



The

Criterion

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November 3, 2000

Vol. XXXX, No. 5 50¢

Archbishop Buechlein confirms federal Death Row inmates

David Paul Hammer, who asked to be executed, now says he wants to live

By Mary Ann Wyand

Archbishop Daniel M. Buechlein confirmed federal Death Row inmate David Paul Hammer and another Death Row inmate as members of the Catholic Church during a eucharistic liturgy on Oct. 27 at the U.S. Penitentiary in Terre Haute.

The archbishop made the private pastoral visit in response to the inmates' requests and with the permission of federal prison officials, according to

Providence Sister Rita Clare Gerardot, Hammer's spiritual advisor for the past nine months.

Hammer, a 42-year-old convicted murderer from Oklahoma, is scheduled to be executed by lethal injection on Nov. 15 at the penitentiary. If the execution proceeds as scheduled, he will be the first federal prisoner executed in 37 years.

In October, Hammer requested clemency from President Clinton and also asked his attorney to reinstate the appeals

process that he waived earlier this year.

Sister Rita Clare said Hammer decided to seek clemency as well as appeal his death sentence because "he feels that if his execution takes place, it will open the floodgate for many other federal executions."

She said he waived his appeal process earlier this year because he "didn't think that he could continue to live his life in prison."

If his appeal or request for clemency is granted, she said, "I think it will still be a struggle," but that his faith will help him.

Hammer was baptized in a Baptist church, Sister Rita Clare said, and chose to join the Catholic Church as a result of

his associations with Catholics who have ministered to him in prison and helped him with his faith journey. He met Archbishop Buechlein at the penitentiary in early July during a pastoral visit arranged for the Church's Jubilee Day for Prisoners.

As Hammer's spiritual advisor, Sister Rita Clare helped teach him about the sacraments to prepare him for his reception into the Church and his first Communion.

"The Mass was just beautiful, very celebratory," Sister Rita Clare said. "Father [Francis] Roof [the Catholic chaplain at the penitentiary] arranged the liturgy for

See CONFIRM, page 3

Growing Hispanic population is changing focus of Halloween in archdiocese

By Jennifer Del Vecchio

All that's needed is a picture of a beloved deceased person, his or her favorite food and a candle to light in prayer.

Then get ready to sing, dance, laugh and maybe even cry.

"It's a party of faith," said Ricardo Inmán, pastoral associate at St. Mary Parish in Indianapolis.

Inmán realizes the Mexican tradition, formally known as *El Día de los Muertos* or "Day of the Dead," is perplexing and strange to many people.

But it celebrates the Catholic holy days of All Saints and All Souls on Nov. 1 and 2.

The difference is that the celebration does it with a Mexican flair that has its roots in 2,000-year-old Mexican-Indian traditions.

For Father Michael O'Mara, pastor at St. Mary Parish, and area Catholic schoolteachers, the Mexican holiday is playing a pivotal role in shifting the focus from Halloween's ghouls and goblins and fear of the dead, to teaching about the Church's communion of saints and how the dead can help us.

"They aren't dead in the popular sense, but are very much alive in the religious sense," said Father O'Mara. "That's what we want to talk about."

The Church instituted All Saints Day to honor all saints known and unknown. Halloween falls the day before because Pope Gregory III moved the Feast of All Saints to Nov. 1. The eve of the feast was known as "All Hallows' Eve," and a fast was required. Many recipes and traditions were created for this evening, because of the former "fast before the feast." In England, families gathered around the fireplace to enjoy cider, nuts and apples. Across Europe, recipes for pancakes, breads and fruitcakes were made and passed down through the generations. Dressing up for Halloween started in France in the 14th century.

In 998, St. Odilo, the abbot of a monastery in Cluny, France, added a celebration on Nov. 2 to pray for all the souls of the faithful departed.

The two days show the union of all the faithful on earth, the saints in heaven and the poor souls in purgatory.

The Mexican celebration ties all that together with extra festivities. It also can



This is an example of how altars are made and decorated to celebrate the Mexican holiday, *El Día de los Muertos* or "Day of the Dead." The celebration parallels All Saints Day and All Souls Day and is how the Mexican culture celebrates the feast days.

help those who have suffered a recent loss, said Father O'Mara.

"It reminds us that the dead are still with us," and shows that "every culture has its own name for the same [Catholic] feast," he said.

At St. Mary, Inmán is doing his best to recreate the Mexican celebration.

As visitors walk inside the church, they

will find three side altars decorated with candles, fruits and flowers.

The altar nearest the front has been reserved for parishioners to bring pictures of their deceased loved ones. More than 100 white candles sit around the altar, each symbolizing the name of a dead person. On top of the altar is a large

See HALLOWEEN, page 3

Survey finds that religious freedom is deteriorating in the world

WASHINGTON (CNS)—A major new survey finds that religious freedom is deteriorating rapidly in much of the world.

The survey covers 75 countries with nearly 90 percent of the world's people. It found that, at the turn of the millennium, only 25 percent live under conditions of broad religious freedom, while 39 percent live under partly free conditions and 36 percent in circumstances where religious freedoms are fundamentally violated.

In comparative rankings, Estonia, Finland, Ireland, the Netherlands, Norway and the United States fared best with a 1 rating.

At the other extreme, with the worst rating of 7, were Turkmenistan, Iran, Saudi Arabia, Sudan, Burma, North Korea and Tibet (China).

The 340-page study—"Religious Freedom in the World: A Global Report on Freedom and Persecution"—was released Oct. 26 by Freedom House's Center for Religious Freedom in Washington.

See FREEDOM, page 25

Photos by Jennifer Del Vecchio

St. Vincent de Paul Society helped nearly 28,000 in past year

By Mary Ann Wyand

PLAINFIELD—St. Vincent de Paul Society members from the Indianapolis Council gathered at the Primo Banquet Hall in Plainfield on Oct. 22 to celebrate the past year of Christian service and to plan continuing assistance to the poor in the new millennium.

Council president Donald Striegel, a member of St. Jude Parish in Indianapolis, presented the society's annual report to council members.

The Indianapolis council served 27,827 people in need from Oct. 1, 1999, until Sept. 30 of this year.

During the annual meeting, the group also honored Indianapolis Vincentians Ray Benjamin of Holy Spirit Parish, Bill Quigley of Christ the King Parish, Al Hohmann and Bob Landwerlen of St. Roch Parish, Pat Jerrell of St. Jude Parish and Wilma Ruwe of St. Luke Parish for distinguished service to the society and to the poor.

In his column in the society's September newsletter, Striegel noted that, "The concept of servant leadership is the key to the success and works of the St. Vincent de Paul Society. This is the very foundation upon which Frederick Ozanam founded our society in 1833, when he described the poor as 'our masters.' Thus we are the servants.

"However, we do need to take this concept one step further to the sometimes urgent need for individuals to fill the traditional definition of leaders, such as

conference president. There are many unfilled positions at all levels of the organization. Please pray that Vincentians will 'step out of their comfort zone' and consider a leadership position. It can be a very rewarding experience, particularly for those that understand and follow the attributes of a servant leader."

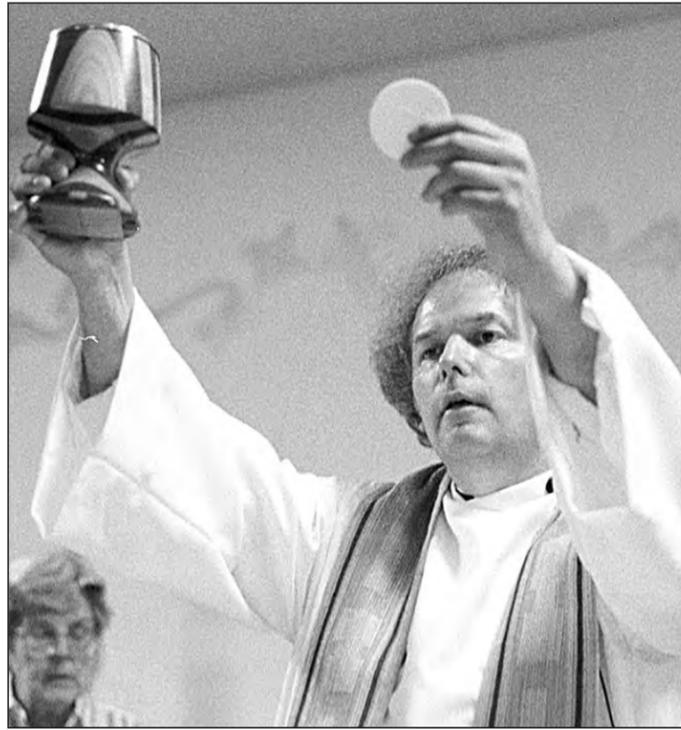
Father John Buckel, an author and Saint Meinrad School of Theology faculty member, was the keynote speaker for the society's annual meeting and also celebrated a eucharistic liturgy with the Vincentians.

During his homily, Father Buckel explained that "the [eucharistic] cup signals the sacrifice which is necessary to do God's will."

The account of Jesus at prayer at Gethsemane is one of the most important parts of the New Testament, he said.

"Jesus prayed, 'Lord, take this cup away from me.' Jesus was fully God and fully human, and his humanity comes out very clearly here. We can all identify with Jesus. So often, there are aspects of life, things in which we have to engage, suffering we must embrace at times, and Jesus speaks for us all when he prays, 'Father, take this cup away from me.'

"The joy of Christianity is also a sacrifice," Father Buckel said. "The great consolation is that we are not alone. Christ is with us. Christ died alone so that we would not have to. In John 16:32, Christ says, 'I am not alone because the Father is with me.' And we are never alone. We never have to face life alone. The Christian community ensures that."



Father John Buckel, an author and Saint Meinrad School of Theology faculty member, was the keynote speaker for the St. Vincent de Paul Society's annual meeting and also celebrated a eucharistic liturgy with the Vincentians. During his homily, Father Buckel explained that "the [eucharistic] cup signals the sacrifice which is necessary to do God's will."

Photo by Mary Ann Wyand

The eucharistic cup "has a lot of significance," he said. "It was referred to as a sacrifice, which is sometimes necessary for us to do God's will. When you drink from the cup, and when you say 'Amen,' that amen represents that you believe it is the blood of Christ and it also is a promise to do everything that you can, no matter what sacrifice is involved, to be a faithful follower of Jesus Christ."

The Gospel of Mark "talks a lot about discipleship," he said. "The mark of a disciple is someone who serves."

And as disciples, he said, Christians help relieve the suffering of others.

"Whenever something bad happens, we ask why, and Jesus was the same way," Father Buckel said. "In this same way, we certainly have an obligation to try to get rid of any suffering that we have in our lives and in the lives of others." †

Catholics must protect human life, theology professor says

By Mary Ann Wyand

Second of three parts

"The protection of human life and the promotion of human dignity are inseparable," Dr. Mark E. Ginter explained during a recent discussion of "Abortion and the Hierarchy of Morals" at St. Thérèse of the Infant Jesus, (Little Flower) Parish in Indianapolis.

"But in a culture which believes in religious freedom," he said, "there will be conflicting values."

As an assistant professor of moral theology at Saint Meinrad School of Theology, Ginter teaches seminarians and lay students how to analyze the intricacies of Scripture, papal encyclicals, Second Vatican Council documents, the *Catechism of the Catholic Church* and

statements from the U.S. bishops.

One lesson is easy to understand, he said. "Every believer shares responsibility for the Gospel of Jesus Christ."



Dr. Mark E. Ginter

And unless human life is respected, Ginter said, conflicting values will continue to poison society.

"The Second Vatican Council, held in Rome from 1962 to 1965, gave us a hierarchy of truths in faith," he said. "It is my contention

that Vatican II also gave us a hierarchy of truths in morals, even though the council fathers did not use this exact phrase. In what I call the hierarchy of morals, a set of moral absolutes is proposed, by which, if transgressed, one acts less than humanly."

In its writings, he said, the council emphasized that whatever is opposed to life itself, whatever violates the integrity of the human person, whatever insults human dignity are "infamies" that "poison human society" and are "a supreme dishonor to the Creator."

Nearly 40 years after Vatican II, he said, these infamies have taken hold in society and grown stronger in a culture

that allows abortion and euthanasia.

The culture of death promotes attacks on human life, violations of human personal integrity and insults on human dignity, Ginter said, behaviors that Pope John Paul II calls "intrinsically evil acts."

In his encyclical *Veritas Splendor*, the Holy Father differentiates between "a human act which is intrinsically evil by definition—objectively," Ginter said, and "the subjective culpability of the person engaging in any of these acts."

Regarding the tragedy of abortion, he said, "Project Rachel is a very important ministry of the Church, which recognizes

See ABORTION, page 7

Jubilee Masses

Special Jubilee Masses are being celebrated throughout the year. These Masses focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Mass (Ages 18-39)

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Mass

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org
 Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
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HALLOWEEN

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picture of Archbishop Oscar Romero of San Salvador, who was assassinated in 1980.

"He is very important to the Mexicans," said Francisco Adell, who is helping with the celebration.

Archbishop Romero, who was known for his sermons on violence, injustice and human rights, was killed while celebrating Mass.

His people consider him a martyr, Adell said.

The picture represents a part of Mexican culture and how Mexicans honor their dead.

Creating the altar and making the celebration successful was so important that Inmán asked a friend, Daniel Robles, to drive a few hours to help him.

Robles, a seminarian at Saint Meinrad School of Theology, is originally from Mexico.

"For us this is very important," Robles said. "It not only celebrates life, it celebrates new life, eternity.

"People don't understand the culture and think it is strange. It's a feeling of we miss you and all the memories about you and now you are on the other side and maybe you can help me."

Inmán said fresh fruit is brought that the deceased one liked. It later is eaten by those participating.

He added that, in Mexico, headstones are made like tables where people can go

to eat and drink and celebrate.

"You know it's not all over after our death," Inmán said.

It's also about showing that death is not scary, but sacred, he said.

Sending that message is important, said Vincent Barnes, principal of St. Matthew School in Indianapolis.

Students in Spanish class have been making their own altars out of shoeboxes to commemorate the Mexican "Day of the Dead."

"We want students to understand it's not just about dress-up and going trick-or-treating," Barnes said. "They don't always realize it because of media and society. But we want them to know all about All Saints Day and All Souls Day. This is one way for them to know about the Catholic faith."

Indeed, teachers are fighting against secular culture when trying to explain the true significance of Halloween.

"All Souls Day and All Saints Day get forgotten because of Halloween," said Kelly Schenher, the religion teacher at St. Philip Neri.

Schenher had students dress up as saints and write a report about them. They came dressed as saints during the all-school Mass Nov. 1 (which is a holy day of obligation).

Student Abel Ramirez dressed up as St. Peter. His favorite fact about the saint was that Jesus changed his name to Peter, which means rock.

"And you get to dress up," said Ramirez, who attends church at St. Patrick Parish in Indianapolis.



Photos by Jennifer Dell Vecchio



Above, Daniel Robles (left) and Francisco Adell place a photograph of the late Archbishop Oscar Romero of El Salvador on an altar at St. Mary Parish in Indianapolis.

Left, Judy McFadden, dean of students at St. Philip Neri School in Indianapolis, helps Abel Ramirez, a third-grader, dress up as St. Peter.

Another student, Zack Flinchum, said the best part was learning about the saints.

"They had a lot of hard jobs to do," he said.

Other schools were also trying to educate students about the Church holy days.

At St. Rita Parish, students dressed up as black saints and also wore their saint costumes to school and Mass.

Janette Pruitt, teacher assistant, told students about St. Charles Luwanga, a Ugandan martyr, and outlined qualities of saints.

She also used Martin Luther King Jr. as

an example. While he's not a recognized saint in the Catholic Church, Pruitt said it's important to show students examples of people who did saintly deeds.

"[King] fought for everyone to be equal and respected and love one another," Pruitt said.

She also explained to students how they can pray for the dead and explained that everyone is called to be a saint.

"I tell the children that they are responsible for how they treat one another, and if we have a problem, we pray for inspiration from the Holy Spirit," she said. †

CONFIRM

continued from page 1

four Death Row inmates. We sang all of the parts of the Mass. The confirmation took place within the Mass, and it was also the first time that David had received holy Communion."

She said readings chosen for the liturgy were about the descent of the Holy Spirit upon the assembled crowd at Pentecost.

"The men participated fully in the liturgy," she said. "They sang and recited the prayers as well as they knew them. God was very present there."

Mercy Sister Camille D'Arienzo of Brooklyn, N.Y., who was Hammer's spiritual advisor during his incarceration in the prison at Allenwood, Pa., traveled from New York to witness his reception into the Church.

"Sister Camille reached out to him and helped him to know his own worth and God's forgiveness," Sister Rita Clare said. "She had a number of prayer cards made for his confirmation that said, 'In joyful celebration of my reception into the Catholic Church, Oct. 27, 2000. Please pray for me. David Paul Hammer.' Following that is the Prayer of St. Francis. It's a nice memento that David can send to his friends."

During the confirmation liturgy, the archbishop "wore a red vestment that had been given to him recently with the images of St. Peter and St. Paul on it," Sister Rita Clare said. "He gave an excellent homily about the fact that both Peter and Paul were sinners, as all of us are, and they changed their lives and did great things for the Church.

"The archbishop reminded the men that there is an invisible presence with them

[as a result of their confirmation] and that, even though they are confined, the presence of God is always with them in a very special way," she said. "He also said that we are connected with the communion of saints, and we believe the saints in heaven are part of our lives."

Sister Rita Clare said Hammer and the other death row inmate who was confirmed are happy about joining the Catholic Church.

"David told me that he believes he has received forgiveness from God, but that the hardest thing was for him to forgive himself," she said. "He often expresses to me that he knows God loves him.

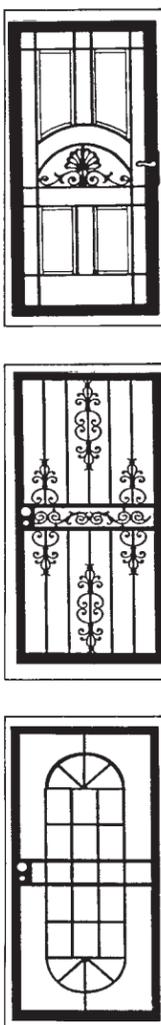
"I feel that God's grace has touched him," she said. "He is a prayerful person, and he prays regularly. I think his confirmation will be a great strength for him.

"His brother and sister-in-law came to visit him last week, and they had a good

visit," she said. "It was hard, but they said they forgave one another for things of the past. David prayed with his brother, and that was the first time that he had ever asked his brother to pray with him."

Sister Rita and Sister Camille were allowed to visit Death Row with the archbishop and see the men's cells. Their earlier visits with Hammer were arranged behind glass in a special visitation area.

"It meant a lot to the men that the archbishop took the time to come to the prison to celebrate Mass and confirm them," Sister Rita Clare said. "We were able to shake their hands and give them each a hug, which is unusual. Their hands were bound, and they couldn't hug us, but we could hug them. It was a very emotional and joyous time. God's power and love were very manifest in all that happened there." †



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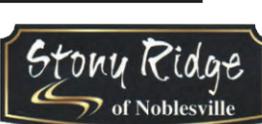


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Editorial

Food For The Poor

We reported in our Oct. 20 issue that the founder of Food For The Poor (FFP) has resigned from the international relief agency because of financial and sexual misconduct. Ferdinand "Ferdy" Mahfood said that his bipolar disorder, also known as manic depression, had caused his inappropriate behavior. The FFP board appointed his brother Robin to replace him.

This was an important story because we know that many readers of *The Criterion* are regular supporters of Food For The Poor. They first learned about the good FFP has done in *The Criterion*, especially in the poor countries in the Caribbean and Central America, and they responded to advertisements placed by the agency.

Staff members have traveled with Mahfood to Haiti, Jamaica and El Salvador to see for themselves that FFP really is helping the poor in those countries. They returned to write articles about what they observed.

Readers met Father Richard Albert, a dynamo of a man who is pastor of a parish in Riverton City, Jamaica, a community built on a garbage dump. They learned about the Evelyne Mahfood Centre, named for Ferdy's mother, that feeds 700 families a day, and the maternity hospital for destitute women, both in Soleil, Cite, Haiti. They read about Carmelite Father David Blanchard and the birthing room in his parish, and the homes that were being built for the homeless by Jesuit Father Michael Campbell-Johnson in El Salvador. These were only a few of the many projects funded by FFP.

What has been most impressive about FFP is that it has always helped the poor to help themselves. It gives them things like sewing machines, trucks and farm implements. It provides funds for classes to teach trades to the poor so they can support themselves.

