



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	4, 5
Editorial	4
Question Corner	17
Sunday & Daily Readings	17

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November 22, 2002

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Sex abuse, international concerns dominate bishops' meeting

WASHINGTON (CNS)—Although the U.S. bishops' Nov. 11-14 meeting in Washington featured votes on a historic joint pastoral letter with the bishops of Mexico and a dozen other action items, the fall 2002 assembly will be best remembered for its approval of the revised norms on clergy sex abuse that emerged from a joint Vatican-U.S. commission in October.

At the meeting, which closed with an unusual second executive session, the bishops also held an extended discussion on the just war ramifications of a possible war with Iraq but made quick work of documents on domestic violence, poverty in the United States and abroad, abortion,

Hispanic ministry, several liturgical and canonical matters, stewardship, Catholic schools and border concerns with Mexico.

But the focus for much of the week was on the bishops' response to the clergy sex abuse crisis.

Opening the meeting on Nov. 11, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, vowed, "We will not step back from our compassion for those who have been harmed, or from our determination to put into place policies that will protect children."

Two days later, the USCCB gave its overwhelming approval to the revised norms which Cardinal Francis E. George

of Chicago, the senior U.S. member of the joint commission, said were intended both to protect minors and protect bishops' relationships with their priests.

Although many people—from victims' advocates to canon lawyers—say the bishops cannot do both, "the bishops, being men of unity, want to do both," the cardinal said.

Also approved on Nov. 13 were slight changes in the "Charter for the Protection of Children and Young People" to conform with the norms; a deliberative process that may lead the bishops to call for a plenary council of the U.S. Church; and a statement committing the bishops to "fraternal support, fraternal challenge and

fraternal correction" of one another regarding their decisions on clergy sex abuse.

The norms and the charter call for removal from ministry of any priest or

See BISHOPS, page 7

For additional coverage of the U.S. bishops' annual fall meeting, see stories on pages 7, 8, 9, 10 and 13. More information about the meeting and complete text of some of the bishops' statements can be found at the U.S. Conference of Catholic Bishops Web site at www.usccb.org. †

Creating crucifix for new church brings family and parishioners together

By Mary Ann Wyand

Carving a crucifix was a labor of love for St. Teresa Benedicta of the Cross parishioner Daniel Badinghaus of Lawrenceburg, who spent nearly 1,000 hours creating the life-size image of Christ from basswood for the new church at Bright.

It also was a family project for Dan, his wife, Teresa, and their four children, Dylan, Jesse, Jackie and Christin, who helped carve the thorns for Christ's crown. His father, Richard, helped complete research and carve the 5-foot-4-inch figure of Jesus.

Parishioner Paula Hoekzema of Bright, who is an artist, assisted with detail work on the face of Christ.

As charter members of the newest parish in the archdiocese, Dan and Teresa Badinghaus said they wanted to give something special to their church.

A professional cabinetmaker, Badinghaus also designed and carved the altar, ambo, presider's chair, tabernacle table and baptismal font from oak. Dozens of parishioners, including his father, helped with the sanding and other finish work last year.

"It really is a miracle of everyone coming together with faith and believing in Christ and believing in a dream," Father William Marks, pastor, said of the parish-wide volunteer effort that transformed a steel pole barn into a beautiful church just in time for Archbishop Daniel M. Buechlein to bless and dedicate the worship space during a Sept. 29, 2001, ceremony.

"We trusted in God and came together as a community," Father Marks said at the time. "St. Teresa

See CRUCIFIX, page 2



Photo by John Stankey

St. Teresa Benedicta of the Cross parishioner Daniel Badinghaus of Lawrenceburg carved this crucifix from basswood for the new church at Bright. There are 525 households registered in the newest parish in the archdiocese. The church was dedicated on Sept. 29, 2001.

Colombian bishops renew mediation offer after rescue of Bishop Carvajal

BOGOTA, Colombia (CNS)—In the aftermath of a Colombian bishop's rescue from guerrillas, the nation's hierarchy renewed its willingness to mediate a peace accord and called for an end to widespread kidnappings.

Army and national police forces on Nov. 15 rescued Bishop Jorge Jimenez Carvajal, president of the Latin American bishops' council, known as CELAM, after he had been held for four days.

Bishop Jimenez and a priest were kidnapped on Nov. 11 in the bishop's Diocese of Zipaquirá while they were traveling to a religious service 35 miles north of the capital, Bogotá.

The Church "reaffirms its will to continue working in favor of peace, facilitating dialogue and the drawing closer of all parties implicated in the conflict," said a statement signed by Cardinal Pedro Rubiano Saenz of Bogotá, president of the Colombian bishops' conference.

The bishops pray that "the country can soon receive the news of an agreement that puts an end to the kidnapping of so many Colombians," said the Nov. 15 statement.

It said the incident produced a national

See COLUMBIAN, page 23

Respond generously to God's generosity

Please remember to prayerfully consider making a commitment of your time, talent and treasure to the Church through the annual "Called to Serve: Parish Stewardship and United Catholic Appeal." Your gift will help



carry out the mission and ministries of your parish and the Church in central and southern Indiana.

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- Care for our faithful 34

retired clergy

- Support for more than 198,304 poor and needy people
- Catholic education for more than 50,000 children
- Liturgical training for our leaders in prayer
- Training and support for youth and families

CRUCIFIX

continued from page 1

Benedicta parishioners are always willing to give when asked because of their faith, and because they really believe in the idea of giving from their hearts and realizing what goodness can come from it. They're good people."

The hand-carved crucifix, made from a 150-pound block of wood, required considerably more time to complete, and was blessed by Father Marks on Pentecost Sunday in May.

"It was a labor of love," Badinghaus said. "I had a lot of people helping me. My dad and my brother helped, and Teresa and our children helped, too. I gave them little chips of wood to whittle on for the thorns. They would come to the shop and play nearby so they could spend time with me while I was working."

Badinghaus said he listened to Christian music while he carved the body of Christ, and frequently prayed that the crucifix would turn out all right.

"It was definitely a prayerful time for me," he said. "I was just trying to get the details right. I called Paula Hoekzema, an artist who does the drawings for our quarterly parish newsletter, when I got down to the last details and she spent a couple of

days helping me put the lines in the face and finish out the details."

Badinghaus and his father also carved the cross for the crucifix.

"The day we put the crucifix up in the church, the first lady who saw it started crying," Badinghaus said. "That kind of floored me. I had no idea that people would react to it to that degree."

Looking back on the year he spent carving the figure of Christ in his wood-working shop and in the basement of his home, Badinghaus said it was a special time for their family even though he worked on the crucifix during most of his free time on evenings and weekends.

"Teresa helped a lot with the project," he said, "with all the extra time she had with the kids, helping them with their homework, and giving up all the weekends when we normally would do family things together. At night, she would bring the kids out to the shop before bedtime when I would be working late and we would say prayers together."

The project also gave him more time with his father.

"Any time I needed help, I'd call my dad and he would come and help me," Badinghaus said. "My brother, Rick, lives next door and he would come over a lot to see if I needed any help."

When he finished the crucifix last spring, Badinghaus said he breathed



Before carving the crucifix, Dan Badinghaus and his father, Richard, researched the life of Jesus. The life-size figure of Christ is 5-feet, 4-inches tall.

"a big sigh of relief" after installing it in the church.

"It means a lot to know that everybody appreciates it," he said. "I'm glad I was able to do it for the church."

Parishioner Donna Sabo of Bright, who wrote an article about the crucifix for the quarterly parish newsletter, said it "symbolizes all of the love that we have for God and the parish."

After watching her husband carve the

crucifix for a year, Teresa Badinghaus said "it was real meaningful to see it in the church and see other people's reactions to it."

Four-year-old Christin, who calls Jesus her "buddy" and says he lives in her heart, misses having the crucifix in her home.

"There were a lot of lessons that came out of having the crucifix in our house," Teresa Badinghaus said. "Christin likes to go to church to see her buddy." †

While carving the face of Christ, Dan Badinghaus asked St. Teresa Benedicta parishioner Paula Hoekzema of Bright, who is an artist, for help with detail work.

Badinghaus also designed and carved the altar, ambo, presider's chair, tabernacle table and baptismal font from oak for the new St. Teresa Benedicta of the Cross Church. Dozens of parishioners helped him with sanding and other finish work on the ornate liturgical furniture.

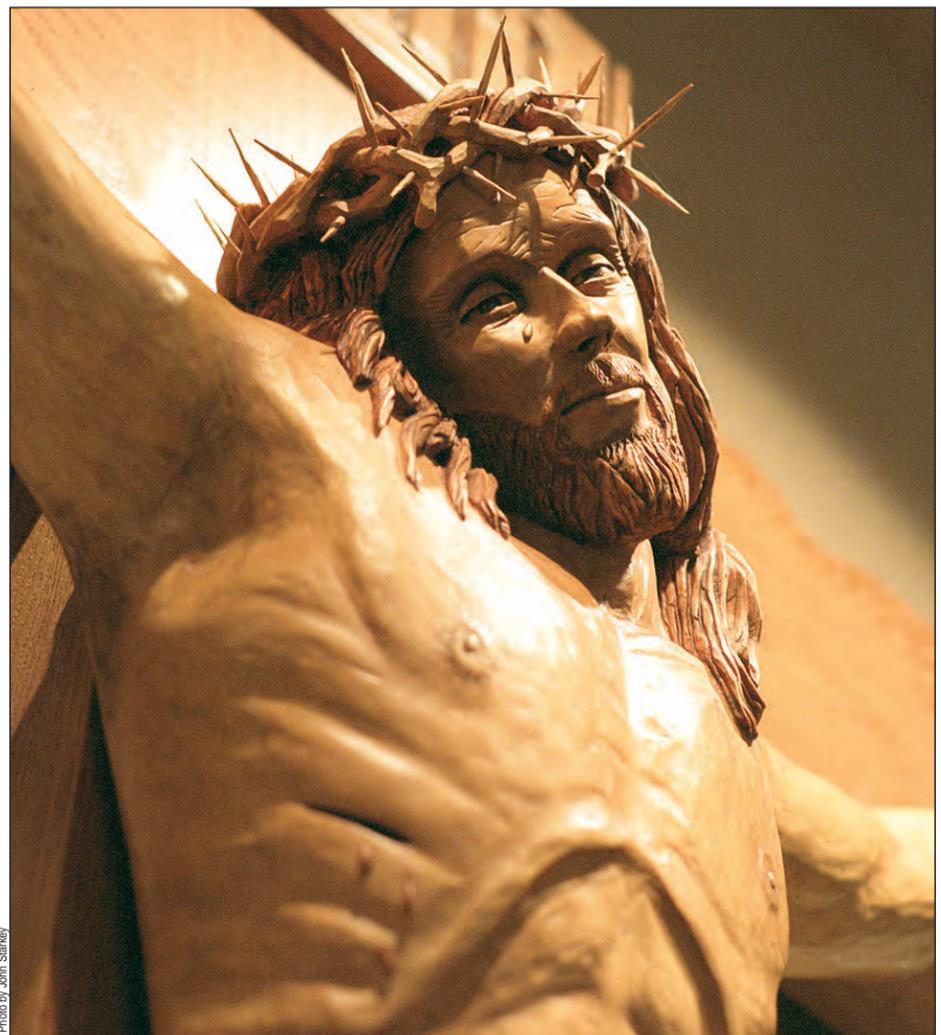


Readers may submit Christmas memories

Again this year, *The Criterion* will publish Christmas memories submitted by readers in the annual Christmas Supplement as part of the Dec. 20 issue.

Christmas memories should be brief stories related to faith, family and friends.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by Dec. 2. †



Dylan, Jesse, Jackie and Christin Badinghaus helped their father carve the crucifix by whittling small chips of wood into thorns for the crown.

Dominican sister accused of child sexual abuse

Sister Ann Daylor, a Sister of the Third Order of St. Dominic of St. Catharine, Ky., has been accused of sexual abuse of an elementary student some 40 years ago when she was a teacher at a parish in southern Indiana. She has denied the allegation.

Sister Ann, currently a director of religious education in the Archdiocese of Boston, has been placed on administrative leave by her religious order pending investigation by the order and the Archdiocese of Boston.

The abuse was reported to the Archdiocese of Indianapolis in late October. The archdiocese offered pastoral care to the victim and immediately

notified the sister-president of the Dominican congregation. The accusation was also reported to Indiana child protective services by the archdiocese.

The Archdiocese of Indianapolis continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims with pastoral care.

Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-7325 or call 800-382-9836, ext. 7325. †



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St. Bernadette Parish celebrates golden anniversary

By Brandon A. Evans

It was in Lourdes, France, in 1858 that the Blessed Virgin Mary appeared to St. Bernadette Soubirous. From that point on, the names Bernadette and Lourdes became synonymous.

It is only fitting, then, that when the parish of Our Lady of Lourdes in Indianapolis began to overflow with Catholics in the early 1950s that the parish formed to meet the needs of the bustling east side of Indianapolis was named after St. Bernadette.

Ground for the new St. Bernadette Parish was broken in 1952, and because of that date the year 2002 is a source of celebration for the small parish.

There will be a Mass at 11 a.m. on Nov. 24 at the parish to honor its golden jubilee—celebrated by Archbishop Daniel M. Buechlein.

During the Mass, the archbishop will also formally install Father J. Nicholas Dant as the pastor. He will be installed the night before as the pastor of Our Lady of Lourdes Parish.

Father James Farrell, the immediate past pastor of St. Bernadette and now the pastor of St. Barnabas Parish in Indianapolis, was also the pastor of Our Lady of Lourdes Parish.

He said that the closeness of the parishes—whose histories are intertwined—had faded as time went on but is now growing stronger. The two held a joint going-away party for him when he left.

Father Farrell is still involved with the parish, and he plans to attend the special Mass.

Earlier this year, St. Bernadette Parish also had another major celebration that Father Farrell attended—a reunion in August that brought together multiple generations of parishioners and graduates from the former St. Bernadette School, which closed in 1988 to the dismay of many.

Thomas Bogenschutz, the pastoral associate of the parish who headed up the

planning for both events, said that about 500 people showed up for the reunion, which was held under a large tent.

Father Dant called it a grand affair.

Four of the five original Franciscan teaching sisters from the school came to the event, along with what Bogenschutz called “a dedicated group of alumni.”

Beyond those people, he said that “there’s still a large number of the charter members who are still living.”

Some of those charter members, like Stephenie Paquette, came to the reunion. She was a member of the graduating class of 1957 and said that eight of her classmates—out of 23—showed up.

Despite the closing of the school, Paquette said that the parish is an example of how it is possible to survive without a school.

“When St. Bernadette lost their school, they had to make a decision to come together as a community,” Father Farrell said. “It’s becoming more and more a parish where the adults are being enriched and renewed in their faith life.”

He said that the loss of the school was a cross that the parish has accepted, and one that has led to better times because parishioners trusted Jesus.

Some parishioners have left, though, but Father Farrell said that people should not write off the parish as dead or be afraid to get attached to it.

He said that the people there give greatly of their time and talent, and have faced the struggles they have had with faith, hope and charity.

“The parish is still very vital,” Bogenschutz said. The old school is now being used for a different ministry. Groups or schools can use the facility for retreats.

Furthermore, he said that “there’s a lot of interesting things happening” as new ministries and commissions are formed.

Father Dant said that the parish council is looking five years into the future and is planning on more outreach programs.

Paquette said that she has seen a core



A statue of the Blessed Virgin Mary appearing to St. Bernadette Soubirous stands in front of St. Bernadette Parish in Indianapolis. The actual apparition happened in 1858 in Lourdes, France. The Indianapolis parish was created 50 years ago after Our Lady of Lourdes Parish was divided into two parishes.

group of people that have made the parish welcoming.

“I like the family of St. Bernadette, which is what I consider it,” she said. She has been involved with the parish almost the entire time that she’s been there.

“It’s a very close little community,” Father Dant said.

Father Farrell said that sometimes when he would preach there it felt so “homey” that he felt as though he could be speaking to them from a rocking chair.

Jane Yohler, a charter member along with her husband, said that the parish is very friendly.

“It was very enriching to be with those folks,” Father Farrell said. “They really love God and they really want to grow in their faith.”

Harold Reilly, another charter member who was heavily involved in sports with the parish, said that the parish has had good leadership.

Paquette said that the people, as much as the pastors, have been responsible for

leading the parish and that they take ownership of things.

It has been lay leadership, said Father Farrell, that has proven to be strong in the past 13 years.

Beyond the many other reasons, Paquette said that she stays in the parish because of her love for God.

“I think that when you’re committed to a parish it’s not because of the pastor and it’s not necessarily because of the people,” she said, “It’s because of your relationship with Jesus Christ, and that’s one of the reasons that I’ve stayed there, too.”

Nevertheless, it has been the pastors and the people that have made the parish what it is.

Father Farrell said that the parishioners keep coming back because they are inspired by each other’s faith.

Whatever the reason, the parish has a core community that is faithful.

“I don’t even live in the parish boundaries, so you know I want to stay there,” Paquette said. †



The sanctuary of St. Bernadette Parish in Indianapolis features a tiled background. Catholics on the eastside of Indianapolis have worshipped in this space for 50 years.

Students can register for March for Life pilgrimage to Washington

By Jennifer Del Vecchio

A pilgrimage for students in the Archdiocese of Indianapolis to take a stand for life and speak out against abortion will travel to Washington, D.C. for the 30th annual March for Life.

Six buses will leave from the Catholic Center, 1400 N. Meridian St., in Indianapolis at 7 p.m. on Jan. 20 to travel to Washington, where more than 200,000 people are expected to take part in the march on Jan. 22. The march marks the date of the 1973 U.S. Supreme Court decisions of *Roe vs. Wade* and *Doe vs. Bolton* that legalized abortion.

“We all have such a trivial role to play in the scheme of things, but if you put a bunch of us together, we may amount to something,” said Marian Duselis, a mem-

ber of St. Jude Parish and a junior at Southport High School.

Marian said she is going on the march to show that she believes everyone deserves the chance to live and that “no one has a right to play God and have the power of life and death over someone else.”

The Office of Pro-Life Activities for the archdiocese has room for 241 students and 34 chaperones.

Integrating youth into the pro-life movement is important because “in the near future, these young Christian students will be responsible as adult leaders for overturning the culture of death in our society,” said Servants of the Gospel of Life Sister Diane Carollo, who is also the director of pro-life activ-

See MARCH, page 12

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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Editorial

Spiritual and religious

You have probably seen, or perhaps heard, someone comment that he or she “is spiritual but not religious.” It seems to be an excuse for seeking spiritual experiences while steadfastly avoiding any type of organized religion.

Americans seem always to be seeking the spiritual. Bookstores are full of books that tell how to harness our spiritual energy or “find our true selves.” Experts lead us away from harmful addictions and help us to find inner peace through meditation. New Age spirituality has undoubtedly become popular as people are searching for spiritual values in our secular society.

But so many of these people absolutely reject religion like a plague. They see spirituality as freedom but religion as confining. They want to experience the magnificence of a sunrise rather than sit in a dreary church listening to a boring preacher.

These people don’t realize that spirituality without religion is incomplete. Obviously, there is nothing wrong with spirituality, but one can be both spiritual and religious. It’s “both/and,” not “either/or.” A good Catholic uses the gifts that religion provides to make him or her more spiritual.

Too much of what passes for spirituality today is narcissistic. It smacks of a self-improvement system. It’s geared toward making one feel better, either physically or mentally. That’s fine as far as it goes, but it doesn’t go far enough.

Religion reaches out to others—or at least it should. It teaches love of God and love of neighbor because of our love for God. It’s possible to have spiritual experiences that have no relationship with God, but they are incomplete.

St. Thomas Aquinas said that religion is that part of the virtue of justice in which we human beings publicly and privately give God the worship due to him. It means observing what Jesus called the greatest commandment, “You shall love the Lord your God with all your heart, and with all your soul and with all your strength” (Dt 6:5).

