



The

Criterion

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Revisions leave sexual abuse norms, charter intact

WASHINGTON (CNS)—All key provisions of the U.S. bishops' "Charter for the Protection of Children and Young People" are left intact by the recently crafted revisions in the proposed legal norms to implement the charter.

In fact, contrary to widely reported speculation that the revisions would soften or weaken the bishops' actions, the revised version at several points strengthens the hand of a bishop dealing with alleged sexual abuse by one of his priests or deacons.

Especially important in light of controversies this past summer over the applicability of the charter to ordained men in religious orders is a new footnote in the revised document.

"In applying these norms to religious priests and deacons," it says, "the term 'religious ordinary' shall be substituted for the term 'bishop/eparch,' *mutatis mutandis* [making the necessary changes]." Eparch is the term used for a bishop in the Eastern Catholic Churches.

As revised, Norm 12 begins, "No

priest or deacon who has committed an act of sexual abuse of a minor may be transferred for ministerial assignment to another diocese/eparch or religious province." The original version made no mention of a prohibition against transfer to another religious province for ministry.

The revised Norm 12 goes on to spell out procedures that must be followed even if such a cleric is simply being moved to another diocese or religious province to reside—that is, with no

ministerial assignment. The new instructions on procedures to follow in such cases are nearly twice as long as those in the original Norm 11, which it replaces.

The revisions were worked out Oct. 29-30 at a meeting in Rome of four representatives of the U.S. bishops and four top Vatican officials. The U.S. bishops, who approved an earlier version of the norms in June, are to debate and vote on the revised version when they meet in Washington on Nov. 11-14.

See **NORMS**, page 2

Archdiocese to expand its refugee resettlement program



An Afghan refugee family sits on the steps of the U.N. High Commissioner for Refugees office in Islamabad, Pakistan, last year. It is families like this that are helped by the archdiocesan Refugee Resettlement Program, which will be expanding its service after recently receiving a \$100,000 grant from the U.S. Conference of Catholic Bishops.

By **Brandon A. Evans**

More than six months ago, a refugee named Jamal and his wife, Muna, came to the United States.

He and his wife had once lived in Show, Ethiopia, and in fleeing their home had spent 10 years in a refugee camp in Somalia after leaving Ethiopia.

After extensive review, the couple was among the few refugees to be let into the country in the year following the attacks on Sept. 11, 2001.

When they arrived, Jamal and Muna flew to Indianapolis, where the Refugee

Resettlement Program was waiting to help them.

The local Refugee Resettlement Program (RRP) is part of a larger national effort by the United States Conference of Catholic Bishops' Migration and Refugee Services to help refugees settle into their new homes here.

The archdiocesan RRP received a Preferred Community Grant for \$100,000 last month from the bishop's conference, money it will use to hire two new staff members and get ready to help more refugees. One person will work entirely to build a volunteer base among the parishes

in the archdiocese.

"What we're trying to do is get more parishes involved in the resettlement process," said David Bethuram, executive director of Catholic Social Services of Central Indiana.

The Catholic Church in the United States has come to the aid of refugees since the turn of the century, and today nearly one-fourth of all refugees admitted to the United States each year are resettled by Migration and Refugee Services (MRS).

This year, however, has been slow, See **REFUGEE**, page 8

U.S. bishops face several decisions on the liturgy

WASHINGTON (CNS)—Several liturgy-related decisions face the U.S. bishops when they meet in Washington on Nov. 11-14.

These include:

- Approval of an English translation, for use in the United States, of the Vatican's 1989 Latin liturgical book, *Rites of Ordination of a Bishop, of Priests and of Deacons*.
- Approval of an English translation, including adaptations for the United States, of the new "General Instruction of the Roman Missal" issued by the Holy See in 2000.
- Approval of new statutes for the International Commission on English in the Liturgy.
- A proposal to review the *Lectionary for Mass* adopted by the bishops for U.S. use in 1997.

The English translation of the revised ordination rite suffered long delays that stemmed from and highlighted a growing rift between the International Commission for English in the Liturgy and the Vatican Congregation for Divine Worship and the Sacraments in the 1990s, especially since 1996 when now-retired Cardinal Jorge Medina Estevez became head of the congregation.

ICEL, formed during the Second Vatican Council by English-speaking bishops' conferences and composed of bishops from each of the 11 full-member conferences, develops and proposes

See **LITURGY**, page 2

Cardinal links vocations drop to misunderstanding of Vatican II

WASHINGTON (CNS)—Jesuit Cardinal Avery Dulles said on Oct. 30 that "the present crisis of vocations to the priestly and religious life might be less severe" if the Second Vatican Council's teaching on the "greater excellence" of celibacy over married life had been better understood and accepted.

In a speech at Georgetown University marking the 40th anniversary of the start of the council, Cardinal Dulles contrasted what he called "the myth and the reality" of the council.

"The council has its enthusiastic defenders and its detractors, but in most cases both the enthusiasm and the hostility, in my opinion, are based more upon the myth than the reality," he said.

Many enthusiasts and opponents alike "understood the council as having made radical innovations," he said.

He argued that the council's degree of continuity with the past has too often been underestimated or ignored. Since the council, he said, Popes Paul VI and John Paul II have consistently supported the

council's teachings and clarified them.

Along with the popes, "the Congregation for the Doctrine of the Faith has borne the brunt of the responsibility" for upholding the council's teachings against misinterpretations, he added. "I believe we cannot do better than take our stand on the authoritative interpretations given by the popes and the Holy See," he said.

He cited the teaching on celibacy as one of "12 points on which I believe the

See **VATICAN II**, page 10

NORMS

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One of the major controversies swirling in the Church since the bishops adopted the charter at their June meeting in Dallas has been how to reconcile the Church's statute of limitations on prosecuting crimes with the bishops' commitment to remove permanently from ministry any priest found to have sexually abused a child.

The statute of limitations says a cleric cannot be tried for a sexual crime against a minor unless the case is initiated within 10 years after the victim turns 18. The norms the bishops passed in June did not address that problem directly, although the bishops committed themselves to removing any priest who has been found to have abused a child, regardless of when it occurred.

As revised in late October, language was added to one norm, saying that "because sexual abuse of a minor is a grave offense," a bishop faced with a case "barred by prescription" is to apply to the Congregation for the Doctrine of the Faith "for a derogation from the prescription."

That's Church legalese instructing any bishop faced with a statute of limitations obstacle to go to the doctrinal congregation to get the obstacle lifted, or waived, for that particular case.

Among the revisions is an entirely new norm, No. 9, on a bishop's "executive power" to remove an offending priest even without a trial.

"At all times," says the new norm,

"the diocesan bishop/eparch has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his faculties and to limit his exercise of priestly ministry."

"Because sexual abuse of a minor is a crime in all jurisdictions in the United States," it continues, "for the sake of the common good and observing the provisions of canon law, the diocesan bishop/eparch shall exercise this power of governance to ensure that any priest who has committed even one act of sexual abuse of a minor described above shall not continue in active ministry."

An extensive footnote to Norm 9 spells out in detail the various administrative acts the bishop can take to remove a priest or deacon and bar him from ministry or from presenting himself as a cleric, citing the relevant Church laws under which the bishop can take such actions.

Another revision is an entirely new norm that provides explicitly for "exceptional cases" in which the bishop or eparch can go directly to the pope and seek "dismissal of the priest or deacon from the clerical state *ex officio*, even without the consent of the priest or deacon."

Besides invoking the possibility of direct papal intervention, the new Norm 10 says, "The priest or deacon may at any time request a dispensation from the obligations of the clerical state." In practice, bishops would ordinarily prefer to have an offending cleric volunteer to resign so they do not have to institute a contentious trial to force his laicization, but that alternative was not explicitly spelled out in the original ver-

sion of the norms.

One revision that is likely to anger victim advocates is a change in the way an accused priest is treated when an allegation is made.

The original said, "When a credible allegation of sexual abuse of a minor by priests, deacons or other Church personnel is made, the alleged offender will be relieved of any ecclesiastical ministry or function. An investigation in harmony with canon law will promptly commence."

In the revision, the preliminary investigation must be completed before a priest or deacon can be removed from his post. Only when it is completed and "there is sufficient evidence that sexual abuse of a minor has occurred" can the accused be removed from ministry.

Upon a finding of sufficient evidence, the revised norm says, the bishop is to notify the doctrinal congregation and "apply the precautionary measures mentioned in Canon 1722—i.e., remove the accused from the sacred ministry or from any ecclesiastical office or function, impose or prohibit residence in a given place or territory and prohibit public participation in the most holy Eucharist pending the outcome of the process."

An original norm said a credibly accused priest or deacon should be asked "to undergo appropriate medical and psychological evaluation and intervention, if possible."

The revised version says the alleged offender "may be requested to seek, and may be urged voluntarily to comply with, an appropriate medical and psychological evaluation at a facility mutually acceptable to the diocese/eparchy and to

the accused."

On review boards, the revised version repeats the original's call for such boards to be composed of at least five people "of outstanding integrity and good judgment," the majority of whom are lay persons not employed by the diocese or eparchy. It also retains the original call for one member to be a priest and one a person with special expertise in the treatment of the sexual abuse of minors.

The revised version adds, however, that board members must be "in full communion with the Church" and that the priest on the board is to be "an experienced and respected pastor of the diocese/eparchy in question."

It also adds, "It is desirable that the promoter of justice participate in the meetings of the review board." In Church law, the promoter of justice is the diocesan court official responsible for upholding the public good in penal cases and in any cases involving danger to the public good.

One provision of the original norms that was deleted in the revision would have established a system of appellate review boards in each ecclesiastical province—a group of dioceses under an archdiocese—that could offer advice on a case if requested by the bishop, the accuser or the accused.

When the bishops adopted the norms in June, they made provision that some priests or deacons who have sexually abused minors may not be dismissed from the clerical state for reasons such as advanced age or infirmity. They said those priests will not be permitted to celebrate Mass publicly, the revision added, "or to administer the sacraments." †

LITURGY

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common English translations of all Latin liturgical texts. Once a bishops' conference adopts such a proposed text by a two-thirds vote, the Vatican congregation must give a final approval, called a *recognitio*, before it can be used in that country.

ICEL sent bishops' conferences a proposed English text for the ordination rites in 1993, but in 1997 Cardinal Medina cut short the approval process for that text, telling the bishops' conferences that it was unacceptable.

In 2000, ICEL completed a new translation, revised in light of the Vatican critique of its earlier one.

In 2001, the worship congregation issued a new instruction on liturgical translations, calling for more exact adherence to the original Latin text in translations into all languages. In April 2002, the congregation notified English-speaking conferences that the new ICEL translation of the ordination rites was "a distinct improvement" but needed further changes to assure "exactness and fidelity" to the Latin text.

The congregation issued an amended English version of the text. It did not exclude further revisions by bishops

before adopting the congregation's text, but it promised quick *recognitio* if they adopted it without any changes.

In the materials distributed to the U.S. bishops before their meeting, their Committee on the Liturgy proposed more than 60 amendments to the text; individual bishops are free to suggest additional amendments before or during the meeting.

Virtually all the committee's amendments involve minor word changes—such as changing "free us" to "deliver us" or "a single flock" to "one flock"—or minor grammatical adjustments—such as breaking a long sentence into two shorter ones or lowercasing the papal "we" and "our" in the 1968 apostolic constitution reforming the rites of ordination.

On the new "General Instruction of the Roman Missal," the U.S. bishops have already adopted and received Vatican confirmation for a series of U.S. adaptations reflecting differences in U.S. liturgical practice from the general norms, such as kneeling throughout the eucharistic prayer instead of just for the consecration. At Cardinal Medina's request, those local adaptations have been incorporated directly into the text the U.S. bishops will vote on.

The original ICEL translation of the instruction was sent to bishops' conferences in July 2001. That November, at

their liturgy committee's recommendation, the U.S. bishops remanded the text to ICEL with recommendations for more exact and consistent translations of the Latin in light of the new Vatican instruction on translations.

In March 2002, the Vatican published the new edition of the *Roman Missal* and in the process introduced scores of changes in the 2000 general instruction. ICEL revised its translation in light of observations from bishops' conferences and the Vatican revisions of the Latin text.

The document the bishops will be asked to approve is that revised ICEL text, with U.S. adaptations incorporated.

Cardinal Medina called for revision of the ICEL statutes in 1999, saying the commission "in its present form is not in a position to render to the bishops, to the Holy See and to the English-speaking faithful an adequate level of service."

Changes he called for included more direct episcopal oversight and communication with ICEL staff and translators and limiting ICEL's work to the translation of Latin texts from Rome, prohibiting it from creating original new texts for possible use in the liturgy. Perhaps the best-known original text created by

ICEL is the widely used eucharistic acclamation, "Christ has died. Christ is risen. Christ will come again."

The following spring, the ICEL board presented member bishops' conferences with a first draft of revised statutes. The U.S. bishops discussed that draft at length at their June 2000 meeting in Milwaukee. At a meeting in Canada this summer, the ICEL board completed the new draft and submitted it to member conferences.

The proposal for a process to review the *Lectionary for Mass* stems from a decision the bishops made when they approved the current text in 1997. At that time, in light of reservations about the text expressed by a number of bishops, they voted to "authorize, after a period of five years, a full review of the Lectionary with a view to its possible updating."

The proposal calls for establishment of a joint task group of the bishops' liturgy and Scripture translation review committees to consult with the nation's bishops and report back to them with recommendations for possible revisions of the text. The Lectionary contains all the Scripture readings for Masses throughout the year. †



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Nativity parishioners raise money for pro-life memorial

By Mary Ann Wyand

A new pro-life memorial in front of Nativity of Our Lord Jesus Christ Church in Indianapolis will remind parishioners and passers-by about the importance of respecting the sanctity and dignity of life from conception until natural death.

The message "In loving memory of the unborn" is featured on the front of the memorial below a circular engraving that depicts Jesus talking with children and scenes of children playing a variety of sports and playground games. Eight Scripture passages about respecting life are the focal point on the back of the limestone monument.

"May this memorial be a source of comfort for the living and a sign of hope that life does not end," Father Steven Schwab, pastor of Nativity Parish, said as he blessed the new memorial during a Nov. 3 ceremony.

Plans call for the addition of several benches, landscaping and a sidewalk, which will be installed by Nativity parishioner Tim Boswell of Indianapolis, a Franklin Central High School student, for his Eagle Scout project.

The pro-life memorial will serve as a reminder of the more than 41 million unborn babies aborted since the Supreme Court legalized abortion on Jan. 22, 1973.

It also will provide a place for prayer and meditation for families who have lost children through miscarriage, stillbirth, illness or accident.

Nativity parishioners donated \$8,285 for

the memorial and charitable gifts to four pro-life ministries.

After deducting the \$5,100 cost of the monument, \$1,382 was given to St. Elizabeth's Pregnancy and Adoption Services, an archdiocesan Catholic Charities agency that helps teen-agers and young women experiencing crisis pregnancies to choose life for their babies.

Project Rachel, the archdiocesan pro-life ministry that ministers to grieving mothers in need of healing after undergoing abortion, received \$323.

