Holy Land violence increases while war looms with Iraq

WASHINGTON (CNS)—Violence in the Holy Land brought fresh condemnations and prayers for peace, while groups in the United States and Europe continued their protests against a potential U.S.-led war against Iraq.

Pope John Paul II entrusted prayers for peace in the Holy Land to the intercession of the Blessed Virgin Mary on all Catholics in the Middle East, “in particular for those in the Holy Land and in Iraq, who are experiencing difficult moments of great suffering.”

A focus of the congregation’s meeting was strengthening the Church’s pastoral outreach, a process particularly difficult in the Middle East and other areas where Christians are fleeing violence, discrimination and economic stagnation.

That same focus lead a group of British pilgrims to visit holy sites in Jerusalem and the West Bank in mid-November.

“Our presence here is to show support of the Holy Land in these difficult times. We are also visiting the holy sites, but more important for us are the people,” said Michael Whelan, head of the English and Welsh chapter of the Knights of the Holy Sepulchre.

A parish priest in the West Bank

Vatican official says new sex abuse norms give greater protections

VATICAN CITY (CNS)—Far from weakening the Church’s ability to protect children, the revisions to the U.S. bishops’ norms on sex abuse establish a rigorous procedure for dealing with offending priests and highlight the gravity of such crimes, the Vatican’s top canon law official said.

Archbishop Julian Herranz, president of the Pontifical Council for Legislative Texts, defended the revisions worked out by a U.S.-Vatican commission and said criticism of the changes reflects an incomplete understanding of Church law.

In an interview with Catholic News Service on Nov. 20, he said the joint U.S.-Vatican effort to revise the norms was a moment of “deep communion,” not division.

He predicted that tensions between the hierarchy and some Catholic laity would subside once the definitive norms are approved by the Holy See and put into practice.

Archbishop Herranz was one of four Vatican representatives on the mixed commission that revised the U.S. norms; the revisions were discussed and adopted overwhelmingly by U.S. bishops in

Faithfulness of people of Mexico inspires archdiocesan pilgrims

In a pilgrimage to Mexico last week, Archbishop Daniel M. Buechlein led 43 pilgrims to holy sites that brought them closer to their faith by helping them better understand the faith and culture of the people of Mexico.

Beyond the Shrine of Our Lady of Guadalupe—patroness of the Americas—they visited the Cathedral of Tlaxcala to see the first baptismal font and pulpit used in the American continents and the Church of San Miquel, where the water is believed to be curative.

The pilgrimage began on Nov. 16 in Puebla, where the group stayed in a hotel that was built as a Dominican convent. The prayer intention for the day was for the lay people of the archdiocese.

Some of the group reported early-morning raps on their doors, which the townspeople attribute to ghosts of the nuns, whose property was seized, evidently during the revolution.

Sunday Mass on Nov. 17 was celebrated in the ornate 1690s Chapel of Our Lady of the Rosary of the Church of Santo Domingo, originally built by the Dominicans in the late 1500s.

Archbishop Buechlein was the presider and homilist, with Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and Father Scott Friend, pastor of St. Raphael Parish of Springdale, Ark., as concelebrants. Eric Hunter, a member of Our Lady of Perpetual Help Parish in New Albany, served as acolyte.

The intention of prayer for Sunday was the priests and religious of the archdiocese.

The archbishop told the pilgrims, “A pilgrimage is a special gift. A pilgrimage in Mexico is a pilgrimage in the presence of the Blessed Mother.”

Archbishop Buechlein referred to a

More photos of the pilgrimage to Mexico on pages 10 and 11.
Observing the feast of the Immaculate Conception

Dec. 8 this year falls on a Sunday in Advent. Therefore, the observance of the Feast of the Immaculate Conception is transferred to Monday, Dec. 9. (No feast of the Church may supplant a Sunday in Advent or Lent or in the Easter season.) Because the celebration must be transferred to Monday, no obligation is attached to the observance. However, Catholics are encouraged to observe the feast in prayerful, communal celebration, especially since Mary, under her title of the Immaculate Conception, is our nation’s patron.

Father Rick Giinther
Director of Liturgy

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The 43 pilgrims came from throughout the archdiocese—Bloomington, Brownsburg, Columbus, Edinburgh, Franklin, Greensburg, Hope, Indianapolis, New Albany, Rushville and Terre Haute—as well as from Arkansas, Illinois, Kentucky, Pennsylvania and Tennessee. Couples and singles, young and old, became like a family as they shared pesos, food, water, paper, books, directions, language—and prayers.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.)

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City __________________________ State/Zip  __________________________
Eighty years ago, Carmelite Sister Theresa Seelbach founded the future Indianapolis Carmel in a frame house in New Albany.

On Nov. 24, 1922, the feast day of St. John of the Cross, the late Bishop Joseph Chatrand celebrated the first Mass there and blessed the small monastery.

Ten years later, the Carmelite sisters moved their cloistered community to Cold Spring Road in Indianapolis and began the arduous task of building a massive stone monastery that resembles a castle.

To mark 80 years as a community, the Carmelite sisters invited guests to join them for an anniversary Mass on Nov. 24 celebrated by Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis.

Praising Carmelite Sister Theresa Seelbach, who founded the Indianapolis Carmel, Father Hawley said she learned how to participate with Christ in building the kingdom and attributed this accomplishment to God’s grace.

“When we participate with Christ,” he said, “extraordinary things happen.”

The anniversary also gave the sisters a chance to thank donors for a new elevator recently installed in the monastery. The nuns publish religious books and maintain a Web site called www.travelpod.com to further their prayer outreach in the world.

Eleven women are active members of the Indianapolis Carmel and one sister resides at St. Paul Hermitage in Beech Grove.

The sisters also offer Carmelite experience weeks for women discerning a religious vocation.

“This week, we have a Rhodes Scholar from the University of Indiana in Pennsylvania visiting us,” Sister Joanne said. “She found out about us from the Internet.

“I think the Carmelite experience might be a seed for vocation, even later in life,” Sister Joanne said. “It allows women, college-age and older, to learn about monastic life and what it is like to pray in the Carmelite tradition. It’s a time to think about their life and what God might be asking of them.”

Ten years later, the Carmelite sisters moved their cloistered community to Cold Spring Road in Indianapolis and began the arduous task of building a massive stone monastery that resembles a castle.

By Mary Ann Wyand

A cloister is defined as “a place, especially a monastery or convent, devoted to religious seclusion.”

In her new book Cloister and Community: Life Within a Carmelite Monastery, Mary Jo Weaver, a professor of religious studies at Indiana University in Bloomington, explains how the cloistered lifestyle of the nuns has changed over the years at the 70-year-old Carmelite Monastery of the Resurrection on Cold Spring Road in Indianapolis.

The community was founded by Carmelite Sister Theresa Seelbach in New Albany on Nov. 24, 1922, and moved to Indianapolis in 1932.

“Although the book began as an in-house architectural history, it developed into a tapestry that weaves many threads,” Weaver said during a Nov. 24 interview at the monastery. “It is a history of the building and the community that has lived there for the last 70 years.”

It also serves as an introduction to the Carmelites, an international contemplative order founded in the 13th century and reshaped for women religious by Teresa of Avila and St. John of the Cross.

“IT is the story of a group of women who led cloistered lives,” Weaver said.

“They imagine demure women who are trained to silence and obedience. The life of Teresa of Avila and the lives of the women in this monastery show us a different picture. All of them are determined and daring, able to cope with change and challenge.”