The scandal can't help but hurt FFP because Mahfood has been its charismatic leader ever since he founded the organization in 1982. Seemingly tireless, he was constantly visiting the poor, usually with reporters in tow. He had been a successful businessman before founding FFP, running the import-export business that he turned over to his brothers, and

he brought his expertise to FFP.

Today FFP is the 65th largest international charity. Last year, U.S. donors gave \$51 million toward the total budget of \$182 million. Mahfood is the person who has been most responsible for the growth and for the good that FFP has done.

But Mahfood wasn't running Food For The Poor by himself. There are more than 200 employees at its headquarters in Deerfield Beach, Fla. FFP's board is committed to continuing the work it has done for the past 18 years.

The scandal has alarmed the missionaries whose work has been funded by FFP. Already there have been articles quoting various Church leaders in Central America, such as Archbishop Fernando Saenz Lacalle of El Salvador, who fear that the support they have received might be cut back.

Both internal and external investigations are now going on to determine if Mahfood made any improper expenditures other than the \$150,000 he has admitted to (and which his family has repaid). The family seems determined to make things right, which is why Robin Mahfood turned over the export-import business to his sons so he could devote his attention to FFP.

We believe, however, that the FFP board would be wise to bring in new leadership, with no connection to the Mahfood family. The FFP board must realize that its concern now should be with its thousands of donors and not with Mahfood. Donors would feel more comfortable if someone else, with unquestioned integrity, would take over. That's what happened after the founder of Covenant House became involved in scandal, and that's what should happen with FFP.

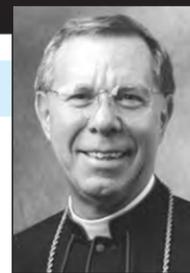
We hope and pray that Mahfood will get the help he needs with his mental illness and that he will be able to continue to help FFP in the future. Food for the Poor should be able to continue to use his expertise as long as he can't write checks or give away money.

Meanwhile, donors should not allow the mistakes of one man to destroy all the good he has done or to crush the hopes of the missionaries and the poor he has served.

— John F. Fink

Seeking the Face of the Lord

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



Gray November brings thoughts of death and life

*Where are the flowers, the fair young
flowers, that lately sprang and stood
In brighter light and softer airs,
a beauteous sisterhood?
Alas! they all are in their graves,
the gentle race of flowers
Are lying in their lowly beds,
with the fair and good of ours.
The rain is falling where they lie,
but the cold November rain
Calls not, from out the gloomy earth,
the lovely ones again.*

You who have been faithful readers for many years have seen these words before.

Once again, I recall the words of the poet William Cullen Bryant as my mother used to recite them to me come fall and winter.

"Melancholy days are come, the saddest of the year ..." she would intone when I would remark that I didn't care for the gray and rainy days of November. Even in my younger years, I thought the poet's words were apt not only for Mother Nature's wintering season, but they were also suggestive of our remembrance of "the souls of all the faithful departed" and "the last things" in the month of November.

Yet, as we think of death and the last things, we Christians do so in a different way than does the poet. Actually, the commemoration of All Souls is not about death but about life. Despite our fears of dying and our grief at the loss of a loved one, ever since the suffering, death and resurrection of Jesus, we are not defeated by death. We have the gift of faith. We believe that once and for all, Christ destroyed death, and he won eternal life for us. Thank God for the gift of our faith in the gray of winter!

Just as more darkness on the earth and the graying of the trees and the disappearing of flowers are only a passing season on the way to springtime, so, too, death for us is only a passing on to a beautiful springtime that will last forever. This life on earth to which we die is a threshold to a kingdom where every tear is wiped away. We do not celebrate death. We celebrate life.

This time of year we remember our loved ones whom we miss dearly, but our grief turns to a sweet sorrow because we know that when we die, life is changed and not taken away. And we believe in the communion of saints. We know

that our loved ones are with us spiritually as friends. They are with us in our prayer and they pray for us. We celebrate the marvel of God's grace in their lives and of all the good they did, mostly in an unsung way.

And for those of our dear ones who may still depend on our prayer as they continue to be purified by God's merciful love, we gather to pray that they may soon be free of purgatory. One of the gifts of this year of Great Jubilee is the provision of our Church that allows us to gain a plenary indulgence for souls in purgatory. Visits to one of the designated Jubilee churches around the archdiocese with the usual conditions allow us to intercede for loved ones in an extraordinary way this year. Our intercessory prayer helps souls in need to perfect their love for God. And we surely know that we will need those who come after us to pray for us.

As we observe All Saints Day and All Souls Day, we also gather to support each other in faith. We support those of you who suffer deeply because of the loss of a loved one, perhaps as recently as yesterday or today. We support each other in grief. We also come together to be reminded that we belong to a larger Church than we can imagine. All of those who have gone before us in faith all those many years ago, and those who have only recently left us, remain members of our Church. We believe in the communion of saints through the ages.

We keep our loved ones together in Catholic cemeteries as a reminder that the saints in heaven and the souls in purgatory are still members of our Church. The tradition of burial in Christian cemeteries is as old as the Roman catacombs, and it is an important tradition. We keep ourselves together as a community of faith, even in death, as a reminder that the final day will come when we will all be raised from the dead. And then our bodies and spirits will be transformed in some miraculous way that will allow us to see God as he is. So it is that as we remember our loved ones in these melancholy days, we also celebrate life and hope. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2000 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

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Buscando la Cara del Señor

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



Lo gris de noviembre trae pensamientos de la muerte y la vida

*¿Dónde están las flores, las bellas tiernas flores,
que hace poco brotaron y se erigieron
en el trasluz más claro y en los vientos
más delicados,
una bella cofradía?
¡Ay! Todas reposan en sus sepulcros,
la gentil raza de las flores
yacen en sus lechos humildes,
con lo justo y benevolente de nosotros.
Caen las lluvias dónde estas están,
pero la lluvia fría de noviembre no llama
desde la tenebrosa tierra,
otra vez a las cautivadoras.*

Los que han sido fieles lectores por muchos años ya han visto estas palabras anteriormente. Una vez más recuerdo las palabras del poeta William Cullen Bryant, de la forma que mi madre solía recitármelas cuando llegaba el otoño e invierno.

Ella salmodiaría "han llegado los días melancólicos, los más tristes del año ..." cuando yo manifestaba que no me gustaban los días grises y lluviosos de noviembre. Aun cuando yo era joven, pensaba que las palabras del poeta eran acertadas tanto para la estación del invierno de la Madre Naturaleza, como también para hacernos recordar "las almas de los fieles difuntos" y "las cosas finales" en el mes de noviembre.

Aun así, cuando meditamos sobre la muerte y las cosas finales, como cristianos pensamos de modo distinto del poeta. Realmente la conmemoración de los Difuntos no tiene que ver con la muerte, sino con la vida. A pesar de nuestro temor a la muerte y de nuestro pesar por la pérdida de algún ser querido, después del sufrimiento, muerte y resurrección de Jesús, la muerte no nos vence. Tenemos el don de la fe. Creemos que de una vez por todas, Cristo derrotó la muerte y ganó la vida eterna para nosotros. ¡Gracias a Dios por el don de nuestra fe durante lo gris del invierno!

Así como la oscuridad en la tierra, lo gris de los árboles y la desaparición de las flores solamente son una estación pasajera en el camino a la primavera, también para nosotros la muerte es sólo un paso hacia una hermosa primavera que durará por siempre. Esta vida en la tierra en la que morimos es un umbral a un reino donde se limpia toda lágrima. No celebramos la muerte. Celebramos la vida.

Durante esta temporada del año, recordamos a nuestros seres queridos a quienes extrañamos muchísimo, pero nuestro pesar se convierte en una dulce tristeza ya que sabemos que cuando morimos, la vida cambia y no desaparece. Además, creemos en la comunión de los santos. Sabemos que nue-

stros seres queridos están con nosotros espiritualmente como amigos. Están con nosotros en nuestras oraciones y ellos oran por nosotros. Celebramos la maravilla de la gracia de Dios en sus vidas y todo el bien que hicieron, en mayor parte sin reconocimiento.

Y en cuanto a nuestros seres queridos que puedan todavía depender de nuestra oración a medida que continúan purificándose en el amor misericordioso de Dios, nos reunimos a orar para que pronto se libren del purgatorio. Uno de los dones de este año del Gran Jubileo es la provisión de nuestra Iglesia que nos permite obtener una indulgencia plenaria para las almas en purgatorio. Las visitas a una de las iglesias designadas para el Jubileo por toda la archidiócesis, con las condiciones usuales, nos dejan interceder por parte de nuestros seres queridos de modo extraordinario este año. Nuestra oración intercesora ayuda a las almas necesitadas a perfeccionar su amor por Dios. Y sabemos con seguridad que vamos a necesitar que aquellos que nos siguen oren por nosotros.

A medida que observamos el Día de Todos los Santos y el Día de los Difuntos, también nos reunimos para apoyar el uno al otro en la fe. Apoyamos a aquellos de ustedes que sufren profundamente debido a la pérdida de algún ser querido, tal vez tan recientemente como ayer u hoy. Nos apoyamos el uno al otro en el dolor. También nos reunimos para recordar que pertenecemos a una iglesia más grande de lo que podemos imaginarnos. Todos los que han partido en fe muchos años atrás antes que nosotros y aquellos que acaban de fallecer, siguen siendo miembros de nuestra Iglesia. Creemos en la comunión de los santos por los siglos.

Mantenemos juntos a nuestros seres queridos en los cementerios católicos como un recordatorio de que los santos en el cielo y las almas en el purgatorio aún son miembros de nuestra iglesia. La tradición de entierro en los cementerios cristianos es tan vieja como las catacumbas romanas, y es una tradición importante. Nos mantenemos juntos como una comunidad de fe, aun en la muerte, como recordatorio de que el día final vendrá cuando se nos rescite de entre los muertos. Entonces nuestros cuerpos y espíritus se transformarán de un modo milagroso que nos permita ver a Dios tal como es. De tal forma que mientras recordemos a nuestros seres queridos en estos días melancólicos, también celebramos la vida y la esperanza. †

Traducido por: Language Training Center, Indianapolis

Catholic Social Thought/Fr. William J. Byron, S.J.

The principle of participation

(Part III in a series)

Participation, as the first four letters in the word suggest, means *taking part*. The word hints at the idea of partnership, but doesn't claim full partnership status for all participants in all decision-making processes.

Catholic social teaching holds that everyone has a part to play in the making of a good society. Each person has a right not to be shut out from participating in those institutions that are necessary for human fulfillment. Nor should anyone be excluded from participation in the decisions and formation of policies that directly affect his or her personal development.

This principle applies in a special way to conditions associated with work because it is in and through work that the individual participates in God's creation. If the dignity of work is to be protected, the basic rights of workers—the right to productive work, to decent and fair wages, to organize and join unions, to own private property, to take economic initiatives—must be protected.

Also important (and of special relevance to those of voting age) is the question of voter participation in elections that determine public policy and elect public officials. This is democracy's way of getting things done. It works best with full voter participation. It cannot work well if voter nonparticipation gives away the political store to those who care little about the common good.

Failure to register to vote, coupled with nonparticipation by registered voters, hands control of the process over to those who resist campaign finance reform and consider themselves entitled to the best government that money can buy.

Although money can pollute the political process, it is necessary to move the wheels of commerce. Here again, participation is important. Every day in the marketplace there is a national referendum on taste, style, standards, safety, quality and the characteristics of anything else that can be

sold. If enough good people buy the kind of food, drink, clothing, housing, transportation, books, magazines and entertainment that meet the standards of a good society, we will enjoy a good and wholesome way of life.

- Low voter participation permits relatively few citizens to control political outcomes.
- Low buyer participation in markets for products and services that reflect high standards and solid values permits a spending minority to define our culture downward.

However, participation considerations extend beyond workplace, polling place and marketplace; they look to decision-making in family, faith and civic communities as well.

The principle of participation can be negated in the family circle by a domineering spouse or parent. It can be forgotten in a patriarchal parish. And it can be violated by discrimination against, or inattention

toward, would-be participants in private clubs and civic organizations.

Denial of participation is one thing, refusal to participate is another and, in my view, the more common problem for most of us. Each of us is responsible for overcoming the inertia, hesitation, fear, selfishness or whatever else that holds us back from doing what should be done if we are to meet

'Each of us is responsible for overcoming the inertia, hesitation, fear, selfishness or whatever else that holds us back from doing what should be done if we are to meet our responsibilities as participating human beings.'

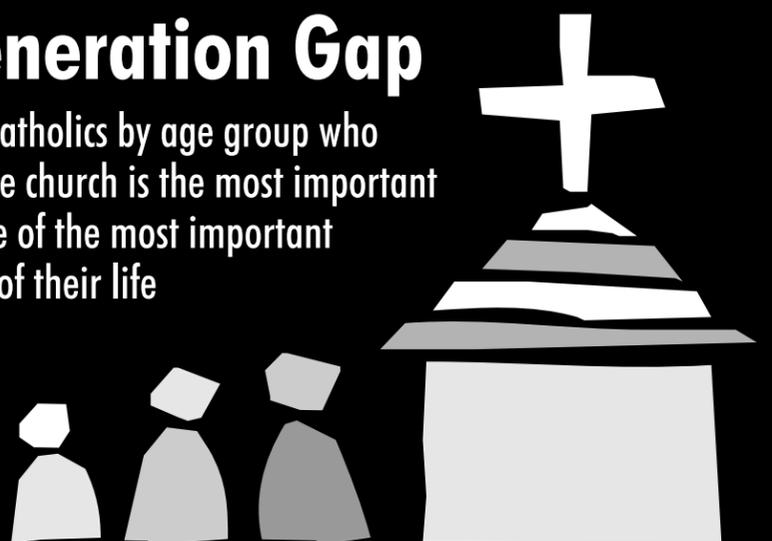
our responsibilities as participating human beings.

"Never volunteer for anything" may have been good advice for nervous newcomers to military service in the days of the wartime draft. But faith urges us to help one another in the style of the Good Samaritan and to participate in some way in the political processes that can change unjust social structures or forge new and just ways of assuring peace and justice for all in the human community.

(Jesuit Father William J. Byron, pastor of Holy Trinity Parish in Washington, D.C., is a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series will appear biweekly.) †

Generation Gap

U.S. Catholics by age group who say the church is the most important or one of the most important parts of their life



18-38

39%

39-58

46%

59+

66%

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Check It Out . . .

FaithFest, an ecumenical event, will be held from 10 a.m. to 6 p.m. Nov. 11 in the Exhibition Hall at the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. The Archdiocese of Indianapolis will join area churches to offer information. There will also be three special areas for children, youth and adults. The Church Federation of Greater Indianapolis organizes the day. It concludes with a prayer service and fellowship meal.

Looking for a babysitter to have a morning of free time or for holiday shopping? Seniors at Father Scecina Memorial High School, 5000 Nowland Ave. in Indianapolis, will babysit from 9 a.m. to 1 p.m. Nov. 18 in



Submitted photo from PBS

'Call to Holiness'

The PBS program "American Byzantine" chronicles the creation of "The Universal Call to Holiness," a major new work of religious art recently installed in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Produced by Journey Films, the program airs on WFYI Channel 20 in Indianapolis at 2 p.m. on Nov. 5. Check PBS program listings for its availability in other television broadcast areas in central and southern Indiana.

the school cafeteria. The cost is \$10 per child or \$25 per family. Donuts and juice will be provided in the morning, but parents must provide a sack lunch for each child. Activities and games are planned. The event will help seniors attend the presidential inauguration in Washington D.C. Information: Marsha Petro, 317-356-6377, ext. 171.

A statewide adoption fair to help people learn more about "special needs" adoption will be held from 9 a.m. to 1 p.m. Nov. 11 at the Indianapolis Marriott Atrium, 7202 E. 21st St., in Indianapolis. Special needs children are often those who are older, who have been abused or who are disabled.

A retreat to help those in a recovery process, called "12-Step Spirituality: New Beginning-New Life," will be held from 7 p.m. Nov. 24 to 12:30 p.m. Nov. 26 at the Mount Saint Francis Retreat Center at Mount Saint Francis in southern Indiana. Information: 812-923-8817.

St. Thomas Aquinas Parish in Indianapolis invites guests to its **Auction 2000**, a biennial holiday auction and dinner, at 5:30 p.m. on Nov. 18 at the Indianapolis Colts Pavilion on West 56th Street in Indianapolis. The cost is \$50 per person. Proceeds benefit the parish's operating expenses. Information and tickets: 317-253-1461.

Holy Rosary Parish in Indianapolis will sponsor "24 Hours for Life," eucharistic adoration for Election Day, on Nov. 6-7. The prayer vigil before the Blessed Sacrament will be held at Holy Rosary Church, 520 Stevens St. in Indianapolis, beginning after the 5:30 p.m. Mass on Nov. 6 and concluding with Benediction at 5:30 p.m. on Nov. 7. Public prayers will be offered every three hours. Information: 317-636-4478.

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. Information: Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-

life office, at 317-236-1521 or 800-382-9836, ext. 1521.

A special **commemorative art exhibit** honoring the Sisters of Providence will open with a reception at 7 p.m. Nov. 1 at the Saint-Mary-of-the-Woods College art gallery in Hulman Hall. The artwork is in appreciation for the forgiveness of the college's \$1.3 million debt to the congregation. The exhibit includes paintings, drawings, fabric collage, weaving, stained glass and photography. Gallery hours are noon to 4 p.m. Tuesday through Friday after the opening day. Information: 812-535-5137.

New Albany Deanery Catholic Charities will hold a **dinner, silent auction and fund-raising event** Nov. 11 at Joe Huber's Barnyard Bash in Starlight. The event begins at 5:30 p.m., followed by dinner at 6:30 p.m. Musical entertainment will be provided by the Floyd Central High School quartet. All proceeds benefit the work of Catholic Charities in Clark, Floyd, Harrison and Washington counties. Information: 812-923-9658. †

VIPs . . .



James and Cleora Miller of Indianapolis will celebrate their 50th wedding anniversary Nov. 7. The couple was married on that date in 1950 at St. Joseph Church in Strington, Ill. They will celebrate their

anniversary Nov. 11 with a renewal of vows at St. Lawrence Church in Indianapolis, followed by a reception at the Capri Restaurant. They have seven children: Cindy Baden, Terri Miller, Roberta Bush, Maureen Kocher, Dennis, Tim and Robert Miller. They also have 14 grandchildren. †



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Culture and identity are focus of Spirit & Place Festival

By Mary Ann Wyand

Internationally known Lutheran theologian and author Martin E. Marty and a Butler University student from Bosnia are among the featured speakers for the fifth annual Spirit & Place Civic Festival scheduled Nov. 3-12 in Indianapolis.

"Growing Up" is the theme for this year's festival, described as "a community-wide conversation about local culture and identity" in central and southern Indiana.

The Polis Center at Indiana University Purdue University Indianapolis coordinates the festival programming, which is intended to provide opportunities for reflection on the arts, humanities and religion. This year, the festival offers 53 events that are diverse in theme and format at a variety of Indianapolis-area locations.

A free public conversation between Martin Marty; educator and author

Jonathon Kozol, who wrote *Savage Inequalities* and *Ordinary Resurrections*; and naturalist Terry Tempest Williams, author of *Leap and Refuge: An Unnatural History of Family and Place*, is the signature event of the 10-day festival. Their discussion begins at 4:30 p.m. on Nov. 5 at The Murat Centre Theater, 502 N. New Jersey St., in Indianapolis.

Marty has achieved recognition as a religion scholar and author of more than 50 works. During the panel discussion, he will explore the relationship of religion to the common good and how ideas about the public face of religion have matured.

Also on Nov. 5, Marty will analyze "Religion as America's Rebellious Child" at 1:30 p.m. at the First Lutheran Church Sanctuary, 701 N. Pennsylvania St., in Indianapolis. The program will focus on how religious freedom has been a powerful force in the development of American democracy, yet often has been a source of

division.

Bosnian refugee and Butler University senior Nadja Halilbegovich will discuss her pursuit of inner peace and world peace in the midst of war during a free program at 7:30 p.m. on Nov. 6 at the Carmelite Monastery, 2500 Cold Spring Road, in Indianapolis.

Halilbegovich said she witnessed many wartime atrocities in her home country, yet refuses to hate the people who committed them. Her talk is part of "Growing into Oneness: Interfaith Peace Prayer Service" at the monastery. Representatives of the major world religions will participate in the prayer service.

Marian College in Indianapolis will host two Spirit & Place Civic Festival programs that require advance registration and participation fees that benefit the festival.

"Finding Meaning at Work: An Evening with Ian Rose" will explore the author's global study on spirituality in the work-

place at 6 p.m. on Nov. 8 at Marian's Stokely Mansion, 3200 Cold Spring Road, in Indianapolis. The program includes interactive theater and is intended to present "a vision for employers and employees seeking a higher purpose than the bottom line."