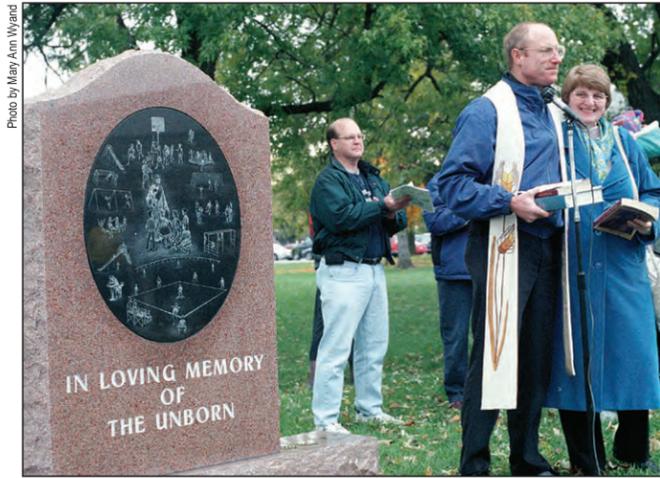
The archdiocesan Birthline ministry, which provides pro-life counseling and material assistance to help pregnant women choose life, was given \$289.

Priests for Life, a national pro-life organization founded by Father Frank Pavone and based in New York, received \$306 to fund respect life advertisements and other educational efforts.

Also during the ceremony, Father Schwab presented the first Church of the Nativity Pro-Life Lifetime Achievement Award to parishioner Kathy Gries for her ongoing commitment to promoting and demonstrating respect for life at all stages.

Gries, a 35-year member of the Indianapolis South Deanery parish, thanked parishioners for this honor and said she wished there was no need for this kind of an award.

"I'd like to encourage all of you to continue to work in this area to support mothers with unwanted pregnancies," Gries said, "and to talk about the evils of abortion."



Father Steven Schwab, pastor of Nativity Parish in Indianapolis, presents the parish's first Pro-life Lifetime Achievement Award to longtime parishioner and pro-life volunteer Kathy Gries during a Nov. 3 ceremony. Gries and her husband, Bob, have five children and one grandchild, who was baptized on Nov. 2.

In the three decades since abortion was legalized, she said, there has been some progress in the pro-life movement but much more needs to be done to end the culture of death prevalent in society today.

Gries volunteered for the archdiocesan Birthline ministry as a telephone counselor for 15 years until she began teaching first grade at Nativity School. She has served as the chair of the parish pro-life committee for many years, makes baby quilts for St. Elizabeth's and Birthline, and coordinates parish participation in an annual rose sale to raise funds for pro-life projects.

"I hope the memorial will be a place of comfort for people who have lost children through miscarriage or some other reason," she said, "and I hope that it's a reminder to other people to stay firm and continue unplanned pregnancies, and to seek

support from the Church and community when they need help."

After the blessing, Father Schwab said the monument inspires "a deep awareness of the tragedy of abortion and how in our country we've come to have such a minimal respect for human life."

Father Schwab said he is grateful to "the pro-life committee for taking a stand and memorializing the victims of abortion with this monument as a way to keep that issue in front of us at Nativity Parish at all times."

"The Scripture passages on the back of the memorial are a constant reminder of the things that God has told us, through revelation, about the sanctity of life," he said. "We can use those passages as a source of prayer to reflect more deeply on the meaning of life and to foster a deeper respect for life." †

St. Augustine Home veteran shares memories of World War II

By Mary Ann Wyand

World War II veteran Donald Dewar of Indianapolis joined the Coast Guard and saw the world.

"When I joined the Coast Guard during World War II, they didn't tell me what coast we were going to guard," Dewar said. "We got to see a lot of coasts all over the world."

Most people think the Coast Guard only provides security and rescue efforts along the shorelines of the United States, Dewar said. But during World War II, the Coast Guard served the U.S. Navy in Europe, Africa, Asia and the Pacific Theater by transporting troops and providing amphibious landings for soldiers at Normandy Beach and sites of other major battles.

"I was a machinist and my job was to keep the diesel engine running on the LCVP, which stands for landing craft vehicle personnel," Dewar said. "We made amphibious landings for lots of invasions."

Now a resident of the St. Augustine Home for the Aged in Indianapolis, Dewar enjoys sharing war stories with visitors.

He also has recorded highlights from his war service for the national Veterans' History Project, an interview arranged by U.S. Sen. Richard Lugar (R-Ind.) for the Library of Congress in Washington, D.C.

Veterans Day on Nov. 11 is an annual reminder of his Coast Guard service in the war, Dewar said, which took him to Europe, Asia and Africa from 1942-45 on troop deployment missions.

He served on the U.S.S. Joseph T. Dickman, formerly the S.S. Theodore Roosevelt cruise ship, which even passed through the Panama Canal in Central America. He rode one of the 30-foot landing crafts through the canal, which was a day's journey.

Dewar earned five medals for meritorious service during the war—the American Campaign Medal, the Asiatic-Pacific Campaign Medal with a Bronze Star attachment, the European-African-Middle Eastern Campaign Medal with two Bronze Star attachments, the World War II Victory Medal and the Honorable Service Lapel Button—before he was honorably discharged from the Coast Guard in 1945.

"We were in North Africa, Sicily, Salerno, Normandy, Southern France, Okinawa, Algiers and Pearl Harbor in Hawaii," he said. "In between invasions, we weren't just standing around. We hauled troops all over the world."

Dewar said he loved serving his country as a member of the Coast Guard during World War II.

"You hear the saying 'War is hell,' and it is," he said, "but we were making a difference in the war effort and helping to

bring peace to the world."

Rough seas during battles made troop deployments even more hazardous, he said, and thick smoke from enemy fire made it impossible to see at times.

"At Normandy Beach, my first invasion, we landed under heavy artillery on June 6, 1944, and there were a lot of casualties," Dewar said. "The smoke was so thick I couldn't see my hand in front of my face. I took care of the engine on the landing craft and helped the coxswain by manually lowering the ramp to let the men out on the beach then cranking it back up. The weight of water and sand made the ramp pretty heavy, but I found out that I had a lot of strength when the enemy was shooting at me."

During the invasion of Normandy, he said, "a lot of soldiers never even made it out of the water onto the beach. Some of the soldiers were hit in the water and others drowned in the rough sea."

The landing craft next to his barge was hit by artillery, Dewar said, and the men were all thrown into the water. He helped rescue them from the choppy water.

War in the Pacific wasn't any easier, he said. "Off the coast of Okinawa, we helped patrol the beach at night using the landing barges. Our job was to try to find Japanese swimmers and two-man submarines. We ran into a hurricane the last night we were there. Walls of water washed over the ship all night long and the guys were seasick, but we made it through the storm."

Thanks to God, Dewar said, he also made it safely through the war and was able to return home to Indianapolis to his wife, Rosemary, and become the father of two sons, Donald and Douglas. His wife died two years ago.

"I loved everything I did during the war," Dewar said, "but I knew a lot of guys who didn't make it home." †

World War II veteran Donald Dewar of Indianapolis looks at photographs taken during his Coast Guard service in 1942-45. He was trained as a machinist and was responsible for maintaining the diesel engines on amphibious landing craft used to deploy troops on beaches in major World War II invasions. He has been a resident of the St. Augustine Home for the Aged in Indianapolis for three years.



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Editorial

Should there be a U.S. council?

Should there be a plenary council for the Church in the United States? At this point, we don't know for sure but we are glad to see that the U.S. bishops will discuss the possibility at their next meeting on Nov. 11-14.

Some bishops believe that a national council would be the best way to get the Church out of the crisis it's in. Last July, four archbishops and four bishops started a petition to the leaders of the U.S. bishops' conference to put the question of holding a plenary council on the agenda of the bishops' meeting. At last report, more than 80 other bishops added their signatures to the petition.

At its meeting on Sept. 10-12, the administrative committee of the bishops' conference agreed to put a discussion of a possible council on the agenda for November. Also, an ad hoc committee, chaired by Archbishop Daniel M. Buechlein, has been appointed by Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, to study the issue.

A plenary council is a formal meeting of Church leaders convoked to deliberate, clarify, study and enact decrees pertaining to the life and belief of the Church. It differs from a diocesan, provincial or ecumenical council in that it includes the bishops of only one nation.

The last plenary council in the United States was 118 years ago, in 1884. It was the Third Plenary Council of Baltimore, the others being held in 1852 and 1866. Although that council adopted 319 decrees, its most famous decision was to write a catechism that came to be known as *The Baltimore Catechism*. That council also mandated every parish to have a Catholic school and took steps to establish The Catholic University of America.

Besides those three plenary councils in American history, there were seven provincial councils from 1829 to 1849 when the entire country was one ecclesiastical province under the Archbishop of Baltimore.

Plenary councils in other parts of the world have been common throughout most of the Church's history. The Councils of Carthage made rules for the Church in Africa from the third to the sixth centuries. In Spain, St. Isidore used the Councils of Toledo to convert the Visigoths and organize the Church in the

seventh century.

The Church in America today is far different from the Church 118 years ago. Catholics then lived in ghettos, were mostly uneducated members of the lower class and feared virulent anti-Catholicism. Today, most Catholics are well-educated in secular subjects, much more affluent and in the mainstream of society.

Its leaders also meet more frequently than the bishops of the 19th century did. Despite that fact, the bishops who have signed the petition recognize that frequent meetings and the structure of the bishops' conference didn't prevent the present crisis.

What would the bishops, and others invited to the council, discuss? Although that would undoubtedly be refined before the council convened, the original petition from the eight bishops said that it would focus on "solemnly receiving the authentic teaching of the Second Vatican Council and the post-conciliar magisterium: 1) on the identity, life and ministry of bishops and priests, 2) on matters of sexual morality in general, 3) on celibate chastity as an authentic form of human sexuality renewed by grace and a share in Christ's own spousal love for his Church."

The letter also proposed that the country's 33 archbishops be responsible for the meeting's agenda.

Canon law specifies that a plenary council can make decisions about "increasing faith, organizing common pastoral activity, directing morals, and preserving, promoting or protecting common ecclesiastical discipline." The Holy See must approve the council's decisions before they take effect.

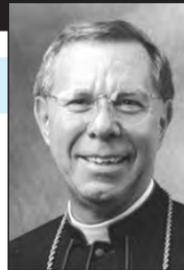
All bishops, active and retired, have a vote in a plenary council. Many others, though, are usually summoned to attend the council, with only a consultative vote. They include vicars general and episcopal vicars, abbots and other superiors of religious orders, rectors of major seminaries, and priests who would serve as theologians or canonists. Undoubtedly, some lay men and women would also be invited.

Before we decide whether we think a plenary council is needed or wise, we would like to hear the pros and cons. We are pleased that we will have the chance to do that.

— John F. Fink

Seeking the Face of the Lord

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



Lessons in living and dying

Earlier this month, we celebrated the feast of All Saints and the commemoration of All Souls. We couldn't help but note that more relatives and friends have joined their ranks.

I am so grateful that my parents instilled in me the habit of paying special attention to these days. We would visit the graves of their parents and our other relatives and friends at this time. We decorated their graves with flowers and, more importantly, we prayed for their souls at their graves and in church on All Souls Day.

We may have convictions that our loved ones are in heaven because we want them to be there, but we must continue to pray for their well-being as we surely hope those after us will pray for our departed souls. Intercessory prayer is an essential part of our Christian respect for our deceased sisters and brothers.

As I think about this, I was reminded of Pope John Paul II's poignant visit to his homeland last August. One of the photos I saw was taken at the Krakow cemetery in Poland, where he went to pray at the tomb of his mother, father and brother, all of whom had died before he was 21 years old. He has not forgotten his deceased family whom he lost as a very young man. What must have been the thoughts of the ailing son and brother who knows that he will surely join them in the not too distant future?

I think the Holy Father was keenly aware that this visit was very likely his last to his homeland. As he visited the parish church where he first served as a priest, as he wanted to be driven by the house where he and his father rented rooms, an observer remarked, "The pope has fond memories of his life here. Behind every corner is a memory."

In front of the Church of St. Florian, his first parish assignment, the Holy Father asked for prayers for the living and the dead, and "for the pope, when he is alive and after he dies."

At a favorite shrine to the Blessed Mother which he and his father used to visit, he asked for Mary's help in obtaining the physical and spiritual strength needed to carry out his mission "to the end." Upon his arrival, Polish Catholics chanted, "You are home. Stay with us." He responded, "With my heart

and my thoughts, yes."

Throughout the visit, with cheers, the people repeatedly encouraged him to live "100 years" and stay home with them. "So you want me to abandon Rome!" he responded. Before leaving Poland for Rome, he took a helicopter ride over his hometown of Wadowice. He said he'd like to return, but added that it was "entirely in God's hands."

Once in a while, I get a note from an elderly person asking that I write something about them as the horizon of life seems to be fading. I think one of the remarkable contributions of the present-day ministry of our pope is his witness to elderly and infirm people.

It certainly caught my attention that nostalgic memories are important to him. It is encouraging that he carries on his ministry even though he is humiliatingly physically debilitated.

Wiping the drool from his mouth with a handkerchief as he preaches is not the image of the earlier handsome and healthy pope. He uses a lap table to hold his homilies and speeches because of his trembling hands. He allows his associates to help him in and out of his chair, in and out of his popemobile, though I am sure he is not natured for that kind of dependence. It is encouraging to know that even the pope, who is as holy as any man or woman on earth, asks for prayers in life and after he dies.

There is in the Holy Father a striking determination to carry on his ministry, and at the same time there is an admirable resignation that his ability to carry on is "entirely in God's hands."

That combination of determination and resignation jogs my memory of my mom. In her last years, despite physical disability as a result of having broken both of her hips and being afflicted with crippling arthritis, she kept up her physical therapy; she was determined to feed herself as long as she could. And when it was time to go home to God, she was resigned. It was in God's hands.

If we pay attention to the witness of people like our Holy Father about how to live and how to die, noting that their honest faith does not fail them as they approach the nighttime of life, we will likely witness the same to those who need us to do so. †

Archbishop Buechlein's intention for vocations for November

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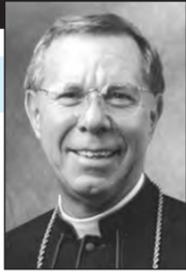
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Buscando la Cara del Señor

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



Lecciones de vida y muerte

A principios de mes celebramos la festividad de Todos los Santos y la conmemoración de Todos los Difuntos. No podemos dejar de observar que muchos de nuestros parientes y amigos están con ellos.

Les agradezco a mis padres por haberme inculcado el hábito de poner atención especial en estos días. Visitábamos las sepulturas de sus padres y de nuestros otros parientes y amigos durante este tiempo. Decorábamos sus sepulturas con flores, y de mayor importancia orábamos por sus almas en sus sepulturas y en la iglesia en el día de los Difuntos.

Puede ser que creamos que nuestros seres queridos están en el cielo, ya que queremos que ellos estén allí, pero debemos continuar orando por su bienestar como seguramente esperamos que aquellos que nos siguen, oren por nuestras almas. La oración intercesora es una parte imprescindible de nuestro respeto cristiano por nuestras hermanas y hermanos difuntos.