The 11 members of the Indianapolis Carmel wear contemporary clothing instead of habits with veils, but their daily lives are still firmly rooted in prayer based on the teachings of St. Teresa of Avila and St. John of the Cross.

Unlike their earliest years in Indianapolis, when they couldn’t even open the windows during public prayer novenas to Our Lady of Mount Carmel on the front lawn, the Carmelite sisters now share their prayer life by opening the heavy wooden doors of the castle-like monastery to Catholics who wish to join them for weekday and Sunday Masses.

“If Teresa of Avila were looking down from heaven, I don’t think she would be surprised,” Weaver said. “I think she would be gratified to see these changes.”

To promote vocations, the sisters invite women that are discerning a religious

By Mary Ann Wyand

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Indianapolis Carmelites celebrate 80th anniversary

By Mary Ann Wyand

New book explores history of Indianapolis Carmel

By Mary Ann Wyand

Indiana University professor Mary Jo Weaver of Bloomington autographs a copy of her new book, Cloister and Community: Life Within a Carmelite Monastery, for St. Joan of Arc parishioner Sue Weber of Indianapolis on Nov. 24 at the Monastery of the Resurrection. Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School, was the celebrant.

Carmelite Sister Joanne Dewald, prioress of the Indianapolis Carmel, welcomes visitors to the 80th anniversary Mass on Nov. 24 at the Monastery of the Resurrection.
Seeking the Face of the Lord

Let us be peacemakers

A Thanksgiving interfaith prayer service begun at SS. Peter and Paul Cathedral three years ago has become a community tradition. Each year, attendance has increased and participation has become more significant.

Scheduled for the Tuesday evening before Thanksgiving, the service has been attended by Indiana judicatory heads, pastors and leaders of various faith traditions and members of their respective communities. The governor and the mayor of Indianapolis have participated. Thanksgiving for God’s blessings on our country, state, city and religious communities is something we readily share.

This year, the two-hour service will be held in the Cathedral of the Immaculate Conception. A seating capacity of 1,600 will be available. The service begins at 7 p.m. The Cathedral is located at 2200 N. Illinois St., between 16th and 17th streets.

The Diocese of Indianapolis provides shuttle service to the service from sites throughout the archdiocese, including: Cathedral of St. Mary of the Woods, St. Michael, St. Agnes, St. Paul the Apostle, St. Benedict the Moor, St. Mary of the Assumption, St. Benedict, St. Andrew, St. Rita and St. Agnes.

The service will feature music performed by the Cathedral Chorale and the St. Rita Choir. The Cathedral will sponsor a half-hour prayer service immediately before the full service.

The service will include healing prayers for victims of the terrorist attacks in New York and Washington. The service will also include healing prayers for victims of the terrorist attacks in New York and Washington.

I try to join leaders of Indiana Muslims and Catholics in the Midwest Dialogue. Dr. Syeed said these cards came flooding in as early as the day after the terrorist attacks in New York and Washington. He told me how comforting these messages and others from Catholics and Christians were even as they were being besieged at the Islamic Center with messages of hate, simply because they were Islamic.

He told me that the basket of Catholic children’s messages of comfort and prayer are kept in a permanent display at the Islamic Center in Plainfield. I thought of the Christmas message, “And a child shall lead them.” The children are good teachers for us. Because terrorists may happen to be Islamic does not mean all Islamic people are terrorists. Neither is the Qur’an nor the New Testament support the hatred of extremists.

Dr. Syeed asked if I would convey his formal gratitude for the support demonstrated by members of the archdiocese in that very tragic time of a year ago. I thought what better time to demonstrate support in the face of some of the hatred than at this time of Thanksgiving?

As I do so, recognizing the beginning of Advent and preparation once more to the war that begins with the angel’s message to the Virgin Mary and the Prince of Peace, I urge all of us to turn our thoughts and prayers to peace for our world. There seems to be so much hatred. Our prayer is a powerful antidote. If we are authentic as people who pray, we are more likely to become peacemakers in our own homes and communities.

Please God, may it be so. †

Archbishop Daniel M. Buechlein, O.S.B.
Permitenos ser conciliadores

Desde hace tres años en la Catedral de San Pedro y San Pablo el servicio de oración de Acción de Gracias de varias religiones se está convirtiendo en una tradición comunitaria. Cada año ha aumentado la asistencia y la participación es más significativa.

Programado para la noche del martes previo al día de Acción de Gracias, el servicio es ofrecido por los fieles de la administración de justicia, pastores y líderes de diferentes religiones de Indiana y los miembros de sus respectivas comunidades. El gobernador y el alcalde de Indianápolis han participado. Dar Gracias por las bendiciones de Dios a nuestro país, estado, ciudad y comunidad es algo que compartimos fácilmente.

Una de las pasiones del Papa Juan Pablo II durante sus 24 años de pontificado ha sido el buscar la unidad entre los cristianos de todas las tradiciones. Desde 1996, por encargo de la Santa Sede (el Concio Pontificio por la Unidad Cristiana y el Diálogo Interreligioso) se ha pretendido el diálogo ecuménico internacional bilateral entre la Iglesia Católica Romana y la Federación de Cristo (Iglesia Cristiana). Normalmente, yo trato de unirme a los líderes de la administración de justicia de Indianápolis para un desayuno ecuménico mensual.

Recientemente los medios de comunicación prestaron atención al Diálogo del Medio-Oeste entre musulmanes y católicos, que tiene lugar en el centro de la Sociedad Islámica de Norteamérica en Plainfield.

Por nuestra parte en el año romano, el diálogo fue patrocinado por la Conferencia Católica de Obispos de los Estados Unidos. Al igual que en Brito, obispo auxiliar de Detroit, es nuestro representante. El Dr. Sayyid M. Syeed representa a la Sociedad Islámica de Norteamérica. El padre Thomas Murphy, nuestro oficial ecuménico diocesano y pastor de la Iglesia de San Juan el Evangelista en Indianápolis, es el anfitrión católico local. El Dr. Shahid Athar es el anfitrión Islámico local. Normalmente participan en el diálogo cerca de 10 representantes de cada tradición.

Fui invitado a dar el saludo de aper- tura en el diálogo el 23 de octubre y para escuchar los mensajes de los finaliza- das hasta el momento. Fui calí- demente recibido. Aprendí que este diálogo del Medio-Oeste, el cual toma lugar en Indianápolis, se considera “el estándar” del intercambio entre los musulmanes y los católicos en los Estados Unidos.

Expresé mi placer al saber que durante los últimos seis años el diálogo de este grupo ha sido la plataforma para armonizar las diferencias en temas como las características de la bondad y la confianza. Quizá el diálogo en la sociedad está caracterizado por el compromiso.

La intención del Arzobispo Buechlein para vocaciones en diciembre de este año es la de unirme a los líderes de la Iglesia, sobre todo como sacerdotes o religiosos. Queremos que ellos puedan enseñar la fe católica a nuestros testigos de diado.

Por favor, Dios, así sea.

**Letters to the Editor**

**Letter gave biased view of School of the Americas**

The letter to the editor concerning the School of the Americas in the Nov. 15, 2002, issue of The Criterion presents a shortened view of a complex government-organized entity. It is almost like looking through the wrong end of a telescope.

A full week before Halloween, I noticed that somebody just up the highway from me already had decorated the house for Christmas. On their lawn was a huge Santa riding a sleigh across the crab grass. Over the drive was a giant lighted archway with a sign in lights that proclaimed “Happy Birthday Jesus.”

While I am happy about the sentiment expressed by their electrical tribute to the Incarnation, I wonder if the people who decorated their lawn so early are also in the habit of sending out birthday cards a full two months early.

