



The

Criterion

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Bishops elect new president, look back on turbulent past three years

WASHINGTON (CNS)—As they opened their fall general meeting in Washington on Nov. 15, the U.S. bishops heard an assessment of the past three turbulent years that looked to the future with cautious optimism.

Bishop Wilton D. Gregory of Belleville, Ill., who was completing a three-year term as president of the U.S. Conference of Catholic Bishops during the meeting, called the clergy sex abuse crisis “the greatest scandal that the Church in the United States perhaps has ever confronted,” but cited several “very healthy forces” that have resulted from the bishops’ handling of the scandal.

Those forces include a proposal to hold

a plenary council, an evaluation of how the bishops’ meetings themselves work, and a study of how their conference operates and how its expenses might be held down, he said.

“As I look at these three forces at work, I am drawn to conclude that the conference as we know it today is likely to be a much different conference five or ten years from now,” Bishop Gregory added.

“There is an increased energy among the bishops that we name more effectively what our priorities are and should be,” he continued, “for a greater holiness within the Church and a more successful evangelization of the society in which we live;

that we marshal our resources more efficiently toward those priorities; and that we find new and improved ways to ensure

that our time together in general meetings is better used.”

On the first day of their Nov. 15-18 meeting, the bishops elected Bishop William S. Skylstad of Spokane, Wash., as the new USCCB president.



Bishop William S. Skylstad

who had served as USCCB vice president

under Bishop Gregory, will take up his new post at the close of the meeting.

Cardinal Francis E. George of Chicago was elected vice president of the conference, also for a three-year term.

The meeting’s first day also featured preliminary presentations on several actions that were to come before the bishops for a vote later in the week. Among them



Cardinal Francis E. George

See **BISHOPS**, page 7

Improving financial outlook and capital campaign proposal are focus of CCF annual meeting

By Brandon A. Evans

This year’s annual meeting and luncheon of the Catholic Community Foundation (CCF) on Nov. 10 at Primo South in Indianapolis was a chance for people to hear some good news.

It was also a chance for Archbishop Daniel M. Buechlein to take some of the first steps toward forming a new, major capital campaign for the archdiocese.

For Jeffrey Stumpf, chief financial officer for the archdiocese, the annual meeting was a time to share some good news. He said the archdiocesan operating budget for the 2004-05 fiscal year, which ends on June 30, 2005, is projected to break even for the first time in more than seven years.

The CCF added nine new parish, school and agency endowments during the last fiscal year—bringing its total to 284. The total amount of assets in the foundation also increased to \$105.8 million in the fiscal year ending on June 30, 2004, from \$90.9 million the previous year.

“The endowments distributed nearly \$3.9 million to support our ministries [this year],” Stumpf said, “and over the last 10 years, this brings the total distributions from the endowments to nearly

See **CCF**, page 8

CNS photo courtesy Vatican Museums



“The Fall of the Angel” by Italian artist Marino Marini is part of a new exhibit showing more than 50 works of contemporary art at the Vatican Museums. The oil painting was created in 1963.

The fall of the angels

By Brandon A. Evans
First in a series

The world we live in is surrounded by and filled with a deeper reality.

Our faith illuminates this reality as one that exists in superabundance on the spiritual level; it is



filled with a myriad of angels and the surging rivers of God’s grace.

It is a reality that is not dulled by the void of space and expanse of the cosmos, but rather is brimming to its very boundaries by the brilliance of the Son of God.

It is a reality where the saints dwell around us, ever waiting to assist the pilgrim Church on her journey, and where the poorest and most despised in our world

often radiate glory and praise to God, as Jesus taught.

Still, there is a dark serpent that winds his way through every part of this reality, stinging it with the pain of the absence of God and marring our world with sadness.

Thus, this deep reality is often manifested—and yet persistently denied—when we encounter the problem of evil.

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ANGELS

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Christianity has always dealt with this problem, and every generation looks to the Church for answers.

In its most simple form, the reason that evil exists is rooted in freedom—a freedom which God values so highly for us that he is willing to allow us to abuse it.

But what is the nature of our abuse of freedom, and when did it begin? And just why is freedom so highly prized in God's kingdom?

Ultimately, the *Catechism of the Catholic Church* says that the only way to know evil is to know its brilliant and infinite opposite: Jesus Christ.

"We must therefore approach the question of the origin of evil by fixing the eyes of our faith on him who alone is its conqueror (#385)."

Only in the glory and the intense love of Jesus can we truly understand what it is like to betray him, to turn away, to reject him.

In the beginning, there was one who knew God better than any and still turned away.

As the catechism teaches, the Lord created the entire universe and all the life within it—all that is seen and unseen—from nothing.

The Church also teaches, as a truth of the faith and of Scripture, that part of that creation is made up of purely spiritual beings called angels.

Tradition places the creation of these angels, who exist spiritually as beings of intellect and will, before the creation of the material universe.

Citing Pope Pius XII, the catechism says that "they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendor of their glory bears witness."

Mark Shea, senior content editor at CatholicExchange.com, said that according to St. Thomas Aquinas, "each angel is its own species, containing only one member, because angels don't reproduce."

"We're not living in a two-story house with us on the bottom floor and God upstairs and that's it," Shea said. "Far more realistic is to realize that we're living in a skyscraper and that there are who knows how many dimensions of creation above us."

"I sometimes wonder how the universe is going to look to us once we finally get to heaven," he said. "I wonder how much we're going to laugh about the way we thought the real world was when we discover that all of our calculations about the real world had completely ignored the reality of angels."

In the first instant of their creation—at least that *first* instant, St. Thomas Aquinas demands—all of Christ's angels were completely pure and holy.

At some point immediately after that, there was one angel that used his free will, by some mysterious and hidden motivation, to turn away from the blessed vision of God and, through that evil, forever distort the Lord's creation.

And it was not simply that one dark angel, but many. The saints have speculated that a full third of all the angels fell from heaven in that rebellion.

Jesus himself attested to this reality when he said that "I have observed Satan fall like lightning from the sky" (Lk 10:18).

Other references to the fall of the angels are found in both the Old and New Testaments.

Msgr. Joseph F. Schaedel, vicar general, said that looking at Scripture, he sees pride as the motivation for the fall of Lucifer. The devil and his angels "refused to obey God."

Msgr. Stuart Swetland, director of the Newman Foundation at the University of Illinois in Urbana/Champaign and vicar for social justice in the Diocese of Peoria, came to the same assessment about the devil's fall.

"My own speculation—and this is the classic Medieval answer—is pride," Msgr. Swetland said. "One of the great Medieval speculations is that Satan was shown the possibility of the Incarnation and the idea that he would have to worship God made man was too much for him to handle."

Shea said that it is very difficult to get to



An artist's depiction shows the Archangel Michael holding a sword in a battle against evil. Michael is mentioned in Revelation conquering the "ancient serpent" in heaven. The feast day of the archangel is Sept. 29.

the bottom of the devil's motivation.

"All we have are human analogies," he said, "because we're not dealing with a person in the sense that we're used to. The devil is not a human being. By nature ... he's vastly superior to us."

"When you're dealing with someone who is a liar and the father of lies, you're really dealing with a being that has completely cut himself off from facing reality," Shea said.

"Sin is, in its essence, a renunciation of the truth," said Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, in a homily.

The denial of truth, especially on such a basic level, is to fashion oneself as the creator of truth.

"Evil is that decision to ignore God, to want to be a god yourself," Msgr. Schaedel said.

But the considerable problem for theologians and saints has been to wonder how Lucifer—whose name means "light bearer" and who was created as the highest of angels—could have thought for even a moment that he could be God.

St. Anselm tackled this in his dialogue *De Casu Diaboli*.

"If," he wrote, "God cannot be thought of except as sole, and as of such an essence that nothing can be thought of like ... him, [then] how could the devil have wished for what could not be thought of? He surely was not so dull of understanding as to be ignorant of the inconceivability of any other entity like to God."

His solution was that Satan did not seek to be God, but only to have a little of the independence which is rightly God's.

The 1914 *Catholic Encyclopedia* records that "although St. Thomas [Aquinas] regards the desire of equality with God as something impossible, he teaches nevertheless that Satan sinned by desiring to be 'as God.'"

Msgr. Swetland defined evil in a simple manner—as "a lack of a good that ought to be there."

"Evil is real, but a real absence," he said. "Let's say I hate my brother. Hating a brother means that there's a privation, there's a lack of a good that ought to be there: namely, the lack of love that ought to be there."

The goodness of Lucifer's worship to God was interrupted with the lack of perfect praise and the subsequent desire for praise of himself.

The catechism says that the fall of the angels "consists in the free choice of these created spirits, who radically and irrevocably rejected God and his reign" (#392).

"It is the *irrevocable* character of their choice," the catechism continues, "and not a defect in the infinite divine mercy, that makes the angels' sin unforgivable. 'There is no repentance for the angels after their fall, just as there is no repentance for men after death'" (#393).

The result of the disobedience of the angels was an eternity lived apart from the loving presence of God. Nevertheless, the devil has remained active in the world, causing spiritual and even physical harm, the catechism says.

"The action is permitted by divine providence which with strength and gentleness guides human and cosmic history. It is a great mystery that providence should permit diabolical activity, but 'we know that in everything God works for good with those who love him'" (#395).

The fall of Lucifer—and of those angels who followed him—set in motion a series of events that affected our universe and our world in unknown ways.

As God's creation became more complex, there came a time when the Prince of Darkness cast his shadow over the only creature that God made for his own sake—man—but in doing so, his greatest triumph became his greatest mistake.

(Next week: *The devil turns his eye toward humanity and in the fall of man, the fall of creation is complete.*) †

Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 24 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by Dec. 6. †

Correction

St. Monica parishioners Radames Sanchez, his son, Hilton, and his daughter, Gabrielle, of Indianapolis were incorrectly identified in a caption on page 1 of the Nov. 12 issue of *The Criterion*. †

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State's catechetical leaders learn how stewardship can transform parishes

By Sean Gallagher

More than 100 religious education leaders from across the state met on Nov. 8-10 at the Marriott East Hotel in Indianapolis for the annual state conference for the Indiana Conference of Catechetical Leadership (ICCL).

The theme for this year's conference was "Awakening, Proclaiming and Celebrating Our Call to Stewardship."

Specialists in stewardship from throughout the Midwest spoke to the conference's participants. Presenters from the Archdiocese of Indianapolis were Mary Jo Thomas-Day, director of religious education at St. Monica Parish in Indianapolis, and David Bethuram, associate executive director of Catholic Social Services.

The keynote speaker, Father William Schooler, pastor of St. Pius X Parish in Granger, Ind., in the Diocese of Fort Wayne-South Bend, explored the implications of a lifestyle of stewardship for both individuals and parishes.

He told his audience that prior to his being named pastor of St. Jude Parish in Fort Wayne, he was skeptical of emphasizing stewardship in his pastoral ministry.

Soon after arriving at his new assignment, he learned about the parish's dire financial straits. It was unable to meet a \$25,000 payroll payment.

Father Schooler soon implemented a stewardship awareness program in the parish and, through the process, quickly changed his attitude about stewardship.

"My heart was truly changed," he said. "Now I can honestly say stewardship is not just some fund-raising campaign.

"It's not just some nice way to get more volunteer teachers in your parish. And it's not just the next in-thing in the Church. It truly is a way of life."

Father Schooler explained that this lifestyle is founded upon the belief in the

total Providence of God.

"Absolutely everything is a gift from God," he said. "And if everything is a gratuitous, loving gift of God that we haven't earned, then that's just going to change how we look at life. If everything is a gift for me, then I can celebrate those gifts. And then I can be generous in return."

Father Schooler then proceeded to explain what he believed were the main implications of the embrace of the stewardship lifestyle for both individuals and parishes.

For individuals, he showed how stewardship leads people to plan their giving and not simply donate what is left over.

While a lifestyle of stewardship brings people to plan their giving from the start, it still does not make that giving any easier. Yet Father Schooler suggested that these sacrifices can be sanctifying.

"Remember sacrifice comes from the Latin words *sacrum facere*, 'to make holy,' " he said. "That sacrifice makes us holy. And the only way it has an effect is if we put it in the context of the sacrifice of Jesus Christ."

Father Schooler also discussed how stewardship helped him and his parishioners live out more fully the Church's social justice teachings. They learned that they could live more simply and give more of their own gifts to the poor.

Finally, stewardship can help individuals better understand life's tragedies.

"Sometimes life is very, very difficult," Father Schooler said. "And we all suffer tragedies, death, sickness—those types of horrible things.

"I would argue that if we truly believe in stewardship, we truly see ourselves as Christian stewards, that everything is a gift from God, then we can put those losses into a better perspective."

For parish communities, Father Schooler noted first of all that a

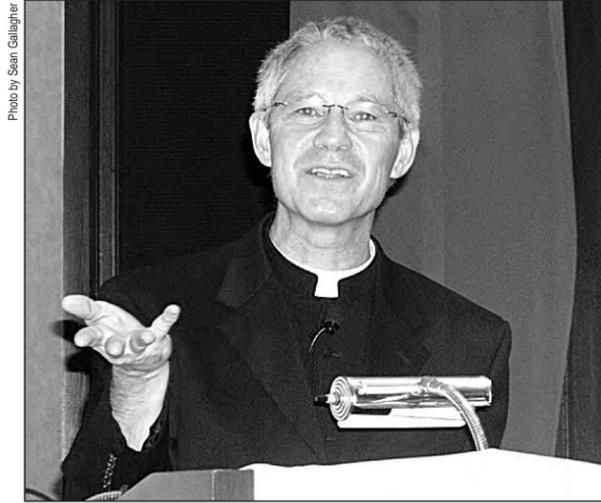


Photo by Sean Gallagher

Father William Schooler, pastor of St. Pius X Parish in Granger, Ind., in the Diocese of Fort Wayne-South Bend, speaks to participants at the state conference of the Indiana Conference for Catechetical Leadership held on Nov. 8-10 at the Marriott East Hotel in Indianapolis. Father Schooler described many implications of embracing a lifestyle of stewardship for both individuals and parish communities.

stewardship lifestyle will lead to a gain in collection totals. However, he went on to challenge his audience that parishes themselves should tithe their income.

He suggested that parishes establish a committee with set guidelines to determine which organizations or individuals receive its donations.

Father Schooler also claimed that when a parish community values stewardship, special fund raisers, such as door-to-door magazine subscription sales, can be eliminated.

"If you can do it, do away with fund raisers because fund raisers nickel and dime people to death," he said. "The truth about fund raisers is that they don't really raise that much money.

"If people in the parish gradually take steps in faith and if we truly trust God—

and that's a really important part of this—God will provide our need."

But, in the end, Father Schooler warned that if parishes as a whole do embrace stewardship, people must guard against being too prideful of their own giving and too disdainful of those members who do not give as much.

He likened it to the parable in the Gospel of St. Luke where Jesus described a tax collector and a Pharisee praying at the Temple (Lk 18:9-14). The Pharisee thanked God that he was not like the tax collector, while the tax collector simply acknowledged his sin and begged God for mercy.

"That's a huge danger," Father Schooler said. "That's a huge danger on stewardship committees, pastors, people who are truly committed to it, because in those situations we become like the Pharisee." †

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presider

Rt. Rev. Catherine Waynick, Bishop
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Editorial



According to an Associated Press exit poll, opposition to abortion, embryonic stem-cell research and same-sex marriage, which secular pundits classify as "religious" values, overshadowed the economy, terrorism and the war in Iraq as decisive political issues in the election.

Moral values are community values

Much of the political commentary following the 2004 elections has focused on the commentators' surprise at the role "moral values" played in the outcome of local, state and national elections. According to an Associated Press exit poll, opposition to abortion, embryonic stem-cell research and same-sex marriage, which secular pundits classify as "religious" values, overshadowed the economy, terrorism and the war in Iraq as decisive political issues. The accuracy of this analysis is a matter of debate, but the fact that political pundits are surprised by the religious and moral character of these issues reveals something very significant, and very sad, about the current state of political discourse in our country.

