



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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November 10, 2000

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Fatima Retreat House to stay at present location

By Mary Ann Wyand

After considering an offer to sell the Fatima Retreat House property on East 56th Street in Indianapolis to neighboring Cathedral High School, Archbishop Daniel M. Buechlein said Nov. 5 that the archdiocese and Fatima's board of directors decided to renovate the retreat facility at its present location.

Archbishop Buechlein announced the decision during Fatima's 50th anniversary

celebration last Sunday at the Holiday Inn North at the Pyramids in Indianapolis. Supporters of the archdiocesan retreat ministry joined the archbishop, Benedictine Archabbot Lambert Reilly of Saint Meinrad and Evansville Bishop Gerald Gettelfinger to celebrate a half-century of ministry, thank God for many blessings during those years and pledge continued support for the retreat facility.

The dinner, silent auction and dona-

tions from individuals and corporations raised \$75,000 for Fatima Retreat House.

The anniversary celebration is "a great affirmation of our retreat ministry at Fatima," Archbishop Buechlein said. "We have a wonderful history—50 years—and we have a bright future, which we also celebrate tonight. We celebrate not only 50 years of God's blessings in the past. We are also here to celebrate a promising future.

"The archdiocese looks to a bright future for Fatima, our retreat house, as the retreat ministry of our local Church," the archbishop said. "It's true, as some of you know, that several months ago we were approached by the board of directors of Cathedral High School. The board was interested in obtaining some of Fatima's property in order to construct additional access roads to and from the school, which they need. After a lot of

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Photo by Jennifer Del Vecchio

Religious retail stores are booming. Forty percent of the nearly 1,800 Catholic retail stores in the United States have opened within the past five years.

Religious retail stores are experiencing a national resurgence

By Jennifer Del Vecchio

The newest religious retail stores in the Indianapolis area are a prime indicator that religious goods are more popular than ever with consumers.

While religious supply stores such as Krieg Bros. Catholic Supply House in



Photo by Jennifer Del Vecchio

Anne Krieg, owner of Krieg Bros. Catholic Supply House in Indianapolis, looks over some priest vestments. Her family has run the store for more than 100 years.

downtown Indianapolis have been around for more than 100 years, newer stores such as Angels' Corner on the eastside of Indianapolis are opening under the marketing strategy of providing more gifts and less books and surplus religious supply items, such as priest vestments, minister robes or chalices.

Greg Kueher opened Angels' Corner in June in the hope of gaining an eastside market. The Village Dove opened its newest store in Fishers four years ago, bringing its total number to three. The other locations are in Broad Ripple and near Greenwood.

Other stores, Anchor of Hope on Rockville Road in Indianapolis, Revelations in Mooresville and Las Novedades, which caters to Hispanic Catholics, in Lafayette, have all opened within the last two years.

These stores are part of trend of a growing number of stores selling religious items, according to the Catholic Marketing Network, a national organization based in Irving, Texas, that provides a support network for Catholic businesses.

Catholic Marketing Network's surveys show that 40 percent of all Catholic stores operating today have opened

within the last five years. Also, 96 percent of Catholic storeowners expect sale increases in the next five years.

Kueher said Angels' Corner "has been well-received," and the owners of the new Hispanic Catholic store in Lafayette said the store is making a profit.

But the positive figures don't mean that Catholic storeowners aren't facing challenges.

Many storeowners are deciding how to compete with Internet sales and how to reach out to the growing Hispanic community in Indiana.

Difficulty in finding a variety of Spanish printed books and Mexican religious items led Gracela Gaeta to open a store in Lafayette focusing on Spanish-speaking customers.

She said it was hard to find baptismal and first Communion clothing nearby.

Other storeowners are backing away from being labeled "Catholic only" stores because they want to be able to help evangelize and offer items suitable to all religions.

Ann Hall, a parishioner at St. Thomas Moore in Mooresville, who owns Revelations with her daughter, said it is differ-

See STORES, page 2

Families of four murdered churchwomen not discouraged by jury's verdict

WEST PALM BEACH, Fla. (CNS)—Relatives of the four U.S. missionaries slain 20 years ago in El Salvador said Nov. 3 they were shocked but not discouraged after a federal jury cleared two former Salvadoran generals of liability in the 1980 rape and murders of the women.

"While we didn't win, we didn't lose," said Bill Ford, a New York trial attorney and the older brother of Maryknoll Sister Ita Ford, one of the missionaries killed by Salvadoran security forces during the decade-long civil war in that Central American nation.

Bill Ford had taken a lead role among the churchwomen's family members in working with the New York-based Lawyers Committee for Human Rights to bring the retired Salvadoran military officers to court under the 1992 U.S. Torture Victim Protection Act.

In the four-week trial in *Ford v. Garcia*, the families had asked for a total of \$100 million in damages from the men, both of whom are living in Florida.

After the verdict, Ford said that the families of the women were simply grateful for the chance to tell their story in a federal courtroom. Only two years ago, they had learned that the Salvadorans—Carlos Eugenio Vides Casanova and former Defense Minister Jose Guillermo Garcia—had been living in Florida since 1989, making the lawsuit possible.

"We know more people know about this [atrocities] and more people in El

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Religious worker visa program extended three years

WASHINGTON (CNS)—A bill temporarily extending a program that grants visas to nonclergy religious workers for another three years was signed into law Nov. 1 after efforts to make the program permanent failed.

President Clinton signed the bill after the House approved it Sept. 19 and the Senate signed off on it Oct. 19.

The extension came a full month after the previous temporary law expired, leaving the application process in limbo during that time.

The program has been "temporar," for

10 years, and supporters had hoped to end the periodic reauthorization hassle by making the visa category permanent.

The program allows about 5,000 religious workers—such as nuns, brothers and specialists in certain types of ministry—to come to the United States each year. Catholic religious orders, dioceses and parishes account for between 1,000 and 1,500 of those visas annually.

Eight Sisters of Providence, of Saint Mary-of-the-Woods in Indiana, currently hold religious worker visas that would have been affected if the program had not

been extended.

Although the program is broadly supported and accounts for a small percentage of the visas authorized each year, a few key members of Congress alleged that religious worker visas are used fraudulently and fought to prevent its permanent extension.

A General Accounting Office report found no more abuse than in any other visa category. But Rep. Lamar Smith, R-Texas, chairman of the House immigration subcommittee, proposed several amendments aimed at preventing fraud,

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STORES

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ent from many stores because she only carries 20 percent of Catholic goods.

The reason is that the area only has two Catholic churches.

The rest of the store has books, Bibles, cards, gifts and music without any particular denominational slant.

"The majority of our customers are non-Catholic," she said.

According to the Catholic Marketing Network survey, Hall's store is unusual. While the national percentage of sales attributed to non-Catholic customers is a substantial 22 percent, Hall's store outpaces that average because of her location.

Still, Hall has a rule that nothing will be carried that "isn't Christ-centered," and she said the store provides a good opportunity to help others understand the Catholic faith.

Many questions about the Church, infant baptism and allegiance to the pope are asked, she said.

"We have a lot of books on apologetics and one on how to defend the real presence in the Eucharist," Hall said. "We like to give those away."

Opening any store, but particularly a Catholic store, isn't easy. Owners said it's a complicated business that is specialized.

For example, Catholic stores use dozens of suppliers and have to know detailed information on everything from altars to vestments.

Their non-denominational counterparts use only about five suppliers and are much less specialized, according to the Catholic

Marketing Network.

Beth Kuczkowski, a former school-teacher who bought The Village Dove, agrees that the religious retail business is complicated.

"We didn't know anything," said Kuczkowski, a member of St. Joan of Arc Parish in Indianapolis. She had to learn quickly about suppliers, and how to offer the variety that customers wanted.

While new stores are opening steadily across the nation, two long-running stores have stood the test of time and seen most of the changes.

Krieg's in downtown Indianapolis and Tonini in Louisville are family-run businesses that have been passed on from generation to generation. They've been through Vatican II, seen their market open up to other denominations and have stayed profitable since the late 1800s.

But doing that means knowing the trade, the owners said.

Anne Krieg said her business is affected when anything new happens in the Church. The business began in 1892 and was carried on by her husband, Louis.

Lately, she's seen a resurgence in devotional items and more traditional Catholic requests, such as novena booklets.

Also, more non-Catholics are asking for statues of the Blessed Mother and books or novenas about her.

Krieg remembers when non-Catholics rarely came into the store. Now, she deals with people from all denominations, from ordering their minister robes to providing church supplies, such as bulletins.

Still, she continues offering traditional Catholic items, from walls of books, stat-

ues, medals, rosaries and religious art.

"The atmosphere here exposes [non-Catholics] to the difference," Krieg said. "But I treat everyone the same."

Bill Tonini's family started their Louisville business in 1886. Eight years ago, they moved to a larger store and now carry 32,000 items.

He's a fourth-generation owner and said the outlook for the future is good.

"There will always be a need for spiritual items and I think that is going to increase," Tonini said.

Tonini said the market has been steady in the last 15 years.

It wasn't always that way. After Vatican II, the Toninis saw many stores close.

"Everything changed," he said. "A lot of dealers went out of business and only the strong survived."

Both have seen the increase in carrying Spanish books and both are deciding what to do about Internet sales.

Tonini has a Web page, but said it needs to be further developed. Krieg's doesn't have a Web site, but has looked into it.

While they aren't doing it now, Krieg said it might have to be done. One problem Krieg sees is that people order from catalogues when she can get the same thing and deal one-on-one with customers.

"This is a demanding business and people expect to get what ever they want in religious items," she said.

Religion is also an emotional issue that requires knowledge, she said.

Customers said they depend on Catholic stores for their needs.

Cindy Nelson, a parishioner at St. Mary Parish in Greensburg, said she shops at



Photo by Jennifer Dei Vecchio

Sonja Dieter, an employee of The Village Dove in Indianapolis, opens some merchandise. The Village Dove has three stores in the Indianapolis area.

Krieg's when she needs a statue.

She's also seen more stores beginning to offer variety, such as kids' videos and educational films on the saints.

Mary Lou Cox, a parishioner from Immaculate Heart of Mary in Indianapolis, who was shopping at the Village Dove in Broad Ripple, said Catholic stores are important to her.

"I come here so people in my family can have Catholic traditions," Cox said. †

VERDICT

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Salvador who were brutalized by these guys will come forward," Ford said. "We are not done with these guys."

The verdict came a month before the 20th anniversary of the deaths of Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel and Jean Donovan, a Maryknoll lay missionary.

In 1984, five Salvadoran National Guard members were convicted of the killings and sentenced to 30 years in prison. But four years later, four of the convicted guardsmen said they had been acting on orders from their superiors.

"I'm shocked," said Carol Clarke, a Florida resident and sister-in-law of Maura Clarke, after hearing the verdict. "The evidence was clear these generals were responsible; it is totally absurd. Maybe they [the jury] really didn't understand the concept of command responsibility."

Two high-profile Florida attorneys working pro bono on the case—Robert Kerrigan of Pensacola and Robert Montgomery of Palm Beach—said they believe the jury ultimately misunderstood their task in the case. Both men think "command responsibility," a military concept at the heart of the case, may have been lost or distorted toward the end of trial.

U.S. District Judge Daniel T.K. Hurley told the jury that under international and U.S. law, a military commander is obligated to control troops under his command and keep them from committing torture or

extrajudicial killing.

But he also said the plaintiffs had to show that such activities went on in El Salvador at the time the churchwomen were slain, that the two Salvadoran officials should have known such actions were taking place and that neither tried to prevent them.

"The jury undoubtedly felt there needed to be a clear line [of accountability] from top to bottom, from the generals to the massacre," said Kerrigan. "We will file a motion for a new trial on the basis that the jury was confused on the legal doctrine of command responsibility."

In his closing argument, defense attorney Kurt Klaus compared his clients to the U.S. Founding Fathers in their struggle for democracy and said the plaintiffs had failed to show his clients had prior knowledge that five National Guardsmen were going to kill the churchwomen.

Montgomery said he was simply gratified to bring new information on the case to the American public. He said the case was a first under the U.S. Torture Victim Protection Act, which allows U.S. citizens to sue foreigners living in the United States for damages from human rights abuses committed in other countries. It will take more cases to test the parameters of the law, according to Montgomery.

"We won the case the moment we walked in here to tell this story," he said. "We will see what happens on case No. 2," he added. "It's never sweet to lose a lawsuit, but there has been some accomplishment here."

Both Vides Casanova and Garcia face



CNS photo

Rene Ford-Sullivan (left), her brother Bill Ford and his wife, Mary Anne Ford, are pictured in West Palm Beach, Fla., after a federal jury Nov. 3 cleared two former Salvadoran generals of liability in the 1980 rape and murders of Maryknoll Sister Ita Ford and three other U.S. missionary women. Bill Ford had taken a leading role in bringing the suit to court in memory of Sister Ita.


another trial before the same judge next spring. That case involves a Salvadoran doctor who claims he was tortured in El Salvador while doing relief work there in 1980, and a Salvadoran woman who said she was tortured and later miscarried as a result.

Meanwhile, the verdict in the *Ford v. Garcia* case represents a loss for all Central American refugees, according to Father Frank O'Loughlin, a Palm Beach diocesan priest and longtime advocate for Guatemalan and Salvadoran refugees living in

Palm Beach County.

"It means there is no accountability," Father O'Loughlin said. "The case was basically that [these men] did nothing to stop the series of murders; it was not an attempt to say that their handwriting was on these murders, because that record will never be there. The jury didn't get it."

Before dismissing them, the judge thanked the jurors for sitting through the emotional, often horrific presentations of evidence surrounding the murders. †



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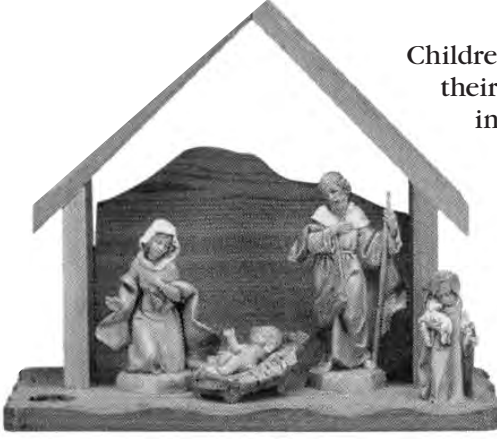
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Group from archdiocese attends adult education conference

By Fr. Joe Folzenlogen, S.J.

