



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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November 17, 2000

Vol. XXXX, No. 7 50¢

Archdiocese to honor five people dedicated to Catholic education

By Susan Schramm

People who receive a Catholic education often develop strong leadership skills and dedicate themselves to serving others.

That's definitely the case with this year's winners of the Celebrating Catholic School Values awards—Carmen Hansen Rivera, John Dorenbusch, Providence Sister Marian Thomas Kinney, Paul J. Pfister and James "Jimmy" B. Doyle.

They are a diverse group of people, but they share unity in their service to Catholic schools, their community and the Archdiocese of Indianapolis.

Hansen Rivera will receive this year's Community Service Award at the fifth annual Celebrating Catholic School Values awards dinner and fund-raiser on Nov. 20 at the Indiana Convention Center in

Indianapolis.

Dorenbusch, Sister Marian, Pfister and Doyle will be honored with Career Achievement awards at the dinner.

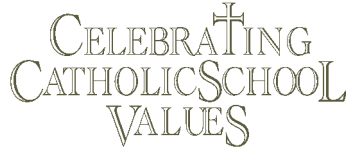
The dinner's purpose is not only to recognize Catholic school graduates but also to raise funds for much needed financial assistance for students to attend Catholic schools in the 39-county area of the archdiocese. More than \$600,000 in

tuition assistance has been raised at the dinners in the previous four years.

Tuition assistance for needy families is necessary to ensure better access to Catholic schools, said Annette "Mickey" Lentz, secretary for Catholic Education and Faith Formation for the archdiocese. That's why the awards dinner is so important, she said.

"It illustrates clearly that we are about making Catholic school education available to all students—it illustrates

See EDUCATION, page 9



2000 Career Achievement Awards

Exit polls suggest how Catholics voted in 2000

WASHINGTON (CNS)—Without a definitive result in this year's presidential election, it was too early to know whether Catholics extended to eight straight elections their streak of voting for the winner.

According to exit polls conducted by Voter News Service, a cooperative venture of five broadcast news outlets and the Associated Press, Catholics nationally voted by a 50-47 margin for Democratic Vice President Al Gore over Republican Gov. George Bush of Texas. Gore also held a narrow lead in the overall vote tally.

Catholics have voted for the eventual presidential winner all the way back to 1972, when Richard Nixon won re-election.

The last time Catholics did not choose the winner, 1968, they cast a majority of their votes—55 percent to 37 percent—for Vice President Hubert Humphrey, that year's Democratic candidate. But Protestant voters that year went even more solidly for Richard Nixon, giving him a 60-26 edge over Humphrey, with most of the rest going to third-party candidate George Wallace.

Because Catholics have proven such an accurate predictor in presidential politics, their value as a swing vote to be courted has risen.

The various state polls on how Catholics voted had a margin of error of plus or minus 4 percentage points. The exceptions were Alaska, Kansas, Mississippi, Oklahoma, Oregon, South Dakota, West Virginia, Wyoming and the District of Columbia, all of which had a margin of error of plus or minus 5 percentage points.

The Voter News Service exit polling in every state and the District of Columbia, in addition to showing the 50-47 split in



Dade County Election Board officials begin a recount of Florida ballots Nov. 8 in Miami following one of the closest U.S. presidential elections in history.

with Nader remaining at 2 percent and Buchanan under 1 percent.

The exit polling data also showed that the more respondents of all faiths who went to religious services, the more they voted for Bush. Those going to church more frequently than once a week gave Bush a 63-30 edge, and those going weekly went 57-40 for Bush.

But those who went to church only monthly were 51-46 for Gore. Those who said they seldom went to church were in Gore's camp by a 54-42 margin, and those who said they never went to church were 61-32 for Gore.

Those who identified themselves with the "white religious right" went 80-18 for Bush, and those who did not went 54-42 for Gore, according to the exit polls.

Protestants favored Bush, while Catholics, Jews, members of other religions and those with no religious affiliation chose Gore.

Voter News Service also gauged presidential preferences in

See VOTE, page 8

Foundation endowments climb to \$61.5 million

Task forces are formed to begin preparing new archdiocesan strategic plan

By Greg Otolski

Despite wild financial market fluctuations during the past year, Catholic Community Foundation Inc. experienced strong growth, ending the 1999-2000 fiscal year with \$61.5 million in total assets—an increase of 34 percent over the previous year.

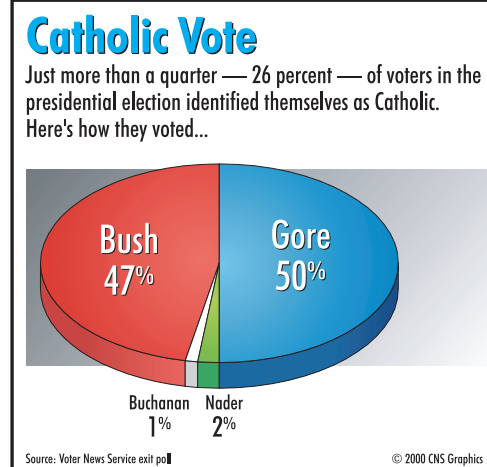
The return on investment for the year was 4.4 percent. That's lower than recent years, but not completely unexpected in light of the turbulent nature of the financial markets in the past year, said foundation board president Jerry D. Semler.

Semler reviewed the Catholic Community Foundation's performance at the foundation's annual board meeting Nov. 7 in Indianapolis.

"Foundations are established for the long haul and we must keep our focus on fund performance over time," Semler said. "Over the last five years, we have averaged a very respectable 15.3 percent return on our investments."

The Catholic Community Foundation oversees endowments and planned gifts for the Church. Last year, \$2.84 million in endowment funds was distributed to endowment holders (parishes, schools and

See FOUNDATION, page 2



Bishops begin work on full agenda at fall meeting

WASHINGTON (CNS)—Opening their fall general meeting Nov. 13 in Washington, the U.S. bishops heard their president promise "no turning back" from the Second Vatican Council and heard sad news about the nation's first black Catholic archbishop.

The first day of the Nov. 13-16 meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference at the Hyatt Regency on Capitol Hill also featured preliminary discussion of documents on the Mideast crisis, the U.S. criminal justice system, immigrants, church architecture and art,

and the U.S. Supreme Court and the "culture of death."

Further debate and a vote on each of those documents was scheduled for later in the meeting. (The Nov. 24 issue of *The Criterion* will include complete coverage of the bishop's national meeting.)

The bishops opened their meeting with prayers for Archbishop Eugene A. Marino, who died Nov. 12 at the age of 66. The first black archbishop in the history of the U.S. Catholic Church, he resigned in 1990 as archbishop of Atlanta and admitted to an affair with a woman.

