrims began to come by the thousands, and André spent eight to 10 hours a day receiving 30 to 40 people an hour. Cured people left crutches, canes and

braces behind. In 1916, 435 cures were recorded. After he met with the sick, André took care of his mail, more than 80,000 letters a year, requiring four secretaries to answer them.

He wasn't satisfied with his chapel, though. He wanted to build a shrine to St. Joseph so great that it would attract the attention of all those who visited Montreal. He spent the rest of his life raising money for the project. He was aware that he would not live to see the completion of the basilica. That didn't bother him because he knew that the work would be done. "It's not my project anyway," he insisted. "It's St. Joseph's."

The basilica was finished in 1967—30 years after Brother André's death.

He died on Jan. 6, 1937. The sickly boy and weak youth reached the age of 91 (Father Solanus died at 86). More than a million people passed by his coffin as he lay in state. He was buried in a simple tomb in the basilica that he helped St. Joseph build.

Pope John Paul II beatified Brother André in 1982. His feast is Jan. 6. †

Cornucopia/Cynthia Dewes

## Learning the lesson of the Titanic

Let me tell you why the *Titanic* sank.

There have been many scientific, engineering theories about it, all undoubtedly correct. But my research indicates another cause, namely that the passengers indulged themselves so much they overloaded the ship.



My research is based on a charming book, which my daughter gave me after we visited an exhibition of *Titanic* history and memorabilia together. *Last Dinner on the Titanic* by Rick Archbold and Dana McCauley, with a foreword by Walter Lord, features "menus and recipes from the great liner."

More than that, it's a cultural history of the early part of the 20th century in the United States and parts of Europe. It's a fascinating story of unbridled capitalism and hopeful European immigration, of social custom and class. The story of the great ocean liner demonstrates all these things, in addition to making us salivate over the luxuries and delicacies of those times.

Even the *Titanic's* second-class accommodations were grander than usual, and the food served daily in their "dining

saloon" was more like a middle-class Sunday dinner. Belowdecks, third-class menus and facilities seemed equally extravagant to the less affluent steerage passengers.

Enchanted by all this, we decided to hold a *Titanic* dinner with several friends. We'd cook the foods, select the wines and generally try to copy in our humble way the opulence of sailing across the Atlantic Ocean in 1912.

We began by creating our own "First Class Menu" from the suggestions included in the book. This was not easy, since the First Class Menu of 1912 included 11 courses plus after-dinner drinks, coffee and cigars. Not only that, each course included its own wine. All that wine and cigars were definitely not the modern way!

Nevertheless, we persevered and finally came up with a more modest selection of eight courses and no smoking at all. Everyone was assigned something to bring, with as few exotic ingredients as possible. Still, one couple had to pursue rose water all the way to another city, and others were initiated for the first time into the mysteries of vanilla beans and saffron threads.

We set the table with fresh flowers and our best linen, silver, china and glassware. Never mind that we couldn't come up with

10 matching settings for every course. We put on Rachmaninoff and Satie to listen to, and borrowed two granddaughters to help serve the dinner.

Everyone came "as dressed up as we get," according to the handwritten invitation. Two prudent men came with life vests under their jackets, one in a tuxedo. The ladies were pretty and the granddaughters wore dainty white aprons.

After we'd admired all the preparations, the decorations and ourselves, we laid into the dinner, which included hors d'oeuvres, potage, poisson, an entrée, removes, sorbet, a legume and les dessert. We drank (or pretended to drink) six different wines.

We took our time, thanks to the superb granddaughters. We lingered between courses, even adjourning to the living room at one point between the soup and the fish. Four hours later we were still on our feet, pleased with ourselves and flushed with success, if not all that wine.

It was a lot of fun pretending to be "First Class." But I couldn't help thinking about all those folks down in steerage and second-class and how, in the end, everyone on board the *Titanic* ended up in the same boat.

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

Faithful Lines/Shirley Vogler Meister

## Choruses blend song and camaraderie

Indianapolis Maennerchor singers, their wives and friends gathered in a circle to say grace, holding hands in the Biergarten of the Athenaeum in Indianapolis, where their recent fall picnic was held. The circle created a warmth despite the much-too-chilly Sunday. Then, as one of the men



asked for God's blessing, the bells rang at nearby St. Mary Church, a perfect accompaniment for prayer.

Although it was the hour of "The Angelus," I recalled instead poet John Donne's reference to bells. In Meditation XVII of "Devotions Upon Emergent Occasions," he wrote how no one can ignore a ringing bell any more than ignoring the rising sun. That made me wonder why more people don't acknowledge the Maennerchor's presence.

Directed by Dr. Kerchal Armstrong, the male chorus was founded in 1854. My

husband, Paul, was the youngest member when joining, and young singers are still encouraged. The oldest member has enjoyed the music and camaraderie for more than 50 years. Whereas the original singers were German, membership has represented diverse religious and ethnic backgrounds since World War II.

The constant force behind the chorus has been the love of singing quality music, and most concerts in recent years have been in churches. To my knowledge, none have yet been in a Catholic church, even though a large percentage of members are Catholic.

This column also introduces other male choruses who will join the Maennerchor for a March 24-25 Triad Concert in 2001: the Columbians of the Knights of Columbus, directed by Dick Dennis; the Murat Chanters, directed by Gayle Byers; and the Scottish Rite Chorus, directed by Darrell E. Morris. All are already rehearsing for the event, to be held in the Scottish Rite Cathedral Auditorium. The Triad has been on the Indy scene more than 50 years.

Each of these choruses should be better recognized, and each could use more

singers, too. Even many church choirs are short of male voices. Men's talents, energy and loyalty are divided so many ways—jobs, avocations, families, churches, charities, friends, recreation and sometimes the arts. Perhaps time could be allowed for the art of relaxation and good health through song, too. After all, singing exercises the lungs and provides musical pleasure for the community.

So, gentlemen readers, if you like to sing, please use the talents God gave you to lift your voices in praise and celebration with any of these organizations—or join the church choir. Some men do both.

*Author's note: Contacts for Triad choruses are: Chanters—Gary Cleveland, 317-888-4563; Columbians—Jim Henn, 317-872-6204; Maennerchor—Pete Hoffman, 317-359-9047; and Scottish Rite Chorus—John Duncan, 317-262-3100, ext. 226.*

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

Stories, Good News, Fire/  
Fr. Joe Folzenlogen, S.J.

## Evangelization encyclical is 25 Years old

Dec. 8 marks the 25th anniversary of the publication of Pope Paul VI's pastoral



exhortation *Evangelization in the Modern World* (*Evangelii Nuntiandi*). In last month's *Evangelization Supplement*, we printed a capsule summary of the content of the document.