Four members of the Archdiocese of Indianapolis' Diocesan Adult Catechetical Team (DACT) traveled to Springfield, Ill., last month for a Diocesan Adult Education Conference.

Karen Oddi from the Office of Catholic Education, Franciscan Brother

Ken Pinc from the Office for Youth and Family Ministries, Sue Butwin from the Terre Haute Deanery Center and Jesuit Father Joe Folzenlogen, archdiocesan evangelization coordinator, attended the conference.

The group was interested in the content and format of the conference and will report on this event at the next

DACT meeting. This body assists with adult faith formation in our archdiocese and will be responsible in part for introducing and implementing the U.S. bishops' new adult faith formation plan—*Our Hearts Were Burning Within Us*.

The theme of the Springfield conference was "A Year of Favor: Making All Things New." The four representatives of the archdiocese felt right at home because the Scripture passage used as the foundation for this theme, Luke 4:14-21, was the same one used as the Gospel for the Jubilee Liturgy at the RCA Dome on Sept. 16 in Indianapolis.

The three keynote speakers each addressed a different aspect of the theme.

Pat Livingston, author and lecturer, showed how we need to be attentive to the various ways that God's favor shows itself in our daily experiences. That favor is present even in difficult moments.

John Carr of the United States Catholic Conference Department of Social Development and World Peace spoke on the mission and message of Catholic social teaching. St. Joseph of Medaille Sister Helen Prejean talked about her prison ministry with Death Row inmates.

Each member of the Indianapolis delegation attended several workshops and came away with varying impressions.

Oddi said, "We are human beings doing God's work in this day and age, blessed with many resources and rich in tradition. John Carr called these our 'assets' and called upon us to use these assets for the social mission of the Church, no matter where we find ourselves in our work. Without justice, there can be no jubilee. Don't isolate social justice into lessons or programs. Put our assets into action and let them speak on behalf of all human beings."

Brother Ken found frequent reminders of what the purpose of God's call is to each of us. He realized the basic necessity of facing the reality that God has a plan for each of us that can only be executed if we allow it. That plan is not only to carry the title "Catholic," but to live the definition of it. God never said it would be easy, but he did assure us that He would always be with us.

Butwin found that the conference theme of "Making All Things New" is brought to fulfillment in the constant refrain of discovering the joy of life. We need to recognize that life is full of joyous times, some stemming from pain and difficulty, many being born through the simple and everyday facets of life. The conference also challenged us to take this joy one step further and to strive to bring this realization to others.

Father Folzenlogen found meaning in the many stories that were told. What happens in people's real lives touches the heart as well as the head. The Word continues to be made flesh in the members of the Body of Christ as they reach out to their brothers and sisters in the human family. †

Federal Death Row inmate's execution is delayed

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer of Oklahoma, who was scheduled to be executed by lethal injection on Nov. 15 at the U.S. Penitentiary in Terre Haute, was granted a temporary reprieve by U.S. District Judge Malcolm Muir on Nov. 1.

The delay will enable Hammer to present evidence stating that he was denied a fair trial.

Muir said Hammer will have until Jan. 31 to file the legal paperwork with the court. If he fails to do that, the judge said he will be executed on Feb. 21.

In October, Hammer requested clemency from President Clinton and also asked his attorney to reinstate the appeals process that he waived earlier this year.

Last week, the U.S. Court of Appeals

refused to reinstate Hammer's appeal process.

Hammer was confirmed by Archbishop Daniel M. Buechlein as a member of the Catholic Church during a eucharistic liturgy at the penitentiary on Nov. 27.

The 42-year-old convicted murderer was sentenced to death for strangling his cellmate in 1996 at the Allenwood Federal Penitentiary in Pennsylvania, where he was serving a life sentence for a number of violent crimes.

Until Muir granted the delay, Hammer was scheduled to be first federal prisoner executed in 37 years.

Federal Death Row inmate Juan Raul Garza of Texas, who also has requested clemency from President Clinton, is scheduled to be executed by lethal injection at the U.S. Penitentiary on Dec. 12 for three drug-related murders. †

Jubilee Masses

Special Jubilee Masses are being celebrated throughout the year. These Masses focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses celebrate the contributions of those who have shouldered the faith through the past century and the

younger generation that is being asked to carry it forward.

Senior Citizen's Mass

Nov. 19

Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Correction

The Indianapolis Council of the St. Vincent de Paul Society served a total of 67,000 families for the fiscal year 1999. The number 27,827, which was reported as the total number of clients served in a story in the Nov. 3 issue of *The Criterion*, is the estimated number of persons served just by the society's distribution center in Indianapolis. †

Send your Christmas memories to *The Criterion*

Advent is fast approaching, and *The Criterion* is already planning the annual Christmas Supplement. Again this year, readers are invited to submit their Christmas memories for inclusion in the supplement.

Send holiday stories related to faith

experiences or family memories to *The Criterion*, "Christmas Memories," P.O. Box 1717, Indianapolis, IN 46206 before the Dec. 1 deadline.

Please include your name, address, telephone number and parish. †



Opponent of capital punishment

St. Joseph of Medaille Sister Helen Prejean signs a copy of *Dead Man Walking* for Frances Felus following a presentation on the death penalty at St. Mary Parish in Griffith, in the Gary Diocese, Nov. 1. Sister Helen, a staunch opponent of capital punishment, has about 20 speaking engagements each month. It has been seven years since the first publication of her best-selling book about ministering to a man on Death Row.

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Editorial

Preparing for death

During November, with even nature contributing its part, the Church invites us to think about our death, and how to prepare for it.

The first day of the month was All Saints Day, when we honor those who prepared for their deaths with heroically holy lives on earth. The next day was All Souls Day, when we pray in a special way for our relatives and friends who have died and who might need our prayers to help them reach heaven. And the readings during the Masses at the end of the month—which are also at the end of the liturgical year—remind us that the end of the world is coming, though we know not when.

Death must come to us all. But death is not the end; it is the necessary event that leads to eternal life, hopefully eternal life in the presence of God. Our lives on earth are a preparation for the life that will never end. Death, therefore, is not an evil except for the sadness it causes to those left behind when a loved one dies.

The Church values and preaches the sanctity of life. We believe that God is in charge of our lives and we oppose the evils that destroy life—abortion, capital punishment, euthanasia and physician-assisted suicide. But at this time of the year, the Church also stresses that life is not an absolute value that must be delayed or prolonged as long as possible. When it is God's will that it's time for us to die, we are not supposed to frustrate his will through technological means and extraordinary measures.

As usual in moral matters, the Church maintains a middle position between the extremes of euthanasia or physician-assisted suicide and the prolongation of life by every means possible.

Pope John Paul II made that position clear a couple of years ago while he was visiting a hospice in Vienna, Austria. He said, "Both the artificial extension of human life and the hastening of death,

although they stem from different principles, conceal the same assumption: the conviction that life and death are realities entrusted to human beings to be disposed of at will. This false vision must be overcome. It must be made clear that life is a gift to be responsibly led in God's sight."

We applaud the acceptance and growth of the hospice movement, including palliative care for the dying. With proper pain control, hospice care provides the conditions necessary for a peaceful death with dignity. It proves that dying does not necessarily involve terrible pain and a loss of dignity, as those who advocate assisted suicide and euthanasia claim.

It is never too early to start thinking about our death because we know that it can come suddenly at any time. We can and should, however, pray for a happy death. In this regard, we suggest two prayers, one for a happy death and the other for acceptance of God's will regarding our death.

Cardinal John Henry Newman wrote this prayer: "Oh, my Lord and Savior, support me in that hour in the strong arms of thy sacraments, and by the fresh fragrance of thy consolations. Let the absolving words be said over me, and the holy oils sign and seal me, and thy own body be my food, and thy blood my sprinkling; and let my sweet mother Mary breathe on me, and my angel whisper peace to me, and my glorious patron saints smile upon me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in thy faith, in thy Church, in thy service, and in thy love. Amen."

And this prayer: "Oh God, I now at this moment readily and willingly accept at your hand whatever kind of death it may please you to send to me, with all its pains and griefs. Amen." †

— John F. Fink

Seeking the Face of the Lord

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



Humility, power of Spirit needed to stand with Jesus

My ministry on the last weekend of October was more eventful than usual. At noon on that Friday, I found myself back at the United States Federal Penitentiary in Terre Haute. More precisely, my pastoral visit was to the Secured Confinement Unit, otherwise known as Death Row. In the name of Christ and the Church, I asked David Paul Hammer, "What do you seek?"

His answer, "Faith."

And, in the name of Christ, I was able to offer a repenting hardened criminal the healing home of our Church.

And then, fellow inmate Jeff Paul joined him in seeking the fortifying and enlightening gifts of the Holy Spirit in the sacrament of confirmation. After their profession of faith, in the name of Christ and the Church, I imposed hands on them imploring the presence of the Holy Spirit, and prayed the formal prayer seeking the gifts of the Spirit. I anointed them saying, "Be sealed with the gift of the Holy Spirit."

And though their human horizon is limited by the four walls of their cells on Death Row, their spiritual eyes were opened by the power of the Holy Spirit. And it seemed to me they found new peace and healing.

The sponsors for the confirmation were two religious sisters who have become friends and mentors of Mr. Hammer and Mr. Paul. The rest of the small congregation gathered before four "holding cells" for two other inmates, Juan Garza and David Chandler, along with the head chaplain, the Catholic chaplain and an associate warden. It was an utterly humble liturgical ceremony and Mass, yet I was reminded that the noble ritual of our liturgy doesn't require awesome churches.

The officials of the penitentiary had prepared a decorated cake and offered soft drinks after the celebration. What struck me the most about the ceremony on Death Row was the atmosphere of resigned humility complemented by a joyful gratitude of all present.

From Terre Haute I drove to Saint Meinrad on Friday afternoon. Saturday morning I ordained seven young men to the diaconate in the magnificent archabbey church. I couldn't help but be struck by the stark contrast between the two settings of the respective liturgies. And the archabbey church was packed

with seminarians, priests, family and friends of the new deacons. The seven deacons declared that they wanted to be ordained so they could serve God and the people of God. In effect, they asked for the power of the Holy Spirit to enlarge their vision of faith and hope so that they might embrace a life of pastoral charity—life in which they espouse a sacrificial love, forgoing marriage and family so that, like Jesus, they can love God and the people of God more totally. In a different setting and a different sacrament, the ritual of ordination also called for the imposition of hands invoking the Holy Spirit's presence, followed by the formal prayer of ordination.

At Terre Haute, I saw a kind of desperate though resigned humility in the prisoners on Death Row. Their crime has rendered them utterly dependent on the prison guards for everything. None of them tried to claim innocence, and each of them expressed deep regret.

At Saint Meinrad, I saw the humility of utter dependence on God's grace in the candidates for the diaconate as they gave up a certain kind of human freedom for the people of God. Their dependence on God was dramatically expressed as they lay prostrate on the floor of the archabbey church during the chanting of the litany of the saints.

I was reminded, dramatically, that only a humble person can express his or her helplessness and dependence on Jesus and do so by walking against the tide of our secular culture. Humility and patience are the platform of hope as we journey through life. The humble person knows where the trunk and the roots of the tree of life are planted. A humble person wants to put his or her feet on solid ground to see reality as it is. The humble person is one who has discovered that the money tree and its forbidden fruits, the easy self-serving pleasures of life, are an illusion.

The humble person discovers that the tree of life is a paradox: the anchor point of our life is found only at the trunk of one tree, and that is at the foot of the cross. The center of all life is someone nailed to a cross who embodies the most complete, the most beautiful and the most satisfying love we seek in life. We are humble when we learn that it is a life-long challenge to learn to stand faithfully under the selfless love of Jesus on the tree of the cross. †

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.



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Buscando la Cara del Señor

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



Se necesitan la humildad y la fuerza del Espíritu para estar al lado de Jesús

El último fin de semana de octubre mi ministerio fue más activo de lo acostumbrado. Aquel viernes a las doce, una vez más estuve en la Penitenciaría Federal Estadounidense de la ciudad de Terre Haute. Para ser más preciso, mi vista pastoral fue a la Unidad de Reclusión Segura, mejor conocida como el Corredor de la Muerte. En nombre de Cristo y la Iglesia, le pregunté a David Paul Hammer, “¿Qué busca Ud.?”

Respondió, “La fe”. Y en nombre de Cristo, pude ofrecerle a un arrepentido delincuente habitual el hogar curativo de nuestra Iglesia.

Entonces, su compañero de cárcel, Jeff Paul, lo acompañó en buscar los dones fortificantes e informativos del Espíritu Santo a través del sacramento de la confirmación. Tras su profesión de fe, en nombre de Cristo y la Iglesia, impuse las manos sobre ellos suplicando la presencia del Espíritu Santo, dije la oración formal en búsqueda de los dones del Espíritu Santo. Los ungué diciendo, “Sea sellado con el don del Espíritu Santo”.

Aunque el horizonte humano de estos se limita a las cuatro paredes de sus celdas en el corredor de la muerte, el poder del Espíritu Santo abrió sus ojos espirituales. Me pareció que encontraron una nueva paz y curación.

Las patrocinadoras de la confirmación eran dos hermanas religiosas quienes se convirtieron en amigas y mentores del Sr. Hammer y del Sr. Paul. El resto de los pocos feligreses se reunió delante de cuatro “celdas de espera” y constaba de dos otros presos, Juan Garza y David Chandler, junto con el capellán principal, el capellán católico y un carcelero asociado. Era una ceremonia y Misa litúrgica completamente humilde; no obstante, se me ocurrió que el noble ritual de nuestra liturgia no requiere de imponentes iglesias.

Los oficiales de la penitenciaría habían decorado una torta y ofrecido refrescos tras la celebración. Lo que más me impactó acerca de la ceremonia en el corredor de la muerte era la atmósfera de humildad resignada, complementada por una gratitud jubilosa de todos los que asistieron.