Bishop Joseph A. Fiorenza of

Galveston-Houston, NCCB-USCC president, focused his presidential address on the Church's jubilee-year celebrations.

Highlighting the Church's ecumenical commitment, the beatification of Pope John XXIII and the canonization of Mother Katharine Drexel, the NCCB president stressed the importance of the Second Vatican Council in preparing the Church to enter the new millennium.

"We can assure the faithful and those who have a sincere interest in the work of the Church that the Second Vatican Council continues as the instrument of navigation

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FOUNDATION

continued from page 1

various Church agencies and ministries throughout the archdiocese).

The funds were spent on a wide range of projects. For example, St. Louis Parish in Batesville used money from its school endowment fund to help pay for a new addition to the parish school, and a new endowment is helping St. Elizabeth's Southern Indiana, a regional maternity center in New Albany, provide services to women experiencing crisis pregnancies.

"The establishment of new endowments and the growth of existing endowments are critical to our future ability to carry out the Lord's work here," said Archbishop Daniel M. Buechlein.

Twenty-one new endowments were added to the foundation in the past year, bringing the total to 232. These new endowments increased the foundation's holdings by nearly \$7.8 million.

Four new endowments were established by the archdiocese using nearly \$4.8 million raised through the Legacy of Hope From Generation to Generation capital and endowment campaign. The new endowments are:

- Archdiocesan Home Mission Endowment
- Lay Ministry—Legacy of Hope Endowment
- Catholic Educator Formation Endowment
- Archdiocesan Priests' Retirement and Benefit Endowment.

Legacy of Hope allocations totaling \$1.3 million were also added to two existing endowments—the Archbishop's Endowment for general use as directed by the archbishop and the Seminarian Education Endowment for the education of future priests.

Archbishop Buechlein recognized the work of many people who have helped build up the Catholic Community Foundation over the years, and he urged all Catholics in the archdiocese to continue building on that legacy.

"Part of that legacy is being built by those who generously establish endowments in this foundation, make commitments to various capital campaigns and give their time, talent and treasure to their parishes and to our archdiocesan home missions and to the shared ministries of the larger Church," the archbishop said.

He said we are all called to help carry the faith into the new millennium.

Archbishop Buechlein also reviewed with the Catholic Community Foundation board of directors the status of the archdiocese's leadership and growth plan for the next decade.

Four strategic areas—ministry to Hispanics, a need for new parishes, priestly vocations and parish and schools staffing, and finances—are driving the plan, the archbishop said.

Task forces have been set up to address these areas and they are expected to report to a steering committee, which will be led by the archbishop. The steering committee expects to make recommendations to the Archdiocesan Pastoral Council by the fall of 2002.

These recommendations will then be incorporated into a new archdiocesan strategic plan. Archbishop Buechlein said priests, parishioners and other leadership groups in the archdiocese will be consulted throughout the process.

Archbishop Buechlein said one of the "happy challenges" facing the archdiocese in the coming years is managing and paying for a large number of construction projects throughout the archdiocese.

"Because of the unprecedented levels

of our fund-raising efforts over the last several years—Legacy of Hope and Building Communities of Hope—we are now seeing unprecedented levels of construction and renovation being undertaken throughout the archdiocese to address some of our deferred maintenance and our growth needs," the archbishop said.

For the years 1997-2003, the expenditures for construction and renovation projects are expected to reach \$174 million. Nearly every parish in the archdiocese will be involved in a project.

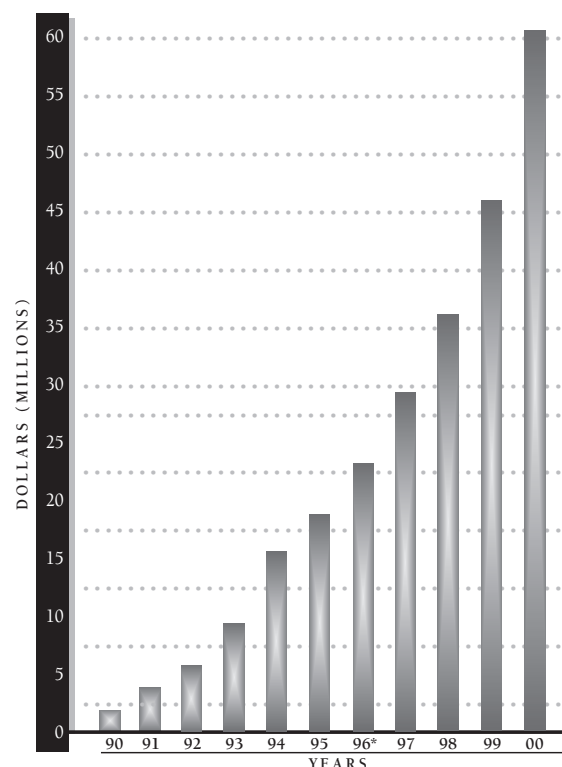
Jeff Stumpf, chief financial officer for the archdiocese, said typically capital projects, have been paid for through the Archdiocesan Deposit and Loan Fund, but due to the great number of projects there will not be enough money on hand to immediately pay for all the projects.

Stumpf said the money in the Archdiocesan Deposit and Loan Fund will be depleted by early summer of 2001 and a negative cash balance of about \$14 million is expected by 2003 based on current projected project spending needs. After 2003, pledge collections will begin to reduce the cash deficit.

Stumpf said the future cash flow of the archdiocese will be enough to pay for all the projects, but there is a gap between the time parishes want to start projects and the time pledge money will be received.

Rather than delay capital projects until

Catholic Community Foundation Total Assets In Millions of Dollars



all the money is in hand, Stumpf said the Archdiocesan Finance Council has recommended using bond financing for future debts needs.

He said the archdiocese has received a strong credit rating from credit rating agencies. Stumpf also said that the bonds would have a low interest rate and could be prepaid at any time without penalty.

Stumpf said a plan to have financing arrangements for the capital projects is expected to be in place by spring of 2001. †

Good stewardship also means investing responsibly

By Mary Jungemann

Money talks. And in today's strong economy, you can say a lot with how you invest your money.

"There is tremendous power when a church investor approaches a corporation,"



Brother Michael W. O'Hern, C.F.C.

said Christian Brother Michael W. O'Hern, president and chief executive officer of Christian Brothers Investment Services Inc. of New York.

Brother Michael was the keynote speaker at the Catholic Community Foundation's annual meeting

Nov. 7 in Indianapolis.

"Investing from a Catholic Perspective" was the theme of his talk to the nearly 200 people in attendance.

A former school administrator with the Archdiocese of Chicago, Brother Michael

has been with Christian Brothers Investment Services (CBIS) the past 14 years. CBIS is a national provider of socially responsible investment advice and management services to Catholic organizations, managing \$2.6 billion in assets.