In this column, I would like to share some reflections on its impact and continuing significance.

Evangelization has always been a key element of the life and ministry of the Church. However, for a variety of historical reasons, the Church had been concentrating on a heavily internal agenda. One of the major shifts that happened in the Second Vatican Council was a call to focus once more on our outward mission. Vatican I barely mentioned evangelization; Vatican II talked about it frequently.

The renewed emphasis on our evangelizing mission received another boost when the bishops of the world gathered in Rome in 1974. The theme of that synod was evangelization, and it was out of that experience that Pope Paul VI wrote *Evangelization in the Modern World*.

The publication date, Dec. 8, is also the feast of the Immaculate Conception. That feast reminds us that the heart of evangelization is the saving action of God, who came into our world in the person of Jesus Christ. We have been saved and blessed by the life, death, and resurrection of Jesus. We have been called and sent to continue his mission. Mary's Immaculate Conception is a dramatic sign of that saving work.

The mere publication of a document does not necessarily mean it will have any effect. Twenty-five years later, what is the status of the response to *Evangelization in the Modern World*? When we look at the record, we find ourselves drawn to some of the Gospel passages using images like the mustard seed and yeast to describe the growth of the kingdom.

Throughout the Church, individuals and groups have heard the call and have begun to respond. Pope John Paul II has made evangelization a central theme of his pontificate. He speaks frequently of a "new evangelization," not in content but in methods, intensity and enthusiasm.

Our American bishops have taken *Evangelization in the Modern World* and applied it to us in the United States. Their national plan for Catholic evangelization offers three goals of enthusiasm for the faith, welcoming and inviting, and transforming society with Gospel values. Their objectives and strategies demonstrate that Catholic evangelization flows from a comprehensive vision of the mission of the Church. Evangelization is a dimension of everything we do.

Here in the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein sounded the call by making evangelization one of the three themes of the Journey of Hope process. During this Jubilee year, evangelization has been the focus. And we are moving into the Disciples in Mission process, which will equip us for further evangelization efforts.

So 25 years later, *Evangelization in the Modern World* continues to influence the life of the Church globally, nationally and locally. At times, the beginnings may seem tiny and the progress slow, but with the power of Jesus at work among us, the end results will exceed our expectations.

(Jesuit Father Joseph Folzenlogen is evangelization coordinator for the archdiocese.) †

Second Sunday in Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 10, 2000

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

The Book of Baruch provides this second weekend in Advent with its first Scriptural reading.



Baruch is not one of the major prophets, nor is Baruch often read in the Liturgy of the Word. However, over the years it has been a favorite among those wishing to hear God's word.

This weekend's reading is set, as were many prophetic writings, against the background of disappointment and distress that often punctuated the history of God's people. The prophet's response is of great enthusiasm and reassurance. Although sin has laid God's people and their earthly circumstance low, God will redeem them.

The reading refers to Jerusalem. This ancient city, so often the scene of struggle and turmoil, even in present days, was and is for the devout Jews much more than a town. It is much more than an ancient community in which so many events of profound importance to religion and heritage have transpired.

Jerusalem is the city of God in a unique and special way. No other city on earth, not even Rome itself, which is so treasured by Christians, can claim equal dignity. In Jerusalem, the link between God and humanity was forged.

In this city, the prophets proclaimed God's word. In Jerusalem, David and Solomon reigned as God's viceroys. For Christians, the importance of Jerusalem is sealed in the fact that it was the site of the Lord's death and resurrection.

Therefore, Baruch pledges in God's name that Jerusalem will rise again. Its misery and misfortune will yield to

peace and triumph.

The Epistle to the Philippians is the second reading for this Second Sunday of Advent.

Philippi was formed as a Greek city, in Greece, deriving its name from that of the father of Alexander the Great.

By the later part of the first century, however, it was a thoroughly Roman city, although not a major spot on the map of the empire. When Paul lived, Philippi was home to some Christians. To them, this epistle was sent.

The letter encourages and demands. It also makes an important point. Faith in God, through Jesus, and good works are not the unilateral, solely personal acts of the Christian. Rather, God has healed the believer by restoring what was weakened by sin. God nourishes the Christian. Thus, while believers are not at all robots, the help of God sustains and invigorates them.

St. Luke's Gospel once more this Advent season furnishes the Gospel reading.

Here the Evangelist carefully puts the event in perspective. Times were calculated by the reigns in which they occurred. Luke sets the stage by telling us exactly when these moments occurred. It brings these happenings into the realm of the real, the earthly and the human.

The voice heard belongs to John the Baptist. He is the successor of the prophets of old, even of the great Isaiah, whom he quotes. As did they, John points the way to Jesus. He will be the bearer of life and good news.

## Reflection

The Church progresses through Advent. It points us toward Christmas. There is no other interpretation for the words of John the Baptist. The Lord is coming!

Throughout the years, God has saved, loved and rescued the people. While sin has worked its havoc on lives and on

## Daily Readings

Monday, Dec. 11

Damasus I, pope  
Isaiah 35:1-10  
Psalm 85:9ab-14  
Luke 5:17-26

Tuesday, Dec. 12

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

Wednesday, Dec. 13

Lucy, virgin and martyr  
Isaiah 40:25-31  
Psalm 103:1-4, 8, 10  
Matthew 11:28-30

Thursday, Dec. 14

John of the Cross, priest and  
doctor of the Church  
Isaiah 41:13-20  
Psalm 145:1, 9-13ab  
Matthew 11:11-15

Friday, Dec. 15

Isaiah 48:17-19  
Psalm 1:1-4, 6  
Matthew 11:16-19

Saturday, Dec. 16

Sirach 48:1-4, 9-11  
Psalm 80:2-3, 15-16, 18-19  
Matthew 17:10-13

Sunday, Dec. 17

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

societies, God always forgives, always sustains and always bestows life.

This attribute of God greatly refreshes any soul bound in guilt or bewilderment. No one need despair or be perplexed. Light awaits. Life awaits. It is in God, borne by Jesus, born in Bethlehem.

Question Corner/Fr. John Dietzen

## Date for Christmas was also the winter solstice

Q Can you answer a question for our family? Our children are asking



when people started to celebrate Christmas. And where? How do we know that's when Jesus was born? Can you help? (New York)

A I can help, but the answers may not be what you expect.

First of all, strange as it seems, we have no idea of the date or even the year of Our Lord's birth. Our only source for this information would be the Gospels, and they are no help.

From information supplied in the Gospel according to Luke, scholars generally believe that Christ was born sometime between the years 8 and 6 B.C. Though our present calendar was supposedly based on the year of Christ's birth as Year 1, that is not the case.