When we do that, we combine spirituality with religion. We become both spiritual and religious. Then we should carry it a bit further and accept Jesus Christ’s call to unite with others in

communion with his mystical body, the Church. Through the graces we receive in baptism and the other sacraments, we are connected deeply to Christ and to all others whom he has redeemed.

Spirituality is a deeply personal thing, different for every individual. Within Catholicism, however, we are offered all kinds of help to develop our spirituality. Catholicism has a vast body of writings about spirituality, beginning with St. Paul and including SS. Augustine, Teresa of Avila, John of the Cross, Bernard, Thomas Aquinas, Ignatius of Loyola, Thérèse of Lisieux, and numerous others. In more modern times, we have the books by Thomas Merton, Henri Nouwen, Basil Pennington and the Protestant author Kathleen Norris, among others.

The Church offers a variety of spiritualities, including Ignatian, Salesian, Franciscan, Carmelite and Benedictine. Religious orders offer oblate programs—members who are not solemnly professed but who try to live the charisms of the orders within their particular state in life.

Meditation and contemplative prayer have always been staples of Christian prayer. Today “centering prayer” (a form of contemplation) is being taught in many places. It is no longer confined to monasteries of men and women religious, but is regularly being practiced by lay people as an important part of their spiritual life.

Within the Catholic Church, there is some form of spirituality to satisfy anyone. There are charismatic groups for those who find that type of prayer appealing, or Taize prayer groups for those who are interested in that. The rosary is prayed in most parishes for the more traditional Catholics. Small Christian communities, faith-sharing groups and Bible study groups are common.

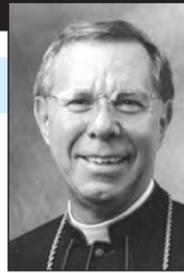
Our churches are available for people to experience their spirituality before the Blessed Sacrament, either in those parishes where perpetual adoration is practiced or simply before the tabernacle.

The point is, the Catholic Church provides the opportunity for everyone to be both spiritual and religious. One does not have to choose one or the other.

— John F. Fink

Seeking the Face of the Lord

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



Mirroring God’s mercy in our lives

Pope John Paul II visited his homeland at the end of the summer. Maybe you noticed in the media reports that the Holy Father focused his homilies and various talks during the visit on divine mercy. He took his theme from the recently canonized St. Faustina Kowalska, who made the proclamation of God’s mercy the cause of her life. While in Poland, the pope dedicated a basilica in her honor.

The theme of God’s mercy is not new in the Holy Father’s teachings. One of his monumental encyclical letters, *Dives in Misericordia (Rich in Mercy)*, is an obvious example. The encyclical develops the theme of God’s mercy through the Old and New Testaments, with special focus on the parable of the prodigal son. And then he develops the opportunities for mercy through the ministry of the Church.

I always will remember a few words of Pope John Paul II’s while on my first *ad limina* visit to Rome as bishop of Memphis in 1988. (Every five years, bishops report in to the pope on the status of their respective dioceses.)

A number of us had celebrated early morning Mass with the Holy Father at Castel Gandolfo. After the pope had removed his vestments, he returned from the sacristy to say a few words in reference to a scandal involving an American bishop.

“I worry for the soul of America,” he said. “So much interest in the prurient—and so little mercy.”

And then he knelt down to pray. On Sept. 13 of this year, another teacher of mercy, a holy man, died of cancer in Rome. Cardinal Francis Xavier Van Thuan had been imprisoned in Communist North Vietnam for 13 years. For nine long years, he was in solitary confinement. After he was finally freed from prison, he became a refugee and most recently served our Church as the President of the Pontifical Council for Peace and Justice at the Vatican.

In a media interview with Zenit, a Catholic news agency in Rome, in March of 2000, the cardinal talked about some of his experiences in prison. He said that his non-Catholic fellow prisoners were curious to know how he could maintain his hope. He told them, “I have left everything to follow Jesus because I love Jesus’ defects.”

Then he said, “During his agony

on the cross, when the thief asked him to remember him when he arrived in his kingdom—had it been me, I would have replied: ‘I will not forget you, but you must expiate your crimes in purgatory.’ However, Jesus replied, ‘Today you shall be with me in paradise.’ He had forgotten that man’s sins. The same happened with Mary Magdalene, and with the prodigal son. Jesus does not have a memory. He forgives the whole world.

“Jesus does not know mathematics,” the cardinal added. “This is demonstrated in the parable of the good shepherd. He had 100 sheep, one is lost and without hesitating he went to look for it, leaving the other 99 in the sheepfold. For Jesus, one is as valuable as 99, or even more so.”

The loving mercy of God, so dramatically illustrated by Jesus, is boundless.

And what does this require of us? The holy prisoner, the cardinal, talked about our need to mirror the mercy of God in our world. We are to love our enemies.

He said, “One day one of the prison guards asked me; ‘Do you love us?’ I answered, ‘Yes, I love you.’ The guard replied, ‘We have kept you shut in for so many years and you love us? I don’t believe it.’

“I then reminded him, ‘I have spent many years with you. You have seen it and know it is true.’ The guard asked me, ‘When you are freed, will you send your faithful to burn our homes and kill our relatives?’ ‘No, although you might want to kill me, I love you.’

“‘Why,’ he insisted. “‘Because Jesus has taught me to love everyone, even my enemies. If I don’t do this, I am not worthy to bear the name Christian. Jesus said, ‘Love your enemies and pray for those who persecute you.’

“‘This is very beautiful, but hard to understand,’” the guard replied.

Mercy is very beautiful. It is hard to understand—from the perspective of our human world. Ours is the challenge to mirror the mercy of God in our respective lives and, yes, to go the extra mile and love our enemies.

If we are going to do so, we simply must be people who pray. In prayer, on bended knee, in humble faith, we bow before God’s awesome love and mercy. On bended knee, we pledge our love in return. On bended knee, we beg for God’s grace to pass on Jesus’ love and mercy in our lives. †

Archbishop Buechlein’s intention for vocations for November

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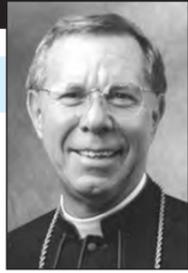
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Buscando la Cara del Señor

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



Reflejando la misericordia de Dios en nuestras vidas

A finales del verano el Papa Juan Pablo II visitó su tierra natal. Quizá usted vio en los reportajes de los medios de comunicación que el Santo Padre durante su visita enfocó sus homilias y discursos en la divina misericordia. Él tomó el tema de la recién canonizada Santa Faustina Kawalska para quien la proclamación de la misericordia de Dios fue su motivo de vida. Mientras estuvo en Polonia el papa dedicó una basílica en su honor.

El tema de la misericordia de Dios no es nuevo en las enseñanzas del Santo Padre. Unas de sus monumentales cartas encíclicas, *Dives in Misericordia (Rico en Misericordia)*, es un obvio ejemplo. La encíclica desarrolla el tema de la misericordia de Dios a través del Antiguo y Nuevo Testamento, con un enfoque especial en la parábola del hijo pródigo. Y luego él desarrolla las oportunidades para la misericordia a través del ministerio en la Iglesia.

Siempre recordaré unas breves palabras del Papa Juan Pablo II, durante mi primera visita *ad limina* a Roma en mi condición de obispo de Memphis en 1988. (Cada cinco años los obispos presentan un informe al papa sobre el estado de sus respectivas diócesis).

Varios de nosotros habíamos concelebrado con el Santo Padre en la misa matutina en Castillo Gandolfo. Después de que el papa se despojara de sus vestimentas, él volvió de la sacristía para decir unas breves palabras en relación con un escándalo que involucraba a un obispo americano.

Él dijo, "me preocupo por el alma de América". "Tanto interés en lo lascivo - y tan poquita misericordia".

Entonces se arrodilló a orar.

El 13 de septiembre del año en curso, otro maestro de la misericordia, un hombre santo, murió de cáncer en Roma. El Cardenal Francis Xavier Van Thuan había sido encarcelado en la comunista Vietnam del Norte por 13 años. Por nueve largos años él estuvo en confinamiento solitario. Tras su liberación de la cárcel, se convirtió en refugiado y últimamente había servido en nuestra Iglesia como el Presidente del Consejo Pontificio Justicia y Paz en el Vaticano.

Durante una entrevista con Zenit, la agencia de noticias católica en Roma en marzo del año 2000, el cardenal habló acerca de algunas experiencias suyas en la cárcel. Dijo que sus compañeros de cárcel no católicos tenían ganas de saber cómo podía mantener su esperanza. Les dijo, "he dejado todo para seguir a Jesús porque me gustan los defectos de Jesús".

A continuación dijo que, "durante su agonía en la cruz cuando el ladrón le pidió que le recordase cuando llegase a su reino, de haber sido yo, hubiese respondido: 'No le olvidaré,

pero usted debe expiar sus pecados en el purgatorio'. Sin embargo, Jesús contestó: 'Usted estará conmigo en el paraíso hoy mismo'. Él había perdonado los pecados de aquel hombre. Lo mismo sucedió con María Magdalena, y con el hijo pródigo. Jesús no tiene una memoria. Él perdona al mundo entero.

"Jesús no conoce de matemáticas", añadió el cardenal. "Esto se demuestra en la parábola del buen samaritano. Este tenía 100 ovejas, una se le había perdido y sin vacilar fue en busca de ella, dejando a las 99 ovejas restantes. Jesús considera que una es tan importante como 99, o aún más importante".

La amorosa misericordia de Dios, ilustrada dramáticamente por Jesús, es ilimitada.

¿Y qué es lo que esto requiere de nosotros? El preso santo, el cardenal, habló sobre nuestra necesidad de reflejar la misericordia de Dios en el mundo. Debemos amar a nuestros enemigos.

Él dijo: "Un día, uno de los guardias de la prisión me preguntó: ¿Usted nos ama?, yo respondí: 'Sí, yo los amo'. El guardia replicó: '¿Le hemos mantenido encerrado por tantos años y usted nos ama? No lo puedo creer'".

"Entonces yo le recordé: 'He pasado muchos años con usted. Usted lo ha visto y sabe que es verdad'. El guardia me preguntó: '¿Cuándo usted sea liberado, enviará usted a sus fieles a quemar nuestras casas y a matar a nuestros familiares?' 'No, aunque quizá usted quiera matarme, yo le amo'".

¿Por qué? insistió él.

"Porque Jesús me enseñó a amar a todos, aún a mis enemigos. Si yo no hago esto, no seré merecedor de llevar el nombre de cristiano. Jesús dijo: Amad a vuestros enemigos y orad por aquellos que os persiguen'".

"'Esto es muy hermoso, pero es muy difícil de entender,'" replicó el guardia.

La misericordia es muy hermosa. Es difícil de entender desde el punto de vista de nuestro mundo humano. Es nuestro el reto de reflejar la misericordia de Dios en nuestras respectivas vidas y, sí, dar un paso adicional y amar a nuestros enemigos.

Si lo vamos a hacer, simplemente debemos ser personas que rezamos. En la oración, de rodillas, con humilde fe, nos hincamos ante el asombroso amor y misericordia de Dios. De rodillas, pedimos nuestro amor de vuelta. De rodillas rogamos por la gracia de Dios para pasar el amor y la misericordia de Jesús a nuestras vidas. †

Traducido por: Language Training Center, Indianapolis

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.

Research for the Church/James D. Davidson

The relationship between spirituality and religiosity

Let's begin by defining "spirituality" as a feeling or experience of being connected with God. It is an awareness of God's presence in one's life. Next, let's define "religiosity" as the extent of a person's involvement in a Church. It has to do with religious practices such as Mass attendance.



In the 1950s, most people, including most social researchers, assumed there was a strong positive correlation between spirituality and religiosity. In other words, believing that God was present in one's life would lead one to participate in a Church, and participating in a Church would strengthen one's relationship with God.

Then, the nation experienced a cultural revolution. This revolution began with the social movements and turmoil of the 1960s, but was extended into the 1970s by the political crisis known as Watergate. In the course of this revolution, the nation grew increasingly skeptical of virtually all social institutions, including government, the economy, marriage, education and religion.

People increasingly questioned the need for these institutions and the importance of complying with the rules and regulations they promoted. As people distanced themselves from social institutions, they came to rely on their own sense of what is right or wrong. Most observers agree that this cultural emphasis on the rights and responsibilities of the individual continues to this day.

In the context of this revolution, the close relationship between spirituality and religiosity was called into question. People increasingly felt it was possible to be spiritual without being religious. One could have a personal relationship with God without participating in a Church, and one could be active in a Church without being spiritual. Some people went so far as to claim that these two phenomena are negatively related. In this view, the more spiritual one is, the less likely one is to participate in a religious group, and the more one participates in a religious group, the less spiritual one is likely to be.

The relationship between spirituality

and religiosity has been the focus of much recent research and several recent publications. These include my 1997 book *The Search for Common Ground*, Wade Clark Roof's 1999 book *Spiritual Marketplace*, Dean Hoge's 2001 book *Young Adult Catholics*, Robert Fuller's 2001 book *Spiritual but not Religious*, and C. Kirk Hadaway and Penny Marler's article "Being Religious or Being Spiritual in America: A Zero-Sum Proposition?" in the June 2002 issue of the *Journal of the Scientific Study of Religion*.

These studies yield three conclusions. First, there continues to be a positive relationship between spirituality and religiosity. Hadaway and Marler report that at least three out of four Americans, and as many as 88 percent of Catholics, think of themselves as both spiritual and religious. My 1995 national survey also shows that Catholic parishioners are more likely than nonparishioners to report that God has forgiven their sins, cared for them in times of need and answered their prayers.

Second, about one-fifth of Americans think of themselves as spiritual but not religious. This finding is consistent with data showing that about 90 percent of Americans believe in God, while only two-thirds belong to a religious group. It also is consistent with my 1995 data showing that about two-thirds of Catholics report that God has taken care of them in times of need or has answered their prayers, while less than half attend Mass on a regular basis.

Finally, reflecting the cultural revolution of the last 30 to 40 years, the percentage of people who think of themselves as both spiritual and religious is declining, while the percent saying they are spiritual but not religious is increasing. Likewise, my national surveys show that levels of spirituality have slipped only slightly among American Catholics, while the frequency of Mass attendance has declined more sharply, reaching a new low of only 20 percent among young adults in 1999.

(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.) †



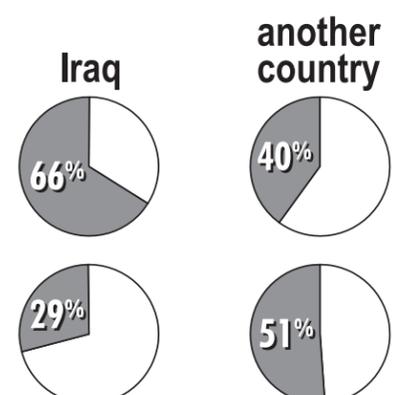
Double Standard

Americans are more willing to support a U.S. first-strike policy on Iraq over another nation determined to be a threat.

Those who think the U.S.

should be able to attack if it thinks the country might attack U.S.

should not attack unless the country has attacked U.S. first



Source: Gallup poll, Oct. 3-6, 2002

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Check It Out . . .

There will be a **Retrouvaille Weekend retreat** from Jan. 24-26 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Retrouvaille program is designed to help married couples that are experiencing difficulties in communicating and loving. The Catholic program, open to all faiths, consists of one weekend and six follow-up sessions over approximately three months. Retrouvaille seeks to focus on key problems, present techniques of communication, and provide ways for couples to place and keep their individual, marital and spiritual needs in balance. For more information on the program and the weekend, call the Indianapolis Retrouvaille Community at 317-738-1448.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will offer a series of Masses and talks under the theme **"Mary and Eucharistic Adoration"** from Dec. 6-8. Community of St. John Father Didier-Marie will give several talks, hear confessions and celebrate Mass. On Dec. 6, there will be a Latin Mass with Fraternal Society of St. Peter Father Dennis Duvelius at 5:45 p.m. and Benediction and a talk by Father Didier-Marie at 6:30 p.m. The Blessed Sacrament will be exposed until

9 a.m. on Dec. 7. Father Didier-Marie will give a talk at 1 p.m. on Dec. 7, and will celebrate the weekend English Masses, present the homily at the Sunday Latin Mass and hear confessions on Saturday before Mass. For more information, call the parish at 317-636-4478.

The public is invited to attend an Advent service called **"Lessons and Carols"** at 7 p.m. on Dec. 8 in the Saint Meinrad Archabbey Church in St. Meinrad. The free program will be presented by the Saint Meinrad School of Theology schola, directed by Michael Mernagh. The program will be about an hour in length and will feature Scripture readings and Advent songs. Parking will be available in the Guest House parking lot. For more information, call 812-357-6501 or 800-682-0988.

Saint Meinrad Benedictine Abbey in St. Meinrad, St. Benedict's Abbey in Benet Lake, Wis., St. Mary's Monastery in Rock Island, Ill., St. Procopius Benedictine Abbey near Chicago, Ill., and Gethsemani Trappist Abbey in Trappist, Ky., will host **"Live-In Experience" vocational retreats**. Participants will be able to work and pray with the monks and hear vocational talks. There is no cost, but space is limited. Dates include Nov. 29-Dec. 1, Dec. 20-22 and Jan. 3-5. Other weekend dates are available. Some restrictions may apply. For more information, call 800-221-1807.

A **concert of Advent and Christmas music** will take place at 7:30 p.m. on Dec. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. The

Cathedral Trio and Laudis Cantores (the principal choir of the cathedral) will perform a wide variety of traditional and contemporary sacred holiday music. The event is free and open to all. For more information, call the Cathedral Parish office at 317-630-9621.

St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, will have an **evening of quiet prayer and Taize music** at 7:30 p.m. on Dec. 5. For more information, call the parish at 317-253-2193, option 2.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., in Indianapolis, is sponsoring an **Information Night about Bishop Chatard High School** in Indianapolis at 7 p.m. on Dec. 3. Administrators from the high school will be on hand to answer any questions you might have about the school. For more information, call the parish office at 317-253-1461 or the school at 317-251-1451.

The Carmelites of Indianapolis invite the public to a **Liturgy of Thanksgiving** at 9 a.m. on Nov. 24 in the Monastery of the Resurrection Chapel, 2500 Cold Spring Road, in Indianapolis. The community will celebrate the 80th anniversary of the first Mass commemorating the foundation of the Carmel of Indianapolis. Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School, will preside. Following the liturgy, there will be a reception and an opportunity to view the new elevator. Dr. Mary Jo Weaver will sign her new book, *Cloister and Community: Life Within a Carmelite Monastery*. For more information, call the monastery at 317-926-5425. †

VIPs . . .



Van John and Felicia Moody, members of St. Paul Catholic Center in Bloomington, will celebrate their 70th wedding anniversary on Nov. 24 with a 10:30 a.m. Mass at their parish. The couple was married on Nov. 26, 1932, at St. Patrick Church in Grand Haven, Mich. They have three children: Joan Moody Harris, James and Robert Moody.

The couple has 10 grandchildren and 17 great-grandchildren.



Frank and Joan Feist, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 30 with a 1:30 p.m. Mass at their parish. The couple was married on Nov. 27, 1952, at St. Mary Church in Colorado Springs, Colo. They have three children: Susan Arena, Paula Smith and Tim Feist. The couple

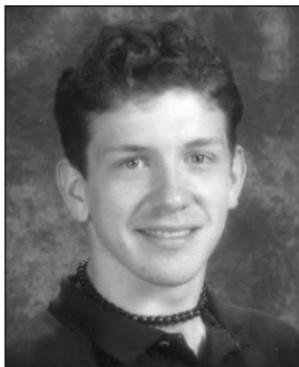
has nine grandchildren.



Paul and Marilyn Love, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 28 at their parish. The couple was married on Nov. 27, 1952, at Holy Trinity Church in Indianapolis. They have four children: Pamela Lewis, Mary Schmalfeldt, Paula Sidebottom and Cynthia Love. The couple has

10 grandchildren. †

Awards . . .