On Nov. 9, Rose will discuss "Spirituality in the Workplace" during an all-day interactive dialogue from 8:30 a.m. until 4:30 p.m., also at Marian's Stokely Mansion.

(For information about all 53 programs offered during the Spirit & Place Civic Festival, visit the festival Web site at www.thepoliscenter.iupui.edu or call The Polis Center at IUPUI at 317-274-2455. Printed program guides are available at Indianapolis-Marion County Public Library branches and major bookstores in the area. To register for Ian Rose's programs at Marian College, call 317-278-7600 for fees and program availability.) †

ABORTION

continued from page 2

that subjective culpability on the part of the woman who procures an abortion may be significantly reduced or absolutely absent because of circumstances such as the coercion of will. But the objectivity of the act of abortion is, in fact, in and of itself evil."

Jesus called Christians to be "leavens in society," he said, and that includes working to end societal conditions and economic policies that threaten the sacredness of human life.

"Statistics from the Centers for Disease Control [in Atlanta] indicate that in 1997, the last year on record, the number of sur-

gical abortions was the lowest since 1975," Ginter said. "That's the good news. The bad news is the number of abortions in 1997 was 1.4 million. Since 1973 [the year abortion was legalized], that works out to be more than 37 million surgical abortions."

That number does not include countless chemical abortions, he said, which are not documented because of the difficulty in recording the use of various abortifacients.

"The protection of human life and the promotion of human

dignity are inseparable," he said. "It would be nice if we had a political party which didn't separate them."

Quoting from the U.S. bishops' docu-

ment *Living the Gospel of Life*, Ginter said the bishops emphasize that, "'We live the Gospel of Life when we live in solidarity with the poor of the world, standing up for their lives and dignity. Yet abortion and euthanasia have become pre-eminent threats to human dignity

because they directly attack life itself,

the most fundamental human good and the condition for all others.'"

Ginter said the bishops "call on U.S. Catholics—us Catholics—to 'recover their identity as followers of Jesus Christ and to be leaders in the renewal of American respect for the sanctity of life.'"

Explaining that "we know that we have entered upon a new Dark Age when self-evident truths are no longer evident to selves," Ginter said, "the Gospel of Life is a big project, but Jesus promised us the grace to accomplish it as his body on earth. We need to form the leaders who are going to help establish the culture of life in America. It's going to take a while, but don't despair. God is the victor." †

'The protection of human life and the promotion of human dignity are inseparable. It would be nice if we had a political party which didn't separate them.'

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From the Archives

Archbishop Biskup decided to renovate cathedral; supported Total Catholic Education concept



In 1967, during Archbishop Paul C. Schulte's 22nd year as spiritual leader of the Catholic Church in central and southern Indiana, the Most Rev. George J. Biskup, bishop of Des Moines, Iowa, was named coadjutor archbishop, with the right of succession, to the archbishop of Indianapolis. He also served as pastor of Holy Cross Parish in Indianapolis.

A native of Cedar Rapids, Iowa, George Biskup was born in 1911 and ordained in Rome in 1937. Following ordination, he served as an assistant pastor of the cathedral parish in Dubuque, Iowa. From 1939-1948, he was a professor at Loras College.

In 1948, he was assigned to the Sacred Congregation for the Oriental Church in Rome, and in 1949, he was named a papal chamberlain.

He was named a domestic prelate in 1951 and served briefly as chancellor of the Archdiocese of Dubuque before becoming vicar general of Dubuque and chaplain at the motherhouse of the Presentation Sisters there. He was named auxiliary to the archbishop of Dubuque in 1957 before becoming bishop of Des Moines in 1965.

When Archbishop Schulte resigned in 1970, Archbishop Biskup succeeded him.

During his time as archbishop of Indianapolis, Archbishop Biskup decided to renovate SS. Peter and Paul Cathedral, although the actual renovation would be carried out by his successor. He also supported the concept of Total Catholic Education and the establishment of lay boards of education. It was during his administration that the archdiocese became known nationally for its holistic approach to Catholic education under the leadership of Father Gerald A. Gettelfinger, then superintendent of Catholic education (now bishop of Evansville).

Archbishop Biskup resigned in March 1979 due to failing health. He died in October of that year and is interred at Calvary Cemetery in Indianapolis. †

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

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Parishes plan Jubilee tour of Marian image

The missionary image of Our Lady of Guadalupe, a life-sized photographic replica of the original tilma and miraculous image of the patroness of the Americas, will be displayed for veneration at these locations from Nov. 7-16:

- Nov. 7, 10:30 a.m.-noon**—Indiana Girls' School, Plainfield, program and video.
- Nov. 7, 2:30 p.m.-5 p.m.**—St. Elizabeth's, Indianapolis, program and video.
- Nov. 8, 8 a.m.-10:30 a.m.**—St. Bartholomew School, Columbus, Mass at 8:15 a.m. for students in the fifth through eighth grades followed by vigil.
- Nov. 8, 10:45 a.m.-11 a.m.**—St. Bartholomew Church, Columbus, program for preschool students.
- Nov. 8, 11:45 a.m.-12:45 p.m.**—St. Bartholomew Church, Columbus, noon Mass, Men's Ministry, with blessing, Angelus and procession.
- Nov. 8, 1 p.m.-8 p.m.**—St. Bartholomew Church, Columbus, eucharistic adoration, rosary and meditation.
- Nov. 9, 8:30 a.m.**—St. Charles Borromeo Church, Bloomington, Mass.
- Nov. 9, 9 a.m.-11 a.m.**—pro-life prayer walk outside Planned Parenthood abortion clinic, Bloomington.
- Nov. 9, 1 p.m.-5 p.m.**—St. Vincent Hospital, North Vernon, display of missionary image and program with Christian musician Marty Rotella of Ridgefield Park, N.J.
- Nov. 9, 7 p.m.-8:30 p.m.**—Holy Trinity Church, Edinburgh, Guadalupe Troupe, program with Marty Rotella and vigil.
- Nov. 9 and Nov. 10, 6:30 p.m.-8 a.m.**—Holy Trinity Church, Edinburgh, vigil.
- Nov. 10, 8:30 a.m.-10 a.m.**—St. Rose of Lima School, Franklin, program for students with Marty Rotella.
- Nov. 10, noon**—St. Mary School, North Vernon, program for students with Marty Rotella.
- Nov. 10, 5 p.m.**—St. Mary Church, North Vernon, free concert by Marty Rotella.
- Nov. 10, 6 p.m.**—St. Mary Church, North Vernon, Spanish Mass and Guadalupe Troupe.
- Nov. 10, 7 p.m.-7:30 p.m.**—candlelight procession, North Vernon.
- Nov. 10, 7:30 p.m.**—St. Mary Parish Hall, North Vernon, fiesta with music, food and games.
- Nov. 10 and Nov. 11, 7 p.m.-9 a.m.**—St. Mary Church, North Vernon, eucharistic adoration and vigil.
- Nov. 11, 8 a.m.**—St. Mary Church, North Vernon, blessing of the sick.
- Nov. 11, 4:45 p.m.**—St. Bartholomew Church, Columbus, blessing and Mass at 5 p.m.
- Nov. 11, 6:45 p.m.**—St. Bartholomew Church, Columbus, blessing, Spanish Mass at 7 p.m., Guadalupe Troupe.
- Nov. 11, 8:30 p.m.**—St. Bartholomew Church, Columbus, free concert by Marty Rotella.
- Nov. 12, 7:30 a.m.-1:30 p.m.**—St. Bartholomew Church, Columbus, Masses at 7:45 a.m., 10:15 a.m. and noon. (No veneration after 10:15 a.m. Mass.)
- Nov. 12, 2:30 p.m.-5 p.m.**—St. Ambrose Church, Seymour, rosary walk to outside Planned Parenthood clinic for pro-life prayers, followed by music, dance, roses procession and Living Rosary by students at the church.
- Nov. 12, 5 p.m.-midnight**—St. Ambrose Church, Seymour, Spanish Mass at 5 p.m. Guadalupe Troupe, eucharistic adoration.
- Nov. 13, 7 a.m.-11 a.m.**—St. Ambrose Church, Seymour, Mass at 8 a.m. followed by 15-decade rosary.
- Nov. 13, 9:30 a.m.**—St. Ambrose Church, Seymour, program for students and prayer service.
- Nov. 13, 1 p.m.-2:15 p.m.**—St. Bartholomew School, Columbus, program for students in kindergarten through fourth grade.
- Nov. 13, 2:30 p.m.-3:30 p.m.**—outside Planned Parenthood clinic, Columbus, for pro-life prayer service.
- Nov. 13 and Nov. 14, 5:30 p.m.-8 a.m.**—St. Patrick Chapel, Madison, Mass at 6 p.m., eucharistic adoration and vigil.
- Nov. 14, 8 a.m.-10 a.m.**—St. Patrick Chapel, Madison, Mass at 8:15 a.m. for Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School students.
- Nov. 14, 12:30 p.m.-3 p.m.**—St. Charles Borromeo School, Bloomington, program for students in preschool through eighth grade.
- Nov. 14, 6 p.m.-9 p.m.**—St. Paul Catholic Center, Indiana University, Bloomington, rosary at 6:30 p.m. and Spanish Mass at 7 p.m. followed by veneration.
- Nov. 14 and Nov. 15, 10:30 p.m.-8 a.m.**—outside U.S. Penitentiary, Terre Haute, prayer vigil for Death Row inmate David Hammer, scheduled to be executed Nov. 15.
- Nov. 15, 8 a.m.-3 p.m.**—St. Patrick Chapel, Terre Haute, programs for St. Patrick School students and area high school students.
- Nov. 15 and Nov. 16, 5 p.m.-8 a.m.**—St. Vincent de Paul Church, Bedford, vigil.
- Nov. 16, 8:30 a.m.-noon**—St. Vincent de Paul School, Bedford, program for students and veneration.
- Nov. 16, 1 p.m.-6 p.m.**—St. Vincent de Paul Church, Bedford, veneration and Mass at 5:30 p.m. †



St. Bartholomew parishioner Sarah Lujan of Columbus (right) shows a painting of Our Lady of Guadalupe, the patroness of the Americas, to St. Bartholomew School students Taylor (left) and Brook Sorg. The girls are members of a costumed Guadalupe Troupe that will accompany the life-sized missionary image of Our Lady of Guadalupe to some parishes and schools in the archdiocese. Lujan is the coordinator of the student troupe.

Photo by Mary Ann Wyand

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Consultant says Catholic education makes a difference

By Jennifer Del Vecchio

The goal is to help parents. But to do it, parents have to risk being "weird and bizarre," said John Findlater, an educational consultant to Catholic schools.

Findlater spoke Oct. 17 at St. Jude Parish in Indianapolis on raising Catholic children. His main message was that Catholic kids "better be different from others."

"When your child gets their first job or shares a dorm room with a kid that has never been to a Catholic school, I pray God someone stops them and says, 'Did you go to a Catholic school. You are so weird.'"

Parents in the audience laughed as Findlater told them what will make them stand out.

They'll be the parents who send their kids out with Catholic Relief Services boxes collecting coins for Halloween instead of candy to teach the virtue of sacrifice and giving to the poor. They'll require their children to be home for dinner and accept no telephone calls during that time to teach them the importance of family time.

Nor will they focus their attention on test scores and grades, but will be more concerned with the virtues their children are being taught in school.

Many times it will go against society's norms, but Findlater said it's worth it.

Findlater, a former principal of the University of Detroit Jesuit High School and Academy and the founder of Martyrs of Uganda Catholic Academy, an inner-city

school in Detroit, began touring the country three years ago to help parents and teachers get back to Catholic basics.

After all, what's the point of teachers expending energy for little pay and parents struggling to pay for Catholic schools if children aren't going to be different, Findlater asked.

"If we are turning out kids like public schools, then we have a problem," Findlater said. "I'm not against public schools, but we aren't involved in public schools."

The speech was held for all Indianapolis South Deanery schools to help parents be "proactive instead of reactive," said Cindy Kiesel, president of the Roncalli High School parents' association.

"Parents and all of us, are so busy," Kiesel said. "We thought [Findlater] could give us the tools to use to raise better kids and lead kids a better way."

Tim and Ann Schubach, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, said they will soon have children in school and the talk reinforced the importance of Catholic education.

"A lot of what he said makes sense," Tim Schubach said. "We just need to be reminded of it."

Other parents brought up questions about how to start the process or how they could get back to being more of an authority.

Findlater said parents often make the mistake of thinking of their children as adults because they grow up so quickly and "talk like adults."

"But they are still children," he said. "We have to



John Findlater, an educational consultant to Catholic schools, talked about the importance of a Catholic education with parents in Indianapolis.

Photo by Jennifer Del Vecchio

remember that."

He added that nothing changes overnight, but to start slowly.

"You can't handle everything tomorrow," he said. "Think deeply and pray fervently on how you will respond to the task the Lord has given to you, and sometime this week start improving one thing." †

Catholic school in Greenwood starts golf team

By Jennifer Del Vecchio

When eighth-grader Cara Gaughan heard she could play on the first middle school golf team in the archdiocese, she started thinking about her future.

She saw it as an opportunity to help her make the golf team at Roncalli High School, the Indianapolis South Deanery interparochial high school, next year. She also thinks it will help her in college.

"There are lots of scholarships out there for girls in golf that go unused," Cara said. "It's a good sport and something you can do a lot and you can play by yourself."

Cara and 26 other students from Our Lady of the Greenwood School ended up playing five matches this year after school parents decided it was time for a golf team.

The idea started as a simple plan to help students improve their golf game, but is quickly turning into a goal to bring other parochial schools together for a golf league, said David Plew, an Our Lady of the Greenwood parent who helped organize the team.

Plew wanted to see his son, Adam, continue to work on his golf skills after competing in the Pepsi Prep Tour this summer.

"I didn't see why golf had to end and why it couldn't be extended six or seven more weeks," Plew said.

The problem was that there wasn't any organized archdiocesan middle school golf teams.

Plew contacted the Catholic Youth Organization and Our Lady of the Greenwood's athletic board. He was told golf was not a CYO sport, but encouraged to still try to form a team.

From there, Plew held an organizational meeting and ended up with 21 boys and five girls playing in grades sixth through eighth.

But scheduling matches proved to be difficult, and Plew began contacting Johnson County public middle schools.

Students ended up playing matches with Greenwood Middle School, Southport Middle School and Custer Baker Middle School in Franklin.

Alex Lowe, an eighth-grader, said having a golf team "is cool."

"There were some people on the team that it was their first time playing and this gives them a lot of practice," Alex said.

Anna Osborne, a sixth-grader, said she hopes the golf team continues.

"At Roncalli they have a golf team, and this will help me to play there," she said.

Students ended their season with a 4-1 record.

The season ended last month after five matches and a record of 4-1.

The goal is to have at least 12 matches and other parochial schools in the archdiocese participating by next fall, Plew said.

Students interested in becoming a part of the league next season can phone Plew at 317-888-7369. †

Protest march to end death penalty set for Nov. 10-14

Participants in the National March to Stop Executions will walk from the Federal Courts Building in Indianapolis to the U.S. Penitentiary in Terre Haute from Nov. 10-14.

The march is organized by volunteers of various amnesty organizations working under the auspices of the Abolitionist Action Committee. Interested persons are invited to join the group for all or part of the march along the U.S. 40.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana Death Penalty Abolition Coordinator for Amnesty International, said the marchers also will gather at the Plainfield Friends Meeting, 105 S. East St. in Plainfield, at 7 p.m. on Nov. 11 for an educational program about "Healing Over Vengeance." The program is open to the public.

Burkhart said speakers include Bill Pelke and George White, who are relatives of murder victims and oppose the death penalty in all cases. They will speak about the power of forgiveness and reconciliation and the importance of breaking the cycle of killing in the United States.

Abe Bonowitz, who represents Citizens United for Alternatives to the Death Penalty and has helped organize the march, will discuss the group's advocacy efforts.

(For information about the march or program, call Karen Burkhart at 317-839-1618 or Ann Tarvin at 317-839-6490.) †

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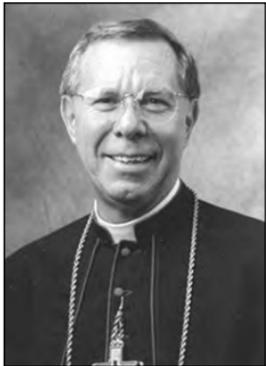
A message from the archbishop

Continuing the Journey of Hope

"I urgently desire to encourage all the members of God's people, particularly those living in America ... to take up this [new evangelization] and to cooperate in carrying it out."

— Pope John Paul II

We in the Archdiocese of Indianapolis want to respond to this powerful call issued by our Holy Father, Pope John



Archbishop Daniel M. Buechlein

Paul II, in *Ecclesia in America (The Church in America)*. Our Jubilee celebrations have been wonderful, but they are not the end of our journey. Rather they are the beginning of the next stage

of that journey. Our prayer in the weeks before Sept. 16 and our celebration that day were a strong request that the Holy Spirit would mobilize and energize us for the efforts we will make the next several years.

Lifelong discipleship

At our Celebration in the Spirit of Hope: The Great Jubilee in Indianapolis that Saturday afternoon we confirmed more than 3,000 young people and adults. The sacrament of confirmation is not a graduation. Along with baptism and the Eucharist it is one of the sacraments of initiation. We are initiated into lifelong discipleship. We continue to grow through all the stages of our lives.

As my fellow bishops and I wrote in our pastoral plan for adult faith formation in the United States, *Our Hearts Were Burning Within Us*: "The Church's pastoral ministry exists to sustain the work of the Gospel. One way it does this is by nourishing and strengthening lay men and women in their calling and identity as people of faith, as contributors to the life and work of the Church and as disciples whose mission is to the world. To grow in discipleship throughout life, all believers need and are called to build vibrant parish and diocesan communities of faith and service."

Jesus Christ is our center of faith

The center of our faith is a person—Jesus Christ. So the first step in coming to faith is getting to know him and to accept him as our Lord and Savior. But our relationship with Christ is dynamic. It keeps growing. So we need to open ourselves again and again to a deepening relationship with Jesus. If we do that, we experience a call to commit ourselves to joining Christ in continuing his mission to bring the Good News of God's love to people in ways that are concrete and effective.

Next leg of journey: evangelization

Over the next few years as an arch-

diocese, we are going to focus our efforts on growing in this kind of discipleship. The next stage of our Journey of Hope 2001 emphasizes evangelization as an ongoing call and challenge that renews and transforms all our church life. We have been engaged in evangelization already. But we need to become more intentional in the way we live our lives and practice our ministries.

The Disciples in Mission process

The principal resource we are making available to the parishes of the archdiocese is Disciples in Mission: An Evangelization Experience. This process was developed by the Paulist National Catholic Evangelization Association to aid the implementation of our national Catholic evangelization plan, *Go and Make Disciples*. A shorthand version of the three goals is:

- Enthusiasm for faith
- Welcoming and inviting
- Gospel impact on society.

This Disciples in Mission process takes a two-pronged approach to fostering these goals.

First, it assists in raising the overall awareness of the evangelizing dimensions of our church life.

Second, it assists in developing a pool of local leaders who can keep evangelization in the forefront of our planning and our actions and keep moving it along over the long haul.

Disciples in Mission helps us notice how much we have already been doing in evangelization and it encourages us to operate with an evangelizing perspective. It helps us identify what God is calling us to do next and helps us commit ourselves to taking two or three concrete steps toward actually doing it.

Jesus helps us with challenge

This call to become a consciously evangelizing faith community can seem challenging indeed. But whenever we start feeling overwhelmed, we need to turn to Jesus. We bishops found a model for adult faith formation and for evangelization in the Gospel scene where Jesus joins the disciples on the road to Emmaus. Jesus walks with these disciples and listens to the story of their dreams and their grief. He opens up a wider perspective for them by connecting their story with the larger story of the people of God.

Four questions to consider

Through the gift of his Spirit, Jesus has given us the ability to walk with people in a similar way. I invite you to spend a little time reflecting on four questions.

First, "What do you enjoy most about being Catholic?" The key word in this question is *enjoy*. I am not asking what you consider most important, but what makes you happy and excited about our faith. After all, joy is one of the fruits of the Holy Spirit.

When this question has been proposed in retreats and other gatherings, it generates a number of responses. People say how much the Mass means to them. They speak of how wonderful it is to receive Christ in holy Communion. They list the blessings of the sacraments. And they appreciate the gift of



Archbishop Buechlein receives the gifts during the Celebration in the Spirit of Hope liturgy at the RCA Dome on Sept. 16 in Indianapolis.

belonging to a faith community. As they talk about those things in our Catholic faith that give them joy, it is often hard to stop the conversation and bring the group back to order. This is an example of what we bishops were after when we made enthusiasm for the faith the first goal of *Go and Make Disciples*. We do not have to fake it. We just need to recognize that we have already experienced it and talk about it naturally.