The Roman monk who, in the sixth century, originated the Before Christ/After Christ way of designating years simply did not have at hand the historical documents now available. Thus he missed the year of Christ's birth by six to eight years.

As perhaps most everyone knows, Easter and related feasts were the first ones celebrated by Christian people. The first mention of Christmas comes in a Roman liturgical calendar composed in 339. By the end of that century the feast of our Lord's birth was celebrated on Dec. 25 in most of the Christian world.

If we don't know the date, why choose Dec. 25? The explanation generally accepted by most scholars today is that Church authorities of that time assigned the birth of Christ to the date of the winter solstice.

In our calendar, the winter solstice is Dec. 21. In the Julian calendar, however, which predated our calendar and was in effect in those days, the solstice was

The Church this weekend reminds us that without ceasing, through all the times of existence on earth, God has reached out to people in love and mercy and with strength. Soon, on Christmas, we will celebrate the ultimate and perfect gift of God's mercy—Jesus, the Son of God, the Redeemer. †

Dec. 25. (The Egyptian calendar has it on Jan. 6, which is why this date is still followed for Christmas in some Eastern-rite Christian Churches.)

The solstice, when days begin to lengthen in the Northern Hemisphere, was referred to by many non-Christians as the Birthday of the Unconquered Sun. During the 200s, Roman Emperor Aurelian dedicated Dec. 25 to the sun god, whose cult was particularly strong in Rome at the time.

Even before this, Christian writers referred to Jesus Christ as the Sun of Justice. It seemed logical, then, that as Christianity began to dominate the religious scene in the Roman Empire, the date of the "newborn sun" should be chosen as the birth date of Christ.

This may be confusing for your children, but I'm sure you can "translate" this information to them. It's a lovely story about how the followers of Jesus can learn to turn everything, even the seemingly irrelevant and irreligious events of life, into ways of praising and honoring our Lord.

Q The Gospel says the magi brought gifts of gold, frankincense and myrrh. Gold I understand, but why frankincense and myrrh? (Texas)

A Both myrrh and frankincense are aromatic gum resins used as incense or as ingredients for incense. Myrrh was also used for perfumes and embalming. Both were produced particularly in Africa, were highly prized and very costly. They would have been gifts at least as precious as gold.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 324, Peoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

## My Journey to God

### Advent Novena

O Jesus, Word of God,  
Splendor of eternal glory,  
Alpha and Omega of history,  
we joyfully welcome You as  
You pitch your tent among us,  
taking flesh of the Virgin Mary.  
Give us Your blessing to  
impart strength to our faith  
and clarity to our vision,  
so that we may recognize You as  
You journey with us in the joys  
and sorrows of life.

Mary, Mother of God,  
your hands are always raised  
in loving intercession.  
Queenly in your holiness  
and radiant in your glory,  
you are still our gentle  
Mother of mercy.  
Comfort us in the sorrows of life,  
and sweeten our pilgrimage on  
earth with the fragrance of heaven.  
Keep our eyes fixed on the  
blessed Fruit of your womb,  
Jesus, our Prince of Peace.

Amen.

By Carmel of Terre Haute

("That the blessing of Jesus, our Emmanuel, will rest on you and your loved ones" is the prayer of the Carmelite nuns of Terre Haute during their Advent novena days on Dec. 16-24.)



CNS illustration © Roy

## 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).

### December 8-9

Marian Center, 3356 W. 30th St., **Indianapolis**. Advent retreat by Father John Maung, "Waiting for Jesus/Preparing Our Hearts." Information: 317-924-3982.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. National Night of Prayer for Life, 9 p.m.-1 a.m. Information: 317-636-4478.

Plainfield Christian Church, 800 Dan Jones Road, **Plainfield**. Plainfield Church Federation, including St. Susanna Parish, Jesus' birth narrative, Fri. 7-9 p.m., Sat. 6-9 p.m. Information: 317-839-1618.

### December 10

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent vespers

service, 5 p.m.

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Advent 2000, "Doing Christmas Right," 2-5 p.m. Information: 317-638-5551.

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

Oaklawn Memorial Gardens Chapel, 9700 Allisonville Road, **Fishers**. Mass for deceased, 11:30 a.m. Information: 317-843-0871 or 317-842-7662.

### December 11

St. Jude Church, 5353 McFarland Road,

**Indianapolis**. A Christmas message with Matthew Kelly, "The Connection Between Our Human Relationships and Our Relationship With God," free admission. Information: 317-786-4371.

### December 12

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "The Book of Revelation Revealed—A Book of Faith and Endurance," presented by Darcy K. Troville, D.R.E., no fee, 7-8:30 p.m. Information: 317-635-2021.

St. Paul Hermitage, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild Christmas party, members bring covered dish and gift exchange, noon.

### December 14

St. Elizabeth Home, 2500 Churchman Ave., **Indianapolis**. Madonna Circle, Christmas pitch-in luncheon, entertainment by Barbara Woods from Oasis, noon. Information: 317-849-5840.

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

### December 15-16

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

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

### Recurring

#### Daily

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

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

#### Weekly

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in



"I see you've been a good little girl."

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Vietnamese, 2 p.m.

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

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

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

#### Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

#### Tuesdays

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

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

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

#### Wednesdays

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

Information: 317-271-8016.

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

#### Thursdays

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

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

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

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

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

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

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

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

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

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The Active List, continued from page 14

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

**Saturdays**

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

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

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

**Monthly**

**First Saturdays**

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

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

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

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

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

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

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

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

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

p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

**Third Sundays**

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

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

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

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

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

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

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

# Archdiocesan Youth Conference is Feb. 3-4 in Indianapolis

By Mary Ann Wyand

"Carry Your Candle—Go Light the World" is the theme for the 2001 Archdiocesan Youth Conference scheduled on Feb. 3-4 at the Adam's Mark Airport Hotel in Indianapolis.

High school-age youth from throughout central and southern Indiana are invited to celebrate their Catholic faith at the annual conference, which is sponsored by the archdiocesan Office for Youth and Family Ministries.

"The Arch Conference will be an exciting weekend of meeting new friends, hearing interesting speakers, dancing, singing, learning about the Catholic faith, and realizing that youth can make a difference in the Church and world," said Marlene Stammerman, associate director of youth ministry for the archdiocese.

The keynote speaker is Mike Patin, director of the Catholic Youth Organization and youth ministry office in the Archdiocese of New Orleans. He has worked in youth ministry since 1990 and has presented programs during more than 400 youth gatherings in 39 dioceses.