Socially responsible investing is the incorporation of an institutional investor's mission in its investment decision-making process, said Brother Michael.

"One dollar out of every eight in the United States is invested in a socially responsible way—that is \$2.16 trillion," said Brother Michael.

Good stewards should keep in mind that socially responsible investing is a form of evangelization, he said.

"It is a way for us to teach the Gospel today, which is the mission of the Church," said Brother Michael.

Noting the Church's rich tradition of more than 100 years of Catholic social teaching, beginning with Pope Leo XIII to Vatican II documents and the contemporary writings of bishops, Brother Michael said we are given a "firm foundation" on which to base financial and social stewardship.

Abortion, affordable housing banks, contraceptives, gender discrimination, military spending, racial discrimination and South Africa are issues representing some fundamental Church teachings.

Calling consumers "moral agents in economic life," Brother Michael said it is important for investors to identify their core values, issues of concern, review strategies to address those issues and then apply those strategies.

He challenged both institutional and individual investors to avoid ownership in companies with products counterproductive to the Church's mission.

Issues of interest may include weapons manufacturing, tobacco, alcohol, pornography, gambling or the environment.

"The question is not whether the company is a bad one," said Brother Michael, "but whether the potential for change of the fundamental line of business exists or whether it is simply an inappropriate business on which to make money."

Open communication is vital, said Brother Michael.

He cited an example of approaching a bank whose investments included contributions to Planned Parenthood. The bank stopped giving to the organization.

"Work with them. Ask them to reconsider their practice[s]," said Brother Michael.

Microsoft was approached about its lack of diversity in hiring practices and opportunities for advancement for women and people of color once employed. It was an issue they hadn't really thought about from a moral stance, said Brother Michael.

"When we are called to account for our stewardship, we need to be prepared to show that not only have we done well with the talents given us, but that we have done good for our sisters and brothers while doing so."

(Mary Jungemann is a member of St. Barnabas Parish in Indianapolis) †

The Criterion

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New Catholic school approved for Floyd County

By Jennifer Del Vecchio

A new school was approved for St. Mary-of-the-Knobs Parish in Floyds Knobs this month.

It is the second archdiocesan start-up school in the last six years. St. Rose of Lima Parish in Franklin began their school in 1994 and now has six grades.

"We've been working on this for some time," said Father John Geis, pastor of St. Mary-of-the Knobs Parish. "We are listening to the people of the parish."

The pastoral council agreed by consensus Nov. 6 to open the school in the

fall of 2001. Father Geis then approved the opening of the school.

Already, 16 people have committed to sending their children to the new school. At least 20 students are needed to make the school feasible, but Father Geis is hopeful that number will be reached soon.

Three years ago, the parish began looking at opening its own school when a public school, owned by the Church and on church property, closed.

Confusion about the project arose because the public school was called St. Mary-of-the Knobs School. As late as 1962, the school taught religion and

there were nuns teaching on site.

When federal laws changed, the school stopped teaching religion and the cross above the school door was taken down.

While in recent years, 60 percent of the children attending the public school were from the parish, no Catholic religion was being taught.

Shortly after the public school moved students to a larger school with air-conditioning, the parish began using the school for preschool classes. Now it will open with kindergarten until it reaches sixth grade. The preschool will also continue.

Opening a new school requires a lot

of planning and financial responsibility, Father Geis said.

Still, he believes it's feasible and needed, especially after 35 families left the parish to seek a Catholic education, according to parish records.

The parish plans to subsidize the new school by 20 percent. It will have an annual tuition between \$2,500 and \$2,800.

This month, the parish will form a steering committee to outline plans for the school. The school isn't named and a school board needs to be formed and a search for a part-time principal will begin. One teacher will be hired for full-day kindergarten, Father Geis said. †

Jubilee Mass

One more Special Jubilee Mass will be celebrated. This Mass will focus on senior citizens, but is open to all.

Archbishop Daniel M. Buechlein said the Mass celebrates the contributions of those who have shouldered the

faith through the past century.

Senior Citizens' Mass

Nov. 19

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

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. †

Corrections and clarifications

Performance times for the Cathedral High School Theater Department's production of *Romeo and Juliet* this weekend are Nov. 17 at 7:30 p.m., Nov. 18 at 7:30 p.m. and Nov. 19 at 3 p.m. and 7:30 p.m. at the Joe O'Malia Performing Arts Center, 5225 E. 56th St., in Indianapolis. For more information, call the box office at 317-543-4942, ext. 380.

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A story in the Nov. 10 issue of *The Criterion* gave an incomplete history of Fatima Retreat House in Indianapolis. During its 50-year history as the archdiocesan retreat center, Fatima Retreat House was served by four orders of women religious. The Sisters of the Good Shepherd served Fatima

from 1950 until 1963 at the former Good Shepherd Convent on Raymond Street. At Fatima's current location on East 56th Street, the Dominican Sisters served at the retreat center from 1966 until 1975 and the Sisters of Providence assisted with the retreat ministry there from 1975 until 1991. A Franciscan sister from Oldenburg also served on Fatima's staff during the 1980s at its present location.

◆ ◆ ◆

A photograph caption in the Evangelization Supplement, published in the Nov. 3 issue of *The Criterion*, incorrectly identified SS. Cyril and Methodius Sister John Vianney Vraniak. †

Celebrate the diversity that makes Indianapolis a blessed and beautiful center for worship.

Interfaith Thanksgiving Service

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

presider and homilist

Tuesday, November 21, 2000

7:00 p.m.

The Cathedral of SS. Peter and Paul
1347 N. Meridian Street, Indianapolis, IN 46202

What better way to give thanks for all of our blessings than by joining together in prayer and praise?

A collection of canned goods and/or money will be gathered to assist the Julian Center.

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Editorial

Gifts of prayer, presence make a difference

All Catholics in central and southern Indiana have been invited to participate in the United Catholic Appeal, our annual stewardship appeal. The financial goal for this appeal supports the shared ministries and home missions that are the work of the entire Catholic community. However, the most important goal for the United Catholic Appeal is 100 percent participation by every Catholic in our archdiocese!

Why should everyone participate? Wouldn't it be just as well if a few wealthy people contributed all of our \$4.8 million financial goal? Surely there is a group of individuals in this community who could contribute this entire amount if they chose to do so.

The United Catholic Appeal provides each individual and family with opportunities to share directly in the mission of the Church. Jesus Christ has called us to be his disciples and to carry on his work in the world. This means that each of us has a sacred responsibility to be Christ for others and to proclaim his Gospel in everything we say and do.