Marty Casanova



Penny Hall

A Roncalli High School student and a staff member in Indianapolis were honored by the Encore Awards, which pays tribute to performers and support personnel from community theatres around the Indianapolis area in categories ranging from acting to technical arrangement. **Marty Casanova**, a senior and member of St. Mark Parish in Indianapolis, was honored as the Best Male Dancer for his role in *On Your Own*. **Penny Hall**, a staff member and member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, was honored for Best Costume Design for *Mikado*.

Benedictine Father Boniface Hardin, founding president of Martin University, was recently named as Indianapolis' International Citizen of the Year for 2002 by the International Center of Indianapolis. The honor was given to Father Hardin at an awards dinner and silent auction on Nov. 20 at the Westin Hotel in downtown Indianapolis.



Marybeth Crossin, a member of St. Luke Parish in Indianapolis, was honored with the 2002 President's Medal at the Brebeuf Jesuit Preparatory High School President's Dinner at The Fountains in Carmel, Ind., in the Diocese of Lafayette. Crossin has taught at the Indianapolis Catholic high school for 25 years and is a former member of the board of trustees, among many other

memberships within Brebeuf organizations. †



Bible Bowl

Youth minister Anna Foltz, far left, from Sacred Heart Parish in Clinton, poses with members of her Bible Bowl team at Faithfest 2002. Mandy Richardt, from left, Rob Wilson, Zac Karanovich and Lindsey Richardt accept the CD player they won for their youth group from Kim Beaver and the Faithfest 2002 steering committee. The event took place Nov. 9 at the Indiana State Fairgrounds in Indianapolis and highlighted many activities for adults, families, teens and children.

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

Friday After Next (New Line)
 Rated **O (Morally Offensive)** because of positive depiction of recreational drug use, constant rough language, intermittent profanity, some violence, sexual situations with gross references, frequent racial epithets, stereotyping and toilet humor.
 Rated **R (Restricted)** by the Motion Picture Association of America (MPAA). †



Breaking ground in Greenfield

Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield, gives a blessing at the ground-breaking ceremony for a new parish life center on Nov. 3. Holding shovels are parishioners George Josten, from left, Kirk Boller and Monica Duncan.

BISHOPS

continued from page 1

deacon who has sexually abused a minor. They also contain provisions for victim assistance, review boards at the diocesan and national levels, and cooperation with civil authorities.

As Cardinal George led a two-hour discussion of the new norms before the Nov. 3 vote, bishop after bishop stood to praise the revisions as a refinement and strengthening of what the bishops had done at their June meeting in Dallas. The final vote on the norms was 246-7.

In their statement on bishops' accountability, they apologized for past mistakes in dealing with sexually abusive priests and spelled out what they will do if a bishop engages in sexual misconduct.

"In particular, we acknowledge our mistakes in the past when some bishops have transferred, from one assignment to another, priests who had abused minors," they said. "We recognize our role in the suffering this has caused. We apologize for it."

But clergy sex abuse was far from the only topic before the bishops at their fall meeting.

"Strangers No Longer," a pastoral letter on migration approved by the Mexican bishops on Nov. 14, is one of the first statements to be issued jointly by two national bishops' conferences, said Auxiliary Bishop Thomas G. Wenski of Miami, chairman of the bishops' Committee on Migration.

Bishop Carlos Talavera Ramirez of Coahuila, Mexico, a member of the Mexican bishops' commission for pastoral care of migrants, attended the Washington meeting, as did Cardinal Lubomyr Husar of Lviv, Ukraine, who in a brief address on Nov. 13 asked the bishops to help the United States regain its role in the world as a moral leader.

The migration statement, approved 243-1 by the U.S. bishops, said the two episcopal conferences were "united in the view that migration between our two nations is necessary and beneficial." It calls for parishes to support migrant families, for dioceses to sponsor social and legal services for immigrants and for the two conferences to train priests and laity

for service to migrants.

On other international issues, the bishops voted overwhelmingly to urge the United States to "step back from the brink of war" with Iraq, saying the current circumstances did not justify the use of military force, and recommitted themselves to fighting poverty here and abroad with the same urgency devoted to terrorism and other threats.

The Iraq statement, which prompted an hour of debate, said the "grave choices about war and peace, about pursuing justice and security," are not only military and political choices but also moral ones involving matters of life and death.

"A Place at the Table: A Catholic Recommitment to Overcome Poverty and Respect the Dignity of All God's Children," approved 241-1 with three abstentions, is "a call to action to how we serve the least of our brothers and sisters," said Cardinal Theodore E. McCarrick of Washington.

Also added to the already heavy agenda was a letter expressing solidarity with the Colombian bishops following the kidnapping of Bishop Jorge Jimenez Carvajal of Zipaquirá, president of the Latin American bishops' council.

Most of the domestic issues before the bishops passed by wide margins with little or no debate.

Approved in a 249-2 vote with one abstention, "When I Call for Help: A Pastoral Response to Domestic Violence Against Women" is an updated version of a 10-year-old pamphlet-sized document, with new statistics that reflect the scope of domestic violence against women and updated information on resources available to help them.

"Violence in any form—physical, sexual, psychological or verbal—is sinful; often it is a crime as well," says the new statement, echoing the 1992 version.

In the abortion statement, intended to mark the 30th anniversary of the Supreme Court's *Roe vs. Wade* decision in January, the bishops pledge to continue working to overturn the decision, "no matter how long it may take, no matter the sacrifices required."

The brief statement, titled "A Matter of the Heart," also promises assistance to anyone considering abortion and to "the broken-hearted" who still grieve past

abortions. It was approved 250-0, with one abstention.

"Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry," which passed on a 254-1 vote, with one abstention, outlines a new program to strengthen ministry among the 25 million Hispanic Catholics who now make up about 40 percent of the U.S. Catholic population.

Among its recommendations are increasing the number of Hispanic clergy and the Spanish-speaking non-Hispanic clergy, doing more to prevent Hispanics from leaving the Catholic Church to join other religions, and improving educational resources to train Hispanics for Church leadership positions.

In the area of liturgy, the bishops agreed to start a review process to assess the strengths and weaknesses of their 5-year-old *Lectionary* and approved for U.S. use two liturgical texts—the "General Instruction of the Roman Missal" and the "Rites of Ordination of a Bishop, of Priests and of Deacons."

On stewardship, the bishops approved an updated preface for the 10th anniversary edition of their pastoral letter on

stewardship and approved a pamphlet-size statement intended for young people on the principles of stewardship.

The bishops ratified new national norms for Church fundraising and the sale or lease of Church-owned property, as well as a lengthy new handbook on diocesan financial concerns.

They voted to authorize the bishops' Committee on Education to update a 1990 statement in support of Catholic elementary and secondary schools. The committee plans to bring a new statement on the topic to the bishops at their November 2004 meeting.

Also approved were a \$53.1 million USCCB budget for 2003; a 3.5 percent increase for 2004 in the assessment on dioceses to support the conference's work; 2003 plans for USCCB committees, offices and support units; goals and objectives for 2004-2006; and requests for budgetary exceptions in 2003.

The exceptions included more than \$3 million in spending from the bishops' General Reserve Fund for costs associated with the national Office for Child and Youth Protection, National Review Board and two studies mandated by the charter. †



Tony Hamilton

*Cathedral High School
Valedictorian, Class of 1994*

*Cathedral Board of Trustees
Award Winner*

*Butler University
B.A., Class of 1998*

*1998 Butler Public Relations
Student of the Year*

*Mid-Continent Conference
Director of Media Relations*

Not all Cathedral High School success stories start glamorously.

When I entered Cathedral, I knew no more than ten people in my incoming class, then the school's largest ever. That fact, coupled with my extreme level of shyness, didn't make anything easy at the beginning. I struggled through the "Welcome Class of 1994" mixer, the incoming freshman Mass, and the first week of classes. Each day for the first week and a half of school, I walked down "The Hill" so my mom could pick me up from school quicker. I was desperate to get out.

But the most important lesson that Cathedral taught me - perseverance - kept me on East 56th Street. Within a couple of months the shyness subsided, thanks to a group of buddies that I met for lunch every day and teachers that helped me open up in class. By the time the baseball season came around, I had found my niche.

Four years later, they needed to drag me off campus. I was more than a baseball player or an honors student by that point - I was a young man formed by Cathedral's values. However, it wasn't just sticking around at the beginning that I needed to overcome. I had to push through trying times, from the rather difficult English class to just bearing with adolescence. The greatest challenge, overcoming the loss of both a coach and one of my best friends within a month's time in tragic accidents, taught me a new meaning of perseverance. I can honestly say that walking into Cathedral's halls every day lifted me up from my sorrow and helped me to keep on going.

I've gone on to do things that I am proud of since I graduated. I played four years of baseball and graduated with honors from Butler University, and I've become a husband and a homeowner. I didn't need a Cathedral High School education to do any of those things, but it was that important lesson of perseverance she taught me that kept me on track.

I marvel at the progress that has been made on campus in the eight years since I graduated. Today's students can take advantage of the Robert V. Welch Student Activity Center, a new student life center and a much better traffic situation than many of us could have imagined.

I'll let the students who roam the halls of Cathedral High School now, as well as those future students, in on a little secret. Display the level of perseverance she has come to expect of her students over the last nine decades, and you not only will enjoy luxuries that the thousands of alumni before you worked tirelessly for, but you too will be able to achieve great things.

Even if your beginnings aren't so glamorous.

At a Glance

*Brief look at action taken at the
U.S. bishops' 2002 fall meeting*



Abortion

Pledged to continue work to overturn *Roe vs. Wade*

Clergy Sexual Abuse

Approved revised norms for handling cases
Accepted slightly revised charter for protecting children
Apologized for past mistakes
Agreed to allocate \$3 million to national child protection office

Domestic Violence

Reaffirmed that it is sinful and offered help to women

Hispanic Catholics

Approved new program to strengthen ministry

Iraq

Urged United States to 'step back from the brink of war'

Liturgy

Approved General Instruction of Roman Missal
Approved rites of ordination for bishops, priests and deacons
Agreed to begin review of 5-year-old U.S. Lectionary

Migration

Approved historic joint pastoral with bishops of Mexico

Poverty

Recommitted church to service here and abroad

2003 Budget

Approved \$53 million for U.S. Conference of Catholic Bishops

Source: CNS reports

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HIGH SCHOOL PLACEMENT TEST DATE

Saturday, December 7, 2002 (8:15 a.m. - 11:45 a.m.)

For further information, please contact Duane Emery,
Director of Admissions, at (317) 542-1481, ext. 360.

CATHEDRAL HIGH SCHOOL

www.cathedral-irish.org

Clergy sexual abuse dominates bishops' fall meeting

WASHINGTON (CNS)—Clergy sexual abuse of minors was the central issue at the annual fall meeting of the U.S. Conference of Catholic Bishops on Nov. 11-14 in Washington.

The bishops revised their charter to protect children and young people, and approved tightened-up legal norms designed to bind all U.S. bishops to implementation of that charter.

They also adopted a statement apologizing for their own role in the scandal and setting a new reporting standard for bishops who engage in sexual misconduct.

And they opened discussions of a possible plenary council in the future to deal with deeper Church issues behind the scandal.

The bishops also were introduced to the 13 members of the National Review Board on sexual abuse—established at their June meeting and chaired by Oklahoma Gov. Frank Keating—as well as the new executive director of their national Office for Child and Youth Protection, Kathleen L. McChesney, who is leaving a top FBI position to take up the new Church post.

The National Review Board held its fifth meeting on Nov. 11, in conjunction with the bishops' meeting, and issued an updated report on its work.

The bishops approved plans to budget some \$3 million over the next three years for the work of the national board and child protection office, research on clergy sex abuse and other USCCB child protection activities.

The four-day national gathering of more than 250 bishops provided an occasion for groups like Survivors Network of those Abused by Priests, LinkUp, Soulforce, Rainbow Sash, FutureChurch and Voice of the Faithful to converge on Washington and voice their views on clergy sex abuse and a variety of Church issues that are sometimes linked to the abuse problem.

Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, said in his opening address that the unity of the Church has been threatened by "the criminal and sinful sexual abuse of children and the mismanagement of those violations by some Church leaders.

"We will not step back from our compassion for those who have been harmed or from our determination to put into place policies that will protect children," he said.

At a final press conference on Nov. 13, he said the Church is "in a much better place" today than it was when the scandal erupted last January.

In a homily at their annual concelebrated Mass at the Basilica of the National Shrine of the Immaculate Conception, Bishop William S. Skylstad of Spokane, Wash., USCCB vice president, referred to "these difficult days in our beloved Church" and urged the bishops to "never give in to discouragement ... even when we fall."

The revised norms, adopted on Nov. 13 by a vote of 246-7, call for a prompt investigation of any allegation that a priest or deacon has abused a minor. If there is sufficient evidence that the allegation is true, the bishop is to notify the Vatican Congregation for the Doctrine of the Faith and take the necessary steps to remove the alleged offender from ministry.

Revision of the norms by a mixed commission of four U.S. and four Vatican bishops just two weeks before the bishops' meeting had provoked wide speculation that the Vatican concern to protect due process rights of accused priests would undercut the bishops' decision last June in Dallas to remove permanently from ministry any priest who has sexually abused even one minor.

Instead, the revisions pointedly affirmed the bishop's obligation and authority "at all times ... to ensure that any priest who has committed even one act of sexual abuse of a minor ... shall not continue in active ministry."

Chicago's Cardinal Francis E. George, senior prelate on the U.S. side of the mixed commission, led the bishops' debate over the revised norms. He said that when the bishops first adopted them last June in Dallas they focused only on administrative acts by which a bishop could remove a man from ministry if he sexually abused a minor.

The Vatican-initiated revisions addressed the role of the Church's courts in imposing a permanent removal from ministry or even dismissal from the clerical state, he said.

In their revised form, the norms offer the possibility of lifting the statute of limitations, on a case-by-case basis, for those sexual abuse crimes by clerics that would otherwise be too old to prosecute in a Church court. Cardinal George expressed the belief that a large majority of existing cases fall into that category. For many years, the Church's statute of limitations for prosecuting clerical sex crimes against minors was three years after the crime was committed; recently the Vatican extended that to 10 years after the victim turns 18.



Baltimore Cardinal William H. Keeler is fingerprinted by Darlen Coombs of Criminal Justice Information Systems in Baltimore on Nov. 15. A new archdiocesan policy requires fingerprinting and a criminal background check of all employees who come into contact with children.

Several bishops at press briefings emphasized that administrative or judicial proceedings the Church undertakes against offending clerics do not replace or interfere with any possible criminal proceedings in civil courts.

They stressed that the norms still require Church authorities to cooperate to obey civil reporting laws and cooperate with civil authorities investigating allegations of sexual abuse of a minor by a cleric.

The revised version of the "Charter for the Protection of Children and Young People" retains its language requiring Church authorities to report to public authorities whenever they receive "an allegation of sexual abuse of a person who is [still] a minor," even if local civil law does not make Church authorities mandatory reporters of child abuse.

The bishops delayed a vote on a statement about their own accountability in order to incorporate language apologizing for "our mistakes in the past when some bishops have transferred, from one assignment to another, priests who had abused minors."

The statement pledged ongoing efforts by the bishops at the level of U.S. Church

provinces—geographic groups of dioceses under an archdiocese—to keep one another accountable for preventing clergy sexual abuse. It said that if any bishop faces an accusation of abusing a minor or a financial demand related to any form of alleged sexual misconduct, he must report it to the metropolitan archbishop or the senior bishop of the province.

Publication of the revised norms and charter was delayed until after the meeting in order to meet a demand by bishops of the Eastern Catholic Churches that the final versions incorporate, alongside references to the canon law code of the Latin Church, corresponding references to the general law of the Eastern Churches.

Ukrainian Archbishop Stefan Soroka of Philadelphia said the lack of Eastern law references made it look like the U.S. Church was breathing with only "one lung"—a pointed reference to the metaphor of the East and West as the two lungs of the one Church.

(Editor's Note: The revised norms are posted on the USCCB Web site at www.usccb.org/bishops/normsrevised.htm; the revised charter is at www.usccb.org/bishops/charter2.htm.) †

Plenary council proposal to take 18 months of study

WASHINGTON (CNS)—It will take a couple of years of consideration before the U.S. bishops decide whether to hold a national plenary council, proposed as a way of addressing various challenges faced by the Church.

In a report to the U.S. Conference of Catholic Bishops during their fall meeting in Washington on Nov. 13, Indianapolis Archbishop Daniel M. Buechlein outlined a process that would take at least

18 months before a decision is made about whether to hold a plenary council. His proposal was accepted by the body of bishops.

The proposal for a plenary council for the United States "underscores the need for extraordinary means in order to address the extraordinary needs within society today and within the Church," said Archbishop Buechlein, chairman of the USCCB's Ad Hoc Committee for a Plenary Council.

Under Church law, at a plenary council only bishops would have a deliberative, or decision-making, vote. But other participants would have the right to speak. Subject to approval of the Vatican, the

council has legislative power.

The last such council in this country, the Third Plenary Council of Baltimore, was convened in 1884. Steps taken during that month-long session included identifying the ideal of a Catholic school in every parish and mandating a national catechism—which became known as the *Baltimore Catechism*—to teach Catholic children.

In July, eight bishops issued a letter asking their fellow prelates to consider holding a plenary council to promote holiness, priestly celibacy and sound sexual morality in the U.S. Church. Their letter said such a council could help to address the root causes of the sexual abuse crisis.

It was signed by Archbishop Daniel A. Cronin of Hartford, Conn.; Archbishop James P. Keleher of Kansas City, Kan.; Archbishop Oscar H. Lipscomb of Mobile, Ala.; Archbishop John G. Vlazny of Portland, Ore.; Bishop Raymond L. Burke of La Crosse, Wis.; Bishop Daniel N. DiNardo of Sioux City, Iowa; Bishop Robert C. Morlino of Helena, Mont.; and Auxiliary Bishop Allen H. Vigneron of Detroit.

The New York-based National Pastoral Life Center also called for a plenary council in August in an editorial in its magazine, *Church*.

The bishops' ad hoc committee was created to consider the suggestion and report to the USCCB at the November meeting.

Archbishop Buechlein told the bishops that in September members of the USCCB Administrative Committee "expressed general agreement with the intended goals of the [proposal], but there was general questioning whether or not a plenary council is the best means to achieve these goals."

The ad hoc committee proposed that the U.S. bishops "reflect upon the extraordinary needs of the Church in the society of our day ... and then deliberate on the possible extraordinary means that are needed to address them," Archbishop Buechlein said.

The committee recommended that the bishops begin that deliberation during their June 2003 meeting, with about a day of discussion. That would be followed by using the bishops' June 2004 meeting exclusively "for reflection and deliberation" on the topic.

Every few years, the bishops' June meeting is a session free from administrative and other business and devoted to a more spiritual theme, or a retreat-style program. The June 2004 gathering was tentatively scheduled to be such a session.

After Archbishop Buechlein's report, Archbishop Cronin, one of the bishops who sent the letter, said he thought the ad hoc committee's proposal was "an appropriate response that allows us to consider the issue."

Besides Archbishop Buechlein, the ad hoc committee members included Bishop

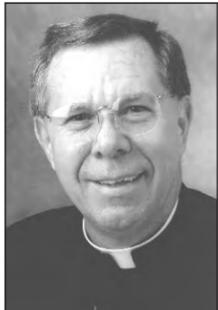
Vigneron; Cardinal Avery Dulles; Archbishop Timothy M. Dolan of Milwaukee; retired Archbishop John R. Quinn of San Francisco; Archbishop Justin F. Rigali of St. Louis; Bishop Armando X. Ochoa of El Paso, Texas; and Auxiliary Bishop Joseph N. Perry of Chicago.