Manejé desde Terre Haute a Saint Meinrad el viernes por la tarde. El sábado por la mañana ordené a siete jóvenes al diaconado en la fabulosa iglesia archi abadía. No pude menos de estar impresionado por el completo contraste entre las dos escenas de las liturgias respectivas. Y la iglesia archi abadía estaba repleta de seminaristas, sacerdotes, familiares y amigos de los nuevos decanos. Los siete decanos

declararon su deseo de ser ordenados para servir a Dios y al pueblo de Dios. De hecho, solicitaron el poder del Espíritu Santo para extender su visión de la fe y la esperanza para poder dedicarse a una vida de caridad pastoral, una vida en la que se adhieren a un amor de sacrificio, privándose del matrimonio y familia para, como Jesús, poder amar a Dios y al pueblo de Dios más completamente. En otra escena y en un sacramento diferente, el ritual de ordenar también exigía la imposición de las manos, suplicando la presencia del Espíritu Santo, seguido por la oración formal de ordenación.

En Terre Haute, observé un tipo de humildad desesperada, si bien resignada, en los prisioneros del corredor de la muerte. Sus delitos los han hecho completamente dependientes de los carceleros para todo. Ninguno de ellos intentó declararse inocente y cada uno expresó su sentimiento profundo.

En Saint Meinrad, observé la humildad de completa dependencia de la gracia de Dios en los candidatos del diaconado al renunciar a una cierta clase de libertad humana por el pueblo de Dios. Su dependencia de Dios se expresó dramáticamente cuando se postraron en el suelo de la iglesia archi abadía durante el canto de la letanía de los santos.

Recordé, de modo dramático, que únicamente una persona humilde puede expresar su impotencia y dependencia de Jesús y hacerlo en contra de la corriente de nuestra cultura secular. La humildad y paciencia son la plataforma de esperanza a medida que viajamos por la vida. La persona humilde sabe dónde está plantado el trono y las raíces del árbol de la vida. Una persona humilde quiere poner sus pies en tierra firme para ver la realidad como realmente es. La persona humilde es quien ha descubierto que el árbol del dinero y sus frutas prohibidas, los fáciles placeres egoístas de la vida, son una ilusión.

La persona humilde descubre que el árbol de la vida es una paradoja: el punto fundamental de nuestra vida solamente está en el trono de un árbol singular, y eso está al pie de la cruz. El centro de toda la vida es la persona clavada a la cruz quien personifica, el amor más completo, más hermoso y más satisfecho que buscamos en la vida. Somos humildes al asimilar que el aprender a estar bajo el amor desinteresado de Jesús en el árbol de la cruz es un desafío de toda la vida. †

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.

Letters to the Editor

Marriage views ‘simplistic’

This letter is in response to your “Cornucopia” column in the Oct. 20 edition of *The Criterion*, “Learning from Bad Examples.”

Ms. Dewes, with all due respect, I believe your view is simplistic and glosses over some very real and painful realities of troubled marriages.

Let’s begin with the children. You state that you grew into a happy and functional adult because your parents stayed together. You state your parents “sublimated their personal happiness to their duty ... to me.” I ask that you be very careful not to apply this simplistic approach to all marriages. You yourself state that you learned how not to be married.

While it is true children learn from the bad examples of marriage, as your article points out, what is it they are learning? Are they learning that it is best to stay in an emotionally and physically threatening marriage “for the sake of the children”? I would ask you to consider this. Isn’t it possible that by leaving such a destructive marriage, a parent is teaching their children the overriding values of confronting these dysfunctional behaviors with honesty and accountability? The Catholic Church recognizes that certain of these “marriages” are not in fact (and have never been) sacramental marriages. That is the main purpose of the annulment process in our Church.

And what about the parents facing this difficult situation? “Well, duh” paints a picture of intolerance and ignorance towards those adults attempting to deal with the tragedy of separation and divorce. I believe your parents dealt with their difficulties with the best tools available to them. I also know that 30 years ago, divorce in the Catholic Church carried with it the stigma of failure and subjected people to public ridicule. I was a child of divorced Catholic parents, and I learned that lesson all too well! Even the annulment process was much more difficult for your parents than it is today. Could it also be possible that they stayed

together because they “had to”? I would invite you to speak to divorced and separated Catholics. Learn about their struggles to remain faithful to their Church and still do the right thing in raising their children. Meet with these people and hear their stories. Then re-examine your views. My guess is that your opinion will be at least softened if not changed.

Michael T. McAninch, Carmel

Response:

I mentioned abusive and criminal behavior in marriage relationships as problematic for couples staying together. I wouldn’t expect couples to stay together if these things were present.

Also, my parents were not Catholic, so the Church was not a factor in their situation. From their “bad” marriage I learned to be careful in choosing a life partner and to put the children first if we were lucky enough to have some.

Believe me, I have known all kinds of relationships, good and bad, through personal experience and the experience of friends and relatives, and I still maintain that people are too quick to satisfy their own desires before thinking of the good of their children. Unfortunately, or perhaps fortunately, married people can and should consider how their children will fare before worrying about themselves. If that is simplistic and harsh, so be it.

Cynthia Dewes

Supports recent editorial

Many thanks to Father Daniel Mahan for his straightforward, unambiguous pro-life editorial published on Oct. 20.

It is encouraging to see one of our Roman Catholic priests unabashedly call upon us to use our political clout at the voting booth to do something about elected officials who support abortion at all stages to the point of including infanticide. This message should be given from every pulpit. No person seeking public office has sufficient redeeming qualities to offset his or her support for the murder of innocent human life, born or unborn.

Gerry and Dave Wright, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit let-

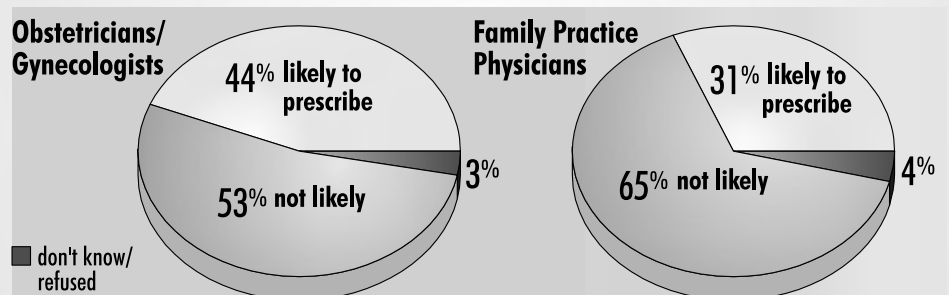
ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Will They Prescribe?

In a survey earlier this year, many U.S. doctors said it was unlikely they would prescribe the abortion drug mifepristone, or RU-486.



*Poll taken prior to the FDA’s Sept. 28 approval of mifepristone for use in the United States.

Source: Kaiser Family Foundation

© 2000 CNS Graphics

Check It Out . . .

The archdiocesan Office of Pro-Life Activities is sponsoring two new ministries to help women struggling with the aftermath of abortion. **Project Rachel** offers confidential, individual assistance to women grieving after an abortion. **Rachel's Companions** is a confidential spiritual support group offering prayer, reflection and spiritual formation in a group setting. For more information about either program, call Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

"Open the Door to Christ—Let the Walls Come Down" will be the theme of a married couples retreat that begins at 7 p.m. Nov. 17 and ends at 1:30 p.m.

Nov. 19 at Mount Saint Francis Retreat Center in Mount St. Francis. The suggested offering is \$160, which includes accommodations and meals. Information: 812-923-8817.

A television Mass time has been moved to 11 a.m. on Sundays. This does not effect the **TV Mass** as aired on WTTV/WB4 (Channel 4). That Mass can be seen at 6:30 a.m. on Sundays. The new 11 a.m. Mass can be seen on Channel 20 for Time Warner subscribers and Channel 99 for Comcast subscribers in the Marion County area on Nov. 19.

Familia of Central Indiana will host an "Evening of Reflection for Husbands and Fathers" from 6 to 9:30 p.m. Nov.

10. A "Day of Reflection for Mothers of Young Children" will be from 8:30 a.m. to 2:30 p.m. Nov. 11, both at St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis. Registration is \$12 and includes dinner for the men and lunch for the women. Information: 765-342-4905.

A group to find **alumni of the Academies of St. Agnes, St. John, St. Mary and Our Lady of Grace and Ladywood School** is being formed. The

group wants to celebrate their Catholic education. For information, call Mitzi Battista Witchger, a graduate of St. Agnes Academy, at 317-877-4058.

Fatima Retreat House will host a **New Year's Eve Retreat** from Dec. 31 to Jan. 1. Father James Farrell will present the retreat that includes Vespers, dinner, Mass and an atmosphere to read, rest or journal about plans for the future and celebrate the New Year. The Cost is \$125 to \$225. Information: 317-545-7681. †

VIPs . . .



Frank and Patricia Hurley of St. Jude Parish in Indianapolis will celebrate their 50th wedding anniversary Nov. 11. They were married on that date in 1950 in SS. Peter and Paul Cathedral in Indianapolis. They will celebrate with a renewal of vows at St. Jude Church in Indianapolis. They have six children: Eileen Browne, Dan, Dave, Bob, Kevin and Paul Hurley. They also have nine grandchildren.

Eight Benedictine Sisters at the Monastery Immaculate Conception in Ferdinand celebrated the anniversaries of their religious profession. **Sisters Ildephonse Retzer and Francille Heckel** celebrated 75 years; **Sister Valencia Wildeman** celebrated 70 years and **Sisters Anna Gramelspacher, Generose Kohn, Mary Ethel Busam, Mary George Kissel and Theresita Schenk** celebrated 60 years. Sister Ildephonse, a native of Buechlkuehn, Germany, formerly served at St. Mary-of-the-Knobs Parish in Floyds Knobs and at St. Paul Hermitage in Indianapolis. Sister Francille, a native of Jeffersonville, entered the monastery from St. Anthony Parish in 1923. She taught at Saint Meinrad. Sister Valencia, a native of St. Philip Parish in St. Philip, taught at the former Assumption School in Indianapolis. Sister Anna, a native of Troy, taught at Saint Meinrad. Sister

Generose, a native of Dubuque, Iowa, entered the monastery from St. Ann Parish in Indianapolis in 1938. She taught at the former St. Paul School in Tell City. Sister Mary Ethel, a native of Cannelton, Ind., entered the monastery from St. Michael Parish in 1938. She was director of religious education at Tell City, Troy and Cannelton. She is currently director of religious education at St. Mark Parish in Tell City and St. Augustine Parish in Leopold. Sister Mary George, a native of Evansville, taught at Christ the King Parish in Indianapolis and Sister Theresita is a native of St. Philip Parish in St. Philip.



Merle and Gladys Cassidy of Indianapolis will celebrate their 69th wedding anniversary on Nov. 10. They were married on that date in 1931 at St. Anthony Parish in Indianapolis. They have three children: Mary Anne Greeley, Charles and Wayne Cassiday. They also have five grandchildren and eight great grandchildren. They are members of St. Christopher Parish in Indianapolis.

Robert Hausladen, a member of Good Shepherd Parish in Indianapolis, received the order of deacon from Archbishop Daniel M. Buechlein. On Oct. 28 at Saint Meinrad's Archabbey Church in St. Meinrad. †

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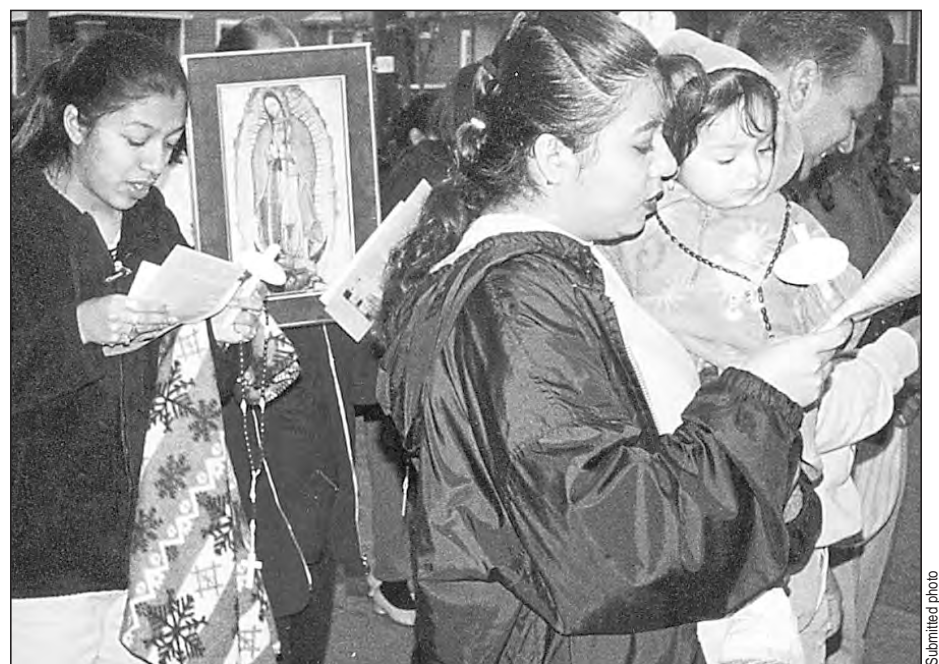
Join us in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

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Rosary procession

The Missionaries of Charity held a rosary procession with Hispanic Catholics on Oct. 28 at St. Philip Neri Parish in Indianapolis. The procession honored the Blessed Mother in the month of October. The rosary was prayed as they processed around the block with a statue of Our Lady of Fatima and an image of Our Lady of Guadalupe. Spanish songs were sung and there was a Spanish Mass afterward.

FATIMA

continued from page 1

discussion, we concluded that access roads, at least as they were presented at the time, would disrupt the tranquility and the relative isolation of the retreat house.

The archbishop said the archdiocese considered selling the retreat house and property to Cathedral High School, but in the end the cost of relocating and building a new facility would have been too great.

"That caused us then to decide we are committed to investing in the future of Fatima Retreat House at our present location," Archbishop Buechlein said. "We are not moving. Our planning for renovations is going forward."

The archbishop said the renovation plans call for new plumbing, carpeting, vanities for the bedrooms and windows, as well as an elevator and an expanded parking lot.