These spiritual goals must be taken seriously. The theology of stewardship teaches that gifts of time and talent are as important to the mission of the Church as financial gifts are. We also believe that a genuine commitment to prayer is the most powerful gift that any of us can make. Prayer, presence and financial support go together, of course. When they come from the heart, all three can represent a substantial "gift of self" made in grateful response to God's goodness.

Every Catholic should have a chance to experience the joy of giving and the power of prayer through the United

Catholic Appeal. Everyone in our archdiocese should feel personally connected to the ministries that are made possible by this appeal, and everyone should see concretely the results of their generous sharing of prayer, presence and financial support.

Full participation is an ambitious goal, but it is no more ambitious than the call to discipleship that our Lord extends to every baptized Christian. This challenge to participate fully in the life of the Church recognizes that every man, woman and child is "called to serve." They are also called to care for, and share, God's gifts. Each of us has been given precious gifts of time, talent and treasure. What we do with these gifts makes a difference—in our own spiritual lives and in the lives of others. That's why all Catholics are called to participate in the sacramental life of their parishes and in the important ministries sponsored by their archdiocese.

Yes, a few people could probably contribute enough money to reach the United Catholic Appeal's financial goals. But no small group of people could ever equal the tremendous reservoir of prayer and presence that will result from the active participation of more than 220,000 Catholics in southern and central Indiana! With full participation in this appeal, the combined spiritual and material resources of the Church, in our parishes and our archdiocese, will truly make a difference!

— Daniel Conway

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

Seeking the Face of the Lord

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



Planning for future growth is now under way

Those of us who were able to be part of the "Celebration in the Spirit of Hope: the Great Jubilee" at the RCA Dome on Sept. 16 couldn't help but be encouraged in our faith. Many of you remarked that the experience made you "proud to be Catholic."

On the Monday and Tuesday after the celebration, the priests of the archdiocese met for an overnight in Columbus. The spirit generated by the Jubilee celebration was just as evident among us priests.

Our spirits were high even as the agenda for our Sept. 18-19 meeting was serious. Some months ago, you may have read that the leadership of the archdiocese is pursuing a new wave of planning under the banner "Anticipating and Managing Future Growth." The Archdiocesan Pastoral Council oversees our planning effort, which is conducted by a steering committee that I chair. The Columbus meeting was a pre-planning phase designed uniquely for the priests of the archdiocese since they carry the lion's share of the leadership for ministry. By virtue of their ordination (and promise of obedience) for life, whatever happens in the future of archdiocesan ministry touches their lives immediately and deeply. The Columbus meeting was an opportunity for our priests to reflect personally and as a group about the realities we face now and down the road.

The response of our priests was heartening! They love being priests, and indeed they experience the goodness of God in their sacramental ministry, their personal prayer and their interaction with all of you, the People of God. Preaching helps them in their spiritual growth and so does leadership and participation in the various renewal groups. They find strength, encouragement and joy in their interaction with each other.

The further good news is that our archdiocese is thriving—in fact, growing—and the new evangelization effort "Disciples in Mission" will affirm and further that spiritual dynamism. The Hispanic members of our community and the spiritual tradition their culture brings to us are a welcome blessing. We are encouraged by a growing participation of young adults in our faith communities. In a significant way, the wonderful turnout from all around the archdiocese and the true spirit of prayer at the Great Jubilee event in the RCA Dome signaled what is happening.

Our priests are delighted at these signs of faith and hope, and yet a cer-

tain realism also causes concern. In a word, we need help!

The positive overriding desire expressed by the priests at the meeting in Columbus is to provide good ministry for the growing needs of our community of faith. Yet a realistic look at our numbers and the number of priests who are fast approaching their retirement age causes serious concern. A good number of priests believe many people in the archdiocese still do not see that the shortage of priests is real. Apparently some people have not noticed the shortage because, while numbers have declined, priests have kept taking on extra burdens to meet the needs. Some priests sense that, especially in view of the clergy shortage, the expectations of some people are unrealistically high. Some are even insensitive in their unfair demands. The meeting in Columbus allowed for a frank expression of these concerns and other causes of stress in ministry as well as the joys and hopes of ministry.

Needless to say, we all believe the Holy Spirit will guide the Church to the end of time, and our era is no different in God's "eternal now" than any other. It is also true that the Spirit works through our efforts. Hence the need for farsighted, realistic planning for a complex situation, which is what we are about. We are pursuing new and creative approaches in the recruitment of seminarians. We are blessed to have 26 fine seminarians at this time, and we intend to increase the number. *Everyone* shares that responsibility. We will pursue the consideration of the permanent diaconate in the archdiocese. We are developing a solid lay ministry formation program. Priests and seminarians are learning Spanish so that we can serve our Spanish-speaking population more effectively.

Meanwhile, until the number of ordinations increases significantly, more immediate and, we hope, temporary solutions will be worked out. For example, Mass schedules may change in some places; provision for times when priests are away for spiritual retreats or well-earned vacations—time away to "refill the cup"—may require attending Mass in the neighboring parish for a time. We will be looking for interparish cooperation and sensitivity. We continue to look for a volunteer corps of folks who can lift administrative and related burdens from our priests so that they can devote themselves to the pastoral ministry for which they are ordained. As we work and pray together, the Spirit of Hope will lead us! †

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.



La planificación para un futuro crecimiento ya está en marcha

Aquellos de nosotros que pudimos participar en la "Celebración en el Espíritu de Esperanza: el Gran Jubileo" en el RCA Dome el 16 de septiembre no pudimos menos que estar animados en nuestra fe. Muchos de ustedes comentaron que la experiencia les hizo sentir orgullosos de ser católicos".

El lunes y el miércoles después de la celebración, los sacerdotes de la archidiócesis se reunieron para pasar la noche en Columbus. El espíritu generado por la celebración del Jubileo era obvio para nosotros los sacerdotes.

Nuestros espíritus estaban altos aunque la agenda era seria para nuestra reunión del 18-19 de septiembre. Hace algunos meses, puede que Ud. haya leído que el liderazgo de la archidiócesis está siguiendo una nueva ola de planificación bajo el eslogan "Anticipación y administración del crecimiento futuro". El Consejo Pastoral de la Archidiócesis vigila nuestro esfuerzo de planificación, el cual está encabezado por un comité directivo del cual soy presidente. La reunión en Columbus era una fase de pre-planificación diseñada únicamente para los sacerdotes de la archidiócesis ya que sostienen la mayoría del liderazgo del ministerio. Por virtud de su ordenación (y promesa de obediencia) de por vida, lo que pase en el futuro del ministerio de la archidiócesis tocará sus vidas de modo inmediato y profundo. La reunión en Columbus fue una oportunidad para que nuestros sacerdotes reflexionen personal y conjuntamente sobre las realidades que encaramos ahora y en el futuro.

