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 documentation action item, 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 the revised norms on clergy sex abuse. 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 religious who have been harmed, or from our determination to put into place policies that will protect children.”

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-6-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, pastor’s chair, tabernacle 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 believ- ing 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 on Sept. 29, 2001.

By Mary Ann Wyand

Creating crucifix for new church brings family and parishioners together

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.
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.

“Teresa helped a lot with the project,” he said. “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 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 Sabor 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 “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.”

Dominican sister accused of child sexual abuse

Sister AnnDaylor, 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. Magnan, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-7325 or call 800-382-9836, ext. 7325.
By Brandon A. Evans

St. Bernadette Parish celebrates golden anniversary

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 St. Bernadette.

Ground for the new St. Bernadette Parish was broken in 1952, and because of the date the year 2003 is a source of celebration for the small parish.

There will be a Mass at 11 a.m. on Nov. 23 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 Stephanie 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 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 Yoder, 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 Keiley, another charter member who was heavily involved in sports with the parish, said that the parish 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.†

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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The Criterion Friday, November 22, 2002 Page 3
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.” These people don’t realize that spirituality without religion is incomplete. Obviously, there is nothing wrong with spirituality, but one cannot separate spirituality and religion. 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 reaches out 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 into our spiritual and religious. Then we should seek the company of 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 of 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 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 Magdalen and, with the prodigal son. Jesus does not have a memory. He forgives the whole world. ‘Jesus does not know mathematic filters,’” 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 good as the other.”

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

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.’”

“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 to be understood as we are understood, we must be people who pray. In prayer, on bended knee, in humble faith, how we bow before God’s awe-inspiring majesty. 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.
Buscando la Cara del Señor de Dios a través del Antiguo y Nuevo desarrolla el tema de la misericordia, tales cartas encíclicas, basílica en su honor. proclamación de la misericordia de cación que el Santo Padre durante su gase a su reino, de haber sido yo, su agonía en la cruz cuando el ladrón todo para seguir a Jesús porque me su esperanza. Les dijo, “he dejado de sus vestimentas, él volvió de la sac- comunión 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 con- celebrado 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 la misericordia que el papa encarceló en un obispo americano. Él dijo, “me pregunto que es verdad”. Él guardia replicó: “¿Hay medio creer? ¿Cuándo usted quiera matarme, yo le amo”. Él guardia preguntó: “¿Qué yo no hago pasar sus pecados por el arzobispo de América y te dejes llevar por 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 vidas. No puedo creer” Entonces yo le recordé: “He pasado muchos años con usted. Usted lo ha visto y sabe que es verdad”. El guardia me pregunto: “¿Cuándo usted se libera, enviará usted a sus fieles a quemar nuestras casas y a matar a nuestros familiares?”. Él guardia me preguntó: “¿Cuándo 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 pasar sus pecados por el arzobispo de América y te dejes llevar por 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 vidas. Yo, si, 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 pasado el amor y la misericordia de Jesús a nuestras vidas. •

Reflejando la misericordia de Dios en nuestras vidas

Research for the Church

The relationship between spirituality and religiousness

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 “religiousity” as the extent of a person’s involvement in a Church. It has to do with religious prac- tices such as Mass attendance.

In the 1950s, most people, including most social researchers, assumed there was a strong positive correlation between spirituality and religiousity. 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 revolu- tion, the nation grew increasingly skepti- cal of virtually all social institutions, including government, the economy, marriage, education and religion. People increasingly questioned the need for these institutions and the impor- tance of complying with the rules and regulations they promote. As people distanced themselves from social institu- tions, they came to rely on their own sense of what is right or wrong. Most observers agree that this cultural empha- sis on the rights and responsibilities of the individual continues to this day. In the context of this revolution, the close relationship between spirituality and religiousity 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 partici- pates in a religious group, the less spiri- tual one is likely to be. The relationship between spirituality and religiosity and religiousness 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 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 reli- giousness. Hadyaw and Marler report that at least three out of four Americans, and as many as 88 percent of Catholics, consider 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 revolu- tion of the last 30 to 40 years, the per- centage of people who think of them- selves as both spiritual and religious is declining, while the percent saying they are spiritual but not religious is increas- ing. 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 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 Religion: The Public, the Private, and Commitment, published by Alta Mira Books 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.