A medida que pienso en esto, recuerdo la conmovedora visita del Papa Juan Pablo II a su patria el pasado mes de agosto. Una de las fotos que vi fue tomada en el cementerio de Cracovia en Polonia donde fue a orar en el sepulcro de su madre, padre y hermanos, todos murieron antes de que él cumpliera 21 años. Él no se había olvidado de su familia, la cual perdió siendo un hombre bien joven. ¿Qué habrá pensado este hijo y hermano enfermo quien sabe que seguramente se les unirá en un futuro cercano?

Pienso que el Santo Padre estaba plenamente consciente de que esta visita a su patria era probablemente la última. Mientras él visitaba la Iglesia parroquial donde sirvió por primera vez como sacerdote, y cuando él quiso pasar por la casa donde él y su padre rentaban habitaciones, un observador hizo el siguiente comentario: "El Papa tiene memorias cariñosas de su vida acá. Hay memorias por todas partes".

Enfrente de la Iglesia de St. Florian, su primera parroquia, el Santo Padre pidió oraciones por los vivos y por los muertos, y una plegaria "por el Papa mientras viva y después que muera".

En el altar favorito dedicado a la Santísima Madre, que él y su padre solían visitar, él pidió a María ayuda para obtener la fuerza física y espiritual necesaria para llevar "hasta el final" su misión. Después de su llegada los católicos polacos cantaban "Está en casa. Quédese con nosotros". Él respondió "Con mi corazón y mis pensamientos, sí".

A lo largo de su visita las personas le animaban repetidamente con sus cantos a vivir "100 años" y que se quedara con ellos. "¡Así que ustedes quieren que abandone Roma!", él respondió. Antes de partir de Polonia hacia Roma, él sobrevoló en helicóptero su pueblo natal de Wadowice. Él dijo que le gustaría volver, pero añadió que eso "está completamente en manos de Dios".

De vez en cuando recibo una nota de una persona mayor pidiéndome que escriba algo sobre ellos como el horizonte de vida que parece irse borrando. Yo pienso en una de las contribuciones sobresalientes del ministerio actual de nuestro papa, es su testimonio a los mayores y enfermos.

Ciertamente cautivó mi atención que los recuerdos nostálgicos son importantes para él. Anima el verlo llevar su ministerio aún cuando está físicamente debilitado.

Limpiándose con un pañuelo, la saliva que sale de su boca, mientras predica, no es la imagen que teníamos de un papa saludable y buen mozo de los años anteriores. Él utiliza una mesita sobre sus piernas para sostener las homilias y sus discursos como consecuencia del temblor de sus manos. Él permite que sus compañeros lo ayuden a sentarse y a pararse, a entrar y salir del papamóvil, aunque estoy seguro que su naturaleza es contraria a este tipo de dependencia. Y es también esperanzador saber que aún el papa, quien es tan santo como cualquier hombre o mujer en la tierra, pida oraciones por él, antes y después de su muerte.

Existe en el Santo Padre una determinación a continuar llevando su ministerio y al mismo tiempo existe una resignación admirable en cuanto a su habilidad de continuar "completamente en manos de Dios".

La combinación entre la determinación y la resignación lleva mi memoria hacia mi madre. En sus últimos años, a pesar de la incapacidad física, resultado de haberse roto las caderas y haber sido afectada con una artritis deformante, ella continuaba su terapia física; ella estaba determinada a comer por sí misma mientras pudiese. Y cuando le llegó el momento de irse a la casa de Dios, ella estaba resignada. Estaba en manos de Dios.

Si ponemos atención a los testimonios de personas como nuestro Santo Padre, sobre cómo vivir y cómo morir, notando que la fe honesta no les falla a medida que se acerca el anochecer de la vida, quizá podamos dar testimonio de lo mismo a aquellos que necesitan que lo hagamos por ellos. †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Four traits of a postmodern culture

In his recent book *Post-Modern Pilgrims*, Leonard Sweet says postmodern culture is an *EPIC* culture: *Experiential*, *Participatory*, *Image-driven* and *Connected*. In my view, Sweet's analysis is full of insights and implications for ministering to and with today's young adult Catholics. Let me share some of



his insights and some of their implications for Church leaders.

Experiential—According to Sweet, the modern culture that many older adults grew up in put a great deal of emphasis on cognition and reason. In contrast to this emphasis on rationality, he says, "experience is the currency of postmodern economics ... Postmoderns want to experience what life is, especially experience life for themselves" (pp. 32-33).

In Sweet's words, postmoderns "literally 'feel' their way through life" (p. 43). If Sweet is right, and I think he is, one implication is that: "Total Experience is the new watchword in postmodern worship. New World preachers don't 'write sermons.' They create total experiences" (p. 43). In doing so, they reach out to "Postmoderns [who] are ... hungry for experiences, especially experiences of God" (p. 49).

Participatory—Sweet says that in the modern culture of many older adults, people assumed that decisions would be made for them. In the "radical democracy" of postmodern culture, he says, "vertical authorities like priests and professors have been replaced by peers throughout the world who share common interests" (p. 54).

"Postmoderns have to explore

[hands on] before they can integrate" (p. 56). They "are not simply going to transmit the tradition or the culture they've been taught. They won't take it unless they can transform it and customize it. Making a culture their own doesn't mean passing on a treasure that they've inherited, but inventing and engineering their own heirloom out of the treasures of the past" (pp. 58-59).

Among other implications, these insights suggest that "teachers are no longer the sage on the stage" (p. 68). Likewise, clergy are no longer the prophets in the pulpit. "Postmoderns want interactive, immersive, 'in your face' participation in the mysteries of God" (p. 72).

Image-driven—According to Sweet, "The modern world [of older adults] was word-based. Its theologians tried to create an intellectual faith, placing reasons and order at the heart of religion" (p. 86). In striking contrast, he says, "Propositions are lost on postmodern ears, but metaphor they will hear; images they will see and understand" (p. 86). One implication is that "Visual language ... is no longer an option. We are a print-saturated, word-based Church in the midst of visual technologies that are creating a whole new visual culture" (p. 91). Church leaders need to appreciate "the importance of shifting worship from the exegesis of words to the exegesis of images" (p. 95).

Connected—If the modern culture of older adults was highly individualistic, the postmodern culture of young adults yearns "for connectedness, for communities not of blood or nation but communities of choice" (p. 110). To make his point, Sweet quotes Louise Conant, associate rector at Christ Church in Cambridge, Mass. She says that in the

See TRAITS, page 17

Mysteries of Light

Pope John Paul II offers five new mysteries to the rosary meditations

- **Christ's baptism in the Jordan**
- **His self-manifestation at the wedding of Cana**
- **His proclamation of the kingdom of God with his call to conversion**
- **His Transfiguration**
- **His institution of the Eucharist**

Suggested day for praying each set of mysteries

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Glorious	Joyful	Sorrowful	Glorious	Light	Sorrowful	Joyful

Source: "Rosarium Virginis Mariae"

© 2002 CNS Graphics

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 . . .

James Davidson, a Purdue University professor specializing in the sociology of religion and a syndicated Catholic News Service columnist who is regularly featured in *The Criterion*, will speak on **"Current Attitudes Within American Catholicism"** at 7:30 p.m. on Nov. 14 at the St. Pius X Parish Meeting Room, 7200 Sarto Dr., in Indianapolis. Davidson will discuss the different beliefs and practices American Catholics hold on a wide range of topics, including Church authority and moral issues such as the death penalty and abortion. For more information, call the parish office at 317-255-4534.

"Eco-Spirituality of Christianity and Hinduism" will be presented by David Haberman, a professor of religious studies at Indiana University in Bloomington, from 7 p.m. to 9 p.m. on Nov. 8 at the City Hall, 123 Second St., in Columbus. The event is sponsored in part by St. Bartholomew Parish in Columbus and the Columbus Inter-Faith Forum. The event is free to the public and will begin with music and dance that gives expression to the topic.

Our Lady of Perpetual Help School, 1752 Scheller Lane, in New Albany, is having its **third annual Turkey Trot fundraiser**. The students of the school will walk to raise funds for their school as well as give donations to charitable groups within the area. This year's theme is "The Generation Walk." Parents, siblings and grandparents are invited to participate in the walk. At the end, each class will make a presentation to the charitable groups in the area to show their support. The general public is invited. For more information, call 812-989-3456.

Saint Meinrad School of Theology in St. Meinrad will present the **annual Dolle Lecture** at 7 p.m. on Nov. 12 in St. Bede Theater. Malcolm Miller, a native of England who now gives twice daily tours of the Cathedral of Chartres, France, will discuss the medieval iconography, art and architecture in the cathedral. The Dolle lecture, which addresses various aspects of religious art and architecture, was established by Saint Meinrad alumnus Adam Dolle to commemorate the lives of his parents, Peter and Viola Dolle. The lecture is free and open to the public. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501 or 800-682-0988.

There are several upcoming retreats at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. There will be an **Advent Dinner and Retreat** for married young adults and their children from 5 p.m. to 9 p.m. on Dec. 8. Participants will pray Advent vespers with the monastery community and parents will enjoy dinner and a presentation on Christian parenting by Benedictine Father Matthias Neuman while their children ages 2-11 participate in a craft project and have dinner. Parents must bring a sack lunch for the children. The cost of the retreat is \$40 for each couple. **"Sacramental Moments of Grace; A Call to Joy!"** is an Advent day for young adults from 8:30 a.m. to 3 p.m. on Dec. 7. The

retreat will focus on your daily life, work life and spiritual journey. The cost is \$30. There will also be a retreat titled **"Tools Matter for Practicing the Spiritual Life,"** presented by Benedictine Sister Mary Margaret Funk, from Jan. 19-25. The retreat will be a monastic experience and is geared for spiritual directors and those receiving direction. The cost is \$350 per person or \$260 per commuter. There are also pricing options for those that only want to attend part of the retreat. For more information, call 317-788-7581.

A two-session workshop on **"The Dogmatic Constitution on the Church (Lumen Gentium)"** of Vatican II will be offered from 9:30 a.m. to noon on Nov. 16 and Nov. 23 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, Ind., in the Lafayette Diocese. The program is offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith" Workshops in Indianapolis. The cost is \$35 per person, less for seniors. The presenter for the workshop is Benedictine Father Matthias Neuman. For more information, call the Indianapolis Office of the Saint Meinrad School of Theology at 317-955-6451.

Cardinal Ritter High School, 3360 W. 30th St. in Indianapolis, will have its annual **open house** from 1 p.m. to 3 p.m. on Nov. 24. Faculty members and coaches will be available for questions and to provide information on the various academic departments, clubs, organizations and athletic teams. Additionally, the high school will offer a **placement test** for the class of 2007 from 8:30 a.m. to noon on Nov. 16 in the academic wing. The cost of the

exam is \$5 and pre-registration is not necessary. The top 10 scoring students will receive tuition scholarships. For more information, call the high school at 317-924-4333.

"Casting our Nets," the biennial auction sponsored by St. Thomas Aquinas Parish in Indianapolis, will be at 5:30 p.m. on Nov. 23 at the West Pavilion of the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. The event is a fundraising and social event for the parish. Dinner will be provided by Crystal Catering. Tickets are \$50 per person. For more information, call Tom Kelly or Joe Hafner at 317-726-0795 or e-mail the parish at 317-253-1461 or log on to www.staindy.org

There will be a **Christmas bazaar** at St. Augustine Home for the Aged, 2345 W. 86th St., from 9 a.m. to 4 p.m. on Nov. 15-16. There will be a variety of handmade articles, baked goods, ceramics, floral arrangements, Christmas ornaments and baby clothes. For more information, call 317-872-6420.

Roncalli High School, 3300 Prague Road, in Indianapolis, and St. Jude School, 5375 McFarland Road, in Indianapolis, will be holding **retirement receptions for Sisters of St. Joseph of Carondelet Victoria Brush and Edward Schniedermeier** as they prepare to move to Nazareth, Miss. The reception at Roncalli High School will be from 4 p.m. to 6 p.m. on Nov. 21 and the reception at St. Jude School will be after the 5 p.m. Mass on Nov. 23. The two sisters have served their order and Catholic education for a combined 109 years. For more information, call Roncalli High School at 317-787-8277 or St. Jude School at 317-784-6828.

St. Martin of Tours Parish, 639 S. Shelby St., in Louisville, Ky., in the Diocese of Louisville, is hosting **"Back to the Family"** with Dr. Ray Guarendi at 10 a.m. on Nov. 16. After the presentation by Guarendi, there will be Mass with confessions at noon. The event will reveal those characteristics most common to strong families, as well as the struggles and difficulties most families face. Tickets are \$5 per person. For more information or to purchase tickets, call the parish office at 502-582-2827. †

VIPs . . .



Winferd "Bud" and Dorothy Moody will celebrate their 60th wedding anniversary with a Mass at 10:30 a.m. on Nov. 10 at St. Therese of the Infant Jesus Church in Indianapolis. An open house will follow at noon in the parish social hall. The couple was married on Nov. 14, 1942, at Langley Field Air Force Base in

Virginia. They have four children: Barbara Lawless, Anita Moody, Marilyn Zeilinga and Steve Moody. They have one grandchild.

The board of trustees at Marian College in Indianapolis has appointed **Mike Hudson**, former president, Chief Executive Officer and Chief Operating Officer of Rolls-Royce Allison in Indianapolis, and **Ken Scheer**, manager of new business for Golden Rule Insurance and a Marian College alumnus, as new board members. Each will serve a three-year term. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

I.Spy (Columbia)

Rated **A-III (Adults)** because of frequent stylized violence, a sexually suggestive scene, some crude expressions and an instance of profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Jackass The Movie (Paramount)

Rated **O (Morally Offensive)** because of vulgar body fluid humor, language, violent acts of mutilation and torture, some nudity and recurring rough language.

Rated **R (Restricted)** by the MPAA.

The Santa Clause 2 (Disney)

Rated **A-I (General Patronage)**. Contains minor menace.

Rated **G (General Audiences)** by the MPAA. †

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Improving performance

Evelyn Arroyo of the National School Conference Institute in Phoenix spoke to staff members of St. Andrew & St. Rita Catholic Academy in Indianapolis on how to improve student performance. Holy Cross Central School in Indianapolis will pilot the program, which includes 30 minutes of fast-paced focus skills. For example, a teacher could work on pronouns for four days and test the students on the fifth day.

Saint Mary-of-the-Woods choir to sing for the pope

By Jennifer Del Vechio

Next summer, 17 women from Saint Mary-of-the-Woods College near Terre Haute will sing their hearts out.

All for the man they love: Pope John Paul II.

"When we sing for the pope at the Vatican, I am not sure if I will be able to keep myself from crying tears of happiness," said senior Elaine Finnegan, a member of the Madrigals who will travel to Rome.

The Madrigals, a select choir, will tour Italy on May 12-23, making a stop at the Vatican where they will sing with the papal choir during one of the pope's general audiences.

"This is going to be phenomenal from a musical, historical and spiritual standpoint," said Providence Sister Sue Pietrus, the Madrigal choir director.

Singing for the pope isn't an easy process. Sister Sue started the application process almost two years ago. Only one choir is chosen for each Sunday audience with the pope.