Under Church rules for a plenary council, all diocesan bishops, coadjutors and auxiliaries in the territory of the bishops' conference and bishops who work in the territory by Vatican or bishops' conference assignment are automatic plenary council members with a deliberative vote. Retired bishops can be invited and, if they are, they have a deliberative vote.

The Code of Canon Law spells out a number of other participants who have a consultative voice in a plenary council but not a deliberative vote. These include all the vicars general and episcopal vicars throughout the territory, representatives of major superiors of religious orders, rectors of all Catholic universities and deans of faculties of theology and canon law, and representatives of seminary rectors.

Other priests and lay Catholics can be invited to participate with a consultative voice, but their number is not to exceed half the total of the other participants combined.

In addition, the bishops' conference can invite others—such as representatives of other Churches—as guests. †



Archbishop Daniel M. Buechlein

Bishops vow continued fight against abortion

WASHINGTON (CNS)—In a message marking the 30th anniversary of *Roe vs. Wade*, the U.S. bishops unanimously pledged to continue working to overturn the Supreme Court decision legalizing abortion, “no matter how long it may take, no matter the sacrifices required.”

The brief statement, titled “A Matter of the Heart” and approved on Nov. 12 during the bishops’ fall general meeting by a vote of 250-0 with one abstention, also promised assistance to anyone considering abortion and to “the broken-hearted” who still grieve past abortions.

“If you are overwhelmed by the decisions you face, if you cannot afford medical care, if you are homeless or feel helpless, whatever your needs, we will help you,” the bishops said. “The Church and her ministries, inspired by the word and example of Jesus Christ, will help you

with compassion and without condemnation.”

As for the broken-hearted, “we must reach these hearts and give them hope,” the statement said. “These are the converted hearts that will at last bring an end to abortion.”

The high court decision legalizing abortion was issued on Jan. 22, 1973.

The bishops called abortion “a violation of human rights incomparable in magnitude and an atrocity for the whole human family.”

But they said those who think “the pro-life movement’s efforts have amounted to nothing because *Roe vs. Wade* still stands” are missing “the heart of the matter.”

Among the signs of hope cited in the statement were the decreasing number of abortions each year; the “greater

appreciation of the humanity of the unborn child” because of ultrasound and other medical advances; the rising number of Americans who identify themselves as pro-life; actions by state legislatures to limit abortion; and the “practical assistance and support” provided to thousands of pregnant women by pro-life groups, parishes, Catholic agencies and pregnancy resource centers.

But the greatest sign of hope is in “the vibrancy of youth” who have taken up the pro-life cause, the bishops said.

“Many in the last generation fought for legal abortion; but more today know that women deserve better, and so fight for true freedom for women,” the statement said. “Young people know that the future is in their hands, and their hearts yearn to bring a message of hope and healing to a culture in great need of hearing it.”

Assessing the 30 years since *Roe vs. Wade*, the bishops said many believed in what abortion “was said to promise: an end to poverty and abuse.”

“Who would not hope for these things?” they asked. “But legal abortion promised what it could not give. It promised women a freedom to participate more fully in society, but it took their children and broke their hearts.”

Introducing the statement on Nov. 11, Cardinal Anthony J. Bevilacqua of Philadelphia, chairman of the bishops’ Committee on Pro-Life Activities, said the document “reflects on 30 years of legal abortion and the pain it causes so many people.”

But it also “celebrates the way our culture is turning away from abortion and reaches out to those considering it,” the cardinal said. †

Bishops urge U.S. to ‘step back from brink of war’

WASHINGTON (CNS)—The U.S. bishops urged the United States on Nov. 13 to “step back from the brink of war,” saying they “find it difficult to justify the resort to war against Iraq.”

The bishops said they agree with the Holy See and bishops from the Middle East that resorting to war under current circumstances “would not meet the strict conditions in Catholic teaching for overriding the strong presumption against the use of military force.”

The statement was approved after an hour-long debate by a vote of 228 to 14, with three abstentions. It prefaced its conclusions by explaining that the “grave choices about war and peace, about pursuing justice and security,” are not only military and political choices but also moral ones involving matters of life and death.

“Traditional Christian teaching offers ethical principles and moral criteria that should guide these critical choices,” it said. Instead of primarily pursuing a course to war in Iraq, the bishops said, “it is vital that our nation persist in the very frustrating and difficult challenges of maintaining broad international support for constructive, effective and legitimate ways to contain and deter aggressive Iraqi actions and threats.”

At the urging of several bishops, the statement was careful to note that “there are no easy answers” and acknowledge that “ultimately, our elected leaders are responsible for decisions about national security.” However, they “hope that our moral concerns and questions will be considered seriously by our leaders and all citizens.”

They said, “We have no illusions about the behavior and intentions of the Iraqi government. The Iraqi leadership must cease its internal repression, end its threats to its neighbors, stop any support for terrorism, abandon its efforts to develop weapons of mass destruction and destroy all such existing weapons.”

Toward that end, they said, they support “effective enforcement of the military embargo and maintenance of political sanctions.” They called for more carefully focused economic sanctions “which do not threaten the lives of innocent Iraqi civilians.”

The bishops said they welcome the fact that the United States has worked to win the U.N. Security Council’s support for calls to Iraq to disarm or face military intervention.

“We join others in urging Iraq to comply fully with this latest Security Council resolution,” the statement said. “We fervently pray that all involved will act to ensure that this U.N. action will not simply be a prelude to war but a way to avoid it.”

They acknowledged that “people of good will may differ on how to apply just-war norms in particular cases, especially when events are moving rapidly and the facts are not altogether clear.”

However, they said, “based on the facts known to us, we continue to find it difficult to justify the resort to war against Iraq, lacking clear and adequate evidence of an imminent attack of a grave nature.”

The bishops said they are especially concerned about recent efforts to expand the traditional definition of a just cause for war “to include preventative use of military force to overthrow threatening regimes or to deal with weapons of mass destruction.”

It noted that the *Catechism of the Catholic Church* limits the choice to go to war to cases where “the damage inflicted by the aggressor on the nation or community of nations [is] lasting, grave and certain.”

“A distinction should be made between efforts to change unacceptable behavior of a government and efforts to end that government’s existence,” the statement said.

Decisions to wage war with Iraq should “require compliance with U.S. constitutional imperatives, broad consensus within our nation and some form of international sanction,” the bishops said. Recent actions by the U.S. Congress and the U.N. Security Council are important toward that end, they said.

“As the Holy See has indicated, if recourse to force were deemed necessary, this should take place within the framework of the United Nations after considering the consequences for Iraqi civilians and regional and global stability,” they said.

Also to be considered are the probability of success and proportionality, the statement said.

“We recognize that not taking military action could have its own negative consequences,” the bishops said. “We are concerned, however, that war against Iraq could have unpredictable consequences not only for Iraq but for peace and stability elsewhere in the Middle East.”

“The use of force might provoke the very kind of attacks that it is intended to prevent, could impose terrible new burdens on an already long-suffering civilian population and could lead to wider conflict and instability in the region.”

The statement also suggested that “in assessing whether ‘collateral damage’ is proportionate, the lives of Iraqi men, women and children should be valued as we would the lives of members of our own family and citizens of our own country.”

The agenda for the bishops’ annual meeting did not originally include any international policy issues. On the first day of their conference, however, several bishops proposed they quickly draft and approve a new statement about Iraq, taking into consideration the recent actions by the Security Council and Congress.

They asked that it update and build upon a Sept. 13 letter on the moral issues at stake in a decision to go to war, which the bishops’ Administrative Committee had authorized to be sent to President



Two Iraqi workers walk through the factory town of Nahawan, about 37 miles outside of Baghdad. On Nov. 13, Iraq agreed to the United Nations’ resolution requiring it to disarm and allow unrestricted access to the country by weapons inspectors. U.S. bishops meeting in Washington were considering a statement to reiterate just-war principles in regard to the situation.

Bush by the president of their conference, Bishop Wilton D. Gregory of Belleville, Ill.

The longest part of their hour-long debate on the statement on Nov. 13 concerned an amendment incorporated at the suggestion of Bishop Gerald R. Barnes of San Bernardino, Calif., and Detroit Auxiliary Bishop Thomas J. Gumbleton. Both bishops had asked for language to be added supporting the right of Catholics in the armed forces to conclude that based on Church teaching they cannot morally fight in what might be an unjust war in Iraq.

In discussion, Bishop Gumbleton said that during the 1991 Gulf War members of the military who refused on moral grounds to participate in fighting were subjected to “very harsh treatment.”

He said one of the Church’s problems in teaching the theology of just war is that “we do not support those who feel they must, in light of that teaching, dissent from fighting.”

Retired Auxiliary Bishop John J. Glynn of the U.S. Archdiocese for the Military Services said he didn’t think it was appropriate for the document to delve into a discussion of conscientious objection to war when “it’s not certain we’re going to go to war.”

Auxiliary Bishop John J. Kaising, also of the military archdiocese, said he wondered whether including a provision that supported the position of conscientious objectors would send a signal to other Catholics in the military that they are wrong for not objecting.

“I don’t think we can do that to a soldier, sailor, airman or Marine,” Bishop Kaising said. “It puts military chaplains in

a real bind.”

Retired New Orleans Archbishop Philip M. Hannan said including a phrase of support for conscientious objecting would lead to some people who hadn’t necessarily reached an individual moral conclusion about serving in a war to use the bishops’ statement as a way to excuse themselves from “a duty which is onerous and dangerous.”

Boston Cardinal Bernard F. Law, outgoing chairman of the Committee on International Policy, said he felt the wording suggested by Bishops Gumbleton and Barnes struck the appropriate balance on the subject.

He noted that the bishops’ conference has endorsed the rights of conscientious objectors numerous times, most recently in 1993, so a reference in the current statement would not be blazing new territory.

In the end, the statement included the idea proposed by Bishops Gumbleton and Barnes.

It reads:

“We pray for all those most likely to be affected by this potential conflict, especially the suffering people of Iraq and the men and women who serve in our armed forces. We support those who risk their lives in the service of our nation. We also support those who seek to exercise their right to conscientious objection and selective conscientious objection as we have stated in the past.”

Under definitions used in the U.S. military, a conscientious objector is someone who morally opposes all war, while a selective conscientious objector is someone who reaches that conclusion about a specific military action. †

Bishops OK joint U.S.-Mexican statement on migration issues

WASHINGTON (CNS)—With overwhelming approval that followed a short discussion during their fall general meeting, the U.S. Catholic bishops gave their support on Nov. 13 to the first joint pastoral statement of the U.S. and Mexican bishops' conferences: a document defining a partnership in addressing pastoral and social concerns of migrants.

"Strangers No Longer: Together on the Journey of Hope" also was approved by the Mexican bishops on Nov. 14 during their annual conference. After minor differences in the approved versions are worked out by a joint committee, the document is to be issued jointly no later than January 2003. The U.S. bishops vote on the statement was 243-1.

"We speak as two episcopal conferences but as one Church," the statement says, "united in the view that migration between our two nations is necessary and beneficial. At the same time, some aspects of the migrant experience are far from the vision of the kingdom of God that Jesus proclaimed."

It notes that many people who seek to migrate do so because they are suffering. "Human rights are abused; families are kept apart; and racist and xenophobic attitudes remain."

The document calls for steps such as the creation of parish networks of support for migrant families; for dioceses to sponsor social and legal services for immigrants and for the two bishops' organizations to work on ways of training priests and laity for service to migrants.

It also takes both governments to task for laws and policies that fail to address the root causes of migration and infringe upon the human rights of people who move between countries.

Bishop Raymundo J. Pena of Brownsville, Texas, thanked the bishops for responding to the request for such a document made two years ago by the bishops of dioceses along both sides of the Texas-Mexico border.

That request is one of just several joint efforts by bishops in adjacent border dioceses in recent years. Bishops from Arizona and the Mexican state of Sonora will meet in Nogales, Mexico, on Nov. 21-23 for a "Dioceses Without Borders" conference on ways the Church on both sides of the border can provide ministry and services collaboratively. Dioceses in Southern California, New Mexico and Texas also regularly share projects such as joint *Las Posadas* Advent programs at the border

fence with their Mexican neighbors.

Auxiliary Bishop Thomas G. Wenski of Miami, chairman of the bishops' Committee on Migration, said the statement is particularly timely considering that the two countries are scheduled to begin bilateral talks early next year on a variety of topics, including those related to migration.

Bishop Ricardo Ramirez of Las Cruces, N.M., said he supports the statement but objected to one three-letter word—"joy"—which was used in a description of the blending of European and indigenous Mexican cultures.

"For the people of Mexico, it was a painful clash," he said.

A plaque in a plaza in Mexico City dedicated to the merging of the cultures better describes the events, he said.

It refers to the battle between the Aztec ruler Cuahemotl and Spaniard Hernando Cortez in 1519 as "neither victory nor defeat" for either culture, Bishop Ramirez explained.

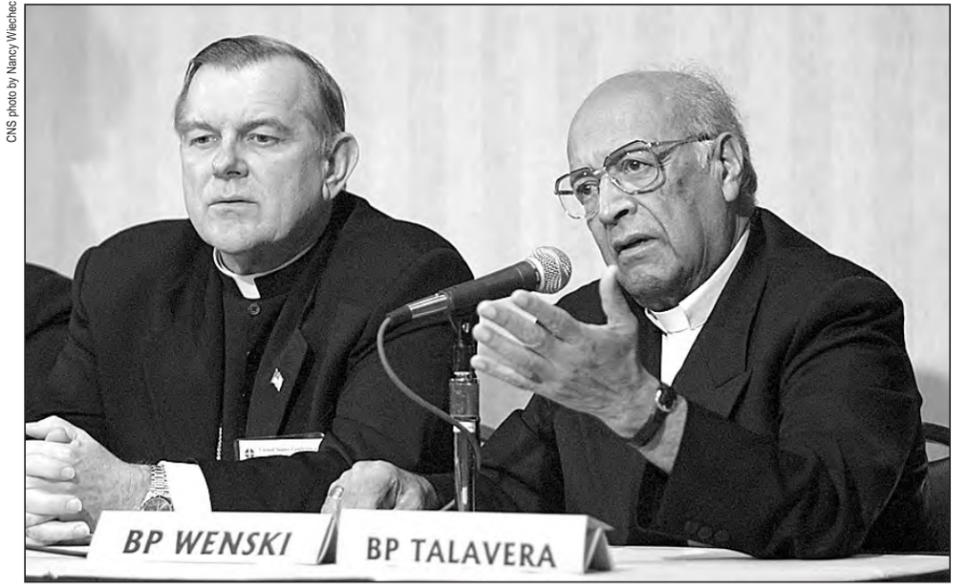
When the statement was introduced before the U.S. bishops two days earlier, Bishop Carlos Talavera Ramirez of Coahuila, Mexico, called the document "a convergence of life embracing both our cultural, social, political and religious values and perspectives, in relation to the migrants' pastoral care."

The statement was the product of five consultations between the U.S. bishops' migration committee and the Mexican Episcopal Commission for Migrants and five meetings between their staffs. The committees also interviewed 200 migrants from various countries on the causes and effects of migration.

Approximately 10.5 million Mexicans live in the United States, about half of them here illegally, the pastoral statement says. It notes that about 800,000 legal border crossings occur between the two countries every year and an unknown but significant number of U.S. citizens live, work and retire in Mexico.

The two nations share a history of being settled by migrant peoples and expansion through the efforts of those who came to colonize and conquer those who were there before, it says.

"Fleeing injustice and oppression—and seeking liberty and the opportunity to achieve a full life—many have found work, homes, security, liberty and growth for themselves and their families," it says. "Our countries share this immigrant experience, though with different expressions and



U.S. Bishop Thomas G. Wenski and Mexican Bishop Carlos Talavera Ramirez address the media on Nov. 11 in Washington on a joint pastoral on migration being drawn up by the U.S. and Mexican bishops' conferences. "Strangers No Longer" is the first joint statement issued by the U.S. and Mexican bishops' conferences.

to different degrees."

The pastoral describes the different immigration-related challenges of the two countries and how they are connected.

It also explains the Church's teaching related to migration, beginning with the story from Genesis of how Abraham and his wife, Sarah, extended hospitality to strangers who "were actually a manifestation of the Lord."

It notes that the Church has a long tradition of defending the right to migrate and that it also teaches that "the root causes of migration—poverty, forms of injustice, religious intolerance, armed conflicts—must be addressed so that migrants can remain in their homeland and support their families."

One of its references is to Pope Pius XII's 1952 document *Exsul Familia* (On the Spiritual Care to Migrants), which recognized that governments have a sovereign right to control borders but that the right cannot be exaggerated to the point of denying access to a country for needy and decent people from other nations.

It lists five principles from Church teachings that guide its view on migration issues:

- People have the right to find opportunities in their homeland.
- People have the right to migrate to support themselves and their families.
- Sovereign nations have the right to control their borders.
- Refugees and asylum-seekers should be

afforded protection.

- The human dignity and human rights of undocumented migrants should be respected.

"Strangers No Longer" addresses pastoral concerns that it says need to be addressed by conversion of heart and mind. Attitudes of cultural superiority, indifference and racism need to be confronted, it said.

The section on public policy notes that the current relationship between the governments of Mexico and the United States "is weakened by inconsistent and divergent policies that are not coordinated and, in many cases, that address only the symptoms of the migration phenomenon and not its root causes."

It called on the two governments to enact policies "that will create a generous, legal flow of migrants between both nations."

The statement suggests ways of helping reduce poverty in Mexico and of speeding the process of reuniting families separated by the border.

Among policy changes it suggests are a program to legalize the status of Mexicans in the United States without legal permission to be here and a new guest worker program.

Another section chides both governments for enforcement policies that treat migrants as criminals and often result in abuse. †

Bishops launch review of *Lectionary*, approve liturgy texts

WASHINGTON (CNS)—Just five years after approving a new *Lectionary*, the U.S. bishops agreed on Nov. 12 to start a review process to assess its strengths and weaknesses.

With virtually no debate, they approved English translations for U.S. use of two liturgical texts: the "General Instruction of the Roman Missal" and the *Rites of Ordination of a Bishop, of Priests and of Deacons*.

Archbishop Oscar H. Lipscomb of Mobile, Ala., chairman of the bishops' Committee on Liturgy, presented the *Lectionary* review proposal and liturgy texts to the bishops.

The *Lectionary* is the book of Scripture readings used at Mass. Archbishop Lipscomb reminded the bishops that in 1997, when they approved a new *Lectionary* for Sundays and major feasts, they included a provision calling for a review in five years.

Bishop Thomas J. Tobin of Youngstown, Ohio, objected that a review would be premature since the weekday volume of the *Lectionary* has been in use for only a year.

Several bishops rose to urge a go-ahead on reviewing at least the Sunday *Lectionary*.

Bishop Donald W. Trautman of Erie, Pa., noted that the Federation of Diocesan Liturgical Commissions strongly supported a review. The current *Lectionary*, he said, "is flawed and often unbalanced and

unproclaimable."

Auxiliary Bishop Emil A. Wcela of Rockville Centre, N.Y., noted that the *New American Bible* is about a year from completion of a new translation of the Old Testament. He asked that the review include studying the Old Testament passages in the *Lectionary* in light of the new translation.

Cardinal William H. Keeler of Baltimore and Archbishop Justin F. Rigali of St. Louis also supported taking the new Old Testament translation into account as part of the review.

Archbishop Lipscomb said that by deciding now to begin a review the bishops would not be committing themselves to finishing it before that translation is available. He said it could take two to three years, although he hoped it would not be that long.

The bishops approved the launching of the review project by voice vote.

They approved the new translation of the ordination rites by a vote of 220-15. Vatican confirmation, called *recognitio*, is required before the new text can be officially issued for liturgical use in the United States.

Based on a 1989 Latin revision of the rites, the English text had traveled a tortuous path, intertwined with changing Vatican views on what rules should be followed in translating Latin liturgical texts into modern languages and on translating Scripture

for liturgical use.

The English version adopted by the bishops was based on an English text produced by the Vatican earlier this year, but it includes more than 60 amendments by the U.S. bishops.