Iraq another country

66% 34%

79% 21%
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 Community of St. Peter Father Dennis Duvelius at 5:45 p.m. Dec. 6, there will be a Latin Mass with Fraternal Community of St. John Father Didier-Marie will give Mass and Benediction and a talk by Father Didier-Marie at 5:45 p.m. on Dec. 6. At SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, there will be a Latin Mass with Fraternal Community of St. John Father Didier-Marie will give Mass and Benediction and a talk by Father Didier-Marie at 5:45 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Benediction and a talk by Father Didier-Marie at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, there will be a Latin Mass with Fraternal Community of St. John Father Didier-Marie will give Mass and Benediction and a talk by Father Didier-Marie at 5:45 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. 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, 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. Precoce Benedictine Abbey near Chicago, Ill., and, Gethesemani 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 performance will be open to the public.

Awards . . .

Van John and Felicia Moody, members of St. Paul Catholic Center in Bloomington, will celebrate their 50th 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.

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.

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’s President’s Dinner at The Fountains in Carmel, Ind., in the Diocese of Lafayette. Crossin has taught at the Indianapolis Catholic high school for 20 years and is a former member of the board of trustees, among many other memberships within Brebeuf organizations.

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.

Benedicte 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.

Awards . . .

Benedicte 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.

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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’s President’s Dinner at The Fountains in Carmel, Ind., in the Diocese of Lafayette. Crossin has taught at the Indianapolis Catholic high school for 20 years and is a former member of the board of trustees, among many other memberships within Brebeuf organizations.

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.

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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 dis-
cussion of the new norms before the Nov. 3 vote, bishop after bishop stood to praise the revisions as a refinement and spelled out what they will do if a bishop engages in sexual misconduct.

"Strangers No Longer," a pastoral let-
ter 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.

Cardinal Carlos Talavera Ramirez of Coatzacoalcos, 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 on Nov. 13 asked the bishops to help the United States regain its role in the world. In a brief address on Nov. 13 asked the bishops to help the United States regain its role in the world.

Among its recommendations are: the bishops voted overwhelmingly to urge the United States to "step back from the brink of war" with Iraq, saying the current cir-
cumstances did not justify the use of mili-
tary force, and recommitted themselves to fighting poverty at home 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 jus-
tice 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 Zipaquira, 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 ab-
tention, "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 children and updated information on resources avail-
ible 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 overturn the decision in January, 2004, bishops passed by wide margins with little or no debate.


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In the abortion statement, intended to

mark the 30th anniversary of the Supreme Court's Roe vs. Wade decision in January, 2004, bishops pledge to continue working to overturn the decision, "no matter how long it may take, no matter the sacrifices required."

"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 pro-
gram to strengthen ministry among the 25 million Hispanic Catholics who now make up about 40 percent of the U.S. Catholic population.

At a Glance

Abortion

Pledged to continue work to overturn Roe vs. Wade

Clergy Sexual Abuse

Approved revised norms for handling cases

Accused to resign or be removed 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

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 room could pick me up from school quicker. I was desperate to get out.

But the most important lesson that Cathedral taught me was perseverance - I kept me on East 36th Street. Within a couple of months the shyness subsided, thanks to a group of buddies that I met for lunch every day and a couple of opportunities that helped me open up in class. By the time the baseball season came around, I had fixed my niche.

Four years later, they needed 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 that taught me that I must keep on track.

I marvel at the progress that has been made on campus in the eight years since I graduated. Today's students have an advantage over the students of 1994 who attended the school's Student Activity Center, a new student life center and a much better traffic situation than many of us could have imagined.

I still let students who room 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. It was a lesson she never thought not on or off campus.

Even if your beginnings aren't so glamorous.

For more information, please contact: Duane Emerly, Director of Admissions, at (317) 342-1481, ext. 360.
Clergy sexual abuse dominates bishops’ fall meeting

WASHINGTON (CNS)—Clergy sexual abuse of minors remains high on the agenda 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 tighter-up-to-date guidelines designed to bind all U.S. bishops to implement of that charter. The revised version of the “Charter for the Protection of Children and Young People” is available online at www.usccb.org/bishops/normsrevised.htm; the revised charter is at www.usccb.org/bishops/charter2.htm.