We don’t rush Advent. If we skip ahead to Christmas, we won’t know what it is that we truly desire when the Word becomes flesh and dwells among us, full of splendor and truth.

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**Money Matters**

**Weekly Mass-goers who think parishioners...**

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High School activities, including treasurer and founding Association, producing the local broadcast of the Jerry Indianapolis district director of the Muscular Dystrophy managed development, communications, marketing and information, call the parish at 812-988-2778.

Schedule will take effect starting Dec. 1. For more information, call Parish Office at 317-257-4297.

There are several upcoming retreats at the Benedict Inn Retreat and Conference Center. The Center will host a Mass of Thanksgiving on Dec. 1. There will be a Benedict Silent Retreat on Dec. 6-8. Participants will enjoy quiet time and space for personal prayer, reading and reflection — as well as being able to experience the liturgy with the monastic community of Our Lady of Grace. “Sacramental Moments of Grace: A Call to Joy!” is an Advent party for young adults from 8:30 a.m. to 3 p.m. on Dec. 7. The retreat will focus on your daily life, work life and spiritual journey. The cost is $30. There will be an Advent Dinner and Retreat for married young adults and their children from 5 p.m. to 9 p.m. on Dec. 8. Participants will pray Advent vespers with the monastery community, and parents will enjoy dinner and a presentation on Christian parenting by Benedictine Sister Mary Margaret Funk, who lives in the monastery community. There will also be a retreat titled “Tools Matter for Practicing the Spiritual Life,” presented by Benedictine Sister Mary Margaret Funk, who lives in the monastery community. The cost will be $30 per person or $260 per commuter. There are also pricing options for those that only want to attend part of the retreat. For more information, call 317-788-7581.

Author and speaker Matthew Kelly will make the third stop of his “12 Days of Christmas” tour at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, at 7:30 p.m. on Dec. 4. For more information on this event, call 317-826-6000. Kelly will also be speaking at 7 p.m. on Dec. 7 at the Cathedral of St. Joseph, 5355 E. 56th St., in Aurora. For more information on this event, call 812-926-0060. Kelly will speak about the true meaning of the holiday season. Both events are free and open to the public, with seating on a first-come, first-served basis.

The Catholic Church of the Holy Trinity Parochial School is sponsoring a First Friday Mass on Dec. 6 at St. Peter and Catholic Parish, 1347 N. Meridian St., in Indianapolis. Appetizers will be served following Mass at the Archbishop O’Meara Catholic Center, across the street from the cathed- ral, for lunch and a renewing of acquaintances. To reserve a $5 box lunch or for more information, call Carl McClelland at 317-762-5427 or 317-257-3984.

The Sanit Nicolaus Fest will be happening from 1 p.m. to 5 p.m. on Dec. 8 at The Athenaeum, 401 E. Michigan St., in Indianapolis. From 12:30 p.m. to 1:30 p.m., there will be a dance workshop for children aged six to 12 (pre-registration required). There will be children’s games and crafts from 1 p.m. to 2 p.m., a puppet show and children’s activities from 2 p.m. to 3 p.m., a nostalgic Christmas tree candle lighting at 3 p.m., and Saint Nicolaus will arrive at 3:30 p.m. Admission is $5 for adults and $3 for children under 13. Reservations are required. The Old World Christkindl Market will also be taking place from 6 p.m. to 9 p.m. on Dec. 6-7 and from 1 p.m. to 5 p.m. on Dec. 8. For more information, call the Athenaeum Foundation at 317-630-4569, ext. 1.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in December and January. “Companion: The Essential Gift” is a charism- atic retreat that will be offered on Dec. 8, 9 and 10. Benedictine Father Noel Mueller will lead the weekend, and will focus on the gift of Divine Compassion as expressed in the Spiritual Exercises of St. Ignatius. The $255 retreat is for adults and $3 for children under 13. Reservations are required. The “World Christkindl” Market will also be taking place from 6 p.m. to 9 p.m. on Dec. 6-7 and from 1 p.m. to 5 p.m. on Dec. 8. For more information, call the Athenaeum Foundation at 317-630-4569, ext. 1.

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

Die Another Day (MGM) Rated R-14 (Adults, with Reservations) because of several brief sexual encounters, much stylized violence and mayhem, and an instance of profanity. Rated PG-13 (Parents are Strongly Cautioned) by the Motion Picture Association of America (MPAA).

The Emperor’s Club (Universal) Rated R-11 (Adults and Adolescents) because of mild sexual innuendo, fleeting topless photos and a few instances of profanity. Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

The Quiet American (Miramax) Rated R-14 (Adults, with Reservations) because of wartime bombings and a stabbing, an implied affair, fleeting opium abuse, occasional profanity and an instance of rough language. Rated R (Restricted) by the MPAA.
village of Taybeh said the local Christian community was grateful to receive the foreign visitors. “Friends come to visit friends in diffi-
cult times, not only during the good
times. This is the best sign of solidarity
with the small Christian community of
the Holy Land,” he said.

On Nov. 17, the pope condemned a
deadly attack on Israeli soldiers in the
biblical city of Hebron and prayed that
Israelis and Palestinians find the courage
to seek peace.
The pope said he was particularly trou-
bled by the attack, which killed 12 Israeli
soldiers and security agents who had been
protecting Jewish worshippers.

According to reports from Hebron,
snipers of the militant Islamic Jihad
group launched the attack as Jewish wor-
shippers returned from Sabbath prayers
at the Tomb of the Patriarchs, a site in
Hebron revered as the burial place of
Abraham.
The attack focused on the soldiers and
private security agents that protected the
settlers as they walked back to the settle-
ment compound. The presence of more
than 400 settlers in Hebron, a West Bank
city of more than 100,000 Palestinians,
frequently has sparked violence.

In Jerusalem, a suicide bombing of a
bus that killed 11 Israelis and injured 48
others resulted in Israeli forces re-entering
Bethlehem on Nov. 22 in the West Bank
and sealing off the Church of the Nativity.
The army retreated to the city’s out-
skirts on Nov. 25, but not before prevent-
ing St. Catherine’s Church, adjacent to
the Church of the Nativity, from celebrating
its annual parish feast.

According to news reports, Israel
arranged more than 30 Palestinians after
re-entering Bethlehem. Among those
detained was at least one potential suicide
bomber, a woman.

Also on Nov. 22 in Jenin, West Bank, a
British U.N. worker was shot and killed by
an Israeli sniper. According to
Palestinian reports, a 10-year-old
Palestinian boy was fatally shot on the
same day.

With all the violence, enrollment at the
Pontifical Biblical Institute’s Jerusalem
program dropped by about 70 percent.

Enrollment this year has dropped to
seven students, down from the usual
group of 20, said Jesuit Father Thomas
Fitzpatrick, director of the Jerusalem pro-
gram. Twelve people enrolled in the pro-
gram last year, he said.

Meanwhile, protests against a possible
war with Iraq continued in the United
States and England.

In New York, members of the Catholic
Worker community, Pax Christi and the
War Resisters League continued their
weekly vigil in Union Square Park. About
25 people attended a Nov. 23 vigil. The
group has been meeting every Saturday
since September 2001.

The group has collected hundreds of
signatures for the Iraq pledge of resis-
tance, a nationwide promise of civil dis-
obedience scheduled for Dec. 10 should
tensions between the United States and
Iraq continue to escalate, said Melissa
Jameson, national office director of the
War Resisters League.

Several thousand signatures have been
collected nationwide, she said.