How did it happen that "the experts" came to regard fundamental issues like the right to life and the sanctity of marriage as less important than other key issues? Why would anyone be surprised to learn that Americans take these matters quite seriously? Could it be that the pundits and the mainstream media are out of touch with the concerns of ordinary people?

For most secular political commentators, and some politicians, religion is considered to be a private matter. They seem to think that individuals are entitled to their religious beliefs and practices only as long as they keep them to themselves. What always seems to surprise (and embarrass?) the pundits is the passionate, public manifestation of strongly held religious values. In fact, whenever people take an unpopular stand based on religious convictions (for example, opposition to capital punishment), they run the risk of being labeled "extremist." It's as if the American tradition of separation of Church and state is violated whenever someone (or some group) "goes public" with a religiously grounded position that calls into question the culturally accepted values of the day.

What this secular worldview fails to recognize is that religious (or

moral) values are not simply "personal opinions." They are, or should be, deeply held convictions that bind communities together for the sake of both individual liberty and the common good. While it's certainly true that the United States is a diverse, pluralistic society, it would be a great mistake to think that the majority of Americans regard religious and moral values as personal beliefs that do not influence public actions or civic responsibilities.

In fact, most if not all of the issues discussed in the 2004 elections (including the threat of terrorism, the challenges facing our economy and our handling of the war in Iraq) are issues with grave moral consequences. People who are motivated by profound religious convictions cannot afford to ignore any of these issues if they are serious about the welfare of our nation and our world. But it is equally true that our society cannot afford to pretend that matters concerning the dignity of human life and fundamental human rights are somehow "private" or outside of the realm of political discourse. By definition, *moral* values are community values, and by their very nature *religious* values must speak to the foundational issues of human society or risk being swept aside as totally irrelevant.

Let's pray that the 2004 elections, which regrettably displayed some of the most bitter, partisan rhetoric in modern U.S. history, can help to bridge the gap that apparently exists between political issues and moral values. Let's look to our diverse religious traditions and values in America to discover principles of unity and mutual respect, and to restore civility and harmony to our local communities and to our nation.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Making a Difference/Tony Magliano

Now the hard work begins

The U.S. elections are over, and now the hard work begins.

Voting with an informed conscience is an important first step in exercising Catholic political responsibility. However, the more demanding task before us is to continually insist that elected officials make it their priority to protect the lives and promote the dignity



of the poor and vulnerable everywhere.

Promoting these moral values is our duty as Catholic citizens living in the richest, most powerful nation on earth.

Interestingly, "moral values" was a determining factor for millions in the Nov. 2 elections. Abortion, embryonic stem-cell research and same-sex marriages proved morally worrisome for millions of voters—a hopeful sign for those of us committed to the protection of unborn human life and traditional heterosexual marriage.

But what about the moral value of every person's right to nutritious food, clean water and sanitation, decent housing, comprehensive health care, quality education and jobs that pay a living wage?

What about the moral value of eliminating nuclear weapons and the arms trade, reducing conventional weaponry, rejecting preventive war and promoting dialogue, reconciliation and global solidarity? In other words, what about the moral value of making peace?

Faithful Catholicism is not about accepting the social teachings we prefer while ignoring the rest. It is about embracing all of the Church's social doctrine.

We cannot speak to the moral issues of

our day—as Catholics—without a strong understanding of Catholic social teaching. The Pontifical Council for Justice and Peace recently released the *Compendium of the Social Doctrine of the Church*. We would do well to read it prayerfully. Doing so could inspire us to actively advocate in the political arena for all of the Church's moral values.

In their document "Political Responsibility: Proclaiming the Gospel of Life, Protecting the Least Among Us and Pursuing the Common Good," the U.S. Catholic bishops said: "We need more, not less, public participation—not only in electoral politics, but also in issue advocacy."

Church efforts to pass pro-life, peace-building, social-justice legislation often fail because most Catholics remain silent. Elected officials monitor their phone calls, letters and e-mails to determine how their constituents want them to vote. Our silence sends them the wrong signal.

Make no mistake about it. When we fail to infuse Gospel-based moral values into the political arena, others rush in to fill the void with immoral public policies. We must not let that happen.

Regularly consulting Catholic justice and peace organizations such as Pax Christi USA (www.paxchristiusa.org), Catholic Relief Services (www.crs.org), Network (www.networklobby.org), Priests for Life (www.priestsforlife.org) or the Maryknoll Office for Global Concerns 202-832-1780 to subscribe to *NewsNotes*.

To learn about state level social-justice and pro-life legislative issues, contact your state Catholic conference.

(Tony Magliano is a columnist for Catholic News Service.) †

Letters to the Editor

Let's give thanks for our diocesan, order priests

I have never before written to the editor, but at this time of the year, Thanksgiving time, I would like to express myself publicly, and so I am writing with the hope that my thoughts will be published.

I am writing to express my gratitude on behalf of myself and my parents, my grandparents, my children and my grandchildren for all the priests and brothers who have touched our lives personally over the years as adults and as children. These men have selflessly trained and educated us, worked with us, comforted us, married us, buried us, cried with us, laughed with us and prayed with us. They have given themselves to us, and each of them has loved us.

They are Msgr. James Hickey, Msgr. Herbert Winterhalter, Msgr. Larry Moran, Father Augustine Sansone, Father Charles McSween, Father Tony McLoughlin, Father James McBarren, Father John Elford, Father John Beitans, former Father Joe Wade, Father Bill Pyle, Father Rick Ginther, Father Joseph Beecham, Father Hugh DeWhig, Father Paschel Murray, Father James, Father Valentine, Father Gregory, Father Angelus le Fleur, Father Wayne Hellmann, Father Kent Biergans, Father Terry Rasmussen, Father Dennis Thompson, Father Kenneth Gehring, Father Martin Day, Father Joe West, Father Victor, Father Dennis Moses, Father David Lentz, Father Steve McMichael, Father Phil Ley, Father Joel Burget, Father Mike Austin, Father Paul Schlomer and Father Richard Kaley.

Before these priests, there were many I'll never know, who taught and trained my grandparents in Poland.

It is my hope that others who read my note will take the time to remember the courageous priests who are a part of their lives now and have been throughout the

years. Individually remembering their names proves that the greatness and grandeur of truth and beauty can last forever.

Martha Kulinski Dowell, Terre Haute

Adoption is a great choice for couples

Pro-choicers have said right-to-lifers claim adoption is the answer to unwanted pregnancies. Pro-choicers say adoption will work maybe for a few months until everybody who wanted a baby adopted one. Then we'd be right back to dealing with millions of unwanted children.

This line of thinking makes many assumptions. It assumes that the number of people wanting to adopt will remain constant. But that isn't true. First, an increase in the number of available children would lower the costs of adopting. This would increase the number of families that could consider adoption.

The number of couples unable to conceive is growing. We also know that women don't discover abortion-related infertility until they are ready to start a family. The damage to their bodies has already been done. Many women and girls who have abortions today may be the prospective adoptive parents of 20 years from now.

Finally, there is no longer any stigma attached to single-parent adoption. This can't help but continue to increase the number of people wanting to adopt.

Of course, the real issue isn't the availability of adoptive families. It is the fact that abortion fanatics hate adoption because it eats into their profits.

Abortionists and adoptive families are in direct competition for the same children.

We think children would be better off with families than being dismembered by abortionists.

Bob and Phyllis Burkholder, Borden

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



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BUSCANDO LA CARA DEL SEÑOR

Let's make Thanksgiving a celebration of our faith

Thanksgiving Day is an important pause in our fast-paced lives as the chill of winter is upon us. Someone once said that gratitude is the memory of the heart. I want to encourage us to make this pause a heartfelt expression of faith in God. We need to see each other pray on Thanksgiving Day—even better if we see each other in Church as a visible encouragement for all of us in our faith. We need to witness to each other our belief that all good gifts come from God. We need to witness that God is especially with us in hard times. We especially need to do that for our young Church.

Do you recall the Gospel story about the 10 lepers who were cured and only one returned to say thanks to Jesus? It is the Gospel for Thanksgiving Day. Surely, we want to be like the grateful leper from Samaria who returned to say thanks. This leper who returned was not a Jew. He was a foreigner to Jesus. It must have stung Jesus that it was the foreigner who returned, not one of his own. In fact, Jesus asked, "Where are the other nine? Is only this foreigner grateful?" Wouldn't it be a shame if Jesus had to address that to us?

The gratitude of the leper from

Samaria encourages us to think about our own opportunities for healing—and that all good gifts come through Jesus. But the story of the other nine tells us something else. Isn't it consoling to know that even though the other nine lepers did not return to say thanks, and even though Jesus must have been hurt, he did not take back his gift to them? From what we know, Jesus did not let their leprosy return. It is important to realize that God's healing love and his gifts are freely given even to the ungrateful, the unworthy and the foreigner.

We don't really know what happened to the other nine. All we know from the Gospel text is that the grateful leper who was a foreigner knew he was cured and so he came back to say thanks. Maybe, for awhile, the other nine didn't realize they had been healed. Isn't it hard to believe healing can happen to us, unworthy as we are? Maybe the other nine didn't have the faith and the courage to recognize and to accept their healing. Maybe because of fear they were afraid even to look. Next to pride, fear is a terrible enemy of faith. Courage is such a primary virtue—the courage of our faith. So much healing and so much good remain unrecognized and undone

because of fear.

Most of us become humble only when we are brought low by sin or by some other form of human weakness, such as physical sickness. Our sin and our weakness can either defeat us or they can lead us to God. Our sin and our weakness can lead us to say, "God, I need you." Sin and weakness can lead us to prayer. The alternative is bitterness and resentment, which can only defeat us.

For most of us, the courage of faith to overcome fear is born only in prayer. And for most of us, the determination to seek healing in the sacraments and the life of our Catholic Church happens mostly with the trusting help of those around us, those who walk with us on the journey of life. And that is another reason we need to be with each other in Church on days like Thanksgiving and the holy days of our Church. We need our priests and our sisters and brothers of faith, people like us, gathered with us in our Churches.

This Thanksgiving, let's prayerfully think about our special reasons to thank God. When we think of the blessings we receive, first of all, we think of the people whom the Lord has sent our way. This Thanksgiving, let's choose to remember the good people and the good things. Let's allow the blessings to fill our minds and hearts and not just the pain and the unfair turns life often takes. But let's also have the courage of our faith to ask God to help us in our needs for continued healing and blessings—for ourselves and for our loved ones.

Most of all, let's thank God for the gift of our faith. What would we have and what would we do without faith? What would we do and what would we have without the love of God in our hearts? Let's bring the grateful memories of our hearts to the Holy Eucharist, where we will find new strength in our faith.

Thanksgiving is a celebration of faith!

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Hagamos del Día de Acción de Gracias una celebración de nuestra fe

El Día de Acción de Gracias representa una pausa importante en nuestras vidas tan ajetreadas en la víspera del frío del invierno. Alguien dijo una vez que la gratitud es la memoria del corazón. Quisiera invitarlos a realizar esta pausa como una expresión sentida de nuestra fe en Dios. Todos debemos rezar el Día de Acción de Gracias. Y mejor aun si nos encontramos rezando en la iglesia como una forma palpable de brindarnos apoyo en nuestra fe. Tenemos que ser testigos mutuos de nuestra creencia de que todos los obsequios benévolos provienen de Dios. Tenemos que dar fe de que Dios se encuentra con nosotros, especialmente en tiempos difíciles. Debemos hacerlo principalmente por nuestra joven iglesia.

¿Recuerdan el pasaje del evangelio sobre los diez leprosos que fueron curados y sólo uno regresó para agradecerle a Jesús? Este es el evangelio para el Día de Acción de Gracias. Ciertamente debemos tratar de ser como el leproso agradecido de Samaria quien regresó para dar las gracias. El leproso que regresó no era judío. Para Jesús, él era un forastero. A Jesús debió impactarle que fuera un forastero quien regresara y no uno de los suyos. De hecho, Jesús le preguntó: "¿Dónde están los otros nueve? ¿Acaso sólo el forastero es agradecido?" ¿No sería vergonzoso que Jesús tuviera que decirnos eso a nosotros?

El agradecimiento del leproso de Samaria nos invita a reflexionar sobre

nuestras propias oportunidades para obtener alivio y sobre el hecho de que todas las dádivas provienen de Jesús. Sin embargo, la historia de los otros nueve nos cuenta algo diferente. ¿Acaso no resulta reconfortante que, a pesar de que los otros nueve leprosos no regresaron para mostrar su gratitud, y si bien Jesús debió sentirse dolido, no les retiró el obsequio que les había entregado? Según lo que sabemos, Jesús no permitió que les volviera la lepra. Es importante que entendamos que el amor sanador de Dios y sus dádivas se entregan libremente, incluso a los ingratos, los indignos y los forasteros.

Realmente no sabemos qué sucedió con los otros nueve. Lo único que sabemos según el texto del evangelio es que el leproso agradecido, que era un forastero, supo que había sido curado y por ello volvió para mostrar su gratitud. Tal vez por un tiempo los otros nueve no se habían dado cuenta de que estaban curados. ¿Acaso no resulta difícil creer que podemos recibir alivio, aun siendo indignos como somos? Quizás los otros nueve no tenían la fe ni el valor para reconocer y aceptar su curación. Tal vez por temor tenían miedo siquiera de mirar. Junto con el orgullo, el temor es un enemigo terrible de la fe. El valor es una virtud básica. El valor de nuestra fe. Debido al temor muchas curaciones y muchas dádivas no reciben el reconocimiento que merecen.

La mayoría de nosotros demostramos humildad únicamente cuando nos

vemos amedrentados ante el pecado o ante cualquier otra forma de debilidad humana, tal como las enfermedades físicas. Nuestros pecados y nuestras debilidades pueden vencernos o pueden conducirnos a Dios. Nuestros pecados y nuestras debilidades pueden llevarnos a decir: "Dios, te necesito". Los pecados y las debilidades pueden conllevarnos a la oración. La alternativa es la amargura y el resentimiento que sólo logran vencernos.

Para la mayoría de nosotros, el valor de la fe que nos ayuda a superar el miedo, nace únicamente en la oración. Y para muchos de nosotros, la determinación de buscar alivio en los sacramentos y en la vida en nuestra Iglesia Católica, sucede fundamentalmente gracias a la ayuda fiel de aquellos que nos rodean, aquellos que nos acompañan en la travesía de la vida. Y esta es otra razón por la cual debemos estar juntos en la iglesia en días como el Día de Acción de Gracias y las celebraciones sagradas de la Iglesia. Necesitamos a nuestros sacerdotes, a nuestros hermanos y hermanas en la fe, gente como nosotros, reunidos con nosotros en las iglesias.

Durante el Día de Acción de Gracias, pensemos con conciencia de

oración sobre nuestras razones especiales para agradecer a Dios. Cuando pensemos en las bendiciones recibidas, pensemos primeramente en aquellas personas que el Señor ha puesto en nuestro camino. Este Día de Acción de Gracias optemos por recordar a las personas buenas y las cosas positivas. Dejemos que las bendiciones llenen nuestras mentes y nuestros corazones, y no sólo el dolor y las vueltas injustas que a veces da la vida. Asimismo, tengamos el valor de nuestra fe para pedirle a Dios que nos ayude en nuestra necesidad de alivio y bendiciones constantes, para nosotros mismos y para nuestros seres queridos.

Por encima de todo, agradezcámosle a Dios el obsequio de nuestra fe. ¿Qué tendríamos y qué haríamos si no tuviéramos fe? ¿Qué haríamos y quiénes seríamos sin el amor de Dios en nuestros corazones? Llevemos a la Santa Eucaristía los recuerdos agradecidos de nuestros corazones, en los que encontraremos la fuerza renovada de nuestra fe.

¡El Día de Acción de Gracias es una celebración de fe!

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Check It Out . . .

