Fatima Retreat House to stay at present location

By Mary Ann Wyand

After considering an offer to sell the Fatima Retreat House property on East 56th Street in Indianapolis to neighboring Cathedral High School, Archbishop Daniel M. Buechlein said Nov. 5 that the archdiocese and Fatima’s board of directors decided to renovate the retreat facility at its present location.

Archbishop Buechlein announced the decision during Fatima’s 50th anniversary celebration last Sunday at the Holiday Inn North at the Pyramids in Indianapolis. Supporters of the archdiocesan retreat ministry joined the archbishop, benefactor Bobbi Lauter Reilly of Saint Meinrad and Evansville Bishop Gerald Gettelfinger to celebrate a halftime Mass and to ask God for many blessings during those years and pledge continued support for the retreat facility.

The dinner, silent auction and donations from individuals and corporations raised $75,000 for Fatima Retreat House.

The anniversary celebration is “a great affirmation of our retreat ministry at Fatima,” Archbishop Buechlein said. “We have a wonderful history — 50 years — and we’re here to continue the work which we also celebrate tonight. We celebrate not only 50 years of God’s blessings in the past. We are also here to celebrate a promising future.”

Religious retail stores are experiencing a national resurgence

By Jennifer Del Vechio

The newest religious retail stores in downtown Indianapolis have been around for more than 100 years, newer stores such as Angel’s Corner on the eastside of Indianapolis are opening under the marketing strategy of providing more gifts and less books and surplus religious supplies, items such as priest vestments, minister robes or chalices.

Greg Kuecher opened Angel’s Corner in June in the hope of gaining an eastside market. The Village Dove opened its newest store in Fishers four years ago, bringing its total number to three. The other locations are in Broad Ripple and near Greenwood.

Other stores, Anchor of Hope on Rockville Road in Indianapolis, Revelations in Mooresville and Las Novedades, which caters to Hispanic Catholics, in Lafayette, have all opened within the last two years.

These stores are part of a trend of a growing number of stores selling religious items, according to the Catholic Marketing Network, a national organization based in Irving, Texas, that provides a support network for Catholic businesses.

Catholic Marketing Network’s surveys show that 40 percent of all Catholic stores operating today have opened within the last five years. Also, 96 percent of Catholic storeowners expect sale increases in the next five years.

Kuecher said Angel’s Corner “has been well-received,” and the owners of the new Hispanic Catholic store in Lafayette said the store is making a profit.

But the positive figures don’t mean that Catholic storeowners aren’t facing challenges.

Many storeowners are deciding how to compete with Internet sales and how to reach out to the growing Hispanic community in Indiana.

Difficulty in finding a variety of Spanish printed books and Mexican religious items led Gracela Gaeta to open a store in Lafayette focusing on Spanish-speaking customers.

She said it was hard to find baptismal and first communion clothing nearby.

Other storeowners are backing away from being labeled “Catholic only” stores because they want to be able to help evangelize and offer items suitable to all religions.

Ann Hall, a parishioner at St. Thomas Moore in Mooresville, who owns Revelations with her daughter, said it is different from being labeled “Catholic only” stores and less books and surplus religious supplies led her to open a store in Lafayette focusing on Spanish-speaking customers.

Families of four murdered churchwomen not discouraged by jury’s verdict

WEST PALM BEACH, Fla. (CNS)—Relatives of the four U.S. missionaries slain 20 years ago in El Salvador said Nov. 3 they were shocked but not discouraged after a federal jury cleared two former Salvadoran generals of liability in the 1980 rape and murders of the women.

“We didn’t win, we didn’t lose,” said Bill Ford, a New York trial attorney and the older brother of Maryknoll Sister Ita Ford, one of the missionaries killed by Salvadoran security forces during the decade-long civil war in that Central American nation.

Ford had taken a lead role among the churchwomen’s family members in working with the New York-based Lawyers Committee for Human Rights to bring the retired Salvadoran military officers to court under the 1992 U.S. Torture Victim Protection Act.

In the four-week trial in Ford v. Garcia, the families had asked for a total of $100 million in damages from the men, both of whom are living in Florida. After the verdict, Ford said that the families of the women were simply grateful for the chance to tell their story in a federal courtroom. Only two years ago, they had learned that the Salvadorans—Carlos Eugenio Vides Casanova and former Defense Minister Jose Guillermo Garcia—had been living in Florida since 1989, making the lawsuit pointless.

“We know more people know about this [atrocity] and more people in El...
STORIES

ent from many stores because she only carries 20 percent of Catholic goods. The reason is that the area only has two Catholic churches. The rest of the store has books, Bibles, cards, gifts and music without any particular denominational slant.

"The majority of our customers are non-Catholic," she said.

According to the Catholic Marketing Network survey, Hall's store is unusual. While the national percentage of sales attributed to non-Catholic customers is a substantial 22 percent, Hall's store outpaces that average because of her location. "This is an area where people have been here for years and they don't need to..." Hall said that nothing will be carried that "isn't Christ-centered," and she said the store provides a good opportunity to help others understand the Catholic faith. Many questions about the Church, infant baptism and allegiance to the pope are asked, she said.

"We have a lot of books on apologetics and one on how to defend the real presence in the Eucharist," Hall said. "We like to give those away."

Opening any store, but particularly a Catholic store, isn't easy. Owners said it's a complicated business that is specialized.

For example, Catholic stores use dozens of suppliers and have to know detailed information on everything from altar to vestments.

"Our non-denominational counterparts use about five suppliers and are much less specialized, according to the Catholic Marketing Network. Beth Kuczko, a former school-teacher who bought The Village Dove, agrees that the religious retail business is complicated.

"We didn't know anything," said Kuczko, a member of St. Joan of Arc Parish in Indianapolis. She bought her store quickly about suppliers, and how to offer the variety that customers wanted. While new stores are opening steadily across the nation, two long-running stores have stood the test of time and seem most of the changes.

Krieg's in downtown Indianapolis and Tomini in Louisville are family-run businesses that have been passed on from generation to generation. They've been through Vatican II, seen their market open to other denominations and have stayed profitable since the late 1800s. But doing that means knowing the trade, the owners said.

Anne Krieg said her business is affected when anything new happens in the Church. The business began in 1892 and was carried on by her husband, Louis. Lately, she's seen a resurgence in devotional items and more traditional Catholic requests, such as novena booklets. Also, more non-Catholics are asking for stations of the Blessed Mother and books or novenas about her.

Krieg remembers when non-Catholics rarely came into the store. Now, she deals with people from all denominations, from ordering their minister robes to providing church supplies, such as bulletins.

Still, she continues offering traditional Catholic items, from walls of books, statues, medals, rosaries and religious art.

"The atmosphere here exudes [non- Catholic] to the difference," Krieg said. "But I treat everyone the same."

Bill Tomini's family started their Louisville business in 1886. Eight years ago, they moved to a larger store and now carry 32,000 items. He's a fourth-generation owner and said the outlook for the future is good.

"There will always be a need for spiritual items and I think that is going to increase," Tomini said. Tomini said the market has been steady in the last 15 years.

It wasn't always that way. After Vatican II, the Tomini saw many stores close. "Everything changed," he said. "A lot of dealers went out of business and only the strong survived.

Both have seen the increase in Spanish books and both are deciding what to do about Internet sales.

Tomini has a Web page, but said it needs to be further developed. Krieg's doesn't have a Web site, but has looked into it.

"It means there is no accountability," Father O'Loughlin said. "The case was basically that [these men] did nothing to stop the series of murders, it was not an attempt to say that their handwriting was on these murders, because that record will never be there. The jury didn’t get it."

"Before dismissing them, the judge thanked the jurors for sitting through the emotional, often horrific presentations of evidence surrounding the murders."

rer Ford-Sullivan (left), her brother Bill Ford and his wife, Mary Anne Ford, are pictured in West Palm Beach, Fla., after a federal jury Nov. 3 cleared two former Salvadoran generals of liability in the 1980 rape and murders of Maryknoll Sister Ita Ford and three other U.S. missionary women. Bill Ford had taken a leading role in bringing the suit to court in memory of Sister Ita.

Sonja Deiter, an employee of The Village Dove in Indianapolis, opens some merchandise. The Village Dove has three stores in the Indian- apolis area.

Krieg's when she needs a statue. She's also seen more stores beginning to offer variety, such as kids', videos and educational films on the saints.

Mary Lou Cox, a parishioner from Immaculate Heart of Mary in Indianapolis, who was shopping at the Village Dove in Broad Ripple, said Catholic stores are important to her.

"I come here so people in my family can have Catholic traditions," Cox said. 

Salvador who were brutalized by these guardsmen, said he will "hop on some forward," Ford said. "We are not doing with these guys."

The verdict came a month before the 20th anniversary of the deaths of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kaelin and Jean Donovan, a Maryknoll lay missionary.

In 1984, five Salvadoran National Guard members were convicted of the killings and sentenced to 30 years in prison. But four years later, four of the convicted guardsmen said they had been acting on orders from their superiors.

In his closing argument, defense attorney Montgomery said he was simply gratified that the jury found the men guilty of the charges and said it was "a victory for truth and justice." He added that the verdict was "an assertion of moral authority that denies the effectiveness of impunity and moves closer to justice for the victims of human rights abuses." The defense attorneys said the verdict would help further the cause of reconciliation and justice in El Salvador.