The Vatican's 2002 version in turn was a revision of a second version in English produced in 2000 by the International Commission on English in the Liturgy after the Vatican in 1997 rejected a 1994 ICEL translation as unsuitable.

When the original ICEL version of the ordination rites was produced, Vatican concerns about the use of inclusive language and freer translations in liturgical texts were just coming to the fore. In 2001, the Vatican completed a long study of the question and issued a new instruction on translating liturgical texts, setting strict standards for more literal, exact translations.

The bishops also approved the new "General Instruction of the Roman Missal," incorporating already-approved U.S. adaptations, on a vote of 239-6 with one abstention. As with the ordination rites, the bishops' decision must receive the *recognitio* of the Holy See before it is final.

The instruction, which is published at the front of all official missals, sets the rules for how Catholic worship is to be conducted, from the order of the service to the role of the various ministers, from gestures and posture to the worship space and its furnishings.



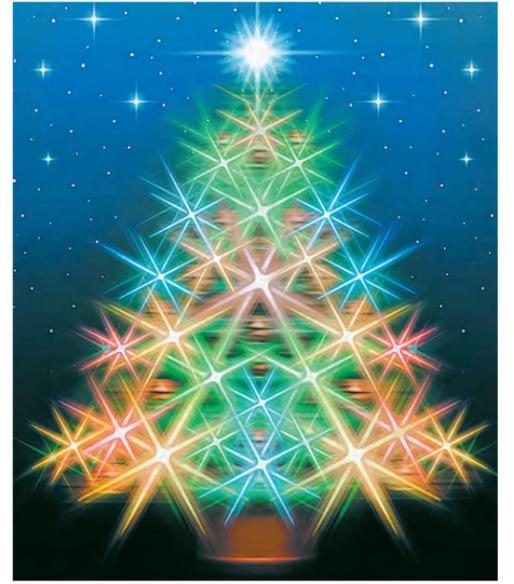
Altar servers lead a procession of U.S. bishops following Mass at the Basilica of the National Shrine of the Immaculate Conception on Nov. 11 in Washington.

When the new instruction was issued in Latin in 2000, it was the first revision of the general instruction in 25 years. Scores of minor changes were introduced when the new instruction was published with the new Latin edition of the *Roman Missal* in March 2002.

The English text the bishops voted on was a revision of a 2001 ICEL translation, which incorporated the Vatican's 2002 revisions in the Latin. †

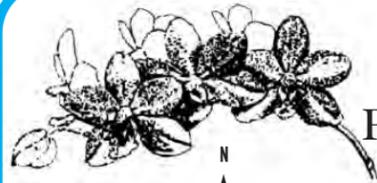


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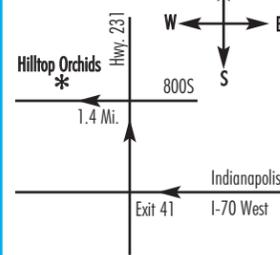


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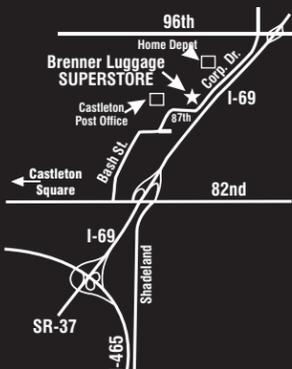
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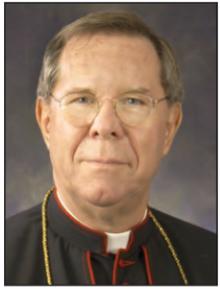


Bishops elect Archbishop Buechlein chairman of new Committee on Catechesis

WASHINGTON (CNS)—Archbishop Daniel M. Buechlein of Indianapolis was elected chairman of the bishops' new Committee on Catechesis on Nov. 12.

He received 160 votes to New Orleans Archbishop Alfred C. Hughes' 106.

He was the only committee chairman elected during the bishops' Nov. 11-14 meeting in Washington, although more than a dozen bishops took over committee leadership during the meeting after serving as chairmen-elect.



Archbishop Daniel M. Buechlein

Six committees received new chairmen-elect in the

Nov. 12 elections.

For the Committee on the Church in Latin America, Chicago Auxiliary Bishop John R. Manz defeated Bishop William F. Murphy of Rockville Centre, N.Y., by a vote of 173-93.

The chairman-elect of the Committee on Communications will be Coadjutor Bishop Gerald F. Kicanas of Tucson, Ariz., elected over Bishop Dennis M. Schnurr of Duluth, Minn., by a 158-106 vote.

Archbishop Jerome G. Hanus of Dubuque, Iowa, will be chairman-elect of the Committee on Consecrated Life after defeating Bishop Daniel R. Jenky of Peoria, Ill., 138-127.

For the Committee on Doctrine, Archbishop William J. Levada of San Francisco was chosen as chairman-elect over Bishop Raymond L. Burke of LaCrosse, Wis., by a vote of 144-120.

The chairman-elect of the Committee on Home Missions will be Bishop J. Peter Sartain of Little Rock, Ark., who defeated Bishop Samuel J. Aquila of Fargo, N.D., 154-108.

Archbishop Timothy M. Dolan of Milwaukee was elected chairman-elect of the Committee on Priestly Life and Ministry over Bishop Thomas J. Olmsted of Wichita, Kan., 153-113.

Two bishops were chosen from a field of three to serve on the board of directors of Catholic Legal Immigration Services Inc., known as CLINIC. Bishop Robert J. Baker of Charleston, S.C., and Auxiliary Bishop Jaime Soto of Orange, Calif., were elected with 180 and 187 votes, respectively. Auxiliary Bishop Dennis P. O'Neil of San Bernardino, Calif.,

received 133 votes.

Also elected from a field of eight were four new board members for Catholic Relief Services. They are Bishop Nicholas A. DiMarzio of Camden, N.J.; Bishop Curtis J. Guillory of Beaumont, Texas; Bishop George V. Murry of St. Thomas, Virgin Islands; and Coadjutor Bishop Michael J. Sheridan of Colorado Springs, Colo.

The bishops generally choose the next chairmen of committees a year before the positions take effect. Last year, however, marked the first elections after the bishops did away with a system of having twin conferences in favor of the single U.S. Conference of Catholic Bishops.

That required reconstituting their committees and electing new chairmen for all of them. Some were chosen for one-year terms for the transition year; others were named as chairmen-elect to take up two-year positions as chairmen at the end of this year's meeting.

The bishops chosen as chairmen-elect on Nov. 12 will assume the top posts in November 2003.

In elections in November 2001, 13 bishops were chosen as chairmen-elect and will take charge of these committees at the conclusion of this year's USCCB meeting.

Chicago Cardinal Francis E. George will become chairman of the liturgy committee; Bishop John H. Ricard of Pensacola-Tallahassee, Fla., will become chairman of international policy; Auxiliary Bishop Gordon D. Bennett of Baltimore will chair African-American Catholics; and Bishop Thomas G. Doran of Rockford, Ill., will head canonical affairs.

Bishop Stephen E. Blaire of Stockton, Calif., will assume the chairmanship of the ecumenical and interreligious affairs committee; Bishop Bernard J. Harrington of Winona, Minn., will chair education; Bishop Edward J. Slattery of Tulsa, Okla., will chair evangelization; and Bishop James A. Tamayo of Laredo, Texas, will become chairman of Hispanic affairs.

Bishop Dale J. Melczek of Gary, Ind., will chair the laity committee; Bishop J. Kevin Boland of Savannah, Ga., will become chairman of marriage and family; Bishop John C. Nienstedt of New Ulm, Minn., will chair priestly formation; Bishop Francis X. DiLorenzo of Honolulu will become chairman of science and human values; and Byzantine Bishop Basil Schott of Parma, Ohio, will chair the Committee on the Relationship between Eastern and Latin Catholic Churches. †

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Christmas Shopping Section

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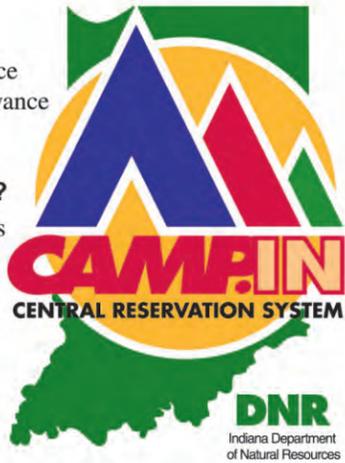
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Christians are bearers of Christ's light in the world

By Dolores R. Leckey

Five babies were baptized into the Catholic faith during a recent Mass. Their parents, godparents and grandparents—indeed the whole congregation—revisited the substance of what it means to be Catholic.

These children reminded us all that we are bound together in a communion so profound that the only suitable metaphor is the human body. We are, St. Paul teaches, the body of Christ.

After the Mass and the baptism, we spilled out onto Washington's streets, each going his or her own way. Well, not exactly. Each of us was returning to a complex life of responsibilities, perhaps a little more aware that we do so as bearers of Christ's light, as salt and leaven, as the Church's sacramental presence in the world.

I live a block and a half from a small park with a few trees and a few benches. There's talk in the neighborhood of volunteers coming together to landscape this bit of green in the midst of high-rise condominiums. Flowers and fountains surely would be appealing.

But there's something else about the tiny park, located across the street from a church, that is special. Every evening at 6 p.m., no matter what the weather, a group of homeless men and women receive a simple meal of soup and sandwiches there. This act of mercy is made possible by a coalition of Churches

whose volunteers make the food and distribute it.

I can't pass that park without thinking of the Gospel Beatitudes. There's a beauty present at 6 p.m. (Angelus time) in both those who give and those who receive, a beauty that rivals all the proposed flowering shrubs. My hope is that both kinds of beauty will prevail.

The talk recently has been all about war. Just when I was despairing of any hint of the Prince of Peace in our midst, Bishop Wilton Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, delivered a letter to the U.S. national security adviser stating that the conditions for a just war against Iraq did not seem to be present at the time.

Other religious leaders made similar interventions. Christ seemed to be stirring in the nation, asking us to think and pray before acting.

A poem written by Jessica Powers, titled "The Little Nation," came to mind. Written in 1940 as the world was at the edge of an all-engulfing conflict, she wrote these lines, published in *The Washington Post*:

"Having no gift of strategy or arms,
"no secret weapon and no walled
defense,
"I shall become a citizen of love.
"Renouncing self and crying out to evil
"to end its wars, I seek a land that lies
"all unprotected like a sleeping child;
"nor is my journey reckless and
unwise.

Christ calls us to share his mission

By David Gibson

Baptism is a birth—a start, a beginning.

"Our new life in Christ comes to birth in baptism," explained Bishop William Skylstad of Spokane, Wash.

You might say that after baptism, incorporated as we then are into Christ's body, we ourselves become signs of Christ's presence to others. We are like sacraments.

But what does the word "presence" imply? The Christ of the Gospels was dynamic, involved, active, committed. As signs of Christ's presence, aren't we somehow signs of his activity and reflections of what he does in the world?

To serve as a sacramental sign of Christ must be a high calling. Pope John Paul II once said that, "Since baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity" in the realm of spiritual growth.

Passionist Father Donald Senior, a Scripture scholar, recently said that, "Through baptism, all Christians are called to share in the mission of Jesus—healing, teaching and reconciling, and giving life and freedom to the children of God."

(David Gibson edits Faith Alive!) †



Direct encounters with the poor and small acts of kindness reveal something of the sacred in the ordinary-sacramental presence of Catholic Christians in the world who serve as baptized bearers of peace and hope.

"Who doubts that love has an effective weapon
"may meet with a surprise."

Both Bishop Gregory's letter and Jessica Powers' poem shed light during these days of confusion and darkness.

From time to time, I visit a friend's mother in a nursing home. Each visit leaves me more aware of our ultimate frailty and our dependence on the kindness of others. I watch the nurses and their assistants approach their work with a determination to preserve human dignity in the face of steady deterioration. They help their charges savor, in small, almost imperceptible ways, this different way of life.

I'm not so adept as they are.

During my most recent visit, I felt utterly helpless to provide any relief for my fragile 92-year-old friend, now confined to her bed. She's frightened and imagines danger all around her. Where conversation used to be an important part of our visits, it is now almost impossible.

As I prepared to leave, frustrated at my inadequacies, I touched her hand and prayed aloud the Hail Mary. Truthfully, I had no other words.

Immediately, her agitation quieted and a healing silence came into the room. Then, in a strong voice, she thanked me

for the prayer and added, "Be careful not to hurt yourself leaving."

In a second, Christ's presence became clear—in the nurses' attentiveness, in an ancient prayer, in the reaching out and concern of a suffering old woman.

Direct encounters with the poor (like feeding homeless people in the park) and interventions regarding public policy (like Bishop Gregory's letter about a just war) and small acts of kindness (as in the nursing home) reveal something of the sacred in the ordinary-sacramental presence.

I look around my church on Sunday mornings and see men and women who visit the imprisoned or work for affordable housing, who create beautiful paintings and glorious music, who tutor the illiterate or engage in political action, and I see in them the variety of gifts that make the body of Christ so vibrant.

These men and women, leaving through the church doors on Sunday, go out into their many worlds—their relationships, jobs and volunteer activities—as baptized bearers of peace and hope.

In small and big ways, they are the Church in the world.

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.) †

Discussion Point

We receive Christ to share Christ

This Week's Question

Describe how someone you know is a sacramental sign of Christ's presence. What does this person do?

"They participate in Sunday liturgy and weekday liturgies if possible. They know that Eucharist only begins at liturgy, however; we receive Christ so that we may take Christ to others. We do this by respect, by listening well and by being examples to others in our words and deeds. People I know who are sacramental signs of Christ's presence do all of these things." (Sister Mary Kathryn Gunther, O.P., Reedsburg, Wis.)

"A friend of mine, Mary Helen, has been taking care of a mutual friend who is paralyzed from the neck down. Mary Helen, who has recently been diagnosed with cancer but just keeps going, is an inspiration to all of us." (Lee Evoy, Medina, Wash.)

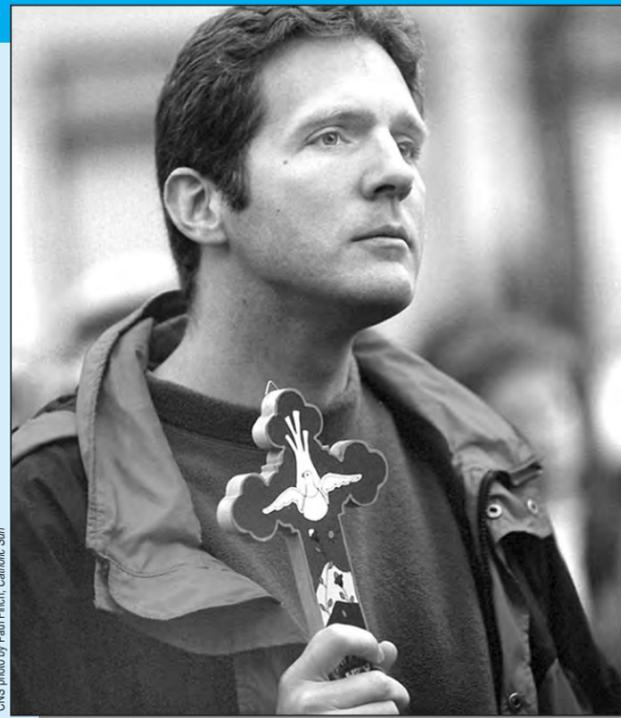
"My husband, Jeff, is very active in Church ministries,

and he is the person people call when they need something done. He works at a car dealership, where he takes the time to make sure that each person is treated kindly, respectfully and fairly. He is a bridge in the Christian community, discussing and defending the Catholic faith with love, pride and without rancor toward other faiths." (Mary Ellen McBee, Fort Worth, Texas)

Lend Us Your Voice

An upcoming edition asks: What does it mean for someone like you to make sacrifices in your actual life context?

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



CNS photo by Paul Frick, Catholic Sun

From the Editor Emeritus/John F. Fink

Important events: Irenaeus becomes bishop

Sixth in a series

The sixth of my 50 most important events in Catholic history happened in 178, when Irenaeus became bishop of Lyons, Gaul (modern France).



Just as Justin was the first Christian philosopher, Irenaeus is considered the first great theologian in Christian history. Those before him, including his mentor, Polycarp, are considered to have been apologists—those who wrote in defense of orthodox Christianity. Irenaeus went deeper than that. He considered the nature of God and the interrelationship among the three persons of the Trinity.

He was born in Smyrna about the year 125 and grew up learning about Christianity from St. Polycarp, who had been a disciple of St. John the Evangelist. It was probably Polycarp who sent Irenaeus, after he became a priest, to Lyons, the largest and most prosperous city in Gaul. The Church there, though, was relatively new and Irenaeus served under its

first bishop, Pothinus.

One of the heresies in Gaul at the time was Montanism, whose adherents claimed to be oracles of the Holy Spirit and sole possessors of charismatic qualities. Pope Eleutherius planned to crack down on the Montanists. In 177, Irenaeus was selected to take a letter to the pope urging leniency with the Montanists.

Thus it was that Irenaeus was in Rome when persecution against the Christians broke out in Gaul. Bishop Pothinus and others were martyred. When Irenaeus returned to Lyons in 178, he was chosen bishop and served in that capacity for more than 20 years.

Although he is called “the father of theology,” Irenaeus did write apologetics. His most famous work, the five-volume *Adversus omnes Haereses* (*Against All Heresies*), was both a defense of orthodoxy and an attack against Gnosticism, the principal heresy of his day.

Several groups (Valentinians, Manicheans, Mandeans) taught Gnosticism (from the Greek word for knowledge). Although there were differences, they all believed that spirit and matter were opposed to each other, spirit being morally

good while matter (our bodies, creation, etc.) is inherently evil. Followers were taught that they could enjoy mystical experiences and obtain real gnosis of the divine. The groups were shrouded in secrecy and believed that only the spiritually gifted could receive secret teachings.

Irenaeus explored the inner doctrines of the various sects and contrasted them with the teachings of the Apostles and of Scripture. He wrote in Greek, but his works were translated into Latin, Armenian and Syriac. These translations were circulated widely and seem to have dealt a deathblow to Gnosticism, both by revealing the “secrets” of the sects and by explaining the teachings of the Catholic Church.

Irenaeus, like Polycarp before him, also became involved in the dispute over when Easter should be celebrated. He served as a mediator between the pope and a group of Christians in Asia Minor called the Quartodecimans. Pope Victor III excommunicated the group because they refused to celebrate Easter when the Western Church did. Irenaeus managed to restore good relations between the two sides.

St. Irenaeus died sometime between 200 and 203. †

Cornucopia/Cynthia Dewes

Besides giving thanks for a good roux

Putting on a Thanksgiving dinner is a heck of a time to learn to cook, as I found out in the second month of my marriage. It was the first Thanksgiving for which I prepared a turkey with all the fixings.



We were hosting another young couple who were equally inexperienced in the entertainment arts. But everything worked, no one got food poisoning and my confidence rose. Turkey, dressing and mashed potatoes were a snap.

The next year, we shared a communal Thanksgiving with other Army guys and their wives who were assigned to my husband's unit. The married couples brought the food, while the bachelors provided the room and the drinks.

Inflated by my imagined new skills, I offered to make the turkey and dressing and gravy. The other wives looked relieved. Turkey dinners were something only our experienced moms and grandmas did.

My hubris had not taken into account the mysteries of making gravy. When presented with a roasting pan two inches deep with

grease, I thought I had to add as much flour as there was fat in order to make the desired roux. I loved the word “roux,” it was so professional. Not so the gravy which resulted.

It was basically flour paste colored a rich brown with Kitchen Bouquet and totally unpalatable. The surprise on the faces of the diners when they tasted it was only surpassed by my chagrin. No one said a word.