Archbishop Daniel M. Buechlein will preside over an **Interfaith Thanksgiving Service** at 6:30 p.m. on Nov. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The event, at which Bishop Catherine Waynick of the Episcopal Diocese of Indianapolis will preach, will begin with prelude music performed by the Indianapolis Children's Choir. The service will include religious leaders of the Muslim, Sikh, Hindu, Jewish and Christian communities of Indianapolis. An offering of canned goods and/or money will be gathered during the service and donated to The Julian Center. For more information, call the Cathedral rectory at 317-634-4519.

The Irvington Community of Indianapolis is having its annual **Thanksgiving Dinner** on Nov. 25 in the cafeteria of Our Lady of Lourdes School, 30 S. Downey Ave. The interdenominational fellowship event will feature entertainment and appetizers beginning at 11:30 a.m. and dinner service beginning at 12:30 p.m. Carry-out and deliveries are available. Reservations for dinner are required by Nov. 23. A donation of \$2 per person is requested. For more information or to make a reservation, call 317-356-7291.

Two women join Oldenburg Franciscans



Sr. Deborah Scudder, O.S.F.

The Sisters of the Third Order of St. Francis of Oldenburg recently welcomed two women to the order.

Franciscan Sister Deborah Scudder celebrated her first vows during a eucharistic liturgy on Aug. 8 at the motherhouse chapel in Oldenburg.

Sister Deborah joined the order from Our Lady of Victory Parish in Cincinnati. After graduating from Mount St. Joseph College with a

degree in elementary education, she taught at St. Lawrence School in Cincinnati.

Next year, she will minister at the Jewish Vocation Services in Cincinnati.

At the end of her two-year novitiate, Sister Deborah professed the vows of obedience, poverty and celibate chastity for three years. These vows are renewable annually for three more years.

During this time of temporary profession, Sister Deborah will live with a local Franciscan community,

The public is invited to attend an **Advent Lessons and carols service** at 7 p.m. on Dec. 5 in the St. Thomas Aquinas Chapel at Saint Meinrad School of Theology in St. Meinrad. The free program will be presented by the Saint Meinrad School of Theology schola, directed by Dian Hall. The program will feature Scripture readings and Advent songs. Visitors should be forewarned that a three-mile stretch of State Road 62 is closed for repairs just west of St. Meinrad. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

The Little Sisters of the Poor and Nancy Irsay are hosting their annual **Christmas Celebration** at 7 p.m. on Dec. 11 in the Robert Irsay Pavilion, 1303 W. 116th St., in Carmel. The black tie optional event includes dinner, dancing and an auction, and proceeds benefit the sisters' ministry to the elderly at St. Augustine Home for the Aged in Indianapolis. The cost is \$150 per person. For more information, call 317-580-9707.

The first **Legion of Mary praesidium** in the archdiocese has recently been formed. Our Lady of Victory Praesidium will meet at 5:30 p.m. every Saturday in the



Clare Francis

serve in a ministry and meet with her director on a regular basis to discern her readiness to make a permanent commitment to the Oldenburg Franciscans.

Clare Francis was received as a postulant on Oct. 19 during a liturgy in the motherhouse chapel.

While pursuing her doctoral degree in organizational behavior at Indiana University, Francis was a

member of St. Paul Catholic Center in Bloomington.

She was a member of St. Bartholomew Parish in Columbus before beginning her graduate studies.

Francis is living with one of the Oldenburg Franciscan communities at Marian College in Indianapolis. During her postulant year, she will live as if she were a member of the Oldenburg Franciscans to better discern if she is being called to join the order. She will learn about religious life, especially Franciscan life, as well as attend community functions, spend formation weekends at the Oldenburg motherhouse and meet with a mentor once a month.

After completing her postulant year in Indianapolis, she will begin a year of novitiate at the motherhouse in Oldenburg. †

first-floor classroom of the Catholic Youth Organization Center, adjacent to Holy Rosary Church, 520 Stevens St., in Indianapolis. The Legion of Mary was founded in 1921 and is a worldwide organization of Catholics whose members, male and female, are sanctified through prayer and spiritual works of mercy. For more information, call Barbara Contreras at 317-917-7820.

St. Mary School, 420 E. 8th St., in New Albany, is having an **open house** from 11:30 a.m. to 2 p.m. on Nov. 21. The open house will feature a Mass in the parish church at 10:30 a.m., a tour of the school and a visit from teachers, staff and students. For more information, call 812-944-0888. †

VIPs . . .



James and Julia (Murphy) Dezelan, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving on Nov. 20 at their parish. The couple was married on that date in 1954 at Holy Cross Church in Indianapolis. They have four children: Jeanmarie Cairns, Julianne Osecki, Jennifer Rutherford and James Dezelan Jr. They

have five grandchildren, five step-grandchildren and one great-grandchild.



William and Doris (Welp) Birk, members of St. Malachy Parish in Brownsburg, recently celebrated their 50th wedding anniversary with a Mass at their parish and a dinner and open house. The couple was married on Oct. 9, 1954, at Sacred Heart Church in Schnellville, Ind. They have seven children: Janet Ernstberger, Jayne, Duane, Eric, Gene, Glenn and

Paul Birk. They have 13 grandchildren. †

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

After the Sunset (New Line)
Rated **L (Limited Adult Audience)** because of a glamorized portrayal of larceny, crime without consequence, brief violence, several implied sexual encounters and some racy images, as well as an instance of rough language and intermittent crude language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

The Polar Express (Warner Bros.)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †



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BISHOPS

continued from page 1

were the first national Catholic catechism intended specifically for adults and several Spanish-language liturgical texts that would formally incorporate important Latin American rituals into U.S. Church services.

In presenting the first official *U.S. Catholic Catechism for Adults*, Bishop Donald W. Wuerl of Pittsburgh said the proposed text was meant to complement the Vatican-approved universal *Catechism of the Catholic Church*.

"We do not expect this book to be an exhaustive reproduction of the [universal] catechism," said Bishop Wuerl, who chaired the editorial oversight board, a group of five bishops who oversaw the drafting of the document over the past four years.

He said that to keep the text reasonably short, a decision was made to "explain a concept only once" in the most appropriate place, rather than repeat ideas in several places when related aspects of Church teaching came up.

He said the board also decided to use inclusive language when talking about people while retaining traditional masculine language for God.

At a press conference following the morning session, Archbishop Alfred C. Hughes of New Orleans, chairman of the bishops' Ad Hoc Committee to Oversee the Use of the Catechism, said, "Our general hope is that this will be an important instrument to be used for adult education in our parishes."

The Spanish-language liturgical changes, presented to the bishops by Cardinal George as chairman of the bishops' Committee on Liturgy, would standardize certain additions to the marriage rite and the texts for a blessing ceremony for the *quinceanera*, a popular celebration among Hispanics that takes place when a girl turns 15, to mark her passage from childhood to adolescence.

Also scheduled for debate and vote during the meeting were a proposal to join a new national ecumenical association, Christian Churches Together in the USA; a plan to write a pastoral letter on marriage; and several items related to the implementation of and follow-up to the bishops' "Charter for the Protection of Children and Young People."

Discussion of a report from their task force on how bishops should deal with Catholic public officials whose policy stands contradict Catholic teachings on fundamental issues such as abortion was expected to take place

CNS photo by Nancy Wiechec



Bishop Joseph V. Adamec of Altoona-Johnstown, Pa., tests the electronic voting system on Nov. 15 during the U.S. Conference of Catholic Bishops' general meeting in Washington. The bishops elected Bishop William S. Skylstad of Spokane, Wash., as the new president of the conference.

during one of the meeting's two scheduled afternoon executive sessions.

In the meeting's first day, the bishops also turned their attention to the inner workings of the USCCB, overwhelmingly approving a series of recommendations aimed at limiting the conference's projects to those mandated by the Vatican or the bishops themselves.

The conference "has taken on too many projects. We try to do too much," said Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops' Task Force on Activities and Resources, which drafted the recommendations.

Later that day, the bishops approved a \$129.4 million budget for next year—1.8 percent higher than the current budget—and agreed to create an Ad Hoc Committee to Aid the Church in Africa, which would collect and distribute contributions to assist the Church in Africa, using staff and resources from a handful of offices to manage the effort. †

CNS photo by Nancy Wiechec



Bishop Wilton D. Gregory of Belleville, Ill., outgoing president of the U.S. Conference of Catholic Bishops, addresses the bishops at their general meeting in Washington on Nov. 15.

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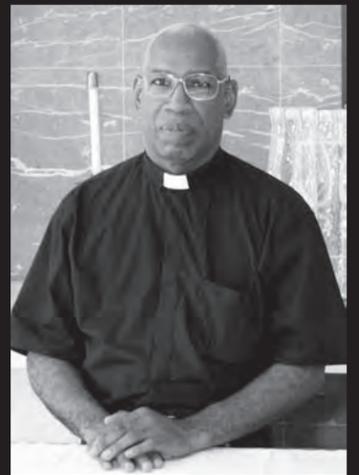


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Cathedral Welcomes Father Bruce Knox O.S.B.

Cathedral High School is pleased to announce that Father Bruce Knox O.S.B. has joined the faculty and staff at Cathedral as the school's Chaplain. Father Knox is a 1961 graduate of Cathedral and received his Bachelor of Arts in Religion from St. Joseph Seminary College in St. Benedict, Louisiana in 1977.



Father Bruce Knox O.S.B.

Father Knox has served in Jamaica and was a member of the faculty at Martin University where he taught religious studies. He has also taught at Holy Angels School Grade School in Indianapolis.

With his leadership, Father Knox will provide student-centered faith formation for all students at Cathedral. He will begin each day at Cathedral with daily Mass for students, faculty, and staff. In addition to his



duties at Cathedral, Father Knox also serves as a sacramental minister for the Archdiocese of Indianapolis.

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CCF

continued from page 1

\$24 million to support the ministries of our parishes, schools and agencies here in central and southern Indiana.”

The return on the investments of the CCF was also very good. For the fiscal year ending June 30, 2004, the investments earned 15.6 percent.

Despite having a year with some setbacks and unexpected costs, such as storm damage, Stumpf reported that the health plan for full-time lay employees of the archdiocese finished the last fiscal year \$850,000 in the black—instead of experiencing a projected loss of \$2 million. He noted that that health plan still has an accumulated deficit of about \$2 million since 1993.

The cost of salaries and benefits for archdiocesan employees was more than \$500,000 less than expected, and last year's United Catholic Appeal raised more than the \$5.3 million goal—the actual pledges totaled \$5.57 million.

All of those positive numbers mean that the local Church is better able to carry out its mission—a mission that is, the archbishop said, as old as Christianity.

“We carry out this mission by following in the footsteps of those who've gone before us,” he said to those gathered. “This is the legacy of faith we have inherited from our parents and our grandparents: to seek the face of Jesus in prayer and in service—to reveal the face of Jesus to all who are in need.

“It is a precious legacy that we receive and we want to hand it on—for our children and the future,” he said.

It is for that reason that the archbishop is proposing a campaign titled *Legacy for Our Missions Capital Stewardship: For Our Children and Our Future* as a way to ensure that the mission of the Church

stays vibrant in the coming years.

The campaign is under review in a feasibility study, and in the coming months various leaders around the archdiocese will be asked for their input and advice as the final details are worked out.

The archbishop recalled the success of the last archdiocesan capital campaign, *Legacy of Hope: From Generation to Generation*. The minimum goal of that campaign was \$40 million and people throughout the archdiocese gave more than \$85 million—mostly for the benefit of local parishes, but also for home missions and shared ministry needs.

Today, Archbishop Buechlein said, the dramatic growth of the archdiocese is continuing, and it is “presenting new challenges and new opportunities, really, for our parishes and schools, for our Catholic Charities agencies, and for our leadership and ministry needs in all regions of the archdiocese.”

This new campaign will likely take place over the next several years, and more information will be available when the feasibility study is complete.

The archbishop asked that everyone directly participate in the campaign in three ways: by praying for its success, by becoming actively involved in parish and archdiocesan life, and by making sacrificial gifts of time, talent and treasure.

“This campaign is intended to help us carry out the mission given us by the Lord himself,” the archbishop said.

“We've been entrusted with a sacred mission to bring to people everywhere Christ's saving word, his healing power, and his divine presence in the Eucharist and in all the sacraments of our Church.

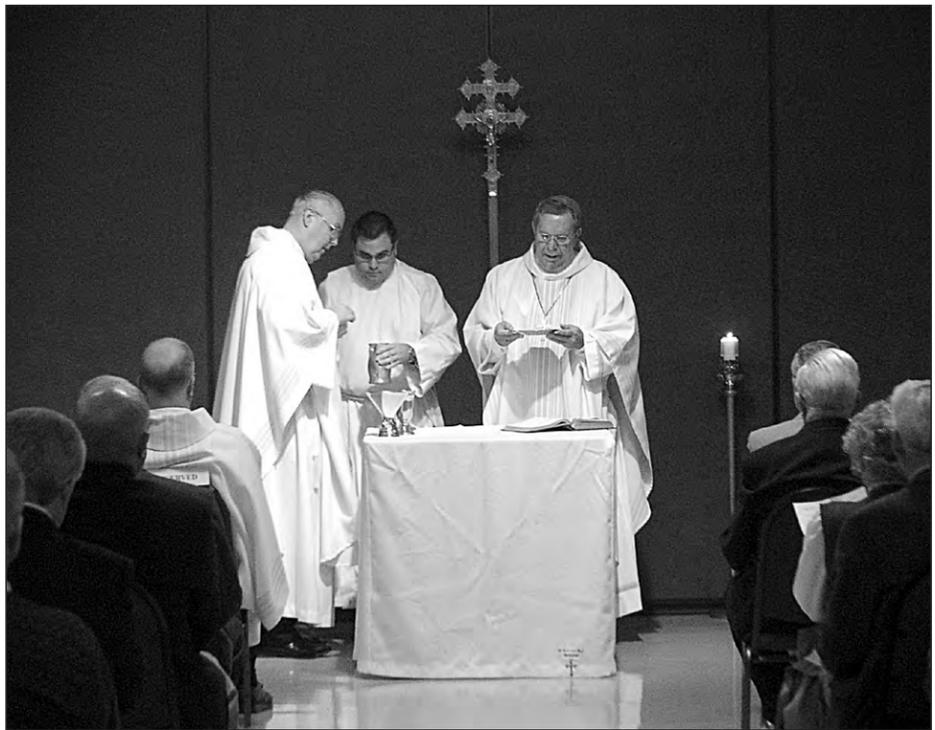
“This is the very reason for our existence as an archdiocese. It's who we were as disciples of Jesus Christ,” he said.

“I'm confident we have the courage, we have the generosity, we have the talent, to accept this new moment of grace.” †

Photos by Brandon A. Evans



Archbishop Daniel M. Buechlein, from left, Jeffrey Stumpf, chief financial officer for the archdiocese, and Joseph Therber, executive director of stewardship and development, listen to a person's question during the Catholic Community Foundation annual meeting and luncheon on Nov. 10.



Archbishop Daniel M. Buechlein celebrates Mass along with other priests at the CCF annual meeting. Assisting the archbishop is Msgr. Joseph F. Schaedel, vicar general, and Ford Cox, executive assistant to the archbishop.

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World Youth Day 2005 will be a chance to follow Christ's call

By Amanda Kersey
Special to *The Criterion*

World Youth Day 2005 will be held in Cologne, Germany. There are an estimated 400,000 people from 120 countries who will attend—though this number is expected to double.

World Youth Day is jam-packed with exciting events. In 1987, the first truly international World Youth Day took place in Buenos Aires, Argentina. There were 1 million participants.

The pope told the young people to work constructively in shaping the world: "In this way, you are building the civilization of life and truth, of freedom and justice."

The next year, 600,000 young pilgrims traveled to Santiago de Compostela in Spain.

In 1991, 1.5 million people came to World Youth Day in Poland. The Iron Curtain had come down, which gave the young people an opportunity to participate in this unrestricted event.

World Youth Day is a pilgrimage of young people and a festival of encounter and solidarity. Youth from all over the world are invited to attend.

The purpose of it is to take up the main concern of Pope John Paul II—a renewal of evangelization that is also to reach young people. It gives young people the opportunity to discover the "young and modern mystery of the Church" through the common experience of pilgrimage, prayer and worship.