"I'm shocked," said Carol Clarke, a Florida resident and sister-in-law of Maura Clarke. "It was after hearing the verdict. "The evi- dence was clear these generals were responsible. It is totally absurd. They told us the guardsmen were just following orders but this is not true.

Eight high-profile Florida attorneys worked on the case under the leadership of Robert Kerrigan of Pensacola and Robert Montgomery of Palm Beach — said they believe the jury ultimately misunderstood their task in the case. Both men think "command responsi- bility," a military concept at the heart of the case, may have been lost or distorted toward the end of the trial.

U.S. District Judge Daniel T.K. Hurley told the jury that they had misunderstood the concept of command responsibility.

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317-253-9552

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The Village Dove

My First Nativity
BEGIN A LIFELONG TRADITION WITH... The Village Dove

Children delight in playing with their very own Nativity, learn- ing the story of Jesus’ birth from the enclosed story cards and color book. Begin a tradition with Fontanini Collectibles.

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Federal Death Row inmate’s execution is delayed

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer of Oklahoma, who was scheduled to be executed by lethal injection on Nov. 15 at the U.S. Penitentiary in Terre Haute, was granted a temporary reprieve by U.S. District Judge Malcolm Muir on Nov. 1.

The delay will enable Hammer to present evidence stating that he was denied a fair trial. Muir said Hammer will have until Jan. 31 to file the legal paperwork with the court. If he fails to do that, the judge said he will be executed on Feb. 21.

In October, Hammer requested clemency from President Clinton and also asked his attorney to reinstate his appeal process that he waived earlier this year.

Last week, the U.S. Court of Appeals refused to reinstate Hammer’s appeal process. Hammer was confirmed by Archbishop Daniel M. Buechlein as a member of the Catholic Church during a eucharistic liturgy at the penitentiary on Nov. 27.

The 42-year-old convicted murderer was sentenced to death for strangling his cellmate in 1996 at the Allenwood Federal Penitentiary in Pennsylvania, where he was serving a life sentence for a number of violent crimes.

Until Muir granted the delay, Hammer was scheduled to be first federal prisoner executed in 37 years.

Federal Death Row inmate Juan Raul Garza of Texas, who also has requested clemency from President Clinton, is scheduled to be executed by lethal injection at the U.S. Penitentiary on Dec. 12 for three drug-related murders.

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.

Senior Citizen’s Mass

Nov. 19

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

Send your Christmas memories to The Criterion

Advent is fast approaching, and The Criterion is already planning the annual Christmas Supplement. Again this year, readers are invited to submit their Christmas memories for inclusion in the supplement.

Send holiday stories related to faith experiences or family memories to The Criterion, “Christmas Memories,” P.O. Box 1717, Indianapolis, IN 46206 before the Dec. 1 deadline.

Please include your name, address, telephone number and parish.

Opponent of capital punishment

St. Joseph of Medaille Sister Helen Prejean signs a copy of Dead Man Walking for Frances Felus following a presentation on the death penalty at St. Mary Parish in Griffith, in the Gary Diocese, Nov. 1.

Sister Helen, a staunch opponent of capital punishment, has about 20 speaking engagements each month. It has been seven years since the first publication of her best-selling book about ministering to a man on Death Row.

Correction

The Indianapolis Council of St. Vincent de Paul Society served a total of 67,000 families for the fiscal year 1999. The number 27,827, which was reported as the total number of clients served in a story in the Nov. 3 issue of The Criterion, is the estimated number of persons served just by the society’s distribution center in Indianapolis.
Humility, power of spirit needed to stand with Jesus

My ministry on the last weekend of October was more than the usual. At noon on that Friday, I found myself back at the United States Federal Penitentiary in Terre Haute. More precisely, my pastoral visit was to the Secured Confinement Unit, one of the so-called Death Row. In the name of Christ and the Church, I asked David Paul Hammer, “What do you seek?” His answer, “Faith.” And, in the name of Christ, I was able to offer a repenting hardened criminal the healing home of our Church.

And, they, the religious sisters who have found new peace and healing, and our patron saints smile upon me; that in my glorious arms of thy sacraments, and by the fresh whisper peace to me, and my angel Mary breathe on me, and my angelic spirit in the sacrament of confirmation, imploring the presence of the Holy Spirit, and prayed the formal prayer of ordination. And though their human horizon is limited by the four walls of their cell, the form of their new religious life is expressed in the four walls of their cell as they pray, “Oh God, I now at the foot of the cross...” The sponsors for the confirmation, especially World Vision in Terre Haute, provided a decorated cake and offered soft drinks after the celebration. What struck me the most about the ceremony on Death Row was the atmosphere of resigned humility complemented by a joyful gratitude of all present.

From Terre Haute I drove to Saint Meinrad on Friday afternoon. At noon on that Friday, I served God and the people of God. In the name of Christ..." — John F. Fink

Preparing for death

During November, with even nature contributing its part, the Church invites us to think about our death, and how to prepare for it. The first day of the month was All Saints Day, when we honor those who prepared for their deaths with heroically holy lives on earth. The next day was All Souls Day, when we pray in a special way for our relatives and friends who have died and who might need our prayers to help them reach heaven. And the days during the remainder of the month — the days of All Saints and All Souls — invite us to consider the meaning of death.

Death must come to us all. But death is not the end; it is the necessary event that leads to eternal life, hopefully eternal life in the presence of God. Our lives on earth are a preparation for the life that will never end. Death, therefore, is not an evil except for the sadness it causes to those left behind when a loved one dies. The Church values and teaches the sanctity of life. We believe that God is in charge of our lives and the evils that destroy life—abortion, capital punishment, euthanasia and physician-assisted suicide. But at this time of the year, the Church also stresses that life is not an absolute value that must be delayed or prolonged as long as possible. When it is God’s will that it’s time for us to die, we are not supposed to frustrate his will through technological means and extraordinary measures.

As usual in moral matters, the Church maintains a middle position between the extremes of euthanasia or physician-assisted suicide and the prolongation of life by every means possible.

Pope John Paul II made that position clear a couple of years ago while he was visiting a hospice in Vienna, Austria. He said, “Both the artificial extension of human life and the hastening of death, although they stem from different principles, conceal the same assumption: the conviction that life and death are realities entrusted to human beings to be disposed of at will. This false vision must be overcome. It must be made clear that life is a gift to be responsibly led in God’s sight.”

We applaud the acceptance and growth of the hospice movement, including palliative care for the dying. In this regard, we suggest two prayers, one for a happy death and the other for the presence of God’s will regarding our death.

Cardinal John Henry Newman wrote the prayer: “Oh, my Lord and Savior, support me in that hour in the strong arms of thy sacraments, and by the fresh fragrance of thy consolations, and let me belong to the Church of thy love, and not be separated from thee. Amen.”

And this prayer: “Oh God, I now at the foot of the cross...” The sponsors for the confirmation, especially World Vision in Terre Haute, provided a decorated cake and offered soft drinks after the celebration. What struck me the most about the ceremony on Death Row was the atmosphere of resigned humility complemented by a joyful gratitude of all present.

From Terre Haute I drove to Saint Meinrad on Friday afternoon. Saturday morning I ordained seven young men to the diaconate as they gave up a certain kind of human freedom for the people of God. Their dependence on God was dramatically expressed as they lay prostrate on the floor of the archabbey church during the chanting of the liturgy. I was reminded, dramatically, that only a humble person can express his or her dependence and fellowship with Jesus and do so by walking against the tide of our secular culture. Humility and patience are the platform of hope as we journey through life. The humble person knows where the trunk and the roots of the tree of life are planted. A humble person wants to put his or her feet on solid ground to see reality as it is. The humble person is one who has discovered that the money tree and its forbidden fruits, the easy self-serving pleasures of life, are an illusion.
La intención del Arzobispo Daniel M. 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.

Se necesitan la humildad y la fuerza del Espíritu para estar al lado de Jesús

Al último fin de semana de octubre mi ministerio fue más activo de lo acostumbrado. Aquí vinieras a las doces, una vez más estuve en la Penitenciaría Federal Estadounidense de la ciudad de Terre Haute. Para ser más preciso, mi vista pastoral fue a la Unidad de Reclusión Sección, mejor conocida como el Corredor de la Muerte. En nombre de Cristo y la Iglesia, le pregunto a David Paul Hammer, "¿Qué busca UD?"

Respondió, "La fe". Y en nombre de Cristo, pude ofrecer a un arrepentido delincuente habitual el hogar curativo de nuestra Iglesia. Entonces, su compañero de cárcel, Jeff Paul, lo acompañó en buscar la paz. Los oficiales de la penitenciaria recordaron, de modo dramático, que la confirmación es una nueva paz y curación. Entonces, su compañero de cárcel, Jeff Paul, lo acompañó en buscar la paz. Los oficiales de la penitenciaria recordaron, de modo dramático, que la confirmación es una nueva paz y curación.

Marriage views ‘simplistic’

This letter is in response to your “Cornucopia” column in the Oct. 20 edition of The Criterion, “Learning from Bad Examples.” I agree, with all due respect, I believe your view is simplistic and glosses over some very real and painful realities of troubled marriages.