Over the years, my gravy improved and we continued to mount Thanksgiving dinners. We were what then was called a “nuclear family,” which meant we had no relatives in the area. So the big feast consisted of ourselves and sometimes neighbors and friends who also were alone for the holiday.

Sometimes we added “orphans” to the guest list—those single or lonely folks whom we knew had no one to celebrate Thanksgiving with. Once in a while, the grandparents would come to visit and make the holiday a real treat.

Frequently, we hosted a couple who lived nearby and their two little girls. Later, we added another family of mutual friends, and still later a neighboring family whose relatives lived in Illinois, and a childless couple who adored Thanksgiving but had no one close to eat with.

time when mining was even more dangerous than today. During labor strikes, they made ends meet as migrant farmers. Their rugged lives, however, made them look older than their ages. I sometimes wonder if my grandmothers thought them handsome.

After I complimented Paul on his appearance that morning at breakfast, I then asked him the question women should never ask their husbands, “So, how do you think I look?” Without missing a beat, he said, “I’m not complaining.” I could’ve taken offense, but I’m not complaining either. Frankly, I’m still laughing at his quick and clever comeback.

Not long after that, a “Crankshaft” cartoon, created by Tom Batiuk and Chuck Ayers, reminded me of that spousal conversation. I now share the cartoon’s dialogue (with appreciation to Crankshaft © Mediagraphics, Inc. Reprinted with permission of Universal Press Syndicate. All rights reserved.)

The first cartoon frame shows a wife and husband in bed, with her asking, “Do I look old to you?” The husband thinks, “Uh

The guest list grew until we had 20-plus people and began to shift the hosting job from family to family. The host family would prepare the turkey, dressing, gravy and probably mashed potatoes, and the others would bring everything else.

Over the years, adult children began to bring their girlfriends and boyfriends, later their wives or husbands, and still later their children. One family added a brother and sister-in-law from another state, and sometimes college roommates and colleagues from work appeared as well.

We always pause before the meal to thank God for his many blessings, truly a rich assortment thanks to the number and variety of people in attendance. We also shared grief and hope when our sons, and one of the men in our group, died during the time before we met at Thanksgiving.

Like the Pilgrims, we’ve come to realize that there’s so much to be grateful for, including good harvests, enough to eat and friendly support. We thank God for all of it, “seen and unseen.” And always, thanks for a proper roux.

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

Faithful Lines/Shirley Vogler Meister

Looking at looks, leading toward love

One morning, I told my husband, Paul, that he looked 20 years younger than his age. “That’s because I lead such a clean life,” he said.



After a pause, we both laughed because the day before he’d once again come home looking as if he worked in a coal mine. Why? Because he’s a volunteer at the Indiana Transportation Museum (ITM) in Noblesville, Ind., where he’s a certified railroad engineer, an assistant chief mechanic and an ITM Board member.

His work is heavy, dirty and tiring, but it’s rewarding to the men and women dedicated to preserving, showcasing and operating railroad equipment from yesteryear. Although it often means toiling in all sorts of Indiana weather, volunteers are hardy and healthy.

Both of my grandfathers did hardy work, too, but it wasn’t healthy. They toiled in southern Illinois coal mines at a

... not so fast ... this could be a trap.” She says, “I asked you if I looked old to you!” In subsequent frames, he thinks, “If I say ‘yes’ I’m dead ... but if I say ‘no’ ... I’m a liar ... If I say ‘compared to what?’ ... No, I don’t even want to go down that road...” Then, tossing him an angry look, she says, “Never mind ... you’ve answered my question!” Relieved, he thinks, “Whew! That wasn’t so bad!” The husband in the cartoon was mentally struggling as hard as my grandfathers did physically.

How many couples have similar verbal exchanges, always wondering how spouses perceive them? How many end up arguing rather than laughing? How many times have even I taken my husband’s remarks the wrong way?

What brings us through such moments? Love—the very commandment that Jesus himself said was the greatest.

Next week’s “Faithful Lines” will continue this theme.

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

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

I am grateful for ...

As we approach the celebration of Thanksgiving this year, I found myself



looking back over the last few months and listing a few of the things I am grateful for. Here they are:

- The four young people and their youth minister from Sacred Heart Parish in Clinton, who came to Indianapolis to be part of an on-stage exhibition of the Bible Bowl competition and demonstrated that learning the Word of God can be energizing and fun.

- The people from some 20 parishes all around the archdiocese who traveled to Brownsburg early on a Saturday morning to spend the day learning how to reach out to inactive Catholics.

- The parishes in the archdiocese who are doing Disciples in Mission and have deepened their relationship with Christ by sharing faith around the Lenten Sunday Scriptures, and are finding ways to turn their interest and enthusiasm into action.

- The parishes in the archdiocese that are not doing Disciples in Mission, but have found other means to further the evangelizing mission in their faith communities.

- The Carmelite sisters in Indianapolis and the people who worship with them, who celebrate deeply prayerful liturgies and display a deep sense of social justice.

- My aunt Dorothy, who celebrated her 95th birthday, and for the many wonderful members of my sprawling extended family I have met through genealogy work.

- My colleagues on the archdiocesan staff, who have a wonderful sense of teamwork and a common mission in service of this local Church.

- Archbishop Daniel M. Buechlein and his solid, steady leadership during this difficult time in the life of the Church.

- The revival committee of Holy Angels Parish which invited me to give the invocation at the opening night of their revival and gave me the opportunity to experience energetic preaching and an enthusiastic congregational response.

- The parishioners of St. Lawrence, Holy Angels, and SS. Peter and Paul Cathedral parishes, who staffed booths at Faithfest 2002, and the other individuals who contributed to an effective Catholic presence at this ecumenical event.

- The members of my Jesuit community, who encourage and support me in living the spirituality of our founder, St. Ignatius Loyola.

- The employees of the Diocese of Springfield, Mass. whose participation in their day of reflection on evangelization was energetic and inspiring.

- Paulist Father John Hurley and his creative leadership of the evangelization secretariat of the United States Conference of Catholic Bishops.

- The Paulist National Catholic Evangelization Association and all they do to equip us for sharing the Good News of Jesus Christ.

- The privilege of once again being a member of the archdiocesan delegation to the National Black Catholic Congress, and experiencing the deep faith and spirituality of this rich and powerful community in our Church.

- My peers in diocesan evangelization ministry, and the ways we learn from and support each other.

- All the faith communities of the archdiocese, and all the different ways they embody the Body of Christ and show his face to each other and to the communities they serve.

For all these, and for many others, I give thanks.

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

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 24, 2002

- Ezekiel 34:11-12, 15-17
- 1 Corinthians 15:20-26, 28
- Matthew 25:31-46

This weekend concludes the Church's year of worship and instruction. Next weekend, the Church will begin a new year. For this weekend, with great joy and festivity, the Church celebrates the Feast of Christ the King. After everything is said, human salvation is in the Lord Jesus.

As Son of God, eternal and supreme, and as Redeemer, Jesus is the king of all creation. Most especially, Jesus is the king of all who love God.

With the Lord, as king, very much in mind, Pope Pius XI established this feast. The world was slipping into a whirlpool of greed and divisiveness. Human figures, such as Adolf Hitler in Germany, Benito Mussolini in Italy and others, were being exalted virtually to divine status.

In celebrating this feast at that time, the Church proclaimed that there is no other king but Jesus.

The first reading is from the Book of Ezekiel.

It is an especially beautiful passage, proceeding from the ancient livelihood among God's people of sheep herding. The images of sheep and shepherd appear elsewhere in the Scriptures. In the New Testament, Jesus is depicted as the Good Shepherd.

This weekend's first reading presents a picture of the ideal shepherd, who thinks of the sheep above all else. When a sheep is absent, the shepherd searches for it.

Of course, not all the animals of the pasture belong to the shepherd. Some will not join the flock.

St. Paul's First Epistle to the Corinthians furnishes the second reading.

As are so many verses in the Pauline epistles, this selection from First Corinthians extols the glory of Jesus.

Jesus is the Savior. He brings God to us and takes us to God. This wonderful passage occurs first of all in the person of Jesus, which theologians call the Incarnation. He is God. He is a human. Furthermore, Jesus assumes all humanity in reconciling with God on behalf of humankind itself.

For the third reading, the Church gives us St. Matthew's Gospel.

As an echo of Ezekiel, Jesus declares

that at the end of time the good will be separate from the bad, the sheep from the goats. The separation will happen at the command of the king. The king's command will be on the basis of a person's care for the needy and the forgotten.

Secondly, the reading reminds us again of our shortsightedness. We all love Jesus. But when did we see Jesus in need? Of course, as the Lord states in this reading, we see Jesus in need when we see the needy people with whom the Incarnation has connected the Lord.

Reflection

Pope Pius XI established the Feast of Christ the King 80 years ago when monarchs still governed much of Western Europe. Among these monarchs was Queen Wilhelmina of The Netherlands, who was to become a great Dutch heroine of World War II. During the dreadful years of the war, the queen thought only of her people, their dignity and their rights.

Wilhelmina became queen when she was only a small girl, upon the death of her father, King William III. Under Dutch law, his widow, Wilhelmina's mother, Queen Emma, assumed the position of Regent.

At the time, many people wondered if the new Regent, herself a young woman, having been reared in the sheltered life of a German princess, would be able to function amid Holland's highly developed and politically vigorous society. Historians now regard Queen Emma as one of the most competent Dutch leaders.

Queen Emma resolved that her daughter, the new queen, should have as normal a childhood as possible. She carefully kept Wilhelmina out of the public eye. Once, however, Emma relented. A large crowd had gathered before the Royal Palace on a national holiday, demanding to see their little queen.

When Queen Emma led her small daughter onto the balcony, the crowd roared its delight. The bands played.

Thrilled, Wilhelmina turned to her mother and said, "Mommy, do all these people belong to me?"

"No, dear," the Regent replied. "You belong to them."

Pius XI established this feast in the thought that Christ, the king, the perfect ruler, gave even life itself, for the people.

He is the perfect, perfectly good and perfectly loving Redeemer. He is the Son of God. He is the king of all creation. He is God's gift to us. He belongs to us. With Jesus as our guide, our strength and our king, there is nothing to fear. †



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With the Lord, as king, very much in mind, Pope Pius XI established this feast. The world was slipping into a whirlpool of greed and divisiveness. Human figures, such as Adolf Hitler in Germany, Benito Mussolini in Italy and others, were being exalted virtually to divine status.

In celebrating this feast at that time, the Church proclaimed that there is no other king but Jesus.

The first reading is from the Book of Ezekiel.

It is an especially beautiful passage, proceeding from the ancient livelihood among God's people of sheep herding. The images of sheep and shepherd appear elsewhere in the Scriptures. In the New Testament, Jesus is depicted as the Good Shepherd.

This weekend's first reading presents a picture of the ideal shepherd, who thinks of the sheep above all else. When a sheep is absent, the shepherd searches for it.

Of course, not all the animals of the pasture belong to the shepherd. Some will not join the flock.

St. Paul's First Epistle to the Corinthians furnishes the second reading.

As are so many verses in the Pauline epistles, this selection from First Corinthians extols the glory of Jesus.

Jesus is the Savior. He brings God to us and takes us to God. This wonderful passage occurs first of all in the person of Jesus, which theologians call the Incarnation. He is God. He is a human. Furthermore, Jesus assumes all humanity in reconciling with God on behalf of humankind itself.

For the third reading, the Church gives us St. Matthew's Gospel.

As an echo of Ezekiel, Jesus declares

Daily Readings

Monday, Nov. 25
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 26
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 27
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 28
Revelation 18:1-2, 21-23;
19:1-3, 9a
Psalm 100:2-5

Luke 21:20-28

Friday, Nov. 29
Revelation 20:1-4, 11-21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 30
Andrew, Apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Sunday, Dec. 1
First Sunday of Advent
Isaiah 63:16b-17, 19b; 64:2b-7
Psalm 80:2-3, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

Question Corner/Fr. John Dietzen

Catholic may witness a baptism in another faith

How might a Catholic respond when asked to be a godparent for children of a Catholic who has left the practice of the faith? In this case, the former Catholic has joined another (Presbyterian) congregation. I know this question will arise in our family soon. (New York)



It is the Catholic understanding that godparents should be members of the Church or community in which the baptism is being celebrated.

Godparents do not merely become, at least partly, responsible for the child's Christian upbringing as a friend or relative. They normally represent and support the community of faith into which the infant is being baptized.

However, it is also Catholic belief that every baptism, regardless of the Church or denomination in which it takes place, incorporates a person into Christ and creates the bond of unity that exists among all who are reborn through this sacrament.

Because of the baptism, which we share in common with other Christians, a Catholic may serve as Christian witness to the baptism of a person in another Christian denomination along with a godparent of that denomination.

In this case, responsibility for the Christian upbringing of the child falls on the godparent who is a member of the Christian community in which the infant is baptized.

The fact that the parents of the child were formerly Catholic does not change the rule. Likewise, a baptized person who is a member of another Christian denomination (usually a relative or close family friend) may serve as witness at a Catholic baptism along with a Catholic godparent.

The practice of having one Catholic godparent with a Christian witness from another denomination is common today in the United States and other countries.

These provisions are found in the Vatican's *Directory for the Application of the Principles and Norms on Ecumenism* (March 1993; # 92-98), and in Canon 874.

In your recent comments about St. Monica as a patroness of alcoholics, I'm surprised you did not mention the incident, described by St. Augustine, about her own incipient alcoholism.

As a young girl, her parents routinely sent her to draw wine from the wine barrel. Before pouring the wine into the flagon,

she sipped a tiny bit from the cup. It was at first more of a childish lark, since she didn't like the wine that well. She kept adding a bit more each day, however, until it became a habit and she became, at least to some degree, addicted. One day, she and a maid, who often accompanied her to the cellar, fell into a quarrel. The servant, in anger, called her a drunkard. Monica was devastated, recognized and condemned the fault in herself, and gave up the wine for good. (Pennsylvania)

I am grateful to this priest, and some others, who reminded me of Monica's story. It is obviously the reason she is one of the patrons of those who abuse alcohol and are trying to recover. Monica died in the year 387. The story is told by her son, St. Augustine, in his *Confessions* (Book 9, Chapter 8).

My children, in their 30s, attend Sunday Mass "when they feel like it." The obligation isn't what it used to be, they tell us, and it's not necessary to go all the time. Sunday Mass is still a holy day of obligation, isn't it? (North Carolina)

Yes, it is. I am sometimes tempted to believe that one of the biggest mistakes of the Church was to make Mass on Sunday a formal law. For too many Catholics, this obligation is somewhat in the same category of Church rules as fasting during Lent or even attending Mass on other holy days.

To see a Church rule as the primary motive for "going to" Mass radically misses the point. In early centuries, long before there was such a law, participation in Sunday Eucharist was considered automatic.

If people were routinely absent, it could only be because they had decided not to be Christian or they were deficient in their knowledge of the faith and needed further instruction.

Sunday Eucharist was, in other words, the life breath of the community. To participate in Mass because "I have to" may be understandable at certain stages of growing up. A Catholic adult aged 30 or 50 should have moved beyond that.

To answer your question, present Church law still reflects that long tradition. "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church" (Canon 1246). Therefore, "on Sundays and other holy days of obligation the faithful are bound to participate in Mass" (No. 1247). †

My Journey to God

Carrying the Cross: Remember God Is Love

Picture an imaginary circle around us. Nothing penetrates without God's permission.

We learn and grow from our crosses. He strengthens us and draws us closer to him. We don't get a cross that is bigger than we can handle.

Jesus suffered so on the cross, and before the cross, with his crown of thorns, scourging and dragging of the cross.

If he could suffer like that for us, the least we can do is take up our daily cross

and follow him.

Maybe our crosses are brought by people or circumstances, or maybe by age and illness.

But God the Father and Jesus are always with us. They help us with our crosses, so get that cross squarely on your shoulder.

Remember God knows more. You will probably bypass purgatory and go straight to heaven.

By Phyllis Haxton

(Phyllis Haxton is a former member of St. Bartholomew Parish in Columbus. She now resides at a health care center in Poughkeepsie, N.Y. In 1999, she suffered several strokes that caused paralysis of her right side and speech difficulties. She has learned to print with her left hand.)

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 21-24

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. The *Diviners*, Wed.-Sat., 7:30 p.m., Sun., 3 p.m. Reserved seating, \$10, general admission, \$7. Ticket line: 317-543-4942, ext. 380.

November 22

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 22-24

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Babette's Feast," Benedictine Father

Godfrey Mullen and continuing education staff, presenters, \$225. Information: www.saintmeinrad.edu

November 23

Indiana State Fairgrounds, West Pavilion, 1202 E. 38th St., **Indianapolis**. St. Thomas Aquinas Parish Auction, "Casting Our Nets," 5:30 p.m., \$50 per person. Information: 317-253-1461.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Annual spaghetti supper and Christmas craft bazaar, hand-crafted items, dinners, adults, \$6, children \$3, 4-8 p.m. Information: 812-364-6646.

November 24

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual Christmas bazaar and chili dinner, 12:30-5 p.m., crafts, baked goods, games, Santa arrives 2:30 p.m. Information: 317-784-5454.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, \$3 per person, doors open 1 p.m., play begins 1:45 p.m.

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

November 26

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Third annual Interfaith Thanksgiving Service, 6:30 p.m., prelude music, Indianapolis Children's Choir and Laudis Cantores, donations of food and money to Julian Center. Information: 317-634-4519.

November 28

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Irvington Community Thanksgiving dinner, appetizers and entertainment, 11:30 a.m., dinner, 12:30 p.m., \$2 donation, deliveries and carry-out available upon request. Reservations: 317-356-7291.

November 29-December 1

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. 12-Step Serenity Retreat. Information: 317-923-8817.

December 1

Marian College, Library Auditorium, 3200 Cold Spring Road, **Indianapolis**. Secular Franciscan Order, People of Peace, movie, "Entertaining Angels," 3 p.m., free. Information: 317-251-3851.

December 2

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Reflection Day on the Psalms," Father William Munshower, presenter, \$30 includes program and lunch. Information: 317-545-7681 or e-mail fatima@archindy.org

December 2-4

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Poor Man of God: Exploring Franciscan Spirituality," Dorothy

LeBeau, Ph.D., presenter. Information: www.saintmeinrad.edu

December 5

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., **Indianapolis**. Mass, 6:30 p.m., Marian Center, evening of reflection, "Hope in These Troubled Times," Msgr. Joseph F. Schaedel, presenter. Information: 317-888-0873.

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Advent Taizé Service, 7:30 p.m. Information: 317-253-2193, option 2.

December 5-7

Saint Mary-of-the-Woods, O'Shaughnessy Dining Hall, **St. Mary-of-the-Woods**. "Christmas at The Woods, dinner theatre, 7:30 p.m. Information: 812-535-4531.

December 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Cathedral High School Alumni Association, first Friday Mass, noon, lunch, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., reserve box lunch \$5. Information: 317-257-3984 or 317-276-5427.

December 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic retreat, "Compassion: The Essential Gift," Benedictine Father Noël Mueller, presenter, \$135 per person/\$255 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Mary and Eucharistic Adoration," Father Didier-Marie, presenter, Fri., 5:45 p.m., Latin Mass, 6:30 p.m., Benediction and talk; Sat., 9 a.m., Latin Mass, 10-11:30 a.m. talk, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.; Sun., 9:30 a.m. Latin Mass.

December 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas concert presented by The Cathedral Trio and Laudis Cantores, 7:30 p.m., free admission. Information: 317-634-4519.

December 7-8

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Christmas boutique, baked goods, candles, religious items, crafts, trash to treasures items, breakfast and lunch, Sat., 8:30 a.m.-7:30 p.m., Sun., 8:30 a.m.-3 p.m.



"We had the same thing last year."

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Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent program, 8:30 a.m.-3 p.m., \$35. Information: 812-535-3131, ext. 161.

December 8-11

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Advent Mission, 7 p.m. Information: 317-257-4297.

December 13-15

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Christmas Family Retreat." Information: 317-923-8817.