My second question for reflection is, "Can you think of some times in your life when things were really difficult and your faith helped you get through?" If you poll the people who begin the process of entering the Church and ask them how God led them there, most frequently they will talk about Catholics they know who made an impression on them. They have seen people who lost a loved one, who experienced debilitating or life-threatening illnesses, who have faced a whole litany of tragic circumstances. And yet those people have found the companionship of Jesus who walked the way of the cross. And those observing them say, "If their faith could get them through something like that, then that's what I want for myself and my family."

Third, "Have there been times in your life when something wonderful happened, and your faith helped you celebrate it?" Some critics of Christianity have said that our version of the Good News is often neither good nor news. Christ indeed walks with us through the valley of the shadow of death but we do not remain there forever. The Jesus we follow is the risen Christ. One of the gifts people find in the sacraments is that they do help us celebrate key moments in life. We have an Easter faith.

Finally, I ask, "What is it about our faith that we most want to pass on to the next generation?"

We always want to share with our young people the best we have to offer. And so the values and beliefs of our faith are treasures we want to share. It is so encouraging to see ways this is

already taking place. I have been impressed with the young people who have made the long bus trip to take part in the pro-life rally in Washington, D.C., each year. I am delighted with the high school students who respond to the A Promise to Keep program. I am happy to hear of the fine work done in service programs. What would we want to share with these young people? Or, if you are a young person, what would you want us "elders" to share with you?

I am sure that every one of you had something to say in response to these questions.

Sharing what nourishes

These questions simply offer you an opportunity to name some ways that your relationship with Jesus and your life in the Church has made a difference in your life. And that is the core of evangelization. One definition of evangelization is what takes place when one hungry person tells another where he or she found bread.

And so our participation in the Disciples in Mission process over the next few years will be an opportunity to recognize how we have been blessed by the Good News of Jesus Christ in word and sacrament. We will have the chance to deepen our appreciation of the gift of faith and to share that awareness, first with each other within our faith communities, and then by reaching out to those Catholics who are no longer active and to those without a church family.

Our own Emmaus experience

My prayer is that as we continue our Journey of Hope through the Disciples in Mission process, we will have an experience of Jesus similar to that of the disciples on the road to Emmaus. May that experience motivate us to rush to join various groups of our brothers and sisters to tell them, "Our hearts were burning within us" so that their hearts may be set on fire as well.

—Most Rev. Daniel M. Buechlein, O.S.B.

Disciples in Mission process is in preparation phase

Archbishop Daniel M. Buechlein has reminded us that the Disciples in Mission process takes a two-pronged approach to helping a diocese foster the evangelization dimension of its life and ministry as a local Church. First, it tries to raise everyone's level of awareness of our call to join Christ in continuing his mission. Second, it trains a pool of local leaders to help keep the evangelization agenda on the table and moving along. What are some of the specific steps involved?

Right now we are in what is called the "preparation year" of the Disciples in Mission process. Paulist Father Bob Rivers spoke to both the archdiocese's Management Council and the Priests' Council last January. Their favorable reaction led to a presentation at the February Priest/Parish Life Coordinator business meeting and the eventual decision to make this resource available to the parishes of the archdiocese. Since then additional presentations were made to the educational administrators' gathering in August and to several deanery meetings this fall. Mailings went out to youth ministers and the leaders of various organizations and movements which have a liaison with the archdiocese. Archbishop Daniel and evangelization coor-

inator Jesuit Father Joe Folzenlogen have featured Disciples in Mission in their columns in *The Criterion*.

Our Jubilee celebration has evangelization as its focus. Archbishop Daniel gave a stirring homily during the Sept. 16 Jubilee liturgy, showing how evangelization grows naturally out of our experience of God. If prisoners in a maximum security prison can learn to share faith, then certainly the rest of us can.

We have formed an archdiocesan team composed of the Evangelization Commission, the Multicultural Commission and a Field Team. Father Folzenlogen from the Evangelization Commission and Celina Acosta-Taylor from the Multicultural Commission traveled to Washington, D.C. in late August to participate in the training workshop for diocesan coordinators of Disciples in Mission. In early December, two members of the Disciples in Mission staff, Notre Dame Sister Susan Wolf and Paulist Father Ken Boyack will come to Indianapolis to train the diocesan team, which will in turn support parishes in their participation in the process.

Then the focus shifts to the parishes themselves. From mid-January to mid-March there will be a series of deanery

information sessions offered around the archdiocese. These gatherings will give pastors, parish staff, pastoral councils, and appropriate committees and individuals the opportunity to get the data the parish needs to make its decision whether it will participate or not, and if so, to what extent.

Once a parish decides to commit to the process, the next step is to find a parish coordinator. Together with parish leadership, that person recruits people to members of the parish team. It is very important to recognize that the role of this group is not to do all the work, but rather to assist fellow parishioners in recognizing their own call and to become more active in responding to it.

Several training sessions will be offered to assist parish coordinators and the teams. During the summer, a training day for coordinators will be offered at several regional sites. In the fall, there will be a round of deanery training days for parish teams to get them started on preparing for the Lenten formation activities. In late winter, there will be a similar round to prepare for the parish reflection/planning days during the Easter season. By gathering together with other parishes for training, people begin to build a peer network which they can draw on in the future.

The parish as a whole becomes more active with the prayer campaign, which begins in January of 2002. The main formation activities take place during Lent. Pastors are encouraged to preach on the Sunday Lenten readings from an evangelization perspective. Parishioners will be invited to participate in small groups to reflect on and share the Scripture readings for the upcoming Sunday. Options like family activities or age-level groups for teens will also be offered. Each week there will be bulletin inserts offering material about our American bishops' evangelization plan, *Go and Make Disciples*.

But we do not just want to talk about evangelization, we want to do some. So during the Easter season the parish comes together for a day of reflection and planning. Using the Lenten experiences and the three goals of *Go and Make Disciples*, the parish asks what it has already been doing in evangelization. Most of the time, parishes are pleasantly surprised how much they are doing. They just never realized it was evangelization.

Then the parish asks what God is asking it to do next. It is encouraged to boil this down to a couple of specific next steps it can work on during the next nine or 10 months. It commits itself to working on

these, and shares its plans in a report to the archdiocesan team. That group reviews the reports and looks for common themes and it sees if there are resources needed to assist parishes in what they have planned to do. Then we repeat the whole process in 2003 and 2004.

By then we will have developed a perspective and a way of operating that will allow us to go about our church life and ministry with a more intentional approach to the evangelization dimension of our commitment to Christ. We will be better Disciples in Mission. †

Timetable for Disciples in Mission

2000

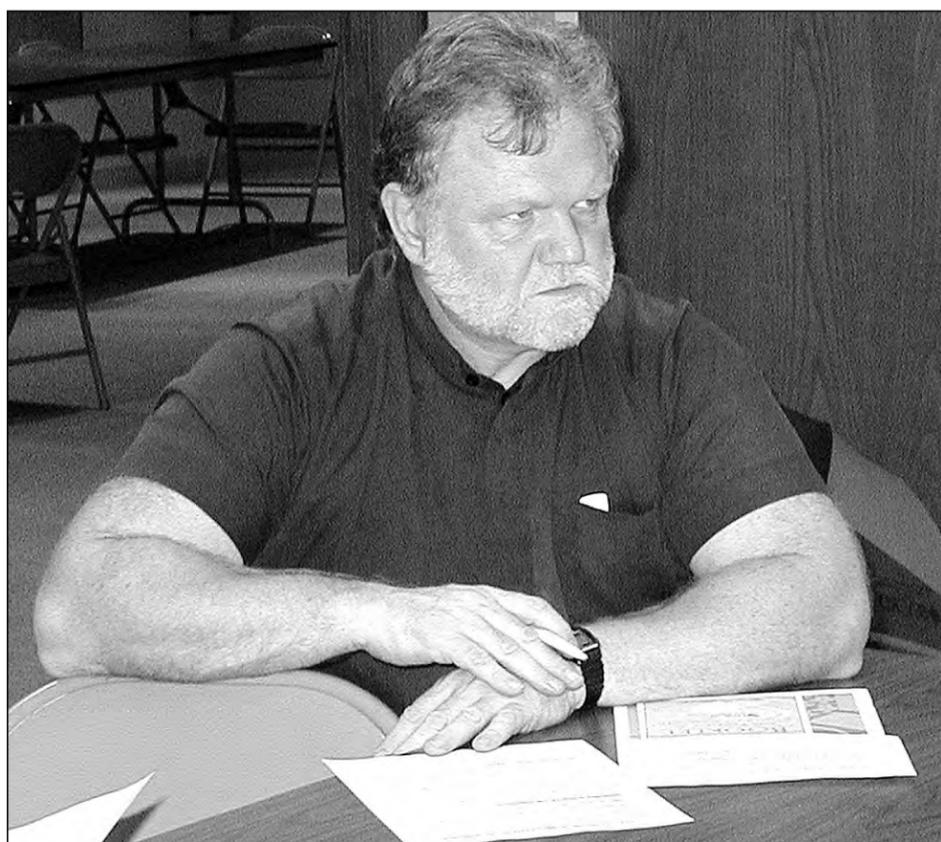
- **November 3**—Evangelization Supplement for *The Criterion*
- **November 8**—Update at Clergy/PLC business meeting
- **December 1-2**—Paulist Training workshop for Diocesan Leadership Team

2001

- Mid-January through mid-March—Deanery Information Sessions
- Mid-March to mid-April—Commitment Decisions by parishes
- Spring—Appointment of parish coordinators, start forming parish teams
- Summer—Kickoff of training for parish coordinators
- Summer—Complete formation of parish teams
- Fall—Round 1 of parish team training

2002

- Pre-Lent—Prayer campaign
- Lent—Preaching, scripture reflection groups, inserts on *Go and Make Disciples*
- Late Winter—Round 2 of parish team training
- Easter Season—Parish reflection planning days
- July—Parish reports and plans submitted
- Summer—Review of reports and plans by diocesan team
- Identifying common threads for resourcing and support



Benedictine Father Jeremy King, listens intently to some discussion about Disciples in Mission at a Tell City Deanery meeting.

Dec. 8 marks 25th anniversary of evangelization in modern world

In 1974, a Synod of Bishops convened in Rome to address the issue of evangelization. They posed three questions:

- What has happened to that hidden energy of the Good News, which is able to have such a powerful effect on the human conscience?
- Is the evangelical force of the Gospels capable of transforming lives?
- What methods should be followed to insure

that the Gospel may have its proper impact?

In response to those questions and the deliberations of the synod, Pope Paul VI wrote a pastoral exhortation *Evangelization in the Modern World (Evangelii Nuntiandi)* which was published on Dec. 8, 1975. This document has been a major catalyst in the renewal of Catholic evangelization, and it was the foundation of national evangeliza-

tion plan produced by our American bishops in 1991, *Go and Make Disciples*.

From Christ the Evangelizer to the Evangelizing Church. Kingdom and salvation are key words in the message of Jesus. He has commissioned his followers to continue his mission. So the Church exists in order to evangelize. The whole Church receives that mission, and the work of each individual member is important for the whole.

What is Evangelization? Evangelizing means bringing the Good News into all strata of humanity, and through its influence, transforming humanity from within and making it new. When the Church seeks to convert, solely through the divine power of the Message, both the personal and collective consciences of people, as well as the activities in which they engage, the Church evangelizes.

The Content of Evangelization. The center of the message is this: salvation in Jesus Christ. It preaches hope in the promises of God, and it preaches brotherly love. Evangelization also includes the temporal struggles of people.

Methods of Evangelization. Some of the fundamental methods of evangelization are: witness of life, good preaching, good liturgy, catechetical instruction, use of the mass media, personal contact, the

Sacraments, and popular piety.

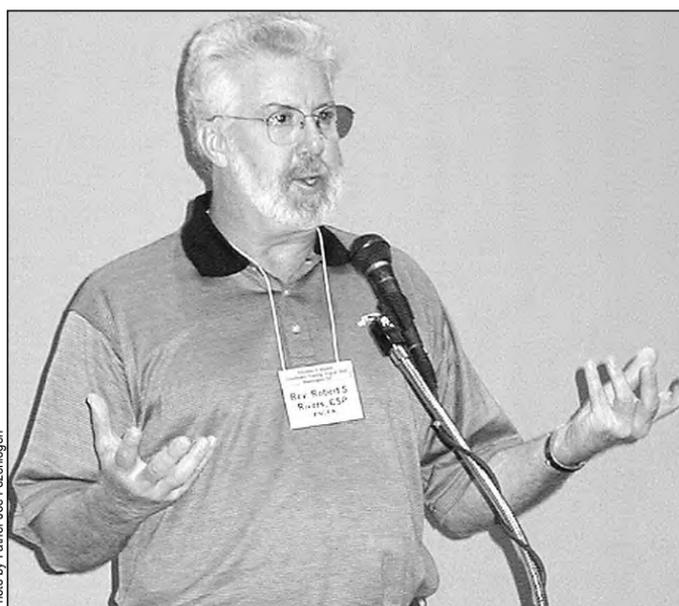
The Beneficiaries of Evangelization.

Everyone is included in the command of Jesus, "Go to the whole world and proclaim the Good News to all creation." Although the first proclamation is directed to those who have never heard of Jesus, we also need to recognize the need to re-evangelize for those who were baptized but in effect live outside the Christian faith.

Workers for Evangelization. The work of evangelization is a basic duty of the people of God. It is a ministry of the universal Church and the local Churches. The individual Churches have the task of assimilating the essence of the Gospel message and transposing it into the language and form that a particular people can understand. The laity have a special call to put to use every Christian and evangelical possibility in the affairs of the world.

The Spirit of Evangelization. The Holy Spirit is the principal agent of evangelization who inspires each individual to proclaim the Gospel. There are obstacles like lack of personal fervor and divisions among Christians. But there is also a great opportunity under the guidance of the Spirit.

A summary is available through the Paulists at www.pncea.org, and the full text is in bookstores on the web by searching for "Evangelization in the Modern World." †



Paulist Father Bob Rivers presented Disciples in Mission to the archbishop and the archdiocesan Management Council, the Priests' Council, and a Priest/Parish Life Coordinator business meeting.

Diocesan leadership team looks toward Dec. 1-2 training

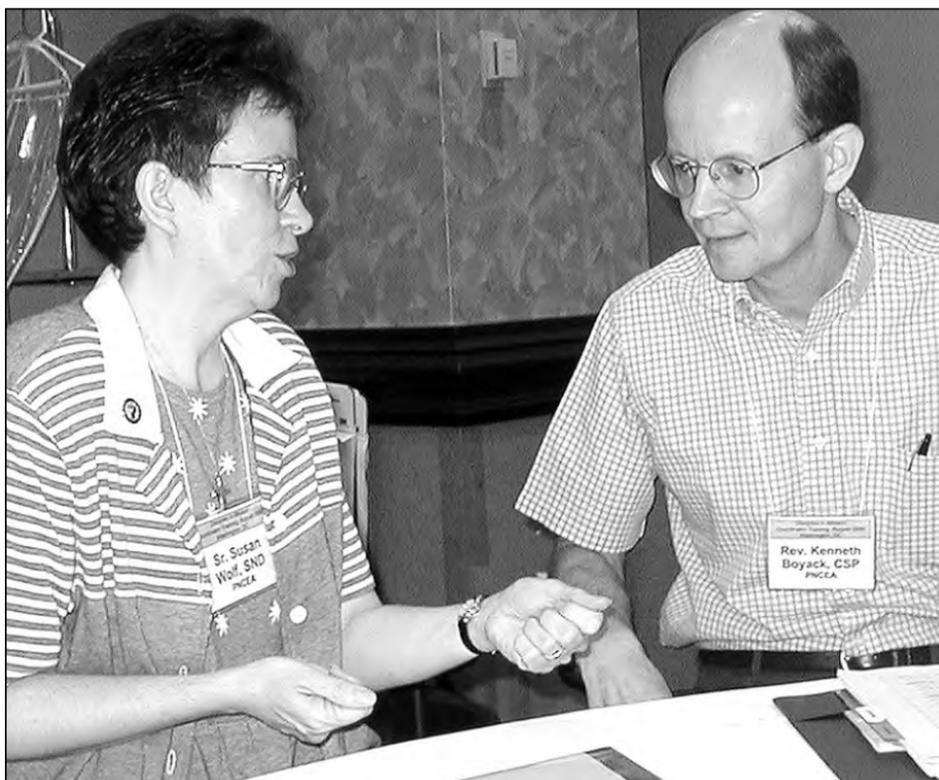
Members of the Archdiocesan Leadership Team are looking forward to their training overnight Dec. 1-2 at the Benedict Inn Retreat and Conference Center in Beech Grove. Notre Dame Sister Susan Wolf, Executive Director of the Paulist National Catholic Evangelization Association, and Paulist Father Ken Boyack, President of that organization, will facilitate the event. The session begins on Friday evening and concludes with a Eucharistic liturgy Saturday afternoon.

The purpose of the program is to give the team an overview of the Disciples in Mission process as it will unfold in the Archdiocese of Indianapolis. In addition, there will be specific presentations to prepare those team members who will be training and assisting parish coordinators and parish teams as they guide the process in their respective faith communities. There will also be input on analyzing the parish reports and then preparing a diocesan report and communicating it.

In going through the training workshop, the archdiocesan team will have the benefit of using the newly published second editions of both the diocesan and parish leadership team manuals. These documents now incorporate the wisdom

gleaned from the experience of dioceses and parishes who have been doing Disciples in Mission the last three years. Their insights are included in the text and also highlighted in special "tip" items designated in the margins by a light bulb. There are also a good number of web resources marked by an icon of a computer mouse. They can be accessed at www.disciplesinmission.org.

There is a profile of Sister Susan in an article on page 14 of this issue. Father Boyack is the director of the Paulist National Catholic Evangelization Association and also the director of the Disciples in Mission team. He has published two collections of articles on Catholic evangelization: *Catholic Evangelization Today: A New Pentecost for the United States* and *The New Catholic Evangelization*. Together with Paulist Father Frank DiSiano, he has collaborated on three other publications: *Creating the Evangelizing Parish, Commentary and Planning Guide for Go and Make Disciples* and *Discovering My Experience of God: Awareness and Witness*. He has also served as a consultant for the evangelization committee of the National Council of Catholic Bishops. †



Notre Dame Sister Susan Wolf and Paulist Father Ken Boyack will facilitate the training overnight for the Diocesan Leadership Team on Dec. 1-2 at the Benedict Inn Retreat and Conference Center in Beech Grove.

Photo by Father Joe Folzenlogen

Disciples in Missions information sessions January-March

Disciples in Mission is a resource that the archdiocese is making available to its parishes. It is also a resource that includes a wide variety of options. To help parishes make their decision about whether they will participate and just how they will participate, there will be a series of information sessions held between mid-January and mid-March of 2001. These two-hour presentations will be conducted by Jesuit Father Joe Folzenlogen and one or two members of the archdiocesan leadership team. There will be at least one session in each of the deaneries outside of the Indianapolis area. In Indianapolis, there will be one weekday evening session and one Saturday morning session. In addition there will be one session in Spanish in the Indianapolis area and at least one in another location in the archdiocese.

Each parish will receive a copy of the Disciples in Mission preview kit. This includes a brochure outlining the process, a summary of *Go and Make Disciples*, an informational brochure to use on a parish sign-up day, prayer cards, posters, a set of the Lenten bulletin inserts on *Go and Make Disciples*, a copy of the homily helps, and samples of the participant booklet and leader's guide, the teen booklet and leader's guide, and the family activity booklet.

In addition everyone attending the sessions will receive handouts that give an overview of the steps in the process, examples of ways parishes have adapted the process to their particular circumstances, suggestions about the people a parish needs to do the process, and some data about the costs of the process. Copies of various print and media resources for the process will be on display and there will be ample opportunity for questions. †

This Ad Is Camera Ready!

St. Francis
1844
5x10
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Sister Susan Wolf is contact for archdiocesan Disciples in Mission

Each diocese participating in the Disciples in Mission evangelization experience enters into a partnership with a staff contact person. Notre Dame Sister Susan Wolf is the liaison for the Archdiocese of Indianapolis.



Sister Susan Wolf

Sister Susan is Executive Director and Chief Operating Officer of the Paulist National Catholic Evangelization Association (PNCEA) in Washington, D.C. PNCEA is a national Catholic organization founded in 1977 by Paulist Father Alvin A. Illig to equip active Catholics for the work of evangelization and to proclaim the

gospel of salvation in Jesus Christ to inactive Catholics and to those who have no church family.