Sister Sue had to write a formal letter signed by the Saint-Mary-of-the-Woods chaplain, send a recording of the group, a biography of the choir, her resume and explain why it would be important for the Madrigals to perform for the Holy Father.

"We said we would consider it an honor to be able to share our music and our spirit and be a part of the larger Catholic Church," said Sister Sue.

Senior Addie Cox hopes the opportunity to sing for the pope will be one of "spiritual renewal for me and for the rest of the Madrigals.

"There is no greater honor than being able to sing for the pope. I pray that he will be touched by our music," said Cox, a member of St. John the Evangelist Parish in Carrollton, Ill.

Visiting the Vatican also will help students understand the development of the Church and experience the universality of the Church, regardless of their religion.

"Even though I am not Catholic, I understand the importance and sacredness of this wonderful place and know that I will only be able to come closer to God," said Finnegan, who attends First United Methodist Church in her hometown of Valparaiso, Ind.

While the Madrigals won't get to speak with the pope, they know what they would say if given the chance.

"I would applaud him for being such an advocate for the youth," Cox said. "I would ask him to keep encouraging youth and young adults to use their gifts for the kingdom of God."

Senior Celeste Bowyer of Rossville, Ind., would thank him for his leadership of the Church and his commitment to the sanctity of life.

"I would ask him to continually encourage all people to turn away from the sin of abortion," she said.

Finnegan said she would be too amazed to say anything.



The Madrigals, a select choir from Saint Mary-of-the-Woods College near Terre Haute, will tour Italy on May 12-23, making a stop at the Vatican where they will sing with the papal choir during one of the pope's general audiences.

"I see the pope as a connection to God and therefore would only be able to express my love and graciousness to him," she said.

The Madrigals will sing one song for the pope, but will practice about six hours a week in preparation.

They will sing "Lift Thine Eyes," an oratorical by Mendelssohn or "Cast Thy Care" from a cycle of psalms written by Providence Sister Cecilia Clare Bocard.

Both songs will also be performed on the tour elsewhere in Italy as the group travels to Siena, Assisi and Florence.

The Madrigals have a tradition of touring to share their music, said Sister Sue.

After a 1999 trip to Germany and Austria, it was decided to try to arrange a European tour for the Madrigals every

four years.

Italy was chosen after Sister Sue traveled to Rome and experienced the beatification of Mother Theodore Guérin, her order's foundress.

Sister Sue wanted the Madrigals to experience the tradition of the Church in Rome and the Catholic culture throughout Italy.

The Madrigals will travel with 10 alumni Madrigals to Rome, who will sing with the group.

Fundraising activities have included selling candy, shirts and pants, and performing at local churches for donations.

(To help the Madrigals with their trip, call 812-535-5101 or www.smc.edu/alumnae/news/madrigals.shtm.) †

Day of the Dead

A boy flies a kite over a grave site in Santo Tomas cemetery in Chichicastenango, located west of Guatemala City, on Nov. 2. The community marked the feast of All Souls, locally known as the Day of the Dead, a celebration of mixed Mayan and Christian traditions. Kites are flown to represent the departed souls making their way to heaven.



CNS photo from Reuters

Roncalli Salutes National Champion Architect Dean Stahley



Each year the National Association of Women in Construction conducts a nationwide architectural competition for high school students. Of the thousands of entries received only one is selected as the best. This past June, on the day of graduation, Roncalli senior Dean Stahley was named Grand Champion! Dean was also a standout member of the football team and was named a Lilly Foundation Scholar. Dean is now attending Indiana University on a full scholarship at the Kelly School of Business. Congratulations to Dean and his teacher, Mr. Jim Ratliff!

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REFUGEE

continued from page 1

said Joyce Overton, director of the archdiocesan RRP, one of more than 100 diocesan level arms of MRS. Overton and her staff recently won a national award from MRS for their work.

Last year, 119 families fled their countries and came to Indianapolis as refugees.

When they arrived, Overton's staff, which focuses on a particular area, such as job placement or housing, worked to help the families to become self-sufficient.

"Once they're here, we assist them in getting the services they need," Overton said. Each refugee receives \$400 and help finding an apartment, a job, getting their kids in school and getting identification.

Sally Black, a job placement specialist with the RRP, said that after six months most refugees own a car and after about two years they usually own a house.

"I enjoy watching the people come and thinking that they won't make it and watching them succeed," Overton said.

Black said her job is really a ministry. She has been working with the RRP for about five years.

"It's very fulfilling spiritually," she said. "If you have a spiritual sense in your life ... it's a lot more than just a job. It's an opportunity to help others.

"They teach me a lot about surviving with little. Christ had very little, and they have very little," Black said.

She said that after seeing all the hardships the refugees survive, she wonders if she really measures up to that level of virtue.

And, like most ministries, the served give back to the serving. "They've helped me greatly prioritize values," Black said.

"They make me laugh and smile."

Cheryl Wolfschlag, a refugee resettlement specialist, said that Jamal is always

telling her that there is "no problem" despite the fact that he has had many problems.

His six months in America have not been as easy as it was for other refugees for the same reason that this past year has not been typical for the RRP.

"After September 11 [2001], we had no arrivals up until February of this year. Mainly everybody that was approved was put on hold," Overton said.

Immediately following the worst terrorist attacks in American history, the borders were closed, and as they were reopened things became different.

The screening procedure became stricter and it became a much longer process to be admitted into the country.

So far, only five families, or 25 people, have come to the Indianapolis area as refugees this year, said Ousmane Ly, a refugee resettlement assistant with RRP.

Jamal and Muna account for one of the five families. Though they were able to

get an apartment and Jamal was able to get a full-time job, the couple encountered an unforeseen problem—they were unable to get state identification.

Wolfschlag, their advocate with RRP, took the couple and another family to the Bureau of Motor Vehicles to help them get state identification and they were turned down. They were told that because of stricter measures, the BMV would no longer accept the identification that refugees are given by Immigration and Naturalization Services when they enter the country, known as the I-94 card.

The problem was it could be too easily forged and most do not have a photo, Wolfschlag was told. But INS does not give any other identification but the I-94 card.

Other families began encountering the same problem.

Sylvia Robles from Exodus Refugee/Immigration Inc., an arm of the Episcopal Church and Church World Service, said it had affected seven or eight of her families.

Overton said that each of RRP's families "have met the definition of a refugee" by the federal government, but that the State of Indiana would not recognize the stamp of approval given at the federal level.

"It's affecting a lot of different people, not just the refugees," she said. "I was surprised how many people it affected.

"There are so many groups of people that enter this country and they enter it so many ways ... that I think refugees got overlooked" when new standards were put in place, Overton said.

"They have paychecks," Wolfschlag said of the refugees. "They have Social Security cards, they're paying taxes and they have apartments, but they can't get a bank account or they can't get their electric bill."

They also couldn't drive, get credit cards, cash paychecks without great difficulty or even get a phone line.

Wolfschlag said that it is like the state saying to refugees, "We'll take your money for tax purposes, but we're not going to recognize you."

Philip Linder, an assistant to Overton, said that he had to spend about an hour struggling to allow a refugee to have a drug test for a job without photo identification.

"That's another obstacle," he said. "You might not be able to get a job."

Fortunately, the refugees were able to get apartments thanks to a special relationship that the RRP has with local landlords.

Jamal, who works mostly nights, was afraid to leave his pregnant wife at home alone because all of his money was in the apartment—a byproduct of having no bank account.

"Nighttime, I am looking beneath window," he said. His wife was not sleeping at night for fear of burglars.



Photo by Brandon A. Evans
Joyce Overton, director of the archdiocesan Refugee Resettlement Program, works to bring families of refugees from many different parts of the world into the Indianapolis area.

Without a driver's license, Jamal had to take city buses to get to his job—a process that takes a long time and could make him late to work if the bus is late.

"He wants to go to school," Wolfschlag said. "He wants to buy a car because he wants to go to school."

She visits him weekly and converses with him, checking to see how things are going.

"Jamal wants to go to school, yes?" she asked him during one such visit.

"Yes," he said.

"What do you want to learn?" she said.

"I am learning English," he said. Jamal is already getting lessons in English three times a week from a tutor.

"How many grades in Ethiopia?" she asked him. With many questions, Wolfschlag has to ask him repeatedly and in different ways until he understands.

"Nine," he said. His wife had only been through a few grades of school.

"When is baby?" she asked.

"September 26," he said.

"Soon," she said. Jamal has to make sure that he knows how to call an ambulance for his wife when their baby is born, and Wolfschlag has to know which hospital they will be admitted to for the delivery.

Though Wolfschlag cringes at the thought of leaving Jamal to take the city bus by himself—knowing little English and having no identification with his address on it—to get downtown to cash his checks at a Fifth/Third bank that RRP has an agreement with, she does it to encourage his self-sufficiency.

Jamal, like many other refugees, has seen far worse conditions than the likes of a city bus filled with unfamiliar people.

"They have fled their homeland because they fear that they will be persecuted because of religion or a group that they belong to," Overton said.

Wolfschlag said that Jamal has amazed her with his ability to find other people around Indianapolis that speak his language. With the help of his friend Jared, Jamal tried to get a work permit from the federal government—it was redundant because he was already authorized to work, but the permit would count as photo identification.

In the meantime, RRP met with Joseph Smith, a Catholic and the executive assistant to the governor. They also wrote letters and made calls.

Their persistence, and that of others, has paid off. As of the end of September, the State of Indiana began accepting the I-94 card given to refugees and those seeking asylum as a primary document.

Jamal and Muna have since gotten their identification and a bank account. They have also welcomed into the world their new son, Makael.

Wolfschlag is happy that the added struggle of the refugees is over and they can get back to the business of settling into their new home.

She is also glad that countless others were spared the same trial that Jamal bore.

Meanwhile, the RRP will continue to grow, thanks to its grant money from the U.S. bishops, and more refugees will settle in Indianapolis in the future.

Very soon, Wolfschlag will stop visiting Jamal and focus on new families. It is the way of the RRP, and something that Black said is hard to do.

"You miss them, and it's hard," she said. "But we still keep in touch." †

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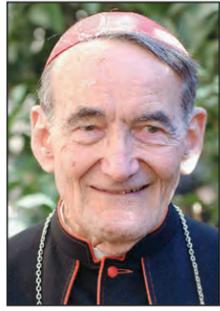


VATICAN II

continued from page 1

council has been rather generally misunderstood if not deliberately misrepresented.”

Cardinal Dulles is widely regarded as one of the leading U.S. Catholic theologians of the past half-century. In 2001, he was the first nonbishop from the United States to be made a cardinal.



Cardinal Avery Dulles

He attributed conflicting interpretations of the council in part to the bishops' efforts to express a consensus, striking a balance in council documents “between the views of the liberal majority—a loose coalition of reformists—and those of the conservative minority.”

“In some cases, the drafters adopted deliberate ambiguities,” he said, and because the council followed Pope John XXIII's instruction to avoid issuing condemnations, “it is easy to get the

impression that it tolerated almost everything.”

Innovationist views of the council predominated in the first decade because “the liberal interpreters of Vatican II deliberately organized a movement to put a progressive spin” on it with the periodical *Concilium*, he said.

In the mid-1970s, he added, “another school of interpretation began to surface” as other leading theologians “banded together to found a new international review, *Communio*, which was widely interpreted as an attempt to counter the Dutch journal *Concilium*.”

Cardinal Dulles described the extraordinary Synod of Bishops in 1985, 20 years after the council ended, as an effort to bring about greater consensus on the meaning of the council and principles to be followed in interpreting its texts.

Addressing various misreadings of the council, Cardinal Dulles started with revelation and salvation.

“It is widely believed,” he said, “that the council taught that non-Christian religions contain revelation and are paths to salvation for their members. ... A careful examination of the documents, however, proves the contrary. The council taught that salvation cannot be found in any other

name than Jesus.”

He said some theologians claim the council gave priority to Scripture over tradition as a norm of faith, while “Vatican II in fact taught that Scripture and tradition are inseparable. ... Since Scripture is not a separate norm, tradition is not to be measured against it.”

Some argue that according to the council “God continues to reveal himself through the signs of the times,” he said.

“In fact, however, Vatican II rejected the idea of continuing revelation,” he added.

Cardinal Dulles said it is also a misinterpretation of the council to claim that it changed the teaching that the Church is necessary for salvation, that it limited papal power, that it “gave theologians and others license to dissent from noninfallible teachings,” or that it meant for the laity to share in “the powers specific to the hierarchy.” He also argued that the council's views on religious freedom and the use of the vernacular in the liturgy are sometimes misinterpreted.

On the issue of celibacy, he said, “I have sometimes heard it said that since Vatican II the Church no longer teaches that celibacy adopted for the sake of the kingdom is a more blessed state than marriage.”

Against that view he quoted the pas-

sage from the council's Decree on Priestly Formation which says that seminarians “should acquire a right understanding of the duties and dignity of Christian marriage, as representing the love between Christ and his Church. They should realize, however, the greater excellence of virginity consecrated to Christ.”

While the council spoke “eloquently” about marriage, he said, it “did not contradict the teaching of the Council of Trent, which had taught that it is better and more blessed to remain in virginity or celibacy than to be joined in matrimony.”

Although Pope Paul VI removed the question of contraception from the council and assigned it to a special commission, Cardinal Dulles noted that the council said Catholics “may not undertake methods of regulating procreation which are found blameworthy by the teaching authority of the Church.”

The council added a footnote citing condemnations of contraception by Popes Pius XI and Pius XII, he said. “If this passage had been written after *Humanae Vitae* [Pope Paul's 1968 encyclical reaffirming the teaching against contraception], no revision would be needed except the addition of a reference to that document in the footnote,” he said. †

Indiana native installed as auxiliary bishop in Nicaragua

MERRILLVILLE, Ind. (CNS)—When he was 27, Father David A. Zywiec was sent by his superiors in the Capuchin Franciscans to Central America for a year of missionary work—to see if he would like it.

A generation later, Father Zywiec is now an auxiliary bishop in Nicaragua.

A native of East Chicago in Indiana, he was ordained a bishop in a Sept. 13 Mass at the Cathedral of Nuestra Senora del Rosario in the Apostolic Vicariate of Bluefields, on the eastern coast of Nicaragua.

In an interview with the *Northwest Indiana Catholic*, newspaper of the Gary Diocese, Bishop Zywiec said the Church's work in Nicaragua is a way of living out the way of Jesus and of St. Francis. He was visiting his family in Indiana a few weeks after his ordination.

“As a Capuchin, we try to emulate St. Francis, opting for the poor,” Bishop Zywiec said. “Jesus Christ was born poor, and this is one of the poorest parts of Central America or Nicaragua. This [ministry] is a way of living this out. This is also a way of being obedient, as a Franciscan

way of being obedient to Christ.”

He likened his appointment to the faith of Abraham—a man called late in life to venture into new territory. At age 55 and in good health, Bishop Zywiec does not see himself as a biblical character, but he does want to live up to Vatican documents that describe a bishop's lifestyle as simple, charitable and humble.

“I hope to be a loving person, with a simple lifestyle,” he said.

Joking that a bishop's job does not include a training workshop or written manual, Bishop Zywiec said, “It's a little like getting on a horse and you don't know how the horse is.”