¡La respuesta de nuestros sacerdotes fue alentadora! Les encanta ser sacerdotes, y ciertamente experimentan la bondad de Dios por su ministerio sacramental, su oración personal y su interacción con todos ustedes, el Pueblo de Dios. El predicar les ayuda a crecer espiritualmente, así como el liderazgo y la participación en varios grupos de renovación. Encuentran la fuerza, el ánimo y la alegría en su interacción con uno al otro.

La buena noticia adicional es que nuestra archidiócesis está floreciente. De hecho, está creciendo—y el nuevo esfuerzo de evangelización, los "Discípulos Misioneros," afirmarán y promoverán aquel dinamismo espiritual. Los miembros hispanos de nuestra comunidad y la tradición espiritual que su cultura nos trae son una bendición agradable. Estamos animados por la participación creciente de nuestros adultos jóvenes en nuestras comunidades de fe. De modo importante, la concurrencia maravilla de toda la archidiócesis y el verdadero espíritu de la oración en el evento del Gran Jubileo en el Dome señalaron lo que está sucediendo.

Nuestros sacerdotes están encantados con estas señales de fe y esperanza; no obstante, un cierto realismo también le hace preocuparse. En unas palabras, ¡necesitamos ayuda!

El deseo positivo y imperioso expresado por los sacerdotes en la reunión en Columbus de proporcionar un buen ministerio para las necesidades crecientes de nuestra comunidad de fe. Sin embargo, una revisión realista de nuestros números y los números de sacerdotes quienes rápidamente se están acercando a la edad de jubilación nos causa gran preocupación. Muchos de los sacerdotes creen que hay mucha gente en la archidiócesis que todavía no entiende que la escasez de sacerdotes es real. Al parecer, algunas personas no se han fijado en la escasez dado que, mientras los números se han disminuido, los sacerdotes siguen encargándose de responsabilidades adicionales para cumplir con las necesidades. En vista de la falta de cleros, algunos sacerdotes sienten que las altas expectativas de algunas personas son pocas realistas. Algunas personas aún son sensibles en sus exigencias injustas. La reunión en Columbus nos permitió tener una franca expresión de estas preocupaciones y otras causas de estrés tanto en el ministerio como las alegrías y esperanzas del ministerio.

Huelga decir que todos creemos que el Espíritu Santo guiará la Iglesia hasta el fin de nuestro tiempo; y nuestra época no es diferente en el "presente eterno" de Dios que en cualquier otra época. También es cierto que el Espíritu funciona a través de nuestros esfuerzos. De aquí es la necesidad de tener planificación clarividente y realista para una situación compleja, que es la que tratamos. Estamos buscando métodos nuevos y creativos para la reclutación de seminaristas. En este tiempo estamos bendecidos de tener 26 buenos seminaristas, y pensamos aumentar este número. Todos compartimos esa responsabilidad. Vamos a seguir la consideración del diaconado permanente en la archidiócesis. Estamos desarrollando un sólido programa de formación para el ministerio de legos. Los sacerdotes y seminaristas están aprendiendo español para que podamos servir a nuestra población de habla hispana más eficazmente.

Mientras tanto, hasta que el número de ordenaciones aumente sensiblemente, esperamos que soluciones más inmediatas y temporarias se resolverán. Por ejemplo, los horarios de la Misa pueden cambiar en algunos lugares; la provisión para tiempos cuando los sacerdotes están fuera de la ciudad en retiros espirituales o vacaciones bien merecidas. Este tiempo fuera de la ciudad para "rellenar la casa" puede requerir que asista a la Misa en la parroquia de vecino por un rato. Vamos a buscar cooperación y sensibilidad interparroquial. Continuamos buscando cuerpos de voluntarios que puedan quitar los cargos administrativos y relacionados de los sacerdotes para que puedan dedicarse al ministerio pastoral para el cual están ordenados. ¡A medida que trabajamos y oramos juntos, el Espíritu de Esperanza nos guiará! †

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

More on 'seamless garment' theory

As *The Criterion* allowed three writers to attack my views on the "seamless garment" theory ["Letters to the Editor," Oct. 27], perhaps I should clarify.

Simply put, there are an endless number of good causes that well-intentioned Christians should adopt as their missions in life. But we can't do all of them. My personal mantra has always been "I can't do everything, for I am only one. But I can do something ... and I will." Priorities are a part of life.

Similarly, some crimes are more heinous than others, and the killing of innocents has always qualified as the worst in all my 58 years as a Catholic. To not differentiate the innocent from the guilty makes no more sense to me than placing the death of a public servant like a policeman in the same category with the criminal who might have been killed simultaneously by the policeman. "They're both dead," you might say.

"What difference does it make how they died?" Obviously, it makes a great deal of difference.

Further, though I spend no great [amount] of time cheering for the death penalty, even for mass murderers, I have heard no definitive *ex cathedra* pronouncements from the Church that Catholics must oppose capital punishment in all cases. If that is the case, it is certainly a new development and one that would seem to contradict the Bible repeatedly.

And just for the record, I would gladly trade a permanent ban on capital punishment for the end to abortion on demand. I find it incredible to see the time, energy and emphasis placed on the few dozen capital punishment cases, usually for particularly heinous crimes, while we still have well over 1 million abortions being committed every year. Maybe we are justifying the theory of the greatest killer in history, Marshall (sic) Stalin, who said, "One man's death is a tragedy; a million is a statistic."

Once again, where are the priorities?
Gary A. Hofmeister, Indianapolis

Research for the Church/James D. Davidson

Estimates of Hispanic Catholics vary widely

Hispanics are an important part of the Catholic Church in the United States (see

Ana María Díaz-Stevens and Anthony Stevens-Arroyo, *Recognizing the Hispanic Resurgence in U.S. Religion*). As Church leaders attempt to meet the social and spiritual needs of Hispanic Catholics, they have

tried to determine how many Catholics are Hispanics. To find out, they have consulted national surveys of American Catholics, surveys of the U.S. population and studies that combine census data, survey data and Church statistics. Unfortunately, these studies produce very different answers.

In studies of American Catholics, researchers use random digit dialing techniques to contact cross-sections of American households, then almost immediately ask each respondent about his/her religious affiliation. If the respondent is something other than Catholic, the interview is terminated. If the respondent says he/she is Catholic, the interview proceeds with a series of questions, including one on the respondent's racial and ethnic background. Interviews are usually done with 800 to 1,000 Catholics. In one such study done in the mid-1980s, George Gallup and Jim Castelli found that 16 percent of U.S. Catholics were Hispanics (see *The American Catholic People*). In three other studies, William V. D'Antonio and his colleagues reported estimates of 10 percent in 1987, 13 percent in 1993, and 12 percent in 1999 (see *National Catholic Reporter*, Oct. 29, 1999). In a 1995 national study, colleagues and I found that 14 percent of American Catholics are Hispanics (see *The Search for Common Ground*). The Center for Applied Research in the Apostolate's (CARA) latest annual poll shows 16 percent (see Bryan Froehle and Mary Gautier, Catholicism USA).