As chief operating officer of PNCEA, Sister Susan supervises daily operations of the 10 department, 19-member staff. She coordinates the association's strategic planning and implementation processes, which includes the development of new ministries.

Sister Susan is currently leading a three-member team developing a highly participative, evangelizing planning process for parishes. Two parishes will pilot this process in spring 2001. Parish Planning with an Evangelizing Perspective (PPEP) which includes training for parish leaders, a trained facilitator to work with the parish design team for large group events, and leadership development opportunities for the pastor, will be launched nationally in fall 2001.

Sister Susan was one of the original

developers of Disciples in Mission. She serves as a PNCEA contact with five of the 31 participating dioceses and is part of the Disciples in Mission training team for archdiocesan and diocesan coordinators of Disciples in Mission.

Previously, Sister Susan served as a co-director of the Paulist Evangelization Training Institutes, three one-week workshops that trained parish evangelization leaders, and as general editor of Evangelization Update, PNCEA's bimonthly newsletter 1996-1999. Sister Susan created and published Planning Worksheets for Goals I, II and III of *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in United States*. She also served as general editor for the six book series of daily meditations, *Following Jesus Day by Day*, published by PNCEA in 1995.

Sister Susan, a Sister of Notre Dame from Chardon, Ohio, has a bachelor's degree from

Notre Dame College and an master's degree in Religious Education from John Carroll University, both in Cleveland, Ohio. In May, Sister Susan received a Master of Business Administration degree from Marymount University in Arlington, Va. In December, she will complete the requirements for a Graduate Certificate in Organizational Development, also from Marymount University.

Sister Susan began her professional ministry as a junior high school teacher in Catholic elementary schools in Ohio; became an author of student texts and teacher manuals for the *Christ Our Life* religion series published by Loyola University Press, and then served in parish ministry as a director of religious education and a pastoral associate for 15 years. Before coming to PNCEA in 1991, Sister Susan served as the executive director of the National Council for Catholic Evangelization in Washington, D.C. †

Archdiocesan leadership team formed for Disciples in Mission

Disciples in Mission works by involving an ever widening circle of participants. Each circle receives training to resource and support the next larger circle. One of the first groups in the series is the Diocesan Leadership team. In the Archdiocese of Indianapolis this has three components: the Evangelization Commission, the Multicultural Commission, and the Field Team. Together they will oversee the Disciples in Mission Process, make

sure that parishes receive the help they need to use the process, and review the parish reports looking for common themes that could benefit from some form of archdiocesan support.

The very structure of the Evangelization Commission reflects the archdiocesan vision that evangelization is not a set of separate projects but rather a dimension of every aspect of our church life and ministry. The members and the ministry areas they represent are: Sandra Behringer, Stewardship and Development; Harry Dudley, Catholic Education and Faith Formation; Charlie Gardner, Spiritual Life and Worship; Tom Gaybrick, Catholic Charities and Family Ministries; Sister of Providence Marilyn Herber, Clergy and Parish Life Coordinators; Formation and Personnel; Ed Isakson, Lay Ministry and Pastoral Services; Steve James, Finance and Administrative Services; Susan Schramm, Communications; and Ann Tully, Vicariate Judicial.

In a similar fashion, the Multicultural Commission helps the archdiocese incorporate the perspective of our diverse ethnic and cultural heritage in all its endeavors. Current members include: Celina Acosta-Taylor, Sacred Heart Parish, Jeffersonville; Gladys Jaen Doll, St. Anthony Parish, Morris; Father Rick Ginther, SS. Peter and Paul Cathedral and Office for Worship; Ed Isakson, Department of Human Resources; Lillian Stevenson, St. Rita Parish, Indianapolis; Blanche Stewart, St. Lawrence Parish, Indianapolis; Amanda Strong, Indianapolis; Olga Villa-Para, Indianapolis; Maru Villalta, Indianapolis; Jo Garcia Hoy, Indianapolis; Carmen Montanez, Terre Haute; Nhan Nguyen, Vietnamese Catholic Community, Indianapolis; Diane Orr, St. Andrew Parish, Indianapolis; David Weir, Holy Angels Parish, Indianapolis; Oscar Morales, St. Patrick Parish, Indianapolis; Jasmine Chong, Korean Catholic Community, Indianapolis; Karen



Celina Acosta-Taylor, (left) a member of the Archdiocese of Indianapolis' Multicultural Commission and Pastoral Council, picks up some pointers about Disciples in Mission from Margo Johnson, coordinator of parish teams for the Diocese of Covington, Ky.

Oddi, Office of Catholic Education; and Angies Munoz-Silver, New Albany, Ind. Father Kenneth Taylor is the director of the Multicultural Commission.

Finally, there is a group of people of people who will team up with Jesuit Father Joe Folzenlogen, evangelization coordinator and archdiocesan coordinator of Disciples in Mission, to offer direct services to parishes like the deanery information sessions, parish coordinator train-

ing, and training for parish teams. They include: Madonna Barr, Our Lady of Providence Parish, Brownstown; Mark Braun, St. Pius X Parish, Indianapolis; Nancy Fahringer, Batesville Deanery Center; Brian Foust, Holy Spirit Parish, Indianapolis; Judy Koch, Our Lady of the Greenwood Parish, Greenwood; Cheryl Schnitzius, Catholic Community of Richmond; Kay Taylor, St. Michael Parish, Brookfield. †



Disciples in Mission encourages parishes to discover their own way of sharing the faith with the communities they minister to.

Flexibility is hallmark of Disciples in Mission program

One of the features that appealed to the archdiocesan Priests' Council in recommending Disciples in Mission was its flexibility. The process offers a wide range of resources and presents a well-designed structure, but a parish is free to tailor it to its own circumstances. In fact, one of the things Jesuit Father Joe Folzenlogen and Celina Taylor-Acosta heard frequently when they talked with diocesan coordinators at the Washington workshop was, "Adapt, adapt, adapt."

The archdiocese has already set an example of adaptation in the way it has formed its diocesan leadership team. The manuals offer a sample model of a group of a dozen people each with particular connec-

tions and skills. But examining the tasks the team needed to accomplish, we realized we already had groups doing those tasks. A parish which already has an active evangelization committee or team could simply ask that group to undertake this agenda rather than trying to create a new group. Or in places where two or three parishes share a pastor, there might be only one team rather than three.

Another example of options is contained in the Lenten faith sharing groups. Originally the idea was for groups of parishioners to come together in each other's homes. But then some people pointed out that we needed to foster the family as the domestic Church, so a family activity book-

let was produced. Then the feedback came that teens felt uncomfortable being alone in a group with all adults, and they did not feel it was cool to be with their families, so a teen group resource was developed. There are also the different language versions of the participant booklets, and now one done from an African American perspective.

There are some parishes which already have flourishing small faith communities. They do not have to disband those and start over. They can simply use Disciples in Mission as a way of encouraging the formation of additional groups. They can use their own resource materials and link those to the reflection/planning day.

Timing is another factor where different

parishes will approach Disciples in Mission differently. Some parishes will start out using all available Lenten formation activities. But in other places, it might be better to use one activity the first year, add another one the next and finally do the full set in the third year.

The important thing to keep in mind is that Disciples in Mission is inviting us to enter into a long-term growth process. Parishes like people grow in different ways and at different paces. We need to get started, and to keep going. Evangelization is a permanent part of our life as a Church. We will always be working on it. Once we take those first steps, we are on our way. †

Disciples in Mission stresses multicultural awareness

The evangelizing mission of the Church aims at conversion. It certainly works toward that transformation in individuals, but it does not stop. Jesus desired that the whole world be set on fire with God's love, and the Church shares that desire. So in our evangelization ministry, we need to pay attention to society and culture as well as individuals. Pope Paul VI called us to evangelize all cultures "in a vital way, in depth and right to their very roots," which implies a profound respect for the language, signs, and symbols, and of "ways of praying, of loving, of looking at life and the world which distinguish this or that human gathering" (*On Evangelization in the Modern World*, # 20, 63).

Disciples in Mission encourages parishes to become more welcoming and inviting. But if people are going to feel at home in our faith communities, they need to know that they are valued and accepted. Their language and their cultural expres-

sions and the spirituality that flows from them are important to them. If we as a Church are going to receive the benefits of the diverse gifts the Holy Spirit has placed in our people from different national, ethnic, and cultural backgrounds, then we need to learn to operate in a way that is truly inclusive. Disciples in Mission constantly challenges participants to use a multicultural lens to view what is developing in a parish and the diocese as the process unfolds.

One form of support lies in the different translations of the Disciples in Mission materials. Currently there are Spanish, Vietnamese, Polish, and Haitian Creole versions. But language is not the only mark of diverse cultures. During the past year, the Disciples in Mission staff commissioned a participant's booklet for the Lenten faith sharing groups that was written from an African American perspective.

At a recent meeting in one of the deaneries away from the Indianapolis area, the participants reminded evangelization coordinator Jesuit Father Joe Folzenlogen that the culture of parishes in the small town and rural areas is different from that in the large urban centers. One size definitely does not fit all. The images and symbols that speak powerfully in one place may have little meaning in another.

When Archbishop Daniel M. Buechlein became the ordinary of this archdiocese, he commissioned a new archdiocesan logo that would capture the diversity found in the Archdiocese of Indianapolis. There are four "views" of the archdiocese, one in each quadrant of a cross: an urban landscape, a small town, a farm and an open, hilly countryside. All four vistas are held together in unity by the cross, which touches and embraces each of them.

In a similar fashion, Disciples in Mission helps to focus on Christ as the center of our faith. As St. Paul reminds us in several of his writings, we are all members of Christ's body. We all have different gifts, we play different roles, we are called to different ministries. But whatever we have and are and do, we build up the one body of Christ.



Above, the Celebration in the Spirit of Hope: The Great Jubilee, on Sept. 16 in the RCA Dome in Indianapolis was a wonderful opportunity to recognize the gifts of the diverse cultures within the Archdiocese.



At right, Su Tri Nguyen, Vietnamese representative on the diocesan leadership team for the Diocese of Galveston-Houston, emphasizes a point with Paulist Father Ken Boyack, director of Disciples in Mission. Nguyen translated the Disciples in Mission materials into Vietnamese.

The archdiocese already has a multicultural commission, and that group has agreed to serve on the Disciples in Mission diocesan leadership team. Members of the commission will participate in the team

training on Dec. 1-2 at the Benedict Inn Retreat and Conference Center in Beech Grove. From then on, Disciples in Mission will always be an agenda item for all their meetings. †

Đức
Giêsu
nói:

“Phần
tôi, tôi
đến để
cho
chiên
được
sống, và
sống đời
đào.”

(Ga 10, 10)

This Vietnamese Disciples in Mission brochure quote John's Gospel, Chapter 10, Verse 10: "I came so that they might have life and have it more abundantly."

Discípulos Misioneros Una Experiencia Evangelizadora

¿Qué es Discípulos Misioneros?
Discípulos Misioneros es un proceso que integra las liturgias dominicales, los grupos que comparten la fe, la catequesis, las actividades familiares, la planificación y las actividades de implementación en una experiencia evangelizadora y unificada para toda la parroquia. Su objetivo es colocar la dimensión misionera en el corazón de la comunidad de fe, para transformarla desde dentro.

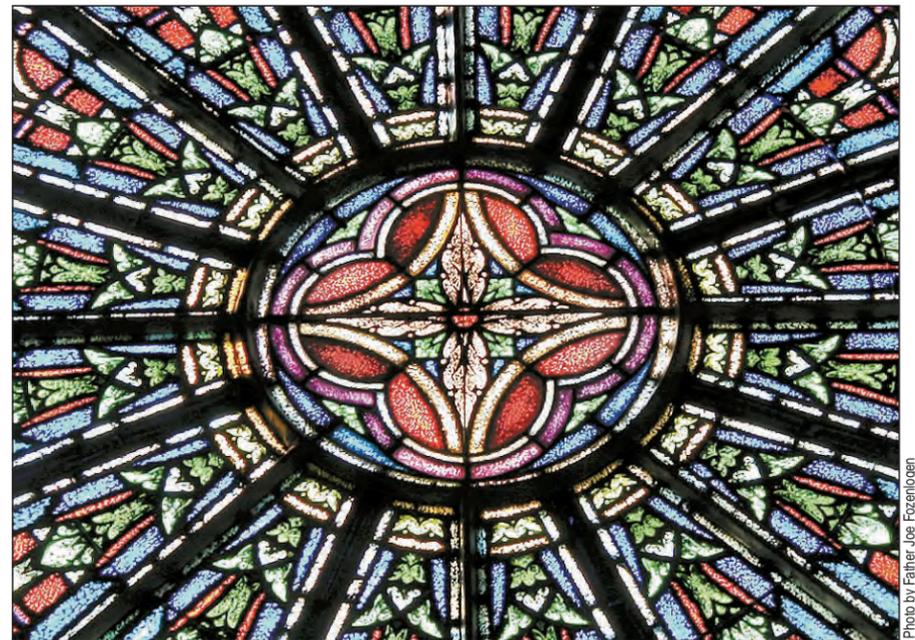
¿Cómo funciona Discípulos Misioneros?
La Asociación Paulista Nacional para la Evangelización Católica (PNCEA) trabaja en colaboración con la diócesis para crear un equipo promotor que organice y coordine Discípulos Misioneros. La diócesis invita las parroquias a participar, prepara equipos promotores locales que ejecutan el programa, y les ofrece apoyo continuo. El programa enlaza en un patoral de conjunto diversos ministerios y culturas, y todos los

elementos de la vida pastoral para lograr un meta común: una Iglesia santa y misionera.

¿Proporciona la PNCEA todos los materiales para Discípulos Misioneros?
Sí. Todos estos materiales enriquecerán las homilias, la preparación de agents pastorals y la labor evangelizadora que la parroquia ya está llevando a cabo, o ayudarán a iniciarlos.

¿Se puede obtener Discípulos Misioneros en español?
Sí. Hay una edición en español de Discípulos Misioneros para responder a los hispanos, importante segmento de la población católica. Tanto de edición en castellano come en ingles son de lectura fácil, con conciencia de la diversidad cultural católica.

Ruegen diariamente para que Dios bendiga este ministerio. †



Faith Symbol

The rose window in the facade of St. Anne Church in New Castle is an important faith symbol for that parish community.



The Disciples in Mission logo above is translated into several languages. Disciples in Mission encourages parishes to become more welcoming and inviting to people of all cultures. Disciples

in Mission constantly challenges participants to use a multicultural lens to view what is developing in a parish and the diocese as the process unfolds.

Participants praise Disciples in Mission process

Across the United States there are 21 dioceses that have been engaged in Disciples in Mission over the past three years. Their observations give the Archdiocese of Indianapolis an idea of what it can look forward to as it enters into the process.

Diocese of Raleigh, N.C.

The Most Rev. F. Joseph Gossman, Bishop of Raleigh, N.C., commented on the changes he saw in his diocese after the first two years of Disciples in Mission. He identified three major areas of impact: energy, language, and behavior. He felt that Disciples in Mission have given his people a positive multi-cultural focus outward on mission. The planning/reflection days brought people of all races and cultures together to talk and share their vision and experience of what it means to be Church. There is a growing realization that stewardship and evangelization are two sides of the same coin. There is an increased demand for Scripture study and adult formation. Priests are seeing that evangelization does not result in more work, but in getting more workers.

Parishes and deaneries are using words like evangelization, unchurched, inactive Catholics, welcoming, multicultural. Parish plans are incorporating the framework of the three goals of *Go and Make Disciples*. People are becoming more comfortable inviting people to attend church with them and welcoming new people. People are buying Bibles and reading them. Non-Catholic spouses participated in the Lenten faith sharing. Teenagers have gotten involved. Many people new to the diocese appreciated the small groups. There is a formal outreach to inactive Catholics underway.

Diocese of Brooklyn, N.Y.

Enthusiasm for Disciples in Mission was also reflected in the observations of Diocesan Leadership Team Members. For instance, Father Dennis McAuliffe from the Office of Catholic Education in the Diocese of Brooklyn noted that Disciples in Mission puts flesh on the bishops' national plan, *Go and Make Disciples*. It incorporates two necessary elements for any successful evangelization program:

- It brings conversion to the evangelizers (the people in the pews)
- It enables them to reach out as a parish community.

Get staffs on board to create a positive air, but avoid having staff on the training team. Parishioners are trained by people who look like themselves. Parishioners become leaven for others and don't see it simply as another program.

Archdiocese of Chicago

There is also positive feedback from the parish reports. Here is a sampling of com-

ments from parishes in the Archdiocese of Chicago:

"Parishioners were positive in their remarks about gathering and sharing Scripture in small groups. Many renewed acquaintances with friends and other parishioners and shared their vision for our parish. Participants recognized, welcomed, and introduced others from their groups at Sunday Liturgies. Anxieties about sharing personal faith stories soon became stories of enthusiastic sharing among groups. Participants became more aware of the actual Gospel at the Liturgy. Names and faces of parishioners came together."

— St. Emily Parish, Mount Prospect, Ill.

"The faith sharing groups have helped to bring so many of us closer together. More of our parishioners are reading the Bible and they are enjoying it! They are asking how they can be better Catholics. For the most part, we felt that the interaction and dialogue with other parishioners was very worthwhile. It helped us to meet new people and to get to know others even better. The Parish Day of Reflection was the other success story. Those who attended the reflection day expressed their wishes and goals for our parish."

— St. Eulalia Parish, Maywood, Ill.

"Many of the participants felt inspired and spiritually moved by being in a small group and sharing Scripture and faith with other members of our parish. They had the chance to get to know parishioners they would normally recognize only by sight. The participants felt better prepared to participate in the weekend Liturgies having reflected on the readings beforehand. Homilies were more meaningful for them. They carried the words with them throughout the week in a more profound way."

— St. Alphonsus Liguori Parish, Prospect Heights, Ill.

"Reflecting on the three goals helped identify and affirm what we are already doing the parish (PADS, Food Pantry, Ministry of Care, Hospitality, Welcoming, Meaningful Liturgies, etc.) as well as make some suggestions for fostering more family oriented activities. Because of this we have started a Family Ministry with strong emphasis on a Family Mass each month and various activities fostering family participation."

— St. Alphonsus Liguori Parish, Prospect Heights, Ill.

"We decided to adopt *Disciples in Mission* because we liked the small group materials. We soon discovered that *Disciples in Mission* was not just another small group program, but a more holistic process. The Lenten small group experience was excellent and we look forward to next Lent. The parish reflection day was also an excellent experi-



At left, St. Anne Parish in New Castle is located in a county that is 5 percent Catholic. There is a rich potential for outreach.

Below, parishes in the archdiocese like St. Gabriel's in Connersville have histories that go back more than 100 years. Disciples in Mission encourages building on those traditions.

ence and we hope that it will help to focus our evangelization efforts."

— St. Vincent Ferrer Parish, River Forest, Ill.

"There is a real sense of something very special happening in our parish and there is a feeling of wanting to continue the prayer and faith sharing beyond the original time. Participants felt that reading and discussing Scripture before they were proclaimed on Sunday helped them to listen to them with a different perspective. There was a very real energy present at our reflection day."

— Our Lady of the Snows Parish, Chicago, Ill.

"We thought we would be lucky to get 50 people to sign up to be in a small group and got almost twice as many. Participating in *Disciples in Mission* made the team as well as the parish more aware of the need to be more welcoming and the mission of evangelization. That is our goal for the upcoming year."

— St. Dorothy Parish, Chicago, Ill.

"An overwhelming majority of participants have a clearer understanding of the goals and objectives of Catholic evangelization for our parish and are able to see how our current programs and ministries are carrying on the evangelizing mission of Jesus Christ. We are encouraged by the fact that *Disciples in Mission* was well received and expect that this year's success will lead to even greater success next year."

— St. Columba Parish, Chicago, Ill.

"The faith sharing groups have encouraged people to speak more openly about their faith experiences and to read the Scriptures more. The overall reaction to the parish reflection evening was upbeat and positive. We believe that *Disciples in Mission* is a useful tool to encourage the ongoing faith development of its parishioners. We have gone through the initial growing pains associated with starting a new endeavor, and we believe we have the basic organization in place. Based on our experience, the team has decided to participate a second year."

— St. Gertrude Parish, Chicago, Ill.

Feedback From National Workshop

During the training weekend for diocesan coordinators, there was a session in which the dioceses gathered in groups according to their year in the process. The veterans shared some of their highlights and successes and offered some suggestions to those just beginning the process.