In his keynote presentation, Patin will combine humor and stories to encourage teen-agers, affirm the goodness of God's presence in the world and invite young people to take the next step in their journey with God.

As in past years, Archbishop Daniel M. Buechlein will participate in a youth forum with the teen-agers.

(Conference reservations are \$83 per person and are due by Jan. 3 to the archdiocesan Office for Youth and Family Ministries, but participants must register for the conference through a parish youth ministry coordinator. There is an additional \$10 fee for late reservations, which will not be accepted after Jan. 11. For more information, contact a parish youth ministry coordinator or call the archdiocesan youth ministry office at 317-236-1439 or 800-382-9836, ext. 1439.) †

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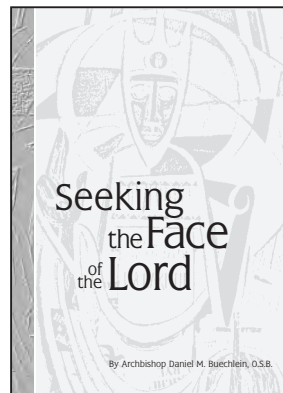
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# GUADALUPE

continued from page 1

celebrate. More churches throughout the archdiocese are beginning to offer bilingual or special Masses on the feast day, and Archbishop Buechlein will be the celebrant at two Masses in honor of the feast.

Stores like Kroger are also taking notice and beginning to offer entire sections—two to three aisles long—that contain Hispanic food and devotional items such as candles with the images of Our Lady of Guadalupe.

Out of their 140 stores in a five-state area, at least 50 stores carry Hispanic foods and devotional items, said Sonya Saunders, manager of Kroger communications.

The feast day honors the Virgin Mary's daily appearances in Mexico to Juan Diego, a poor Indian, from Dec. 9-12 in 1531. She appeared during a time when the Aztecs were offering human sacrifice to their gods. Devotion to Our Lady of Guadalupe is credited with converting millions to Christianity, and her messages speak of her love for all people as their merciful mother.

For Arias, that means praying daily to Our Lady of Guadalupe to watch over her five children. Her picture, which hangs above the fireplace mantle, is the gathering spot for the family rosary.

"She is like my mother," Arias said. "Whatever I feel I tell her."

The De Los Santos said their devotion to the Blessed Mother strengthens their faith.

"She's a mother who always takes care of her children," said Obet De Los Santos. "We have so much respect for her. It makes us better Catholics because she is like a mirror that we can see who helped everybody. She's our mother and we are supposed to follow her example."

Arias said her devotion to the Blessed Mother has never failed her, especially in times of great need.

When her father was ill and dying in Mexico, Arias

longed to go. But neither she nor her husband had the money to spare as they raised four daughters.

"I prayed to Our Lady of Guadalupe," Arias said.

Shortly afterwards, a woman from Arias' past appeared on her doorstep. It was the same woman that she worked for when she first moved to Indianapolis many years ago.

Glad to see an old friend after many years, Arias invited her in and they shared dinner. As they were talking, Arias told the woman about her father.

"I told her my heart is broken that I couldn't go to see him," Arias said.

Then the woman unexpectedly gave her a check for \$4,000, but Arias told her she couldn't accept it because she couldn't repay the loan.

"She said, 'No, you don't have to worry,'" Arias said.

"My heart was jumping, I was so happy, and said, 'Oh, God, Oh, Mother. You are so good to work this way. Thank you, God.'"

From Our Lady of Guadalupe Arias, has learned much about God, she said.

"I know that God loves me so much that I don't have to worry about it," she said. "He's with us all the time. I don't have to worry about anything. He knows everything."

Her life has been interwoven with graces that she attributes to the intercession of Our Lady of Guadalupe.

The pregnancy of her fourth daughter was very difficult and the doctor wanted her to stay in bed.

"I knew God was in charge and prayed to Our Lady. I said, 'Oh, Mary, these daughters of mine are flowers for you. But you are in charge and need to take care of them.'"

When it came time to name their fourth daughter, Arias didn't know what name she wanted. A friend found an Indian name, Xochil, pronounced so-she.

"It means a flower to Mary," she said. "I knew then that Mary is in charge of my daughters, my flowers."

Loving Mary, the Mother of God, is important, Arias said.

She wishes that those in the archdiocese could take a

## Our Lady of Guadalupe celebrations

**Our Lady of the Greenwood Church**, 335 S. Meridian St., Greenwood, 6:30 p.m. Dec. 12. English Mass with reception following. Mariachi music with traditional procession of Our Lady of Guadalupe image.

**St. Bartholomew Church**, 845 Eighth St., Columbus, 5:30 p.m. Mass Dec. 12.

**St. Patrick Church**, 950 Prospect St., Indianapolis. Celebrations begin with singing and prayer from 6 a.m. to 8 a.m. Dec. 12. Serenade to celebrate the feast begins at 5 p.m., with Spanish Mass at 6 p.m. celebrated by Archbishop Daniel M. Buechlein. Reception afterwards.

**St. Mary Church**, 317 N. New Jersey St., Indianapolis. Pilgrimage Dec. 9 at 3 p.m. from the Hispanic Center, 617 E. North St., to the church. Rosary and serenade at 11 p.m. Dec. 11; bilingual Mass Dec. 12 at 8 p.m. with the archbishop.

**St. Mary Church**, 415 E. Eighth St., New Albany, will celebrate the Feast of Our Lady of Guadalupe at 2 p.m. Dec. 10 with a Spanish Mass. There will be a reception afterward.

**St. Monica Church**, 6131 N. Michigan Road, Indianapolis. Mariachi music begins at 6 p.m. Dec. 12 with Mass at 6:30 p.m. Music and reception after Mass.

pilgrimage next year to Mexico to really see how the feast is celebrated.

While Our Lady of Guadalupe is her private devotion, Arias said Our Lady of Lourdes and other apparitions are important too.

"They are all Mary," she said. †

## National Night of Prayer for Life scheduled for Dec. 8-9

By Mary Ann Wyand

Archdiocesan Catholics are invited to participate in the 11th annual National Night of Prayer for Life on Dec. 8-9.

The annual pro-life prayer vigil begins at 9 p.m. on Dec. 8, the Feast of the Immaculate Conception, and continues until 1 a.m. on Dec. 9 in Catholic churches throughout the United States.

Information distributed by All-Night Life Vigil, the sponsor of the National Night of Prayer for Life, explains that an hour of unified prayer before the Blessed Sacrament has been designated from midnight until 1 a.m. across the country "to pray for an end to abortion and to make reparation for the sins against the lives of our innocent pre-born and helpless ones being slaughtered in today's society."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said the format for the vigil is exposition of the Blessed

Sacrament, recitation of the rosary and silent meditation. The vigil will conclude with Benediction when a priest is available.