Let’s begin with the children. You state that you grew into a happy and functional adult because your parents stayed together. You state your parents “sacrificed their personal happiness to their duty...to me.” I ask you that be very careful not to apply this simplistic approach to all marriages. You yourself state that you learned how not to be married. While it is true children learn from the bad examples of marriage, as your article points out, what is it they are learning? Are they learning that it is best to grow up in an emotionally and physically threatening marriage “for the sake of the children”? I would ask you to consider this. Isn’t it possible by leaving such a destructive marriage, a parent is teaching their children the overriding values of confronting these dysfunctional behaviors with honesty and accountability? The Catholic Church recognizes that certain of those “marriages” are not in fact (and have never been) sacramental marriages. That is the main purpose of the annulment process in our Church. And what about the parents facing this difficult situation? “Well, dude paints a picture of intolerance and ignorance towards those adults attempting to deal with the tragic separation and divorce. I believe your parents dealt with their difficulties with the best tools available to them. I also know that 30 years ago, divorce in the Catholic Church carried with it the stigma of failure. But as objected people to public ridicule. I was a child of divorced Catholic parents, and I learned that lesson all too well. Even the annulment process was much more difficult for your parents than it is today. Could it also be possible that they stayed together because they “had to”? I would invite you to speak to divorced and separated Catholics. Learn about their struggles to remain faithful to their Church and still do the right thing in raising their children. Meet with these people and hear their stories. Then examine your views. My guess is that your opinion will be at least softened if not changed.

Michael T. McAuliff, Carmel

Response: I mentioned abusive and criminal behavior in marriage relationships as problematic for couples staying together. I wouldn’t expect couples to stay together if these things were present. Also, my parents were not Catholic, so the Church was not a factor in their situation. From their “bad marriage” I learned to be careful in choosing a life partner and to put the children first if we were lucky enough to have some.

I believe me, I have known all kinds of relationships, good and bad, through personal experience and the experience of friends and relatives. I am aware that people are too quick to satisfy their own desires without thinking of the good of their children. Unfortunately, or perhaps fortunately, married people can and should consider how their children will fare in life by worrying about themselves. If that is simplistic and harsh, so be it.

Cynthia Dewes

Supports recent editorial

Many thanks to Father Daniel Mahan for his straightforward, unambiguous pro-life editorial published on Oct. 20. It is a welcome change to see one of our Roman Catholic priests unashamedly call upon us to use our political clout at the voting booth to do something about elected officials who support abortion at all stages to the point of including infanticide. This message should be given from every pulpit. No person seeking public office has sufficient redeeming qualities to offset his or her support for the murder of innocent human life, born or unborn.

Gerry and Dave Wright, Indianapolis
Let Us Share The Gift Of Faith We Have Received

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

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

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

I bequeath to the Society for the Propagation of the Faith the sum of $__________

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206
Sister Marian T. Kinney, S.P. — Director

Rosary procession

The Missionaries of Charity held a rosary procession with Hispanic Catholics on Oct. 28 at St. Philip Neri Parish in Indianapolis. The procession honored the Blessed Mother in the month of October. The rosary was prayed as they processed around the block with a statue of Our Lady of Fatima and an image of Our Lady of Guadalupe. Spanish songs were sung and there was a Spanish Mass afterward.

VIPs . . .

Frank and Patricia Hurley of St. Jude Parish in Indianapolis will celebrate their 50th wedding anniversary Nov. 11. They were married on that date in 1950 in SS. Peter and Paul Cathedral in Indianapolis. They will celebrate with a renewal of vows at St. Jude Church in Indianapolis. They have six children: Eileen Browne, Dan, Dave, Bob, Kevin and Paul Hurley. They also have nine grandchildren.

Eight Benedictine Sisters at the Monastery Immaculate Conception in Ferdinand celebrated the anniversaries of their religious profession. Sisters Bélphephone Retzer and Franclere Heckel celebrated 75 years. Sister Valencia Wildeman celebrated 70 years and Sisters Anna Gramelspacher, Generose Kohn, Mary Ethel Busam, Mary George Kissel and Theresita Schenk celebrated 60 years. Sister Ildephonse, a native of Buechlkuehn, entered the monastery from St. Michael Parish in Tell City and Sister Theresita is a native of Dubuque, Iowa, entered the monastery from St. Ann Parish in Indianapolis in 1938. She taught at the former St. Paul School in Tell City. Sister Mary Ethel, a native of Canelli, Ind., entered the monastery from St. Michael Parish in 1938. She was director of religious education at Tell City, Troy and Cannelton. She is currently director of religious education at St. Mark Parish in Tell City and St. Augustine Parish in Leopold. Sister Mary George, a native of Evansville, taught at Christ the King Parish in Indianapolis and Sister Therestia is a native of St. Philip Parish in St. Philip.

Merle and Gladys Cassady of Indianapolis will celebrate their 60th wedding anniversary on Nov. 10. They were married on that date in 1931 at St. Anthony Parish in Indianapolis. They have three children: Mary Anne Greetley, Charles and Wayne Cassady. They also have five grandchildren and eight great grandchildren. They are members of St. Christopher Parish in Indianapolis.

Robert Hansladen, a member of Good Shepherd Parish in Indianapolis, received the order of deacon from Archbishop Daniel M. Buechlein. On Oct. 28 at Saint Meinrad’s Archabbey Church in St. Meinrad.

Check It Out . . .

The archdiocesan Office of Pro-Life Activities is sponsoring two new ministries to help women struggling with the aftermath of abortion. Project Rachel offers confidential, individual assistance to women grieving after an abortion. Project Rachel’s Companions is a confidential spiritual support group offering prayer, reflection and spiritual formation in a group setting. For more information about either program, call Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

“When the Door to Christ—Let the Walls Come Down” will be the theme of a married couples retreat that begins at 7 p.m. Nov. 17 and ends at 1:30 p.m. of a married couples retreat that begins Nov. 19 at Mount Saint Francis Retreat Center in Mount St. Francis. The suggested offering is $160, which includes accommodations and meals. Information: 812-923-8817.

A television Mass time has been moved to 11 a.m. on Sundays. This does not affect the TV Mass as aired on WTTV/WB4 (Channel 4). That Mass can be seen at 6:30 a.m. on Sundays. The new 11 a.m. Mass can be seen on Channel 20 for Time Warner subscribers and Channel 99 for Comcast subscribers in the Marion County area on Nov. 19.

Familia of Central Indiana will host an “Evening of Reflection for Husbands and Fathers” from 6 to 9:30 p.m. Nov. 10. A “Day of Reflection for Mothers of Young Children” will be from 8:30 a.m. to 2:30 p.m. Nov. 11, both at St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis. Registration is $12 and includes dinner for the men and lunch for the women. Information: 765-342-4905.

A group to find alumni of the Academies of St. Agnes, St. John, St. Mary and Our Lady of Grace and Ladywood School is being formed. The group wants to celebrate their Catholic education. For information, call Mitzi Battista Witchger, a graduate of St. Agnes Academy, at 317-877-4058.

Fatima Retreat House will host a New Year’s Eve Retreat from Dec. 31 to Jan. 1. Father James Farrell will present the retreat that includes Vespers, dinner, Mass and an atmosphere to read, rest or journal about plans for the future and celebrate the New Year. The Cost is $125 to $225. Information: 317-545-7681.

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Your gift will live on.

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The Missionaries of Charity held a rosary procession with Hispanic Catholics on Oct. 28 at St. Philip Neri Parish in Indianapolis. The procession honored the Blessed Mother in the month of October. The rosary was prayed as they processed around the block with a statue of Our Lady of Fatima and an image of Our Lady of Guadalupe. Spanish songs were sung and there was a Spanish Mass afterward.
discussion, we concluded that access roads, at least as they were presented at the time, would disrupt the tranquility and the relative isolation of the retreat house.

The archbishop said the archdiocese considered selling the retreat house and property to Cathedral High School, but in the end the cost of relocating and building a new facility would have been too great.

“That caused us then to decide we are committed to investing in the future of Fatima Retreat House at our present location,” Archbishop Buechlein said. “We are not moving. Our planning for renovations is going forward.”

The archbishop said the renovation plans call for new plumbing, carpeting, vanities for the bedrooms and windows, as well as an elevator and an expanded parking lot.

“You will be hearing the details of those plans much more in the months to come,” he said. “I have asked Kevin [DePrey, Fatima’s director] to continue to discuss any alternatives that the Cathedral board might propose concerning access. I understand their need. However, access roads or no access roads, we will continue the ministry and the work of Fatima Retreat House at its present site for the next 50 years, into the next millennium.”

The archbishop also thanked past and present staff members and volunteers for their dedication to Fatima’s retreat ministry during the past five decades.

“Without you, we could not do this ministry,” he said, praising Fatima’s 187 volunteers.

“In terms of the programs it sponsors,” the archbishop said, “Fatima has just completed its most successful year.

It is busier than it has ever been. We can thank Kevin [DePrey] and the staff and the wonderful volunteers who devote untold hours to this ministry. There is a hunger for God in our society, and Fatima helps satisfy that hunger.