Those who had completed three years reported that once the program got out into the parishes, it operated on auto-pilot. It was lay led, and people were carrying on just fine. There were many small groups established and continuing. One diocese had a diocesan day of evangelization as one of its results. There was a heightened awareness of the connections between evangelization and stewardship. Dioceses reported having more welcoming communities. One diocese initiated a home visiting



process called Emmaus 2000. The teen booklet met with positive response.

Those finishing two years felt they had found gifted and skilled leaders. They said there was now a sense that evangelization is doable. The process enhanced the "sensus fidelium," the sense of the faithful. There is a real hunger for small faith sharing groups. There is better collaboration at the deanery level. People have the practical Jesus and not just an intellectual Jesus.

Challenges

Although there is a lot more positive feedback that could be shared, it is important to note that there have been some difficulties and challenges in doing Disciples in Mission. Both the participants and the Disciples in Mission team were honest about these issues, and their frank discussion and subsequent action have resulted in improvements like the revised Family Activity Booklet and the second edition of both the diocesan and parish leadership team manuals.

Some of the issues that dioceses commented on were the cumbersome paperwork involved in the first attempts at the reporting process. This has now been simplified and streamlined. As could be expected, many dioceses reported a wide range of commitment and enthusiasm in the parishes in their area. For those in leadership, this can create a tension between letting it happen and "following the rules." It is hard to maintain the understanding that Disciples in Mission is a process and not a program.

The multi-racial, multi-cultural components met with mixed success. In some places people learned and grew, in others they simply ignored the possibility, and in a few places there was some outright resistance.

Balance Sheet

Even though there were these and other problems, those dioceses doing Disciples in Mission were unanimous in saying they were happy they had chose to do the process. They had strong words of encouragement for those places just starting out and assured them they would both enjoy the process and would see some positive results in both parishes and the diocese as a whole. †



A number of parishes in the Archdiocese of Indianapolis look out on rural scenes like this one across from St. Rose Parish in Knightstown. Disciples in Mission supports evangelizing in your own environment.

Paulist National Catholic Evangelization Association encourages evangelization ministry

PNCEA stands for Paulist National Catholic Evangelization Association. The organization was founded in 1977 by Paul Father Alvin Illig. It has three main goals:

- Building up the body of Christ
- Equipping active Catholics for the work of evangelization
- Proclaiming the gospel of salvation in Jesus Christ to inactive Catholics and the unchurched.

The Archdiocese of Indianapolis is entering into one of the resources developed by PNCEA, namely Disciples in Mission. But the organization has other ministries as well.

Share the Word

One of these is Share the Word: Scripture Reflections for Today's Disciples. Begun 20 years ago, this insightful commentary on the Sunday Scripture readings has adopted a new format which provides: commentary on the Sunday readings, reflections on the daily Scripture readings, articles that nourish readers' Catholic faith and inspire them to share it with others and suggestions for group use. Experts in Scripture, Catholic evangelization and spirituality present practical ideas about evangelization in an engaging, easy-to-read style.

Parish Missions

A new resource the PNCEA has made available in the past couple of years is Parish Missions: A Spirituality for an Evangelizing Parish. Parish Missions are a week-long spiritual experience for parishes seeking a fresh encounter with Jesus Christ and a deeper understanding of the new evangelization. Available in both English and Spanish, the missions are designed to help people catch the evangelizing spirit. They are a community religious experience meant to foster understanding, attitudes, and behaviors that lead the parish to become spiritually renewed and more missionary minded.

Prison Ministries

Through Prison Ministries the PNCEA supports prison chaplains and volunteers with the reproducible newsletters *Let's talk!* and *Hablemos!* PNCEA provides prisoners with Bibles, *Share the Word*, *Invitation*, and much more. PNCEA promotes a prayer crusade for inmates, their families, victims of crime, and all prison ministers.

Evangelization Resources Catalogue

Finally PNCEA produces an Evangelization Resources Catalogue. Books, videos, ecclesial documents, and practical tools essential to implementing the vision of Catholic evangelization—especially the vision expressed in *Go and Make Disciples*—are described in this 8-page publication.

New Venture

Looking to the future, the PNCEA team is developing a new service called PPEP, Parish Planning from an Evangelizing Perspective. This process will include training for parish leaders, a trained facilitator to work with the parish design team for large group events, and leadership development opportunities for the pastor. Two parishes will pilot this process in spring 2001 and the service will be launched nationally in fall 2001.

Web resources for Disciples in Mission and evangelization

- PNCEA—Disciples in Mission
<http://www.disciplesinmission.org>
- Diocese of Raleigh—Disciples in Mission
<http://www.raldioc.org/evangelization/disciples.html>
- Archdiocese of Indianapolis—Disciples in Mission
<http://www.archindy.org/DM/>
- NCCB/USCC Bishops' Conference Evangelization Committee
<http://www.nccbuscc.org/evangelization/index.htm>
- National Council for Catholic Evangelization
<http://www.catholicsevangalization.org>

Contact Information

For more information call 202-832-5022, fax 202-269-0209; write PNCEA, 3031 Fourth Street NE, Washington, D.C., 20027-1102, email pncea@pncea.org, or check out the website at www.paulist.org/pncea/.

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National Council for Catholic Evangelization makes changes

The leadership of the National Council for Catholic Evangelization (NCCE) will breathe a sigh of relief when the year 2000 comes to a close. It may have been the Jubilee Year, but for NCCE it was filled with challenges and hard rather than leisurely celebrations. However, the organization has weathered the storm and is looking forward to the new millennium with renewed vigor.

Last January the executive director resigned abruptly. NCCE called on Servants of the Holy Heart of Mary Sister John Mary Vianney to serve an interim director. Then it arranged a series of meetings to take a hard look at its mission and its goals and objectives. It seemed best to cancel its annual conference while this was going on.

Religious of Jesus and Mary Sister Priscilla Lemire was selected as the new executive director on May 22, and assumed her position on Sept. 1. A native of New Hampshire, Sister Priscilla has been in religious life for 40 years. Her love for her faith and her zeal in sharing it have been expressed in her ministry as educator, school administrator, parish minister, and director of evangelization for the Diocese of San Diego. For most of her 25 years in San Diego she served in catechetical ministry, and pioneered the RCIA programs in the diocese.

An active NCCE member, she has served as Region 12 representative and in that capacity coordinated the highly successful 1996 conference, and subsequently served as president. She assumes this new role with a great deal of experience in the ministry of evangelization and with a knowledge of NCCE and its needs.

Sister Priscilla's new ministry meant

that the position of president was vacant. That position has been filled by Father Larry Espisitor. Father Larry, a native of Webster, Mass., is well known to NCCE members. He has been an active member since 1995 and in that brief period of time has served as Region 1 representative, conference coordinator in 1998, vice-president, and now president. He is also pastor of St. Joseph's parish in Auburn, Mass., and the Director of the Office of Evangelization for the Diocese of Worcester.

What is the organization that these people lead, and what does it offer to the parishes of the Archdiocese of Indianapolis? The mission statement tells us that NCCE is an independent membership organization founded in 1983 to promote evangelization as based on *Evangelii Nuntiandi* (Evangelization in the Modern World) by Pope Paul VI. The NCCE exists to affirm, to motivate and to network Catholic evangelization efforts throughout the United States in order to work towards a united national effort to proclaim Christ and to extend his Church.

The last several years the Archdiocese of Indianapolis has sent its evangelization coordinator and one member of its to the annual conference. In addition, Father Clarence Waldon, one of the founders of NCCE and pastor of Holy Angels Church in Indianapolis, and Sister of St. Joseph Kathleen Karbowski, school evangelizer at Holy Angels, have been regular attendees and have also presented workshops. The past three years, the conference followed the Jubilee preparations of themes for the persons of the Trinity.

In addition to the conference, the NCCE publishes a quarterly newsletter, publishes



Val Keller, Region VII alternate from the Archdiocese of Milwaukee, and Servants of the Holy Heart of Mary Sister John Mary Vianney Vranak, Region VII Representative, look over some material for an upcoming board meeting of the National Council for Catholic Evangelization.

Photos by Father Joe Folzenlogen

an edition of *Go and Make Disciples* that incorporates reflection questions and a planning process, and offers workshops on *Go and Make Disciples* in parishes and dioceses.

Jesuit Father Joe Folzenlogen is the Indiana state representative for Region 7 of NCCE. Twice annual he meets with the state representatives from Illinois and Wisconsin along with the Region 7 NCCE board representative. The most recent gathering was in Chicago on Oct. 19. The group shares what is going on in the dioceses in their state and gets caught up on NCCE business. Father Folzenlogen brought along several items connected with our Jubilee celebration in the RCA Dome in Indianapolis.

In 2001, the annual conference will be held in Raleigh, N.C., from June 6-9. The theme will be "Holy Ground." Bishop

Kenneth Untener of Saginaw, Mich., will be the presenter for the preaching day, June 6. Warren Grayson Brown will present a concert and offer a workshop. The Mexican American Cultural Center will do a keynote in both English and Spanish on "What it Means to Welcome in a Culturally Diverse Church." They will also do a workshop on "Loss of Hispanics to Other Faiths" and a second one on "Reaching Out to Youth."

More details about other offerings at the conference will be published when the presenters have been confirmed.

There are several kinds of membership in NCCE on national, diocesan, parish, and individual levels. For more information contact NCCE by writing Suite 90, McCormick Pavilion at Theological College, 415 Michigan Ave. NE, Washington, DC 20017, or call 800-786-NCCE, or visit the web site at www.catholic-evangelization.org. †

THE NATIONAL COUNCIL FOR CATHOLIC EVANGELIZATION

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con los que están alejados.

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como Salvador y Redentor.
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Te lo pedimos por Cristo,
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Amén.

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Loving God,
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and gave your only Son to redeem
us.
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to complete the mission of Jesus
among us.

Open our hearts to Jesus.
Give us the courage to speak
his name
to those who are close to us
and the generosity to share his love
with those who are far away.

We pray that every person
throughout the world
be invited to know and love Jesus
as Savior and Redeemer.
May they come to know his
all-surpassing love.
May that love transform
every element of our society.

We ask this through Christ,
Our Lord.
Amen.

Mary, Mother of the Church,
pray for us.

St. Paul the Apostle,
Pray for us.

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Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2000 by Catholic News Service.

Dignity of a person is a transcendent value

By Fr. Herbert Weber

Sometimes God hits me with more than one eye-opener at a time.

The following four interactions happened within a week of each other. These stories, about people's lives, all help to transform human rights from an abstract notion into something concrete.

Donny and Danielle invited me to visit them and their newborn baby, whose name is Hope. The child had not been expected to survive to full-term in the womb. When she was born, there were indeed serious problems. Nonetheless, the tiny girl fought to stay alive.

When I visited them, I held the child, who was light as a feather. A tiny tube inserted through her nose provided nourishment because she had become too exhausted each time she had tried to eat.

Regardless of her various physical impairments, her parents were as proud as any parents. I knew I was holding one of God's special children. The child was loved and considered of tremendous worth.

A day later, I made my weekly visit to Ohio's death row at the state penitentiary located two miles from my church. Only five prisoners are allowed to attend our Mass each week. The others I visit cell-to-cell.

Kneeling on the floor so I could talk through the food-tray slot, I prayed with a prisoner named Tom and shared Communion with him.

Afterward, out of the blue, Tom handed me six-unused, stamped envelopes and asked me to give them to the poor. As I looked at them, I asked about his gesture. He responded that he receives \$18 per month. His gift was the only way that he could think of to tithe his income! He added, "I have to live my faith as seriously as everyone else lives theirs."

Later that day, I returned to the church and stopped at the free lunch program housed in the basement. I noticed a volunteer cleaning the tables. She gently approached a young mother with two children. In a grandmotherly way, she asked if she could get anything more for the young woman or her children.

Then she went back to get a cup of punch for the little girl. Upon returning, the older woman sat down and visited with the client, much as any two women anywhere would do over the kitchen table.

Each of these episodes reminded me of the core of any discussion on human rights, namely, the innate dignity of the human person.

Whether the picture is of a vulnerable newborn child or of a criminal sentenced for execution, one cannot deny the personal worth of each human being—worth that is not related to one's accomplishments, productivity or achievements.

Pope John Paul II wrote in his 1998 World Day of Peace message that "the dignity of the human person is a transcendent value."

Just as that dignity cannot be forfeited through crime, so too it is not lost in the pain of poverty or hunger.

The woman working in the free lunch program knew that the mother and children had a right to be treated with dignity and respect.

The way the term "human rights" often is used is rather nebulous. Its meaning becomes clear, however, when human faces can be applied to it. Each of the

three cases I've described provided me with the necessary faces.

One more episode took place the same week as the other three. It began with a telephone call. The voice on the phone was that of a longtime friend from El Salvador. Miguel asked me to visit him in a nearby city. He had just come back to the United States with his wife and teen-age daughter.

After driving an hour the following Sunday evening, I found the little place where Miguel and Victoria were living with their daughter and several other Salvadorans.

Then, over a simple meal, they told me how they recently had entered the United States without any papers. They explained that it had been a long and dangerous ordeal. In fact, they had been separated for several days before they found each other again.

Miguel said he felt that he and his wife had to come to the United States because they simply could not provide for themselves and their family, including four more children still living in El Salvador.

They were among the marginalized people in this Central American country, where a small number of influential power brokers control all of the land and wealth.

Human rights, summed up in the unique value of the human person, include the right to a livelihood, employment and self-fulfillment, as well as the right to life, religious practice and economic security.

I know that Miguel's fondest dream is to help his children have a life in a land where they will be able to provide for their children.

I suppose there are plenty of other faces that could help us understand the significance of human rights—faces that would help to explain the serious nature of the Church's call to respect those rights. For me, however, these four faces are sufficient.

(Father Herbert Weber is the pastor of St. Peter Parish in Mansfield, Ohio.) †

Human rights must include family rights

By H. Richard McCord

Family rights are human rights expressed in community language. At the heart of Christian belief lies an astounding truth. God chose to become human in the person of Jesus by being born into a family.

An essential part of Catholic teaching is its recognition of human dignity. And human dignity leads the Church to affirm and defend human rights, particularly when they are violated by oppressive political systems or unjust laws.

No society or government can grant human rights. These already exist within a person. Broad human rights are expressed in specific groups of rights that are political, civil, economic, social and cultural. Laws and public policies should support and protect these in concrete situations.

The Church, along with its emphasis on human rights, reminds us of family rights. To speak of family rights is to signal that there is no such thing as the autonomous, unconnected individual. All human rights, though



CNS photo

Whether the picture is of a child or of a criminal, one cannot deny the personal worth of each human being—worth that is not related to one's accomplishments, productivity or achievements.

expressed in personal, individual terms, have a social dimension because every person is a social being.

Moreover, if the family had no rights and no protections, then this fundamental community, which Pope John Paul II calls a "school of a deeper humanity," could not do its job of teaching about human rights and responsibilities, of instilling respect for them and encouraging behavior that promotes them.

Just as the state does not give a person human rights, neither does it confer fundamental family rights. The family exists before any other society or the state.

In 1983, the Vatican prepared a Charter of the Rights of the Family and presented it to nations and organizations as a way of safeguarding the family and guaranteeing the safe exercise of human rights by all people. The charter makes it clear that these rights arise from that "law which is inscribed by the Creator in the heart of every human being."

(H. Richard McCord is the director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Human rights are often neglected

This Week's Question

What human right too often is neglected, ignored or abused?

"Life. We're killing our kids, the unborn—more than we've lost in any war. Also, life in Third World countries is pretty cheap, and we can all do something about that." (Deacon Jim Hatch, Bonita, Calif.)

"Basically, the rights of children. Parenting is the highest calling, and often it is done as an after-thought." (April DeNike, Seattle, Wash.)

"Health care can sometimes be neglected, and this is a basic human right. Also, prejudice can still be a prob-

lem. In our community, we're working together to do better in these things." (Elsie Houston, Clarksdale, Miss.)

Lend Us Your Voice

An upcoming edition asks: Tell when or how an aspect of a sacrament you always had known about (or heard, or seen) suddenly becomes meaningful to you in a new way.

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



CNS photo

From the Editor Emeritus/John F. Fink

St. John Neumann was bishop of Philadelphia

(Tenth in a series)

John Nepomucene Neumann was born on March 28, 1811, in Bohemia, now part of the Czech Republic. He was always small; as an adult he was only 5 feet 2 inches tall.

He studied for the priesthood and was ready to be ordained, but his ordination was put off because (a reason we find difficult to believe today) the diocese decided it had enough priests. Since he was not needed as a priest in Bohemia, he looked elsewhere. He learned about the work of missionaries in the United States and decided to go there.

Bishop John Dubois of New York was glad to see him because he had only 36 priests to care for the 200,000 Catholics in his diocese. The bishop ordained him on June 25, 1836, and sent him to Buffalo. His parish consisted of 900 square miles in western New York. He



built a log cabin for himself and lived in it austere, seldom building a fire even during the winters of upstate New York. He ate a meager diet, sometimes only bread and water. He walked to other towns in the parish, sometimes 30 or 40 miles away, in all kinds of weather, saying Mass for parishioners in log chapels.

In 1840, Father Neumann decided to become a Redemptorist priest. He formally applied for admission to the congregation and was accepted, becoming the first novice of the Redemptorists in the United States. He spent his novitiate year preaching missions in cities in a wide area of the eastern United States: Baltimore, New York, Rochester, Buffalo, Norwalk and three places in Ohio—Canton, Randolph and Steubenville.

He made his religious profession on Jan. 16, 1842. Then, as a professed Redemptorist, he continued his missionary work despite the fact that he suffered constantly from poor health. He worked principally among the Germans and became popular among them. He wrote a small and a large German catechism and

a German Bible history.

In 1851, the Vatican appointed Father Neumann the fourth bishop of Philadelphia. He was consecrated on March 28, 1852, when he was 41.

Later in 1852, the U.S. bishops held the First Plenary Council of Baltimore, at which Bishop Neumann was asked to revise the catechism he had written earlier. It was then used throughout the United States for most of the rest of the 19th century.

Bishop Neumann then settled down to administer his diocese, the largest in the United States at the time. In 1854, during an audience with the pope, he was able to report that, in less than three years, the number of children in the diocese's parochial schools had increased from 500 to 9,000. In the course of only five years, Bishop Neumann saw 50 churches erected. He began the building of the magnificent cathedral and saw its exterior completed.

Bishop Neumann died suddenly on Jan. 5, 1860, when he was only 48. Pope Paul VI canonized him on June 19, 1977. His feast day is Jan. 5. †

Cornucopia/Cynthia Dewes

Getting back to our roots

Putnam County ladies have no shame. This was aptly demonstrated recently when Mike Redmond a humor columnist for *The Indianapolis Star*, came to speak to some of them at a county Achievement Night for extension homemaker clubs.



Spending an evening as the only man in a gaggle of ladies didn't seem to faze Mike at all but, as he explained, he is the child (and grandchild) of Club ladies so he understands the drill. (However, the fact that the members just call it "Club," rather than "The Club" or "Extension Homemaker Club," is still a mystery to him.)

Mike's speech enumerated his experiences with the ladies, and how he and his siblings had to scurry around, clean, prepare and then generally stay out of sight until the meeting was over. He knew the ladies loved their boys and would tolerate just about anything from them, except when it was time for Club.

Ditto the adult males. Because those were the days when Club was one of the few educational and social experiences available to rural women, and men were

supposed to not only allow, but also facilitate the process. And go somewhere else for lunch.

Today, rural women are more plugged in to opportunities for enrichment and social intercourse. But they still enjoy a down-home evening of humor and reminiscence, which Mike provided.

The shame part came during the question and answer session when an elderly lady bluntly asked Mike, "Are you married?" By the hush that followed, it was obvious that everyone had been dying to ask the same question. That's down-home ladies for you, they have no shame. But Mike answered graciously, and that's a rural-raised boy for you, too.

Which brings me to the question of rural roots. Most of us have them if we go back far enough, and it's good to be reminded of them now and then.

Recently, a cousin told me the latest news about his parents, who are now up in their 80s and still living on their Wisconsin farm. It seems they'd driven up to the top of the high hill behind the house to admire the stars one evening, taking a picnic supper along. They'd planned to spend the night at a small travel trailer they kept up there.

When they decided to retire they headed for the trailer, but on the way my aunt slipped and fell heavily. She couldn't get

up, nor could my old uncle pick her up, so she dragged herself to bed. After about a week of carrying on as usual, she finally decided to go to the doctor because she still hurt. It turned out she'd broken her hip rather badly and had to stay in the hospital for a few days.

When I heard this I thought, "Yup, sounds familiar." The stargazing and the stoic response to pain and disaster, that's rural people for you. At the risk of being a sloppy romantic, I'd say it's that wonderful combination of independence, appreciation for beauty and common sense that mark people who live on and by the land.