"You will be hearing the details of those plans much more in the months to come," he said. "I have asked Kevin DePrey [Fatima's director] to continue to discuss any alternatives that the Cathedral board might propose concerning access. I understand their need. However, access roads or no access roads, we will continue the ministry and work of Fatima Retreat House at its present site for the next 50 years, into the next millennium."

The archbishop also thanked past and present staff members and volunteers for their dedication to Fatima's retreat ministry during the past five decades.

"Without you, we could not do this ministry," he said, praising Fatima's 187 volunteers.

"In terms of the programs it sponsors," the archbishop said, "Fatima has just completed its most successful year.

It is busier than it has ever been. We can thank Kevin [DePrey] and the staff and the wonderful volunteers who devote untold hours to this ministry. There is a hunger for God in our society, and Fatima helps satisfy that hunger.

"At the dedication of Fatima in 1950, Archbishop Paul C. Schulte said, 'The value of a retreat ... is beyond measure, and when our Catholic men and women, in growing numbers, avail themselves to the blessings of a retreat ... the spiritual life of our entire archdiocese will be bettered.'" Archbishop Buechlein said. The archdiocesan retreat ministry "provides the needed intimate experience of prayer and reflection with our God, the kind of intimate prayer and reflection that sets our lives apart from other experiences. It allows us to speak our hearts to God, and it gives us the time and place to listen. What a wonderful ministry! We ask God's blessing for our future."

Reflecting on the past half-century, DePrey told the gathering that, "When Father James Moriarty started as Fatima Retreat House's first director in 1950, few people could have imagined a more successful match. Father Moriarty was an outstanding recruiter and public relations person for retreats. Fatima, on Raymond Street, was so successful under his leadership that the then women's retreat house needed to build a new facility on 56th Street. Father Moriarty was also an excellent fundraiser. The current retreat house opened in 1963 debt-free. It is to Father Moriarty's sound foundation that we owe a great deal of gratitude at this moment."

Msgr. Kenny Sweeney, Fatima's second retreat director and honorary chair of the event, shared a few memories of his service at the retreat house, from 1967 until 1976, before offering the opening prayer.

"I think the key to Fatima Retreat

House, in so many ways, is the retreat directors," Father Sweeney said, praising the many people who presented a variety of retreats and days of reflection during the past five decades.

"Fatima is a success," Father Sweeney said, because of the retreat presenters as well as the dedication of the Sisters of Our Lady of Charity of the Good Shepherd on Raymond Street and the Dominican sisters on East 56th Street, who formerly served at the retreat facility. He also thanked past and present staff members and volunteers for their hospitality and service.

During his keynote address, Benedictine Archabbot Lambert Reilly blended insight and humor as he discussed "The Confessions of a Retreat Master."

Jesus promised Christians his peace and his cross, the archabbot said. "However, the peace that we want is usually peace that's dictated by the ingredients we think we need. And we discover, as time goes on, that things don't go the way we think they should. We learn, in time, that the peace we're looking for is really the peace that the worldly person seeks."

When people equate peace with good health, or the acceptance of authority, or a good reputation or family acceptance, he said, they are thinking in a worldly manner.

But Christ said, "If you're my disciple, take up your cross daily and come after me," the archabbot explained. "You know what 'cross' means. It means something difficult. It's not that the Lord hasn't told us. It's just that we don't listen. Christ didn't come to make life easy. Christ came to make us great. He promised us his peace and his cross. And when we carry his cross well, we know his peace.

"The only successful people are the saints," Archabbot Lambert said.

"There's only one success that God acknowledges, and that's sanctity.

"My dear friends, what I've learned in giving retreats is that which I preach: It's not what you want. It's what God wants," he said. "It's not a lesson that's learned once and for all. It's a lesson that's learned over and over again. It's the lesson that should be preached at every retreat. It's the lesson that enables people to come to the holy place and hear the Word of God and forget their own mind machinations and go from the holy place and live in the marketplace and have a radiant smile no matter what the situation is.

"The poet Dante could say everything I've said in one sentence," the archabbot said. "And you might say, 'Why didn't you say it and save us?' The poet Dante said, 'In his will is our peace.' Cardinal [John Henry] Newman said, 'The doctrine of Christ Crucified is the only spring of real virtue and piety and the only foundation of peace and comfort.' John of the Cross said, 'Suffering for God is better than working miracles.' Francis de Sales said, 'Our Lord will give us his peace when we have humbly resigned ourselves to live meekly in a state of war.'

"The peace of Christ is the ability to carry our cross well," Archabbot Lambert said. "The truth of the matter is, the cross is our life. Accepting it, working with it, we're sustained and we know the peace of Christ. My dear friends, every retreat house has to tell us this. We have to hear it over and over again. You know why? We all have the same calling. Ultimately, we're able to say, 'It's no longer I who lives. It's Christ who lives in me.'

"Support Fatima," he said. "Go to the retreat house. Think a little bit. Pray. Continue in the world, and may the peace of Christ be with you always until it's yours forever and ever. Amen." †

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Anti-immigrant tide giving way in Congress

WASHINGTON (CNS)—Think nothing ever changes in Washington?

Consider the difference in attitudes toward immigrants from 1996 to 2000.

Four years ago, riding a tide of anti-immigrant sentiment, Congress passed sweeping laws that cut off welfare and social services for legal immigrants; established retroactive sanctions for minor crimes; and placed new hurdles in the path to legal U.S. residency for many immigrants.

But this year, as the 106th Congress tried to conclude business and get out on the election stump, pro-immigrant legislation to "fix" some of the most criticized aspects of U.S. law became a linchpin of appropriations negotiations with the White House.

The effort seemingly swelled up from out of nowhere. But the fact that it became significant only in the final days of Congress belied the years-long work of church, labor, business, ethnic and immigrant advocates to undo some of the anti-immigrant efforts of recent congresses.

With some agencies still operating under emergency funding four weeks after the fiscal year began, President Clinton threatened to veto a major appropriations bill unless it included the Democrat-sponsored Latino and Immigrant Fairness Act, known as LIFA.

LIFA is supported by the U.S. Catholic Conference and a broad spectrum of union, business, Latino, religious and civil rights organizations.

It would:

- Make it easier for immigrants who have been in the United States since before 1986 but were wrongly told they were disqualified from admission programs to apply for legal residency.
- Allow about 450,000 Central Americans who fled right-wing governments the same chance at refugee status previously granted to people who fled left-wing regimes.
- Restore a provision that allows people who are trying to become permanent legal residents to remain in the United States while their applications are pending.

Congressional Republicans countered with their own version of the legislation, which, while not quite as generous to immigrants, nevertheless would put legal U.S. residency

more readily within reach of tens of thousands of people.

But with Election Day looming and no sign of imminent progress on the final bills, Congress recessed until Nov. 14, leaving LIFA in limbo.

Advocates for immigrants were hopeful that a post-election, lame-duck session would result in approval of a compromise version of LIFA, though they weren't counting their chickens yet.

Angela Kelley, deputy director of the National Immigration forum, a pro-immigrant coalition, said the two sides are actually closer than it appeared from press releases flying back and forth across Washington a few days before the election.

Kelley said congressional Republican leaders and the administration have agreed to approve changing the "registry date," and allow people who have been in the country since 1982—instead of 1986 in the original LIFA—to apply for legalization. The 1982 cutoff would allow about 235,000 people to legalize their status.

And Kelley said both sides also have agreed to restore the provision known as 245i, which permits people to remain in the United States while they apply for legalization through family or employer ties. Since the provision was allowed to lapse in 1997, some applicants have been required to leave the United States for as long as 10 years while seeking permission for permanent U.S. residency.

Kelley said the question of whether to grant other Central Americans the same eligibility for refugee status given to Nicaraguans in the 1990s still had not been resolved, but she was optimistic even that could be worked out.

"This has become very partisan," she said. "Our successes have always come when Democrats and Republicans are locking arms together."

But how did that 1996 anti-immigrant sentiment fade so thoroughly that both Republicans and Democrats were trying to help immigrants just four years later?

The prospective votes of recently organized Latinos was no doubt one factor, but the healthy economy and a growing national awareness about how immigrants fare under U.S. law are primarily credited with bringing about the change.

Cecilia Munoz of the National Council of La Raza said

pressure from the high-tech industry to open up more visas for skilled laborers was one key to getting Congress to look seriously at other immigration proposals.

"We were able to say to Congress, 'Don't you dare consider opening up more H1B visas [for skilled, high tech workers] without helping other industries,'" Munoz said. The agriculture, health care, restaurant, hotel and motel and retail industries have been pushing Congress to help them fill vacancies that have gone begging in the strong economy.

Their demands, pressure from the U.S. Catholic Conference and other immigrant advocates, and a vote by the AFL-CIO leadership last spring supporting a broad legalization program for illegal immigrants all became part of the movement to convince Congress that the time was ripe for reopening some doors that were shut in the mid-1990s.

"In some ways, the momentum has been building for some time," Munoz said. "I've been working on helping the Central Americans for 12 years."

Mark Franken, director of Migration and Refugee Services for the U.S. Catholic Conference, believes a combination of a better economy and better public education led to the shifting attitudes in Washington.

"Some of the impact of '96 is just so egregious," he said. "People kind of woke up and said 'Our country does that to people?'" †

Erlandson named president of Our Sunday Visitor publishing arm

HUNTINGTON, Ind. (CNS)—Greg Erlandson has been appointed president of the publishing division of Our Sunday Visitor.

The publishing division distributes Catholic materials nationally and internationally. Erlandson, 47, had served as interim president of the publishing division for the past year after Robert P. Lockwood resigned from the post in November 1999.

Prior to that, Erlandson had served as Our Sunday Visitor's editor in chief of books, religious education materials and periodicals, which include the *Our Sunday Visitor* national weekly newspaper, *Catholic Parent*, *The Pope Speaks*, *The Catholic Answer*, *My Daily Visitor* and *The Priest*.

He was also responsible for the editorial content of the 500-plus titles the company sells, including trade books, religious education materials, videotapes, audio cassettes and CD-ROMs.

Erlandson joined the company in 1989 as editor of the *Our Sunday Visitor* newspaper after serving in the Rome bureau of Catholic News Service.

Prior to working at CNS, Erlandson had worked in Los Angeles for the *National Catholic Register* when the national weekly newspaper was based there.

He has a bachelor's degree and a masters in English literature from Loyola Marymount University in Los Angeles. He studied journalism at the graduate school of journalism at the University of California at Berkeley. Erlandson and his wife, Corine, have four children.

His appointment was announced Nov. 2 by Bishop John M. D'Arcy of Fort Wayne-South Bend, president of the Our Sunday Visitor board of directors. †

VISA

continued from page 1

which users of the visas said were too restrictive.

Several Catholic religious orders that rely on the visa category to bring members of their community to staff programs in the United States were among those lobbying for a permanent extension, without the Smith amendments.

The amendments would, for example, have created new requirements for full-time employment and payment of salaries. Religious orders said such a requirement was unrealistic because they don't necessarily pay their sisters and brothers a salary for work within their own community.

The three-year extension of the previous program, without the disputed amendments, was introduced as a compromise.

Mark Franken, director of Migration and Refugee Services for the U.S. Catholic Conference, said while he was pleased the visa program will continue, making it permanent "should have been a noncontroversial matter."

"This program provides relatively few visas and for people coming to work with the poor and disadvantaged," he said. "There's no reason it shouldn't become permanent."

Cardinal Adam J. Maida of Detroit and Bishop Nicholas A. DiMarzio of Camden, N.J., chairman of the bishops' Migration Committee, were among those who urged Congress to make the program permanent. †

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New study looks at kindergarteners in private, public schools

NOTRE DAME, Ind. (CNS)—A new study of more than 20,000 kindergarteners shows private school students usually start out ahead, but public school students learn as much in their first year.

Thomas Hoffer of the University of Chicago told about 50 scholars at the University of Notre Dame Nov. 4 that the different schools helped young children learn at about the same pace.

Hoffer's talk was part of the Institute for Educational Initiatives Program on the Social Organization of Schools' conference on public and private school influences on what students learn.

Program director Maureen Hallinan, a sociology professor and author of the *Handbook of the Sociology of Education*, said the conference was aimed at addressing issues behind hot political topics such as vouchers and charter schools.

"The mission of the institute is to study

K-12 education with particular attention to the education of the disadvantaged," she said. "How are different schools affecting different outcomes?"

Another presenter, William Howell of the University of Wisconsin-Madison's political science department, presented a study that said some students in New York, Washington and Dayton, Ohio, got better test scores when they were able to use vouchers to attend private schools.

Barbara Scheider of the University of Chicago, who described the Chicago pilot for her study of the effects of religious schools on personal identity and religious affiliation, said the institute provides an important forum for discussing broad issues.

"Maureen has done something very unique here," Scheider said. "It puts Notre Dame in an unusual place, that it is looking at educational problems in a wider tex-

ture and understanding of the issues than you typically get at the national level."

Hoffer, whose earlier studies showed that high school students in private schools often perform better on tests than their peers in public schools, said his new data shows a change must come after kindergarten.

"It doesn't look like there's any particular advantage, in terms of gaining in these tests I looked at, of Catholic or private schools," Hoffer said.

"In high school, we did find advantages to going to Catholic schools. The kids gained more from 10th grade to 12th grade particularly. That was in math and reading comprehension," he continued.

"By that time, the kids are not engaged and the schools are not engaging them as much. It could be that in kindergarten and the early elementary grades all children come in quite receptive to learning, [are] more cooperative with the educational endeavor," Hoffer added.

Private school students likely started out ahead, already knowing such things as the

alphabet, because their parents on average have significantly more education, he said.

"Public school students start with lower letter recognition scores," Warren Kubitschek of Notre Dame said after Hoffer's talk. "During the school year, the public school students make great progress."

"All teachers in all kindergartens are making sure they know their alphabet, but public schoolteachers have to work harder on it."

Hoffer's study, which expects to analyze extensive data from the same students in their first-grade, third-grade and fifth-grade years, will provide considerable material for future studies.

The study involves 1,000 schools—84 percent public, 6 percent Catholic, 6 percent other religious, 4 percent other private—and collects detailed information from parents, students, teachers and principals.