In London, Pax Christi members pre-
sented British Prime Minister Tony Blair
with 4,000 more signatures to a petition
asking him to help prevent suffering and
bloodshed in Iraq. The petition already
had 5,000 signatures.

The group also held a prayer vigil out-
side the prime minister’s residence on
Nov. 22.

Earlier, the director ofCAFOD, the
British bishops’ official overseas aid and
development agency, said a war with Iraq
would be “devastating for the Iraqi peo-
ples.”

“The horrendous burden of 12 years of
sanctions and trade embargos has left
Iraqi people highly vulnerable,” said
Julian Filochowski, who led a delegation
from Caritas Internationalis that visited
Iraq in October.

The bishops of England and Wales said
the United States and Britain have a
“moral responsibility” to avoid war with
Iraq unless there were no other means of
disarming the country.

A Christian woman kneels in prayer in a church in Baghdad, Iraq. Minority Christians held special ser-
ences across Iraq on Nov. 22 to offer prayers to avert a new war in their country as the United Nations
was assembling a team of about 70 weapons inspectors in Baghdad to seek out weapons of mass
destruction.

“If there is war, as well as military
casualties on both sides, thousands of
Iraqi civilians will die,” the bishops said
in a Nov. 15 statement.

The bishops said military action should
be a last resort.

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Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**

Dec. 3, 7:30 p.m. at St. Mary of the Immaculate Conception, Aurora

Dec. 5, 7 p.m. at St. Martin, Yorkville, and St. Paul, New Albany

Dec. 11, 6:45 p.m. at St. Joseph, Rockville

Dec. 12, 7 p.m. at St. Peter, Frankfort, County

Dec. 16, 7 p.m. at St. Joseph, Shelbyville

Dec. 17, 7 p.m. at Holy Family, Oldenburg

Dec. 17, 7 p.m. at St. John, Osgood

Dec. 18, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

Dec. 19, 7 p.m. at St. John the Baptist, Dover

Dec. 19, 7 p.m. at St. Mary, Greensburg

**Bloomington Deanery**

Dec. 4, 7 p.m. at St. John the Apostle, Bloomington

Dec. 5, 7 p.m. at St. Paul Catholic Center, Bloomington

Dec. 10, 7 p.m. at St. Agnes, Nashville

Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville

Dec. 12, 7 p.m. at St. Charles Borromeo, Bloomington

Dec. 18, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Dec. 17, 7 p.m. at Holy Guardian Angels, Cedar Grove

Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City

Dec. 14, noon at St. Mary, Rushville

Dec. 17, 7 p.m. at St. Anne, New Castle

**Indianapolis East Deanery**

Dec. 3, 7 p.m. at St. Thomas, Fortville

Dec. 4, 7:30 p.m. at Holy Spirit

Dec. 5, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower)

Dec. 5, 7 p.m. for Our Lady of Lourdes, St. Bernardette and St. Therese of the Infant Jesus (Little Flower)

Dec. 8, 1:30 p.m. at St. Joan of Arc

Dec. 11, 7 p.m. at St. Andrew the Apostle

Dec. 12, 7 p.m. at St. Luke

Dec. 17, 7 p.m. at St. Pius X

Dec. 17, 7 p.m. at Christ the King

Dec. 18, 7:30 p.m. at St. Lawrence

**Indianapolis South Deanery**

Dec. 5, 7 p.m. at Holy Name, Beech Grove

Dec. 10, 7 p.m. at SS. Francis and Clare, Greenwood

Dec. 12, 7 p.m. at St. Barnabas

Dec. 15, 2 p.m. at Sacred Heart

Dec. 16, 7 p.m. at St. Roch

Dec. 17, 7 p.m. at Nativity of Our Lord Jesus Christ

Dec. 17, 7 p.m. at St. Mark

Dec. 18, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deanery**

Dec. 4, 7 p.m. at St. Michael

Dec. 9, 7 p.m. at St. Gabriel

Dec. 10, 7 p.m. at St. Monica

Dec. 12, 7 p.m. at St. Malachy, Brownsburg

Dec. 15, 2 p.m. at St. Anthony

Dec. 15, 2 p.m. at Holy Trinity

Dec. 16, 7 p.m. at Mary, Queen of Peace, Danville

Dec. 17, 7 p.m. at St. Thomas More, Mooresville

**New Albany Deanery**

Dec. 3, 7 p.m. at St. Joseph, Corydon

Dec. 4, 8:15-11:15 a.m./11:45 a.m.-2:45 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville

Dec. 4, 7 p.m. at St. John, Starlight

Dec. 5, 8:15-11:15 a.m./11:45 a.m.-2:45 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville

Dec. 5, 7 p.m. at Our Lady of Perpetual Help, New Albany

Dec. 8, 7 p.m. at St. Mary, Lanesville

Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

Dec. 12, 7 p.m. at St. Joseph Hill, Sellersburg

Dec. 14, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

Dec. 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine, Jeffersonville

Dec. 17, 7 p.m. at St. Michael, Bradford

**Seymour Deanery**

Dec. 5, 7 p.m. at Prince of Peace, Madison

Dec. 7, 10 a.m. at Most Sorrowful Mother of God, Vevay

Dec. 8, 7 p.m. at Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

Dec. 10, 7 p.m. at St. Ambrose, Seymour

Dec. 11, 7 p.m. at Our Lady of Providence, Brownstown

Dec. 11, 7 p.m. at St. Bartholomew, Columbus

Dec. 13, 7:15 p.m. at St. Joseph, Jennings County

Dec. 18, 7:15 p.m. at St. Mary, North Vernon

Dec. 20, 7:15 p.m. at St. Anne, Jennings County

**Tell City Deanery**

Dec. 10, 7 p.m. at Holy Cross, St. Croix

Dec. 12, 7 p.m. at St. Isidore, Bristow

Dec. 12, 7 p.m. at St. Augustine, Leopold

Dec. 15, 4 p.m. for Sr. Michael, Cannealtown, St. Pius, Troy, and St. Paul, Tell City, at St. Paul, Tell City

Dec. 17, 7:15 p.m. at St. Mark, Perry County

Dec. 18, 7:15 p.m. at St. Meinrad, St. Meinrad

**Terre Haute Deanery**

Dec. 10, 1:30 p.m. deanery service at St. Ann, Terre Haute

Dec. 10, 7 p.m. deanery service at St. Joseph University, Terre Haute

Dec. 12, 7 p.m. at St. Paul, Greencastle

Dec. 12, 7:30 p.m. at Sacred Heart, Clinton

Dec. 15, 7 p.m. at St. Joseph, Rockville

Dec. 17, 7:30 p.m. at St. Margaret Mary, Terre Haute

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mid-November. Archbishop Herranz predicted quick Vatican approval of the final text if, as expected, it reflects the commission’s input.

Like several of the bishops involved in drawing up the new abuse norms, Archbishop Herranz said the revisions had been misunderstood or misrepresented by some sectors of the media. “It would be unfair to characterize the recommended modifications as taking a step backward in the campaign to protect our children from sexual abuse,” the archbishop said.

“I would contend that the revisions, by reducing ambiguities and spelling out with greater detail the fair and objective processes used, will actually enable the Church to offer even greater protection to children,” he said.

Archbishop Herranz repeated the suggestion that the Holy See sought to “water down” the U.S. norms or “clog the wheels of justice” by putting into place a complex legal process to handle clerical sex abuse accusations.