“At the dedication of Fatima in 1950, Archbishop Paul C. Schulte said, ‘The value of a retreat … is beyond measure, and when our Catholic men and women, in growing numbers, avail themselves to the blessings of a retreat … the spiritual life of our entire archdiocese will be bettered.’” Archbishop Buechlein said. The archdiocesan retreat ministry “provides the needed intimate experience of prayer and reflection with our God, the kind of intimate prayer and reflection that sets our lives apart from other experiences. It allows us to speak our hearts to God, and it gives us the time and place to listen. What a wonderful ministry! We ask God’s blessing for our future.”

Reflecting on the past half-century, DePrey told the gathering, “When Father James Moriarty started as Fatima Retreat House’s first director in 1950, few people could have imagined a more successful match. Father Moriarty was an outstanding recruiter and public relations person for retreats. Fatima, on Raymond Street, was so successful under his leadership that the then women’s retreat house needed to build a new facility on 56th Street. Father Moriarty was also an excellent fundraiser. The current retreat house opened in 1963 debt-free. It is to Father Moriarty’s sound foundation that we owe a great deal of gratitude at this moment.”

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“Support Fatima,” he said. “Go to the opening prayer. You will be hearing the details of those plans much more in the months to come.”

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Msgr. Kenny Sweeney, Fatima’s second director and honorary chair, said, “The only successful people are the saints,” Archabbot Lambert said.

“There’s only one success that God acknowledges, and that’s sanctity.”

“My dear friends, what I’ve learned in giving retreats is that which I preach: It’s not what you want. It’s what God wants,” he said. “It’s not a lesson that’s learned once and for all. It’s a lesson that’s learned over and over again. It’s the lesson that should be preached at every retreat. It’s the lesson that enables people to come to the holy place and hear the Word of God and forget their own mind machinations and go from the holy place and live in the marketplace and have a radiant smile no matter what the situation is.

“The poet Dante could say everything I’ve said in one sentence,” the archabbot said. “And you might say, ‘Why didn’t you say it and save us?’ The poet Dante said, ‘In his will is our peace.’ Cardinal [John Henry] Newman said, ‘The doctrine of Christ Crucified is the only spring of real virtue and piety and the only foundation of peace and comfort.’ John of the Cross said, ‘Suffering for God is better than working miracles.’

Francis de Sales said, ‘Our Lord will give us his peace when we have humbly resigned ourselves to live meekly in a state of war.’

“The peace of Christ is the ability to carry our cross well,” Archabbot Lambert said. “The truth of the matter is, the cross is our life. Accepting it, working with it, we’re sustained and we know the peace of Christ.

My dear friends, every retreat house has to tell us this. We have to hear it over and over again. You know why? We all have the same calling. Ultimately, we’re able to say, ‘It’s no longer I who lives. It’s Christ who lives in me.’

“Support Fatima,” he said. “Go to the retreat house. Think a little bit. Pray. Continue in the world, and may the peace of Christ be with you always until it’s yours forever and ever. Amen.”

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Anti-immigrant tide giving way in Congress

WASHINGTON (CNS)—Think nothing ever changes in Washington? Consider the difference in attitudes toward immigrants from 1996 to 2000.

Four years ago, riding a tide of anti-immigrant sentiment, Congress passed sweeping laws that cut off welfare and social services for legal immigrants; established retroactive sanctions for minor crimes; and placed new hurdles in the path to legal U.S. residency for many immigrants.

But this year, as the 106th Congress tried to conclude business and get out on the election stump, pro-immigrant legislation to “fix” some of the most criticized aspects of U.S. law became a linchpin of appropriations negotiations with the White House.

The effort seemingly swelled up from out of nowhere. But the fact that it became significant only in the final days of Congress belied the years-long work of church, labor, business, ethnic and immigrant advocates to undo some of the anti-immigrant efforts of recent congresses.

With some agencies still operating under emergency funding four weeks after the fiscal year began, President Clinton threatened to veto a major appropriations bill unless it included the Democrat-sponsored Latino and Immigrant Fairness Act, known as LIFA.

LIFA is supported by the U.S. Catholic Conference and a broad spectrum of union, business, Latino, religious and civil rights organizations. It would:

• Make it easier for immigrants who have been in the United States since before 1996 but were wrongly told they were disqualified from admission programs to apply for full-time employment and payment of salaries. Religious orders said such a requirement was unfair to immigrants, nevertheless would put legal U.S. residency.

The three-year extension of the previous program, which users of the visas said were too restrictive. Several Catholic religious orders that rely on the visa category to bring members of their community to staff programs in the United States were among those lobbying for a permanent extension, without the Smith amendments.

The amendments would, for example, have created new requirements for full-time employment and payment of salaries. Religious orders said such a requirement was unrealistic because they don’t necessarily pay their sisters and brothers a salary for work within their own communities.

The prospective votes of recently organized Latinos was among those lobbying for the visa program to become permanent. “There’s no reason it shouldn’t become permanent,” said a source at the National Council of La Raza said.

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Consider the difference in attitudes toward immigrants from 1996 to 2000.

The three-year extension of the previous program, without the disputed amendments, was introduced as a compromise.

Mark Franken, director of Migration and Refugee Services for the U.S. Catholic Conference, said while he was pleased the visa program will continue, making it permanent “should have been a noncontroversial matter.”

“This program provides relatively few visas and for people coming to work with the poor and disadvantaged,” he said. “There’s no reason it shouldn’t become permanent.”

Cardinal Adam J. Maida of Detroit and Bishop Nicholas A. DiMarzio of Camden, N.J., chairman of the Migration and Refugee Services for the U.S. Catholic Conference, believes a compromise was “the right decision.”

The prospective votes of recently organized Latinos was no doubt one factor, but the healthy economy and a growing national awareness about how immigrants fare under U.S. law were primarily credited with bringing about the change. Cecilia Munoz, deputy director of the National Council of La Raza said the “effort to expand LIFA was more readily within reach of tens of thousands of people.

But with Election Day looming and no sign of imminent progress on the final bills, Congress recessed until Nov. 14, leaving LIFA in limbo.

Advocates for immigrants were hopeful that a post-election, lame-duck session would result in approval of a compromise version of LIFA, though they weren’t counting their chickens yet.

Angela Kelley, deputy director of the National Immigration Forum’s pro-immigrant coalition, said the two sides are actually closer than it appeared from press releases flying back and forth across Washington a few days before the election.

Kelley said congressional Republican leaders and the administration had agreed to approve changing the “registry date,” and allow people who have been in the country since 1982—instead of 1986 in the original LIFA—to apply for legalization. The 1982 cutoff would allow about 235,000 people to legalize their status.

And Kelley said both sides also have agreed to restore the provision known as 245i, which permits people to legalize their status through family or employer ties. Since the provision was allowed to lapse in 1997, some applicants have been required to leave the United States for as long as 10 years while seeking permission for permanent U.S. residency.

Kelley said the question of whether to grant other Central Americans the same eligibility for refugee status given to Nicaraguans in the 1990s had not been resolved, but she was optimistic even that could be worked out.

“This has become very partisan,” she said. “Our successes have always come when Democrats and Republicans are locking arms together.”

But how did that 1996 anti-immigrant sentiment fade so quickly? Munoz said the question of whether to grant other Central Americans the same eligibility for refugee status given to Nicaraguans in the 1990s had not been resolved, but she was optimistic even that could be worked out.

“Some of the impact of ‘96 is just so egregious,” he said. “People kind of woke up and said ‘Our country does it better.’”

Erlandson named president of Our Sunday Visitor publishing arm

HUNTINGTON, Ind. (CNS)—Greg Erlandson has been appointed president of the publishing division of Our Sunday Visitor.

The publishing division distributes Catholic materials nationally and internationally. Erlandson, 47, has served as interim president of the publishing division for the past year. Prior to that, Erlandson had served as Our Sunday Visitor’s senior editor in chief of books, religious education materials and periodicals, which include the Our Sunday Visitor, Catholic Parent, The Pope Speaks, The Catholic Answer, My Daily Visitor and Catholic Supply House, Inc.

Erlandson joined the company in 1989 as editor of the Our Sunday Visitor newspaper after serving in the Rome bureau of Catholic News Service.

Prior to working at CNS, Erlandson had worked in Los Angeles for the National Catholic Register when the national weekly newspaper was based there.

He has a baccalaureate degree and a masters in English literature from Loyola Marymount University in Los Angeles. He studied journalism at the graduate school of journalism at the University of California at Berkeley. Erlandson and his wife, Corine, have four children.

His appointment was announced Nov. 2 by Bishop John M. D’Arcy of Fort Wayne-South Bend, president of the Our Sunday Visitor board of directors.

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NOTRE DAME, Ind. (CNS)—A new study of more than 20,000 kindergarteners shows private school students usually start out ahead, but public school students learn as much in their first year.

Thomas Hoffer of the University of Chicago told about 50 scholars at the University of Notre Dame Nov. 4 that the different schools helped young children learn at about the same pace.

Hoffer’s talk was part of the Institute for Educational Initiatives Program on the Social Organization of Schools’ conference on public and private school influences on what students learn.

Program director Maureen Hallinan, a sociology professor and author of the Handbook of the Sociology of Education, said the conference was aimed at addressing issues behind hot political topics such as vouchers and charter schools.