"I think the sociology of education will have a very rich and very accessible data base," Hoffer said. †

Food aid

Two children with handicaps lean on sacks of flour dropped off by Catholic Relief Services at the Annahda Rehabilitation Center in the West Bank town of Ramallah. Continued fighting between Palestinians and Israeli troops in the area has made it difficult, but not impossible, for CRS workers to distribute food aid.



CNS photo

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Lisa Ford

Cathedral High School
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Nearly twenty years ago, fresh from a traditional upbringing in rural Ohio and newly graduated from college, I wound my way up the Cathedral hill anxiously anticipating my first interview for my first "real" job. Full of apprehension about being in the "big city" and only able to draw on my own public school experience, I was

unsure of exactly what a "private, Catholic, college-preparatory high school" even was. After all these years and all those trips up that very same hill, I'm still not sure I can adequately describe Cathedral High School, but I can say with certainty that the anticipation and excitement of what is at the top of the hill has never completely diminished for me. Of course, the fears and tears of my first year of teaching are pretty well vanquished, but every day in the classroom brings new challenges and new joys. I have had the privilege of teaching future mothers and fathers, teachers and nurses, lawyers and fighter pilots, doctors and journalists, accountants and engineers, priests and salesmen. Over two thousand students have listened to me lecture about logarithms and cosines, and hundreds and hundreds of parents have shared their joys and frustrations with me as we plotted a course of improvement for their children. It sounds a little clichéd, but it is absolutely true...each of them has left a mark on me and I am absolutely a better person for knowing them.

Frankly, there have been bumps in the road; we are, after all, not a flawless school. We deal with adversity as a learning experience instead of as a weakness or a failure, and every day, we do our best to challenge each other to be the best that each of us can be. When we succeed, we're there to congratulate and to celebrate with each other. When we fall short, we're there to inspire and to console each other. As with life in general, the day-to-day keeping up is sometimes a grind, but Cathedral is an inspirational place, and at the end of each day, I'm thankful for having the chance to share another day with my students. If I had an opportunity to go back to the spring of 1981, I would still choose to be a teacher, and I would still choose to teach at Cathedral High School.

I am often asked why I have remained at Cathedral for such a long time. My reply has never varied...I am proud to be associated with such a socially conscious and motivated student body and with such a dedicated and responsible faculty. My husband and I believe so strongly in the Cathedral mission that we have trusted her with our most treasured asset, our children. We are delighted and proud to say that our oldest is already a sophomore and that we will continue to have at least one child dressed in blue and gold until the spring of 2014.

For those who, as I did twenty years ago, wonder about the Cathedral spirit...come walk our halls. To those who, as I did twenty years ago, wonder about small-town values in an urban setting...come visit our classrooms. To those who would like to be part of this very special place we call the "Home of the Irish"...welcome.



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From the Archives

Bishop Edward T. O'Meara, Bishop Sheen's successor, named fourth archbishop of Indianapolis



Bishop Edward T. O'Meara, S.T.D., auxiliary bishop of St. Louis and director of the national Office for the Propagation of the Faith, was named 10th bishop and fourth archbishop of Indianapolis in 1980. (Archbishop George J. Biskup had resigned in March 1979 and died that year in October.)

Edward O'Meara was born in St. Louis in 1921 and was ordained in December 1946 by Archbishop Joseph E. Ritter, former archbishop of Indianapolis. The ordination was one of the first for the Archdiocese of St. Louis performed by Archbishop Ritter, who had only arrived in that archdiocese in July 1946.

In 1956, Father O'Meara was appointed associate director of the U.S. Propagation of the Faith, the mission office of the Church in the United States. He reported to Bishop Fulton J. Sheen, the famous radio and TV preacher of the 1950s. Bishop Sheen was named bishop of Rochester in 1966, and Msgr. O'Meara (he was named a monsignor in 1957) succeeded him in 1967 as head of the Propagation of the Faith, headquartered in New York.

In 1972, Msgr. O'Meara was ordained as auxiliary bishop of St. Louis in Rome by Pope Paul VI, and in November 1979 was named archbishop of Indianapolis. Installed as archbishop on Jan. 10, 1980, he died, following a long illness, 12 years to the day, on Jan. 10, 1992.

During his time as archbishop, Archbishop O'Meara carried out the late Archbishop George J. Biskup's desire to renovate SS. Peter and Paul Cathedral. He also made the decision to convert the former Cathedral High School at 14th and Meridian streets in Indianapolis into the Catholic Center. This brought most of the archdiocese's offices and agencies together under one roof. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

Live chat, slick poster part of diocese's vocations campaign

LANSING, Mich. (CNS)—“If you had sex as a teen-ager, can you still be a priest?”

“How old do you have to be to become a nun?”

“Are you ever so over-worked you want to quit?”

These were just a few of the questions teens asked of five priests and one nun who participated in a recent live chat on the World Wide Web in the Lansing Diocese.

The chat was part of a larger, ongoing marketing campaign by the diocese to promote vocations among teens and college-age students.

In vocations promotions, “high school-aged kids have been neglected from a diocesan point of view,” according to Father J. Thomas Munley, diocesan director of seminarians.

So often, vocations promotions have been aimed at college-age men or those interested in a second career, he added. The high school potential is “underutilized,” he noted.

To get attention for the live chat, the Lansing Diocese created a poster that appeared on the back cover of a teen issue of *Faith*, the diocesan magazine.

The theme was “Mission: Priesthood 2000,” a takeoff on the Tom Cruise hit from the summer, *Mission: Impossible 2*.

Designed to look like a movie poster, the diocesan poster features Father Munley as an action figure, sporting a black leather jacket and Roman collar and clutching a crucifix. A scar is visible on his cheek.

An accompanying slogan, “Accept the Mission, Priesthood 2001,” was printed on black shirts and distributed to the diocese's 27 seminarians. †

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Good laws enhance morality and human dignity

By Fr. Kevin O'Neil, C.S.S.R.

It may be legal, but is it morally right? The short answer is, "Not necessarily."

Sometimes what is legal is morally right. For example, a law demanding that a minimum wage be paid to workers coincides with the moral imperative to compensate a person for his or her work. A legal prohibition against murder complements a moral commandment against the same.

Other times, however, what is legal and what is moral diverge. Forbidding by law the free exercise of religion runs contrary to the moral wisdom that calls for free expression of one's faith. Legalized abortion and euthanasia conflict with the moral principle concerning the respect for and dignity of every human life.

Who would deny that slavery is dehumanizing and morally reprehensible? Yet it has been legal. What is legal is not necessarily morally right.

There are further questions we must address to sort out this issue.

What is the purpose of law? What is the purpose of morality? What is the relationship between the two? How do we determine what is morally right and wrong? Finally, what conclusions can we draw from our reflections?

Laws are enacted primarily to keep good order in society. In the narrowest sense, laws aim to keep people from doing wrong things. On a more positive

note, laws manifest in some sense the values of a society. Laws highlight what is cherished or abhorred. The focus of law is on the common good.

Whether laws are the fruit of the democratic process or imposed by the ruler of a state, they are to protect that part of the common good that governs public order. Good laws achieve this purpose; bad laws do not.

Morality, in its narrowest sense, is about right and wrong behavior. Considering morality more broadly, it is about shaping persons of good character who will exercise their freedom for the good of themselves and others.

Placing this within the context of Christian faith, Pope John Paul II has described the moral life as a response to God's initiatives of love for us. This response is manifest in good character and right action.

If the purpose of law is to serve the common good, then clearly law needs morality to understand what is right and wrong behavior, what will protect or damage society. If, as in the examples cited earlier, we have a discrepancy between the legal and the moral, we must begin with a moral analysis of the issue.

Why might something that is legal not be morally right? Why might some things that are morally wrong not best be addressed by legal means? What criteria do we use to judge right and wrong, and how might this guide legislation?

Mass helps Christians remain faithful followers of the Lord

By Fr. Lawrence E. Mick

In our efforts to follow Christ, the weekly encounter at Mass is invaluable.

The Church always has expected its members to come to worship every week. Experience taught the Christian community early in its history that it could only remain faithful to the Lord if it gathered regularly to hear the word of God and to share in the Eucharist.

Our weekly worship shapes us in a variety of ways. The proclamation of the readings and the homily express the values and principles that should shape our moral decisions.

There are other, more subtle, ways that the liturgy shapes our values. What we do during the liturgy may be even more powerful than what we hear. The fact that we gather with other members of the Church

to worship reminds us that we have obligations to other people.

When we share the sign of peace with those around us, the liturgy teaches us the importance of living in peace with others and of reconciling if we are estranged.

And when we share the body and blood of Christ, we are reminded that we belong to one another, sharing the same lifeblood in the same mystical body.

The Eucharistic Prayer also is a powerful proclamation that shapes us. To pray that prayer honestly, we must be willing to give ourselves for others as Jesus did. We recall the sacrifice of Christ for the salvation of the world and are invited to share in that sacrifice.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



CNS photo

The fundamental criterion for judging right and wrong action, and consequently assessing the adequacy of a law, is the effect of an action on the human person. Diverse views about authentic human good lie at the heart of society's moral views.

The fundamental criterion for judging right and wrong action, and consequently assessing the adequacy of a law, is the effect of an action on the human person.

Pope John Paul II offered a clear criterion for judging right and wrong action in his 1993 encyclical letter, "The Splendor of Truth." Morally right action enhances the dignity of persons, helping them to become the people God intended. Morally wrong action dehumanizes people and offends human dignity.

However, because law deals with the public order aspect of the common good, not everything that is immoral is illegal. We do not have laws to prohibit a couple from lying to friends about whether they are free to attend a social function. But we do have laws against lying under oath because the latter case endangers the operation of our legal system, a matter of public order. The first example of a lie might be morally wrong, but it is not a case for law since it involves the private aspects of a friendship.

Conflict arises in a pluralistic society when we specify what constitutes authentic human good and what is dehumanizing.

For Catholic Christians, Jesus is the model, the norm for human life. Yet many people do not recognize Jesus as such.

Diverse views about authentic human good lie at the heart of society's moral views. This diversity manifests itself in ballots in favor of or against legislation. Diverse moral perspectives also contribute to imperfect legislation. Still, the criterion to guide the moral analysis of actions and consequently the ethical quality of a law is the impact of an action on the human person.

So, is it morally right just because it is legal? Not necessarily. Good law rests on sound morality and enhances human dignity. Bad laws allow behavior that dehumanizes persons.

Conflicts still will arise in practice because of a pluralism in views about authentic human good and whether law is appropriate in an area that is arguably more a private matter than a question of public order. But we should not lose sight of the purpose of law to begin with: to safeguard the common good, including the good of each individual member of society.

When solid moral reflection precedes the drafting of a law, there is a good chance that what is legal will be morally right.

(Redemptorist Father Kevin O'Neil is a moral theologian on the faculty of the Washington Theological Union.) †

Discussion Point

Faith guides ethics in workplace

This Week's Question

What sorts of situations call for ethical reflection in the workplace?

"In my work as a deacon and parish business manager, I have access to personal knowledge of people in the parish, and I need to always make sure I do not breach these confidences." (Deacon Jim Paris, Lexington, Ky.)

"There should be equal opportunities and equal pay for women." (Jane Stein, Claflin, Kan.)

"I would say that it is important for personnel to have

a sense of integrity and to have respect for private matters that occur in the office." (Mary Fessler, Erie, Pa.)

"Gender-related issues. Also, we should try to be kind to each other in the workplace as a matter of common courtesy." (Kevin Matier, Anchorage, Alaska)

Lend Us Your Voice

An upcoming edition asks: What is the legacy of the Jubilee Year 2000? What about the year's observances will continue to impact you, your family or your community?

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



CNS photo

From the Editor Emeritus/John F. Fink

Mother Cabrini, first canonized U.S. citizen

(Eleventh in a series)

St. Frances Xavier Cabrini, whose feast is Nov. 13, established convents, academies, hospitals and orphanages throughout the United States, but also in Nicaragua, Panama, Argentina and Brazil.



She was born Maria Francesca on July 15, 1850, in Lombardy, Italy. When she was 22, she applied for admission to two religious communities but was denied because of her poor health. She worked at an orphanage with some other women and they began to wear a religious habit. When the bishop closed the orphanage, he named Frances prioress of a new order called the Missionary Sisters of the Sacred Heart.

Mother Cabrini began to expand the order immediately. Within two years, other convents were established in Grumello, Milan and Rome. In 1888, she had an audience with Pope Leo XIII, who

convinced her that she was needed in America.

Of course, going to America meant sailing across the Atlantic Ocean, and that terrified Mother Cabrini. As a little girl she almost drowned, and from then on had a fear of water. Nevertheless, she and six other sisters sailed to New York. It was the first of 24 trans-Atlantic voyages she would take.

The sisters arrived in New York on March 31, 1889. The next day they met with Archbishop Michael Corrigan, who told them, "You might as well board the next ship and go back to Italy." When he had invited the sisters to staff an orphanage, Archbishop Corrigan thought he had a building for that purpose but the deal fell through.

When told that they might as well go back to Italy, Mother Cabrini replied, "The Holy Father has sent us, and we will stay!" Within a few weeks, Mother Cabrini found a house for her sisters and made a start on an orphanage.

For the next 28 years, Mother Cabrini was constantly traveling between Europe and the Americas. Besides the establish-

ments she made in five countries of the Americas, she also made foundations in France, England and Spain. Perhaps the most amazing thing is that she was able to do it all despite her poor health. She was a frail, small, sickly woman who suffered from fevers that sometimes lasted for months, especially after she contracted malaria while in South America in 1908.

By the time of Mother Cabrini's death, her order that began with eight members in 1880, had increased to more than a thousand. There were 67 foundations—schools, hospitals, orphanages and other establishments in eight countries in Europe and the Americas. Mother Cabrini, though, denied that she had done any of it. "I have not done it," she said. "God has done it all, and I have merely looked on."

In 1909, while in Seattle, Mother Cabrini became a citizen of the United States.