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 debated 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 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 he liked 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 Church.

A reporter from the National Catholic Reporter asked: Is the document an apology?

Former Card. William H. Keeler is fingerprinted by Darlen Coombs of Criminal Justice Information Systems, as Bishop Dallas J. Ihssen and retired Bishop Simon V. Weke are fingerprinted by Darlen Coombs of Criminal Justice Information Systems.

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 facing the Church.

In a homily at their annual concelebration at the Basilica of the Immaculate Conception, Bishop William J. Skylstad of Spokane, Wash., USCCB vice president, referred to the need to keep the Vatican informed about the bishops’ deliberations.

Bishops just two weeks before the bishops’ meeting had provoked widespread 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.

Bishop William J. Skylstad of Spokane, Wash., USCCB vice president, referred to the need to keep the Vatican informed about the bishops’ deliberations.

In an interview with the National Catholic Reporter, Archbishop Dolan of Milwaukee said he would not rule out another plenary council at a later date.

But he and other bishops noted that the revised norm offers new legal requirements, such as requiring bishops to review cases of clerical sex abuse and other USCCB child protection activities.

The one-day national gathering of more than 250 bishops provided an occasion for groups such as Survivors Network of those Abused by Priests, the National Organization for Victim Action, Soulforce, Rainbow Sash, FutureChurch and Voice of the Faithful to converge on Washington and voice their views to the bishops on the moral issue of clergy sex abuse and a variety of Church governance issues.

A comparison between the draft and final versions incorporate, alongside references to the canon law code of the Latin Church, corresponding references to the general law of the Eastern Churches.

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 vote in a plenary council but not a deliberative vote. These include all the vicars general and episcopal vicars throughout the territory, representatives of national 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 vote, 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.

So far, the proposal has little support among the bishops.

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In addition, the bishops’ conference can invite others—such as representatives of other Churches—as guests.
WASHINGTON (CNS)—In a message marking the 30th anniversary of Roe vs. Wade, the U.S. bishops unanimously pledged to continue the fight 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’ annual fall meeting by a vote of 250-0 with one abstention, also promised assistance to anyone considering “the God who has heard” those who still grieve past abortions.

If you are overwhelmed by the decision, pray, seek the help of the 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 out to them in a way that is consistent with the statement said. “These are the converted hearts that will at last bring an end to war.”

The high court decision legalizing abortion was issued on Jan. 22, 1973. The bishops said they were especially concerned about war and peace, about pursuing justice and security, as well as about war with Iraq. They called for more carefully assessing whether “collateral damage” is ever justified and for effective military measures to avoid the deaths of Iraqi civilians.

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

“It is in our national security interest to developways to contain and deter aggressive Iraqi actions,” the statement said.

“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 strong presumption against the use of military force.’”

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 on 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 cases where “the damage inflicted by the aggressor on the nation or community of nations [is] lasting, grave and certain.”

“An accident should be used 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, and our national interest, including international sanction,’ the bishops said. Recent actions by the U.S. Congress and the Bush administration are important toward that end, they said.”

“While the Holy See has indicated, if force to force, the war has already started, it is vital that our nation persist in the very frustrating and difficult challenges of maintaining broad U.S. support for constructive, effective and legitimate ways to contain and deter aggressive Iraqi actions,” the statement said.

At the urging of several bishops, the statement was careful to note that “there are no easy answers to the ignorance that ‘ultimately, our elected leaders are responsible for decisions about national security.’”

“However, we 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.”

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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 citizenry of our own country.”

“A new and fullscale 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 1911 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 this area 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 when “it’s not certain what we are going to go to war.”

Auxiliary Bishop John J. Kauinger of the Archdiocese of Atlanta, 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 Kauinger 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 statement.

He said 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 terrain.