(Amanda Kersey is a member of St. Rose of Lima Parish in Franklin and a member of the Archdiocesan Youth Council) †

Youth will have plenty to do at World Youth Day 2005 in Cologne

By Brandon A. Evans

Youths and young adults from the archdiocese who travel to Cologne, Germany, to attend World Youth Day 2005 will have a memorable pilgrimage—and plenty to do there.

A group of about 170 teenagers, young adults and chaperones will travel to Rome, Italy, and on to Cologne, Germany, next summer from Aug. 10-22—and Archbishop Daniel M. Buechlein will lead the pilgrimage.

The trip will begin with an overnight flight to Rome on Aug. 10.

On Aug. 11, there will be tours of the Eternal City, including the Basilica of St. Paul Outside the Walls, the catacombs, the Colosseum, the Arch of Constantine and the Roman Forum.

There will be a day trip to Assisi on Aug. 12, where the centerpiece of the tour will be the Basilica of St. Francis.

Aug. 13 will begin with a morning Mass at St. Peter's Basilica and continue with tours of the Vatican Museum and the Sistine Chapel.

On Aug. 14, the tour of Rome will continue with a visit to the Church of Santa Maria del Popolo, the Spanish Steps and the Trevi Fountain. In the evening, pilgrims will board an overnight express train to Germany.

The pilgrimage through Germany will begin with a cruise on the Rhine River Steamer on Aug. 15. The boat will travel through areas of scenic hills, villages and castle ruins. Check-in at the hotel in Cologne will follow the cruise.

Once the pilgrims arrive in Cologne, their schedule is superseded by World Youth Day.

The first morning, on Aug. 16, will be spent exploring Cologne. In the afternoon, Cardinal Joachim Meisner, archbishop of Cologne, will celebrate an opening Mass.

There will be a morning catechetical session and a Mass on Aug. 17, and the same on Aug. 18, with the addition of an afternoon papal welcome by the Holy Father.

Another morning catechetical session will take place on Aug. 19, and there will be an evening Way of the Cross.

Pilgrims will gather for an overnight prayer vigil at Airport Hangelar in St. Augustin, near Bonn, on Aug. 20, and there will be a morning Mass celebrated by the pope on Aug. 21. That Mass will close World Youth Day.

Archdiocesan pilgrims will fly back to Indianapolis on Aug. 22. †

CNS file photo



With the help of young people, Pope John Paul II moves along on a rolling platform as he arrives to celebrate the final Mass at the 2002 World Youth Day in Toronto. The next World Youth Day will be held in August 2005 in Cologne, Germany.

CNS photo by Karen Callaway



CNS photo from World Youth Day 2005

Above, the official logo for World Youth Day 2005 was released by German organizers in mid-June. Drawing on Christian and local symbolism, a large red cross dominates the artwork. The German city of Cologne will host the international Catholic youth gathering on Aug. 16-21, 2005. The motto for World Youth Day 2005, "We have come to worship Him," is from the Magi story in Matthew's Gospel.

Left, young people pray during World Youth Day in Toronto in this July 27, 2002, file photo. In preparation for the 2005 World Youth Day in Cologne, Germany, Pope John Paul II called on young people to follow in the spirit of the Magi and seek the light of Christ in their lives.

There are several ways to spiritually prepare for Advent

By Josh Bolles

Special to The Criterion

With Advent right around the corner many of us might be thinking, "How can we prepare for the Advent season?"

Here are five great ways to prepare yourself for Advent.

First, and most importantly, prayer. There is no better way to become closer to God and deepen your relationship with him than prayer. Take time daily to talk to God and listen to what he has to say.

Reading Scripture is also a great way to pray. Read different Scripture passages and pray about them. We are bound to become closer to God if we learn to talk to him regularly rather than just in our time of need.

Reconciliation is also a great way to prepare for Advent. Go into the year with a clean slate, repent and be forgiven. This is a chance to start over new.

I guarantee that your relationship with

God will be closer once you have been forgiven of your sins.

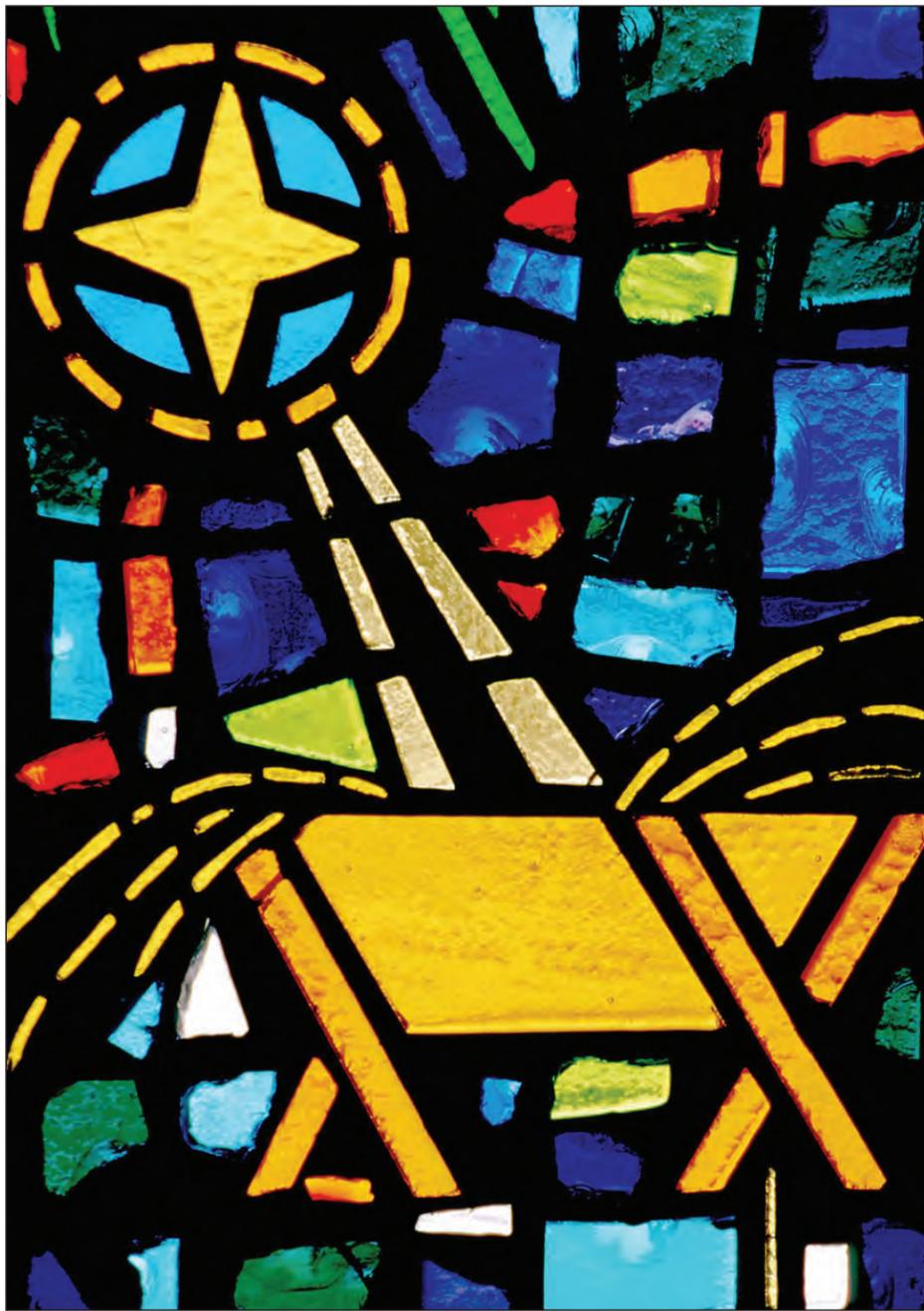
A fourth way we can get prepared is to go to Mass every Sunday. If this is already habit for you, great—then try to start going to one or two daily Masses per week.

You could also go to adoration of the Blessed Sacrament throughout the season. Go and spend time with God. Celebrate and praise him. By doing this, there is no way that your relationship won't become deeper.

There are many different ways that you can prepare for the upcoming season—these are just a few. Take time this season to focus on your relationship with Jesus. Go into Advent celebrating Jesus and loving him more and more every day.

(Josh Bolles is a member of St. Monica Parish in Indianapolis and a member of the Archdiocesan Youth Council.) †

CNS photo from Crosslines



Above, the season of Advent marks the period of joyful expectation ahead of Christmas. Advent begins on Nov. 28 this year.



CNS photo by Bill Witman

Left, Stephen Parsons lights the first candle of the Advent wreath at St. Christopher Church in Mississauga, Ontario, on Dec. 1, 2002.

National Catholic Youth Conference was amazing opportunity

By Stephanie Paul

Special to The Criterion

Not a lot of cities can handle having more than 24,000 kids from all over the country fly or bus in and take over the town. Well, Houston, Texas can.

In November 2003, Houston hosted the National Catholic Youth Conference (NCYC). Those of us who attended were in for four days of worshiping and praising the Lord.

While we were there, we got to go to concerts, workshops, a dance and the most important thing, Mass. The concerts varied from slow, soothing music all the way to rap.

The workshops were so awesome. One workshop that I was able to attend was a chastity talk by Jason Evert and Matt Smith. The building for that workshop was so packed that they stopped the speakers to get people to move out of the aisles. It was crazy!

The next day—Saturday night—they held a dance. Imagine dancing with 24,000 other young people. It got a bit crowded. The best part of the dance was when Father Jonathan Meyer danced on stage for us!

The coolest thing that happened was a Mass with 24,000 youth who believed in the same things I did.

After that weekend, I never thought again that I was the only kid who went to church every Sunday and had all these amazing beliefs.

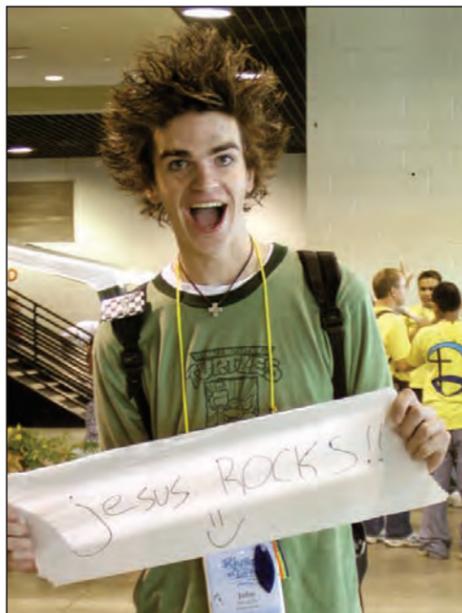
Don't feel left out if you were not able to go last year because the next NCYC is Oct. 27-30, 2005, in Atlanta, Georgia.

(Stephanie Paul is a member of St. Monica Parish in Indianapolis and a member of the Archdiocesan Youth Council.) †

Photos by Katie Berger

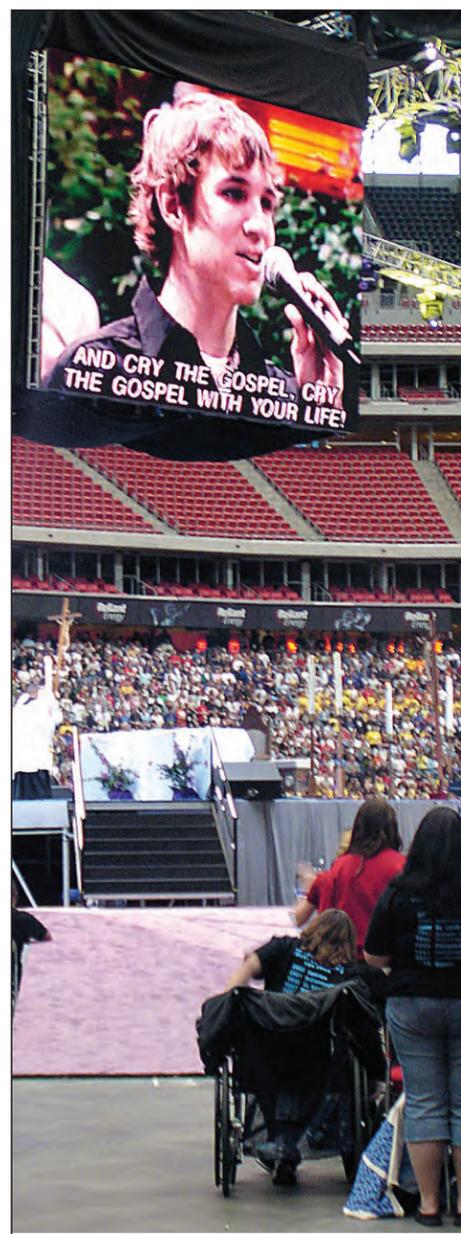


Above, Megan Glynn, from left, Megan Bolis and Jessica Chamblee, all from St. Agnes Parish in Nashville, move their hands to the song "Yes, Lord" during a warm-up activity before the closing liturgy of the National Catholic Youth Conference (NCYC) in Houston on Nov. 16, 2003.



Left, John Boyle from Mary, Queen of Peace Parish in Danville sports a wild hairdo and holds a sign showing his love for Jesus at NCYC 2003.

Right, more than 20,000 participants at NCYC in Houston sing before the closing liturgy on Nov. 16, 2003.



A revolution is stirring among Catholic youth

By Laura Jungemann
Special to The Criterion

Catholic teenagers want a revolution—a Catholic revolution.

This was evident at Steubenville North, just one of many conferences held this past summer at St. Thomas University in Minnesota and sponsored by Franciscan University of Steubenville, Ohio.

Attending Steubenville North alone were 2,200 teenagers whose hearts were set ablaze with love for Jesus Christ. The theme of the Steubenville conferences, "Rise Up: A Catholic Revolution," was a big step in calling today's Catholic youth to a revolution in societal values, love for the Catholic Church and personal life.

Catholic teenagers were brought together from all over the United States to

pray, worship and adore Christ in a very awesome way with an emphasis on being Catholic.

To aid in the worship of these 2,000 plus teenagers was Sonar, a Christian rock band; Franciscan Father Stan Fortuna, a rapping priest, and Matt Smith, who appeared on MTV's "The Real World" and now speaks all over the country about his love for the Catholic faith.

Some of the highlights of the conference were an evening of adoration of the Blessed Sacrament, praise and worship music with Sonar and a performance by the group ApeX—two men who evangelize all over North America through juggling, humor, storytelling and personal witness.

Also during the weekend conference, there were opportunities for reconciliation,

time to talk in small groups and a celebration of the Mass every day.

Many speakers were a part of the conference as well, hoping to impart knowledge upon so many teenagers seeking to learn more about their faith.

Among these speakers were Father Dave Pivonka, who spoke about revolutionizing our culture in his talk "Be Original: Transform Your World," and Smith, who spoke about revolutionizing the heart in his talk, "Be Holy: The Battle Within."

One of the most amazing things about the Steubenville North Conference was how many Catholic teenagers attended because they wanted to and not just because their parents made them or they were required to go as part of a Church or school group.

In addition to the presence of so many Catholic teenagers, one of the most glorious parts of the conference was adoration of the Blessed Sacrament on Saturday evening. As the monstrance was brought around to every row in the massive gymnasium, hearts were touched with love from Jesus Christ himself for each teenager individually.

Many tears were shed that evening and many of those who attended the weekend were filled with Christ's love for the first time and had a desire to change their ways to bring about a Catholic revolution.

(Laura Jungemann is a member of St. Barnabas Parish in Indianapolis and a member of the Archdiocesan Youth Council.) †

Lives were changed by the Lord during Consumed Retreat

By Andrew Zabel
Special to The Criterion

Youth of all ages have been drawn to the Eucharist in the past few years.

It helps them to understand their faith and allows them to talk face to face with their Savior, Jesus Christ.

I have seen many people who have walked away from God attend an adoration service and lose any composure they may have had. They break down crying and totally fall in love with him.