“Maureen has done something very unique here,” Schedler said. “It puts Notre Dame in an unusual place, that it is looking at educational problems in a wider texture and understanding of the issues than you typically get at the national level.”

Hoffer, whose earlier studies showed that high school students in private schools often perform better on tests than their peers in public schools, said his new study shows a change must come after kindergarten.

“It doesn’t look like there’s any particular advantage, in terms of gaining in these tests I looked at, of Catholic or private schools,” Hoffer said.

“In high school, we did find advantages to going to Catholic schools. The kids gained more from 10th grade to 12th grade particularly. That was in math and reading comprehension,” he continued.

“By that time, the kids are not engaged and the schools are not engaging them as much. It could be that in kindergarten and the early elementary grades all children come in quite receptive to learning. [are] more cooperative with the educational endeavor,” Hoffer added.

Private school students likely started out ahead, already knowing such things as the alphabet, because their parents on average have significantly more education, he said.

“Public school students start with lower letter recognition scores,” Warren Kubitschek of Notre Dame said after Hoffer’s talk. “During the school year, the public school students make great progress.”

“All teachers in all kindergartens are making sure they know their alphabet, but public school teachers have to work harder on it.”

Hoffer’s study, which expects to analyze extensive data from the same students in their first-grade, third-grade and fifth-grade years, will provide considerable material for future studies.

The study involves 1,000 schools—84 percent public, 6 percent Catholic, 6 percent other religious, 4 percent other private—and collects detailed information from parents, students, teachers and principals.

“I think the sociology of education will have a very rich and very accessible data base,” Hoffer said.

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Food aid

Two children with handicaps lean on sacks of flour dropped off by Catholic Relief Services at the Annahda Rehabilitation Center in the West Bank town of Ramallah. Continued fighting between Palestinians and Israeli troops in the area has made it difficult, but not impossible, for CRS workers to distribute food aid.

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Lisa Ford

Cathedral High School
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Nearly twenty years ago, fresh from a traditional upbringing in rural Ohio and newly graduated from college, I wound my way up the Cathedral hill anxiously anticipating my first interview for my first “real” job. Full of apprehension about being in the “big city” and only able to draw on my own public school experience, I was unsure of exactly what a “private, Catholic, college-preparatory high school” even was. After all these years and all those trips up that very same hill, I’m still not sure I can adequately describe Cathedral High School, but I can say with certainty that the anticipation and excitement of what is at the top of the hill has never completely diminished for me. Of course, the fears and tears of my first year of teaching are pretty well vanished, but every day in the classroom brings new challenges and new joys. I have had the privilege of teaching future mothers and fathers, teachers and nurses, lawyers and fighter pilots, doctors and journalists, accountants and engineers, priests and salesmen. Over two thousand students have listened to me lecture about logarithms and costumes, and hundreds and hundreds of parents have shared their joys and frustrations with me as we plotted a course of improvement for their children. It sounds a little clichéd, but it is absolutely true...each of them has left a mark on me and I am absolutely a better person for knowing them.

Frankly, there have been bumps in the road; we are, after all, not a flawless school. We deal with adversity as a learning experience instead of as a weakness or a failure, and every day, we do our best to challenge each other to be the best that each of us can be. When we succeed, we’re there to congratulate and to celebrate with each other. When we fail short, we’re there to inspire and to console each other. As with life in general, the day-to-day keeping up is sometimes a grind, but Cathedral is an inspirational place, and at the end of each day, I’m thankful for having the chance to share another day with my students. If I had an opportunity to go back to the spring of 1981, I would still choose to be a teacher, and I would still choose to teach at Cathedral High School.

I am often asked why I have remained at Cathedral for such a long time. My reply has never varied...I am proud to be associated with such a socially conscious and motivated student body and I credit a dedicated and responsive faculty. My husband and I believe so strongly in the Cathedral mission that we have trusted her with our most treasured asset, our children. We are delighted and proud to say that our oldest is already a sophomore and that my little one has come to have at least one child dressed in blue and gold until the spring of 2014.

For those who, as I did twenty years ago, wonder about the Cathedral spirit...come walk our halls. To those who, as I did twenty years ago, wonder about small-town values in an urban setting...come visit our classrooms. To those who would like to be part of this very special place we call the “Home of the Irish”...welcome.
From the Archives

Bishop Edward T. O’Meara, Bishop Sheen’s successor, named fourth archbishop of Indianapolis

Bishop Edward T. O’Meara, S.T.D., auxiliary bishop of St. Louis and director of the national Office for the Propagation of the Faith, was named 10th bishop and fourth archbishop of Indianapolis in 1980. (Archbishop George J. Biskup had resigned in March 1979 and died that year in October.)

Edward O’Meara was born in St. Louis in 1921 and was ordained in December 1946 by Archbishop Joseph E. Ritter, former archbishop of Indianapolis. The ordination was one of the first for the Archdiocese of St. Louis performed by Archbishop Ritter, who had only arrived in that archdiocese in July 1946.

In 1956, Father O’Meara was appointed associate director of the U.S. Propagation of the Faith, the mission office of the Church in the United States. He reported to Bishop Fulton J. Sheen, the famous radio and TV preacher of the 1950s. Bishop Sheen was named bishop of Rochester in 1966, and Msgr. O’Meara (he was named a monsignor in 1957) succeeded him in 1967 as head of the Propagation of the Faith, headquartered in New York. In 1972, Msgr. O’Meara was ordained as auxiliary bishop of St. Louis in Rome by Pope Paul VI, and in November 1979 was named archbishop of Indianapolis. Installed as archbishop on Jan 10, 1980, he died, following a long illness, 12 years to the day, on Jan. 10, 1992.

During his time as archbishop, Archbishop O’Meara carried out the late Archbishop George J. Biskup’s desire to renovate SS. Peter and Paul Cathedral. He also made the decision to convert the former Cathedral High School at 14th and Meridian streets in Indianapolis into the Catholic Center. This brought most of the archdiocese’s offices and agencies together under one roof. †

(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.)

Live chat, slick poster part of diocese’s vocations campaign

LANSING, Mich. (CNS)—“If you had sex as a teen-ager, can you still be a priest?”

“How old do you have to be to become a nun?”

“These were just a few of the questions teens asked of five priests and one nun who participated in a recent live chat on the World Wide Web in the Lansing Diocese.

The chat was part of a larger, ongoing marketing campaign by the diocese to promote vocations among teens and college-age students.

In vocations promotions, “high school-aged kids have been neglected from a diocesan point of view,” according to Father J. Thomas Munley, diocesan director of seminarians.

To get attention for the live chat, the Lansing Diocese created a poster that appeared on the back cover of a teen issue of Faith, the diocesan magazine.

The theme was “Mission: Priesthood 2000,” a takeoff on the Tom Cruise hit from the summer, Mission: Impossible 2.

Designed to look like a movie poster, the diocesan poster features Father Munley an action figure, sporting a black leather jacket and Roman collar and clutching a crucifix. A scar is visible on his cheek.

An accompanying slogan, “Accept the Mission, Priesthood 2001,” was printed on black shirts and distributed to the diocese’s 27 seminarians. †
Good laws enhance morality and human dignity

By Fr. Lawrence E. Mick, C.S.S.R.

It may be legal, but is it morally right? The short answer is, “Not necessarily.” Sometimes what is legal is morally right. For example, a law demanding that a minimum wage be paid to workers coincides with the moral imperative to compensate a person for his or her work. A legal prohibition against murder complements a moral commandment against the same.

Other times, however, what is legal and what is moral diverge. Forbidding by law the free exercise of religion runs contrary to the moral wisdom that calls for free expressing of one’s faith. Legalized abortion and euthanasia conflict with the moral principle concerning the respect for and dignity of every human life.

Who would deny that slavery is dehumanizing and morally reprehensible? Yet it has been legal. What is legal is not necessarily morally right.

There are further questions we must address to sort out this issue. What is the purpose of law? What is the purpose of morality? What is the relationship between the two? How do we determine what is morally right and wrong? Finally, what conclusions can we draw from our reflections?

Laws are enacted primarily to keep good order in society. In the narrowest sense, laws aim to keep people from doing wrong things. On a more positive note, laws manifest in some sense the values of a society. Laws highlight what is cherished or abhorred. The focus of law is on the common good.

Whether laws are the fruit of the democratic process or imposed by the ruler of a state, they are to protect that part of the common good that governs public order. Good laws achieve this purpose; bad laws do not.

Morality, in its narrowest sense, is about right and wrong behavior. Considering morality more broadly, it is about shaping persons of good character who will exercise their freedom for the good of themselves and others.

Placing this within the context of Christian faith, Pope John Paul II has described the moral life as a response to God’s initiatives of love for us. This response is manifest in good character and right action.

If the purpose of law is to serve the common good, then clearly law needs morality to understand what is right and wrong behavior, what will protect or damage society. If, as in the examples cited earlier, we have a discrepancy between the legal and the moral, we must begin with a moral analysis of the issue.

Why might something that is legal not be morally right? Why might some things that are morally wrong not be addressed by legal means? What criteria do we use to judge right and wrong, and how might this guide legislation?