He pointed out that the policy requiring Church trials as the normal way of dealing with clerical sex abuse of minors, under the oversight of the Vatican’s doctrinal congregation, was established by Pope John Paul II in 2001, a year before the U.S. norms were drawn up. That in itself was a sign that the Holy See recognized the seriousness of these offenses, he said.

“The suggestion that the Holy See actually reserved these matters to itself to thwart the claims of U.S. victims of sexual abuse could not be further from the truth,” he said.

In effect, he said, the revisions added the necessary procedural detail to the norms, which the bishops were forced to draw up hurriedly during a June meeting in Dallas.

“There was no attempt to step back from the commitment made at Dallas or to frustrate victims in their attempt to seek redress. Rather, the goal was to eliminate any internal inconsistencies or ambiguities that could lead to difficulties in applying the norms,” he said.

He said he was perplexed by some of the negative reaction to the revisions, since the norms originally drafted by the bishops in Dallas had already specified that “the processes provided for in canon law must be observed.”

Archbishop Herranz said there was particular confusion in the media about the U.S. Church tribunals that will handle clerical sex abuse cases.

Some have suggested that U.S. dioceses may need years to set up such a system of Church courts, and that this will be an enormous task.

The archbishop, however, pointed out that U.S. dioceses already have tribunals in place; they typically handle marriage cases, but there is nothing that limits their competence to such cases. Some have handled penal cases in the past, he said.

These U.S. Church courts already process more than 35,000 matrimonial cases a year, and “it would be hard to imagine that the addition of a handful of penal cases each year would pose an obstacle that could not be overcome,” he said.

After all, he said, the clerical sex abuse cases are relatively rare; the approximately 230 cases of priests disciplined in 2002 involved incidents that have taken place over the last 40 years.

While a few diocesan tribunals may be faced with an initial backlog of cases, this should not be a recurring problem, he said.

He expressed a hope, in fact, that the measures taken by the Church to protect children would result in a situation where there would no longer be incidents of sexual abuse to punish.

Archbishop Herranz said the work of the U.S.-Vatican commission to revise the norms reflected a high level of cooperation.

“While so many were trying to characterize the U.S. bishops and the Holy See as being sharply divided, I suspect that our frank and fraternal discussions and our common resolve to deal with the problem of clerics who have been proved to have abused children actually strengthened the ecclesial ties that bind us,” he said.

He alluded to ongoing tensions between lay Catholics and some pastors, and said he was convinced this will abate as the norms are implemented.

“As the faithful come to see more clearly that bishops and priests are indeed committed to protecting their children and will take the necessary measures to punish those who have violated their sacred trust, I suspect that we will see a great reduction in the tension that presently exists in some areas between the laity and the clergy,” he said.

He also said he thought the revised norms, by spelling out fair procedures by which accused priests will be judged, would help restore the “father-son relationship that needs to exist between the bishops and their clergy.”

“It is my hope that our priests and deacons will not be so preoccupied by the fear of being victimized by false allegations or alienated from the ministry that they love as soon as an accusation is received, even when not credible,” he said.
Archdiocesan Pilgrimage to Mexico
Nov. 16-21

Mexican culture and spirituality draw pilgrims closer to their faith

“A pilgrimage in Mexico is a pilgrimage in the presence of the Blessed Mother.”
— Archbishop Daniel M. Buechlein, O.S.B.

Photos by Jeffrey Stumpf

Left, two men relax in the square outside the Cathedral of Puebla. The pilgrims and they enjoyed the hospitality shown by the people of Mexico and the easygoing, family-centered lifestyle in many of the cities they visited.

Above, the first baptismal font used in the American continents nearly 500 years ago is still used today inside the Cathedral of Tlaxcala. This is the site where the first Christian converts—four Indian chieftans—were baptized. The cathedral also contains the pulpit where the Gospel was first preached in the Americas.

Above, pirates explore the pyramids at Teotihuacan. The pyramids were built by the Toltecs from 200 to 750 A.D. for the god of the moon and the god of the sun.

Above, Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, proclaims the Gospel in the Minor Basilica of Our Lady of the Remedy, as Archbishop Daniel M. Buechlein, left, and Father Scott Friend, of the Diocese of Little Rock, Ark., listen.

Right, this statue of Mary is from a side chapel in one of the churches the pilgrims visited. During the pilgrimage, Archbishop Daniel M. Buechlein emphasized to the group how the Mexican people joyfully express their need for God and love for Mary. The pilgrims visited several shrines dedicated to Mary.

Above, 20 priests concelebrate Mass in the Basilica of Our Lady of Guadalupe in Mexico City. The cloak or tilma worn by St. Juan Diego, which bears the image of Mary from 1531, is displayed on the wall behind the altar.

Above, Father Scott Friend, of the Diocese of Little Rock, Ark., who traveled with the archdiocesan pilgrims, drinks water at Beach Grove Benedictine Sister Harriet Wohler at a well outside the Church of San Miguel del Milagros. Miracles of healing have been attributed to the water from the well, where St. Michael is said to have appeared to Diego Lazaro in 1631.

Above, 20 priests concelebrate Mass in the Basilica of Our Lady of Guadalupe in Mexico City. The cloak or tilma worn by St. Juan Diego, which bears the image of Mary from 1531, is displayed on the wall behind the altar.

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

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At St. Vincent, we could tell you we treat more hearts than any hospital in Indiana. We could tell you we place more heart stents than the Mayo Clinic or the Cleveland Clinic. We could tell you we work with the latest technology, offering care for body, mind and spirit. But we prefer to think of ourselves as the leader in providing something else: homecomings.
God’s grace enables us to follow his will

By Fr. Frederic Maples, S.J.

Have you ever failed to keep a resolution when the going got tough? Ever broken a promise to God to do better next time? Time after time, have you failed to keep your word when someone or a child does the very thing that irritates you so much? Year after year, have you wasted resources, left important things undone or failed to change a sinful behavior? Welcome to the human race! We all experience these endless defeats!

St. Paul himself struggled with this sense of powerlessness: “For I know that good does not dwell in me, that is, in my flesh. The flesh is willing at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want” (Rom 7:18-19).

In my experience as a psychoanalyst and a spiritual director, I know of no group of men and women who suffer these failures more grievously than addicts. Whether they are addicted to alcohol, drugs, food, sex, shopping or gambling, these are people who are “sick and tired of being sick and tired” of their endless failures.

The addicts with whom I work are already in recovery through a Twelve-Step program. Step 11 contains a surprising thought: “For all of us who never seem to reach our goal, and never seem fully to become the good person we want to be. Step 11 instructs recovering people to improve their conscious contact with God through prayer and meditation. They pray only to know God’s will and to have the power to carry that out. In fact, their book advises them to ask nothing in prayer for themselves—except possibly when they are sure this would benefit others. They pray only to know and do God’s will!”

Does that seem like heroic virtue? Can you imagine having no other desire than to be running against you? Except possibly when they are sure this would benefit others. They pray only to know and do God’s will!

This attitude teaches us how to live while we are still on the way. Humility and hope are the way virtue looks while we are still on the path to being virtuous.

Love is a virtue that involves showing care, concern for others

By Frederic Flach, M.D.

How many of us ever consider love a virtue? It is. But there are so many kinds of love that it is sometimes difficult to tell when love is a virtue and when it may be virulent. Love as virtue involves caring for others. You not only reach out to those around you, ready to provide understanding, practical help and guidance, you also give them a feeling of being valued in a special way.

Moreover, people who love usually are loved in return. This is the basis of the loving human relationships called “support systems,” which doctors know are associated with significantly better mental and physical health as well as more rapid and successful recoveries from illness.

How can something so good go wrong?