They desire to have God in their lives and want nothing more than to sit there and pray. That is awesome, and that is how moving the Eucharist is.

St. Louis Parish in Batesville hosted a retreat called Consumed on the weekend of Oct. 10-12. More than 400 high school students attended the retreat centered on the Eucharist.

It was appropriate that the retreat was held right before the beginning of the Year of the Eucharist. The weekend consisted of many things, including Mass with Archbishop Daniel M. Buechlein, adoration, discussion sessions and reconciliation available 24/7.

Upon arriving on Friday evening, participants had a chance for praise and worship followed by Mass with the archbishop.

Afterward the youth took a break for some food followed by a rosary and adoration. Saturday consisted of small-group discussions, talk sessions and skits by the Archdiocesan Youth Council.

At the end of the day, there was Mass and a very moving adoration service with wonderful music.

Sunday was the final day, and consisted of the same activities as the previous days. The retreat was concluded nicely with a

vocations talk and a closing Mass.

The weekend changed many young people—they now have the desire to go to church, attend adoration services and be a part of their youth group.

I believe there was not a single youth who did not get anything out of the weekend.

As youth become more and more involved with the Eucharist, more and more amazing things will be made possible by our Savior, Jesus Christ, who asks for nothing more than for us to love him.

(Andrew Zabel is a member of St. Barnabas Parish in Indianapolis and a member of the Archdiocesan Youth Council) †



Photos by Brandon A. Evans



Photos by Brandon A. Evans

Young people gather in a circle around a large structure that was used to hold a monstrance containing the Blessed Sacrament at the Consumed '04 retreat on Sept. 10-12 at St. Louis Parish in Batesville.

Need for youth formation seen in growing Hispanic Catholic population

By Ed Lopez
Catholic News Service

DENVER (CNS)—The formation of Hispanic youths is critical to the future of the Catholic Church, an official of the U.S. bishops' Secretariat for Hispanic Affairs told a Denver audience.

Alejandro Aguilera-Titus, associate director of the secretariat, said there must be more outreach to Hispanic youths, who need to play an active role in a Church that has a growing Hispanic membership.

Hispanics are expected to make up more than half of all Catholics in the next several decades, underscoring the importance of preparing Latinos to assume leadership and other roles, he said.

Aguilera-Titus made the comments during a meeting of the National Catholic Network de Pastoral Juvenil Hispana in late October. The organization is a network of Church-based organizations and pastoral ministers committed to the formation of Hispanic youths.

"The only institution in the United States that naturally welcomes Hispanics is the Catholic Church," Aguilera said, referring to the fact that so many Hispanics coming into this country are baptized Catholics.

Participants in the network's Denver meeting gathered to exchange ideas and to plan a national *encuentro*—Spanish for "encounter"—scheduled for June 2006 at the University of Notre Dame. The *encuentro* will be preceded by similar events at the parish, diocesan and regional levels.

"The Catholic community as a whole has to be receptive to the importance of accepting Hispanic youth," said Rey

Malave, president of the National Catholic Network de Pastoral Juvenil Hispana.

Aguilera-Titus and Malave said Hispanic youth ministries are needed outside of what they called mainstream youth ministry programs at parishes because language, traditions and cultural values have to be acknowledged and respected to make Hispanic youths feel comfortable and welcome.

"The Church exists to evangelize, not to Americanize," said Malave.

Aguilera-Titus said that many people in the Church have assumed—wrongly—that Hispanic youths, particularly children of recent immigrants, will simply join a parish's mainstream youth ministry program.

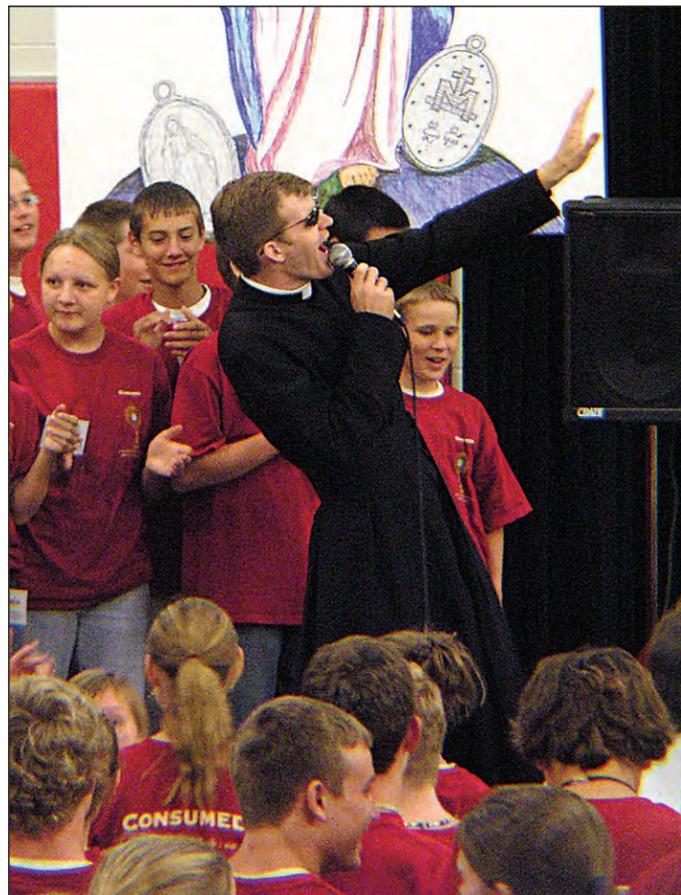
But the Church needs to be fully aware "that we need to meet them where they are," he added.

Aguilera-Titus said the overall goal is the integration of Hispanic youths within the overall Church as opposed to assimilation—forcing young people to give up their values, language and traditions.

Hispanic and mainstream youth ministries can work together on fund raising, planning liturgies and other activities to promote a sense of the universal Church among all young parishioners, he added.

Nearly half of all Hispanics in the United States are under 25, and only 11 percent of Hispanic children attend Catholic schools. Such statistics, Aguilera-Titus said, illustrate the need for the Church to nurture and promote a youth ministry that is tailored specifically to Hispanic youths around the country.

"In 30 years, they'll be in a position to provide leadership to the Church," he said. †



Above, a participant at the Consumed '04 retreat, held on Sept. 10-12 at St. Louis Parish in Batesville, watches a skit on the evening of Sept. 11. The retreat was a chance for young people from all over the archdiocese to spend a weekend with other young Catholics and also with Jesus.

Left, Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese, sings with a group of students at the Consumed '04 retreat on Sept. 11. The young people spent the weekend listening to talks, watching skits, singing, praying—especially before the Blessed Sacrament—and attending Mass. Father Meyer also serves as associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Bishop Chatard girls win 3A state volleyball title

By Mary Ann Wyand

Bishop Chatard High School senior Sarah Gardner of Indianapolis is thrilled that she could help bring an Indiana High School Athletic Association (IHSAA) state volleyball championship to her school.

It's the first state title earned by a girls' team in any sport at the Indianapolis North Deanery interparochial high school known for winning seven IHSAA state football championships.

"We worked so hard and it really paid off in the end," Sarah said of her friends on Bishop Chatard's varsity girls' volleyball team.

"This is the result of four years of practicing and spending all of our time on volleyball," she said. "I think we really deserved it because we worked so hard."

Bishop Chatard's second-ranked Trojans won the IHSAA Class 3A state volleyball championship in a 3-0 victory over Boonville High School on Nov. 6 at Hinkle Fieldhouse on the Butler University campus in Indianapolis.

Their 3A championship followed a hard-fought victory over Fort Wayne's Concordia Lutheran High School, ranked third in the state, in the semifinal game.

The opportunity to compete at historic Hinkle Fieldhouse was a special experience for Sarah, who will play collegiate volleyball at Butler University next year.

"It means so much to know that, no matter what happens for the rest of my life, I was a state champion," she said, "and I was one of the first girls to do it at Chatard."

The Trojans finished the volleyball season with a 36-4 record. Their coach, Jill Starliper, is a 1981 Bishop Chatard graduate.

Sarah said she fell in love with volleyball as a student at St. Thomas Aquinas School in Indianapolis, where she enjoyed playing several Catholic Youth Organization (CYO) sports from the fifth through the eighth grade.

"The CYO sports program at St. Thomas was a lot of fun," she said. "It was a good way to be introduced to volleyball. I think it's the reason that I still love volleyball. There was no pressure on us to win games. It was all just 'Go out there and have fun.' I think volleyball is probably the most fun thing that I can do with my time, and I attribute that to growing up playing [CYO] sports at St. Thomas."

Sarah also competed in CYO basketball, soccer and kickball, a girls' sport that is unique to the Catholic Youth Organization league.

During her high school years, she also competed in a club volleyball league.

"My best friends right now are the girls I play volleyball with," Sarah said. "In grade school, those were my friends too."

Sarah said she learned a lot about teamwork and sportsmanship while playing CYO sports, and those lessons helped her in high school.

"I've learned that even if things aren't going your way, it really doesn't help to be a bad sport about it," she said. "People are going to like you more if you're a good sport. I learned that in CYO."

Sarah said she also liked playing on the same high school team with some of her former CYO opponents from other schools.

"It's an awesome opportunity," she said, "because when you're playing against these girls [in CYO] you think, 'Wow. They are so good.' I'd much rather have them on my team than play against them."

Bernie Price, girls' athletic director for the archdiocesan Catholic Youth Organization, said CYO has offered a variety of athletic opportunities for grade school girls for many years that help them learn to play different sports at an early age.

"Almost every girl wants to participate in athletics now," Price said, "and you don't have to be a superstar to do that in CYO athletics." †



Above, members of Bishop Chatard High School's varsity girls' volleyball team celebrate after winning the Class 3A semifinal game over Fort Wayne's Concordia Lutheran High School on Nov. 6 at Hinkle Fieldhouse on the Butler University campus in Indianapolis. They clinched the 3A state title that day with a 3-0 victory over Boonville High School. Many of the girls learned to play volleyball in the Catholic Youth Organization league during their grade school years.

Left, Bishop Chatard senior Sarah Gardner of St. Thomas Aquinas Parish in Indianapolis competes in the state tournament on Nov. 6 at Hinkle Fieldhouse. She will play college volleyball at Butler University next year. "CYO sports gives girls a head start [in high school athletics] on the grade-school level," Sarah said. "It encouraged me from a young age to be active and participate in sports and compete on the same level that the boys were competing at. It was a good way to start my athletic career."

Catholic Youth Organization sports teach life skills

By Mary Ann Wyand

Bishop Chatard High School's Trojans, Cardinal Ritter High School's Raiders and Roncalli High School's Rebels won Indiana High School Athletic Association (IHSAA) state football titles last year in their respective classes.

All three gridiron teams from the interparochial high schools in Indianapolis are still competing in this year's class football tournament.

Hard work and good coaching are two keys to their continuing success.

The Trojans and Rebels are tied with Ben Davis High School, a Wayne Township school in Indianapolis, with

seven all-time IHSAA state football titles.

But Edward J. Tinder, director of the archdiocesan Catholic Youth Organization (CYO), knows there is another important reason why the Catholic high school teams win so many regular season and tournament games.

Tinder said most of the boys learned how to play football in CYO programs on the parish level.

"We try to educate the coaches as to the role that athletics plays in the Catholic Church," Tinder said. "It's pretty easy to talk about the role that athletics plays in the lives of kids in their development process—their mental and physical maturity. But we want to be very clear on the fact that sports also

serves a place as a viable ministry in the Catholic Church. The Church is very committed to the holistic development of young people. CYO sports prepares young people for the rest of their lives."

Teamwork and sportsmanship are important components of every CYO sport, he said. "We feel like all our coaches are teachers and their curriculum is life experiences."

CYO coaches teach sports fundamentals to young people, he said, but also emphasize the importance of respecting their opponents.

"CYO has always been about participating in sports for the beauty of enjoying the experiences," Tinder said, "and learning and growing through those experiences."

Holy Spirit Parish's cadet football team finished a perfect 9-0 season on Nov. 3 without allowing any opponents to score against them—even during the title game in a heavy rainstorm at Roncalli High School's muddy football field.

Holy Spirit parishioner Scott Miller, who has coached CYO football for 13 years as a volunteer at the Indianapolis East Deanery parish, said the boys worked hard to learn and practice all the fundamentals of the sport.

"It's a rewarding experience," Miller said about coaching. "It's difficult at times and very challenging, but I think overall it's rewarding to see the kids do well, not so much in the immediate year but as they grow up and you watch them play football through high school. Our kids go to various high schools."

Miller said one Holy Spirit team he coached won the CYO city championship eight years ago and team members who are now seniors in college

still talk about it.

"One of our jobs is to get them ready to play high school ball," he said. "Some of the boys went on to play [football] in college, but none are in the NFL [National Football League] yet."

Miller said the best part about coaching is being part of the close-knit family at Holy Spirit Parish.

"We just hope that it's a valuable experience for them," he said. "We hope that it was good for them, and that it taught them some things about life. ... I think football has more analogies than any other sport in regard to life. ... Things aren't always going to go your way. You're going to get knocked down a lot, and you've got to find a way to pick yourself back up. And when you go on in life, no matter what your endeavor, you have to work with other people."

Miller said he encourages the boys to focus on teamwork and sportsmanship.

"You can only try to go forward and improve things," he said. "The one advice I've always given [the boys] for years is if you give 110 percent, you can go home and look at yourself in the mirror and say 'I've done the best I can do.' That's all we can ask of you. Win or lose, I think that's true of anything in life, if you give it your best."

Miller said he has shared the boys' disappointments as well as their accomplishments, and that's an important part of the CYO sports experience.

Jerry Ross, assistant director of the Catholic Youth Organization, said sports is a powerful tool in building character.

"One thing that kids can do to build character is participate in athletics with their friends and their family on the sidelines," Ross said. "I believe there's no better activity that can send a kid in the right direction in life." †



Catholic Youth Organization 56 League teams from St. Michael the Archangel Parish and St. Pius X Parish in Indianapolis compete in a recent CYO football playoff game at Roncalli High School's football field in Indianapolis. CYO officials say outstanding volunteer support from adult coaches is an important reason why many boys play football in high school.

Discover God-like dimensions in your work

By Scott J. Rutan

A poignant moment occurs in *Show Boat*, the Hammerstein and Kern musical, when Joe, a deckhand, sings the powerful song “Ol’ Man River.”

At its climax, he declares, “You an’ me, we sweat an’ strain, bodies all achin’ an’ we’re racked with pain. Tote dat barge! Lif’ dat bale ...”

A message comes through loudly and clearly: We humans are destined to work arduously, without joy, until our final rest.

With popular culture frequently communicating that image, is it any wonder that society often tends to view work as a hindrance or just an interruption of real life?

Catholic social teaching has attempted to redeem the image of human work and to help people understand its rightful place as an important and even sacred part of what it means to be human.

The Church’s contemporary approach to work began to find a voice in Pope Leo XIII’s writings, especially his 1891 encyclical *Rerum Novarum*. It responded to grave injustices that industrial machines of the modern world were imposing upon the working class.

Pope Leo upheld the dignity and rights of every worker, insisting that both Church and society had a moral obligation to promote and defend workers.

Pope John Paul II picked up this theme

Work is a kind of mystery

By David Gibson

People talk about their jobs so much in ordinary conversation.

Perhaps they complain about their work or are angered by it.

Or they may share one of their successes on the job or a funny thing that happened there.

But obviously work preoccupies people. It’s important to them.

Work is a kind of mystery. Its full meaning is difficult to grasp.

Partly, that’s because work can seem a mixed blessing, something essential and fulfilling, but also something that leaves us fatigued and, at times, hardly feeling fulfilled!

You are blessed if others welcome the results of your work and compliment you for your efforts.

in two important writings—his 1981 encyclical on human work, *Laborem Exercens*, and his 1991 encyclical *Centesimus Annus*, issued for the centenary of *Rerum Novarum*.

Pope John Paul II spoke not just of workers’ rights, but also of the very nature of work itself.

Especially in *Laborem Exercens*, he prayerfully offered a deep understanding of what work can mean. In his opening, he said that through work we continually contribute to elevating society’s cultural and moral level.