The fundamental criterion for judging right and wrong action, and consequently assessing the adequacy of a law, is the effect of an action on the human person.

Pope John Paul II offered a clear criterion for judging right and wrong action in his 1993 encyclical letter, “The Splendor of Truth.” Morally right action enhances the dignity of persons, helping them to become the people God intended. Morally wrong action dehumanizes people and offends human dignity.

However, because law deals with the public order aspect of the common good, not everything that is immoral is illegal. We do not have laws to prohibit a couple from lying to friends about whether they are free to attend a social function. But we do have laws against lying under oath because the latter case endangers the operation of our legal system, a matter of public order. The first example of a lie might be morally wrong, but it is not a case for law since it involves the private aspects of a friendship.

Conflict arises in a pluralistic society when we specify what constitutes authentic human good and what is dehumanizing.

For Catholic Christians, Jesus is the model, the norm for human life. Yet many people do not recognize Jesus as such.

The short answer is, “Not necessarily.”

Diverse views about authentic human good lie at the heart of society’s moral views. This diversity manifests itself in ballots in favor of or against legislation.

Diverse moral perspectives also contribute to imperfect legislation. Still, the criterion to guide the moral analysis of actions and consequently the ethical quality of a law is the impact of an action on the human person.

So, is it morally right just because it is legal? Not necessarily. Good law rests on sound morality and enhances human dignity. Bad laws allow behavior that dehumanizes persons.

Conflicts still will arise in practice because of a pluralism in views about authentic human good and whether law is appropriate in an area that is arguably more a private matter than a question of public order. But we should not lose sight of the purpose of law to begin with: to safeguard the common good, including the good of each individual member of society.

When moral reflection precedes the drafting of a law, there is a good chance that what is legal will be morally right.

(Reprint from the Redemptorist Father Kevin O’Neil is a moral theologian on the faculty of the Washington Theological Union.)

Discussion Point

Faith guides ethics in workplace

This Week’s Question

What sort of situations call for ethical reflection in the workplace?

“In my work as a deacon and parish business manager, I have access to personal knowledge of people in the parish, and I need to always make sure I do not breach these confidences.” (Deacon Jim Paris, Lexington, Ky.)

“There should be equal opportunities and equal pay for women.” (Jane Stein, Chaffin, Kan.)

“I would say that it is important for personnel to have the sense of integrity and to have respect for private matters that occur in the office.” (Mary Fessler, Erie, Pa.)

“Gender-related issues. Also, we should try to be kind to each other in the workplace as a matter of common courtesy.” (Kevin Maitre, Anchorage, Alaska)

Lend Us Your Voice

An upcoming edition asks: What is the legacy of the Jubilee Year 2000? What about the year’s observances will continue to impact you, your family or your community?

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

Faith Alive! 20017-1100. †


By Fr. Kevin O’Neil, C.S.S.R.

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Faith Alive! 20017-1100. †
A Veteran's Day salute to the ladies

Faithful Lines/
Cornucopia/
Cynthia Dewes

Grumello, Milan and Rome. In 1888, she other convents were established in order immediately. Within two years, Sisters of the Sacred Heart.

Therese Klinker, a Catholic from Lafayette Washington, D.C., in 1993. placed the Vietnam Women's Memorial in a fellow student at Indiana University women in war roles.

Only now and then was attention drawn to grandma, all these present no problem underwritten, although the old mental computers through titles underneath, photos of the unwitting users, even ashtrays, lamps or kitchen canisters shaped like you-know-what. No kidding.

Another jovial group likes animals that spend a lot of time with them. At that, Hound dogs, ladybugs and pigs are especially popular. One of my friends recently adopted a pig, and when we don’t understand, her children think she’s been amused by cows. Therefore, she’s been given cow flowepots, glassware, dishes, linens and (you must see it to believe it) a stand-up cow cover for her vacuum cleaner.

Similarly, we’ve received a wonderful collection of birdhouses. This is pretty ironic; considering I don’t much like birds, but I have houses and feeders. Someone even made us a birdhouse out of a large orange gourd, with an entrance hole so small, the birds have no idea how to get in. Or, maybe it’s the gray color they don’t like.

And we have welcome signs. Boy, are we welcoming! We have two or three signs covering every entrance to the house, and some of the doorways within. I like having company as well as the next guy, but this number of signs presents us as well beyond hospitable, in fact downright needy!

Nevertheless, we are happy to overcome our welcome signs and birdhouses, the wreaths and bas-kets and needlepoint motes because they represent the affection of those who are dear to us. Wherever we look in our home we see evidence of their thoughtfulness and their desire to give us pleasure. Can there be any better gift?

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

FaithFest offers chance to reflect on church community

On Saturday, Nov. 11, the archdiocese will be participating in FaithFest at the Exhibition Hall at the Indiana State Fairgrounds in Indianapolis. I have found it to be an interesting and chal-lenging project to work on my turf area. What pieces of literature would help us tell the story of our Catholic faith community in central and southern Indiana? What images and symbols could we use to show the spirit of our people?

Before you continue reading this col-

mument, which was translated into Spanish. We will make available that Spanish version of The Criterion, “La Libertad; los Diez Palabras De Dios.” We will also distribute a list of where the celebration will be celebrated in Spanish. We want people to know we are a multicultural Church.

Based on her reading of the Old Testament, my maternal grandmother pre-

dicted there will always be war, something we do not tell the story of our faith community? In what ways do you tell the story of our faith community? In what ways do you tell the story of our faith community?

(Testimony from the Campaign for Civil Rights, May 1954)
The Sunday Readings

Sunday, Nov. 12, 2000

**Kings 17:10-16**
**Hebrews 9:24-28**
**Mark 13:28-48**

The First Book of Kings is the source of the first reading this weekend. Once we read the book of Kings, we may be tempted to think of it as the story of the first Israelites. At a point in history, an editor divided it into two sections. Such is the way it appears in modern Bibles. The books of Kings discuss the reigns of the early kings of Israel. However, while history serves as the framework of the story, the message primarily and by intent is religious. Kings are judged on the basis of their fidelity to the religion given to the people by God through Moses from God. Kings derive their right to govern from this fidelity and from divine selection. They were not just lucky in politics. In such a focus, prophets and holy persons are important to the story.

Thus, Elijah the prophet, and not one of the kings, is the principal figure in this weekend’s reading from First Kings. A widow is also important in the reading. To understand the story, it is well to know the social mores of the time when First Kings was written. Widowhood was a threatening experience. Women had no protection outside the home. They depended in almost every case upon their husbands for livelihood. When the husband died, then the widow faced critical problems unless she were a mother with sons to support her or sons-in-law willing to take her into their homes. Homes were the preserves of husbands and fathers. Elijah encounters a widow. She has very little material resources. She explains that she has only a little flour with which to make bread, and a little oil. She is collecting sticks for kindling to make a fire. Obviously, she is in need.

The prophet asks her to use her meager resources to bake a cake for him. He promises that if she agrees, her husband’s servant will be a priest and later was named bishop of Lincoln, archbishop of York and cardinal. The book covered obvious administrative abilities and a willingness to sacrifice principle to achieve any goal. It came to the attention of King Henry VIII. The king ultimately named Wolsey as England’s prime minister and left most of the details of government to Wolsey. Wolsey became eminently popular. Up until the Church’s recognition of the king’s divorce, Wolsey fell from favor. He lost the premiership. Not long thereafter, he fell ill and died. As he was dying, he is reported to have said that if he had served God as well as he had served Henry, he would not be afraid to die.

Many who have confused wealth for success have died with similar misgivings in their heart. The Church gives us the answer. Simply love God.

**Daily Readings**

**Monday, Nov. 13**
Frances Xavier Cabrini, virgin
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

**Tuesday, Nov. 14**
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

**Wednesday, Nov. 15**
Albert the Great, bishop and doctor
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

**Thursday, Nov. 16**
Margarit of Scotland
Gertrude the Great, virgin
Philemon 7:20
Psalm 146:7-10
Luke 17:20-25

**Friday, Nov. 17**
Elizabeth of Hungary, religious
John 2:4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

**Saturday, Nov. 18**
The Dedication of the Basilicas of the Apostles Peter and Paul in Rome
Philemon 5:8-9
Psalm 112:1-6
Luke 18:1-8

**Sunday, Nov. 19**
Thirty-third Sunday in Ordinary Time
Daniel 12:1-3
Psalm 8:8-11
Hebrews 10:11-14, 18
Mark 13:24-32

**Question Corner/Fr. John Dietzen**

**Apocryphal books aren’t part of Protestant Bibles**

Could you answer a question from our Scripture study group? When were the Apocryphal books (those in Catholic Bibles but not in Protestant Bibles) removed from the Scriptures?