Monthly

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, 8:15 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.

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 Holliday 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

—See ACTIVE LIST, page 19

Novena to Our Lady of Perpetual Help

Last Sunday of every month
Nov. 24, 2002 through Oct. 26, 2003

Benediction • Rosary
Special Novena Prayers
11:15 a.m. at Holy Rosary Church

520 Stevens Street, Indianapolis
(near East Street across from Eli Lilly's headquarters)

(317) 636-4478

Traditional Latin Mass at 9:30 a.m.
English Mass at Noon
Confessions begin at 8:45 a.m. and 11:30 a.m.



Holy Trinity Catholic Church

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Christmas Bazaar

Saturday, Dec. 7, 2002
10:00 a.m. to 7:00 p.m.

Boutique Table
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Spanish Hamburgers
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Your Man Tours (open 7 days a week) 1-800-736-7300.

Three Providence sisters arrested during protest

By Mary Ann Wyand

Providence Sisters Adele Beacham, Rita Clare Gerardot and Joann Quinkert of Saint Mary-of-the-Woods were among 96 people arrested on Nov. 17 while participating in a non-violent protest against the U.S. Army's former School of the Americas—now known as the Western Hemisphere Institute for Security Cooperation—at Fort Benning, Ga.

The nuns, who are all older than 70, were taken into custody after they crossed a designated barrier and trespassed on the military base, according to Providence Sister Ann Margaret O'Hara, general superior of the congregation.

She said Sister Adele, Sister Rita Clare and Sister Joann were handcuffed and later shackled in chains on their wrists, waists and ankles. They were incarcerated overnight at the Muscogee County Jail and arraigned on Nov. 18 at the U.S. Federal Court in Columbus, Ga.

After hearing their "not guilty" pleas, U.S. Magistrate G. Mallon Faircloth set bail at \$5,000 each and set their trial date for Jan. 27.

Because of a delay in processing court paperwork, Sister Joann spent a second night in the Muscogee County Jail on

Nov. 18.

The nuns were expected to return to Saint Mary-of-the-Woods on Nov. 19.

Sister Adele is a native of Toronto, Canada, and is a Ministry of Care and Providence Self-Sufficiency Ministries volunteer at Saint Mary-of-the-Woods.

Sister Rita Clare, who is from New Haven, Ind., currently ministers as director of the Wellness Center at Saint Mary-of-the-Woods and is a spiritual adviser to federal Death Row inmate David Paul Hammer at the U.S. Penitentiary in Terre Haute.

Sister Joann is from New Albany and currently does volunteer service in Chicago.

Last year, Providence Sister Kathleen Desautels was arrested for a similar action and was sentenced to six months in prison on federal trespassing charges by the same judge. She is currently serving her sentence at the federal prison in Greenville, Ill.

"We, the General Council of the Sisters of Providence, respect the choice of conscience of our sisters and support them with our love and our prayer," Sister Ann Margaret said on Nov. 18.

"It is only through courageous acts such as theirs that others can be made

aware of what the military arm of our government is doing in our names," she said. "Our sisters were handcuffed and later shackled. This certainly seems like an excessive use of force against women religious who have dedicated their lives to doing God's work and to striving for peace in our society."

After speaking with Sister Adele on the telephone on Nov. 18, Sister Ann Margaret said a U.S. marshal who helped shackle the 5-foot-tall nun admitted that, "This is an embarrassment."

While incarcerated, Sister Adele told Sister Ann Margaret that they prayed, sang and practiced yoga. They could hear other supporters singing outside the jail.

"I think they feel that [the institute's work] is an injustice and this is something they could do to speak out against it," Sister Ann Margaret said. "All three women have been very active in efforts to end violence, war and capital punishment. I am very proud of them. I think their experience was a peak moment in their faith journeys."

Providence sisters who participated in the peaceful protest were required by the congregation to prayerfully discern their decision before trespassing on the military base, Sister Ann Margaret said. "In the

event of incarceration, some of the sisters can't be away from their ministries for six months without losing their jobs."

The Sisters of Providence have participated in the annual non-violent protest for several years. About 20 members of the congregation made the trip to Georgia this year.

Providence Sister Jenny Howard, who participated in the peaceful protest but did not trespass on the military base, is among several Sisters of Providence that have traveled to Nicaragua, Colombia, Haiti or Guatemala, where they learned about attacks by the military on people in those countries.

The facility at Fort Benning trains Latin American military in anti-insurgency tactics. For decades, numerous School of the Americas graduates have been linked directly by the United Nations and human rights groups to the torture and massacre of their own people.

The annual national protest at the Western Hemisphere Institute for Security Cooperation is organized by SOA Watch, an independent organization that seeks to close the tax-supported facility through vigils, fasts, demonstrations and non-violent protests as well as media and legislative lobbying efforts. †

The Active List, continued from page 18

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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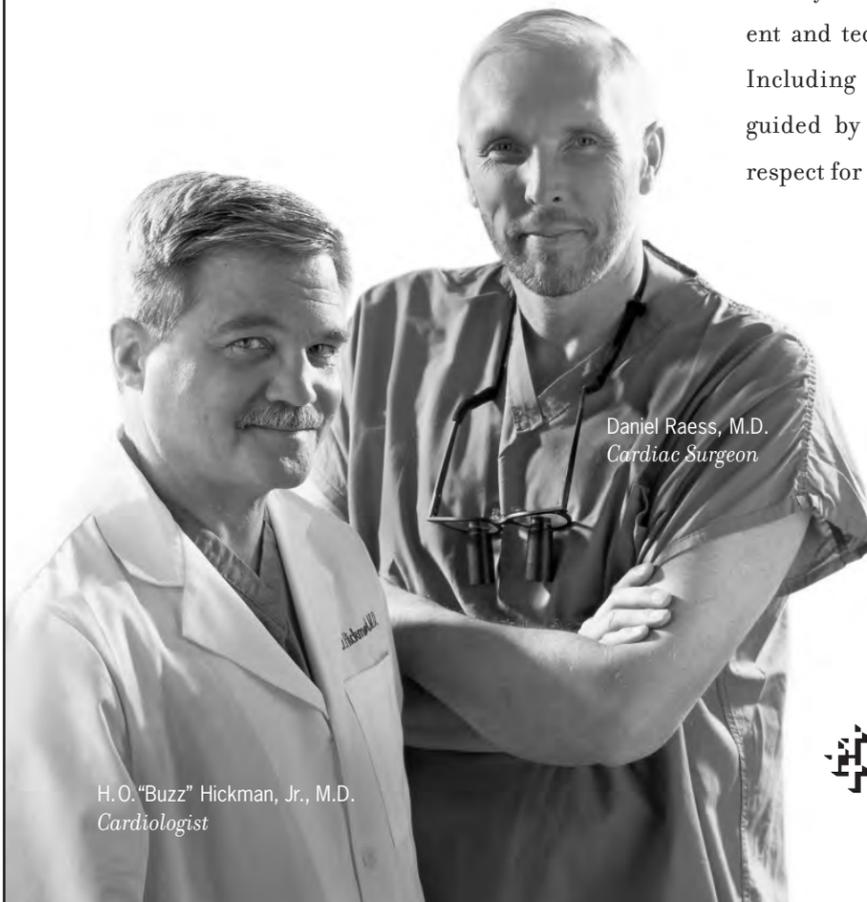
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Marian College starts new program to connect faith and work

By Jennifer Del Vecchio

A new program aimed at helping students discern how their faith can guide their career choice or prepare them for a ministry in the Church is being offered at Marian College in Indianapolis.

Called "Rebuild My Church," the initiative is designed to reach students who want to work in the Church while still providing formation to other students who do not choose to work in Church ministry.

It will provide as many as 40 scholarships of \$11,000 to students, called San Damiano Scholars, to explore their vocation as a priest, religious sister or brother or as an informed lay person with new Catholic tracts for majors, a new Catholic studies major, retreats, pilgrimages and recruitment.

"We have a value proposition here that is quite high," said President Daniel J. Elsener. "It's very valuable and the Church needs this. It's in our history, we feel the call to do it, and we've prayed about this and have done tons of research."

A director of Church relations will oversee the program to recruit students, develop funding, identify internship opportunities and create knowledge of the program with parishes and schools.

There also will be a part-time music minister hired for the program and a part-time program coordinator.

Already, an anonymous donor has pledged \$1 million to support the program. About \$2.4 million will come from tuition and other donations are being pledged.

The new program was inspired by the work of St. Francis, the founder of the Franciscan order who had a vision of Christ telling him to rebuild his Church.

Taking the vision literally, St. Francis began mending various church buildings, but he later realized the Lord wanted him to change hearts.

Creating the new program means Marian College, founded by the Franciscan sisters in Oldenburg, can help form students intellectually while also providing for them spiritually on a deeper level than before, Elsener said.

"This program pays attention to the skills, to the mind, to knowledge for students to be able to think critically, but it also works on their hearts and their spirits

to have the compassion of Christ and the generosity that comes with that compassion," he said.

Elsener said Marian College is the only school providing the Catholic studies format with a way to pay for it and actively recruiting students for the program.

Traveling to various schools for research, Elsener found many components that Marian's program will have, but few colleges that put it all together in the same way.

"Most didn't pay attention to how you fund an education when someone feels a calling to work for the Church," Elsener said.

Working for the Church doesn't come with a large paycheck and having college debt doesn't help the individual who is working for the Church, he said.

Being a San Damiano Scholar will allow people to pursue ministry in the Church without worrying about how to pay off a large college debt.

The program also includes networking with pastors and schools to identify young people who want to serve the Church and take advantage of such a program.

Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis, said the program would help people step forward "to be Christ to others."

A former high school chaplain in the 1990s, Father Giannini saw many young people who wanted to serve the Church after high school but didn't know how to start.

The "Rebuild My Church," program at Marian would help those students and give pastors, teachers, parents or chaplains an avenue to suggest.

Father Giannini said religion teachers are highly needed in Catholic schools, and such a program would be able to help fill that need in the Church.

It also gives a young person the opportunity to explore a career, such as nursing, and at the same time explore their faith, he said.

"This could help our young people to view their lives with a Christ-centered approach," Father Giannini said. "And in ministry they can share that with others."

The initiative has three components, the ordained ministry or religious life, theologically informed lay leadership and theological exploration of vocation by all Marian students.



Marian College is starting a new program to help students who want to work in the Church, while also helping other students discern where best to use their talents. Here, college students enjoy class.

The term vocation is used loosely, defined in the program more as a way for students to find out how God wants them to live their life, as well as reaching out to those who feel they have a specific vocation call to the priesthood, religious life, single life or married life.

"You know how it is on the scoreboard of life. People look at how much money you have," Elsener said. "We are saying look deeper, make better discernments and judgments. Give more prayer, think more deeply."

The new program includes a Catholic studies major. Five new courses will be offered along with modifying existing courses. There are also extra courses, such as the Franciscan person or liturgical music and courses in the married and single life.

Another course is the medical missions class that could be utilized by any nursing major. Its goal is to educate about how nursing skills can be taken to Third World countries.

"It can't just be about ourselves because the Church is worldwide and we have to think worldwide," Elsener said.

Andrew Hohman, chair of the theology and philosophy department at Marian, said the program adds to the Franciscan and Catholic tradition already established.

"The challenge is for colleges and Churches to help [students] see that they can't afford not to be involved in rebuilding the Church and the rebuilding of the world," Hohman said.

Transforming the college campus into a place where the vision of the college is led by a life of faith is Elsener's goal.

"We want to invite people to live a Catholic life, not just for Sunday at Mass," he said. "But to ask if they are accountants, lawyers or judges, is their work illumined by the light of faith or is it something they have compartmentalized?"

Elsener said Marian College is asking three questions of itself to make sure it is a Catholic college: Is theology taught, is there a campus ministry and a sacramental life, and is their formation of the faculty?

A part of the "Rebuild My Church" program includes retreats and formation for faculty.

Elsener is confident of the program's future. By the fifth year of the program, it is expected that 10 students will be pursuing a degree in Catholic studies, five men will be considering the priesthood and 25 students will be pursuing degrees that express their commitment to becoming theologically informed lay leaders of the Church. †

Computer program solves student 'math problem' in North Vernon

By Jennifer Del Vecchio

When sixth-grade teacher Kim Brooks would tell students it was time for math, she would get a lot of sighs.

Lisa Vogel, another math teacher at St. Mary School in North Vernon, was struggling to get her seventh- and eighth-grade students to complete 15 math problems as homework.

The problem was that many students didn't like math or weren't getting enough out of it.

Enter the Accelerated Math Program by Renaissance Learning that now has students begging their teachers for math.

The computer program, initiated in October at the school, lets students work at their own pace, shows them where they need additional help and makes math fun.

"I like the computer better than the textbook," said sixth-grader Alisha Grubbs. "I can work on my own and don't have to work on what everyone else is working on."

Seventh-grader Jonathan Schroeder said now he "can do as much math as I want in one day."

For students, that adds up to a lot of math.

Vogel now has students completing 100 or more problems a day.

"The motivation is unbelievable," she said. "There are no prizes or rewards. This is pure self-motivation."

Gone are the sighs in Brooks class when she talks about math.

"Now I find myself saying 'Put up your accelerated math,' which I hate to

See MATH, page 21

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St. Augustine Home for the Aged needs kitchen equipment

By Mary Ann Wyand

Cooking for the holidays—and every other day of the year—will be a lot easier for the food service staff at the St. Augustine Home for the Aged in Indianapolis if the Little Sisters of the Poor are able to purchase new or gently used commercial-grade kitchen equipment to replace aging and broken appliances.

The 35-year-old steamer, used 10 to



Cynthia Williams, a cook at the St. Augustine Home for the Aged, prepares to brown meat in a commercial-size skillet that needs to be replaced.

12 hours a day to keep food warm, broke down in November and couldn't be repaired again so the Little Sisters had to buy a new one.

"The steamer and some of the other kitchen equipment is about as old as the home," Sister Celestine Mary Meade, administrator, explained. "We rely very much on Providence, and believe the Good Lord is maintaining our kitchen equipment until we're able to replace it."

Ava Ciszek, development director for the St. Augustine Home, said the steamer was used to prepare 350 meals a day for 35 years, which adds up to nearly 4.5 million meals.

"That's a lot of cooking," Ciszek said. "It really is a miracle that the steamer lasted so long."

The St. Augustine Home for the Aged is a ministry to the elderly poor, Sister Celestine said, and a licensed health care facility that must meet code requirements.

"We have to make sure the equipment functions properly," she said. "The need is great. In addition to the steamer, which costs \$14,050, we also need to replace other kitchen equipment that costs \$74,000. The equipment is very expensive."

Among other kitchen items, the Little Sisters need to replace a heavy-duty gas range, which costs \$4,558, and an electric oven that costs \$5,579. They also need a new food slicer, which costs \$2,023, an electric food processor valued at \$878 and a sink with three compartments that sells for \$1,725.

Elsewhere in the home, the Little Sisters need to buy a back-up generator that meets new environmental regulations, which costs \$46,925, as well as heating and electrical units for residents' rooms that cost \$12,000, and a laundry press that costs \$7,000.



Little Sister of the Poor Celestine Mary Meade, administrator of the St. Augustine Home for the Aged in Indianapolis, serves lunch to residents on Nov. 13. The nuns need to replace aging kitchen equipment.

Two years ago, a \$75,000 grant from the Nina Mason Pulliam Trust enabled the Little Sisters to begin the costly kitchen renovation project.

"The Pulliam grant answered an immediate kitchen need at that time," Ciszek said. "Now there are a number of other immediate needs."

Loretta Truax, certified dietary manager, said she was in the kitchen earlier this month when the steamer "started whistling and steam started going in every direction and then it died. We shed a few tears because we had to get a new steamer and it wasn't a budgeted item."

"There are miracles here daily," Truax said. "I pray for the home every day on my way to work and on my way home from work. I always ask God to bless the staff and the residents and the sisters, and

for all of our needs to be met. The residents are my extended family."

St. Augustine Home resident Katherine Mahler, a member of St. Monica Parish in Indianapolis, said the Little Sisters never talk about their needs with the residents but she heard later that the steamer had broken down.

"It didn't affect our food service," Mahler said. "At the time, we didn't know there was a problem. Our meals are always well-balanced and delicious. We couldn't ask for any better care than we receive from the Little Sisters and the staff. I feel blessed to live here."

(Donations to help the Little Sisters of the Poor in their ministry at the St. Augustine Home for the Aged can be mailed to 2345 W. 86th St., Indianapolis, IN 46260.) †

MATH

continued from page 20

do," Brooks said.

Students use the computer math program twice a week for morning work and are allowed to use it when they have completed other work.

It only takes one computer. Students work on their math at their desks and then use a special card they scan into the computer.

The computer tells them where they are having problems and how well they are doing.

Alisha said she is doing better with solving problems and Bree Geswein, a seventh-grader, is learning decimals and division rules better.

"It's fun and immediate," said Brooks. "Now they know why they missed them and why."

Teachers like the program because it

helps them intervene quickly when students need help or more challenges in math class.

"It definitely shows the intervening status," Brooks said.

While she knows when a student is having a problem using the traditional book and paper method, the computer catches it quicker.

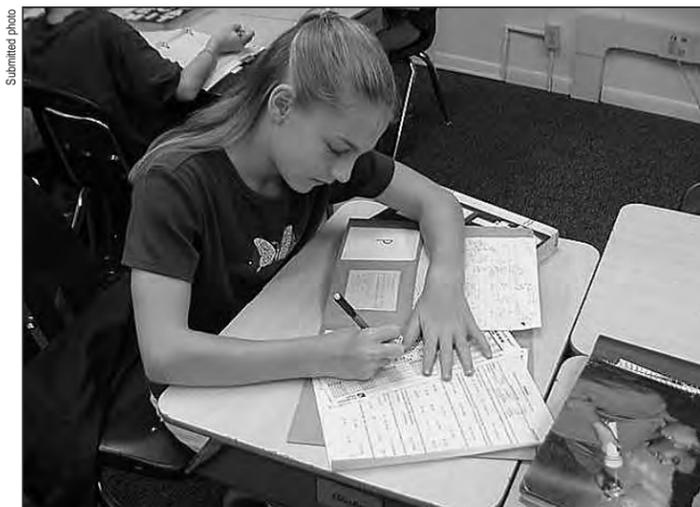
"Sometimes by the time I realize it, they have already learned it totally wrong," she said. "Now I can tell immediately who has a problem and also see students who need more help. Not everyone has to stay in the same spot."

The program tests students on certain math skills before letting them move forward to another math objective.

It also helps with peer tutoring, the teachers said.

Franciscan Sister Joanita Koors, principal, said the school has used a similar program in reading for five years.

Impressed with the results in the sixth-



Alisha Grubbs, a student at St. Mary School in North Vernon, works on her accelerated math program. The program is helping students learn to understand and enjoy math.

through eighth-grades, she's ordered the system for fourth- and fifth-graders.

Sister Joanita feels the program will help identify where students need help in Indiana standards—standards each child

must master by certain grades in schools throughout the state.

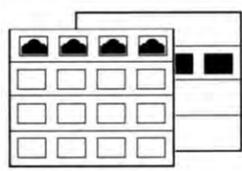
"We are finding out better where students struggle so no child is left behind," she said. †

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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.

BRIGHTWELL, Albert, 78, Sacred Heart, Jeffersonville, Nov. 2. Husband of Evon Brightwell. Father of Albert Jr., Bruce, and Dr. Joseph Brightwell. Brother of Mary Rita Hester and Irene Jacobs. Grandfather of seven.

BUECHLER, Albert, 81, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 1. Husband of Clara Buechler. Father of Sharon Draughn and Larry Buechler. Brother of Edmund Buechler. Grandfather of four. Great-grandfather of three.

CONROY, Joseph "Joe" H., 87, St. Mary, Rushville, Nov. 10. Husband of Clemma (Wenger) Conroy. Father of Jane Alt, Marcia Blankenhip, Beth and Jack Conroy. Grandfather of six. Great-grandfather of one.