"Let us pray that the Lord will intercede for us," Sister Diane said, "in efforts that protect human life from the moment of conception to natural death."

Father Frank Pavone, national director of Priests for Life, recently issued a statement encouraging people to participate in the National Night of Prayer for Life.

"The ongoing tragedy of abortion reveals that our society has lost sight of what motherhood means," Father Pavone said. "The one person who can remind us again is the Blessed Virgin Mary."

"Abortion also demonstrates that we have lost sight of what freedom means," Father Pavone said. "We can rediscover its meaning in the Eucharist. By giving us his body and blood, the Lord shows us that freedom means the freedom to love, and to give our lives that others may live. Therefore, it makes perfect sense for everyone who

wants to see an end to abortion to take part for some time in the adoration of the Eucharist on the Feast of our Blessed Mother's Immaculate Conception."

The image of Our Lady of Guadalupe, patroness of the Americas and of the unborn, will be displayed during pro-life prayer vigils in U.S. parishes. †

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# More Catholics are learning the story of Our Lady of Guadalupe

By Mary Ann Wyand

Hispanic Catholics know the story of Our Lady of Guadalupe very well, Father Clem Davis explained, but many other Catholics aren't aware of the full meaning of four Marian apparitions on Dec. 9-12 in 1531 at Tepeyac, a hill in Mexico.

"The story of Our Lady of Guadalupe has, I think, for a long time been pretty much limited to the Mexican-American identity and culture," the pastor of St. Bartholomew Parish in Columbus said. "The story of the image and its role in aiding the conversion of the Aztecs to the faith, and also aiding the ending of human sacrifice as part of the Aztec way of life, is an extremely timely message.

"It's very timely for what it says about cultural differences and the spread of the faith across cultural lines," Father Davis said, "but also for what it says to us about a culture of death, and how the culture of death can only be replaced by a culture that is honoring life."

Because the official missionary image of Our Lady of Guadalupe was brought to the archdiocese in November by a group of St. Bartholomew parishioners, he said, many Catholics of all ages in central and southern Indiana have learned the story of the Marian apparitions.

The story of Our Lady of Guadalupe's four appearances to Blessed Juan Diego is accepted by the Catholic Church as miraculous and is one of the best-known Marian apparitions.

Our Lady of Guadalupe left her miraculous image on Diego's tilma, or cloak. The apparition was the beginning of the first evangelization of America, and brought many miracles and the conversion of millions to the Catholic faith while transforming a culture of death and despair into a culture of life and hope.

Juan Diego's tilma is displayed in the Basilica of Our Lady of Guadalupe in Mexico City, and nearly 500 years later still shows no signs of decay. The image shows Mary with child.

Today, Our Lady of Guadalupe is venerated as the patroness of Mexico, the Americas and the unborn.

Last month, the missionary image was taken to a number of parish churches and schools, for veneration during Masses and prayer services, in Columbus, North Vernon, Bloomington, Edinburgh, Franklin, Seymour, Madison, Terre Haute and Bedford.

The image also was transported to St. Elizabeth's ministry for unwed mothers in Indianapolis and to secular sites that included the Indiana Girls' School in Plainfield for an educational program, outside a Planned Parenthood clinic in Bloomington for prayers to end abortion, and outside the U.S. Penitentiary in Terre Haute for prayers to end capital punishment.

"I think now there will be a new appreciation for Our Lady of Guadalupe here,"

Father Davis said. "There are some aspects of the image that I only learned about recently. I am hopeful that there will be a new appreciation for the faith of Hispanic people who are moving to the archdiocese, and also a new appreciation for the timelessness and the universality of the message of the value of life, the preciousness of life. I also am hopeful that it will affect change for the better, to positively affect the people and the times we live in."

St. Bartholomew parishioner Sarah Lujan of Columbus, who moved from New Mexico to central Indiana a year ago, helped coordinate music for the religious ceremonies with the missionary image.

"In New Mexico, I was used to walking into churches and seeing the image of Our Lady of Guadalupe," Lujan said. "I grew up having a strong devotion to her. When I moved here, I found it surprising that many Catholics weren't familiar with the story of her apparition. I think a lot of people seem to see Our Lady of Guadalupe as more of a cultural devotion rather than a Catholic devotion. It's important to me to be able to expose a lot of people to her story."

Lujan helps coordinate St. Bartholomew's annual observance of the Feast of Our Lady of Guadalupe. She also prepared a Mexican meal for Rite of Christian Initiation of Adults candidates at the Columbus parish as part of a recent educational presentation.

Last month, two St. Bartholomew parishioners said they were healed when they prayed near the missionary image.

Tom McGough said he hit his head quite hard on a low eave outside Holy Trinity Church at Edinburgh because it was dark and rainy on the night of the veneration.

"[St. Bartholomew parishioner] Mary Parks, who was there as a singer in our musical group, took me by the arm and led me over to the image, where I started to say a prayer. She suggested that I put my forehead on the image, which I proceeded to do. Gradually, I started to feel better. By the next morning, there was no bump on my forehead. I consider it a minor miracle."

Ken McClaine, also a member of the musical ensemble organized for liturgies with the missionary image, said he was ill with pneumonia that week but God healed him within hours after friends brought the missionary image to his home.

"As we venerated the holy image, we all prayed together and they laid hands on me and prayed over me," McClaine said.

"After our prayers and visit, they folded up the image and began putting it away. As they were lifting it up to put it in the protective bag, a single flower petal fell out from beneath the picture onto our living room floor. We stood in awe at the wonderful surprise only Mother Mary could give to us. I truly believe this came from her, and it is a special message to all of us that she is here, always protecting us, praying for us and interceding for us to her son, Jesus." †



Members of the Hispanic community in Seymour lead a procession with the missionary image of Our Lady of Guadalupe from St. Ambrose School to the church on Nov. 12.

Be a part of our first bridal issue for 2001!

## Announcements of Weddings



### To be published in the February 9, 2001, issue of *The Criterion*

If you are planning your wedding between January 30 and July 1, 2001, 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. 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 Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Greg Otolski, 1400 North Meridian, Indianapolis, IN 46202  
Deadline with photos: Friday, January 19, 2001, 10 a.m.

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Wedding Date Church City State

Photo Enclosed  No Picture Signature of person furnishing information Relationship Daytime Phone

Photo by Jaime Marshall

# 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.

**BASS, Kathryn M.**, 81, Annunciation, Brazil, Nov. 28. Wife of Kenneth Bass Sr. Mother of Mary Lanham, Jim, Kenneth Jr., Paul and Tom Bass. Grandmother of 11.