In other surveys, researchers and polling organizations survey representative cross-sections of all U.S. households. Using random sampling techniques that give everyone an equal chance of being contacted, these researchers usually interview 800 to 1,000 respondents about a whole range of matters, including their racial and ethnic identity and their reli-

gious affiliation. Researchers divide the number of Hispanics who say they are Catholic (usually 25 to 35 people) by the total number of respondents who identify themselves as Catholic (usually 200 to 250 people). In one such study using an unusually large sample of 113,000 people, Barry Kosmin and Seymour Lachman (*One Nation Under God*) reported that in 1990, 14 percent of American Catholics were Hispanic.

Other researchers combine census data, survey data and Church statistics. They start with census data. The U.S. Bureau of the Census regularly samples American households. Census takers are to collect information about all household members, including undocumented immigrants. Among other questions, census takers are to ask about each person's national origin. These results are published annually in the *Statistical Abstract of the United States*. The most recent results indicate that about 30 million Hispanics reside in the U.S. Since census takers cannot ask about religious affiliation, survey research is used to estimate how many Hispanics identify with the Catholic faith. Kosmin and Lachman and Andrew Greeley (*America*, Sept. 27, 1997) report that about two-thirds of Hispanics consider themselves Catholic; CARA's latest poll indicates 55 percent. Thus, somewhere between 16 and 20 million Hispanics identify themselves as Catholic. Finally, researchers divide the number of Hispanics who consider themselves Catholic by the total number of Catholics in the United States. To do this, they usually rely on figures reported each year in the *Official Catholic Directory*. The OCD's latest figures indicate that, not counting Puerto Rico and Guam, about 60 million Americans are Catholic. Thus, by this method, one-quarter to one-third of American Catholics are Hispanics.

In short, surveys of American Catholics and U.S. households produce estimates ranging from 10 to 16 percent, while studies using a combination of census data, survey results and Church statistics yield estimates as high as 33 percent. Given such wide-ranging results, it is fair to ask which method produces the most reliable estimates. I will address that question in my next column.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Check It Out . . .

An **Interfaith Thanksgiving Service** is scheduled at 7 p.m. on Nov. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Archbishop Daniel M. Buechlein will preside at the prayer service. Members of the clergy are also invited to attend the gathering. The service is offered as a way to thank God for blessings during the Jubilee Year and to celebrate the diversity that makes Indianapolis a special community for interfaith worship. Members of the Jewish community, Islamic community and Christian communities in Indianapolis are invited to attend the service. The North United Methodist Church choir and Laudis Cantores, the principal choir of SS. Peter and Paul Cathedral, will provide music for the service. Participants are asked to bring donations of boxed staples, canned goods or money to assist the Julian Center, an Indianapolis shelter for battered women and children. For more information, call the cathedral rectory at 317-634-4519.

Eight churches in the Irvington neighborhood on the east side of Indianapolis are again collaborating on a community **Thanksgiving dinner** to be held on Nov. 23 at Our Lady of Lourdes School, 5333 E. Washington St., in Indianapolis. The traditional holiday menu includes turkey, dressing, potatoes, vegetables, cranberries and homemade bread and desserts. Appetizers and entertainment will be offered at 11:30 a.m., with dinner at 12:30 p.m. Carryout meals are available at 11 a.m. Delivery to shut-ins, as well as transportation, will be provided by request. Dinner will be served in the school

cafeteria. Our Lady of Lourdes Parish is hosting the event in conjunction with seven other Irvington area churches. The cost is \$2 per person. For dinner reservations, call 317-356-7291 before Nov. 20.

A healing retreat called **"Blessed Grieving: When a Loved One Dies"** will be held from 6:30 p.m. on Jan. 19 to 1 p.m. on Jan. 21 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat will help participants understand the journey of grief and ways to renew hope with the use of Scripture. The cost is \$125 for individuals and \$225 for couples. The registration deadline is Jan. 5. For information, call 317-545-7681.

The **Thomas Merton Foundation** will commemorate the 1968 death of Thomas Merton, the celebrated spiritual leader who was a monk at the Cistercian Abbey of Gethsemani near Bardstown, Ky., with a Mass, an interfaith prayer service and a program on Dec. 7. The event begins with a memorial Mass at noon at the Cathedral of the Assumption, 443 S. Fifth St., in Louisville. At 6:30 p.m., an interfaith prayer service will be held at the Clifton Center, 2117 Payne St., in Louisville. A keynote address by Harold Talbott, who introduced Merton to the Dalai Lama in November of 1968, will begin at 7 p.m. at the Clifton Center. Talbott will speak about the "The (Almost) Final Days of Thomas Merton: A Conversation with Harold Talbott." Admission is \$8 for adults and \$4 for students and faculty members. For information or reservations, call 502-899-1952. †

Education association honors Providence sister for leadership

Providence Sister Lawrence Ann Liston received a distinguished service award from the Indiana Non-Public Education Association on Nov. 9 during the organization's conference at the Indiana Convention Center in Indianapolis.

More than 3,400 educators attended the professional development seminars.

The award recognizes individuals who have demonstrated leadership, commitment and service on behalf of non-public education in the state.

"I think basically, from the award per-

spective in leadership, it is about having values and taking a stand for what you believe," Sister Lawrence Ann said.

Sister Lawrence Ann formerly served as the director of schools for the archdiocesan Office of Catholic Education. She was also the principal of St. Paul School in Sellersburg and St. Philip Neri School in Indianapolis. She also taught at All Saints School in Indianapolis and in Chicago. Currently, she is the health care administrator for Robin Run Healthcare in Indianapolis. †

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Photo by Jennifer Del Vecchio

Saintly costume

Janette Pruitt, a teacher's assistant at St. Rita School in Indianapolis, helps Felicia Knox, a second-grader, put on her saint costume portraying St. Felicity for an All Saints Day program. Students dressed up as saints, and many of the children represented black saints. Pruitt sewed all of the costumes for the children who participated in the program. She is a postulant with the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

VIPs . . .