Of course, my family and most of the Putnam County Club ladies lived through hard times. They remember vividly the Great Depression and all the wars following, if not also the early immigrant experience that brought everyone to the farm in the first place. Their pleasures and accomplishments were humble by today's bizarre standards, but they were indeed joyful, fulfilling and useful to others.

That's not a bad thing, is it? Maybe, like Alex Haley, we should all examine our roots more often.

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

Faithful Lines/Shirley Vogler Meister

Guard the gullible from psychic fraud

"Oh, my!" Beverley said. "Here's mail for Mom."

Our mother died in 1996, but from time to time the postperson still delivers mail to "Irene Vogler." Bev read to me the unfamiliar return name and address on the envelope, then opened it. A New York City psychic wrote, "In the next 30 seconds it takes you to read this, I will astound you by telling you what I know about you and what is in your future."



Not champion speedreaders, neither of us could've absorbed the two-page, tightly typed, single-spaced letter that quickly. However, the absurdity of it certainly pressed our funny bones. "Considering Mom's dead, this woman's not a very good psychic, is she?" I said as Bev chuckled and read on: "I have a premonition you are going through a very soul-

searching period."

We laughed to tears as the letter continued: "No one but a psychic like myself could know more about what you are going through ... I have a vision of you as a quiet person ... feeling alone within yourself ... concerned about a personal matter." We fueled the laughter by adding our own barbed or macabre observations.

Bev's husband came along wondering, "What's going on?" We explained. John smiled, then departed, shaking his head not only at the psychic's absurd letter but at our reaction. Settling down, we realized that Mom, who had a healthy sense of humor, would've also been belly-laughing if she'd been with us. "What silliness!" I said.

But it isn't really silly. It's frightening. Writers like this pseudo-psychic are probably making loads of money from recipients of their letters. In the early years of Mom's Alzheimer's, she might've been susceptible herself. Like the television infomercials promising psychic prowess, such letters prey on people who are alone, emotionally hurt, confused or sick.

Yet, can we generally denounce the possibility of psychic power? Surely not. Scientific and spiritual evidence confirm the supernatural and, from time to time, relatives and friends have quietly shared extraordinary experiences. I have too. Catholic history and lore also attest to a wide variety of spiritual or psychic phenomena. The Church is constantly challenged by these reports, and it very wisely is slow to acknowledge them.

I believe I'm a rational person, better able to discern what's legitimate and what's not than, let's say, someone who for whatever reason is more vulnerable. It's up to mature and clear-minded Christians to guide those who aren't.

Commercial psychic promotions, especially when they include prophecy, are more than suspect. Go to the Bible, a priest and Church literature for wisdom in this matter. Beware of false psychics and prophets.

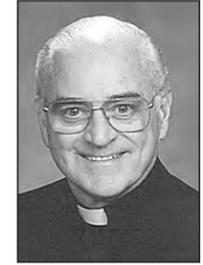
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

Spirituality for Today/

Fr. John Catoir

Priests are people too

No one doubts that priests are people too. Priests are just ordinary people with an extraordinary vocation.



Most priests are wounded healers who feel quite inadequate to their calling. I received a letter from one such gentleman, and I'd like to share it with you.

"The seminary days were difficult. ... My fears were strong. I never felt good enough. I felt guilty for not achieving great holiness. ... After ordination I continued to feel more and more inadequate. I thought I had conquered my sexual demons but my problem got worse, and I began to drink.

"Eventually I was able to leave booze alone, but I still struggled. The growing process has been a painful one. I have no great talents that I know of. I am not an administrator. I am no great speaker or writer, but I am a priest, not the one I wanted to be, but maybe somehow the one that Jesus needs me to be."

This is a priest who has felt the burden of his human nature. He has come to accept himself with all his faults and failings by gradually realizing that Jesus needed him to be a priest who is meek and humble of heart.

Jesus wants all his ministers to be sensitive and forgiving toward those who come to the Church in need. Ministers, who know what it is to be weak themselves, can empathize better with the weakness of others.

In spite of all the scandals and pomp, the Church still remains a safe port in the storm of life. The Lord recruits wounded healers as ministers at every level because he

'Ministers, who know what it is to be weak themselves, can empathize better with the weakness of others.'

knows that they are the ones who will be gentle with his people.

The Lord wants his Church to be a refuge of sinners because, as Church, we have at least as much to say about mercy as we do about morality. Therefore the priest's job, it seems to me, is both speaking the truth with love and creating an atmosphere of emotional comfort for those in need.

Evangelization is the art of attracting the afflicted in order to pour oil on their wounds. Those who put salt in their wounds will have to answer to God for it.

I like the words of this wounded priest. He reminds me of St. Augustine who went through his own private hell before he became a great saint. Augustine once gave this advice to a troubled parishioner: "Do what you can do, and pray for what you cannot yet do." His comforting, pastoral approach gives us all something to think about as we try to reach out to others.

The priest whose letter I quoted above is probably a saint, though I'm sure he doesn't know it. I say this because he concluded his letter with these words.

"I am realizing more and more that Jesus is not expecting great things of me. He wants me to do the little things that come up daily. Once I have done that he somehow takes over, and all kinds of wonderful things (usually far above the value of the little things I did) begin to happen, and to move out to others in ever wider circles.

"I think what I am saying is that the little things seem to be much more important at this time than they were before."

As we get older, and wiser, I think all of us see the wisdom of this insight.

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

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 5, 2000

- Deuteronomy 6:2-6
- Hebrews 7:23-28
- Mark 12:28-34

The Book of Deuteronomy is the source of the first reading this weekend.



Deuteronomy's name is Greek in origin, meaning "second." However, the book is not second on the list of Old Testament writings as they have been grouped in the Bible. It is actually the fifth book.

Nevertheless, it very much is one of the first five books of the Bible, and this means that it is part of the "Torah," the basic law and philosophy of Jewish life. Drawn from the teachings of Moses, these five books contain the premises and requirements that even today ideally guide every aspect of Jewish life. It has been the case for millennia.

Central to the Jewish concept of reality is the idea of God. It is much more refined than merely a profession of the belief that a divinity exists. Essential to divinity itself are the facts that the deity is a person.

Revelation even gave the person a name, but pious Jews felt themselves unworthy even to pronounce the name or write it. Thus, the title "God" came to be substituted for the name in discussion and in prayer. It is a custom that remains today among Christians.

Critical also to the concept of divinity was the notion that God is one. All around the Jews were societies where religion meant many gods. For the Jews, to multiply the divine person was to negate the notion of divinity. It was a profound philosophical insight, one later confirmed in the deepest logic of both Christianity and Islam as well as of Judaism itself.

Finally, for Jews a great marvel existed in the fact that humans could communicate with God.

With these fundamentals as the basis, this weekend's reading comes into focus better.

Most important are the last several verses, "Hear, O Israel, the Lord is God! The Lord is one! You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength."

These words form not only the Jewish

creed, but they are words repeated daily in the Jewish liturgy.

Hebrews again is the source of a second reading, and again the second reading brings us a splendid and deeply expressive message about Jesus.

Jesus, in the understanding of Hebrews, is not simply a priest. There were, of course, many priests active at the time of Jesus and for a generation or so thereafter in the Jewish society. There came to be many priests in Christianity, but Jesus is the one and only priest. Only Jesus could offer the most fitting tribute to God. Only in Jesus could true communication and true reconciliation between God and humanity occur. He is the one, great, eternal priest, and for Christians all other priests merely are in the Lord's very person and identity.

St. Mark's Gospel furnishes the last reading this weekend.

As Jesus uttered these words, they fell with a tone of great familiarity on the ears of the Jews who heard them.

As noted above, they were the basic, and often repeated, notions and confessions of Jewish belief. In invoking them, Jesus stood firmly and clearly in the great current of Revelation that had come from God to the Jews through Moses and the prophets. Again the emphasis is upon love, upon a relationship between God and humankind.

Reflection

The first and third readings today can be reduced to calls for pure intentions or warm feelings in religion and in the conduct of life. The admonition to love often is treated in this sense.

In fact, however, they are—in a capsule—the most profound expressions of belief in the existence of God itself. In this belief—so treasured by Jews over so many centuries and by Christians who hold to the teachings of Christ—God is a person, eternal and almighty, without physical form, but a person nonetheless. God is one. God loves, because God is the source of love itself.

Love is more than a kind instinct. It is a full and free gift of self. It is the greatest statement of the diversity of creation and of personal direction and sense of self. In the love of God are not only creation, but also order and peace in every sense of existence.

Qualifying love, or negating love, upsets

Daily Readings

Monday, Nov. 6
Philippians 2:1-4
Psalm 131:1-3
Luke 14:12-14

Tuesday, Nov. 7
Philippians 2:5-11
Psalm 22:26-32
Luke 14:15-24

Wednesday, Nov. 8
Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 9
The Dedication of the Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 84:3-6, 8, 11
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Friday, Nov. 10
Leo the Great, pope and doctor of the Church
Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, Nov. 11
Martin of Tours, bishop
Philippians 4:10-19
Psalm 112:1-2, 5-6, 8-9
Luke 16:9-15

Sunday, Nov. 12
Thirty-second Sunday in Ordinary Time
1 Kings 17:10-16
Psalm 146:7-10
Hebrews 9:24-28
Mark 12:38-44
or Mark 12:41-44

the order of existence. It separates us from God. It denies God. It brings disorder and misery in its wake.

Deuteronomy, and then Jesus, in these readings call us to love. They call us to recognize God, and to recognize God as

the source of love and all that love implies, as the God loving us.

They call us to return this love in our actual personal relationship with God, and to return it in reality by our active love for others. †

Question Corner/Fr. John Dietzen

Church prays for people that commit suicide

Q Last year, our 22-year-old son committed suicide. He seemed to be happy, was an altar server, helped around church and had a good job and a lady friend. Needless to say, we miss him dearly. I go to Mass daily and offer my Communion for him.

When he died, many of our priests comforted us with the assurance that our Lord would welcome Michael home.

He must have been very troubled over something, but some people say the sin of suicide is never forgiven. That would be more than I could bear.

How is suicide treated in the Catholic faith? Is Catholic burial always permitted? Will he be allowed to go home to our Father?

I pray every day that he has found the peace he couldn't find on this earth. (Ohio)

A First, I am pleased that you had priests who supported you and your faith in such a good way. I hope you take faith and confidence in what they told you.

The *Catechism of the Catholic Church* reflects this same good theology when it says we each have responsibility for our lives, but we should not despair of the salvation of persons who take their own lives.

By ways known to him alone, God has ways of providing for them spiritually, and the Church always holds them (as it does all the departed) in its prayers (# 2283).

Much of the Catholic Church's beliefs on the subject are reflected in its funeral policies. Canon law lists very briefly those who are to be deprived of Catholic rites. Among these are "manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal" (Canon 1184).

Insofar as they are covered at all, peo-

ple who commit suicide would be part of that group. Are such people really open "sinners" whose Christian burial would give scandal?

Particularly today, bishops and other pastors generally believe just the opposite. The scandal would be if a Christian burial were refused. They rightly act with great awareness of our limitations in knowing what really happened spiritually and with particular care for those who are left behind.

Surely taking one's own life is a serious matter. But how much was the individual capable of genuine reflection on what he or she was doing? How much true consent of the will was there?

I have had the sad experience of dealing with suicide many times in my 46 years as a priest. Circumstances surrounding these deaths gave strong hints to everyone who knew them that the deceased were hampered mentally or emotionally, often to a highly serious degree, at the time of death.

Sometimes those hints are evident, with obviously erratic behavior pointing to some crippling psychological dysfunction.

Sometimes they are not apparent, when such a self-destructive action contradicts our every experience with that person. There is no evidence of any plans or reflection beforehand. To all appearances, something inside the person just "cracked," and we likely will never know what that might have been.

In offering Christian burial rites, we make no judgment on the individual's relationship with God. Again, as it does for all of us, the Church simply begs God's mercy for the deceased and for those who have been hurt by the death.

As I said, it seems to me that the encouragement that your priests gave you was based on solid Catholic belief about God and on what we understand today about such suicides as your son's.

(Send questions for this column to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

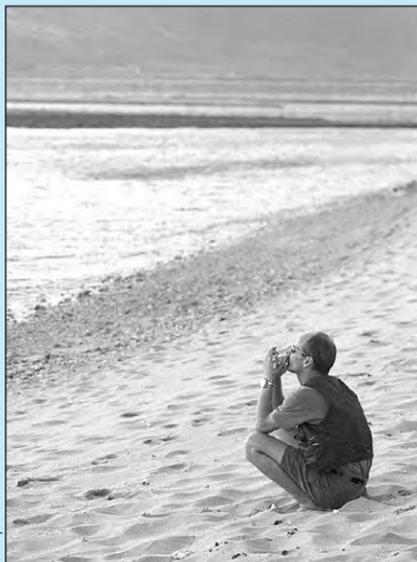
The Choice

Would I ... would you? ... change places with a soul
Whose host seems fairer, brighter, with more charm
Than ever I could muster, speech more droll,
A personality engaging, warm?

To exchange one's self means to relinquish
All cherished memories, even sorrow
And loved ones, steadfast, from whom to borrow
Strength to cope, and heartaches thus extinguish.

Could I, with such a choice, accept unknown
A stranger's psyche, perhaps dark and lone,
With grievous sins to live with or atone,
Having long since done penance for my own?

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



My nondescript, small self must be my choice.
God made me childlike; may I heed His voice.

By Anna-Margaret O'Sullivan

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).

November 4

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. St. Christopher Elizabeth Ministry, service to reflect and pray "For Those Who Have Lost Children," 10 a.m. Information: 317-241-6314.

St. Mark School, 535 E. Edgewood Ave., **Indianapolis**. School/parent/teacher group annual craft junction, 9 a.m.-4 p.m., ladies club sponsored lunch, 11 a.m.-2 p.m. Information: 317-882-2706.

St. Luke Church, 7575 Holiday Dr. East, **Indianapolis**. Natural Family Planning classes. Information: 317-259-4373.

St. Martin of Tours Parish, 1720 E. Harrison St., **Martinsville**. Holiday bazaar, 9 a.m.-3 p.m. Information: 317-831-7293.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Holiday craft show, 9 a.m.-4 p.m., lunch served 11 a.m.-2 p.m., no admission fee. Information: 812-876-1974 or 812-879-5022.

November 4-5

St. John the Baptist Church, 25743 State Road 1, **Dover**. Craft show, Sat. 9 a.m.-4 p.m. Sun. 11 a.m.-5 p.m. Information: 812-623-2899.

November 5

Brebeuf Jesuit Preparatory School, 2801 West 86th St., **Indianapolis**. Mass, 11:30 a.m., open house, 12:30-3 p.m. Information: 317-876-4726.

St. Nicholas Hall, 6461 E. St. Nicholas Dr., **Sunman**. Seventh and eighth grades sponsoring whole hog sausage and pancake breakfast, 7:30 a.m.-noon. Free-will offering.

Monte Cassino Hill Climb, **St. Meinrad**. 8K (5-mile) run or walk through hills. Registration at 12:30 p.m. Race starts at 2 p.m. Information: 812-357-6501.

Cardinal Ritter High School, 3360 West 30th St., **Indianapolis**. Open house, 11 a.m.-1 p.m. Information: 317-924-4333.

November 5-8

St. Mary Church, 415 E. Eighth St., **New Albany**.

Passionist Mission, 7 p.m. Information: 812-944-0417.

November 9

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. Card party, noon. Information: 317-787-8246.

November 10

Little Flower Ladies Club, 1401 N. Bosart Ave., **Indianapolis**. Card party and luncheon, 10 a.m.-2 p.m., \$6. Information: 317-357-3121 or 317-359-5717.

November 10-11

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. "The Spirituality of St. Paul," Father John Buckle, "Exploring Our Faith" workshop, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m., \$50, senior discount. Registration: 317-955-6451.

November 11

St. Rose Parish, U.S. Highway 40 West, **Knightstown**. Holiday craft bazaar and luncheon, baked goods, handmade items, 8 a.m.-2 p.m. Information: 765-345-5405 or 765-345-2617.

Hayden Museum and Hayden Pavilion, U.S. 50 to County Road 675 West, **Hayden**, north ¼ mile to County Road 20 South. St. Joseph Parish Rosary Society, 19th annual craft bazaar, 9 a.m.-4 p.m. Information: 812-346-8685.

St. Maurice Church Hall, 8874 Harrison St., **Napoleon**. Fall smorgasbord, 4:30-7:30 p.m.,

adults \$6, children 7-12 \$3, children 3-6 \$1.50. Information: 812-852-4394.

November 11-12

St. Bernadette Church, 4838 E. Fletcher Ave., **Indianapolis**. Christmas boutique, holiday crafts and bake sale. Information: 317-356-5867.

November 11-15

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish Mission, Father Jim Farrell, 7 p.m.

November 12

Father Thomas Scecina Memorial High School Gymnasium, 5000 Nowland Ave., **Indianapolis**. Eighth-grade open house, 4-7 p.m. dinner served. Information: 317-356-6377, ext. 113.

Monastery of Immaculate Conception Church, **Ferdinand**. Theresa Bauer, organ recital, 3 p.m. Free admission. Information: 812-367-1411.

November 12-15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Retreat, "A Refreshing Experience for Ministers and Those Who Care for Others." Information: 317-788-7581.

November 17-18

Little Flower Church, 4720 E. 13th St., **Indianapolis**. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.



"You may continue to take everything with a grain of salt... except food."

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November 18

St. Malachy Parish, 326 N. Green St. (Highway 267), **Brownsburg**, Noll Hall, annual Christmas bazaar. Santa arrives 1 p.m., free admission. Information: 317-852-7695.

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

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

—See ACTIVE LIST, page 23

OCTOBER 25, 2000
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



"Dear children!
Today I desire to open my motherly heart to you and to call you all to pray for my intentions. I desire to renew prayer with you and to call you to fast which I desire to offer to my Son Jesus for the coming of a new time—a time of spring. In this Jubilee year many hearts have opened to me and the Church is being renewed in the Spirit. I rejoice with you and I thank God for this gift; and you, little children, I call to pray, pray, pray—until prayer becomes a joy for you.
Thank you for having responded to my call."

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The Active List, continued from page 22

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

Mondays

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

Tuesdays

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

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

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

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: 317-251-6495.

Thursdays

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

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

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

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

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

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

Fridays

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

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

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

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

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

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

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

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

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

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

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

First Saturdays

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

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, **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, **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: 783-1445.

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

Holy Family Parish, **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 Home, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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. †



Jubilee for Pizza-Makers

Pizza makers display a cross made of pizza dough during the Jubilee for Pizza-Makers Oct. 25 in Rome. The "pizzaioli," as they are called in Italian, served 50,000 portions of the popular Italian food during the celebration.

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December 1-3 **Charismatic Retreat** with **Jim Murphy**, who walked from Florida to California carrying a wooden cross on his shoulder

December 15-17 **Advent Silent Retreat** with **Fr. Donald J. McGuire**, spiritual director to Mother Teresa

December 31-January 1 **New Year's Eve retreat** with **Fr. Jim Farrell**

January 19-21 **Blessed Grieving: When a Loved One Dies** A healing retreat with **Dr. Magie Pike** and **Fr. Paul Koetter**

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Rest in peace

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

BOEHMER, Paul R., 38, St. Pius X, Indianapolis, Oct. 15. Son of Robert Boehmer. Stepson of Bernadette Boehmer. Brother of Ann Green, Theresa Fairchild, Sarah, Christopher, Eric, John and Mark Boehmer.

CLASSICK, Mary A. (Qualiza), 88, St. Anthony, Indianapolis, Oct. 18. Mother of Joanne Barreno and Anthony Classick. Grandmother of five. Great-grandmother of one.

DALTON, Raymond F., 91, St. Roch, Indianapolis, Oct. 21. Father of Sharon Taylor. Grandfather of two. Great-grandfather of one.

DELLA-PENNA, Alfred, 90, Immaculate Heart of Mary, Indianapolis, Oct. 22. Father of Lillian Dunigan, Rose Mary Hedlund and Betty Deerwester. Brother of Lillian Whitman.

GILLIERON, Robert J., 84, St. Barnabas, Indianapolis, Oct. 13. Husband of Helen M. Gillieron. Father of Rosemary Hutzler and Louis Gillieron.

Brother of Joan Lill.

HENSLEY, Helen Elizabeth (Rogers), 83, Holy Name, Beech Grove, Oct. 12. Mother of Sharon Boltz, Emid Green, Stephanie Hufford, Janice Oliver, Jean Strickler and John Hensley II. Sister of Margaret Hancock, Rita Luellen, Eileen Quinn, Patricia Williams, Rev. James and Michael Rogers. Grandmother of 10. Great-grandmother of 17.