As a psychiatrist, I see many examples of misguided, sometimes destructive, forms of love. A classic example is the overprotective parent whose love stands in the way of his or her child’s development.

Love can move from being a virtue to viceulence by suffocating the one who is loved. Behind the smothering hides another form of love—really not love at all—called selfish love.

It is important to distinguish between self-interest and selfishness. The virtue of love understands the need for boundaries. Self-preservation requires setting limits and sticking by them for a balanced life.

I recently was interviewed about my book The Secret Strength of Angels: 7 Virtues to Live By. After I briefly discussed them, the host asked which virtue I felt was most important. Without hesitation, I replied, “Number 3. Love. That’s the one Jesus himself said was the most important. Of course, we have to truly understand what the love of which he spoke is really all about.”

(Dr. Frederic Flach practices psychiatry in New York City and is an author.)

Faith Alive!

Discussion Point

This Week’s Question

What does it mean to have hope even when the tide seems to be against you?

“It means that no matter what is happening at the present time, there will be something better and possibly more rewarding down the road.” (Odayne Weuve, Des Moines, Iowa)

“I have a very deep trust in God. This helps me see that there may be a reason the tide isn’t running in my favor at given points in time.” (Angela Hawks, Vaught, Mont.)

“Hope is the gift given to those who have faith. Its sister is optimism. Christian optimism is based on the belief that God sees the big picture even when we do not and that God’s grace is powerful enough to bring us through even suffering and death. It includes the belief that God brings good out of evil.” (Gerald O’Neill, Redford, Mich.)

Lend Us Your Voice

An upcoming edition asks: Pope John Paul II said that a widespread “demand for spirituality” is a sign of our times. Why do you think this is the case? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. ♡
Important events: Conversion of Tertullian

Tertullian was born in Carthage, North- ern Africa (in modern Tunisia) sometime between 155 and 160. Carthage was situ- ated in that part of Africa nearest to Italy, just across the narrowest part of the Medi- terranean Sea from Sicily. He grew up as a pagan, became a lawyer and an adherent of Stoicism, a Greek philosophy that taught that a wise man should be free of passion.

He moved to Rome, where he estab- lished a reputation as one of the most renowned lawyers in the Roman Empire. It was sensational news, therefore, when—inspired by the country—of Antioch, Justin, Polycarp and Irenaeus—Tertullian was not listed as a saint. That’s because he left the Catholic Church and became a Montanist. Despite this, he is listed among the Fathers of the Church—exceptional ecclesiastical authors in my previous contributions to the faith and whose writings wielded much author- ity in matters of doctrine.

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Tertullian combated the heretics of his age, espe- cially Marcion, who rejected the Old Testament, and the Gnostic teacher Valentinus. Five decades of criti- cisms of Marcionism and were influential in the Church’s retaining the Old Testament when it contested with the new.

Tertullian coined the word Trinity to describe God as “three persons in one sub- stance.” He was the first to say that Christ was “two substances or natures in one per- son.” He defended the fact that Christ was man and yet also God, and that God, although eternal and omnipotent, could also suffer and die.

Far from steering away from doctrines that offended ridicule, Tertullian wrote about one of his most quoted lines: “I believe because it is absurd.” The divine character of Christ, he believed, could be thought, because no ordinary mind could have invented Christian doctrine.

He wrote of the martyrdoms, taunt- ing the Romans to kill more Christians because the persecutions could not destroy Christianity. They merely increased the Church’s membership because, he wrote, “The blood of Christians is sweet.”

He described the experience of giving well-to-do Christians to take widows into their homes as “spiritual spousals.” And he wrote: “We Christians have everything in common except our wives.”

However, Tertullian eventually became a heretic himself, becoming disenchanted with what he perceived as laxity on the part of Christian leadership. He adopted Montanism, which claimed that Christians had to live a life totally free from sin after baptism and there was no such thing as a “second chance.” Later, he established his own group called Tertullianists.

Advent is the time to ask the big questions

Sometimes I wish that we religious monotheists would all get together and ask, “What means, I would mean, wouldn’t it help matters if Muslims, Jews, and Christians shared the same beliefs? Or do they, in the course of life, do share some. Christian- ity is grounded in Jesus Christ, Christianity and Jews both respect Jesus as a prophet, if not as the incarnate Son of God. And there are the Unitarians and New Agers and others who select from a kind of transcendental smorgasbord. Even pagans, Buddhists, Shintoists, Hindus and Wiccans seem to believe in a higher authority over human power beyond our human abilities. But I have to say I’m really glad to be Catholic, and Catholic at that, when con- sidering the alternatives.

Think about it. During this time of the year, we focus on the love of God, the pure love in the person of Christ. He repre- sents virtues, which are universally held by all systems of belief, and all we’re asked to do is to recognize him.

Personally, if I were Jewish, I think I’d be discouraged about now. After the Jews have waited over 40 years for the Promised Land and, despite all the Christian evi- dence to the contrary, they’re still waiting. Because, the best of their exiles, their promised land of Israel is extremely tenu- ous.

It’s somewhat the same with Muslims. They also respect Jesus as a prophet, not as God, and revere his mother. And, like Old Testament Jews, the Muslims have sometimes seemed to value form over substance, law over the spirit of the law, which may appear threatening to everyone else in the world when it’s applied to politics.

Now, this kind of rigidity is not exactly foreign to Christians. Making rules and set- ting up moral codes that everyone else has to follow is the same for us. We too are sometimes in a world where it’s applied to politics.

The Inquisition and Puritan witch-hunts are prime examples of this common failing. Even Church rules once aimed to spur- or spiritual growth can demonstrate this, such as the Catholic Church’s requirement of multi- tude moral values to do good works for women or minorities their human rights.

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So, in light of these facts, why is it still important for us to be vigilant in our wait- ing for the appearance of our Lord? Because Jesus Christ is coming into our world in secret and mysterious ways even now.

When we take on an attitude of hope- filled vigilance, it is easier for us to see in new and glorious ways the evidence of the presence of Jesus breaks into our lives from day to day. When we open our eyes to see the way that the small events of our daily lives become the hinge of our own personal histories. For when we become aware of the way that the small events of our daily lives will change us forever. We will be the same.

April 30, 2002, began for me as an ordinary day. I got up at 4:45 a.m, shov- ered, ate breakfast and read the newspa- per. My St. Peter’s Morning Masses and my work, and came home. In the evening, I did some television watching, reading and listening. I went to bed at about 11:15 p.m. About 15 minutes later, just as I was nodding off to sleep, Jesus broke into my life. He said, “Time for bed. And if God asked us, "Do you love me?"

I didn’t know that at the start of last year that Jesus would enter into my life in such a dramatic fashion. And yet I had known it. I was nodding off to sleep, Jesus broke into my life.

TheNearly seven months since April 30, Jesus has not stopped breaking into my life. His entrances may not have been as dramatic as on that night, but they are no less significant. Each day, there are opportunities for me to be surprised by the ways that God’s grace works in my life, Messiah.

So when my eyes are sharp, I can see the beautiful ways that Jesus enters into my life. If I don’t, I could because he wouldn’t enter into my life. The next day, he could. In the coming months, there will be a day when he would come and would wait for a day when he could, a day when he would wait. And then a day when he could, a day when he would wait. And then a day when he could. Among all these, there are things I don’t know when they will happen. I have to wait with sharp eyes.

What is this Advent about? It is really a never-ending season for all of us. For Christ is breaking into the ordinary lives of our families and communities each and every day.