CRAWFORD, Margaret (Green), 89, St. Benedict, Terre Haute, Oct. 31. Wife of Frank P. Crawford Sr. Mother of Loretta (Crawford) Thompson, Frank Jr. and Hugh Crawford. Grandmother of five. Great-grandmother of one.

CRUSE, Elizabeth Ann, 62, St. Louis, Batesville, Nov. 8. Mother of Erich Cruse. Grandmother of one.

CURL, Emery, 73, St. Gabriel, Indianapolis, Nov. 8. Husband of Laura Jane Curl. Father of Deborah Livers and Carl Brandenburg.

DAUBY, Chester, 78, St. Isidore, Bristow, Nov. 7. Father of Kathy George, Theresa Siefert and Allan Dauby. Brother of Wilfred Dauby. Grandfather of two.

DeJULIO, Edna M. (Seaton), 91, St. Mark, Indianapolis, Nov. 10. Sister of Lorraine Tanner.

DINKEL, R. Michael, 57, St. Benedict, Terre Haute, Nov. 9. Husband of Kathryn (Braunschweiger) Dinkel. Father of Susan (Dinkel) Jensen. Stepfather of Kirby, Jeffrey and Joshua Schultz. Brother of Susan Watson.

DUSING, Arnold J., 71, St. Mary, Rushville, Nov. 7.

Husband of Dorothy Dusing. Father of Karen Sutton, Larry, Tim and Tom Dusing. Brother of Ruth Coon, Pat Kitchen and Mary Martin. Grandfather of nine.

DYSON, Denise Ann Miner (Pierson), 49, St. Mark, Indianapolis, Oct. 23. Wife of Ronald Lloyd Dyson. Mother of Shelby Dyson. Stepmother of Pamela Bonnewell, Valerie and Michael Dyson. Daughter of Delores (Keller) Pierson and Tedvan A. Pierson. Sister of Darlene Ford and Gary Pierson. Grandmother of 11.

FIELD, Dorothy Louise (Bechert), 86, St. Barnabas, Indianapolis, Nov. 11. Mother of Joan Ellis, Paula Rossman, Dave and Ted Field. Sister of Anita Bechert, Mary English and Annie Ewing. Grandmother of 18. Great-grandmother of 10.

FORTMAN, Norbert Joseph, 84, St. Jude, Indianapolis, Nov. 10. Husband of Marie Hein (Kawsky) Fortman. Father of Kathy Hutter, Sue Rodman, Jerry, Jim and Joe Fortman. Grandfather of nine. Great-grandfather of three.

GEIER, Roselyn M., 78, Holy Family, Richmond, Nov. 7. Wife of Jerry Geier. Mother of Mary Beth Miller, David, Kevin, Peter, Stephen and William Geier. Grandmother of 13. Great-grandmother of one.

GOLDSCHMIDT, Charles J., 67, St. Mary, North Vernon, Nov. 4. Brother of Mary Lou Woods and James Goldschmidt.

HARDEBECK, Mildred N., 87, St. Mary, Greensburg, Nov. 12. Mother of Donna Allen, Margaret Ann Laudick, Phyllis Schwering and Sam Hardebeck.

JACKSON, Otha (Hillsman), 70, Holy Angels, Indianapolis, Nov. 5. Husband of Nancy (Turner) Jackson. Father of Sheryl Perry, Heather Tunstall and Damon Jackson. Son of Anna (Carter) Hooten. Brother of Gladys (Hillsman) Johnson, Nobeline (Jackson) Whitehead and Dorothy (Hillsman) Tate. Grandfather of eight. (correction)

LEDFORD, Kathleen B., 88, St. Augustine, Jeffersonville, Nov. 6.

McKEE, Frances H., 87, St. Elizabeth, Cambridge City, Nov. 3. Mother of Carol Smith, Robert and Thomas McKee. Grandmother of four. Step-grandmother of one. Great-grandmother of two. Step-great-grandmother of two.

MERKEL, Francis J., 61, St. Anthony of Padua, Morris, Nov. 7. Husband of Carole (Reynolds) Merkel. Father of Jonathan, Rodger and Timothy Merkel. Brother of Mary Agnes Linger, Patricia Ann Moser, Mark and Omer Merkel. Grandfather of two.

MOHR, Patricia Ann (Bigner), 70, St. Jude, Indianapolis, Oct. 31. Wife of William Mohr. Mother of Christine Applegate, Mary E. Brown, Paula and William Mohr. Sister of Mary Schmidt, Elizabeth Weber, Peter, Robert and William Bigner. Grandmother of nine. Great-grandmother of one.

ORSCHELL, Alma M., 95, St. Gabriel, Connerville, Nov. 7. Mother of Otta Cohen, Dorothy Sweetwood and Henry Orschell. Grandmother of 16. Great-grandmother of 28.

PAGE, Michael A., 33, Holy Rosary, Indianapolis, Nov. 10. Husband of Theresa (Bova) Page. Father of Maria, Victoria and David Page. Son of David and Rosemary (Spicuzza) Page. Brother of Rosemarie Bayt, Annette Lopez, Maryann Sullivan and Paul Page.

PATTERSON, Candy L., 44, St. Rita, Indianapolis, Nov. 7. Daughter of Roger Sr. and Norma (Franklin) Patterson. Sister of Joyce Harrison, Beverly Jackson, Rita, Mark, Paul and Roger Patterson Jr.

PETERS, Edward B., 91, St. Paul, Sellersburg, Nov. 2. Father of Mary A. Sullivan, Robert and William Peters. Brother of Henrietta Dauby, Anna Goffinet, Claude and Omer Peters. Grandfather of five.

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

REESE, Thomas F., 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 6. Husband of Patricia (Jennings) Reese. Father of Judy Steffey, Michelle, Kevin, Mark and Michael Reese. Grandfather of 11. Great-grandfather of eight.

ROHN, Althea (Cassidy), 96, St. Paul, Tell City, Nov. 1. Aunt of several.

SALAMONE, Frank S. "Hank," 76, Good Shepherd, Indianapolis, Nov. 10. Husband of Dolores Jean (Juday) Salamone. Father of Christa Durrett, Sheri and Steve Salamone. Brother of Mary Rose Fisher and Mario Salamone. Grandfather of two.

SCHOMBER, Ethel M., 66,

St. Louis, Batesville, Nov. 8. Mother of Jacqueline Jones, Melanie Knecht, Julietta, James, Jerome and John Schomber. Sister of Zola Ernstes, Kathlyn Fichtner, Agatha Glaub, Ruth Ann Rudolf, Arthur, Carl "Buck," Dennis and Raymond "Butch" Simmermeyer. Grandmother of 12. Great-grandmother of two.

SERGESKETTER, Irvin A., 85, St. Paul, Tell City, Oct. 31. Husband of Katie Sergesketter. Father of Janet Elder, Joan Muccigrosso and Judith Sergesketter. Brother of Esther Fleischman and Frank Sergesketter. Grandfather of one.

STEWART, Robin T., 44, St. Augustine, Jeffersonville, Nov. 4. Mother of Heather Johnson and Heidi Stewart. Daughter of Alvin Kempf. Sister of Donna Cull, Sherry Osborne and Michael Kempf. Grandmother of one.

THORNSBERRY, Erin Alice, 4, St. Louis, Batesville, Nov. 11. Daughter of Tom and Jill Thornsberry. Sister of Bailey and Ryan Thornsberry. Granddaughter of Arlene Sermersheim, Jay and Mary Thornsberry.

VON DER HAAR, Gerard A., Dr., 77, St. Matthew, Indianapolis, Oct. 29. Husband of Vera M. (Colligan) Von Der Haar. Father of Sally Leonard, Diane Row, Christine, Susan and Thomas Von Der Haar. Brother of Thomas J. Von Der Haar. Grandfather of six.

WARD, Jeanne, 74, Holy Spirit, Indianapolis, Nov. 8. Wife of Ted Ward. Mother of David A. Ward.

WATHEN, Irma Mae (Hughes), 81, St. Roch, Indianapolis, Oct. 30. Wife of William Joe Wathen. Mother of Billie Jo Adams, Patricia Neeley and Karen Pope. Sister of Maxine Franks. Grandmother of four. Great-grandmother of five.

WEST, Mary (Escott), 85, St. Philip Neri, Indianapolis, Oct. 30. Wife of Robert F. West. Sister of Alice Shanahan.

WHITE, Margaret Mary (Hanrahan), 83, St. Matthew, Indianapolis, Oct. 30. Mother of Kathy Bethuram, Nancy Ringwald, Margie Tarpey, Robert and Thomas White. Grandmother of 14. Great-grandmother of three.

WILLIAMS, Lowell E., 73, St. Thomas Aquinas, Indianapolis, Oct. 18. Husband of Zelene Williams. Father of Karon Williams-Ellis, Keith and Kevin Williams. Grandfather of two.

WINKEL, James Arthur, Sr., 61, St. Philip Neri, Indianapolis, Oct. 21. Husband of Violet S. (Hanrahan) Winkel. Father of

Jamie Galyen, Mary Kakuk, Brian, James Jr. and Steven Winkel. Son of Bernice Mary (Spice) Winkel. Brother of Christine Cerkus, Patricia Genske, Mary Hardrath, Kathleen Leucke, Eva Matthies, Alice Mohr, Joseph and Michael Winkel. Grandfather of one.

WISMAN, Maurice "Bud," 85, St. Michael, Bradford, Oct. 21. Husband of Betty Wisman. Father of Susan Trae, Wayne Fessel, Gene and Ray Wisman. Grandfather of 10. Step-grandfather of seven.

WURTH, Roy F., 78, St. Margaret Mary, Terre Haute, Oct. 11. Husband of June Wurth. Father of Barbara Allio, Debbra Drake, Laurie Rich, Paul and Roy Wurth. Brother of Barbara Wurth-Lott.

Grandfather of 12. Great-grandfather of nine.

YODER, William A., 89, St. Joseph, Shelbyville, Nov. 6. Father of Patricia Allen, Marcia Keith, Mary Murray, Wilma Mae Stirling, Michael and William Yoder II. Grandfather of 15. Step-grandfather of four. Great-grandfather of 29. Step-great-grandfather of three.

ZAPPIA, Charles A., 90, Nativity, Indianapolis, Nov. 15. Father of Charlene Allen, Patricia Van Cleave and Stephen Zappia. Brother of Theresa Bergman, Annie Glasgow, Rose Laker, Mary Worthington, Dominic and Joseph Zappia. Grandfather of seven. Great-grandfather of three. †

Xavier Sister Miriam Kennedy was a native of Jeffersonville

Xavier Sister Miriam Kennedy, 98, a native of Jeffersonville, died on Oct. 28 at the Lourdes Convalescent Center in Waterford, Mich. The Mass of Christian Burial was celebrated on Oct. 31 at the St. Michael Catholic Community in Sterling Heights, Mich. Burial followed at Resurrection Cemetery in Clinton Township, Mich. The former Mary Regina Mae Kennedy was born on June 12, 1904, in Jeffersonville. She entered the Society of Catholic Mission Sisters of St. Francis Xavier, now known as Xavier Sisters, in May 1947 in Warren, Mich. Sister Miriam was appointed first superior of the community by Cardinal Edward Mooney in 1954. In 1955, she was part of a first contingent of sisters sent by Cardinal Mooney to Kochi,

Japan. They arrived in Yokohama aboard the freighter "Young America" on Dec. 3, the Feast of St. Francis Xavier. After serving 12 years as general superior of her community, Sister Miriam served four years as an assistant housemother at the Edsel Ford House for Women in Correctional Facilities in Michigan. During her tenure, the motherhouse in Fraser, Mich., was constructed as well as hostels at Kochi and Tokashima in Japan. After she returned from Japan, Sister Miriam served at the Macomb County Jail, Youth Home Ministries, nursing homes and retirement homes in Michigan. She played piano for Mass at those facilities and led the singing of familiar songs for the residents. She is survived by her brother, James "Bud" Kennedy, as well as nieces and nephews. †

Franciscan Sister Angele Timmers was a teacher, principal and organist

Franciscan Sister Angele Timmers died on Nov. 3 at Oldenburg. She was 84. The Mass of Christian Burial was celebrated on Nov. 5 at the motherhouse chapel of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery. The former Ruth Marie Timmers was born in St. Bernard, Ohio. She entered the Oldenburg Franciscan community in 1936 and professed final vows in 1942. Sister Angele was a teacher and organist at St. Mary

Parish in North Vernon, Immaculate Conception Parish in Millhouse and St. Peter Parish in Brookville. She was a principal and organist at St. Michael Parish in Brookville and St. Louis Parish in Batesville, and also ministered in Ohio, Illinois and Missouri. She retired to the Oldenburg motherhouse in 1993. Surviving are two sisters, Betty Holley and Margaret Ranz, both of Cincinnati, Ohio, and many nieces, nephews, great-nieces and great-nephews. †



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continued from page 1

consensus against kidnapping and "a plebiscite of solidarity and recognition of the Church as an institution which has made generous contributions to the cause of reconciliation and peace."

Guerrilla groups often kidnap high-profile people for ransom to negotiate prisoner exchanges or to push their political agendas. Kidnapping is also used by common criminals to demand ransoms.

The cardinal's statement asked guerrillas and other groups involved in kidnappings to turn away from abductions and to make "a firm decision to work for the construction of peace."

It thanked the government and security forces for rescuing Bishop Jimenez and Father Desiderio Orjuela and asked the government to do a better job fighting poverty, unemployment, injustice and corruption, which can lead people to join outlawed groups.

It asked government, business and political leaders "to change the current unjust structures that daily worsen the country's situation."

The statement did not say which guerrilla group kidnapped the bishop.

A statement by CELAM on Nov. 11 attributed the crime to the Revolutionary Armed Forces of Colombia, or FARC. The area where the kidnapping took place is a FARC-controlled zone.

The bishops have been involved in mediating talks between the government and guerrilla groups, including FARC.

Negotiations between the government and FARC broke off at the beginning of this year, sparking violence.

In a February interview with Catholic News Service, Bishop Jimenez said it was not easy to see how, in the short run, the Church could get the government and FARC guerrillas to return to the negotiating table.

"But the Church has to be ready to seize the opportunity as it arises and look for that little light," the bishop said.

In an exclusive interview with Associated Press after his rescue, Bishop Jimenez praised Father Orjuela for remaining with him although the guerrillas gave the 68-year-old priest the option of being freed.

The bishop told AP that a 17-year-old guerrilla showed compassion for him, rubbing his feet to restore warmth and saying he was sorry for the bishop's suffering. The youth also asked for help in abandoning the guerrillas, said the bishop. He said the youth died in the firefight accompanying the rescue.

Bishop Jimenez told AP that the guerrillas first said he had been kidnapped for ransom, but he overheard them saying they wanted a prisoner exchange.

About 350 soldiers and national police participated in the rescue operation. Troops brought the two Churchmen to a military base in Bogota, where they were released to Church authorities.

"God granted me life once again so I can put it at the service of my homeland," an unshaven Bishop Jimenez told reporters at an impromptu press conference upon arrival at the base.

His kidnapping produced strong international condemnation. Pope John Paul II, other high-ranking Vatican officials, and bishops from the United States, Latin America, Europe and Canada were among Church leaders calling for the immediate release of the bishop and priest.

The U.S. State Department and the Organization of American States also denounced the kidnapping.

Bishop Jimenez, 60, splits his time between his diocese and his functions as head of CELAM, an administrative and coordinating agency for 22 national bishops' conferences.

After nearly four decades of civil war, Colombia has the highest kidnapping rate in the world, with more than 3,000 people abducted last year.

The conflict also claims about 3,500 lives every year. At least 27 Colombian priests and bishops have been killed in the past decade by rebel groups or drug traffickers, according to the Colombian bishops' conference. †



Colombian Bishop Jorge Jimenez Carvajal smiles as he is surrounded by media after being rescued from the hold of leftist rebels on Nov. 15 outside of Bogota. Bishop Jimenez and Father Desiderio Orjuela were freed by anti-guerrilla troops in the Andean mountains about 50 miles outside the capital city.

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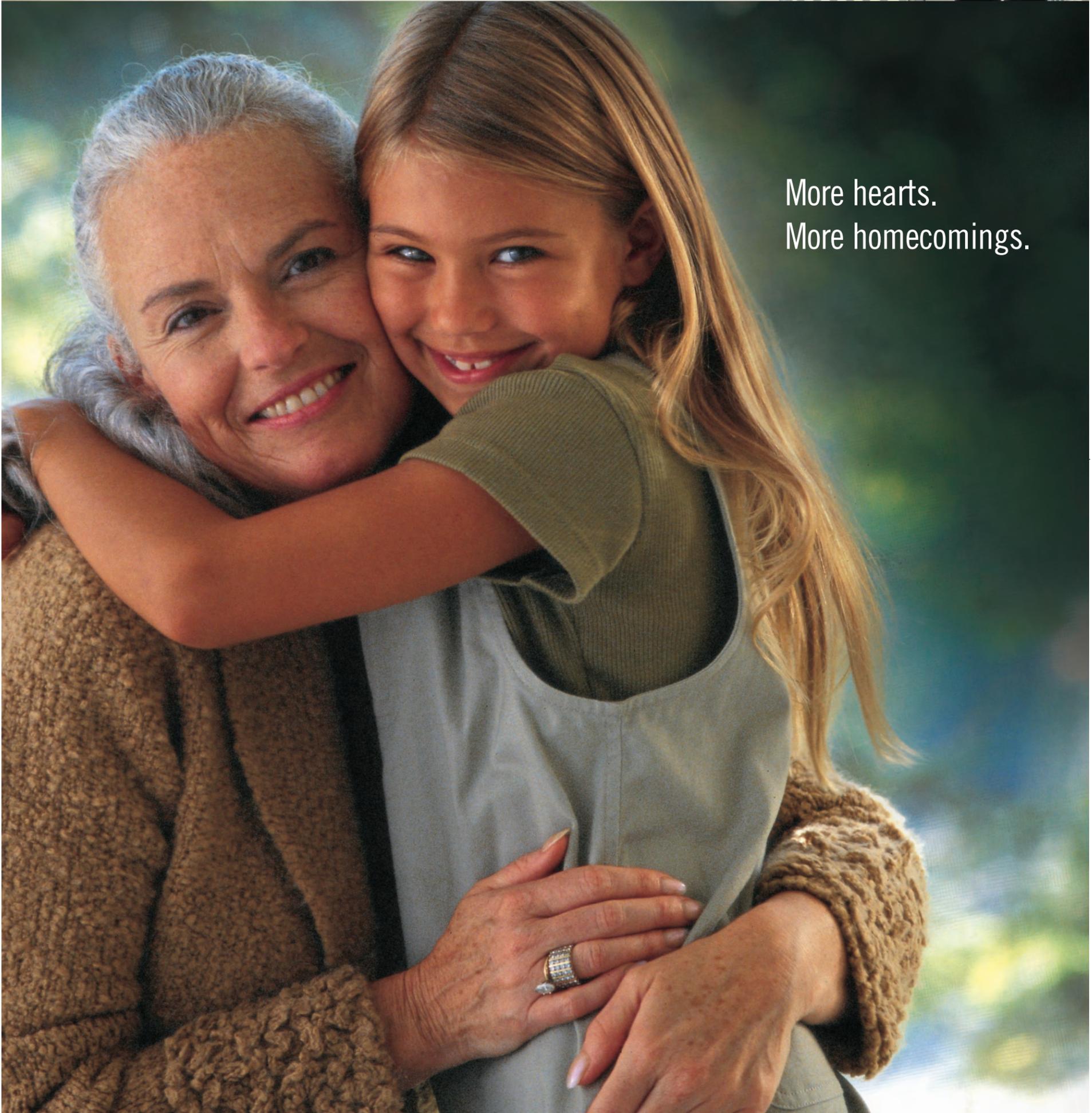
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