She died in the convent of the Columbus Hospital in Chicago on Dec. 22, 1917, when she was 67. Pope John Paul II canonized her in 1946, making her the first citizen of the United States to receive that honor. †

Cornucopia/Cynthia Dewes

Trying to select the perfect gift

As merchants have been trying to prove for about three months already, the holiday season is upon us.



Never mind that Halloween is not yet cold, and Thanksgiving still looms ahead. In their minds, and in ours, I must admit, this means buying and receiving Christmas gifts.

It's important for many of us to present each relative or friend with exactly the right gift. No fourth-hand fruitcakes or subscriptions to *National Geographic* for us!

Rather than employing such easy and unimaginative outs, we spend hours whizzing the old mental computers through lists of recipients' likes and dislikes, affordability, or whether we gave them the same thing last year. We're especially busy at this while trying to drop off to sleep at night, or when "resting our eyes" at work.

Buying a gift is easier when someone collects things, or has a hobby that requires endless materials. The steam train lover or the game addict, the wine drinker, the new grandma, all these present no problem

when we select their gifts.

Fortunately, or unfortunately as the case may be, my family offers this same service to those who wish to bring us gifts. We live in the country, ergo people assume that we're crazy about all things rustic. And besides, "country" decoration and artifacts are easily available in shops, catalogs and online, not to mention flea markets.

Don't get me wrong. I'm fond of country items, particularly their muted colors and simple design. I like gifts that represent nature, too, which is good since I am surrounded and even sometimes overwhelmed by it. But, let me tell you, country "humor" leaves me at the gate.

One humor faction goes in for the out-house as an object of fun. There are pictures of these constructions with clever titles underneath, photos of the unwitting imposed on the heads of cartoon outhouse users, even ashtrays, lamps or kitchen canisters shaped like you-know-what. No kidding.

Another jovial group likes animals that speak and act like humans—and dim ones, at that. Hound dogs, ladybugs and pigs are especially popular. One of my friends reports that, for some reason she doesn't understand, her children think she's amused by cows. Therefore, she's been

given cow flowerpots, glassware, dishes, linens and (you must see it to believe it) a stand-up cow cover for her vacuum cleaner.

Personally, we've received a wonderful collection of birdhouses. This is pretty ironic, considering I don't much like birds, but their houses are cute anyway. Someone even made us a birdhouse out of a large orange gourd, with an entrance hole so small that even hummingbirds shun it. Or, maybe it's the ghastly color they don't like.

And we have welcome signs. Boy, are we welcoming! We have two or three signs covering every entrance to the house, and some of the doorways within. I like having company as well as the next guy, but this number of signs presents us as well beyond hospitable, in fact downright needy!

Nevertheless, we welcome the welcome signs and birdhouses, the wreaths and baskets and needlepoint mottoes because they represent the affection of those who are dear to us. Wherever we look in our home we see evidence of their thoughtfulness and their desire to give us pleasure. Can there be any better gift?

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

Stories, Fire, Good News/

Fr. Joe Folzenlogen, S.J.

FaithFest offers chance to reflect on Church community

On Saturday, Nov. 11, the archdiocese will be participating in FaithFest at the



Exhibition Hall at the Indiana State Fairgrounds in Indianapolis. I have found it to be an interesting and challenging project to work on our display area. What pieces of literature would help us tell the story of

our Catholic faith community in central and southern Indiana? What images and symbols could we use to show the spirit of our people?

Before you continue reading this column, I invite you to take a little time to imagine that you are in charge of our booth. What would you select to hand out and to display?

One of the handouts we are going to use is a brochure indicating the locations and Mass times for churches in the Indianapolis area. (FaithFest is primarily aimed at Marion County and the seven adjacent counties.) Along with the practical information, this piece of literature also shows that we are more than just a single congregation. Our community is extensive.

But we are also more than just a set of church buildings where services are held. Our faith is grounded in Jesus Christ, and our relationship with him has an impact on the way we think, feel, and act. So we are also going to offer copies of one of the *Catholic Update* series, "What Catholics Believe: A Popular Overview of Catholic Teaching" by Franciscan Father Leonard Foley. This four-page presentation takes up 10 key items about our faith.

Archbishop Daniel M. Buechlein wrote a reflection on the Ten Commandments, which was translated into Spanish. We will make available that Spanish version, *El Camino Hacia La Libertad: las Diez Palabras De Dios*. We will also distribute a list of where the eucharistic liturgy is celebrated in Spanish. We want people to know we are a multicultural Church.

We will also bring along some back issues of *The Criterion* to give a sampling of some of the things that happen in the life and ministry of our Catholic Church. Finally, we will have a stack of refrigerator magnets asking "Lord, what is your will for us and your church?" in the hopes that people will hang onto something after the literature has been discarded.

Our display area will also have an eight-foot curtain along the back. We plan to print and mount several large color photos. Obviously, we will have the scene from the Celebration in the Spirit of Hope when some 30,000 of us gathered in the RCA Dome to celebrate the 2,000th anniversary of the birth of Christ and ask for the gifts of the Holy Spirit.

But we also want to show some of the churches in city, town and rural settings where our people worship on a regular basis. We want to show a variety of ministries in which our people put their faith into action. The hard part is making a selection that will be limited enough to fit, yet comprehensive enough to tell the story.

Now that you have seen our selection, how did it compare with yours? Just how do you tell the story of our faith community?

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

Faithful Lines/Shirley Vogler Meister

A Veteran's Day salute to the ladies

During the Vietnam War, every morning I'd wake up to reports on the number of



troops killed the day before. Whether enemy tallies or our own, I'd cringe and silently mourn, knowing each person killed—no matter which side—had relatives and friends who'd be mourning much more deeply. I

tended to visualize these troops as men. Only now and then was attention drawn to women in war roles.

By the 1980s, that changed. First, I met a fellow student at Indiana University Purdue University at Indianapolis who was a member of an all-woman American Legion Post. Then I met a woman who was on the forefront of a project that eventually placed the Vietnam Women's Memorial in Washington, D.C., in 1993.

Simultaneously, I discovered that Mary Therese Klinker, a Catholic from Lafayette Ind., was among the few women whose

names are inscribed upon the Vietnam Veteran's Memorial, dedicated on Veteran's Day in 1983, in Washington D.C. In the fall of 1997 when my husband and I attended a program at Mount Rushmore National Memorial (S.D.), we were proud that Klinker was honored posthumously by park ranger Joaquin Kelly. That same year, the Women in Military Service for America Memorial (WIMSA) was dedicated near Arlington National Cemetery, honoring women serving in the defense of our nation since the American Revolution.

However, it was locally that I learned the most through IUPUI friend Charleyne Thompson, a member of the Indianapolis Women's Post #438, which is celebrating its 50th anniversary. This was the fifth all-woman post to be chartered in Indiana, but the only one still active in the state. The post is distinguished not only for all-time high membership performance for the last six consecutive years, but for supporting worthwhile causes too numerous to list here.

Charleyne Thompson and the following are the only charter members still living:

Evelyn Cauldwell, Madelyn Christian, Sara Pauline Cox, Kathryn JoAnn Graham, Vivian Petty, Irene Reilly and Zola Schumacher. Let us thank God for them and for everyone who has protected our nation's values now and in the past, in peace and in war.

Based on her reading of the Old Testament, my paternal grandmother predicted there will always be war, something I didn't believe when I was a child. Now I understand what she perceived. Surely, with enough effort and prayer in service and in civilian life, we can eventually prove Grandma Vogler wrong.

Author's note: Those who know of women serving with U.S. Armed Forces in the last two centuries can contact the WIMSA Foundation at Dept. 560 Washington, D.C. 20042-0560 or e-mail wimsa@aol.com for more information about getting names into memorial archives.

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

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

The Sunday Readings

Sunday, Nov. 12, 2000

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings is the source of the first reading this weekend. Once Kings was one unit. At a point in history, an editor divided it into two sections. Such is the way it appears in modern Bibles.

The books of Kings discuss the reigns of the early kings of Israel. However, while history serves as the framework of the story, the message primarily and by intent is religious. Kings are judged on the basis of their fidelity to the religion given the people by Moses and through Moses from God. Kings derive their right to govern from this fidelity and from divine selection. They were not just lucky in politics.

In such a focus, prophets and holy persons are important to the story.

Thus, Elijah the prophet, and not one of the kings, is the principal figure in this weekend's reading from First Kings.

A widow is also important in the reading. To understand the story, it is well to know the social mores of the time when First Kings was written.

Widowhood was a threatening experience. Women had no function outside the home. They depended in almost every case upon their husbands for livelihood. When the husband died, then the widow faced critical problems unless she were a mother with sons to support her or sons-in-law willing to take her into their homes. Homes were the preserves of husbands and fathers.

Elijah encounters a widow. She has very few material resources. She explains that she has only a little flour with which to make bread, and she has little oil. She is collecting sticks for kindling to make a fire. Obviously, she is in need.

The prophet asks her to use her meager resources to bake a cake for him. He promises that if she agrees, her short supplies will not be reduced. Indeed, this was the case. After baking the cake, after providing the prophet with nourishment as he had requested, she had enough flour and oil to last a year.

God's power worked through Elijah, and it blessed the woman, who despite her poverty honored God's messenger.

The Epistle to the Hebrews provides the second reading. The theme is familiar and reassuring.

In the Incarnation, to use a later theological term, in the one person of Christ Jesus, divinity and humanity came together. Jesus is God and Jesus is human. Through this mystery, this won-

der, the Lord linked humankind with God, reconciling sinful humanity to God.

For all people who love God, he secured eternal life itself. He died once and for all. He vanquished death.

St. Mark's Gospel provides the last reading this weekend. Again, as was the case with the second reading, the theme is familiar. The Lord loves the unselfish and the sincere.

As in First Kings, a widow is the heroine of the story. As in that reading, the widow in Mark's Gospel is poor. But she recognizes God. From her small resources, she donates to the temple. But aside from her contribution, she is a person of faith and of prayer.

Jesus confirmed the goodness of the woman by using her as an example of devotion and righteousness.

Reflection

For weeks, the Church has been raising very concrete circumstances in human life to tell us how to live as Christians.

The process included a reference to marriage several weeks ago. Since then, it has involved the mention of money on several occasions. This attention to money is not misplaced. Money is the medium by which civilization conducts its life and satisfies obligations.

Acquisition of money, the "profit motive," drives our very society.

These readings from First Kings and Mark call us to be clear and strong in our focus. We cannot divert from our Christian purpose; nor can we attempt to compromise or to deceive God.

However, the readings give us another admonition. Acquiring material things, or the funds to obtain things, is neither the end nor the reward of life.

Cardinal Thomas Wolsey (1474-1530) was the son of an English butcher. Born in the most modest of conditions, this butcher's son became a priest and later was named bishop of Lincoln, archbishop of York and a cardinal. Possessed of obvious administrative abilities and a willingness to sacrifice principle to achieve any goal, he came to the attention of King Henry VIII. The king ultimately named Wolsey as England's prime minister and left most of the details of government to him. Wolsey became enormously popular.

Unable to wring from the Church recognition of the king's divorce, Wolsey fell from favor. He lost the premiership. Not long thereafter, he fell ill and died. As he was dying, he is reported to have said that if he had served God as well as he had served Henry, he would not be afraid to die.

Many who have confused wealth for true success have died with similar misgivings in their heart.

The Church gives us the answer. Simply love God. †

Daily Readings

Monday, Nov. 13
Frances Xavier Cabrini, virgin
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

Tuesday, Nov. 14
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, Nov. 15
Albert the Great, bishop and doctor
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 16
Margaret of Scotland
Gertrude the Great, virgin
Philemon 7:20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 17
Elizabeth of Hungary, religious
2 John 4-9
Psalm 119:1-2 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 18
The Dedication of the Basilicas of the Apostles Peter and Paul in Rome
Rose Philippine Duchesne, virgin
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 19
Thirty-third Sunday in Ordinary Time
Daniel 12:1-3
Psalm 16:5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32



Msgr. Owen F. Campion

Question Corner/Fr. John Dietzen

Apocryphal books aren't part of Protestant Bibles

Q Could you answer a question from our Scripture study group? When were the Apocryphal books (those in Catholic Bibles but not in Protestant Bibles) removed from the Scriptures?



King James Version. Can you help? (Oklahoma)

A For those who may not be as familiar with the subject as you are, we should explain that the Apocryphal books, in the sense you speak of, are all or part of a number of books in the Old Testament which have not traditionally been included in Protestant Bibles.

These include Tobit, Judith, Baruch, First and Second Maccabees, Ben Sirach (Ecclesiastics), Wisdom and parts of Daniel and Esther.

For reasons we cannot explore here, Bible scholars refer to these as deuterocanonical ("second canon") books, because of differing beliefs that ancient Jewish scholars had about their authenticity or canonicity.

As you note, following the Reformation, the custom developed of placing these parts of Scripture in a separate section or sometimes omitting them entirely. While they were honored as sacred writings, they were not considered equal to the rest of the Bible as the word of God.

Catholic faith, of course, is that the Apocryphal books are a genuine part of Scripture, on equal footing with the rest of the Bible.

To answer your question, all early English Bible translations, including the King James Version, contained the Apocrypha. The Coverdale Bible (1535), the Great Bible (1539) and the Geneva Bible (1560) all included the Apocrypha in a separate section between the Old Testament and the New Testament.

The same was true of the King James Version in 1611. Only in 1644, under Puritan influence, were these books excluded. The first Bible printed in the New World, in 1783, also omits the

Apocrypha.

Interestingly, the Geneva Bible also accepted these nine books, even though the thoroughgoing Protestants who published it added marginal notes identifying the bishop of Rome with the scarlet woman in Revelation. King James abhorred such comments, which was one reason he commissioned a new translation by some of the leading Scripture scholars of his day. This new translation is what we know as the King James Bible.

Q You have written in the past about the reasons for using incense at Mass and other ceremonies. Is it possible to do away with incense since it bothers so many people? I have asthmatic bronchitis. I start coughing, my throat gets dry and sometimes I have to leave church because of it. Others tell me their reactions are worse than mine. (Texas)

A I figured that incense manufacturers would have tried to address that problem with some sort of nonallergic incense. After checking with some of them, I learned that, though one or two have tried, there is no product that works decently.