**BELL, Francis W.**, 81, St. Anthony, Indianapolis, Nov. 22. Husband of Lillian Ozella (Young) Bell. Father of Anita Burnett, Beverly Hogan, Deborah Ingle, Patricia Kreis, Cheryl Lunn, Cynthia Weaver and Mark Bell. Grandfather of 16. Great-grandfather of 12.

**BOYLE, Mathew R.**, 59, Little Flower, Indianapolis, Nov. 25. Father of Jacqueline Barkdull, Kelli Collin, Wanda Donofiro, Tammy Sutton, Linda, Mathew Jr. and Richard Boyle. Brother of Jacqueline Fager. Grandfather of 11. Great-grandfather of two.

**BRAUN, Ellen Louise (Weber)**, 90, St. Roch, Indianapolis, Nov. 27. Mother of Mary Kay Lyles, Barbara May, Daniel, John and Joseph Braun. Sister of Barbara Milnes. Grandmother of 13. Great-grandmother of 29.

**BRYANT, Robert Allen**, 41, St. Paul, Tell City, Oct. 31. Son of Rovilla "Billie" Bryant. Brother of Pat Huff, Charlie, John and Paul Bryant.

**COYLE, Charlene (Gerber)**, 84, St. Paul, Tell City, Nov. 17. Wife of George "Peanuts" Coyle. Mother of Patricia Vaal, Charles "Peanuts" and David Coyle. Stepdaughter of Martha Gerber. Sister of Marguerite Braun, Theola Gillick and Charles Gerber. Grandmother of 10.

**CRAWLEY, James Frank**, 71, St. Andrew the Apostle, Indianapolis, Nov. 12. Husband of Maxine Crawley. Father of De Anna Breedlove, Rosa Campbell, Annette Fulkerson, Janet Harker, Linda Kessler, Deborah, Eugene, James and Steve Crawley. Grandfather of 12.

**DeBRUINE, Margaret**, 98, St. Bartholomew, Columbus, Nov. 17. Mother of Niki Woods and Russell DeBruine. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of one.

**FLOYD, Martha R.**, 83, St. Paul, Tell City, Oct. 23. Mother of Mary Hutchins and Don Harpe. Grandmother of seven. Great-grandmother of 13.

**GLENN, Agnes M. (Kleeman)**, 93, St. Michael, Cannelton, Oct. 19. Mother of Shirley Kendall and Glenward Glenn. Sister of Martin Kleeman. Grandmother of seven. Great-grandmother of 13.

**GOLDSCHMIDT, Helen Rose**, 91, St. Mary, North Vernon, Nov. 25. Mother of Mary Lou Woods, Charles and James Goldschmidt. Grandmother of five. Great-grandmother of 11.

**HARRIS, Winfield Scott**, 72, Little Flower, Indianapolis, Nov. 21. Father of Cathy and Dawn Wettkamp.

**HEIDLAGE, Marita M.**, 76, St. Gabriel, Connersville, Nov. 26. Wife of Robert Heidlage. Mother of Joel, John, Mark and Ted Heidlage. Sister of Dale, Donald, Ralph and Robert Bruns. Grandmother of eight. Great-grandmother of two. Step-grandmother of three.

**HELMER, George J., Jr.**, 54, St. Malachy, Brownsburg, Oct. 25. Son of Catherine E. Helmer.

**HOLDAWAY, Stewart E.**, 49, Little Flower, Indianapolis, Nov. 26. Husband of Bonnie Cole Holdaway. Father of Stacy and Rick Holdaway. Son of Dorothy and Gene Holdaway. Brother of Rick Holdaway.

**HUMSTON, Richard C.**, 67, St. Paul, Tell City, Nov. 13. Husband of Helen Humston. Father of Sherri Ray and Sharon Talbert. Brother of Kathy McCarthy, Ginger Moore, Peggy Turner, Connie Martin, Betty, Bill, Bob and Tom Humston. Grandfather of two. Step-grandfather of two.

**HUNT, Elijah Paul**, infant, St. Anthony, Indianapolis, Nov. 14. Son of Lisa Mick and Joseph Hunt.

**HUNT, Rose M. (Kopfhammer)**, 95, St. Mary, North Vernon, Dec. 1. Mother of Carol Tiedemann, Benedictine Sister Joann Hunt and William

Hunt. Grandmother of five. Great-grandmother of one.  
**KELLER, Patrick J.**, 73, Holy Name, Beech Grove, Nov. 14. Husband of Phyllis L. "Milli" Keller. Father of Kathryn Barnett, Patricia Fredwell, Karen, Rebecca and Kevin Keller. Brother of Delores Pierson, Mary Wiltsee and O. Daniel Keller. Grandfather of five.

**KUHN, Julia C. (Bauer)**, 84, St. Jude, Indianapolis, Nov. 27. Mother of Carol Keller and John Kuhn. Grandmother of 15.

**KUNTZ, Norbert W.**, 71, St. Michael, Brookville, Nov. 28. Husband of Annette (Kunkel) Kuntz. Father of Janet Knapp, Elaine, Doug, Jerry, Michael and Robert Kuntz. Brother of Robert Kuntz. Grandfather of seven.

**LENTZ, E. Michaline**, 82, Holy Spirit, Indianapolis, Nov. 21. Sister of Wintress Campbell, Mary Margaret, Carl and Daniel Lentz.

**LYKINS, Dorothy**, 72, St. Mary, Rushville, Nov. 22. Wife of O. Grayson Lykins. Mother of Ann Copley, Sue Harnishfeger, Holly Mohr, Jon, Mark and Tony Lykins. Sister of Mabel Jones, Evelyn, Hazel, Charles and Kenneth Risselman. Grandmother of 18. Great-grandmother of 12.

**MANSFIELD, Catherine B.**, 78, St. Paul, Tell City, Oct. 14. Wife of James Mansfield. Mother of Judith Deom, Jane Dreyling, Mary Ann Weatherholt and Jim Mansfield. Sister of Agnes Edler, Frank and Leo Simpson. Grandmother of 10. Great-grandmother of 11.

**NORDHOFF, Charles R.**, 80, St. Roch, Indianapolis, Nov. 20. Husband of Beulah M. (Paetz) Nordhoff. Father of Carolyn Brown, Kathleen Hedges, Robert and Ronald Nordhoff. Brother of Lillian Fritz, Monica

Gutgsell, Mary Lou Kirst, Margie Knies and Lucille Merkel. Grandfather of 10. Great-grandfather of three.