In other words, authentic work makes society—and the world as a whole—a better place.

The reason for this is rooted in the teaching of the Book of Genesis that we humans are made in God’s likeness and image. Humans are made in the divine image, and God the Creator made all to be good.

It follows that the continuing creation in which people participate through work must also be good. It builds up the world.

Participating in work is part of what it means to be human and even to become more human.

In *Laborem Exercens*, Pope John Paul said that in carrying out God’s mandate to subdue and dominate the earth, “every human being reflects the very action of the Creator of the universe” (#4).

The pope said also that “there is no

Yes, we must be paid for working. But there’s nothing quite like feeling needed for our contributions.

Maybe there’s a clue here for making work environments more human and even more divine.

People want to hear that their work is needed, worthwhile and appreciated because they want to feel affirmed and valued for their gifts and talents.

Faith is basic to daily life, so it must be basic to our work.

Pope John Paul II proposed a spirituality of work in the encyclical *On Human Work*. This spirituality calls people to keep aware that work “is a participation in God’s activity,” in the unfolding of the Creator’s work in the world (#25).

(David Gibson edits Faith Alive!) †



A craftsman fixes a broken violin. Authentic work makes society—and the world as a whole—a better place. Humans are made in the divine image, and God the Creator made all to be good. It follows that the continuing creation in which people participate through work must also be good.

doubt that human work has an ethical value of its own,” which reflects “the fact that the one who carries it out is a person, a conscious and free subject” (#6).

This is important because at the heart of work is an act of the will plus a sense of self-determination.

Pope John Paul made this clear by re-emphasizing that “work was made for man, not man for work” (#6).

What does authentic work look like? Can it be gauged by how much a person earns or how important the task is?

In the Old Testament Book of Sirach, there is a list of occupations that build up the community, such as the jobs of doctors, pharmacists, artists, blacksmiths, potters, farmers, etc.

And in the New Testament, Jesus cites other jobs—those of shepherds, servants, sowers, merchants, laborers and fishermen.

But a question remains: While these are interesting ways to make a living, do they constitute “work” as it is meant in Church social teaching?

Some have proposed an interesting way to help contemporary society come to a deeper appreciation of work. It relates to history’s use of the arguably pejorative expression “women’s work.”

Throughout history, certain tasks seem to have been relegated to women. They

involved birthing, burying, nurturing, feeding, planting, reaping, cleansing, healing and instructing.

But if you think about it, couldn’t we position these very tasks at the heart of all human creative activity? Aren’t they potential dimensions of jobs of almost all kinds?

If so, might we not justifiably say that they (nurturing, healing, instructing, etc.) are what make us more human and more like God in our work?

In that case, we can take from this list our cues to what work is:

- We work, whether “giving birth” to a baby, an idea or a bridge.
- We work in “planting seeds” of wheat or of faith.
- We work in “cleansing” a wound or the air.
- We work when “teaching” another person to tie a shoe or to tell right from wrong.

We can find true work in a vast array of occupations or jobs.

It is left to our spiritual reflection to name and own the work we are meant to do in this life and to discover how it builds up our life and the life of the world.

(Scott J. Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

Discussion Point

Friends share love, trust, respect

This Week’s Question

What are some concrete needs of parish members that might be—or are—mentioned at Sunday Mass in your community’s Prayers of the Faithful?

“We [St. Francis of Assisi Parish] are in a farming area so we are always praying for good weather for the crops.” (Sister Sharon Bongiorno, F.S.P.A., Walla Walla, Wash.)

“We [St. John the Baptist Parish] pray for the health of our parishioners.” (Tracy Cruse, Boston, N.Y.)

“We [St. Agnes Parish] pray for the success of students in our community schools.” (Father Rodney Farke, Vermillion, S.D.)

“We [Sacred Heart Parish] pray for those who are sick or suffering in any way, that they may know the healing touch of Christ in their lives, and that they may

experience God’s peace.” (Father Mark Axtmann, Gettysburg, S.D.)

“We [St. Paschal Parish] pray for the sick. We pray for people suffering from addiction. We pray for men and women in military service. And we pray for the deceased members of our parish.” (Father Mine Haney, O.F.M., West Monroe, La.)

Lend Us Your Voice

An upcoming edition asks: What is a key challenge for today’s parents?

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



CNS photo by Paul Haring

From the Editor Emeritus/John F. Fink

Some of Bishop Sheen's non-TV ministries

Second in a series of columns

Last week, I wrote about the popularity of Archbishop Fulton J. Sheen's television program 50 years ago, between 1952 and 1957. On those shows, he taught Catholic doctrine, the philosophy and theology of St. Thomas Aquinas, and the evils of communism—not exactly a recipe for exciting TV. Despite that, his charismatic personality made the show a success.

Although Bishop Sheen created a sensation when he began to appear on national television in 1952, he was already well-known as a great preacher in Catholic circles because he was a regular speaker on radio's *The Catholic Hour* from 1930 to 1952. Bishop John F. Noll published 37 of Msgr. Sheen's radio addresses at Our Sunday Visitor during those 22 years, and millions of copies were distributed by the National Council



of Catholic Men. One talk alone, *Queen of Seven Swords*, delivered in 1934, went through 11 editions by 1948. The programs were broadcast over NBC stations and then rebroadcast over a General Electric Company station that transmitted them worldwide.

He was also renowned for his writing. Besides the printed radio talks, over a period of 54 years he wrote 66 books, seven booklets and 14 pamphlets. He wrote two weekly syndicated columns, one for the secular press that ran for 30 years and the other, called "God Loves You," for the Catholic press. He also edited two magazines. He and his works seemed to be everywhere.

During most of this time, he was known as Msgr. Fulton J. Sheen. He was made a papal chamberlain (Very Reverend Monsignor) in 1934 and a domestic prelate (Right Reverend Monsignor) in 1935. He didn't become a bishop until 1951, when he was named an auxiliary bishop to Cardinal Francis J. Spellman of New York. He was given the title of archbishop in 1969 and named Assistant at the Pontifical Throne in 1976.

His primary ministry, though, had nothing to do with TV. From 1950 to 1966, he was director of the Society for the Propagation of the Faith, which supports the Church's missions. During those 16 years, the Society raised nearly \$200 million. He increased donations from \$3.5 million when he became director in 1950 to nearly \$16 million in 1965. Americans were contributing almost two-thirds of the money collected in the world. He himself contributed more than \$10 million of his personal earnings.

One of Bishop Sheen's biographers, Thomas C. Reeves, called him "the leading American Catholic of the 20th century." He is not the only one to think that. The Internet *Catholic Daily* took a poll to see who people thought were the most important Catholics of the 20th century. Archbishop Sheen came in fourth behind Pope John Paul II, Blessed Mother Teresa and St. Padre Pio. Archbishop Sheen was the top American.

Next week: How Archbishop Sheen prepared himself for all this work.

The Human Side/Fr. Eugene Hemrick

Despite troubled times, there is much to be thankful for

There are many people who might argue that we have less to be thankful for this Thanksgiving than in the past. It is not ingratitude on their part. Rather, it is the fact that present times contain so many uncertainties, tensions and fears.

A few years ago, we knew terrorists existed, but experiencing terrorism in our country hadn't hit home. Our freedom to move about was less hindered, and very little was heard about dirty bombs or chemical warfare. The Army was more interested in keeping the peace than fighting bloody battles, and it is no exaggeration to say that our minds and the environment were more at peace.

Before the last two presidential elections, we knew that Americans were divided, but not to the extent that we now know they are. Suddenly, we realize how difficult it is to follow the motto that "in unity there is strength."

'Wherever there is woe, there is also happiness. When we paraphrase the happiness of this Thanksgiving in terms of the Beatitudes, we have much we can learn.'

It was not until recently that we realized to what depths corruption can sink at the highest levels of the business world and the suffering this can cause millions of innocent people.

We were excited and proud about the new world of the Internet, only to learn that it has a dark side as well as a bright side. Computer viruses and identity theft are just two of the evils it has spawned.

Another motto dear to us has also come under fire: "The truth will make you free." It is becoming more and more difficult to tell who is speaking the truth. Noted news stations have retracted statements they originally swore were the absolute truth. Respected analysts report that the truth espoused by aspiring politicians isn't always that truthful. Crafty lawyers and advisers have raised twisted truth to a new and dangerous art form. Even some religious leaders, who symbolize the divine essence of truth, have been less than straightforward.

This is the tip of the iceberg of woes that makes us wonder what there is to be thankful for this Thanksgiving.

In life, there are always two sides of a coin. Wherever there is woe, there is also happiness. When we paraphrase the happiness of this Thanksgiving in terms of the Beatitudes, they teach us that:

- Happy are they who see imperfections in life as new, enervating challenges to be responded to rather than as hopeless woes to succumb to.
 - Happy are they who are developing a new prudence to meet the challenges of our post-modern age.
 - Happy are they who understand that war, untruthfulness, deceit and division are works of darkness that have existed from the beginning of time and who are formulating stronger virtues to counter them.
 - Happy are they who are uneasy with unrest and seek new means of achieving peace.
 - Happy are they who forever are turning to God and reinterpreting God's wisdom for our new age.
 - Happy are all who keep the nation together with a steadfast spirit of faith, hope, love, prudence, understanding, fortitude and patience.
- Ah, yes, as long as this spirit is alive, we have much for which to be thankful.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

It's great to be an American woman

Well, shut my mouth. If ever I've complained about the status of women in our society, I take it all back. We modern American females are in no position to gripe about women's rights, considering the outrageous injustices that have been going on in other places, sometimes for centuries.

Recently, I read a book called *The Bookseller of Kabul* by Norwegian journalist Asne Seierstad. She was in Kabul, Afghanistan, in 2002 and heard about a bookseller named Sultan Khan, who was interested in preserving Afghan history. During the reign of the Taliban, he'd hidden ancient and historic books from the same kind of barbarians who toppled the ancient Buddhist statues, among other cultural atrocities.

Sultan hid his treasures in places all over Kabul. This was just one of his many entrepreneurial ventures, since he was an ambitious man always looking to make a profit. He was not exactly well-educated, but he spoke English and had raised himself from poverty by being a shrewd

businessman.

Seierstad thought Sultan's efforts to save history implied that he might be more enlightened than some Afghans, so she asked to live with his family for a while to learn more about life in his country. It was a time of changeover in government from Taliban to freedom, which she wanted to document for her readers.

Sultan agreed, so the reporter moved in with his family, which included two wives, his children, his mother, brothers and sisters. She learned quickly that the pecking order was Sultan as absolute authority, followed by his brothers and male children, then his mother, and finally his sisters and female children. His youngest sister was the virtual slave of the entire family.

This woman rose early to prepare breakfast, clean the house, take care of animals, run errands and do whatever else. Although she had educational ambitions that Sultan appeared to support, she was never given the time or money to pursue them. Like the other women, her only escape was marriage, which would be arranged by Sultan for financial or political reasons, often as second wife to some old man.

Now, before we get too huffy about the

Muslim culture in regard to gender, we should remember that at one time Christian society also relegated women to an inferior role. Women were considered the property of men and had no rights, even regarding their own children. The Blessed Virgin was honored as the model of female submission and obedience.

In later years, we've come to understand that Mary's moral strength and courage were vital stages in furthering her son's mission. We rightly admire her unique female and human trust in God, which make her an active participant in divine salvation rather than a passive receptor. She represents the best of humankind, male or female.

We should also realize that women's personal freedom is not contained in the popular modern practice of casual sex outside marriage, abortion or serial monogamy. If ever women wanted to empower men, it would be through such methods. Rather, they should follow Mary's example of true freedom by trying always to do, and be done to, "according to Thy will."

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

Faithful Lines/Shirley Vogler Meister

Thank God for opportunities to be blessings

In a November message in a Quaker newsletter written for First Friends

Meeting in Indianapolis, Pastor Stan Banker made several points that spoke to me. First, he recalls seeing a sign for a small Iowa town that read, "The home of 857 friendly people and one old grump." He suggests reasons why the grump is grumpy, with one being perhaps he or she is not a giving person. After wittily expanding this idea, he reminds readers on how "Thanksgiving is a two-part word that indicates both thanks and giving. And when those two things come together, it is truly a sight of beauty and blessedness."

"Givers are happy people!" he writes. I think exemptions might be those who give but expect something tangible in return or those who give grudgingly or for the wrong reasons, i.e. status or recognition. Some givers even become

disgruntled, complaining that their sacrifices are not appreciated. Who among us hasn't felt that way at one time or another?

Fortunately, most givers are happy to share—without fanfare—what they have with others most of the time, whether through financial means or by regularly extending time and talent to family, friends, Churches, schools and communities.

For example, my eldest daughter, Donna, and her husband, Roby, have been regularly opening their home to a northern Indiana man and his family. The father needs repeated cancer treatments and surgeries at the Cleveland Clinic. One day, the father, despite his limited health, did some difficult yard work for them as a surprise, saying that was the least he could do for the hospitality. Another time, he helped a stranger whose car broke down nearby. When asked why, he said, "It's not every day I can be a blessing to someone."

There are no limits to being a blessing, but Catholics have a few basic, very stretchable guidelines called the corporal

and spiritual works of mercy:

Corporal—to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the imprisoned, to shelter the homeless, to visit the sick and to bury the dead.

Spiritual—to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

The best way that Catholics can say "thanks" to God for blessings they have received is not only through stewardship and works of mercy, but also by personal prayer and attending Mass. If readers don't believe me about the Mass, then please listen to Father Larry Richards' explanation of the Mass. It is available for no charge from The Mary Foundation, P.O. Box 26101, Fairview Park, OH 44126-0101—or on the Internet through www.catholicity.com.

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



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

The Sunday Readings

Sunday, Nov. 21, 2004

- 2 Samuel 5:1-3
- Colossians 1:12-20
- Luke 23:35-43

The Second Book of Samuel furnishes the first biblical reading for this feast, marking the close of the Church's year.



Once the two books of Samuel composed a single volume. In time, editors divided the volume into the two books now seen in Bibles.

The book records the major events of the reign of King David in Israel, which lasted from 1004 to 971 B.C. It is classified as a history book in the Old Testament.

In this weekend's reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people. He was God's instrument, but not in a plan to control people. After all, people had free wills allowing them to choose the course of their actions.

Rather, David was God's gift to the people. By bringing them more closely to God, David assisted in bringing them to prosperity, peace and life.

For its second reading, the Church presents a passage from the Epistle to the Colossians.

This epistle was written to the Christians of Colossae, a moderately important city of the Roman Empire.

Jesus is the absolute keystone of creation. In the Lord come together all human beings and certainly all Christians. Through Jesus, all people possess the hope of eternal salvation. Through Jesus, all Christians share in the very life of God.

Magnificent in its imagery, this reading acclaim Jesus as "the image of the invisible God."

St. Luke's Gospel supplies the last reading.

It is a passage from Luke's powerful Passion Narrative that recounts the trial and execution of Jesus.

Central in the story is the inscription placed above the head of Jesus on the cross. It read, "The King of the Jews." It is easy, and probably accurate, to assume that this inscription was placed on the cross above the Lord's dying body by the Roman authorities to warn observers, and potential rebels, that such was the plight of anyone who dared to defy Rome.

However, it was a revelation. It situated Jesus in the full sweep of salvation history, that pattern of encounters between God and the Hebrews. Jesus was of the Hebrews. He was a Jew. Most importantly, Jesus was the first among the Jews, the king.

The Gospel then gives the story of the criminals being executed beside Jesus. One man bitterly blasphemes. The other man beautifully professes Jesus as Savior. To him, Jesus promises life eternal. It is a majestic act of divine love and forgiveness.

Reflection

The Church closes its year with a brilliant and joyful testimony of Jesus as Son of God and Redeemer. He is the only source of true life. Furthermore, the Lord is the very embodiment of God's endless love. Jesus frees us from our sins, as he forgave the dying thief on the cross at Calvary.

As Son of God, Jesus is God, possessing all authority over everything. Nothing can overcome or daunt the Son of God, not even death on the cross.