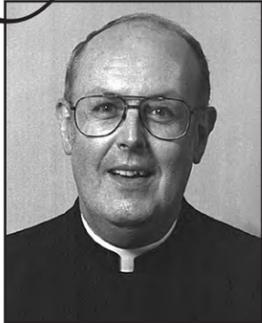
He expects to serve the northern Atlantic coast of Nicaragua, where he was an associate pastor in Puerto Cabezas from 1988 to 1990. †



Bishop David A. Zywiec laughs with the congregation of St. James the Less Parish in Highland, Ind., while visiting his mother's parish on Oct. 20. Bishop Zywiec, ordained auxiliary bishop of Bluefields, Nicaragua, on Sept. 13, serves one of the poorest dioceses in Central America.

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Parish is community of people empowered by Christ

By Sheila Garcia

How important is community? It's very important, judging from the Sunday bulletin of one vibrant Catholic parish.

The mission statement identifies the parish as a "community of people empowered by Christ." The pastor's letter asks parishioners to extend the gift of community to inactive Catholics. New statistics reassure us that the capital campaign to build a parish community center is moving ahead.

This parish, set in an ethnically diverse urban area, is known for high lay participation as well as many charitable and social justice activities. When the pastor urges his congregation to "catch the spirit," he clearly means more than a vague, warm feeling.

Pope John Paul II, in his apostolic exhortation to the laity, said that within each human heart lies the desire for personal, caring relationships. We want to love and be loved.

The parish responds to this desire when it becomes a house of welcome to all and a place of service to all. It fosters loving relationships—to Christ and to each other.

In building these relationships, the parish builds community. It becomes a place where all can experience Christ's love and where all can show that love to others in concrete ways.

Within the parish, each person plays a distinct role. Roles are based on authority of office, such as pastor, and on an individual's particular gifts.

The pastor's spiritual leadership is key. He presides at liturgy, preaches and

administers the sacraments. He can work to strengthen the spiritual bonds that unite the parish, but the spirit of community requires the commitment and the participation of all.

Parishes can take specific steps to build community:

1. The parish extends hospitality. It makes people feel welcome and comfortable. This means more than greeting people when they arrive for Sunday Mass.

Sometimes a parish can overlook barriers to participation. Does it provide transportation to parish events for older persons? Does it connect to young adults, perhaps with a monthly Mass featuring music and preaching that appeal to this group?

A parish can measure its hospitality by how well it reaches out to those who often remain on the fringes of parish life, such as people who are disabled, homosexual, divorced or separated. Parish members may need to stretch beyond their comfort zones to include those with different life experiences.

2. The parish fosters unity. As parishes become more ethnically and racially diverse, they face special ministry challenges. Different languages, customs and expectations can become a roadblock rather than a resource for community building.

One parish faced painful misunderstandings between its growing Hispanic population and its older, mostly Anglo, members. Rather than ignore the problem, the parish brought in an outside facilitator to encourage a reconciliation process.

3. The parish encourages lay input. People want to feel that they have a voice



Pope John Paul II said, "The parish is the Church placed in the neighborhoods of humanity." This means responding to specific needs in neighborhoods and communities. Parishioners need to educate themselves about local social, economic and political issues then respond appropriately.

in how the parish operates. Consultation with the laity can enhance the pastor's leadership role by providing a source of information and experience that improves the quality of decision-making.

4. The parish promotes stewardship. In particular, a parish builds community by identifying and using the gifts of all. Each person has something to contribute, although some gifts may be more obvious than others.

Often, the laity are in the best position to discern each other's gifts and to hold each other responsible for using them. Couples who have received the gift of a successful marriage, for example, might be encouraged to serve as mentors to engaged and newly married couples.

5. Paradoxically, a parish builds community by focusing outward. As Pope John Paul II said, "The parish is the Church placed in the neighborhoods of humanity."

This means responding to specific needs in local neighborhoods and communities. It also means that parishioners need to educate themselves about the social, economic and political issues of their localities then respond appropriately.

The social justice ministry at one

parish is working to preserve the heritage of a historically black neighborhood, located within the parish boundaries, that is facing redevelopment.

Service that focuses outward can extend beyond national borders. One Virginia parish twins with two parishes in Haiti. A monthly tithe from the Sunday collection is used for education and medical assistance, and each year the pastor and several parishioners travel to their sister parishes in Haiti to offer hands-on help.

People tend to draw upon the strength of the parish community when it comes to connecting their faith to their work.

Bill, a retired businessman and Church leader, conducted retreats and conferences for 20 years. He observed that he never had found a congregation committed to equipping its members for ministry in daily life that was not also a vital, growing community of faith. Its members return to the community to receive, to share and to "catch the spirit."

(Sheila Garcia is assistant director of the Secretariat for Family, Laity, Women and Youth at the U.S. Conference of Catholic Bishops.) †

Church provides many connections

By Tim Clark

What is it you ask of God's Church?

It's a beautiful question that provides clues about how to create community.

First, people want to be connected. They want to get to know others. Along with connection, they are searching for a place to belong—to know, as one young woman said, "that I have a place here."

Finding that place can take time. It grows with our level of participation.

People come to God's Church asking for more than friendship and belonging. They are looking for a spiritual home.

It's about the relationship we have with God and the one we have with each other.

The central expression of those relationships is the Sunday Eucharist. For most people, Sunday liturgy is the parish.

What is it you ask of God's Church?

For many people, the answers are quite simple: a place to be known, to belong and to grow in a relationship with God and neighbor.

(Tim Clark is a youth minister at Pax Christi Catholic Community in Eden Prairie, Minn.) †

Discussion Point

Parish thrives on fellowship

This Week's Question

What can you do to express your belief that the parish is a community, not just a crowd?

"I am a parishioner at St. Joseph Parish, and we host many different activities that foster community, including a 10-page monthly newsletter, an annual Crab Feast, Meet Your Ministries Day, Family Night, Family and Friends Day, [and] Martin Luther King Jr. tribute. We have something for everyone. These events provide parishioners with opportunities to learn more about one another, and once this occurs the caring begins, and we have a real community." (Loretta Young, Wilmington, Del.)

"We can be more responsive to those around us. For example, during the sign of peace, look one another in the eye—and mean it! Always answer greetings

cheerfully, and concentrate on being with one another." (Roland Bergeron, Auburn, Maine)

"My children benefit here [St. James Parish] in the Catholic environment offered by our school. I benefit from hearing inspirational and challenging homilies at Mass. Adult education is continually being offered to help increase knowledge of my faith. There are also many opportunities to put faith into action. The community's faith is an inspiration for all trying to be a faithful Catholic today." (Joleen Aberer, St. Joseph, Mo.)

Lend Us Your Voice

An upcoming edition asks: How would you make Christmas different or better this year?

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



CNS photo by Nancy Wiechec

From the Editor Emeritus/John F. Fink

Important events: Justin's 'First Apology'

Fourth in a series

St. Justin's writing of his *First Apology* in 155 is the fourth of my 50 most important events in the history of the Catholic Church.



I've never understood why, but Justin is usually referred to as St. Justin Martyr, as if Martyr were his last name. Yes, he was a martyr, but his martyrdom was significant

mainly because of who he was. I didn't choose his martyrdom in 165 as one of the most important events, but rather his writing of a philosophical defense of the Christian faith.

Justin was the first Christian philosopher (and today the patron of philosophers) at a time when philosophers were held in high esteem. As a pagan in Samaria, where he was born, he sought wisdom by studying the various philosophies of the day. Along the way, he became a Stoic, a Peripatetic, a

Pythagorean and, finally, a Platonist.

While he was a Platonist, Justin met an old man who engaged him in conversation. When Justin said he was a philosopher, the man asked, "What is philosophy?"

Justin replied, "Philosophy is the knowledge of what really exists, and a clear perception of the truth."

If he sought truth, the old man advised Justin, he should study the prophets.

Justin did so, and these led him to Christianity. He was baptized in Ephesus, where he taught in a school. Around 135, he engaged in a famous debate with Trypho the Jew, which he later published as *Dialogue with Trypho the Jew*.

Justin moved to Rome, where he opened a school of Christian philosophy. He continued to wear the mantle of a philosopher as he combined the Christian religion with the best elements of Greek philosophy. He became known as an apologist, one who defends and explains the Christian faith.

His *First Apology* (which wasn't called "first" when he wrote it) was written to the Roman emperor Antoninus Pius. Later,

he wrote a *Second Apology* for the Roman Senate after the beheading of three Christians.

From Justin's writings, we learn that he taught that Jesus was the messiah promised by the Old Testament prophets, that Jesus' death and resurrection were the means of salvation for all who believe in him, that baptism is the means of entering into a new life with Christ, and that the Eucharist is the means to sustain such a life.

Justin also explained to Emperor Antoninus Pius exactly what Christians did during their Sunday liturgies. It is remarkably similar to what we continue to do today. It is too long to quote in this column, but the authors of the *Catechism of the Catholic Church* thought it important enough to quote, so I invite you to check it out in the catechism (#1345).

Eventually, Justin was arrested and brought before the prefect of Rome, whose name was Rusticus. The Office of Readings for Justin's feast day, June 1, includes the dialogue between Justin and Rusticus when Justin refused to offer sacrifice to the Roman gods. Justin was beheaded. †

Cornucopia/Cynthia Dewes

Veterans, always hoping for Armistice

Veterans Day, a national holiday, is coming up soon. We used to call it



Armistice Day, because we thought World War I, the "war to end all wars," marked "The End" to that kind of conflict.

Wrong. We gave up that notion when we realized that World War II, Korea and Vietnam arrived hand

on the heels of the Great War. Cynically, we might even have begun to believe that war is somehow inevitable because of the human condition.

If you think about it, this does seem to be the case. Recorded history is a succession of conflicts, from before the Greek city-states were beating each other up through current events such as Bosnia and Afghanistan.

The Old Testament is full of this kind of death and destruction. Even before that, we suspect that cave people were fighting over food supplies or breeding partners or something. Always something.

It seems that every century brings new arguments, new fights and new occasions to control population growth through leg- islated killing. And, each new generation

is probably surprised to find itself at the mercy of such circumstances whether they approve of them or not.

This astonishment is prevalent even for those of us who've lived through World War II and the other wars. Certainly, the immediacy of Hitler's and Japan's threats were apparent to us at the time, but even so we were surprised by the ensuing conflicts. And, the recent terrorist attacks on our own soil were wake-up calls to remember once again that we are always vulnerable.

So, why should we bother to honor veterans? After all, they're merely the latest in a long series of candidates for cannon fodder. Some of them neither agreed with their conscription nor the particular event that initiated it, and none of them found war inspirational.

Now, we're not talking here about mercenary forces, whose services are bought and paid for. Nor do we include those of other nations who fought for their governments because the alternative was torture or death.

The veterans we honor are Americans who stood up to dangerous challenges to our republican principles. They may have been drafted, they may have been volunteers, but in any case they believed in our country enough to be willing to die for it.

Others of their generations became

conscientious objectors, and that was their right as Americans. In fact, that is one of the very principles the veterans we honor fought to uphold.

Revolutionary War veterans were the first to fight for creating the American experiment. Later, Civil War veterans on both sides re-established the self-evident truth that "all men [generic, of course] are created equal."

Now and then the national purpose has slipped. No one is crazy about the Spanish American War or other suspicious forays we made here and there in our history. Still, their veterans are honored because they tried to support an ideal beyond error.

The veterans I've known personally illustrate that idea. My Norwegian immigrant great-uncle served America in France during the Great War. Four uncles joined the U.S. Navy during WWII, only to have ships shot out from under them and other horrifying experiences. And now, a son commands a cruiser in the Pacific Ocean, once again working toward the possibility of final armistice. If we didn't believe it was possible, we'd have no veterans to honor.

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

Faithful Lines/Shirley Vogler Meister

Book about teens balances bad news

Recently, I read the results of a survey of teen-agers conducted by the Josephson Institute of Ethics in California—"Survey Documents Decade of Moral Deterioration: Kids Today Are More Likely to Cheat, Steal and Lie than Kids 10 Years Ago."



The institute's founder, Michael Josephson, said he is

"looking for explanations that will help me and the media interpret this data and would appreciate any thoughts, including suggestions on what might be done to better assure that young people translate their religious beliefs and affiliations into their actions and attitudes."

The same week, I finished reading a book about teens so positive and encouraging that it balanced my dismay about the Josephson report. I applaud John Rosengren for authoring *Meeting Christ in Teens: Startling Moments of Grace*

(St. Mary's Press, Christian Brothers Publications; 114 pages, \$10.95; www.smp.org). I recommend it, not only for teens, but also for parents, teachers and anyone else interacting with teens.

In his introduction, Rosengren says, "Teen-agers have confounded adults for centuries ... to the point that the teen-ager label has become laden with negative connotations. Yet, throughout 11 years as a teacher and counselor in public and Catholic high schools, I encountered teen-agers who regularly defied that stereotype."

Daily, he discovered the goodness and wisdom of students, learning "adults have as many lessons to learn from young people as we aspire to bestow upon them." During his interactions, Rosengren encountered Christ. He examined these lessons in short essays that first appeared in *The Catholic Spirit*, the diocesan paper of St. Paul-Minneapolis, where he and his wife and two young children live.

His is a unique perspective. As an adolescent, he succumbed to many of the temptations that plague teens today: low

self-esteem, drugs, and alcohol. Yet, he was from a good Catholic family.

He starts the book with this: "Grace happens when we practice compassion—setting aside our own notions to see things from another's point of view, entering into their experience, knowing their suffering ... It's an act of love ..."

"Compassion lets us remember that teen-agers are a work in progress ... they're still learning what might seem second nature to us ... they're still struggling where we as adults might sail smoothly."

His inspirational essays could inspire others to write about the grace in the lives of teens.

Meanwhile, it's just as important to understand the Josephson Institute of Ethics report about teen dishonesty mentioned in the first paragraph. Readers can respond after studying it at www.charactercounts.org.

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

Coming of Age/Christopher Carstens

When teens and parents disagree about religion

The mom calls me because I'm a psychologist, and it's known in the community that I'm also a Catholic. She has a problem with her son, and she'd like my advice.



He's almost 16 and has already been confirmed. Recently, he announced that he is an "agnostic." He attends Mass but does

not receive Communion. His mom is afraid of making the situation worse.

There is not an easy solution, at least not one that will make everybody happy right away.

Little kids copy their parents' religious beliefs and practices without much thought when you're 7 or 8 you do whatever your mom or dad does. However, teen-agers go through a process of figuring things out for themselves. Often, that comes off as rejecting their parents' religion just because it is their parents' religion.

"I don't know who I'm going to be when I grow up," they seem to say, "but it won't be anybody like my mom or dad!"

Young people often wander far from the faith of their parents. Still, the list of people who rejected Christianity and returned later on is very long and includes many of the greatest Christian thinkers and writers of our time.

Adolescence is a time of spiritual exploration. Teens actively try on new ways of thinking and being. It's only logical that their religion would be part of that process of evaluation and re-evaluation.

Sadly, the most common answer teens encounter is the dangerous notion that religion doesn't matter anymore.