**RECKELHOFF, Leonard G.**, 88, St. Paul, Tell City, Nov. 6. Father of Peggy Heck. Stepfather of Mary Ann Leinenbach. Brother of Catherine Mitchell. Grandfather of three. Step-grandfather of four. Great-grandfather of six.

**ROBINSON, Ann (Flynn)**, 84, Christ the King, Indianapolis, Nov. 20. Mother of Sandra Fields. Sister of Jeanne Brosius. Grandmother of two.

**ROGIER, Patrick B.**, 27, St. Paul, Tell City, Oct. 17. Son of Sara and Ben Rogier. Brother of Vicki Mathena, Megan and Nicole Rogier. Grandson of Augusta Rogier.

**SCHAEFER, Mary Ann (Hazel)**, 67, St. Meinrad, St. Meinrad, Nov. 15. Mother of Phyllis Satterfield, Rebecca Winger, Alvin Jr., Dan, Kenny, Randy and Scott Schaefer. Sister of Viola Hartwick, Carol Lamkin, Harold, James and Jerome Meining. Grandmother of 13. Great-grandmother of one.

**SHAW, Betty L. (Clark)**, 71, Holy Spirit, Indianapolis, Nov. 16. Wife of Rod D. Shaw. Mother of Linda Hamilton, Vickie Rhodes, Janet Shell, Debbie Stansberry, Roderick Shaw II, Gregory and Randy Lee. Stepmother of Robin Shaw. Sister of Pauline Jones, Ruby Newkirk and Madeline Rowe. Grandmother of 10. Great-grandmother of seven.

**THARPE, Clarence L.**, 62, St. Thomas Aquinas, Indianapolis, Nov. 22. Husband of Catherine A. (Sergi) Tharpe. Father of Aaron, Elizabeth, Francis, Gabrielle and Michael Tharpe. Grandfather of two.

**WALTZ, Shawn**, 33, St. Anthony, Indianapolis,

Nov. 12. Daughter of Susan (Waltz) McDonald.  
**WELP, Anna**, 85, St. Meinrad, St. Meinrad, Nov. 24.

**WEST, Mary Elizabeth**, 85, Prince of Peace, Madison, Nov. 20. Mother of Sally Hale and Thomas West. Sister of Rita Chilchilo, Clara Childers, Gertrude Kendrach, Helen Losey and John Barker. Grandmother of eight. Great-grandmother of 18.


**WHEAT, Paul W.**, 76, Holy Name, Beech Grove, Nov. 6. Husband of Geraldine M. (Pflumm) Wheat. Father of Laura Wheat-Weber, Julie, Brian, Kenny, Stephen and Tim Wheat. Brother of Mary Emery, Maxine Pallikan and Charles Wheat. Grandfather of four. Step-great-grandfather of three. Great-grandfather of one.

**WIMSATT, Stephen**, 51, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 29. Father of Kim Pinnick and Stephen Wimsatt Jr. Brother of Joan Foster, Esther Frederick, Donna Lahue, Mary Paul, Maureen Pierce, Sheila Schmidt, Jean Tevis, Rita Tooley, Bill, Bob, John and Mike Wimsatt. Grandfather of four.

**WOODS, Georgia Mae**, 73, St. Margaret Mary, Terre Haute, Nov. 27. Wife of Ernest R. Woods. Mother of Amy Patrick, Kathy Wilcoxon and Ernest Woods. Grandmother of four. Great-grandmother of three.

**YELICH, Augusta**, 88, Sacred Heart, Clinton, Nov. 20. Mother of Harvey, James, Richard and Thomas Yelich. Sister of Mary Kruger. Grandmother of eight. Great-grandmother of 10.

**ZELENAK, Steve J.**, 92, St. Bartholomew, Columbus, Nov. 17. Father of Dorothy Holwager, Rosemary Kollar and Steve Zelenak. Grandfather of nine. Great-grandfather of eight. Great-great-grandfather of one. †



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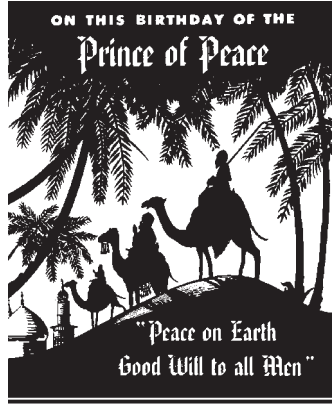





Photo by Margaret Neilson

**Terre Haute Christmas Store**

Mary Chloupek, director of volunteers, sorts children's clothing at the Terre Haute Catholic Charities and Deanery Council of Catholic Women's 24th annual Christmas Store. Each year, volunteer "elves" help 900 clients in financial need select free, new gifts for members of their families—3,700 individuals. Fifty-seven churches and agencies contribute and refer clients to the Christmas Store.




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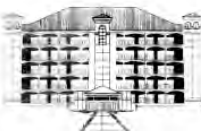
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## Miscellaneous

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*Merry Christmas  
 &  
 Happy New Year*

## Positions Available

**The Village Christian Parke**  
**Registered Nurse Position**

Village Christian Parke has an immediate opening for a weekend RN Supervisor. If you are dedicated, energetic and compassionate then we have a leadership position for you at VCP. You will be able to use your Supervisor, Clinical and Organizational skills. To schedule an interview or for additional information on this career position, please contact: Mary Webber, Director of Nursing at 317-873-5205

**THE VILLAGE CHRISTIAN PARKE**  
 675 South Ford Road  
 Zionsville, IN 46077  
 317-873-5205  
 Fax: 317-873-1529

The Village Christian Parke has immediate openings for experienced individuals in the following LONG TERM CARE areas:

**LPN**  
 FULL TIME: 1-Days  
 2-Evenings  
 PART TIME: 1-Days  
 1-Nights

**QMA**  
 PART TIME: 1-Evenings  
 1-Nights

At VCP we promote a loving and caring environment for our residents. All Full Time employees enjoy a great benefits program and excellent earnings. For additional information on this position, please contact or fax your résumé to:

**Mary Webber**  
**Director of Nursing**

**THE VILLAGE CHRISTIAN PARKE**  
 675 South Ford Road  
 Zionsville, IN 46077  
 317-873-5205  
 Fax: 317-873-1529

**Dietary Positions Available**  
 SERVERS all shifts (FT/PT)  
 PREP-COOK

THE VILLAGE CHRISTIAN PARKE, located on the west side of Indianapolis in Zionsville is seeking Dietary personnel for the above positions. If you're serious and want to work in an environment that provides excellent service to the aged, then we want you as a part of our CARING TEAM. Please contact Ms. Dee Pinkton or Scott Miles at (317) 873-5205 or stop by for an interview. The Village Christian Parke offers excellent wages and benefits.