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

It reads: “For 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 of a part of the world 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 one who reaches that conclusion about a specific military action. 
Bishops OK joint U.S.-Mexican statement on migration issues

WASHINGTON (CNS)—With overwhelming approval after a short discussion during their fall general meeting, the U.S. Catholic bishops gave their support on Nov. 13 to the launch of a joint pastoral statement on migration issues to be issued by the U.S. and Mexican bishops conferences: a document defining a partnership addressing pastoral and social concerns of migrants.

“Strangers No Longer: Together on the Journey of Hope” is the first joint statement issued 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.

The U.S. bishops vote on the statement was 243-1.

“We speak as two episcopal conferences but under one Church,” the statement says. “United in the view that migration between our two nations is necessary and beneficial. At the same time, some of the ways migrants experience are far from the vision of the kingdom of God that Jesus proclaims.”

It notes that many people who seek to migrate do so because they are suffering. “Human rights and human dignity are kept apart; and racist and xenophobic attitudes remain.”

The statement calls for steps such as the creation of parish networks of support for migrant families; for dioceses to sponsor social and legal services for migrants; and for the two bishops’ organizations to work on ways of training priests and laity for work so important to migrants and the human rights of people who move between countries.

Bishop Emeritus Pena of Brownsville, Texas, thanked the bishops for responding to the request for such a document, which brings the Latin texts of dioceses along both sides of the Texas-Mexico border.

The project is the result of just one of 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 to welcome and protect those who cross the border.

They can provide ministry and services collaboratively. Dioceses in Southern California, New Mexico and Arizona also regularly share projects such as joint Las Posadas Advent programs at the border.

The bishops approved the launching of the Ordination ritual for the ordination of bishops with Mexican neighbors.

Auxiliary Bishop Thomas G. Wenski of Miami, chairman of the bishops’ Committee on Migration, said the statement is “a particularity 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 supported 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 climb,” he said.

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

It refers to the battle between the Aztec ruler Cuauhtemoc and Spaniard Hernando Cortes, which, the document says, “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 among the U.S. Bishops’ Immigration committee and the Mexican Episcopal Commission for Migrants and five over the past two years. 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 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.

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

“We speak as two episcopal conferences but under one Church,” the statement says. “United in the view that migration between our two nations is necessary and beneficial. At the same time, some of the ways migrants experience are far from the vision of the kingdom of God that Jesus proclaims.”

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 “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 John Paul II’s 1992 document Exsultet 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 the care of a community that is not being decent people from other nations.

It lists five principles from Church teaching that guide in view on migration issues:

- People have the right to find opportunities in their homeland and support their families.
- 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 says ways of helping reduce poverty in Mexico and of speeding the process of reunification separated by the border.

Among policy changes it suggests is 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

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The statement calls for steps such as the creation of parish networks of support for migrant families; for dioceses to sponsor social and legal services for migrants; and for the two bishops’ organizations to work on ways of training priests and laity for work so important to migrants and the human rights of people who move between countries.

Bishop Emeritus Pena of Brownsville, Texas, thanked the bishops for responding to the request for such a document, which brings the Latin texts of dioceses along both sides of the Texas-Mexico border.

The project is the result of just one of 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 to welcome and protect those who cross the border.

They can provide ministry and services collaboratively. Dioceses in Southern California, New Mexico and Arizona also regularly share projects such as joint Las Posadas Advent programs at the border.

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 Providence, R.I., said that a review would be premature since the worldwide volume of the Lectionary has not changed in a decade.

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 has commissioned a review. The current Lectionary, he said, “is flawed and often unbalanced and unproclaimable.”

Auxiliary Bishop Emil H. Wecla 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.

The bishops approved the launching of the review project by vote voice, 220-15. The new translation of the ordination rites by a vote of 220-15. Vatican confirmation, said Lipscomb, 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 obeyed 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. The Vatican revoked the 1997 rejected a 1994 ICEL translation as unacceptable.

When the original ICEL version of the ordination rites was produced, Vatican concerns about the use of inclusive language and free 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 239-4 with one abstention. As with the ordination rites, the bishops’ decision must receive the recognition 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 wording of the Mass, to the relation of various ministers, from gestures and posture to the worship space and its furnishings.

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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MARCH
continued from page 1

ities for the archdiocese.