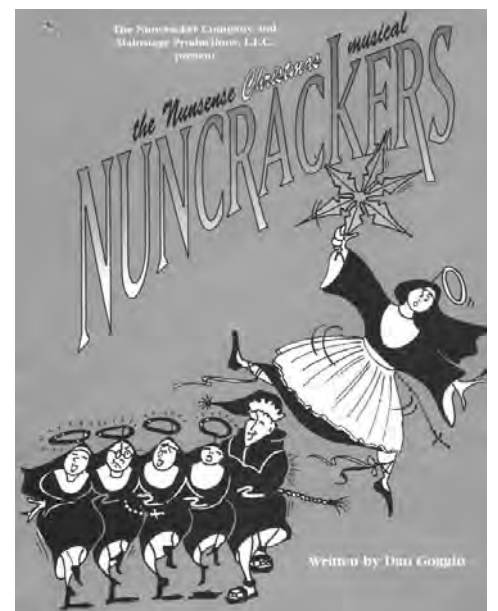
Joe and Sylvia Stevens of Indianapolis will mark their 60th wedding anniversary on Nov. 30. They were married on that date in 1940. They will celebrate with an open house at 3 p.m. on Dec. 3 at the Westside Retirement Village in Indianapolis. They have five children: Cecelia Kiley, Bernadette Snyder, Veronica Dolan, Monica Neaderhiser and Joseph Stevens Jr. They also have 11 grandchildren and five great-grandchildren. They are mem-

bers of St. Michael the Archangel Parish in Indianapolis.

Mark Steinmetz, a biology teacher at Father Thomas Scecina Memorial High School in Indianapolis, was recognized by the city with a Mayor's Community Service Award on Oct. 31 during a ceremony at the Indiana Historical Society. Steinmetz, a teacher for 30 years, was one of 33 volunteers to receive the community service award from Mayor Bart Peterson. The award recognizes individuals for outstanding contributions and commitment to the citizens of Indianapolis and Marion County. Steinmetz earned the mayor's service award for his volunteer work with the Peace Games and the upcoming International Fireman and Policeman Games. He has been involved with the Peace Games for 25 years. Steinmetz's name and community service record will be included on a brick memorial at the end of the canal in downtown Indianapolis. †

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Jeffersonville parish breaks ground on new church

By Tim Grove

JEFFERSONVILLE—It was a groundbreaking moment Nov. 5 for parishioners of Sacred Heart Parish in Jeffersonville.

Nearly 400 parishioners of all ages—some using gardening trowels and others using spades—turned the soil and effectively began the construction phase on a new worship space.

"This has been a long journey," Father Raymond Schafer, pastor, told the gathering during a groundbreaking ceremony. "For some of our members, this has been about a 47-year vision that is finally coming true."

Construction of the new church building is expected to take a year.

"We have another great beginning here," Father Schafer said. "We stand on this holy ground and it is holy. It is of the earth, it is of God, it is of this community, and this ground will become holier as it becomes the place for our worship

and our praise."

Later, addressing God in a blessing, Father Schafer prayed on behalf of the community, "Help us to see that what we must build is not just bricks and stone but love, compassion and understanding among all people. We are building your holy city."

The new worship space will seat 600 to 700 people, nearly doubling the capacity of the current sanctuary. It also will satisfy a long-awaited promise of the parish's founding pastor, Father Robert Walpole.

"I'm thrilled," said Hank Striby, who with his wife, Anne, are founding members of Sacred Heart. "It's a wonderful day, and I thought for many years it would never come."

"Father Walpole, when he first started here in 1953, said within 10 years we will have a church, but it has taken us 47 years," Striby explained. "But now, it looks like, within a year, we're going to have a church and I am

real happy about it."

Since its founding, parishioners have worshipped in a space originally designed as a gymnasium. Plans to build a sanctuary within the first decade of the parish's existence changed as parishioners' needs changed. Instead of a new church, the parish built a new gymnasium in 1978.

"I've waited a long time for it," said parishioner Jim King. "It's absolutely marvelous to see the participation from all the people."

In his homily, Father Schafer said that the construction of the new worship space could serve as a metaphor or reflection for the faith journey of Sacred Heart parishioners.

"As we watch day to day as this building begins to take shape, there will be days when we go by and we'll say, 'Are they doing anything? I don't see anything happening.' Other days," he continued, "it will grow almost before our eyes. This building will be a reflection of the build-

ing of our lives and the building of our church community. There will be times when we have to reshape and put things in order."

Vince DiNoto, chairperson for Sacred Heart's space planning committee, acknowledged the general contractor for the project, Koetter Construction Inc., of Floyds Knobs, and the architect, Michell, Timperman and Ritz of New Albany.

Suzanne Magnant, chancellor for the archdiocese, brought good wishes from Archbishop Daniel M. Buechlein.

"You have come through a long process already," Magnant said. "It is a token of the commitment you all have to each other that you have brought it this far. You still have a lot of work to do yet. So, I promise you my prayers and the archbishop's prayers as you go through this long process. God bless you in this next year."

(Tim Grove is a member of Sacred Heart Parish in Jeffersonville.) †

Leadership means having faith and doing what's right

By Mary Ann Wyand

Catholic leadership requires both "faith and guts," Msgr. Joseph F. Schaedel, archdiocesan vicar general and moderator of the curia, told more than 100 students during the first annual Catholic High School Leadership Day on Nov. 2 at Marian College in Indianapolis.

"A leader needs to determine what people want, but that's only part of the process of determining what people need," Msgr. Schaedel told student leaders from Oldenburg Academy in Oldenburg, Central Catholic High School

in Lafayette and Cardinal Ritter, Cathedral, Roncalli and Father Thomas Seccina Memorial high schools in Indianapolis.

Considering what people want and what people need means measuring that criteria against a value system, he said, which for Christians is the Gospel of Jesus Christ.

"That's going to entail, on the part of the leader, the realization, first of all, that there is an objective measure of right and wrong," Msgr. Schaedel said. "Right versus wrong, good versus bad, what people really need versus what

they want, cannot be determined by a popularity poll or even by certain situations. It's the realization, based on the Gospel, that there are some values that are simply permanent. They are always valid. They are always enduring. To deny that is to practice something called situation ethics."

The Christian faith is not based on an ideology or philosophy of life, he said. "Christian faith is based on a person, and that person, of course, is Jesus Christ. A leader in the Catholic context would consider, first of all, the person of Jesus in making decisions."

And that requires an understanding of the Gospel, the Bible and the teachings of the Church, he said. "Considering the person of Jesus Christ is going to lead you to the values of love, peace, community sharing and other values."

Noting that "the premiere Catholic symbol has always been the crucifix, the body of Christ on the cross," Msgr. Schaedel said it is necessary for Catholic leaders to consider not just "What would Jesus do?" but also "Look what Jesus did for us."

To be a good Catholic leader, he said, **See LEADERSHIP, page 15**

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VOTE

continued from page 1

light of the abortion issue. Those who said abortion should be always legal voted 70-25 for Gore, and those who said it should be "mostly legal" preferred Gore 58-38.

Those who think abortion should always be illegal preferred Bush by a 74-23 margin, while those who thought it should be "mostly illegal" went for Bush 69-29.