It is our understanding that they were omitted in some very early English translations, like the King James Version. Can you help? (OKlahoma)

A

For those who may not be as familiar with the subject as you are, we would like to know, why was the Apocryphal book removed from the Scriptures? Is it our understanding that they were omitted in some very early English translations, like the King James Version. Can you help? (OKlahoma)

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For those who may not be as familiar with the subject as you are, we would like to know, why was the Apocryphal book removed from the Scriptures? Is it our understanding that they were omitted in some very early English translations, like the King James Version. Can you help? (OKlahoma)

**Nature’s Reflection**

There is a melancholy that falls upon me, somewhat between the falling leaves and the first winter’s snow. There is a melancholy that falls upon me, somewhat between the falling leaves and the first winter’s snow. And to feel the wind’s bitter chill makes me think of death and dying—it’s hard to fathom victory’s thrill. The clouds, dark and gray, descend and the rain starts to fall. This is the way nature reflects life—

(Lena Fierst is a member of St. Joseph Parish in Jasper, in the Evansville Diocese.)
The Active List

The Criterion  Friday, November 10, 2000

November 10
Little Flower Parish Ladies Club, 1401 N. Bolton Ave. | Card party and bazaar, 9 a.m.-4 p.m. | Information: 317-373-1211 or 317-359-5717.

November 10-11

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 765-255-1617.

Hayden Museum and Hayden Pavilion, U.S. 30 to County Road 675 West, Hayden, north ½ mile to County Road 700 E. South. St. Joseph Parish Rosary Society. 19th annual craft bazaar, 9 a.m.-4 p.m. Information: 317-346-6685.

St. Maurice Church, 8874 Harrison St., Napoleon. Full smorgasbord, 4:30-7:30 p.m., adults $6, children 7-12 $3, children 3-6 $1.50. Information: 812-852-4900.

November 11-12

November 11-15
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish Mission, Father James Farrell, 7 p.m.

November 12
Father Thomas Sernic, Memorial High School Gymnasium, 5000 N. Nov fond Ave., Indianapolis. Eighth-grade open house, 4-7 p.m., dinner served. Information: 317-636-6777, ext. 113.

St. Anthony Parish, 5812 Cypress Dr., 379 N. Warren Ave., Indianapolis. St. Anthony Altar Society, craft party, 1:30 p.m. $3 person.

Monastery of Immaculate Conception Church, Ferdinand. Theresa Bauk, organ recital, 3 p.m. Free admission.

November 12-14
Notre Dame Church, 7342 South-eastern Ave., Indianapolis. Annual parish retreat. Jesuit Father Peter Finn. "The Word Became Flesh and Dwelt Among Us." Child care provided, 7 p.m.

November 12-15

November 13-14
St. Francis Hospital and Health Centers’ Auxiliary, auditorium, 1600 Albany St., Beech Grove. Holiday bazaar, Mon. 9 a.m.-4 p.m., Tues. 9 a.m.-3 p.m. Information: St. Francis Health Centers, 317-783-8192.

November 14
St. Paul Catholic Center, Indianapolis University, 1413 E. 17th St., Bloomington. Our Lady of Guadalupe missionary image, rosary 6 p.m. Information: 317-356-6777. Our Lady concludes at 8 p.m. (Correction to Nov. 3 story.)

St. Anthony Parish, 5812 Cypress Dr., 379 N. Warren Ave., Indianapolis. St. Anthony Altar Society, craft party, 1:30 p.m. $3 person.

November 15
St. Thomas More Parish, 1200 N. Indian St., Mooreville. Pre-life educational film about the abortion pill RU-486, 7 p.m., babysitting provided. Information: 317-831-4142.

November 16
Cathedral High School, 5225 East 56th St., Indianapolis. Open house, 5:30-8:30 p.m., complimentary dinner and department presentations. A free placement examination is scheduled at 12:15 p.m. on Nov. 18 and Dec. 2. Pre-registration is required. Information: 317-542-1481, ext. 361.

November 17-18
Little Flower Church, 4720 E. 13th St., Indianapolis. "Glory Days," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

November 18
St. Malachi Parish, 326 N. Green St. (Highway 267), Brownsburg. Noll Hall, annual Christmas bazaar, Santa arrives, 1 p.m., free admission. Information: 317-852-7689.

November 18-19
St. Luke Parish, 7757 Holiday Dr., Indianapolis. Christmas bazaar, Sat. 10 a.m.-7 p.m. Sun. 8 a.m.-2 p.m., proceeds to benefit youth ministry mountain retreat.

November 23
Our Lady of Lourdes School, cafeteria, 533 E. Washington St., Indianapolis. Grapefruit and dressing dinner, 12:30 p.m., $2, delivery to shut-ins and transportation provided. R.S.V.P. by Nov. 20. Information: 317-356-7291.

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

Holy Rosary Church, 520 Stevens St. Indianapolis. Trinitarian (Latin) Mass, Mon.-Fri., noon; Wed., Fri. 5:30 p.m. Information: 317-636-4678.

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitarian Mass, 10 a.m.

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

St. Anthony Parish, 5812 Cypress Dr., 379 N. Warren Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

Tuesdays

St. Anne Parish, Hamburg, "The Faith Explained," by Father Greg Burwinkel, 7-8:30 p.m. Information: 812-934-5545.

Wednesdays

Our Lady of the Greenwood Church, 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: 317-236-1556.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer conclave, 1 p.m. Information: 317-257-2266.

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

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

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

Christmas Bazaar
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—See ACTIVE LIST, page 15
praise and worship, 8 a.m.; then SACRED gathering in the school.  

- Little Flower Chapel, 4720 E. 13th St., Indianapolis  
- Apostolate of Fatima holy hour, 2 p.m.;  
  
- Our Lady of the Greenwood Church, 325 S. Meridian St., Indianapolis  
- Devotions and sanctuary of reconciliation, after 8 a.m.; Mass  

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

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

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

Second Tuesdays  
- St. Pius X Parish, 7200 Sarto St., Indianapolis  
- Second Tuesdays  
  
- Holy Family Parish, Main St., Oldenburg  
- Support group for the widowed, 7 p.m.  
- Information: 317-934-2524.  

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: 812-688-3551. E-mail: eburwinkel@seidata.com.  

The Active List, continued from page 14  

She will speak at a free program, “Walking the Ways of Peace,” a presentation on nuclear abolition by Cindy Pile, education director for the Nevada Desert Experience, is scheduled at four locations in Indianapolis on Nov. 13-14.  

Pile will discuss educational issues related to the grassroots movement to seek an end to nuclear armament.  

She will speak at a free program, which is open to the public, at 7 p.m. on Nov. 14 at St. Thomas Aquinas Church, 4600 N. Illinois St., in Indianapolis. The program is sponsored by the St. Thomas Aquinas Peace and Justice and Community Service Committee and the Indianapolis Peace and Justice Center.  

Pile also will speak to students at Roncalli High School in the Indianapolis South Deanery on Nov. 13, and will give a similar presentation to students at Bishop Chatard High School in the Indianapolis North Deanery on Nov. 14.  

On Nov. 15, she will discuss “Moral Issues” with members of the Philosophy Club at Marian College in Indianapolis.  

Pile earned a Master of Divinity degree from the Jesuit School of Theology at Berkeley, Calif. She has worked extensively with the Catholic Worker movement and Pax Christi, and regularly presents workshops on the spirituality and practice of active nonviolence through the Nevada Desert Experience and From Violence to Wholeness.  

She is the daughter of Dr. Stafford and Clara Pile of St. Pius X Parish in Indianapolis.  

St. Thomas Aquinas Parish to host nuclear abolition program  

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“Hello, America! We are killing ourselves,” Dr. Mark G. Einter emphasized during a recent presentation on “Living the Gospel of Life” at the Catholic Hospital. "The Church opposes the death penalty," he said, "not just the women. We can also extrapolate that, roughly speaking, that's how many women have been aborted. And then calculate just the number of grand-parents, aunts and uncles and siblings affected by abortion. Statistically, the dark cloud of Roe v. Wade hangs over every family in the United States.”

Before the Supreme Court rendered its decision in the Nebraska case, Ginter said, “there was great hope that the hellishness of partial-birth abortion would be so readily apparent to the Supreme Court that such an anti-human procedure would be banned outright. There was tremendous hope. Unfortunately, the dark cloud of Roe v. Wade is much thicker and much darker since the recent Stenberg v. Carhart decision on June 28, 2000. To take the metaphor a little farther, from these dark clouds a horrendous rain has flooded upon our country and only the stench of a culture of death comes from the ground.”

In response to the Supreme Court decision, Ginter explained Cardinal William Keeler of Baltimore, the chair of the U.S. bishops’ Committee for Pro-Life Activities, issued a harsh statement criticizing the legality and morality of the justices ruling. “The decision by the Supreme Court striking down the ban on partial-birth abortion is a frightening development,” Cardinal Keeler said. “It is inconceivable that the highest court in our land could find that our Constitution protects the brutal destruction of innocents almost fully delivered. The court has shown utter disregard for the moral judgment of Americans who, through their elected representatives, have voted by wide margins to stop this practice in 30 states and at the federal level. This disturbing decision should be a wake-up call for the people of this country. Roe v. Wade continues to be a license to destroy innocent human life. The court has allowed, not only the destruction of children inside their mothers, but children mostly outside the womb as well. We will do everything in our power to convince our fellow citizens that Roe should no longer persist as the law of our land.”