“The insanity of the culture of death has permeated all our institutions,” she said. “Our young people must be the shock troops who purge our political, social and education institutions of the corruptive mentality that advances polices, programs and agendas that make human life nego-
tiable and cheap.”

Christina Ciresi, a sophomore at Bishop Chatard High School in Indianapolis, has never been on the march before but want to go as a way to show her support for life and “hopefully let other people know there are other options to abortion.”

“I think it is important for us to get involved because it shows that people other than world leaders and adults care about these issues,” said Christina, who is a member of Christ the King Parish in Indianapolis. “I also think that we see many of these issues hitting closer to us then to adults and world leaders. Many things happen right in front of our own eyes.”

The pilgrimage will begin at 6 p.m. on Jan. 20 when students gather for Mass at SS. Peter and Paul Cathedral in Indianapolis before leaving for Washington, D.C.

On Jan. 21, they will arrive in the nation’s capitol and visit the Smithsonian Institution and Arlington National Cemetery before participating in the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception.

On Jan. 22, students will join Archbishop Daniel M. Buechlein for Mass at the Franciscan Monastery before going to the 1 p.m. March for Life.

The march ends at the Supreme Court building. Afterwards, students will eat at Union Station before departing for home around 5:30 p.m. and arriving back in Indianapolis at 6 a.m. on Jan. 23.

The cost of the trip is $70, which includes the trip, a sweatshirt and one meal. Other meals are not included and are estimated at $40.

All students are invited to attend and there will also be an adult bus. The cost for adults is $90. The fee is $64 for college students.

The deadline for registering for the trip is Dec. 9.

(For more information, call Tom Pottorff in the Pre-Life Office at 317-256-1569 or 800-382-9836, ext. 1566.)
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 chairman-elect.

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 107-120.

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 Phoenix, Ariz., 115-113.

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. Barron of Stockton, Calif., 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.

Archbishop Daniel M. Buechlein

Archbishop Daniel M. Buechlein chairman of new Committee on Catechesis

Bishops elect Archbishop Buechlein chairman of new Committee on Catechesis

Archbishop Daniel M. Buechlein

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 chairman-elect to take up two-year positions as chairmen at the end of this year’s meeting.

The bishops chose as chairman-elect on Nov. 12 to assume the top posts in November 2003.

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

For the Committee on the Church in Latin America, 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.

Bishops Stephen E. Blair of Stockton, Calif., will chair 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.

Bishops Dale J. Melczek of Gary, Ind., will chair the committee on home missions; Bishop John C. Niemack 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.

Bishops elect Archbishop Buechlein chairman of new Committee on Catechesis

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Archbishop Daniel M. Buechlein

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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 baptized persons.

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. Much 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 ofvolunteers 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 Peace of Christ 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.

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!)

Christ calls us to share his mission

By David Gibson

Baptism is a birth—a start, a beginning.


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 somehow signs of his activity and reflection. The Christ of the Gospels was a contradiction to settle for a life of mediocrity in the realm of spiritual growth.

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Lend Us Your Voice

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

From the Editor Emeritus/John F. Eink

Important events: Irenaeus becomes bishop

Irenaeus served under the leadership of the Holy Spirit and the Church in Gaul.

In 177, Irenaeus was selected to take a letter to the pope urging leniency for the Montanists. In 178, he was chosen bishop and served in that capacity for more than 20 years.

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

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 read 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’d worked in a coal mine. Why? Because he’s an infantryman of the Indiana Transportation Museum (ITM) in Noblesville, Ind., where he’s a certified railroad engineer, boxcar mechanic and an ITM Board member.

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

Both of my grandfathers did hard work, too, but it wasn’t healthy. They toiled in southern Illinois coal mines at a time when mining was even more dangerous than today. During labor strikes, they made ends meet as migrant farmers. Their ragged appearance, however, made them look older than their ages. I sometimes wonder if my grandparents thought they looked younger.

After I complimented Paul on his appearance that morning at breakfast, I thanked him. He replied, “I’m not sure we should ever ask our husbands, “So, how do you think I look?” Without missing a beat, he said, “You look as if you’ve been taken off, but I’m not complaining.”