Somehow, our culture says, because we're so scientific and sophisticated, we don't need to worry about God anymore.

On television and in the movies, religion mostly doesn't exist at all, and those few religious people who show up typically are portrayed as backward, superstitious people. Faith is shown as a dark force in their lives.

Any young person still on a spiritual path is open and alive to thinking about the place of God in his or her life.

Whether that path takes them through Evangelical Christianity, Buddhism or Hindu mysticism, the quest remains a spiritual one. Our loving God is more powerful than we can imagine, and he will find those searchers and often bring them back to his fold.

But young people who conclude religion does not matter face a more difficult journey home to God because they have stopped asking the sort of questions that God answers. Where do I stand in the universe? What is the purpose of my life? How am I supposed to live?

The mother who called me about her son must make clear that in her world God matters. She would not let her child make up his own mind about driving without a license or dropping out of school because those are important decisions.

As difficult as it might be, I urged her to say that dropping out of Church is not an option, at least until her son has graduated from high school.

But all she can demand is that he show up and listen. She can't force him to recite the creed. Demanding that a self-declared nonbeliever receive Communion makes no sense.

He is free to think what he thinks. But in a world that is ready to dismiss God entirely, I believe a parent's message must be that God matters.

(Christopher Carstens is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Nov. 10, 2002

- Wisdom 6:12-16
- 1 Thessalonians 4:13-18
- Matthew 25:1-13

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



This book actually is part of a series of works in the Old Testament that, taken together, has the title of Wisdom Literature. This is the only book in this group, however, actually to bear the title "Wisdom." A special literary technique,

as well as a special context, prompt this grouping.

The technique is in the fact that these books attempt to blend traditional Jewish faith and theology with human reason. Neither disputes or negates the other. Human reason is correct and accurate when it accords with God's Revelation.

As far as the context is concerned, this collection came into being when many Jews were living in places away from the Holy Land, when many were living amid paganism, and when many were living in a culture profoundly affected by Greek philosophy.

In terms of history, these circumstances existed in the centuries just prior to Christ. Alexander the Great had conquered much of the Eastern Mediterranean world. His empire, in terms of actual military and political domination, was short-lived. So was he, as a matter of fact. However, the Greek influence that had come with his conquests of the Middle East and Northeast Africa endured after he died, and after his empire collapsed.

Distinctive in some of these writings, on occasion, is the literary gesture of presenting wisdom as a person. Thus, Wisdom speaks and acts.

This weekend's first reading is such an occasion. The holy book refers to wisdom as if wisdom were an individual, living person. Important are the book's assurances that those who seek wisdom will find wisdom, and that searching for wisdom is the most useful of human undertakings.

The Second Epistle to the Thessalonians provides the second reading this weekend.

In Second Thessalonians, the Apostle Paul assures the Christians of Thessalonica that just as the Lord rose from death, so all Christians will rise from death. Because of

their unity with Jesus, all Christians will live forever. Of course, this presumes that they are united with the Lord, that they have not deserted the Lord by sinning.

St. Matthew's Gospel furnishes the last reading. As were all the Gospels, Matthew's Gospel was written amid the fact that both Jews and Gentiles composed the early Church.

However, Jewish symbols and references are frequent in Matthew's writings. This Evangelist was no stranger to Jewish tradition. Paramount in Jewish tradition was the notion that God collectively had called the children of Abraham to be the People of God. Thus, the Evangelist would have understood the meaning of "Chosen People."

Despite this collective call—a call fulfilled and extended in the Lord's call to all humanity, regardless of race—salvation is based ultimately upon individual holiness.

So, this familiar parable summons us all to individual holiness. The 10 virgins, both the foolish and the sensible, composed one group. This is important. They did not constitute different groupings of people.

Of this group, some were wise. Some were foolish. Another important element is that all possessed, at least in some place, the oil they would need for their torches. None was without the essentials. Some made use of the oil they had. But others did not.

The Gospel presents the imagery of suddenness, which is a fact of life. Human life can change in a second. Death can occur in a second. The message is clear. Christians must be prepared for any eventuality, even to meet God.

Reflection

The Church has been calling us to determined, authentic and enthusiastic discipleship for weeks. Going beyond its invitation, it has given us directions of how to be good disciples.

This weekend, the call and the directions continue.

First Thessalonians and Matthew remind us that we have, in the grace that God showers upon all who turn to Jesus, every necessity in our quest for salvation. We possess the oil we need to burn our torches and light the way for Jesus into our lives. It is not as if we want for the oil. Rather, it is that we ignore the oil that God has given us and fail to look for the Lord.

In the first reading, the Church told us that, above all else, we must search for the Lord.

God has provided for us. The question

Daily Readings

Monday, Nov. 11
Martin of Tours, bishop
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

Tuesday, Nov. 12
Josaphat, bishop and martyr
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 29
Luke 17:7-10

Wednesday, Nov. 13
Frances Xavier Cabrini, virgin
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 14
Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 15
Albert the Great, bishop and doctor
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 16
Margaret of Scotland
Gertrude the Great, virgin
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 17
Thirty-third Sunday in Ordinary Time
Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
1 Thessalonians 5:1-6
Matthew 25:14-30
or Matthew 25:14-15, 19-21

is about our response to God's goodness. We need to be about the work of making God part of our lives. None of us knows the extent of our time on earth. This is not a gloomy reference to sadness and grief. It is a fact—the ultimate fact. We should not waste a second in turning to God and in reforming ourselves to be worthy disciples. The Church stresses three thoughts to

reassure us and impel us forward. First, assisted by God, we can understand both our need for salvation and a way to salvation. Wisdom teaches us this. Secondly, as First Thessalonians counsels, if we are with Christ, then we shall be with Christ in eternal life. Third, and perhaps most blessedly, God provides us with the help we need to be good disciples. †

Question Corner/Fr. John Dietzen

Seal of confession binds priest to confidentiality

Q As a Protestant, I've never known how the "secrecy" of confession works. What if someone for some reason tells a priest he has committed a crime of sexual abuse, but says he does not ask for forgiveness since he plans to continue the same actions?

Or what if a perpetrator is afraid the priest knows who committed a crime and goes to confession only to be sure the priest's lips are sealed so he cannot tell anyone. Does the "seal of confession" apply in these situations? (Missouri)

A The seal of confession is the name Catholic theology traditionally has given to the obligation on all priests to maintain silence concerning anything disclosed in confession, the sacrament of penance.

A priest confessor is absolutely forbidden to betray a penitent in words or in any other manner or for any reason. The obligation is extremely serious, binding all priests permanently, even those who may have left the active priesthood.

Direct violation of the seal of confession results in automatic excommunication of the priest (Canon 1388).

As with all serious moral obligations, however, the conditions under which this one is binding are carefully circumscribed.

Most importantly, especially in circumstances similar to those you mention, the obligation of the seal of confession arises only from a true sacramental confession, one in which the penitent honestly intends to repent and confess sins so as to receive absolution. In other words, he or she sincerely and genuinely is confessing in order to receive the forgiveness of the sacrament of penance.

This means that no special obligation

arises from other kinds of dialogue between a priest and another person. For example, if an individual visits with a priest, not for sacramental absolution but only for advice or counseling, the priest is bound only by the same confidentiality and privacy that would morally bind any other responsible counselor in that situation.

Similarly, if it becomes evident that an individual has no intention to receive the sacrament but only wants, for whatever reason, to fake or simulate a genuine confession, again the obligation of the seal of confession does not arise.

A priest does not violate the seal if he speaks of what he heard outside of confession, even if a person says, as Catholics sometimes do, "This is under the seal of confession."

It sometimes happens that people come into the confessional to ask for money or to deceive the priest for other reasons. Once more, a priest does not break the seal of confession in such circumstances.

Even in an authentic sacramental confession, the penitent may give the priest permission to disclose something said in that confession, if nondisclosure could result in grave physical or spiritual danger to someone else. Such permission can never be presumed, however, but must be explicitly given by the penitent.

From what I've said, it seems clear that the obligation of the seal of confession would not arise from either occasion you describe. The priest could legitimately use the information in whatever way necessary to prevent serious hurt or death to another person.

Anyone wishing to pursue this matter further may consult the small compendium of moral theology by Jones-Adelman (pp. 432-437) or, much more extensively, the "Summa Theologiae Moraliz" (Vol. III "De Sacramentis") by Noldin-Schmitt, Nos. 407-417, or any other major moral or sacramental theology text. †

My Journey to God

Will You Walk With Me?

Can you hear me speaking to you?
Has your heart opened wide to receive me?
Look! I am here in the bush, up the tree and by the roadside.
Be quiet and listen with the ear of your heart.
Will you walk with me?

Can you feel my presence beside you?
Let your senses flow outward and feel my love.
The road ahead often seems difficult and impassable.
Let me share the burden you carry and assist you over the obstacles.
Will you walk with me?

Lift your head up high and do not always rely on physical sight.

Let me flow within you so that I can give you the support you need.
Unclench your hand and extend it to me to hold tightly.
Do not struggle with the challenges of earthly life.
Will you walk with me?

Come, let us move together on your faith journey.
We will keep the same pace, although I will set it for us.
I will lift your cares and your pain from you if you believe in me.
Who am I, you ask? Why, my name is Jesus.
Will you walk with me?

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

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 8

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

November 8-9

St. Agnes Parish, 602 N. State Road 135, **Nashville**. Holiday bazaar, crafts, baked goods, collectibles, gently used treasures. Information: 812-988-6880.

November 8-10

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Silent retreat for women and men, "From the Silence of the Heart," \$150 per person/\$275 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Messiah's Musician: George Frederick Handel," presenter Benedictine Father Noel Mueller. Information: www.saintmeinrad.edu

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, \$170 per couple. Information: 317-923-8817.

Loyola University of Chicago, 2050 N. Clark St., **Chicago, Ill.**, "The Jesuits—Come and See" weekend for men 18-35. Information: 773-975-6882.

November 9

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Annual all-class reunion, Mass, 5 p.m., followed by social hour, school tours, dinner and recognition ceremony. Information: 317-357-8352.

St. Mark School, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Parent-Teacher Group, craft junction, 9 a.m.-4 p.m., lunch served, 11 a.m.-2 p.m.

St. Rose Parish, 8144 U.S. Hwy. 40 West, **Knightstown**. Holiday craft bazaar, crafts, baked goods, homemade chicken and noodles, 8 a.m.-2 p.m.

St. Maurice Parish Hall, State Road 229, two blocks east of Hwy. 421, **Napoleon**. Fall smorgasbord, 4:30-7:30 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

November 10

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. John Chrysostom Parish, Hwy. 545, **New Boston, Ind.**, Diocese of Evansville. Fall social, 11 a.m., country store, bingo, 1 p.m., cards, 6:30 p.m.

November 12

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. The Health Ministry, relaxation training series, third session, \$40 per person. Pre-registration: 317-787-8246.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

Saint Mary-of-the-Woods, Library, **St. Mary-of-the-Woods**. "Stress Management for Women in the Business World," presenter, Brad Huffey, Ph.D., noon-2 p.m., \$15 includes lunch. Information: 812-535-3358.

November 13

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Coping with the Holidays After the Loss of a Love," presenter, Marilyn Hess, associate director of Hurting Family Ministries, archdiocesan Office for Youth and Family Ministries. Information: 812-232-8400.

November 14

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-**

the-Woods. Centering Prayer, second of three sessions, \$15 per person, 2-4 p.m. Information: 812-535-3131, ext. 434.

St. Pius X Parish, meeting room, 7200 Sarto Dr., **Indianapolis**. Adult Education Program, "Current Attitudes Within American Catholicism," presenter James Davidson, Ph.D., 7:30 p.m. Information: 317-255-4534.

November 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or inquire by e-mail in care of civitasdeiindy@catholicexchange.com

Our Lady of Perpetual Help School, 1752 Scheller Lane, **New Albany**. Turkey Trot 2002, "The Generation Walk," 9 a.m., following 8 a.m. Mass. Information: 812-246-0158.

November 15-16

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Christmas bazaar, baked goods, ceramics, floral arrangements, toys, 9 a.m.-4 p.m.

November 15-17

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Come-and-See Weekend for single men. Information: 800-424-9955.

November 16

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Women's Club annual holiday bazaar, holiday decorations, gift items, doll clothes, famous vegetable soup, food, Santa arrives 1 p.m., 9 a.m.-3 p.m.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Placement test for Class of 2007, 8:30 a.m.-noon, \$5. Information: 317-924-4333.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, **Carmel, Ind.**, Diocese of Lafayette. Saint Meinrad School of Theology, "The Dogmatic Constitution on the Church (*Lumen Gentium*)," Benedictine Father Matthias Neuman, presenter, 9:30 a.m.-noon, continues Nov. 23, \$35, less for seniors. Registration: 317-955-6451.

Daily

Our Lady of the Greenwood Parish, Chapel, 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.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

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

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

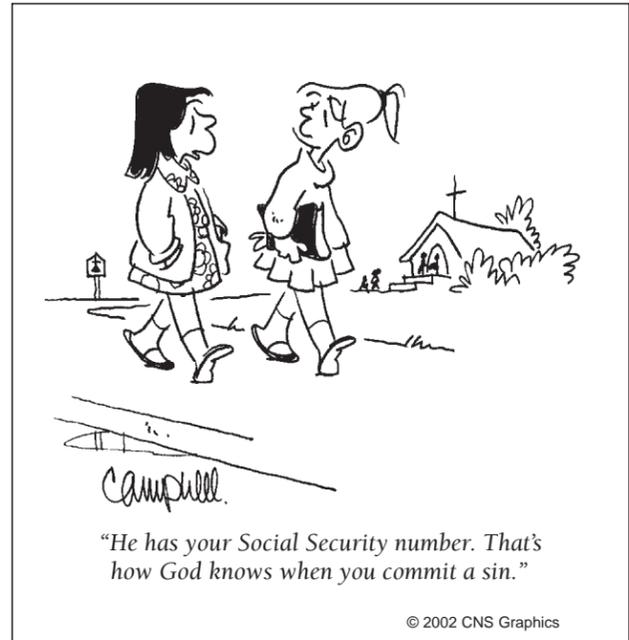
Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S.



"He has your Social Security number. That's how God knows when you commit a sin."

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Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed

Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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

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

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

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

Sacred Heart of Jesus Parish,

—See ACTIVE LIST, page 15

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OCTOBER 25, 2002
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
Also today I call you to prayer.
Little children, believe that by
simple prayer miracles can be
worked. Through your prayer you
open your heart to God and He
works miracles in your life. By
looking at the fruits, your heart
fills with joy and gratitude to
God for everything He does in
your life and, through you, also
to others. Pray and believe little
children, God gives you graces
and you do not see them. Pray
and you will see them. May your
day be filled with prayer and
thanksgiving for everything that
God gives you.
Thank you for having
responded to my call."*

For additional information, please contact:
Medjugorje in America
654 Washington St. • Braintree, MA 02184
781-356-5000
or locally, call Becky Oaldon,
317-924-9032





Christmas Bazaar

— ST. AUGUSTINE HOME —
Little Sisters of the Poor
2345 West 86th St. • Indianapolis, Indiana
(west of St. Vincent Hospital)

FRIDAY **SATURDAY**
Nov. 15 **Nov. 16**
9:00 AM - 4:00 PM

— A VARIETY OF HANDMADE ARTICLES! —
Ceramics • Baked Goods • Floral Arrangements
Toys • Raffles • White Elephant Items • Much More...