If we look at our world with Advent eyes, we then will see him arriving in our world from moment to moment. And when that happens, each of us will be changed forever. We will never be the same.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.)

Faithful Lines/By Shirley Vogler Meister

Deport flaws, love can be long-lasting

Last week, I shared two couples’ simi- lar exchanges about physical appearances. One was between me and my husband, the other between a ficit- ional cartoon couple. At the end of “Faithful Lines” col- umn, I asked what kind of moments of potential argument. The answer was a common question. The man said “Is Jesus good,” and the woman answered, “I’m not complaining.”

Not long after that, we were at a restaurant enjoying pizza. Because I’d just read an article about plastic surgery, I sud- denly pulled my cheek skin tight and face- tions. I suggested getting a plastic surgery operation.

After we had been together for a while, I quickly added that my inability to get any facelift. “Why?” Paul asked, stunned at the suggestion.

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Christmas Shopping Section Continued

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The Sunday Readings
Sunday, Dec. 1, 2002

• Isaiah 63:16b-17, 19b, 64:2-7
• 1 Corinthians 1:3-9
• Mark 13:33-37

This weekend, the Church celebrates the First Sunday of Advent, and it begins the new year of instruction and worship. Since it is Advent, the Church proclaims the Christmas, the celebration of the birth of the Lord and the beginning in earnest of the Redemption.

Isaiah is the source of the first reading this weekend, as Isaiah often is the source of Scriptural readings in Advent.

This reading is from the third section of the Book of Isaiah. It was composed in an interesting context. When reading the Old Testament, people often think that all those persons contemporary with the prophets were quite devout. Such was not the case. Indeed, many of the prophets imply that the opposite was true.

At the time that the third part of Isaiah was written, many cynics and outright unbelievers must have been among God’s Chosen People. After all, the people had endured a great deal of suffering.

Generations earlier, the powerful Babylonian army swept across the land. Undoubtedly, many people died in the conflict.

Many survivors were taken to Babylon. They were not exactly slaves, but their condition was not good. They were often treated harshly, and they were also kept under constant watch. The Bible’s authors have written.

Question Corner/Fr. John Dietzen

Not all truths of the faith are included in the Bible

Q Which Bible passages say that Mary was born without original sin, never had other children besides Jesus and was assumed into heaven?

A Many Catholics, indeed many other Christians, are confused and embarrassed when aggressively confronted with the question you are asked and may feel challenged in their faith. They panic and run to their priest, or to me, wondering that: “We must be wrong, or it would be in the Bible.”

There is nothing to panic about. As a start, the truth is that all Christians hold important truths that are not found in the Bible. Jesus did not write a book to list everything he expected from his followers, nor did he tell his Apostles to write down all our doctrines in the Bible. He did not write a book to list everything he expected from his followers, nor did he tell his Apostles to write down all our doctrines in the Bible. Nor did he tell his Apostles to write down all our doctrines in the Bible.

 Rather, he established a community of believers, a Church, to which he promised his Spirit and with whom he promised to remain until the end of time. (See Matthew 28, John 15 and John 16.)

Decades later, out of that community and its leaders came the books we call the New Testament. Thus the Bible is part of the community and Christian tradition. Isn’t it interesting and significant that thousands of Christians were born and died before the New Testament was even written? They received the faith, their faith, their knowledge of Jesus, very much as we still do, not from a book but from men and women who became Christ’s disciples during his life here and after he died.

To put it bluntly, we do not affirm that all the doctrines you mention are in the Bible. We do believe wholeheartedly that the Bible is the Word of God. We believe the Bible is the source of our faith and nothing could possibly be said as revealed by God can contradict or deny the Scriptures.

That is significantly different from believing that everything in our faith must be in the Bible. The Holy Spirit can guide us to truths that go beyond what the Bible’s authors have written. I said all Christians hold beliefs that are not in the Bible. For example, when “Bible Christians” tell us we must accept the Bible, and only the Bible, because it is the Word of God, we may rightly ask, “How do you know that?”

They may respond that Scripture itself says so in so many words and what is in the Bible comes not from the will of men but from the guidance of the Holy Spirit. Period.

With all reverence, anyone can write a book and declare in it somewhere that it is the Word of God. But that doesn’t make it so. Even for Christians who “accept nothing that isn’t in the Bible,” evidence for the most basic of all their beliefs, that the Bible is the Word of God, had to come from somewhere else.

It must be authenticated by someone, or some group, outside the Bible that can point it to with authority and say: This is God’s word, accept it and believe it.

For us, and ultimately for all Christians, that group is the community of faith, the Christian faithful, the Church. I’m not dodging a discussion of the doctrines you mention. I’ve dealt at length with them more than once. I’m just saying that I cannot try to defend my Christian faith with an approach about the Bible that I don’t accept in the first place.

Neither should you. As you’ve discovered, discussions can easily become frustrating when we and our dialogue partners are on such radically different tracks about what the Bible is and how we read it.

Q What is the proper arrangement for an Advent wreath? (Illinois)

A There is no official form of the Advent wreath, a beautiful and meaningful symbol of the spirit of the season, but its arrangement is only a matter of custom.

In times past, Advent was seen as sort of a mini-Lent—a time of penance and self-denial but with a tingie of hope in the background—symbolized most by rose vestments the priest wore at Mass on the third Sunday of Advent and by the rose candle sit on the Advent wreath that day.

As the Church’s liturgy developed over the past century, the predominant spirit of Advent is one of joyful awaiting and hope. This theme appears in Scripture readings for weekday and Sunday Masses in December and in other liturgical texts. In times past, the use of blue—symbolizing hope—rather than purple for Advent reflects this same spirit.
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost, time and phone number. Include a phone number for verification. No announcements will be handled by phone.

November 29

December 1
Mary’s ‘King’ Village Schoenstatt, Resville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles. “A Very Mary Christmas.” Saturday, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 317-927-6900 or e-mail fatima@schoenstattusa.org or log on to Schoenstatt Web site at www.schoenstatt.us.


December 2

December 3
Mount St. Francis Retreat Center, 101 St. Andrew’s St., Indianapolis. 12-Step Serenity Retreat. Information: 812-923-8817.

December 5

St. Monica Church, 6311 N. Meridian Road, Indianapolis. Advent Taizé Prayer Service, 7:30 p.m. Information: 317-253-2193, option 2.

December 7

December 9

St. Mary Parish, 203 Fourth St., Aurora. “12 Days of Christmas Tour.” Matthew Kelly, internationally known author and speaker, presenter, 7 p.m. Information: 812-926-0960.

December 7-9

December 8-9
Fatima Retreat House, 5535 E. 56th St., Indianapolis. Charismatic retreat: “Compassion: The Essential Gift.” Benedictine Father Noel Mueller, presenter, $15 per person/SS5 couple. Information: 317-542-6818 or e-mail fatima@schoenstatt.org.

Holy Rosary Church, 520 Stevens St., Indianapolis. “Mary and Eucharistic Adoration.” Father Didier-Marie, presenter, Fri., 3:45 p.m., Latin Mass, 6:30 p.m. Benediction and talk, Sat., 9 a.m., Latin Mass, 10-11:30 a.m. talk, Archbishop Edward T. O’Meara Catholic Church, 1400 N. Meridian St., Sun., 9:30 a.m., Latin Mass.