Not long after that, a “Crackshaft” cartoon, created by Tom Batiuk and Chuck Ayckbourn, appeared in the newspaper. It depicted a meek looking man who seemed to have no personality. In subsequent frames, he thinks, “If I say ‘I’m dead . . .’ I say ‘no’ . . .” Frankly, I’m still laughing at his reply.

… 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 ‘I’m dead . . .’ I say ‘no’ . . .” Frankly, I’m still laughing at his reply.

Do you know that every day, something, anywhere is being said that can be heard in any other part of the globe? The world has shrunk since the days when geese flew south in the fall and returned the following spring. It’s fascinating to think of the changes that have taken place in the world.

We live together in a world where every nation is connected by a telephone, a fax, or even a cigarette.

The last time I visited my mother, she was hurt by the fact that her son had seemed to be so inconsiderate. She thought I had been a little too hard on him. But I knew that I had been right.

The next year, we shared a communal Thanksgiving with other army friends and their wives who were assigned to the same 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.

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Feast of Christ the King

Mgr. 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 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 about the life and well-being of the flock. When the shepherd is absent, the sheep 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 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 a young person of Jesus, which theologians call the Incarnation. He is God. He is a human. Furthermore, Jesus, Jesus, Jesus! He is God in humanity 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 evil, and both will be taken to a new pasture. The separation will happen at the command of the king. The king’s command will be executed by a shepherd who will care for the needy and the forgotten.

Secondly, the reading reminds us again of the theme of shortcomings. We all love Jesus. But when did we see Jesus in need of help? 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. Of the many people wondered if the new Regent, herself a young woman, having been reared in the sheltered life of a German princess, might lose her 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. Only, 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.

For us, however, Jesus relents. A large crowd has gathered before the Catholic Church and the whole Church realm, demanding to see our little queen. When Jesus as our guide, our strength and our king, there is nothing to fear. †

Catholic may witness a baptism in another faith

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

A 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 Catholic 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.

Q in your recent comments about Q? Monica as a patroness of alcoholics, I’d suppose you did not mention the inci- dent, described by St. Augustine, about her own insipid 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 just a small child’s lark, since she didn’t like the wine that well. She kept adding a bit more each day, however, until it became the pasta. Why did she become, at least some 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, rejected and condemned the fault in herself, and gave up the wine for good. (Pennsylvania)

A 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 saints who help us 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 Mass “when they like it.” The obligation isn’t what it used to be, they say, with so many distractions. It is necessary to go all the time. Sunday Mass is still a holy day of obligation, isn’t it? (North Carolina)

A Yes, it. I am sometimes tempted to believe that one of the biggest mistakes 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 fast- ing 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 partici- pate in Mass because “I have to” may be understandable at certain stages of growing up. A Catholic adult aged 30 or 50 should not have move beyond that.

To answer your question, present Church law on the sacrament of baptism.

Sunday is the day on which the paschal mystery is celebrated in light of the aposto- lical tradition and is to be observed as the foremost holy day of obligation in the uni- versal Church” (Canon 1246). Therefore, Sunday is a holy day of obliga- tion the faithful are bound to participate in Mass” (No. 1247).

Question Corner/ Fr. John Dietzen

Catholic may witness a baptism in another faith

Monday, Nov. 25

Revelation 14:1-3, 4b-5
Psalm 23:1-6a
Luke 21:1-4

Tuesday, Nov. 26

Revelation 14:4-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 27

Revelation 15:1-4
Psalm 98:1-3, 7-9

Thursday, Nov. 28

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

Daily Readings

Friday, Nov. 29

Revelation 20:1-4, 11-21
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 17:17, 20:16;
64:2b-7
Psalm 80:2-3, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

My Journey to God

Carrying the Cross: Remember God Is Love

Picture an imaginary circle around us. Nothing penetrates without God’s per- mission. And 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 (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 severe strokes that caused paralysis of her right side and speech difficulties. She has learned to print with her left hand.)
November 24 Holy Name Parish, 89 N. 17th Ave. Ave. 
Beech Grove. Altar Society’s annual Christmas basil and chili dinner, 12:30-5 p.m., crafts, baked goods, games. Santa arrives 3:30 p.m. Information: 317-784-5454.