They all use natural resins (frankincense, myrrh and others) which, according to their experts, cannot be synthesized or modified without ending up with unpleasant odors.

One manufacturing official told me the only answer is to use good incense, but use less of it. The less smoke, the less harmful effects for people like yourself. Maybe your priest would be helped by knowing the severity of your health problem as a result of exposure to incense.

The use of burning incense in religious ceremonies as a symbol of prayer and worship of God goes back to ancient times. Pagan religious rites included it, and it is referred to often in Scripture in connection with Jewish ceremonies in Old Testament worship. (See Ex 30:34-38.)

At first, Christians refused to use incense because of its connection with pagan Roman worship, but later incense became quite common, especially at Mass. It is both a symbol of prayer to God and of honor to holy things—which is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often incensed during our liturgies. †

My Journey to God

Nature's Reflection

There is a melancholy that falls upon me so, somewhere between falling leaves and the first winter's snow. To see the trees so bare and to feel the wind's bitter chill makes me think of death and dying—it's hard to fathom victory's thrill. The clouds, dark and gray, descend and the rain starts to fall. This is the way nature reflects life—

the difficult days which affect us all. Eventually we all are lifted up through the power of God's hand and the clouds part, the sky turns blue and the sun shines o'er the land. These brighter days will surely come and my sadness, it will wane for the joy that can only come from God will forever with me remain!

By Lana Fierst

(Lana Fierst is a member of St. Joseph Parish in Jasper, in the Evansville Diocese.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

November 10

Little Flower Parish Ladies Club, 1401 N. Bosart Ave., **Indianapolis**. Card party and luncheon, 10 a.m.-2 p.m., \$6. Information: 317-357-3121 or 317-359-5717.

November 10-11

St. Mark Parish, 535 E. Edge-wood Ave., **Indianapolis**. "The Spirituality of St. Paul," Father John Buckle, "Exploring Our Faith" workshop, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m., \$50, senior discount. Registration: 317-955-6451.

November 11

St. Rose Parish, U.S. Highway 40 West, **Knightstown**. Holiday craft bazaar and luncheon, baked goods, handmade items, 8 a.m.-2 p.m. Information: 765-345-5405 or 765-345-2617.

Hayden Museum and Hayden Pavilion, U.S. 50 to County Road 675 West, **Hayden**, north ¼ mile to County Road 20 South. St. Joseph Parish Rosary Society, 19th annual craft bazaar, 9 a.m.-4 p.m. Information: 812-346-8685.

St. Maurice Church Hall, 8874 Harrison St., **Napoleon**. Fall

smorgasbord, 4:30-7:30 p.m., adults \$6, children 7-12 \$3, children 3-6 \$1.50. Information: 812-852-4394.

November 11-12

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Christmas boutique, holiday crafts and bake sale. Information: 317-356-5867.

November 11-15

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish Mission, Father James Farrell, 7 p.m.

November 12

Father Thomas Scecina Memorial High School Gymnasium, 5000 Nowland Ave., **Indianapolis**. Eighth-grade open house, 4-7 p.m., dinner served. Information: 317-356-6377, ext. 113.

St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, euchre party, 1:30 p.m. \$3 per person.

Monastery of Immaculate Conception Church, **Ferdinand**. Theresa Bauer, organ recital, 3 p.m. Free admission.

Information: 812-367-1411.

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Divine Providence in Everyday Living," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551

November 12-14

Nativity Church, 7225 South-eastern Ave., **Indianapolis**. Annual parish retreat, Jesuit Father John Ferone, "The Word Became Flesh and Dwelt Among Us." Child care provided, 7 p.m.

November 12-15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Retreat, "A Refreshing Experience for Ministers and Those Who Care for Others." Information: 317-788-7581.

November 13-14

St. Francis Hospital and Health Centers' Auxiliary, auditorium, 1600 Albany St., **Beech Grove**. Holiday bazaar, Mon. 9 a.m.-4 p.m., Tues. 7:30 a.m.-3 p.m. Information: Volunteer Services, 317-783-8192.

November 14

St. Paul Catholic Center, Indiana University, 1413 E. 17th St., **Bloomington**. Our Lady of Guadalupe missionary image, rosary 6 p.m., Mass 6:30 p.m., concludes at 8 p.m. (Correction to Nov. 3 story.)

Knights of Columbus, 511 E. Thompson Rd., **Indianapolis**. Annual Italian spaghetti dinner, 5-8 p.m., \$6 adults, \$3 children 6-12, no charge for children under 5. Information: Joe Schembra, 317-786-2720.

November 15

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Pro-life educational film about the abortion pill RU-486, 7 p.m., babysitting provided. Information: 317-831-4142.

November 16

Cathedral High School, 5225 East 56th St., **Indianapolis**. Open house, 5:30-8:30 p.m., complimentary dinner and department presentations. A free placement examination is scheduled at 8:15 a.m. on Nov. 18 and Dec. 2. Pre-registration is required. Information: 317-542-1481, ext. 360.

November 17-18

Little Flower Church, 4720 E. 13th St., **Indianapolis**. "Glory

Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

November 18

St. Malachy Parish, 326 N. Green St. (Highway 267), **Brownsburg**, Noll Hall, annual Christmas bazaar, Santa arrives 1 p.m., free admission. Information: 317-852-7695.

November 18-19

St. Luke Parish, 7575 Holliday Dr. E., **Indianapolis**. Christmas bazaar, Sat. 10 a.m.-7 p.m., Sun. 8 a.m.-2 p.m., proceeds to benefit youth ministry mountain retreat.

November 23

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Thanksgiving dinner, 12:30 p.m., \$2, delivery to shut-ins and transportation provided, R.S.V.P. by Nov. 20. Information: 317-356-7291.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

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

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

St. Anthony of Padua Church, 316 N. Sherwood Ave., **Clarks-ville**. "Be Not Afraid" holy hour, 6 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

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

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. 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. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

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

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

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

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

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

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **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.

Monthly

First Saturdays
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**, Mass.

—See ACTIVE LIST, page 15

Christmas Bazaar

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The Active List, continued from page 14

praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆
Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

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

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

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information:

317-578-8254.
Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Second Saturdays
Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com. ◆◆◆

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

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **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.

◆◆◆
Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆◆◆
Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**.



Submitted photo

Romeo and Juliet

Cathedral High School seniors Ashley Barber of Carmel and Andrew Bean of Indianapolis rehearse for their roles as Juliet and Romeo in William Shakespeare's classic tale of two young lovers. The play opens Nov. 17 with a 7 p.m. performance and continues on Nov. 18 at 7 p.m. and Nov. 19 at 4:30 p.m. and 7 p.m. at Cathedral's Joe O'Malia Performing Arts Center, 5225 E. 56th St., in Indianapolis. Ashley is a member of St. Luke Parish in Indianapolis and Andrew is a member of St. Matthew Parish in Indianapolis. For ticket prices and availability, call Cathedral's theater department at 317-543-4942, ext. 380.

Mass, 2 p.m.

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

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

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆◆◆
St. Francis Hall Chapel, Marian

College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

St. Thomas Aquinas Parish to host nuclear abolition program

"Walking the Ways of Peace," a presentation on nuclear abolition by Cindy Pile, education director for the Nevada Desert Experience, is scheduled at four locations in Indianapolis on Nov. 13-14.

Pile will discuss educational issues related to the grassroots movement to seek an end to nuclear armament.

She will speak at a free program, which is open to the public, at 7 p.m. on Nov. 14 at St. Thomas Aquinas Church, 4600 N. Illinois St., in Indianapolis. The program is sponsored by the St. Thomas Aquinas Peace and Justice and Community Service Committee and the Indianapolis Peace and Justice Center.

Pile also will speak to students at Roncalli High School in the Indianapolis South Deanery on Nov. 13, and will give

a similar presentation to students at Bishop Chatard High School in the Indianapolis North Deanery on Nov. 14.


On Nov. 15, she will discuss "Moral Issues" with members of the Philosophy Club at Marian College in Indianapolis.

Pile earned a Master of Divinity degree from the Jesuit School of Theology at Berkeley, Calif. She has worked extensively with the Catholic Worker movement and Pax Christi, and regularly presents workshops on the spirituality and practice of active nonviolence through the Nevada Desert Experience and From Violence to Wholeness.

She is the daughter of Dr. Stafford and Clara Pile of St. Pius X Parish in Indianapolis. †

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Promoting morality will help transform culture

By Mary Ann Wyand

Last of three parts

"Hello, America! We are killing ourselves," Dr. Mark E. Ginter emphasized during a recent presentation on "Living the Gospel of Life" at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

"How do we transform culture?" Ginter asked. "Practically, what can we do to bring the Gospel of Life into our present situation?"

Christians need courage, humility and perseverance, as well as faith, hope and charity, to work to end the destruction of human life, he said. "We need to be martyrs to our consciences so that we can persevere in our work for God. We need to study the Holy Father's encyclicals, *The Splendor of Truth* and *The Gospel of Life*, and act on them. Pope John Paul II identifies how the moral life and the new evangelization go together. They involve a strategy for cultural transformation that the pope calls 'the proclamation and presentation of morality.'

"Catholics cannot separate what they believe from how they live," Ginter said. "You can't be Catholic and pro-choice. You can't be Catholic and say, 'Assisted suicide is just fine.' You can't be Catholic and say, 'Capital punishment is just.' You can't be Catholic and say, 'War is good.' You can't be Catholic and say, 'The poor need to make it on their own.' What we believe and how we live have to go together."

Lamenting the "darkness" of the culture of death present in American society, the assistant professor of moral theology at Saint Meinrad's School of Theology explained that, "according to the U.S. Supreme Court, partial-birth abortion is a constitutional right!"

This "hour of darkness" is lengthening, he said, as the culture of death continues to encroach on everyday life in America.

"For those of you who have been listening to the news over the last couple of months," Ginter said, "some very horrendous things have happened, but many people don't understand how absolutely horrible they really are."

"Let's begin with the decision by the United States Supreme Court [in *Stenberg v. Carhart*]," he said. "Up until June of 2000, 30 states had passed laws banning a procedure called dilation and extraction, otherwise known as the D and X abortion. That's three-fifths of the states—the majority. On three different occasions, over two-thirds of the U.S. House of Representatives and nearly two-thirds of the United States Senate voted to ban this most barbaric of actions. Yet five judges, just five, out of the nine, on the United States Supreme Court and a president by the name of Bill Clinton spurned the vast majority of America's citizens and overturned these bans in the 30 states and vetoed the ban that came out of the United States Congress."

"This particular way of forcing a baby into breach birth, then stabbing her in the back of the neck with scissors before she completely escapes her mother's womb, so that the abortionist can suck out her brains and crush her skull, was unknown in the history of the world until 1992," he said. "As a matter of fact, it was unknown in medical literature until 1992. It was so unknown that the first laws proposed were opposed by medical associations because there were no references in the medical literature to this procedure."

"It's possible that as many as 5,000 of these executions have happened every year since 1992," Ginter said. "So, how dark must the darkness become before

we act against it?"

The Nebraska case of *Stenberg v. Carhart* is "the child of *Roe v. Wade*," he said. "With the catastrophic case of *Roe v. Wade* on Jan. 22, 1973, the U.S. Supreme Court sent our nation into a moral tailspin. Since that date, more than 36 million children have been surgically aborted in the United States alone. Statistically, it works out to one out of every four women over the age of 15 in the United States has had an abortion. It's not just the children. It's not just the women. We can also extrapolate that, roughly speaking, that's how many men have fathered an aborted child. And then imagine calculating the number of grandparents, aunts and uncles and siblings affected by abortion. Statistically, the dark cloud of *Roe v. Wade* hangs over every family in the United States."

Before the Supreme Court rendered its decision in the Nebraska case, Ginter said, "there was great hope that the hellishness of partial-birth abortion would be so readily apparent to the Supreme Court that such an anti-human procedure would be banned outright. There was tremendous hope. Unfortunately, the dark cloud of *Roe v. Wade* is much thicker and much darker since the recent *Stenberg v. Carhart* decision on June 28, 2000. To take the metaphor a little farther, from these dark clouds a horrendous rain has flooded upon our country and only the stench of a culture of death comes from the ground."

In response to the Supreme Court decision, Ginter explained, Cardinal William Keeler of Baltimore, the chair of the U.S. bishops' Committee for Pro-Life Activities, issued a harsh statement criticizing the legality and morality of the justices' ruling.

"The decision by the Supreme Court striking down the ban on partial-birth abortion is a frightening development,"

Cardinal Keeler said. "It is inconceivable that the highest court in our land could find that our Constitution protects the brutal destruction of innocents almost fully delivered. The court has shown utter disdain for the moral judgment of Americans who, through their elected representatives, have voted by wide margins to stop this practice in 30 states and at the federal level. This disturbing decision should be a wake-up call for the people of this country. *Roe v. Wade* continues to be a license to destroy innocent human life. The court has allowed not only the destruction of children inside their mothers, but children mostly outside the womb as well. We will do everything in our power to convince our fellow citizens that *Roe* should no longer persist as the law of our land."

Recently, Ginter said, "the National Institutes of Health released guidelines on the use of stem cells cultivated from human embryos for research, which results in the destruction of innocent life, even though in 1996 Congress passed a law overriding a presidential veto that restricted the use of federal money for research on human embryos and human fetuses."

"The National Institutes of Health say that doesn't apply to this situation because they are not paying for the embryos themselves," he said. "They are just paying for the stem cells! And so they can avoid violating the law and just wash their hands of the destruction of these human lives. The sad irony is that stem cells are in every person's body and, one week before the NIH put out their guidelines, *The British Medical Journal* had reported on the use of stem cells in adults to cultivate the development of other human organs, which doesn't harm adults at all. So what the NIH is doing is destroying the littlest human beings, and for what gain?" †

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Catholic relations with other faiths make news

WASHINGTON (CNS)—Anyone who might think Catholic ecumenical and interreligious relations are stagnant would be surprised by events of late October and early November.

There were new developments in Catholic relations with Jews, Muslims, the Orthodox and several Protestant bodies.

At a meeting in late October in Georgia, the 33-year-old Joint Commission Between the World Methodist Council and the Roman Catholic Church concluded its five-year dialogue on authority in the Church with completion of a report, "Speaking the Truth in Love."