The Active List, continued from page 14

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

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

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

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

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

Second Mondays

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

Second Thursdays

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

Third Sundays

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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

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

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

Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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Men say Opus Dei helps them find God in work and daily life

By Jennifer Del Vecchio

Walk into Dr. Ron Hathaway's office at the Riley Hospital for Children in Indianapolis and visitors are met with the tools of his trade.

An assortment of mouth casts of the numerous children Hathaway helps as associate professor of orthodontics and director of cranofacial orthodontics are displayed behind glass cabinets. Rows of books on children's pediatrics, cleft crafts and surgical procedures line his shelves.

Hathaway, a member of St. Anthony Parish in Indianapolis and of Opus Dei, a personal prelature in the Church, also points to another tool that helps him carry out his work: A picture of Mary with the Christ Child that hangs unobtrusively on the wall next to his door.

For him, it is a reminder to greet Christ and his mother and invite them into his day.

Much of Hathaway's life is based on how best to do the "work of God" that he has been assigned.

As a member of Opus Dei, which means "Work of God," Hathaway said it has helped him live his life as a committed layperson in the Church.

"It's about sanctification and making our work holy," Hathaway said.

Opus Dei is the only lay organization given the distinction of a personal prelature by Pope John Paul II. Opus Dei has its own bishop and is governed by statutes given to it by the Holy See. Opus Dei is like a diocese without any geographical boundaries.

On Oct. 6, Pope John Paul II canonized Msgr. Josemaria Escrivá de Balaguer, the founder of Opus Dei. St. Escrivá founded Opus Dei in 1928.

Hathaway and other people from the Archdiocese of Indianapolis attended the canonization Mass as part of a pilgrimage that also took them to sites important in St. Escrivá's life.

The pope said St. Escrivá's message of sanctifying ordinary life was valid for all believers and called him the "saint of the ordinary."

He also said the saint's message echoed the words of Vatican II on the responsibility of the laity.

Even in the grind of "apparently monotonous" daily events, "God comes close to us, and we can cooperate in his plan of salvation," the pope said during the canonization Mass. "To raise the world to God and transform it from within: This is the ideal that the holy founder indicates to you."

A friend introduced Hathaway to Opus Dei in the late 1980s.

Eventually, he went to a day of recollection where a priest was talking about work.

"He talked a lot about work and how God calls us not to just do a good job but to sanctify and make our work holy."

The talk focused on handling trials and tribulations in the workplace and why it's important to have a supernatural outlook on one's work as a way to offer it to God.

Later, Hathaway moved to Dallas for a job and thought little about Opus Dei.

He threw the phone number he'd been given to contact other Opus Dei members in a drawer and forgot about it.

Later, he found the number again, called it and spoke to an Opus Dei priest.

After getting to know the priest and meeting for spiritual direction, Hathaway was asked if he wanted to be a saint.

"I said, 'I guess,'" Hathaway said. "But I began to think about it."

The Holy Father has asked all the faithful to live the universal call to holiness, focusing on Vatican II's *Lumen Gentium*.

Hathaway began thinking about how he could implement those principles in his life.

Critics of Opus Dei call the prelature secretive and question its form of membership.

Hathaway said there is nothing secretive about the group and that anyone is welcome to join. There is no women's group for Opus Dei in the archdiocese, but there is a men's group.

Opus Dei is not an organization or institution but rather a "supernatural family" with an apostolate of personal friendship, he said.

They don't recruit or sign up people and it's not about getting more members, but about doing God's work, Hathaway said.

The pope made reference to the criticisms of Opus Dei during the canonization.

"Certainly, there is no lack of misunderstandings and difficulties for those who are intent on serving with fidelity the cause of the Gospel," the pope said.

There are no vows in Opus Dei: Members make their commitments within Opus Dei simply on their honor as Christians. They commit themselves to seek holiness and to help others do the same according to the spirit of Opus Dei, which is primarily in and through their everyday work and in fulfilling their ordinary Christian duties.

Opus Dei has about 83,000 lay members and 1,800 priests in about 60 countries.

Hathaway is considered an associate member who lives apostolic celibacy in the world. He is not married and did not feel the call to marriage or the priesthood.

Instead, he felt called to live a single life as a doctor helping others.

Living the call of Opus Dei means Hathaway has made a commitment to lead an intense spiritual life and perform an apostolate of educating others about the Catholic faith.

St. Escrivá had a specific prayer formula that includes 30 minutes of morning prayer, conversation with God, studying and proclaiming the faith, weekly confession, and an examination of conscience at the end of each day as well as practicing sacrifices and mortifications, such as fasting.

The practices are not different from many other Catholic communities or apos-



Jim and Marisa St. Louis, members of Our Lady of the Greenwood Parish in Greenwood, look at the sites in St. Peter's Basilica in Rome when they visited the Vatican to attend the canonization Mass of St. Josemaria Escrivá, the founder of Opus Dei.

tolates in the Church.

Men and women meet in separate study circles about once a month to learn more about Church teaching and talk about how to sanctify their everyday lives. The study circles are open to anyone.

Some people attend Opus Dei meetings without ever becoming members, but still wanting to learn more about their faith and how to live it in the world.

"There are pressures in a job and a family," Hathaway said. "Opus Dei is a place to turn to have peace, security or calm. It's an invitation through friendship."

Living the apostolate of Opus Dei also helps men learn how to create a happy and cheerful home and find spiritual nourishment while fulfilling their particular state in life.

Jim St. Louis of Our Lady of the Greenwood Parish in Greenwood said Opus Dei has helped him have a better spiritual life and be a better husband and worker.

After discerning he did not have a vocation to the priesthood, but to marriage, St. Louis began looking at ways to deepen his spirituality. He heard about Opus Dei and called to find out more.

"I needed more direction," St. Louis said. "I wanted to be able to serve God, of course, in the aspect of my married life, but I also needed more structure and formation."

St. Louis was given Hathaway's number and began to attend the monthly study circle that discusses different aspects of the Church, virtues, and includes Gospel readings and meditations.

There also are opportunities for days of recollection, which is like a mini-retreat, at Opus Dei centers. The nearest is in Urbana, Ill.

"Opus Dei helped me to pray better," St. Louis said. "It gave my prayer structure, and I see the value of prayer far more than I ever did before."

Living Opus Dei also helps in his job as a financial manager by helping him live

the Gospel.

Now he views difficulties as opportunities to grow in sanctification.

"It helps me to offer up my day," he said. "It's God's anyway."

In marriage, Opus Dei has helped him be a better husband by showing him how to give more of himself to his wife, Marisa.

Marisa St. Louis has seen a difference in her husband because of Opus Dei.

After almost 10 years of marriage, Marissa said her husband is much more peaceful.

"He has a stressful job," she said. "I don't think he was satisfied spiritually. He wasn't settled. Now he is more at peace with all the little things that happen in life. He is more relaxed and happy when he comes home and more spiritually nourished."

St. Louis said Opus Dei helps him live order in his life, by starting work on time and finishing on time, by studying the teachings of the Church and by having a prayer life.

"I have begun to treasure that time with God," he said.

Through Opus Dei, the St. Louis' also said they have gained a large family.

At the canonization, it felt like being with 500,000 brothers and sisters, they said.

While there is not an Opus Dei chapter yet for women in Indianapolis, Marissa said she is never made to feel left out, but instead feels like all the men in her husband's Opus Dei circle are her brothers who welcome her to the family.

St. Louis said Opus Dei is really not a new idea but was formed to reinvigorate lay people's spirituality.

"That's our reason for being here," he said.

(For more information about Opus Dei visit its Web site at www.opusdei.org to find a local Opus Dei circle or call St. Louis at 312-883-2284.) †

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Fast-moving Internet culture tests Vatican's ability to adapt

VATICAN CITY (CNS)—Five years after its launch, the Vatican's Web site—www.Vatican.va—has become one of the most visited in cyberspace, and its library of papal and Vatican documents grows more vast every day.

Now the site's directors have taken some first tentative steps toward interactivity, a feature of cyber-society that often is taken for granted but for the Vatican represents a host of challenges and risks.

As much as recent Vatican documents have stressed the need for the Church at all levels to embrace the new media, the Vatican's historical caution and Italian-style bureaucracy have slowed its entry into the Internet age. The media's innate interactivity also challenges traditional models of Church communication.

One new experiment was launched on the Vatican Web site in late October: a revamped section dedicated to the Vatican library that offers a wealth of digital images of its more famous holdings, like ancient Bible manuscripts and letters written by Martin Luther and Michelangelo.

At a press conference to announce the new section, officials also proudly disclosed plans to rework areas for the Vatican Museums and the Vatican archives. By mid-December, cyber-visitors should be able to tour the Vatican Museums online, said Archbishop Claudio Maria Celli, head of the office that oversees the Vatican's Web site.

More significantly, he announced plans for a "great Catholic portal" that would offer Internet surfers a unique "encounter with the Catholic Church."

In an interview with Catholic News Service, the archbishop said the new, overhauled site is expected to have a two-pronged entrance: the first drawing on the Vatican's teaching authority and looking much like the current site, and a second area that will have an evangelization emphasis and be more dynamic and interactive.

If the plans go ahead, it will mean a significant expansion of the Vatican's Internet office to include an editorial staff and journalists who for the first time also would be linking to other Catholic sites, an informed source said.

Officials declined to offer even an estimated timeline, but the source said full implementation of the new site was probably still "three years away."

The site's new proposed direction faces a few obstacles, ranging from the practical to the theoretical.

One problem is that the Internet culture has still to take hold at the Vatican, where most bureaucracy is still handled with paper files, and even employees who are enthusiastic about the technology often have only rudimentary surfing skills.

During the Vatican library press conference, the official who was showing reporters some of the new Web site's features accidentally closed his Web browser window—and couldn't figure out how to reopen it.

Breaking the awkward silence while a technician in the audience ran to the rescue, Joaquin Navarro-Valls, the Vatican press office director, joked, "You always hear that it's easy to get onto the Internet. Now we know it's also easy to get off it."

The proposed site also is likely to come up against hard questioning from Vatican officials concerned about even the slightest appearance of compromise in Rome's role as ultimate guardian of Church teaching.

The safe route—the one pursued until now—is to post only official texts of Church teaching or material that first have been carefully vetted by the Vatican's

Secretariat of State.

But that approach, as well as the fact that the pages for many Vatican offices are buried deep in the site, has driven some heads of Vatican offices to launch their own Web sites independent of the official Vatican site.

One of the pioneers of this trend was Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy, who is known as a technology expert, a hands-on administrator, and someone who doesn't like taking no for an answer.

His bare-bones site—www.clerus.org—offers documentary resources for priests, deacons and catechists as well as periodic live Web casts of theological conferences with speakers in studios around the world.

Other breakaway sites include www.fides.org, site of the Congregation for the Evangelization of Peoples; www.healthpastoral.org of the Pontifical Council for Health Care Workers; and the self-explanatory www.swissguard.org.

Even within Vatican offices that operate independent sites, a sense of institutional propriety can sometimes clash with Internet visionaries on the staff.

One example is the new site of Vatican Radio's "One-O-Five Live" program—www.105live.vaticanradio.org—which is linked to Vatican Radio's www.vaticanradio.org but is independent.

Stephen Banyra, webmaster for the 105live site, said, "We felt too restricted by Vatican Radio's institutional site" because it does not allow external links to other sites and has the feel of "a 1950s church bulletin."

"We wanted to provide external links and to have a more commercial feel to appeal to a broader audience," he said.

Archbishop Celli said he eventually would like to see the independent sites return to the Vatican Internet fold, but acknowledged the fact that they "go a little bit beyond official documentation makes it a little more complicated to see them inside ours."

A more dynamic site will also face the challenge of presenting weighty material that adapts poorly to the "click-right-on-by" aspect of Internet culture. How many Web surfers will listen to a live telecast of a conference on pneumatology—the study of spiritual beings and the belief in spirits in intervening between humans and God.

Russell Shaw, a U.S. journalist who headed the drafting process of the Vatican's "Church and Internet" document released this year, said the Vatican must keep its heavier

content but at the same time provide a variety of styles and approaches.

"How about a well-done children's page, for instance?" he said in a late-October e-mail interview.

Creativity, however, is a luxury the understaffed Vatican Internet office now finds little opportunity for. But it could turn more frequently to outside assistance, as it did for the site's clickable, indexed *Catechism of the Catholic Church*, engineered by St. Charles Borromeo Parish in Picayune, Miss.

The Vatican's webmasters can take some consolation in what they have already accomplished since the site's Easter 1997 launch, when it had 1,200 pages. Today, the site contains about 40,000 pages, which by the end of September had been accessed 159 million times in 2002.

"The Vatican's goal should be to create the best Web site anywhere, bar none," providing "a rich mine of documentation and data" and an "exciting vehicle for evangelization," said Shaw.

He said he was pleased the Vatican was taking serious steps to improve the site and said it would be good "to launch—soon—at least some limited experiments in interactivity."

"Granted, with a billion or so Catholics in the world, that could get out of hand, which is why I recommend experimenting at this time," Shaw said.

"But still: e-mail the pope and get an answer? In principle, and now and then—why not?" he added. †

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TRAITS

continued from page 5

past "people came together in church on Sunday morning to celebrate the community that they had the rest of the week," but now they "come to church on Sunday morning to find the community that they don't have the rest of the week" (p. 110).

In Sweet's own words: "Relationships are at the heart of postmodern culture" (p. 113). One of many implications is that, "Postmoderns have had it with religion. They're sick and tired of religion. They're convinced the world needs less of religion, not more. They want no part of obedience to sets of propositions and rules required by some 'officialdom' somewhere. Postmoderns want participation in a deeply personal but at the same time communal experience of the divine and the transformation of life that issues from that identification with God" (p. 112). Sweet concludes that "the Church exists to incarnate connectedness and to inculcate greater consciousness of connectedness" (p. 116).

Not all of today's young adults embrace this EPIC culture. After all, there are variations within any generation. But, according to the young adults I have consulted, Sweet accurately describes many of their cultural tendencies. If so, his insights and their implications should be explored by parish and diocesan leaders.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001). †



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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.

ANKENBROCK-BONGEN, Celeste M. (Trusnik), 93, Holy Trinity, Indianapolis, Oct. 27. Wife of Francis Bongen. Mother of Dolores Rizza.

ANDREWS, Patricia A., (Woods), 70, Holy Spirit, Indianapolis, Oct. 29. Wife of John D. Andrews. Mother of Jeanne Collins, Cathy Johnson, Diane York and Scott Andrews. Sister of Agnes Cain and Frank Woods. Grandmother of seven.

BOGEMAN, Grace E., 83, St. Vincent de Paul, Shelby County, Oct. 26. Mother of Ann Marie Jackson, John and Michael Bogeman. Grandmother of six. Great-grand-

mother of four.

BOYD, Ann Mary, 89, St. Margaret Mary, Terre Haute, Oct. 7. Mother of Cynthia Gaughan and Catherine Frailing. Grandmother of two. Great-grandmother of four.