St. Christopher Parish, Activity Center, 500 N. 16th St., Indianapolis. Christmas Fashions, 11 a.m., $3 per person, doors open 1 p.m., play begins 1:45 p.m.

Mary’s King’s Village Schoenstatt, Reville 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 William Munshower, presenter. Information: 317-689-3551 or e-mail charisweb@verizon.net or log on to Schoenstatt Web site at www.theschoenstattchurch.com.

November 25 St. Michael Parish, 11400 Farmington Lane, N.E., Bradford Annual spaghetti supper and Christmas crafts bazaar, hand-crafted items, dinners, adult, children $5; 4-8 p.m. Information 812-364-6646.

November 26 SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Third annual Interfaith Thanksgiving Service, 12 p.m., prelude music, Indianapolis Children’s Choir and Lands Carry Catholic Church donations of money and food to Julian Center. Information: 317-634-4515.

November 28 Our Lady of Lourdes School, cafeteria, 5333 S. Wesleyan St., Indianapolis. Irvington Community Thanksgiving dinner, appetizers and entertain- ment, 11:30 a.m., dinner, 12:30 p.m. $2 donation, deliver- ers and carry-out available upon request. Reservations: 317-736-7291.

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 2 Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Reflection Day on the Palms.” Father William Munshower, presenter. $35 includes program and lunch. Information 317-545-7681 or e-mail fatimaretreathouse@indy.net.

December 2-4 Saint Meinrad Archabboty and School of Theology, School of Theology, 200 Hill Dr. St. Meinrad. “Ballet in the Snow,” Benedictine Father Godfrey Mullin and continuing education staff, presents, 2255. Information: www.saintmein- rad.edu.


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

December 7 St. Mary-of-the-Woods, Dining Hall, St. Mary-of-the-Woods, "Christ- mas at Tinselwood," 7 p.m., 7:30 p.m. Information 317-533-4351.


Monthly First Fridays St. Vincent de Paul Church, 1723 W. "T," Bedford. Exposition of the Blessed Sacrament after 8 a.m. Mass-9:30 a.m. recoin- ciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave. Ave. 8:15 a.m., devoted Mass, following Mass until 5 p.m. Benediction. Information 317-278-4814.


St. Peter Church, 1207 East Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service.

Holy Angels Church, 740 W. 26th St., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m. noon.

St. Therese of the Infant Jesus Little Flower Parish, Chapel, 4725 E. 13th St., Indianapolis. Advent Eucharistic adoration, confessions, 8 a.m. Mass.

Holy Trinity Catholic Church 902 N. Holmes Ave. Indianapolis, Indiana

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Three Providence sisters arrested during protest

By Mary Ann Wyand

Providence Sisters Adele Beacham, Rita Clare Gerardot and Joann Quintard 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 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 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 institution’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.
Marian College starts new program to connect faith and work

By Jennifer DelVecchio

A new program aimed at helping stu-
dents 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 ini-
tiative 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 scholar-
ships of $11,000 to students, called San
Damiano Scholars, to explore their voca-
tion 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 pro-
gram. 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 stu-
dents 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 compas-
sion,” he said.

Elsener said Marian College is the only
school providing the Catholic studies for-
mat 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 chap-
 lain an avenue to suggest.

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

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

“This would 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.

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 voca-
tional 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 sin-
gle 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 Hofman, 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 rebuild-
the Church and the rebuilding of the
world,” Hofman 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 compartmental-
ized.”

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 purs-
uing a degree in Catholic studies. When
then 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 DelVecchio

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
bookwork,” 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-grade 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.

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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.

That 35-year-old steamer, used 10 to 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 Ciszew, 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,” Ciszew 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.

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.” Ciszew 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.)

Alisha Grubb, 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.

“Because I am in an accelerated math program, I am learning more advanced concepts and doing more projects that test students on their abilities to think critically,” Grubb said.

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

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

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DAUBY, Chester, of Laura Jane Curl. Father of Indianapolis, Nov. 8. Husband of St. Mary, Rushville, Nov. 7.


Father of Kathy George, 62, and Hugh Crawford. Grandfather of Loretta (Green), of one.

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Page 23
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