The U.S.-based United Methodist-Roman Catholic dialogue held the planning meeting for its new round of consultations, aimed at developing a common statement on the Church, its unity, its structures, its local and global dimensions and its mission to the world.

Just one month earlier, that dialogue's "Yearning to Be One," a resource for local Catholic-Methodist dialogues across the country, was published jointly by the official national publishing houses of the two bodies.

The North American Orthodox-

Catholic Theological Consultation met in Washington Oct. 26-28 to discuss recent Catholic-Orthodox developments and to try to reach a deeper mutual understanding on the issue of the "Filioque" clause added to the Nicene Creed by the Western Church—a complex problem often highlighted as a key issue exacerbating the East-West break that occurred nearly 10 centuries ago.

Catholic Bishop Thomas J. Tobin of Youngstown, Ohio, and Lutheran Bishop Marcus J. Miller of the Northeast Ohio Synod of the Evangelical Lutheran Church in America signed a covenant Oct. 29 formally committing their Churches to pray and work together toward a common future.

The document is expected to have far-reaching implications in terms of prayer, study and action involving the two Christian faith traditions.

It is a local embodiment of the historic joint statement on justification signed at Augsburg, Germany, in 1999 that ended nearly 500 years of official disagreement between the denominations.

Another Ohio diocese, Toledo, and northwestern Ohio Jewish leaders held a

joint program Oct. 29 on "Jewish-Catholic Relations in a New Millennium"—just a month after a first-ever Catholic-Muslim program held in Toledo, "Building Mutual Understanding," exploring what Catholics and Muslims hold in common.

Other developments in Catholics' relations with other faiths included:

- Rome's Pontifical Gregorian University opened an exhibit on Islamic pilgrimages, a collaborative effort by the Jesuits and Italian Islamic groups to promote interreligious understanding.
- Romanian Orthodox Patriarch Teoctist helped dedicate a bust of Pope John Paul II in Bucharest to commemorate the pope's 1999 visit to Romania. Catholic and Orthodox Church leaders attended the ceremony.
- Pope John Paul II announced Nov. 5 that he would return a relic of St. Gregory the Illuminator to the head of the Armenian Orthodox Church five days later at a "solemn ecumenical celebration" at St. Peter's Basilica in Rome.
- Nineteen U.S. Catholic bishops nationally involved in ecumenical or Catholic-Jewish relations released a

letter thanking the 170 Jewish scholars and religious leaders around the world who signed on to a landmark statement in September calling on Jews to adopt a new attitude towards Christians and Christianity. The bishops said it sets a new stage for Christian-Jewish relations.

- Israel asked the Vatican Oct. 30 for its "immediate intervention" to help stop rising incidents of anti-Semitism around the world. The unusual request came in a telephone call from Israeli Cabinet Secretary Yitzhak Herzog to Archbishop Pietro Sambi, papal nuncio to Israel.
- About 1,800 U.S. Catholic parishes and other Christian congregations joined in an ecumenical Bread for the World Sunday on Oct. 29, praying and thinking about hunger at their local worship services.
- Two top ecumenical officials of the Christian Church (Disciples of Christ) wrote to Cardinal Edward I. Cassidy, the Vatican's chief ecumenical officer, expressing concern about and urging dialogue on the ecumenical implications of a recent Vatican declaration on Christ and the Church, *Dominus Iesus*. †

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

ARTHUR, Thomas, 70, St. Mary, Aurora, Jan. 28. Husband of Marjorie Arthur.

AGUIRRE, John, 67, St. Simon the Apostle, Indianapolis, Oct. 25. Husband of Jacqueline (Salgado) Aguirre. Father of Andrea Wood. Brother of Paul and Robert Aguirre. Grandfather of one.

BARROW, Dorothy Ann, 89, Christ the King, Indianapolis, Oct. 21. Mother of Mary Ann Sampson. Grandmother of two.

CARROLL, Charles Stemler "Chick," 77, St. Augustine, Jeffersonville, Oct. 29. Husband of Helen Carroll. Father of Nancy Sparks. Son of Anna Mary Carroll. Brother of Mary Lou, Donald, Kenneth, Robert and Brother Dominick Carroll.

Grandfather of two. Great-grandfather of two.

CLEMENTS, William F., 66, St. Anthony of Padua, Clarksville, Oct. 20. Father of Linda Hayes. Charles and William Clements. Son of Mary Clements. Brother of Louise Clements and Mary Jane Matthis. Grandfather of six.

COOPER, Stephanie Ann (Lenora), 10, St. Anthony, Indianapolis, Oct. 25. Daughter of Margaret (Squires) Cooper and Stanley R. Cooper Jr. Sister of Stanley Cooper III. Granddaughter of Cathy and Stanley Cooper Sr., Therese and Harry Squires and Nancy Dorris.

DALY, John, 86, St. Philip Neri, Indianapolis, Oct. 23. Uncle of several.

DAUGHTRY, John M., 76, St. Lawrence, Indianapolis, Oct. 26. Father of Cheryl Engle and John Daughtry Jr. Brother of Laverne Buckner, Louise Dunbar, Mildred Kaat, Joyce Whitely, James, J.D. and Leonard Anderson. Grandfather of five. Great-grandfather of six.

DUGAN, Samuel S., 77, St. Simon the Apostle, Indian-

apolis, Oct. 26. Father of Elizabeth Dixon, Julia Ochoa, Anne Williams, Patricia, David, Paul and Samuel Dugan Jr. Brother of Mary Sullivan and Joseph Dugan. Grandfather of 12.

ERTEL, Harry, 78, St. Mary-of-the-Rock, Batesville, Nov. 1. Husband of Rita (Wernke) Ertel. Father of Catherine Kaiser, Marianne Lambert, Donna McDonald, Rebecca Simon, Carla, Bill, Jerry, Kenneth, Michael and Ron Ertel. Brother of Viola Grossman, Phyllis Moeller, Eileen Salatin, Don, Herschel and Mark Ertel. Grandfather of 14.

FILIATREAU, Conroy, Dr., 92, Christ the King, Indianapolis, Oct. 25. Husband of Dorothy Filiatreau. Brother of Antoinette Breden and Rev. Hilary Filiatreau. Grandfather of two. Great-grandfather of one.

FOREMAN, Marjorie G., 93, St. Anthony of Padua, Clarksville, Oct. 29. Mother of Marjorie Weathers and Tom Foreman. Grandmother of one. Great-grandmother of one.

FULTON, Maurelia E. (Munsch), 88, St. Bernadette, Indianapolis, Oct. 14. Mother of Robert Fulton. Sister of Katherine Adams, Rosemary Regan and Norma Richards. Grandmother of three. Great-grandmother of three.

GOODALE, William H., Jr.,

88, St. Mary, New Albany, Oct. 27. Father of Mary, Charles, George, James, John, Joseph and Michael Goodale. Grandfather of 15. Great-grandfather of seven.

GUILFOY, Catherine M., 79, Our Lady of the Greenwood, Greenwood, Oct. 8. Mother of Beth Spiegl, Margaret, John, Joseph, Kevin, Paul and Thomas Guilfooy. Grandmother of 14. Great-grandmother of three.

KNIGHT, Helen J., 96, St. Augustine, Jeffersonville, Oct. 29. Mother of Mary Davis. Grandmother of five. Great-grandmother of 12.

LAMBERT, Madonna R., 76, Sacred Heart of Jesus, Terre Haute, Oct. 23. Wife of George Lambert. Mother of George Lambert. Grandmother of one.

LANCASTER, Richard L., 85, St. Rose of Lima, Franklin, Oct. 29. Husband of Jane Lancaster. Father of Anne Pratt, Ronald and Van Lancaster. Brother of Evelyn Buchheit and Providence Sister Ann Clare Lancaster. Grandfather of three.

LANE, Thelma M., 75, St. Bernadette, Indianapolis, Oct. 29. Sister of David and Frank Lane, Esther Combs and Mary Kaiser.

LYONS, William L., 62, St. Joan of Arc, Indianapolis, Oct. 21. Husband of Anne (Meyers) Lyons. Father of Susie Nickell, Katie, Mary, Michael

and Tim Lyons. Brother of Ethel Baker and Patricia McGhehay. Grandfather of one.

MEEKS, Anna Marie, 90, St. Anne, New Castle, Oct. 30. Aunt of several.

MUELLER, Robert, 85, St. Peter, Brookville, Oct. 21.

RICHARDS, Concetta "Angie," 76, Holy Name, Beech Grove, Oct. 14. Mother of Anna Condiff. Sister of Carl and Marion Purpura. Grandmother of two.

SCHIEDLER, Norbert G., 88, Immaculate Conception, Mill-houses, Nov. 2. Father of Marita Cohen, Teresa Merkel, Laura Ross, Sue Reich and Denise Scheidler. Brother of Franciscan Sisters Janice and Jonette, Anthony, Paul and Urban Scheidler. Grandfather of 14.

STADTMILLER, Irvin Lawrence, 74, Holy Name, Beech Grove, Oct. 19. Husband of Mae Rose (Brummer) Stadtmiller. Father of James and

Lawrence Stadtmiller. Brother of Lucille d'Ambrosio and Clarice Hagan. Grandfather of five.

THIBE, John Joseph "Joe," 89, St. Ann, Indianapolis, Oct. 29. Husband of Marie Thibe. Father of Barbara Howard and Donna Sickie. Brother of Alma Laurence, Gladys Schmidt and Herb Thibo. Grandfather of six. Great-grandfather of seven.

VESSELY, Joseph, 87, Our Lady of the Greenwood, Greenwood, Oct. 27. Husband of Jeanne Vessely.

WESLEY, Evron Elaine, 55, St. Ann, Indianapolis, Oct. 27.

WUESTEFELD, Ralph, 74, St. Joseph, St. Leon, Sept. 30. Husband of Rita Wuestefeld. Father of Sharon Chaney, Diane Kaehler, David, Dennis, Roger and Ronald Wuestefeld. Brother of Celeste Allen, Rita Berger, Tillie Bischoff, Bertha Fledderman and Alice Hughes. Grandfather of 13. Great-grandfather of one. †

Providence Sister Ann Clouser taught at five schools in archdiocese

Providence Sister Ann Clouser died on Nov. 1 in Karcher Hall at Saint Mary-of-the-Woods. She was 86.

The funeral Mass was celebrated on Nov. 7 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The former Anna Clouser, also known as Sister Mary Celeste, was born in Crawfordsville. She entered the Congregation of the Sisters of Providence in 1934, and professed first vows in 1936 and final vows in 1941.

Sister Ann taught at schools staffed by the Sisters of

Providence in Indiana, Illinois, California and Oklahoma.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis, St. Patrick School in Indianapolis, St. Thomas Aquinas School in Indianapolis, St. Malachy School in Brownsburg and St. Susanna School in Plainfield.

Sister Ann also served as the activity director for Simeon House in Indianapolis from 1980 until 1981.

She is survived by nieces, nephews, cousins and sisters-in-law. †

News briefs

U.S.

Cardinal Law lauds debt relief, shift on Cuban embargo

WASHINGTON (CNS)—Cardinal Bernard F. Law of Boston, chairman of the U.S. bishops' International Policy Committee, has praised congressional action on debt relief for poor countries. He also welcomed "the fact that, for the first time in many years, the majority of the members of Congress have expressed their clear will that the out-moded Cuban embargo must, sooner rather than later, be abandoned." He said those two international issues "have been of particular concern to the U.S. Catholic bishops."

New York bishops urge reform of criminal justice system

ALBANY, N.Y. (CNS)—The criminal justice system's "almost exclusive dependence on incarceration" must be rejected in favor of an approach that emphasizes "healing for the victim, rehabilitation and reintegration for the offender, and safety and stability for society," the bishops of New York state said. The bishops' statement, called "Restoring All to the Fullness of Life: A Pastoral Statement on Criminal Justice for the Jubilee Year," was released Oct. 30 by the New York State Catholic Conference in Albany. The bishops called for a moratorium on executions leading to an eventual repeal of the death penalty in the state; modification of the mandatory sentencing provisions of the state's Rockefeller drug laws; and reconsideration of the use of "special housing units" which give inmates no human contact for 23 hours a day.

WORLD

Vatican confirms papal trip to Ukraine scheduled for June

VATICAN CITY (CNS)—Pope John Paul II will visit Ukraine in June, Vatican spokesman Joaquin Navarro-Valls said. The spokesman confirmed the trip in a Nov. 6 statement after months of Vatican evaluation of a trip's potential impact on ecumenical relations. As soon as Ukraine gained independence from the Soviet Union in 1991, Catholics in the country began asking for a papal visit. Initially it was hoped the pope would travel to Ukraine to mark the 400th anniversary of the 1595-96 Union of Brest, which re-established full communion between Rome and the Ukrainian Catholic Church.

Pope says politicians must conform civil laws to God's law

VATICAN CITY (CNS)—Pope John Paul II said political leaders must conform civil laws and policies to God's

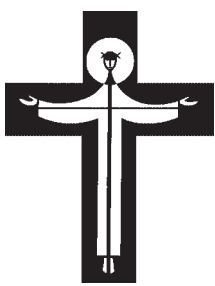
objective moral law and to principles of solidarity and justice. Meeting with thousands of public officials and legislators from around the world Nov. 4, the pope said Christian politicians, in particular, must reject laws which "do not respect the right to life" or which seek to extend family legal rights to other sorts of unions between persons. An estimated 15,000 public officials from 92 countries attended the Nov. 4-5 Jubilee for Politicians and Government Officials.

Economic crisis in Zimbabwe harms pastoral work, says archbishop

CAPE TOWN, South Africa (CNS)—Zimbabwe's economic crisis is severely damaging the Church's pastoral work, said Archbishop Pius Ncube of Bulawayo. "I often have more than 20 people outside my office begging for money for food, clothes and school fees," the archbishop said in a Nov. 1 telephone interview from Bulawayo. "We cannot cope," he said, noting that the country's bishops "don't know how to meet our pastoral obligations in these conditions." Prices in the southern African country jumped by an average of 33 percent in October, and official inflation is running at an annual rate of 62 percent. Less than half the work force is employed. †

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