Americans don't understand the European concept of royalty. Monarchs exist to serve their people.

A great heroine of the Second World War was Queen Wilhelmina of the Netherlands, who had come to the throne as a small girl after her father's death.

On a great Dutch holiday early in her reign, her mother led Wilhelmina to the balcony of the palace to receive the cheers of the people.

Thrilled with it all, the little queen asked, "Mommy, do all these people belong to me?"

Her mother wisely replied, "No, dear, you belong to them."

The great lesson of this feast is that the wonderful, loving and forgiving Son of God, Christ the King, belongs to us. †

Daily Readings

Monday, Nov. 22
Cecilia, virgin and martyr
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Blessed Miguel Agustin Pro, priest and martyr
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 24
Andrew Dung-Lac, priest and martyr and his companions, martyrs
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 25
Catherine of Alexandria, virgin and martyr
Revelation 18:1-2, 21-23;
19:1-3, 9a

Psalm 100:2-5
Luke 21:20-28
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 26
Revelation 20:1-4, 11-21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 27
Revelation 22:1-7
Psalm 95:1-7
Luke 21:34-36

Sunday, Nov. 28
First Sunday of Advent
Isaiah 2:1-5
Psalm 122:1-9
Romans 13:11-14
Matthew 24:37-44

Question Corner/Fr. John Dietzen

Church teaches that people are saved in and through Jesus

Q Not long ago, your column explained Catholic teaching about salvation of people in other religions.



You quoted the *Catechism of the Catholic Church*, and said that those who do not know God or Christ—but still seek God with a sincere heart and try to do good as their con-

science tells them—may achieve eternal salvation.

I firmly believe this is true. But how can it be reconciled with the words of Jesus, "No one comes to the Father except through me"? (Maryland)

A First, we need to be clear that what you say is true. Christian tradition and Scripture agree: No one comes to the Father and is saved except through the saving death and resurrection of our Lord.

All good that is done by anyone, anywhere and at anytime as well as all evil that is avoided by people trying to live good lives is possible only through the inspiration and light of the Holy Spirit of Jesus at work in them and in their cultures and religions.

Jesus, the Son of God who became human in the incarnation, is the one and only Savior of the world.

Thus, the questions you really raise are:

- Is explicit, conscious, formal knowledge of Jesus Christ and faith in him necessary for salvation?
- Or may that faith be somehow hidden, implicit in the goodness and holiness in the lives of people who are outside Christianity?

In other words, can people be saved, come to eternal life with God, if they never effectively have heard of Christ, never in any way have seen acceptance of Jesus and his teaching as a personal religious obligation?

The Catholic Church's answer is yes. But we believe that, even in these instances, it is through Christ, and in him,

that they are saved.

The most beautiful modern expressions of this truth appear in the writings and other teachings of Pope John Paul II. In his book *Crossing the Threshold of Hope*, he writes, "God the Creator wants to save all humankind in Jesus Christ." He redeemed them all, "and has his own ways of reaching them" (p 80-83).

In a general audience six years ago, the pope expanded on this thought.

"Normally, it will be in the sincere practice of what is good in their own religious traditions and by following the dictates of their own conscience that the members of other religions respond positively to God's invitation and receive salvation in Jesus Christ, even if they do not recognize or acknowledge him as their Savior," he explained on Sept. 9, 1998.

Some Christian denominations, of course, do not agree with this teaching. They insist that explicit, conscious acceptance of Jesus as Savior and actual baptism are necessary for anyone to achieve eternal redemption. Others either somehow are excluded from heaven or, through no fault of their own, actually are damned in hell.

Among other difficulties, this would render the saving grace of Jesus useless, totally unattainable, for the vast majority of the human race, including most of those alive today. It would exclude everyone who lived before Jesus, including the great holy men and women we have read about and admire in the books of the Old Testament.

True, no one is saved without Jesus. But we believe his desire and plan for the redemption of the world are much larger and inclusive than we can imagine.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Watermark in the Parchment

I take the parchment in hand
Faintly but irremovable is a
Watermark embedded within.

I think of my Lord imprinted
Upon all of humankind
Faintly but irremovable
A watermark on the soul.

I move through my life as
Though I am in charge
When in reality the watermark
Of God is constantly
whispering
As is the back web on my
computer
There but unnoticed.

In silence and meditation
The watermark of God is made
clear
As on the parchment in true
light.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis and the Order of Secular Discalced Carmelites.)



ONS photo by Mike Crupi, Catholic Courier

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

November 18-20

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Revival, "Unity—One Body Under God," Divine Word Father Kenneth Hamilton, presenter, 7:30 p.m. Information: 317-632-9349.

November 19

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person, Daniel Elsener, president of Marian College, guest speaker. Information: 317-469-1244.

Marian College, Mother Theresa Hackelmeier Memorial Library, 3200 Cold Spring Road, **Indianapolis**. Alumni Association, Christmas Craft Bazaar, 6-10 p.m. Information: 317-955-6213.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

November 19-21

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "A Tale of Two Cities," Fri., Sat., Sun., 7:30 p.m., Sun. matinee, 3 p.m. Ticket line: 317-968-7436.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Picture This," photography retreat, \$180 per person, includes accommodations and meals. Information: 317-788-7581.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Monastic Practices: Drawing Everyday Wisdom from the Monastic Life," Benedictine Brother John Mark Falkenhain, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Angelic Accompaniment," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

November 20

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Workshop, "A Call to Work Upright—Part II," men and youth, 9 a.m. Information: 317-632-9349.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Spaghetti Supper and Christmas Bazaar, 4-8 p.m. \$6 adults, \$3 children.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Altar Society's annual holiday bazaar, crafts, gifts, decorations, food, Santa visits, 9 a.m.-3 p.m.

St. Michael Parish, 519 Jefferson, **Greenfield**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-462-2246.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Retreat, "Grieving Your Loved

Ones," Ken Czillinger, presenter, 9 a.m.-3:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Ferdinand Church, **Ferdinand** (Diocese of Evansville). Sisters of St. Benedict of Ferdinand, Advent and Christmas concert, "Hope in the Light of Peace," 2-3 p.m. EST. Information: 812-367-1411, ext. 2636.

St. Athanasius Parish Center, 5915 Outer Loop, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Charismatic Renewal, seminar on "The Baptism of the Holy Spirit and His Gifts," 8:30 a.m.-3 p.m., no charge. Information: 502-239-0208.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Single Adults Club, party, 7 p.m. Information: 812-284-4349.

November 21

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. 85th anniversary Mass, Divine Word Father Kenneth Hamilton, celebrant, 10 a.m. Information: 317-632-9349.

St. Mary School, 420 E. 8th St., **New Albany**. School open house, 11:30 a.m.-2 p.m. Information: 812-944-0888.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

November 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "A Day of Reflection on the Psalms," Father William Munshower, presenter, 8:30 a.m.-2 p.m., \$30 per person, includes lunch. Information: 317-545-7681.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Interfaith Thanksgiving Service, Archbishop Daniel M. Buechlein, presider, prelude music, 6:30 p.m., service includes offering of canned goods and/or money requested for The Julian Center's ministry to women and children who are victims of domestic violence.

November 25

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Irvington Community Thanksgiving Dinner, 11:30 a.m., entertain-

ment and appetizers, 12:30 p.m., dinner, \$2 donation requested, carryout and deliveries available. RSVP: 317-356-7291.

November 26-28

Mount Saint Francis Retreat Center, **Floyd County**. Serenity (12-Step) Retreat, "The God Within." Information: 812-923-8817.

November 28

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

Weekly Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer

cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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

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

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

—See ACTIVE LIST, page 17

advertisement
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The Active List, continued from page 16

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

Monthly

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

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

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

First Sundays

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

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

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 for vocations, 7:30 p.m.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration 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. until 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.

SS. Francis and Clare Church, 5901 Olive Branch Road,

Greenwood. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**.

Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m. †



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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALEXANDER, Margaret E. (Hogan), 76, St. Jude, Indianapolis, Nov. 4. Mother of Katherine Stone and George Alexander. Sister of Bridget Carter, Catherine Smith and Patrick Hogan. Grandmother of four. Great-grandmother of three.

BARTLING, Magdalen L., 84, St. Anthony, Morris, Nov. 7. Mother of Denee Andres, Venita Dotson, Karla Henderson, Lisa and Bart Bartling. Sister of Juanita Chappelow, Elverna Comer, Gloria Ferkenhoff, Peggy Hooten and Eugena Willett. Grandmother of nine. Great-grandmother of 14.

BEAMAN, Aleene B., 84, Holy Trinity, Indianapolis, Oct. 29. Mother of Pat Elston and David Beaman.

BEDEL, Andrew J., 93, St. Mary, Rushville, Nov. 6. Father of Mary Jo Coffin, Margaret Kussmaul, Mary Ann Pflieger, Carolyn Shupert, Alvin, Jerry, James and Thomas Bedel. Brother of Marcella Leising, Stella Weberding, Marie Wietlisbach and Lawrence Bedel. Grandfather of 26. Great-grandfather of 33.

BERNHARDT, Mabel F., 87, St. Augustine, Jeffersonville, Oct. 31. Mother of Beverly Bell, Edward and Micky Bernhardt Jr. Sister of Edith Leach and A.D. Brock. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of two.

BETZNER, Charles W., 89, St. Barnabas, Indianapolis, Nov. 5. Father of Rosalie

Rolfen and Charles Betzner. Brother of James Betzner. Grandfather of six. Great-grandfather of 12. Great-great-grandfather of one.

DIERCKMAN, Mildred M., 83, Holy Family, Oldenburg, Nov. 9. Wife of Alfred Dierckman. Mother of Alice Raver, Joan Volk and Glen Dierckman. Grandmother of 11. Great-grandmother of eight.

DOBSON, Gene, 73, St. Barnabas, Indianapolis, Nov. 4. Brother of Alice Albert and Dorothy Wade. Uncle of several.

EDWARDS, Betty J., 79, Christ the King, Indianapolis, Oct. 29. Sister of Eleanora Flynn and Marie Seitz.

EMERY, Clara Mae, 79, Sacred Heart, Indianapolis, Nov. 2. Mother of Shirley Ramsey, Dan and James Emery. Sister of Margie Kregenbeck and Betty Thomas. Grandmother of four. Great-grandmother of nine.

EMLY, Evelyn N., 78, St. Augustine, Jeffersonville, Oct. 30. Wife of David Emlly. Mother of Lea Ann Griffin, Laura Hooe, Laura McLaughlin, David, John, Keith and Kevin Emlly. Grandmother of 10. Great-grandmother of three.

FALKENSTEIN, Robert M., 83, Holy Family, New Albany, Nov. 3. Husband of Agnes (Very) Falkenstein. Father of Rose Receveur. Grandfather of three. Great-grandfather of one.

FAVALI, Andrew A., 16, St. Benedict, Terre Haute, Nov. 3. Son of Frank and Dr. Marcia (Sinclair) Favali. Brother of Caitlin Favali. Grandson of Robert Sinclair and Rose Favali.

GERBER, Charles, 84, St. Michael, Cannelton, Oct. 28. Father of Chad Gerber. Stepson of Martha Gerber. Brother of Theola Gillick. Grandfather of one.

HAHN, Mary Nettie, 90,

St. Mary, Rushville, Oct. 28. Mother of Arlene Dishinger, Bill, John and Tom Hahn. Grandmother of six. Great-grandmother of five. Great-great-grandmother of one.

HOGUE, Robert E., 77, St. Barnabas, Indianapolis, Nov. 4. Husband of Shirley Hogue. Father of Sherri Inman, Jeffrey and Michael Bowman. Brother of Charles Hogue. Grandfather of seven.

HUFFINGTON, George A., 85, Prince of Peace, Madison, Nov. 4. Husband of Elizabeth Huffington. Father of Marie Howard, Rosalee Means, Dennis and James Huffington. Stepfather of Cleo Devin, Shirley Hamilton, David and Terry Fitzgerald. Brother of Betty Niccum. Grandfather of 11. Step-grandfather of eight. Great-grandfather of 10. Step-great-grandfather of 19.

JACOBS, Betty (Thomas), 80, St. Ambrose, Seymour, Oct. 28. Mother of Betsy Blair, Dennis, Ricky and Thomas Jacobs. Grandmother of six. Great-grandmother of five.

KIRCH, William E., 89, Sacred Heart, Indianapolis, Oct. 30. Father of Kathy Burns and Edward Kirch. Brother of Mary Gallagher and Irvin Kirch.

KIRSCHNER, Vicki L., 59, St. Barnabas, Indianapolis, Nov. 2. Wife of James Kirschner. Mother of Kristin Burdine and Kevin Kirschner. Grandmother of four.

KOCHERT, Marjorie B., 86, Our Lady of Perpetual Help, New Albany, Oct. 30. Mother of Susan Magness, Judy Young, David and Lonnie Kochert. Grandmother of seven. Great-grandmother of five.

MANSFIELD, James T., 82, St. Paul, Tell City, Oct. 28. Father of Judith Deom, Jane Dreyling and Mary Ann Weatherholt. Grandfather of 11. Great-grandfather of 12.

MONTGOMERY, Dorothy M. (Barcus), 90, St. Benedict, Terre Haute, Nov. 2. Wife of Robert Montgomery. Mother of Alan Barcus. Stepmother of Peggy Allen, Charlotte Jones and Nancy Landes. Sister of Gayle Henry. Grandmother of two. Great-grandmother of one.

MOON, Loualma (Gauss), 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 3. Mother of David Gauss. Sister of Edith Leffler, Mary Robertson and Martha Rowe. Grandmother of four. Great-grandmother of four.

NEBEL, Clair M., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 1. Father of Georgia

Tucker, Gregory and H. Crist Nebel. Grandfather of six. Great-grandfather of six.

OLMSTEAD, Anna Caroleen, infant, St. Michael, Greenfield, Oct. 27. Daughter of Dennis and Lori (Wean) Olmstead. Sister of Abby and Katie Wietbrock. Granddaughter of Barbara Wean, Clifford and Lois Olmstead.

RULON, Corene A., 80, Christ the King, Indianapolis, Oct. 27. Mother of Elizabeth Ann Keele and Jane Marie Rulon. Step-grandmother of three.

SCHMALL, Barbara G. (Gulde), 80, St. Mary, Rushville, Nov. 4. Mother of Carol Strode and Daniel Schmally. Sister of Bill and Bud Gulde. Grandmother of two. Great-grandmother of four.

SHIMER, Herbert J., 90, Christ the King, Indianapolis, Nov. 4. Father of Pat Knotts, Sandi Schroder and Mary Agnes Woods. Grandfather of three.

TROMBLEY, Nancy L. (Miles), 67, St. Augustine, Jeffersonville, Oct. 27. Mother of Nancy Crawford, Pauline Poppe, Clyde and John Trombley. Sister of JoAnn Curry, Mary Shaw, Albert, Daniel and Robert Miles. Grandmother of 13. Great-grandmother of five.

TRUMBO, Aaron Lee, stillborn, Holy Cross, Indianapolis, Oct. 31. Son of Allen Trumbo and Jennifer Amonett. Brother of Elizabeth Amonett. Grandson of Gary Amonett, Brenda Sturgis and Douglas and Margaret Warman. Great-grandson of Beverly Cooper and Joletta Hammans.

WEBB, Lucille F., 86, St. Lawrence, Indianapolis, Oct. 29. Wife of H.J. Webb. Mother of seven. Grandmother of 16. Great-grandmother of 16.

WHALEN, Martha Agnes, 99, St. Matthew, Indianapolis, Nov. 2. Aunt of one.

WINKLE, Mary Ann, 64, St. Agnes, Nashville, Nov. 3. Wife of Bill Winkle. Mother of Jason and Steven Winkle. Sister of Bill, John and Tom Silnes.

WIRTZ, Robert J., 80, St. Benedict, Terre Haute, Oct. 31. Husband of Frances M. (Scheidemantle) Wirtz. Stepfather of Earlene Knight, Earl and James Wright. Brother of Mercede Webster. Grandfather of one. Step-grandfather of one. Great-grandfather of two.