HULSMAN, Richard, 64, St. Martin of Tours, Siberia, Oct. 17. Husband of Martha Hulsmann. Father of Connie Helming, Sandy Neukam and Steve Hulsmann. Brother of Lucille Schilling and Linus Hulsmann. Grandfather of eight.

KINKADE, Dr. Paul T., 68, St. Elizabeth, Cambridge City, Oct. 23. Husband of Pamela Kinkade. Father of Carlyle Barnard, Kristen Nelson, Katherine Paulus, Kyle, Patrick and Vincent Kinkade. Brother of Beatrice Hughes, Zita Taylor, Eleanor Wittekind, Bruce and Martin Kinkade. Grandfather of two.

KINSTLE, Virginia, 84, St. John the Evangelist, Enochsburg, Oct. 24. Sister of Sylvia Fisher. Aunt of several.

LLOYD, Michael, 34, St. Gabriel, Indianapolis, Oct. 21. Husband of Faith (Davis) Lloyd. Father of Catlin, Cassandra and Michael Lloyd. Brother of Angela Heiman, Benny, Rose, Sarah and Joseph Lloyd.

MATTINGLY, Florence D. (Laker), 70, Little Flower,

Indianapolis, Oct. 20. Wife of Charles Mattingly. Mother of Dan and Steve Mattingly. Sister of Ruth Buennagel, Margaret Martin and John Laker. Grandmother of four.

MENCHHOFER, John, 77, St. Christopher, Indianapolis, Oct. 18. Father of Pam Cahen and Bill Menchhofer.

MUCKERHEIDE, Linda Kay, 53, St. Maurice, Napoleon, Oct. 22. Mother of Angela Foster and Ryan Muckerheide. Daughter of Harry Fry. Sister of Vickie Holmes and Jerry Fry. Grandmother of one.

OSTERMAYER, Elmer H., 78, St. Pius X, Indianapolis, Oct. 15. Husband of Joan Ostermayer. Father of Kathryn Burmon, Lisa Manke, David and John Ostermayer. Grandfather of seven.

OWENS, Maurice, 72, St. Christopher, Indianapolis, Oct. 5. Father of Moses Bisel.

RENNER, Robert, 75, Holy Spirit, Indianapolis, Oct. 23. Father of Debra Cosat. Brother of June Jeffries, James and Roy Renner Jr. Grandfather of two.

RHODES, Tellace Jerome, 92, St. John, Osgood, Oct. 17. Father of Martha Walton and Marie Rhodes. Grandfather of eight. Great-grandfather of eight.

RIEDMAN, Owen A., 78, St. Gabriel, Connersville, Oct. 21. Husband of Maxine (Charles) Riedman. Father of Nancy Anderson, Sally Castellano and Roy Riedman. Brother of Mildred Howard, June Moster and Lloyd Riedman. Grandfather of four. Great-grandfather of two.

SEUBERT, Joseph John, 74, St. Paul, New Alsace, Oct. 14.

Husband of Lucille Seubert. Father of Patricia Rothgeb, John and Joseph Seubert Jr. Brother of Rita Back, Mary Ann Hofer, Elaine Walker and Margaret Wuestefeld.

SHERER, Mildred (Gallagher), 93, St. Joan of Arc, Indianapolis, Sept. 26. Mother of Maureen Ratz and Thomas Sherer. Grandmother of seven.

SWIFT, Gertrude M. (Alerding), 91, Holy Name, Beech Grove, Oct. 11. Mother of Walter "Bud" Swift. Sister of Margaret Winzenread. Grandmother of seven. Great-grandmother of 30. Great-great-grandmother of one.

VOLLET, Walter H., 60, St. Anthony, Indianapolis, Oct. 8. Husband of Betty (Linothwaite) Vollet. Father of Fawn Barnes, Stephanie Ewing and Diane Vollet. Brother of Carolyn Broadhacker and Mary Ann Mueller. Grandfather of seven.

VOLZ, Ada C., 94, St. Charles, Milan, Oct. 2. Mother of Rita Ester, Mary Meyer and Chris Volz Jr. Grandmother of 10. Great-grandmother of 21.

WHITNEY, Catherine A. (Christoff), 66, St. Malachy, Brownsburg, Oct. 20. Wife of Kenneth R. Whitney. Mother of Barbara Shaffer, Dolly, Paula and Kevin Whitney. Sister of Nicholas Christoff. Grandmother of seven. Great-grandmother of two.

WILLIAMSON, Gregory C., 55, Our Lady of Lourdes, Indianapolis, Oct. 13. Father of Victoria and Ryan Williamson. Son of Charles Williamson. Brother of Lynn Bogle, Leda Hodge, Katherine Meadows, Anne Sweeney, Marie and Mark Williamson. †

Providence Sister Eva Mary Lucey taught in Indianapolis

Providence Sister Eva Mary Lucey died Oct. 26 at Union Hospital in Terre Haute. She was 83.

The funeral Mass was held Oct. 31 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

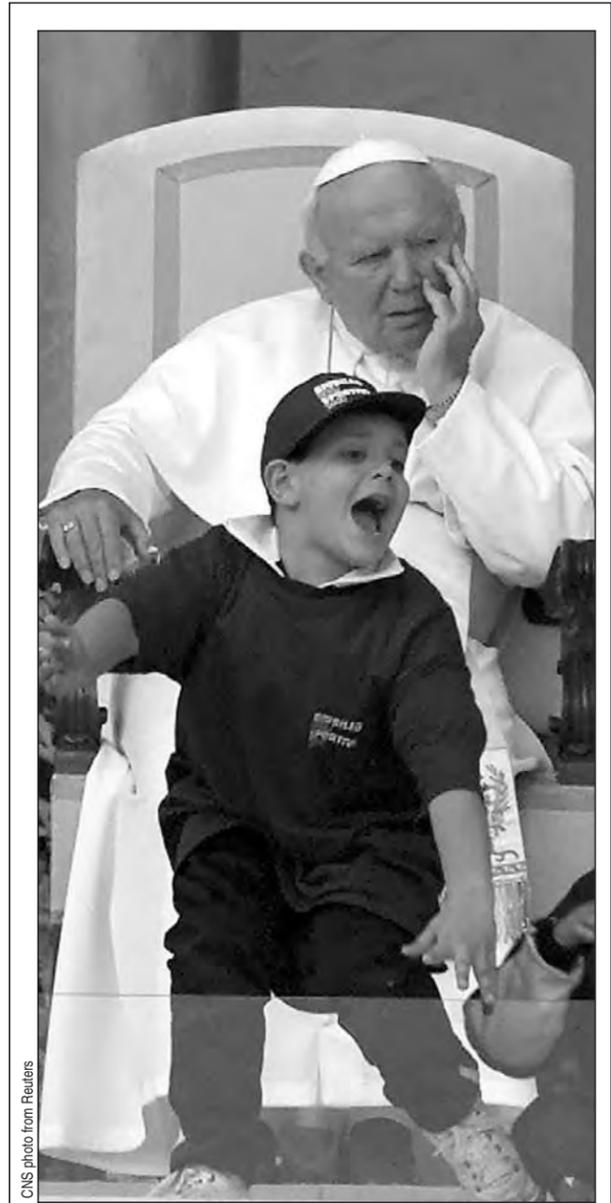
Born in LaPorte, Sister Eva, also known as Sister Mary Ignatia, entered the Congregation of the Sisters of Providence in 1934, and professed first vows in 1937 and final vows in 1943.

Sister Eva taught in schools staffed by the Sisters of Providence in Indiana, Illinois, California and the District of Columbia.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis and the former St. Agnes Grade School and St. Agnes Academy in Indianapolis.

She also ministered to the elderly in Illinois.

She is survived by three sisters, Patricia and Theresa Lucey of LaGrange, Ill., and Sylvia Cheever of Gays Mills, Wis. †



CNS photo from Reuters

Pope attends Jubilee for Athletes

A child reacts in front of Pope John Paul II as Italy nearly scores a goal during an exhibition soccer match in Rome's Olympic stadium Oct. 29. The 80-year-old pope, an avid sportsman earlier in his life, celebrated a Mass and attended the match for the Jubilee for Athletes.



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FREEDOM

continued from page 1

Paul Marshall, senior fellow at the center and general editor of the study, said countries were judged on some 80 criteria listed in the survey's appendices.

Countries were judged on freedom of conscience, worship, religious education and instruction, and clergy, as well as on rights to social participation, self-government for religious bodies and equality/nondiscrimination of individuals and institutions.

More than 60 scholars gathered data over an 18-month period prior to Jan. 1, said Marshall. Authors of country profiles were asked to consider significant changes over 10 years, with special reference to the last two years.

Center director Nina Shea said her organization hopes to repeat the survey, with its distinctive ratings, biennially. The initial volume, which contains essays by Shea, Marshall and others, was published by Broadman & Holman of Nashville, Tenn.

In summarizing the main findings, Marshall said the major exception to the worldwide trend of deteriorating religious freedom "is Latin America, which has consistently improved over the last 10 years."

The situation is especially bad in countries with large populations, he said, such as China, rated 6, and India, Indonesia and Nigeria, all rated 5.

"China has always been repressive of religion in the last 50 years," he said, but "in the last year and a half the Chinese crackdown on religion has intensified."

Falun Gong has been a continuing focus of persecution, along with unregistered Catholic and Protestant groups, Muslims and other Buddhists, he said.

India may represent "the most marked situation" because traditionally it was "relatively religiously tolerant," said Marshall.

"In the last two to three years, under the influence of a radical Hindu ideology ... attacks on religious minorities have intensified," he said, with Christians becoming a particular target.

Though Indonesia has undergone some democratization recently, he said, "religious conflict, particularly in the eastern areas, has erupted." Communal strife between Muslims and Christians has resulted in thousands of deaths and

destruction of property on both sides, he said.

In Nigeria, he noted, recent attempts by some northern states to implement Shariah, or Islamic law, have triggered conflicts.

"There is an increasing religious element in many conflicts," Marshall continued.

Clashes in Israel, India's Kashmir state and Indonesia, which used to be framed in terms of nationalist or immigration issues, are "increasingly self-described in religious terms," he said.

Despite overall deterioration, said Marshall, "there are countries which are relatively religiously free in every part of the world."

Religious freedom is not necessarily a Western predilection, as some have assumed, he added, citing a number of non-Western countries—Botswana, Namibia, South Africa, Brazil, Taiwan, the Philippines, South Korea and Japan—for getting higher scores than many European nations, including France, Germany and Belgium.

According to Marshall, wealth does not necessarily lead to religious freedom. Saudi Arabia—"per capita, one of the wealthiest countries in the world"—scored worst, and Singapore, another wealthy country, scored 4, or "partly free."

The survey also ranked countries in terms of religious background, that is, what religious forces most tended to shape a country.

Marshall noted that some countries had several or changing influences, while others have "a present regime that seems to have little to do with the religious background."

For example, Cuba scored a 6 despite its Christian background and Turkey scored a 5 despite its Islamic background. China and Vietnam also scored a 6, he said, and both have "rulers that are self-professed atheists."

He said several general patterns emerged: countries with a Christian background, except Cuba, scored well; countries with a Buddhist background, except those still under communist rule, scored fairly well; traditionally Hindu countries deteriorated in recent years; and traditionally Islamic countries scored poorly.

Marshall said countries from the former Soviet Union scored across the board, from best for Estonia to worst for Turkmenistan.



CNS photo from Reuters

Catholic nuns demonstrate in Calcutta May 18 following recent attacks on Christians in India. Indian Christians, who make up a little over 2 percent of the population, have been the targets of discrimination and violence by hard-line Hindu groups.

However, the same day the survey was released, religious freedom in Russia—which got a 4 for partly free—was the subject of a letter to President Clinton.

The independent U.S. Commission on International Religious Freedom urged Clinton to discuss religious free-

dom with Russian President Vladimir Putin at a planned meeting in mid-November.

According to a statement, "the commission is concerned about a Dec. 31, 2000, deadline by which religious groups in Russia must register or be 'liquidated.'" †



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After my college years and upon entrance to the world of work, it became clear to me how important my educational experience at Cathedral was and how its impact affected my everyday living. I value the sense of responsibility and citizenship, the desire for learning and helping others that I learned at Cathedral. To this day, when I come in contact with a Cathedral alum, I still feel a sense of team, responsibility and a shared feeling that we have experienced a unique time and space at Cathedral High School.

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Book Reviews

Hitler, the Catholic Church and the Holocaust

Hitler, the War, and the Pope

Author: Ronald J. Rychlak
Publishers: Genesis (hardcover), Our Sunday Visitor (paperback)
Price: \$26.95 hardcover, \$19.95 paperback

The Catholic Church and the Holocaust, 1930-1965

Author: Michael Phayer
Publisher: Indiana University Press
Price: \$29.95

Reviewed by John F. Fink

Yes, two more books about the role of the Catholic Church, and especially Pope Pius XII, during the Holocaust. Thankfully, both are better than *Hitler's Pope* by John Cornwell, the anti-papacy book that received so much publicity (including "60 Minutes") last year. Both authors refute much of what Cornwell wrote.

Both books have connections with the Archdiocese of Indianapolis. Rychlak, author of *Hitler, the War, and the Pope*, is a graduate of Wabash College and he has a sister living in Indianapolis. He is now associate dean for academic affairs and professor of law at the University of Mississippi School of Law. Indiana University Press in Bloomington published the other book. Its author, Phayer, is professor of history at Marquette University.

Both books are scholarly written, with sources for statements and opinions carefully given, reflecting meticulous research. Notes and references take up 66 of the 300 pages in Phayer's book and an amazing 144 of the 468 pages in Rychlak's book.

The Catholic League has called Rychlak's book "the definitive popular history of the papacy of Pope Pius XII in the shadow of Nazism." This reviewer would not disagree with that assessment. The book includes a foreword by the late Cardinal John O'Connor.

The two books don't have the same viewpoint or thesis. The dates in the title *The Catholic Church and the Holocaust, 1930-1965* are significant because, although the Holocaust really stopped with the end of World War II in 1945, Phayer takes us up to 1965. That's when the Second Vatican Council published *Nostra Aetate*, the Declaration of the Relationship of the Church to Non-Christian Religions, with emphasis on the Jews.

Phayer's purpose is to demonstrate how the Catholic Church's teachings about the Jews changed after World War II, culminating in *Nostra Aetate*. That document said that the crucifixion of Jesus "cannot be blamed upon all Jews then living, without distinction, nor upon the Jews of today" and that the Jews are not "repudiated or cursed by God," two beliefs that had been taught by some Doctors of the Church.

Rychlak, on the other hand, gives us a much more favorable portrait of Pope Pius XII. He shows how popular he

was among the Jews during the war and afterward, continuing long after his death. It wasn't until the German playwright Rolf Hochhuth in 1963 began an assault on his reputation with his play *The Deputy* that history began to be rewritten.

The fact is, as it is clearly brought out in Rychlak's book, Pope Pius XII saved the lives of more Jewish and non-Jewish victims of Hitler's madness than any other human being. Pinchas Lapide, Israeli consul to Italy, wrote, "The Catholic Church saved more Jewish lives during the war than all other churches, religious institutions and rescue organizations put together. ... The Holy See, the nuncios, and the entire Catholic Church saved some 400,000 Jews from certain death."

In 1955, thousands of Jews made a pilgrimage to the Vatican to thank the pope. The Israeli Philharmonic Orchestra gave a special performance of Beethoven's ninth symphony in the Papal Consistory Hall as an expression of gratitude.

Phayer is not as effusive about Pius XII as Rychlak is. He dismisses Cornwell's assertion that the pope was anti-Semitic, but he does fault him for his silence during the Holocaust. He presents a number of reasons the pope remained silent and some of them are elaborated on in Rychlak's book:

- Fear of communism was a thread that ran through Pius XII's papacy, and he wanted to see Germany defeat Russia. Rychlak, however, quotes numerous sources that show that the pope thought that both communism and Nazism were evil but that Nazism was the greater evil.

- As a former Vatican nuncio to Germany, he had a soft spot for the German people. He did indeed, but not for the Nazi government.

- When a few bishops spoke out, the Nazis' reaction was to arrest and kill more Jews, especially those who had converted to Catholicism, such as Edith Stein, her sister and hundreds of others in the Netherlands. The pope was warned that that would be the result if he spoke out.

- He was basically a diplomat who thought he could accomplish more through diplomatic channels than by speaking out.

- His top objective during the war was to keep Rome from being bombed. He appealed to President Roosevelt to spare Rome, but the city (and the Vatican) were bombed several times.

- Hitler threatened to take over the Vatican and take the pope prisoner if he spoke out. At the time, German troops had the Vatican surrounded and thousands of Jews were being sheltered there.

Pius XII was not completely silent about the Holocaust though. According to Rychlak, between 1941 and 1944 the Vatican sent four official letters of protest. Twice *The New York Times* praised the pope editorially as "a lonely voice in the silence and darkness enveloping Europe. ... He is about the only ruler left on the Continent of Europe who dares to raise his voice at all."

In 1943, the Vatican issued a memorandum warning that the Germans had death camps for Jews where "it is said that by the hundreds they are shut up in chambers where they are

gassed to death." The U.S. State Department replied that "there exists no sufficient proof to justify a statement regarding executions in gas chambers."

Phayer's book tells much more about what other Catholics, besides the pope, did to save Jews. He notes that the Germans executed 231 priests in France, 170 priests in northern Italy and thousands in Poland for running rescue operations. Only one member of the hierarchy, Poland's Archbishop Twardowski, was executed for hiding Jews. Phayer maintains that "individuals saved Jews, but governments and churches did not" and that "only in Italy did bishops work energetically to save Jews."

Rychlak, though, disputes that. He quotes sources that called the relief effort ordered by the pope "probably the greatest Christian program in the history of Catholicism." He says, "Pius sent a letter by hand to the bishops instructing them to open all convents and monasteries throughout Italy so that they could become safe refuges for Jewish people."

One hundred fifty such sanctuaries were opened in Rome alone, he says, including St. Peter's Basilica.

In the last chapter of his book, Rychlak answers 10 questions about Pope Pius XII's leadership of the Church during World War II. This is followed by an epilogue in which he meticulously, thoroughly and convincingly refutes the charges against Pius made by Cornwell in the book *Hitler's Pope*. "60 Minutes" should take note. †

A powerful vision of salvation

The Christ of Velázquez: a Poem

Author: Miguel de Unamuno
Translation: Jaime R. Vidal
Publisher: Franciscan Press, Quincy University
Price: \$19.95 hardcover

Reviewed by Ricardo Parra

A new book blends biblical scripture, poetic imagery and spirituality to create a powerful vision of Christ overcoming death by undergoing it. For the author, it is a victory in the existential struggle against meaninglessness.

The work is a new translation of a book, *The Christ of Velázquez: a Poem*, by Miguel de Unamuno, Spain's famous 20th century existential philosopher and writer. *The Christ of Velázquez* is a poetic meditation on Diego Velázquez's painting of Christ crucified, an artistic and religious masterpiece. The book expresses Unamuno's existential faith in terms that are stark, simple and extremely profound.

Unamuno, a pioneer of the existential movement in philosophy, also wrote *The Tragic Sense of Life* and *The Agony of Christianity*, as well as many novels and poems.

A dedicated seeker of truth who struggled with faith and reason, Unamuno struggled to rise above superficial rationalism and what he termed easy belief or simple faith. Unamuno can be described as a writer and thinker in the agonistic tradition of struggling with faith, a part of the human experience of many people. Knowing this, Unamuno's poem takes on extraordinary meaning as one reads this beautiful, loving and contemplative meditation on Christ Crucified.

Described by some as a 20th century Don Quixote, Unamuno was quixotic and courageous in his criticisms of Spanish politics, speaking out wherever he perceived wrongs and abuses. He was exiled under the monarchy, deposed from his university post by the Republic whose constitution he had helped to write, and in 1936 died during his house arrest under the Franco regime.

Unamuno's poetry and his struggle to give meaning to existence through Christ come alive in this poetic meditation, a classic in both spirituality and Spanish literature.

In some contemporary religious circles, a resurrected Christ is all one is exposed to while there is little mention of a crucified Christ except on Good Friday. But for many Catholics worldwide there still remains a profound memory, devotion, reverence and power in a crucified Christ. Notice the crucifixes; they are not barren, they carry the figure of the body of Christ.

We want to remember his passion, love, suffering and death. There is a power in the passion and death of Christ. It is Christ in his humanity.

Like the painting, *The Christ of Velázquez* is beautiful and profound. It's a magnificent poem and spiritual meditation. This beautiful English translation would have not been possible were it not for the dedication and skill of Jaime R. Vidal, who was painstakingly faithful to the poetry and Unamuno's expression. Vidal is director of the Franciscan Press at Quincy University. †

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