**THE VILLAGE CHRISTIAN PARKE**  
 675 South Ford Road  
 Zionsville, IN 46077  
 Fax: 317-873-1529

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 LOOKING FOR CHANGE and CHALLENGE

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*Rubber, torch downs, hot tar roofs,  
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- Any large or small repairs
- Wind or hail damage repairs
- Call Dale for free estimates!

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 Licensed • Bonded • Insured  
 25 years experience • References available

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 GUTTER SERVICE**

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 TV Mass is available on WAV-TV at 11:00 a.m. Sundays.  
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# News briefs

## U.S.

### Arrival of RU-486 brings renewed warnings of dangers of drug

WASHINGTON (CNS)—As the abortion pill RU-486 began arriving at U.S. abortion clinics around the country, pro-life advocates renewed their warnings about the dangers involved in using the pill. "RU-486 has the potential to be this generation's thalidomide or DES," said Laura Echevarria, spokeswoman for the National Right to Life Committee. "American women need to know just how dangerous this drug can be." The sleep-inducing drug thalidomide caused birth defects when taken by pregnant women in the 1950s and '60s, and DES exposure in pregnancy has been linked to higher frequencies of cancer and infertility among the children born of those pregnancies.

## WORLD

### Vatican plans document on guidelines for AIDS ministry

VATICAN CITY (CNS)—As the United Nations released fresh AIDS statistics showing an unexpected worldwide increase in HIV infections, the Vatican announced plans to publish a document giving Catholics

moral and practical guidelines for AIDS ministry. The document will provide Catholics who serve people with HIV/AIDS with "specific principles for how to deal with diverse problems that present themselves," Archbishop Javier Lozano Barragan, head of the project, told Catholic News Service Dec. 4. No date had been set to publish the document, but "by the end of next year, we could have something more substantial," he told CNS.

### Bishops condemn prostitution in France amid calls for legalization

PARIS (CNS)—French bishops condemned prostitution as a form of human slavery and repeated their opposition to its legalization. In a Dec. 4 statement, the social affairs commission of the French bishops' conference criticized distinctions between free and forced prostitution. "Cracking down on sexual exploitation only in cases of violence or constraint presents a grave danger," wrote the group. "This distinction implies the legal establishment of a border between 'good' and 'bad' prostitution."

### Priest kidnapped, killed in India, says Vatican news agency

VATICAN CITY (CNS)—A 30-year-old priest was kidnapped and shot to death Dec. 2 in the Indian state of Manipur, the Vatican's missionary news agency reported. Fides, the news agency of the Congregation for the Evangelization of Peoples, said Father Shajan Jacob Chittinapilly and his driver were forced to drive to an iso-

lated area by two armed men. The priest was shot, but the driver escaped unharmed. Archbishop Oswald Gracias of Agra, secretary-general of the Catholic Bishops' Conference of India, wrote to India's prime minister and minister of internal affairs asking for government intervention to halt the newly increasing attacks on Church personnel, Fides reported Dec. 4.

### Pope urges debt reduction as step in fighting poverty worldwide

VATICAN CITY (CNS)—As the holy year neared its end, Pope John Paul II vowed continuing efforts to reduce the foreign debt of poor countries—one of his jubilee priorities—as a crucial step in fighting global poverty. "We cannot permit fatigue or inertia to weaken our commitment, when the lives of the poorest in our world are at stake," he told participants in a Vatican seminar on debt relief. In a Dec. 4 message to the seminar members, whom he received the same day, the pope said debt relief must be carried out in a way which makes the poor themselves the protagonists of their own development.

### Religious leaders ask U.S. not to advise against Mideast travel

JERUSALEM (CNS)—A group of 61 American Christian religious leaders has asked the U.S. ambassador to Israel, Martin Indyk, to help reverse or modify the State Department's travel warning on Israel. "The current travel warning acts as an economic sanction against both Israel and Palestinian Authority," said the group in a Dec. 2 letter. This is resulting in severe economic hardships upon all parties in the area, it said. The Catholic and Protestant group was on a fact-finding mission sponsored by the Journeys Unlimited tour company which had arranged the five-day trip after the leaders either canceled or postponed planned pilgrimages to the Holy Land.

### Maryknoll motherhouse remembers slain churchwomen

MARYKNOLL, N.Y. (CNS)—Maryknollers and friends filled the chapel of the motherhouse of the Maryknoll Sisters Dec. 2 to commemorate the 20th anniversary of the killing of the four missionary women in El Salvador. Dec. 2 was the day in 1980 when Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel and laywoman Jean Donovan were stopped by National Guardsmen, taken from their van, beaten, raped and shot. Organizers of the commemoration said Sister Helene O'Sullivan, president of the Maryknoll Sisters, and some family members and friends of the four women were in El Salvador for events at the graves of Sisters Clark and Ford and other places associated with the four women. †



What you know about this child may upset you.

**Name:** Carlos Montano  
**Age:** 11  
**Parents:** Dead. Killed in bus accident.  
**History:** Following the death of his parents, he lived with an aunt where he was severely physically abused. Eventually, he ran away, ending up wandering the streets of Cochabamba.  
**Now:** Living in our "Amanecer" orphanage, learning and growing as a Christian.

Carlos is one child of many who need help - some desperately. The need is far greater than the present resources of the Mission Church are able to provide. Please help us continue our much needed program.

Our program is called "Pan y Amor" - Bread and Love - for the children of the world. Your \$15 per month sponsorship of a child assures food, clothing, medicine, shelter and most important, love and a home. You can help Carlos - or one of the many children like him. Your sponsorship cost is small, but it can mean everything - including life - to a child. Here and now, you really *can* make a difference.



Father Sandheinrich of the Archdiocese of St. Louis, our Executive Director, has served the Mission Church for 25 years.


Dear Father Sandheinrich:

I enclose my special gift for the physical and spiritual care of your orphans.  
 Amount \$ \_\_\_\_\_

Yes, I will be a "Pan y Amor Sponsor" and will send you \$15.00 every month for the care of orphans.

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Do you have any questions?  
 Write or call:  
 Rev. Bernard Sandheinrich  
 Pan y Amor  
 4140 Lindell Blvd.  
 St. Louis, MO 63108  
 (314) 371-4980



### Visting St. Nicholas

Greta Knutson, daughter of Craig and Mary Knutson, enjoys a candy cane given to her by St. Nicholas, played by Larry Schmitz, during a Dec. 3 Advent fair at St. Anthony Abbot Church in Cumberland, Wis. The wheelchair-bound Schmitz, a member of the parish, was recovering from ankle surgery.