Recently, Ginter said, “the National Institutes of Health released guidelines on the use of stem cells cultivated from human embryos for research, which results in the destruction of innocent life, even though in 1996 Congress passed a law overriding a presidential veto that restricted the use of federal money for research on human embryos and human fetuses. ‘The National Institutes of Health say that doesn’t apply to this situation because they are not paying for the embryos themselves,’ he said. ‘They are just paying for the stem cells! And so they can avoid violating the law and just wash their hands of the destruction of these human lives. The sad irony is that stem cells are in every person’s body and, one week before the NIH put out their guidelines, The British Medical Journal had reported on the use of stem cells to cultivate the development of other human organs, which doesn’t harm adults at all. So what the NIH is doing is depersonalizing the little human beings, and for what gain?’”
Catholic relations with other faiths make news

WASHINGTON (CNS)—Anyone who might think Catholic ecumenical and interreligious relations are stagnant would be surprised by events of late October and early November.

There were new developments in Catholic relations with Jews, Muslims, the Orthodox and several Protestant bodies. At a meeting in late October in Georgia, the 33-year-old Joint Commission Between the World Methodist Council and the Roman Catholic Church concluded its five-year dialogue on authority in the Church with completion of a report, “Speaking the Truth in Love.”

The U.S.-based United Methodist-Roman Catholic dialogue held the planning meeting for its new round of consultations, aimed at developing a common statement on the Church, its unity, its structures, its local and global dimensions and its mission to the world. Just one month earlier, that dialogue’s “Yearning to Be One,” a resource for local Catholic-Methodist dialogues across the country, was published jointly by the official national publishing houses of the two bodies.

The North American Orthodox-Catholic Theological Consultation met in Washington Oct. 26-28 to discuss recent Catholic-Orthodox developments and to try to reach a deeper mutual understanding on the issue of the “Filioque” clause added to the Nicene Creed by the Western Church—a complex problem often highlighted as a key issue exacerbating the East-West break that occurred nearly 10 centuries ago.

Catholic Bishop Thomas J. Tobin of Youngstown, Ohio, and Lutheran Bishop Marcus J. Miller of the Northeast Ohio Synod of the Evangelical Lutheran Church in America signed a covenant Oct. 29 formally committing their Churches to pray and work together toward a common future.

The document is expected to have far-reaching implications in terms of prayer, study and action involving the two Christian faith traditions.

It is a local embodiment of the historic joint statement on justification signed at Augsburg, Germany, in 1999 that ended nearly 500 years of official disagreement between the denominations.

Another Ohio diocese, Toledo, and northwest Ohio Jewish leaders held a joint program Oct. 29 on “Jewish-Catholic Relations in a New Millennium”—just a month after a first-ever Catholic-Muslim program held in Toledo, “Building Mutual Understanding,” exploring what Catholics and Muslims hold in common.

Other developments in Catholics’ relations with other faiths included:

• Rome’s Pontifical Gregorian University opened an exhibit on Islamic pilgrimages, a collaborative effort by the Jesuits and Italian Islamic groups to promote interreligious understanding.

• Romanian Orthodox Patriarch Teoctist helped dedicate a bust of Pope John Paul II in Bucharest to commemorate the pope’s 1999 visit to Romania.

• Catholic and Orthodox Church leaders attended the ceremony.

• Pope John Paul II announced Nov. 5 that he would return a relic of St. Gregory the Illuminator to the head of the Armenian Orthodox Church five days later at a “solemn ecumenical celebration” at St. Peter’s Basilica in Rome.

• Nineteen U.S. Catholic bishops nationally involved in ecumenical or Catholic-Jewish relations released a letter thanking the 170 Jewish scholars and religious leaders around the world who signed on to a landmark statement in September calling on Jews to adopt a new attitude towards Christians and Christianity. The bishops said it sets a new stage for Christian-Jewish relations.

• Israel asked the Vatican Oct. 30 for its “immediate intervention” to help stop rising incidents of anti-Semitism around the world. The unusual request came in a telephone call from Israeli Cabinet Secretary Yitzhak Herzog to Archbishop Pietro Sambi, papal nuncio to Israel.

• About 1,800 U.S. Catholic parishes and other Christian congregations joined in an ecumenical Bread for the World Sunday on Oct. 29, praying and thinking about hunger at their local worship services.

• Two top ecumenical officials of the Christian Church (Disciples of Christ) wrote to Cardinal Edward I. Cassidy, the Vatican’s chief ecumenical officer, expressing concern about and urging dialogue on the ecumenical implications of a recent Vatican declaration on Christ and the Church, Dominus Iesus.
For information about rates for classified advertising, call (317) 236-1572.

Executive Assistant
The Roman Catholic Archdiocese of Indianapolis is seeking an Executive Assistant to provide administrative and clerical support to the Chancellor and Chief Financial Officer. This position involves providing assistance to persons who call with questions or needs, maintaining files and records on a variety of programs, arranging appointments and meetings, preparing correspondence and mailings, and related duties. The position requires flexibility, excellent organizational and interpersonal skills, attention to detail, a service-oriented attitude, and the ability to maintain confidential information. Previous experience as an administrative assistant and excellent computer skills are essential.

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Assistant Director of Music
A growing, dynamic suburban parish is seeking a full-time assistant director of music to work in ministry with the paid and volunteer staff of liturgical musicians. Must be proficient at the keyboard (at least piano, organ desirable) both in reading and improvising. Choral conducting skills important as is the ability to work well with adolescents in a contemporary ensemble situation. Salary and benefits are most competitive. Position available immediately. Please send resume and references to St. Elizabeth Ann Seton Catholic Church, 3208 N. Sherman Dr., Indianapolis, IN 46208, attention Scott Fitzgerald.

Family Service Advisor
Our Lady of Peace Cemetery, 9001 Havercock Road, Indianapolis is interested in adding to its staff a person to present to families the advantages of pre-arranging cemetery and funeral needs. Salary plus commission with medical insurance. Excellent opportunity and career position. Call Royal Sabo at 317-574-8898 for more information.

Thank you for your interest!
**News briefs**

**U.S.**

**Cardinal Law lauds debt relief, shift on Cuban embargo**

WASHINGTON (CNS)—Cardinal Bernard F. Law of Boston, chairman of the U.S. bishops’ International Policy Committee, has praised congressional action on debt relief for poor countries. He also welcomed “the fact that, for the first time in many years, the majority of the members of Congress have expressed their clear will that the outmoded embargo must, sooner rather than later, be abandoned.” He said those two international “issues have been of particular concern to the U.S. Catholic bishops.”

**New York bishops urge reform of criminal justice system**

ALBANY, N.Y. (CNS)—The criminal justice system’s “almost exclusive dependence on incarceration” must be rejected in favor of an approach that emphasizes “healing for the victim, rehabilitation and reintegration for the offender, and safety and stability for society,” the bishops of New York state said. The bishops’ statement, called “Restorative Justice: A Pastoral Statement on Criminal Justice for the Jubilee Year,” was released Oct. 30 by the New York State Catholic Conference in Albany. The bishops called for a moratorium on executions leading to an eventual repeal of the death penalty in the state; modification of the mandatory sentencing provisions of the state’s Rockefeller drug law; and reconsideration of the use of “special housing units” for the victim, rehabilitation and reintegration for the offender, and legal rights to other sorts of unions between persons. An estimated 15,000 public officials from 92 counties attended the Nov. 6 Jubilee for Politicians and Government Officials.

**Economic crisis in Zimbabwe harms pastoral work, says archbishop**

CAPE TOWN, South Africa (CNS)—Zimbabwe’s economic crisis is severely damaging the Church’s pastoral work, said Archbishop Pius Ncube of Bulawayo. “I often have more than 20 people outside my office begging for money for food, clothes and school fees,” the archbishop said in a Nov. 1 telephone interview from Bulawayo. “We cannot cope,” he said, noting that the country’s bishops “don’t know how to meet our pastoral obligations in these circumstances.” Prices in the southern African country jumped by an average of 33 percent in October, and official inflation is running at an annual rate of 62 percent. Less than half the work force is employed.

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**Thibe, John Joseph “Joe,”**


**Vessey, Joseph, 89,**


**Wesley, Eyrone Elaine,**

55, St. Ann, Indianapolis, Oct. 27. **Vulstdelfeld, Ralph, 74,**


**Providence Sister Ann Clouser taught at five schools in archdiocese**

Providence Sister Ann Clouser died on Nov. 1 in Karcher Hall at Saint Mary-of-the-Woods. She was 86. Jackie Ann Clouser was celebrated on Nov. 7 in the Church of Immaculate Conception at Saint Mary-of-the-Woods. The former Anna Clouser, also known as Sister Mary Celeste, was born in Crawfordville. She entered the Congregation of the Sisters of Providence in 1934, and pros- fessed first vows in 1936 and final vows in 1941. Sister Ann taught at schools staffed by the Sisters of Providence in Illinois, Indiana, California and Oklahoma. In the archdiocese, she taught at St. Philip Nerine School in Indianapolis. St. Patrick School in Indian- apolis, St. Thomas Aquinas School in Indianapolis, St. Malachi School in Greenwood, St. Pius X School in Plainfield. Sister Ann also served as the activity director for Simeon House in Indianapolis from 1980 until 1981. She is survived by nieces, nephews, cousins and sisters-in-law. 

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**Thibe, John Joseph “Joe,”**


**Vessey, Joseph, 89,**


**Wesley, Eyrone Elaine,**

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