CHEEK, Mary (Wiktorzak), 75, St. Luke, Indianapolis, Oct. 6. Mother of Nancy Davis, Lorrie Forgey and Patricia White.

COPELAND, Kathryn, 78, St. Anne, New Castle, Oct. 26. Mother of James, Robert and William Copeland. Sister of Betty Goudy, Mary Walker, Bernard and Richard Erickson. Grandmother of eight.

CRAIG, Inez Elva, 86, St. Vincent de Paul, Bedford, Oct. 26. Mother of Martha Bollinger, Charles and Joe Craig. Sister of Fern "Bobby" Todd. Grandmother of 14. Great-grandmother of 29. Great-great-grandmother of nine.

CROSS, Reginald S., Jr., 51, St. Lawrence, Indianapolis, Oct. 17. Husband of Betty

(Fresh) Cross. Father of Reggie McIntire, Regina Shantel, Randel and Reginald Cross III. Son of Barbara Alexander Cross. Stepson of David Bingham. Brother of Rene and Rodney Cross.

CURFMAN, Marian Anna, 79, St. Anthony, Indianapolis, Oct. 21. Mother of Elizabeth Stanley. Grandmother of five.

FOLEY, Cletus F. "Mike," 81, St. Lawrence, Indianapolis, Oct. 17. Husband of Marian (Yopst) Foley. Father of Kathleen Amsbury, Karen Skelley, John and Robert Foley. Brother of Jeanette Foley. Grandfather of seven.

GORDON, Patricia L., 67, St. Paul, Tell City, Oct. 12. Mother of Diane Deom, Debra, Karen and Jerry Gordon. Sister of Janice Davis, Lynda Gordon and Betty Morris. Grandmother of three.

HARBISON, Lewis J., 76, St. Mary, New Albany, Oct. 25. Husband of LaVon (Darneal) Harbison. Father of Pat and Tim Harbison. Grandfather of four.

HAVERSPERGER, Marilyn Jean (Wrapp), 77, St. Ambrose, Seymour, Sept. 25. Wife of Gerald A. Haversperger. Mother of Susan Anderson, Mary Jane Banta, Cathy Reis, Bernard, Gerald and Timothy Haversperger. Grandmother of 12.

HENKLE, Theodore J., 79, St. Ambrose, Seymour, Sept. 10. Husband of Loretta Henkle. Father of Deb Miller, Jane Peters, Karen Wilson, Bob, Dan and Tim Henkle. Grandfather of 21. Great-grandfather of one.

MUSE, Geneva K. (Hammon), 76, St. Anthony, Indianapolis, Oct. 21. Wife of Tommy Muse. Mother of Sharon Long, Charlotte Waters and James Hammon. Step-mother of Don and Leroy Muse. Grandmother of 10. Great-grandmother of 13.

NOMMAY, James Allen, 66, St. Monica, Indianapolis, Oct. 24. Husband of Rita Nommay. Father of Denise Jensen, Nancy Wertz, Christopher, James, Mark and Patrick Nommay. Brother of Joyce Gill and Mary Strouse.

O'BRIEN, Raymond, 71, St. Pius X, Indianapolis, Oct. 23. Brother of Donald and Jack O'Brien.

OLIGER, Virginia "Ginny," 78, St. Mary, Greensburg, Oct. 24. Mother of Kathy Ann Morford and Chris Oliger. Grandmother of nine. Great-grandmother of six.

PANNETT, David Allen, 56, St. Paul, Tell City, Oct. 9. Father of Kara Rice and David Pannett. Brother of Elsie Hargis, Marianne, Bill, Eddie, Jerry, Jim and Ray Pannett.

Grandfather of two.

PORTER, Earl D., Jr., 85, St. Lawrence, Indianapolis, Oct. 17. Husband of Helen Ruth (Ingle) Porter. Father of Patricia Blankenship, Jeanne Butler, Helen Dammann, Virginia Shamy, Laurie Sole, Mary Lynn Walker, Earl D. III, James, Michael and William Porter. Brother of Madonna Bain and Jeanne Caldwell. Grandfather of 23. Great-grandfather of 20.

PRANGER, Mary, 93, St. Pius X, Indianapolis, Oct. 20. Mother of Lois Ann Evans. Grandmother of eight. Great-grandmother of 17.

REDELMAN, Mary E. "Lou," 76, St. Mary, Greensburg, Oct. 23. Mother of Susie Hahn and Richard Redelman. Sister of Rita Mote, Francis, John and Stephen Letsinger. Grandmother of five.

REED, Francis Bernard, 83, Holy Spirit, Indianapolis, Oct. 28. Husband of Cynthia (Fisher) Reed. Father of Anita Nay and Carolyn Thompson. Brother of Gladys Cassidy and Lindsey Reed. Grandfather of three. Great-grandfather of two.

RIZIO, Polly, 94, St. Mary, Richmond, Oct. 16. Aunt of several.

ROTH, Robert W. "Bob," 83, St. Andrew the Apostle, Indianapolis, Sept. 27. Husband of Mildred A. (Dannaker) Roth. Father of Kathy Falkner, Mary Owens and James Roth. Step-father of Shirley Fields and Paul Gold. Brother of Kathleen Buckel. Grandfather of nine. Step-grandfather of 11. Great-grandfather of one.

ROWE, Kenneth D., 49, Christ the King, Indianapolis, Oct. 20. Husband of Debra (Price) Rowe. Father of Adam Rowe. Stepfather of Justin McGuire. Brother of Joseph and Thomas Rowe.

RUNNEBOHM, Paul F., 75, St. Vincent de Paul, Shelby County, Oct. 15. Father of Julie Eaton, Paula Leap, Joan McKinzie, Joe, Mike and Tim Runnebohm. Brother of Kathryn Marshall, Ruth Schae and Ray Runnebohm. Grandfather of 15.

SCHEIDLER, Kathleen J. "Katz," 70, St. Mary, Greensburg, Oct. 18. Wife of James R. Scheidler. Mother of Ann Couch and Mark Scheidler. Sister of Marlene Camarota, Donald, Eugene, James, Ralph and Robert Wenning.

SEXTON, Patricia (Flynn), 73, St. Joan of Arc, Indianapolis, Oct. 21. Mother of Kathryn and Lawrence Sexton II. Sister of Mary Kay Bowling, Carolyn Fay and Sue Stuhldreher.

SNYDER, Richard E., 74, St. Joseph, Shelbyville, Oct. 23. Husband of Frances (Torres) Snyder. Father of Renee Mulloy, Craig and Tom Snyder. Brother of Ruth Clawson, Fern Kappes, Catherine Schoentrup, Mary Jane Walton, Dave and Jim Snyder. Grandfather of six.

SPECK, Mary Laura, 84, St. Mary, North Vernon, Oct. 17. Mother of Mary Bishop, Helen, Marcia and Leo Speck. Grandmother of five. Great-grandmother of five.

STAHL, Eric John, 37, St. Lawrence, Indianapolis, Oct. 18. Husband of Sandra V. (Moses) Stahl. Father of Erica and Eric Stahl II. Stepfather of Mitchell Life II. Son of John Stahl. Brother of Selina Leon, Dawn Mitchell, Laura and John Stahl. Grandson of Helen Stahl.

STEHLIN, James J. "Jim," 80, Christ the King, Indianapolis, Oct. 24.

SZCZYPINSKI, Anna, 77, Holy Cross, Indianapolis, Oct. 13. Mother of Cathy Nixon, Hank and John

Szczypinski.

VORGANG, Dorothy K., 79, St. Augustine, Jeffersonville, Oct. 25. Wife of Joseph M. Vorgang Jr. Mother of Kathryn Whitson, Marian Vorgang-Forney and Barbara Vorgang. Sister of Mary Jane Suhre and Ellen Wismann. Grandmother of four.

WALLACE, Ronald Edward, 57, St. Luke, Indianapolis,

Oct. 22. Father of Christopher and Nicholas Wallace.

WHALEN, Gina M., 44, St. Paul, Sellersburg, Oct. 11. Wife of Dave Whalen. Mother of Nicolette Whalen. Daughter of Allen Walcott and Betty (Walcott) Culton. Sister of Amber Alvey, Joy Hartz, Janet Manning, Laura and Cliff Walcott. †

Listen for God's song of love in grief journey

By Mary Ann Wyand
First of two parts

Internationally known musician and composer Carey Landry of Indianapolis encouraged grieving people and bereavement ministers to listen for "God's Song of Love in the Journey of Grieving" during the 21st annual archdiocesan Conference on Bereavement on Oct. 26 at the Archbishop O'Meara Catholic Center in Indianapolis.

Grief is a sacred journey, Landry said, which can help people grow closer to God if they will open their hearts to the Lord.

Death is more than the physical loss of a person, he said. "It is a life-changing event [for survivors] that affects every part of us."

The loss of a loved one "calls into question who we are, who we can be and what life will be like for us tomorrow," he said. "When someone we love dies, we are catapulted from a loving relationship into a relationship of memory."

Memories are sacred, he said, and are a lasting part of a relationship that we had with the person who has died.

"In time, we can begin to embrace the joy that comes with remembering," Landry said. "In the telling and retelling of stories, we give ourselves permission to talk about the death of our loved ones and to talk about their lives."

Blending music with his keynote message, Landry discussed how the power of song can help grieving people begin to take practical steps toward healing, which can lead to a richer understanding of loss, a renewed purpose in life, a deeper spirituality and rebirth in new ways.

In the grief journey, he said, "music touches places within us that are sometimes beyond our touching, that we never knew were there. Music binds people together, and draws families together at the time of death. Music is a language that connects us with God in a way that nothing else can. Music has the power to transform us."

Landry serves as a chaplain at St. Vincent Carmel Hospital and St. Elizabeth Ann Seton Hospital in Carmel, Ind., in the Lafayette Diocese, and is the coordinator of music at Immaculate Heart of Mary Parish in Indianapolis.

"Most of my grief ministry [experience] is with anticipatory grief, the grief that happens before the death," he said. "I think all of us have held another's hand, have dried another's tears and have been there to help them against the fears of the night."

After experiencing the loss of a loved one, he said, "when life places us somewhere we don't want to be ... we become not just a different person but a deeper person, not just more knowledgeable but more compassionate."

Grief is "a strange land that can become a place of promise," Landry said. "It is a time of dislocation that can become a time of blessing. Everything that we do is because of the Lord's love, the Lord's strength and the Lord's guidance in our lives."

(Next week: Theological foundations for grief ministry.) †

Benedictine Father Michael Keene served in South America for 30 years

Benedictine Father Michael Keene, a monk and priest of Saint Meinrad Archabbey at St. Meinrad, died on Oct. 22 at Memorial Hospital and Health Care Center in Jasper, Ind., following a long illness. He was 89.

The funeral Mass was celebrated on Oct. 24 in the Archabbey Church. Burial followed in the Archabbey Cemetery.

A jubilarian of profession and priesthood, he celebrated the 70th anniversary of his monastic vows this past summer.

Father Michael was born in Indianapolis on Nov. 30, 1912, to Bernard and Josephine (Deery) Keene. He received the name James Richard at his baptism.

After completing his elementary education at the former Cathedral Grade School in Indianapolis, he enrolled at Saint Meinrad Seminary in 1926.

In 1931, Father Michael was invested as a novice. He professed his simple vows on Aug. 6, 1932, and was ordained to the priesthood on May 18, 1937.

Following graduate studies in Rome at the Collegio Sant' Anselmo and the Institute of

Both Laws, he earned a doctorate in canon law from The Catholic University of America in 1941.

That year, Father Michael began a long tenure as a teacher and administrator at Saint Meinrad Seminary. For nearly 20 years, he served as *socius* of the major seminary. He taught courses in canon law, moral theology and Latin.

From 1958 to 1963, Father Michael served as prior (second in leadership) at Saint Meinrad Archabbey.

For the next 30 years, he was stationed in Peru, South America. For 15 years, he was stationed at Priorato San Benito in Huaraz, where he served as teacher, rector, sub-prior and acting prior. In 1978, he began a 14-year term as pastor of San Juan Bautista Parish in Lima, Peru.

Upon his return to Saint Meinrad in 1992, he served for three years as director of the secular oblate program at Saint Meinrad. He also provided short-term pastoral assistance in a number of parishes, especially at St. John the Evangelist Parish in Indianapolis.

He is survived by a sister, Louise Ford of Indianapolis, and nieces, nephews and cousins. †



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Internationally known musician and composer Carey Landry of Indianapolis sings one of his ministry of consolation songs during his keynote address during the archdiocesan Conference on Bereavement on Oct. 26 at the Archbishop O'Meara Catholic Center in Indianapolis.

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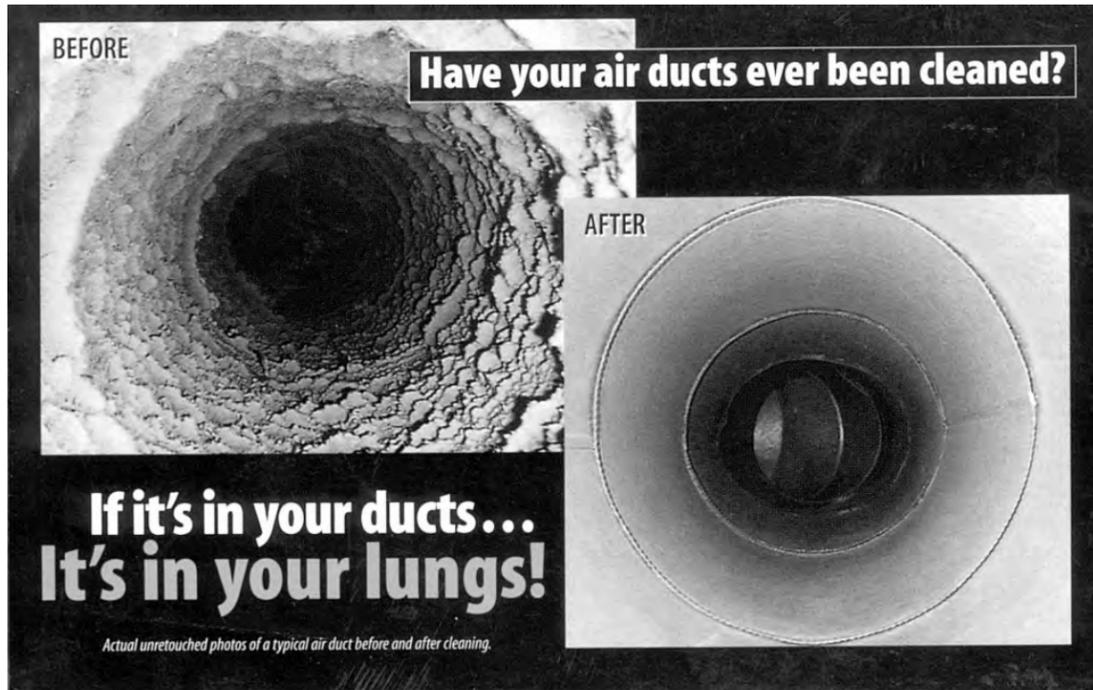
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