WORTON, Mary Elizabeth, 84, Holy Cross, Indianapolis, Oct. 31. Mother of Charlene Lindblom, Janice, James and Robert Sgroi. Grandmother of 15. Great-grandmother of nine. †

Pope reminds people to share with needy at Thanksgiving

VATICAN CITY (CNS)—As people express gratitude at Thanksgiving for the fruits of the earth, they should remember to share them with the needy, Pope John Paul II said.

The pope made his comments during a noon blessing at the Vatican on Nov. 14, the day celebrated in Italy this year as Thanksgiving.

Several hundred people standing in a light rain cheered the pontiff as he spoke from his apartment window above St. Peter's Square.

The pope said he joined in a special way with the prayers of agricultural workers as they gave thanks at harvest time.

All people should be "grateful to the Lord for what nature and human labor produce for our sustenance," he said, and should also be "ready to share our resources with those who are in need."

The pope said that for Christians the full expression of thanksgiving comes in the Eucharist.

"In every Mass, we bless the Lord, God of the universe, presenting to him the bread and wine as fruits of the earth and human labor," he said. "To these simple foods, Christ has linked his own sacrificial gift."

Christians are called to offer to God their daily work and their very existence, the pope said, as Christ did for us. †

Father Joseph E. Vest grew up in Indianapolis, served in Kentucky

Father Joseph E. Vest of Taylorsville, Ky., a native of Indianapolis, died on Oct. 11 in Bardstown, Ky. He was 53.

The Mass of Christian Burial was celebrated on Oct. 15 at the Cathedral of the Assumption in Louisville. Burial followed at Calvary Cemetery in Louisville.

Father Vest was a graduate of the former Saint Meinrad College and Saint Meinrad School of Theology.

He was ordained a priest on May 20, 1981, for the Archdiocese of Louisville.

Father Vest's ministry assignments included serving as an associate pastor at SS. Peter and Paul Church in Danville, Ky., and the Cathedral of the Assumption in Louisville.

He also served the archdiocese as an adult catechetical consultant and as both coordinator and associate director of the Office of Religious Education in the Archdiocese of Louisville.

Father Vest also was administrator of the old St. Ann Parish in Louisville.

He also served as the liturgy and program coordinator for the Dominican Center at Marywood in the Archdiocese of Grand Rapids, Mich., as well as associate pastor of St. Pius X Parish, chaplain of Central State Hospital and pastor of St. Bernard Parish.

At the time of his death, Father Vest was serving at All Saints Parish in Taylorsville and St. Michael Parish in Fairfield, Ky.

Survivors include his mother, Virginia Vest of Indianapolis, as well as numerous aunts, uncles and cousins. Other survivors from Indianapolis are Paul and Thelma Elsbury, Peggy Collett, and Robert and Pat Prather. †



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No high court vacancy yet, but battle lines being drawn in Senate

WASHINGTON (CNS)—There isn't a vacancy on the Supreme Court yet, but battle lines over who might be named to fill an opening are already being defined over the chairmanship of the Senate Judiciary Committee, which will vet any nominees.

Chief Justice William Rehnquist, 80, is thought to be the most likely justice to step down soon.

Rehnquist announced in October that he is undergoing treatment for thyroid cancer. Though he continues to work from home, doctors who are not treating Rehnquist have said the treatment he has received—a tracheotomy followed by chemotherapy and radiation—suggests an aggressive type of cancer that can quickly prove fatal.

But other members of the court also may retire during the second Bush administration. Justice John Paul Stevens, the longest-serving member of the current court, is 84. Justices Sandra Day O'Connor, 74, the next in seniority, and Ruth Bader Ginsberg, 71, have both been treated for cancer.

There has been speculation about who might be named to the court under President George W. Bush since he took office nearly four years ago. The last member seated on the court, Justice Stephen Breyer, was named in 1994 by President Bill Clinton, who also appointed Ginsburg in 1993.

In the decade since, court watchers have paid close attention for rumors about whether anyone planned to announce retirement at the end of the court's term in June, a traditional point for justices to step down that allows a replacement to be confirmed during the summer recess.

Before things progress to that point again, however, abortion opponents already are working to shape who runs the Senate Judiciary Committee that gets first crack at confirming nominees to all federal judgeships. Specifically, they're trying to block Sen. Arlen Specter, R-Pa., from taking over as chairman of the committee.

Operation Rescue, the Christian Defense Coalition and other organizations are collaborating in mid-November on what they were calling a "Stop Specter Pro-Life Pray-in" that will assemble outside the Supreme Court and process to the office of Senate Majority Leader Bill Frist, R-Tenn. There they hoped to prevail on him to block Specter from chairing the committee.

The organizers were opposing Specter on the basis of comments attributed to him in the *Philadelphia Inquirer* daily newspaper, in which he said he would block any nominee who would overturn *Roe vs. Wade*, the 1973 Supreme Court ruling legalizing abortion.

Specter, who supports keeping abortion legal, later said he was not describing how he would run the committee, so much as explaining the reality of a Senate where the Republicans do not have enough votes to fight back a filibuster against a nominee who is known to favor reversing *Roe*. In January, the Republicans will have a 55-44-1 majority, but 60 votes are needed to stop a filibuster.

Bernard Dobransky, dean and president of Ave Maria Law School, said it is perfectly reasonable for people who are worried about judicial nominees to start with who chairs the Senate Judiciary Committee, even if it means an intraparty fight for the Republicans over denying a

chairmanship to someone who is in line for it.

"You might as well have the battle now, during a lull period, and get it over with," Dobransky said.

"Among Catholic conservatives, there is deep distrust of Arlen Specter," he said. "They don't think he keeps his word."

Mark Tushnet, a Georgetown University law professor who once clerked for the late Supreme Court Justice Thurgood Marshall, predicted Specter would be named chairman of the committee.

"That's an entirely political fight," he said. Those who are worried about Specter stacking the deck against a nominee who was expected to reverse *Roe* are making their point by raising the issue now. That attention should put Specter on notice that "people are watching," and that he will be held accountable if he seems to oppose White House nominees, Tushnet said.

Dobransky thinks those who want the Judiciary Committee to support whoever Bush nominates should take things a step further, by asking for guarantees about the committee's staff.

Staff members have control over who is interviewed by the committee, over how background checks are conducted and other elements of the confirmation process, he said.

"The point is it's important to have staffers who represent the views of the majority," he said.

As to who might be the subject of those background checks and nomination hearings, Dobransky and Tushnet cited some of the same people commonly named as likely nominees.

Current White House counsel Alberto Gonzales, a former Texas Supreme Court justice and longtime Bush friend, was thought to be on the president's list of potential nominees. But when Gonzales was nominated for attorney general on Nov. 10, many legal scholars either took his name off the "maybe" list or moved it down for a potential second or third vacancy during the Bush administration.

Tushnet said he agrees with those who put two judges from the 4th U.S. Circuit Court of Appeals at the top of the list of possible nominees: Judges J. Michael Luttig and J. Harvie Wilkinson III, both on the Richmond, Va.-based court.

He said anyone Bush nominates will have to be perceived as "reliably" pro-life when it comes to abortion while not being so clearly in favor of reversing *Roe* that opposition kills a nomination.

"The question is how deep a nominee's commitment has to be to an anti-*Roe vs. Wade* position," he said.

Dobransky named as possible nominees Miguel Estrada, a former Justice Department attorney whose nomination to the District of Columbia Court of Appeals was blocked; Emilio Miller Garza, a member of the 5th U.S. Circuit Court of Appeals; and Janice Rogers Brown of the California Supreme Court.

He said the test a nominee will have to pass with the White House will be less about promising to overturn *Roe* than his or her belief in judicial restraint, which in turn might translate to reversing *Roe*.

No matter whose name is on an eventual announcement from the White House, Dobransky said, the confirmation fight "will surpass the nastiness of that for Robert Bork and [Justice] Clarence Thomas." †



People line up on Oct. 13 for entry to the U.S. Supreme Court, where the justices were considering a case on whether executions of teenage killers are unconstitutional.

For Caviezel, acting not just a career but a calling

TRUMBULL, Conn. (CNS)—Although Jim Caviezel never set out to be an actor, acting has become not just a career for him, but a calling.

Caviezel has become well-known for his portrayal of Christ in *The Passion of the Christ*. He discussed his latest role in *I Am David*, his acting and his Catholic faith, in a telephone interview from Los Angeles during a short break from projects.

A winner of numerous awards at several film festivals, including best picture and audience favorite, *I Am David* opens in theaters on Dec. 3.

The story focuses on a 12-year-old boy in 1950s' Bulgaria who escapes from a Soviet concentration camp.

"I play the boy's mentor in the camp," Caviezel said about his role as Johannes. "I guide him throughout."

He was drawn to the role in the same way he is to all his roles.

"It's always the material," Caviezel said. "I look for something redeemable in the material."

He explained that the story parallels *Man's Search for Meaning*, Viktor Frankl's book about those who did and didn't survive in World War II concentration camps.

Both deal with "people who find [that] their joy and meaning and purpose in life, and ultimately peace, don't come from an exterior environment," he said. "What kind of joy would you find in a Nazi concentration camp as he [Frankl] did? But he was able to find it. Even if you are living in that prison, you can experience freedom."

In *I Am David*, he said, "my character helps the boy understand that the strength of being who he is comes from within. It comes from an understanding of God."

Caviezel does not speak in Hollywood sound bites. That's equally true when he talks about what his faith means in his life.

"That's fundamental," he said without hesitation. "Faith is not something you do just on Sunday—although that's a requirement. Faith is a way of life. That's really what it is with me."

His faith includes a deep devotion to the Blessed Virgin Mary.

When Christ spoke from the cross, "he said, 'This is your mother,' so I'm obeying him," Caviezel said. "She's the greatest example of any human being who's ever existed on this earth. Jesus is God. But he exists completely and fully in her like no one else has ever done."

"I'm not embarrassed by my mother," Caviezel added, "as I think many Catholics are."

He summed up his devotion with a reference to St. Louis de Montfort, author of *True Devotion to Mary*.

The saint "clearly says" that Jesus said, "By loving my mother you do not love me any less, but by loving her more, you love me more," Caviezel said. "I go by that."

How does his faith relate to his moviemaking?

"I look for talented individuals I can work with," he said. "I look for redemption in stories. I was trained to find truth, [so] I look for people who are good and talented, regardless of their religion."

He mentioned that Mel Gibson did the same for his film, *The Passion*. Faith shouldn't give us "an elitist attitude," Caviezel added.

The actor wasn't concerned that controversy over *The Passion* would have any negative effect on his career.

"Controversy is a part of what happened to him when he was up on the cross," Caviezel said. "He was controversial because he spoke the truth, and it hurts."

The actor said he didn't know who the hypocrites were back then, "but I can tell you who they are today. I know my own hypocrisy, all the more so after playing him."

Caviezel pointed to those "who go to bed with Susie on Friday, go to church on Sunday and say the blood [of Christ] washes it away. That's a bunch of crap. You don't do that to your best friend," he said.

He stressed that such hypocrisy is a bad example that only turns others away from accepting the faith. "It comes down to what you do, not what you say," he noted. "Faith without works is dead."

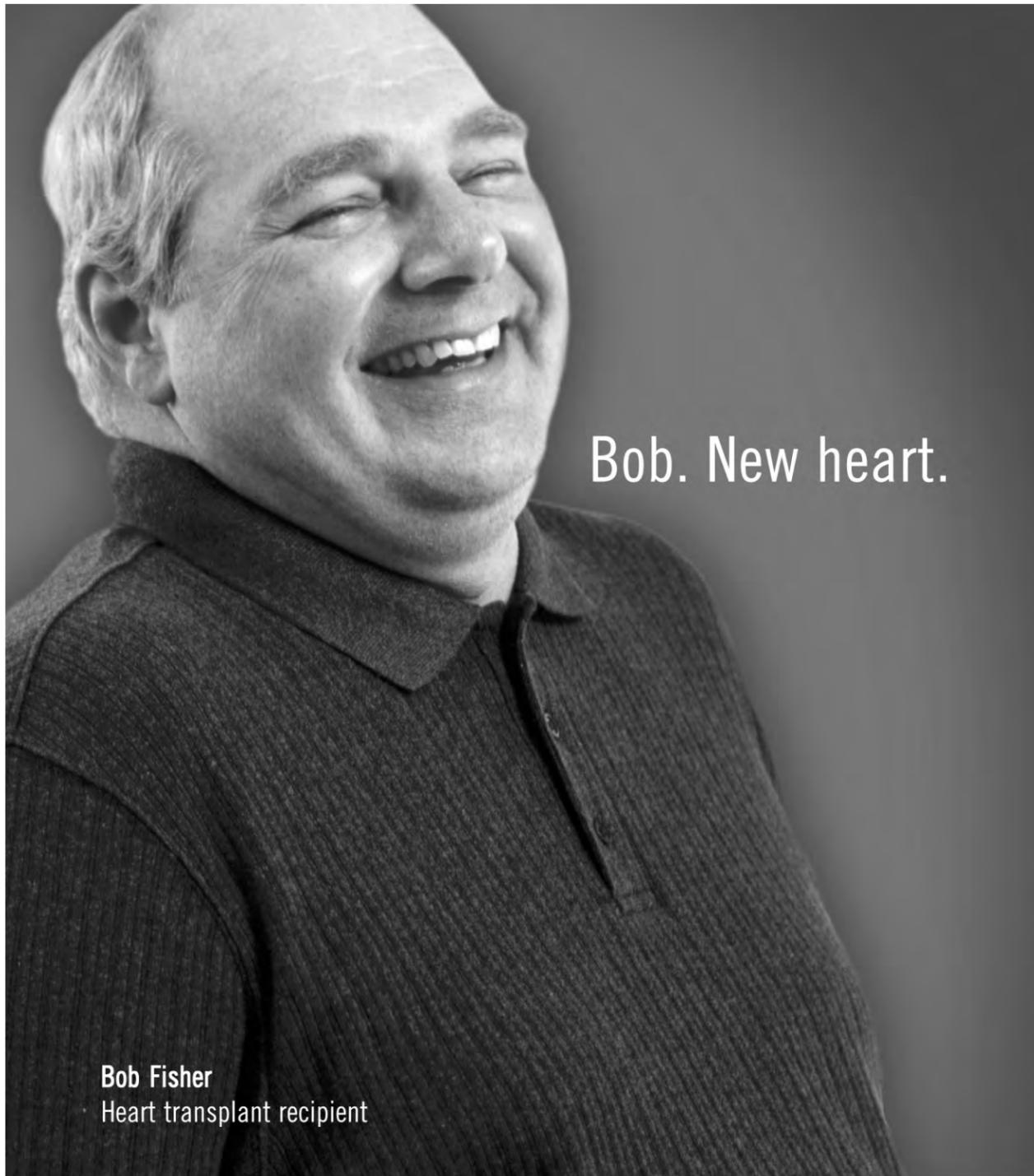
Caviezel is not afraid of controversy.

"Every generation always has vice," he continued. "The problem with this generation is a lack of courage. You see a heck of a lot of 'guys' out there, but you don't see a lot of men. You see 60-year-old 'guys.' [You want to tell them] 'Don't you know better? Stand up and be a man, a warrior.'"

"Every young boy wants to become a man," he added. "Our faith teaches us there is no greater love that to lay down one's life. Every boy wants to do this. Then tie that into your own marriage. A man loves his wife so much he's willing to lay his life down for her."

Has playing Christ in *The Passion* affected his spiritual life?

"It helped me to pray in a much deeper way," Caviezel reflected. "As far as how it affected my life, time will tell." †



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Jim Caviezel is pictured in a scene from the movie *I Am David*. Caviezel became a highly recognizable actor after he played Jesus Christ in the movie *The Passion of the Christ*. Although he originally never set out to be an actor, he says, acting has become not just a career for him, but a calling. He talks about his latest role, his acting and his Catholic faith in an interview with Catholic News Service.



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