The Athenaeum, 402 E. Michigan St., Indianapolis. 11th annual Sankt Nikolas Fest, German holiday celebrating Old World crafts and contemporary gifts, children’s activities, market hours 6-9 Fri., 1-5 p.m. Sat., 1-5 p.m., family activities Sun. 1-2:15 p.m., poppet show and dancing, 2:15-3 p.m., lighting of Christmas tree and singing led by the Indianapolis Mummeren, 3 p.m., arrival of Sankt Nikolaus and his assistant, Knut Rumpel, 3:30 p.m. Admission for Sunday events, $5 adults, $3 children. Information and reservations: 317-630-4459, ext. 1.

December 8
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Advent and Christmas concert presented by The Cathedral Choir and Laudis Cantores, 7:30 p.m, free admission. Information: 317-634-4559.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Cardinal Ritter High School Alumni Association, dinner and sausage breakfast, $3 per person, $15 per family, Santa arrives. Information: 317-927-7825.

December 7-8
St. Anthony Parish, 579 N. Warman Ave., Indianapolis. Christmas boutique, baked goods, candles, religious items, crafts, trash to treasures items, breakfast and lunch, 8 a.m.-7:30 p.m., Sun., 8:30 a.m.-3 p.m.


December 8-11
St. Matthew Church, 4100 E. 56th St., Indianapolis. Advent Mission, 7 p.m. Information: 317-257-4297.

December 11
Holy Rosary Church, 520 Stevens St., Indianapolis. “Mary and Eucharistic Adoration.” Father Didier-Marie, presenter, 7 p.m., free admit.

December 13
Benefice Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. Advent art exhibit presentation, 6-10 p.m., $10. Information: 317-788-7581.

December 13-15

St. Meinrad Archabchdy and School of Theology, 2000 Church St., St. Meinrad. Advent Retreat, Benedictine Father Godfrey Muller, presenter. Information: www.saintmeinrad.edu.

Kordes Retreat Center, Ferdinand. “Jesus the Messiah,” Father James Farrel, presenter, 8:30 a.m.-2 p.m., $40. Information: 812-992-3365.

St. Meinrad Archabchdy and School of Theology, 2000 Church St., St. Meinrad. Advent Retreat, Benedictine Father Godfrey Muller, presenter. Information: www.saintmeinrad.edu.

December 14
Cathedral Trio and Laudis Cantores, 7:30 p.m., free admission. Information: 317-630-4459, ext. 1.

December 15
St. John of Ars Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-0479.


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

December 17
Holy Rosary Church, 520 Stevens St., Indianapolis. “Mary and Eucharistic Adoration.” Father Didier-Marie, presenter, 7 p.m.

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

Ch起重机的King Church, 1827 Kenilworth Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:50-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 600 W. 54th St., Indianapolis. Spanish Mass, 5 p.m.

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

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. perpetual adoration.

Holycourt Rosary, 520 Stevens St., Indianapolis. “Mary and Eucharistic Adoration.” Father Didier-Marie, presenter, 7 p.m. Information: 317-634-4478.

St. John of Ars Parish, 4217 Central Ave., Indianapolis. —See ACTIVE LIST, page 17
The Active List, continued from page 17

Bible sharing, 7 p.m. Information: 317-283-5508.
St. Luke Church, 7575 Holliday Dr., Indianapolis. Marian Movement of Priests prayer group, 5:30-7 p.m. Benediction and Mass. St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5 p.m. Benediction and Mass. Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.
Holy Cross Church, 125 N. Oriental St., Indianapolis. Mass for Catholics in recovery, 5 p.m. Information: 317-546-4065.

Saturdays
Clinic for Women (abortion clinic), 3606 W. 16th St., Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.
St. Joseph Church, 2605 S. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 3:30-4:30 p.m.

Monthly
First Sundays

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

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6-45 p.m.; Benediction of the Blessed Sacrament, 7-30 p.m.
St. Joseph Church, 2605 S. Joe Road W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays
St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass; 9-9 p.m.; reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove, Mass, 8:15 a.m.; devotions following Mass until 5 p.m. Benediction; Information: 317-784-5454.
St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.
Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.
Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Adoration of the Blessed Sacrament after 7:15 a.m. Mass-3:30 p.m. Benediction and service.
Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4476.
Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Adoration of the Blessed Sacrament, 7:30 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, reconciliation, rosary, meditations, 8 a.m.
Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.
St. Joseph Church, 1375 S. Mckivy Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5-30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.
Our Lady of Perpetual Help Church, 1722 Scheller Lane, New Albany. Adoration, con- clusion with confessions at 6 p.m. Benediction at 6:45 p.m. St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.
St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunnman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Thursdays
St. Luke Church, 7575 Holliday Dr., Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

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Notre Dame conference examines option for the poor

NOTRE DAME, Ind. (CNS)—Participants from Africa, Europe, Asia and Latin America discussed the reality of poverty and its theological implications on Nov. 10-13 with University of Notre Dame professors, academics from other institutions and a variety of pastoral ministry and faith communities. The conference, “The Option for the Poor in Christian Theology” was sponsored by Notre Dame’s theology department and the Institute for Latin American Studies. The conference focused on the concept of the “option for the poor,” which was reflected in the various co-sponsors, which included several other Notre Dame departments and institutes. Such collaboration “speaks to the profound interest in the topic” and its “utmost importance,” said Holy Cross Father Daniel Groody, a Notre Dame theology professor who directed the conference. “As children of God, we come here from around the world under a common theme.”

War with Iraq could harm Palestine, PLO adviser says

NOTRE DAME, Ind. (CNS)—War with Iraq would exacerbate violence in the Middle East by shifting international attention away from Israel’s treatment of a Palestinian, said Dr. Diana Buttu told an audience at St. Mary’s College in South Bend, Ind., Nov. 10. Buttu, who has been involved in voter registration drives and community organizing programs for the past two years. “For Palestinians, their greatest fear is that Israel’s trying to get rid of them and hold onto their land,” she said.

Catholic organizing helps raise voting awareness, says researcher

WASHINGTON (CNS) — An expert on Hispanic voting patterns praised Catholic organizing efforts among Hispanics for raising awareness about political issues. Community organizing programs draw the connection between issues, voting and faith convictions, said Andrew Hernandez, executive director of the 21st Century Leadership Center at Marianist-run St. Mary’s University in San Antonio. “These are successful. They take root in Latino communities,” said Hernandez, who has been involved in voter registration drives and Latino leadership initiatives. Many of these programs are parish-based, said Hernandez, interviewed in Washington on Nov. 22.

Bilingual kit offers ideas for honoring consecrated life

WASHINGTON (CNS) — A bilingual parish kit with ideas for observing the 2003 World Day for Consecrated Life was released to parishes Nov. 7. The kit, “Bilingual kit offers ideas for honoring consecrated life on Nov. 22,” said Hernandez, interviewed in Washington on Nov. 22.

News briefs

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History of the Criterion Friday, November 29, 2002

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Please submit in writing to our office a 10-word obituary, with a one-week publication of obituaries of archdiocesan priests and religious sisters serving our archdiocese anywhere in the United States. Order priests and brothers are included here, unless they are members of a religious order or have other connections.


DOLAN, Mary Anne, 84, St. Anthony, Indianapolis, Nov. 10. Aunt of several.


RALLIS, Mary Frances, 82, St. Agustine, Indianapolis, Nov. 12. Brother of Dominican of Mary. Granddaughter of Mary Augustine Grainger and Charles Grainger Sr.


MCMUELLEN, Thomas J., 60, St. Pius X, Indianapolis, Nov. 11. Father of Christian and Marion McDemott. Brother of Martha Held.


WILLIAMS, Margaret F., 86, St. Roch, Indianapolis, Nov. 21. Aunt of Doris, Jane, Mary and Margaret. Great-grandmother of five.

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