The Voter News Service exit polling data is what the ABC, CBS, CNN, Fox

and NBC used in first calling Florida for Gore Nov. 7. The networks later rescinded their call, then later called the state for Bush, only to retract that as well.

In Florida, exit polling counted Catholics as making up 26 percent of the electorate, with a margin of error of plus or minus 3 percentage points. Of those Catholics, 52 percent voted for Bush, 44 percent for Gore, 2 percent for Nader and 1 percent for Buchanan.

Protestants there favored Bush by a 55-43 margin. Jews, only 4 percent of the electorate, were too small a percentage of the 1,818 Floridians to be polled. Those belonging to other religions and those with no religion favored Gore in Florida.

Catholics voted with the rest of their state's citizens by favoring Bush in Alaska, Georgia, Idaho, Kansas, Kentucky, Louisiana, Montana, Nebraska, North Carolina, North Dakota, Ohio, South Dakota, Tennessee, Texas, Virginia and Wyoming.

They voted against the preference of the rest of the state in Arizona, Arkansas, Colorado, Indiana, Missouri, Nevada, New Hampshire and West Virginia.

In Alabama, where Catholics made up 7 percent of the electorate, Mississippi (6 percent), Oklahoma (8 percent), South Carolina (8 percent) and Utah (7 percent), Catholics did not make up a sufficient number of those polled to form reliable information.

Gore won 19 states and the District of Columbia.

Catholics voted with the majority in California, Connecticut, Delaware, Hawaii, Iowa, Maine, Maryland, Massachusetts, New Mexico, New York, Pennsylvania, Rhode Island, Washington, Wisconsin and

the District of Columbia.

In Michigan, Minnesota, New Jersey and Vermont, Catholics overall supported Bush while each state went for Gore.

In Illinois, which Gore won, Voter News Service did not report presidential preference by religion.

In Oregon, where results were still being contested Nov. 9, exit polling indicated that Catholics favored Gore by a 49-48 margin.

A Gallup Poll, based on an aggregate of six days of phone polling between Oct. 31-Nov. 5, had predicted a nationwide 45-45 split in Catholic votes between Bush and Gore, with 5 percent going to Nader.

On statewide voucher questions decided on Election Day, California Catholics voted 66-34 against vouchers and Michigan Catholics voted 64-36 against them, according to Voter News Service. Both ballot measures lost. Michigan's bishops sent three letters to the state's Catholics urging their support of the voucher proposal, while the California Catholic Conference remained neutral on that state's voucher plan.

On measures to ban same-sex marriages, Nebraska Catholics voted 74-26 to ban them, and Nevada Catholics voted 70-30 to place an existing ban in the state constitution. Both bans passed. Nebraska's bishops had strongly favored the ban. In Nevada, the bishops remained neutral on the constitutional question.

Maine Catholics voted 55-45 against a measure to ban discrimination against gays and lesbians, a measure the state's Catholic bishops supported but which ultimately failed. There was no information on how Catholics voted on a measure



A Republican supporter in Austin, Texas, reacts to news that the presidential race between Texas Gov. George W. Bush and Vice President Al Gore is too close to declare a winner.



An Al Gore supporter calls for a revote in a rally Nov. 9 near the Palm Beach County Courthouse and St. Ann Church in West Palm Beach, Fla.



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EDUCATION

continued from page 1

our mission," Lentz said.

Michael J. Alley, chairman of this year's event and president of Fifth Third Bank, said the event gives the archdiocese a wonderful opportunity to celebrate Catholic education.

"Catholic schools continue to provide an important educational alternative for the Indianapolis community and significantly strengthen the faith formation of Catholic youth," Alley said.

The keynote speaker for the event is Joseph P. Clayton, president and chief executive officer of North America for Global Crossing Ltd. Clayton, who works in Rochester, N.Y., was formerly executive vice president of marketing and sales for Thomson Consumer Electronics in the Indianapolis area. A successful businessman, Clayton was chairman of the 1996 Celebrating Catholic School Values awards dinner.

Career Achievement Award honorees

John Dorenbusch is a well-recognized face within the Archdiocese of



John Dorenbusch

Indianapolis and is known for being altruistic and generous with his time. A retired successful businessman, he serves as secretary of the archdiocese's Catholic Community Foundation board and is chairman of

the investment committee. He has served on the boards of several community organizations in Columbus, including the American Cancer Society.

Dorenbusch has been an active member of St. Bartholomew Parish in Columbus, having chaired a committee to build a parish rectory and having chaired the parish campaign for the Legacy of Hope from Generation to Generation.

Dorenbusch attended Catholic schools in Ohio, attending Holy Trinity Elementary School and graduating first in his class from Bishop Fenwick High School. He went to the University of Notre Dame, where he graduated *cum laude*. He received his master's degree in business administration from Indiana University. Now retired, he has served as president of Irwin Management Co. and Tipton Lakes Co. John and his wife, Louise, have been married 39 years and served as co-chairs of the 1999 United Catholic Appeal. Their four children attended St. Columba (now St. Bartholomew) School in Columbus. The couple has seven grandchildren.

Providence Sister Marian Thomas Kinney is the director of the archdiocesan



Sister Marian Thomas Kinney, S.P.

Mission Office, after having spent 42 years educating young people in Catholic schools. Sister Marian grew up in Indianapolis, attending the former St. Anthony School and St. John Academy. She entered the Sisters of Providence in July 1940. She has

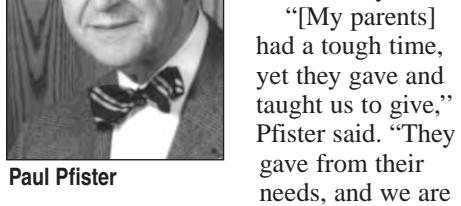
a bachelor's degree from Saint Mary-of-the-Woods College, a master's degree in Latin from Xavier University and a master's degree from Indiana State University in the supervision and administration of secondary schools.

Sister Marian, too, has served the archdiocese as an educator—having been on the faculty of the former St. Agnes Academy and Ladywood Academy in Indianapolis and the former Schulte High School in Terre Haute. Sister Marian has many great stories to tell from her career in education—including the time in the late 1960s when she was an

administrator at Immaculata, a school in Washington, D.C. Sister Marian witnessed an intense time in this nation's history, seeing flames coming from buildings that had been set on fire after the death of the Rev. Martin Luther King Jr. Sister Marian was able to shelter some of the people whose houses were burned. She closed out her teaching career at St. Joseph High School in South Bend. She is a member of St. Jude Parish in Indianapolis.

Paul Pfister is one of 11 children.

Having grown up in a home in which helping others was a way of life, he thinks his career achievement award should go to his entire family.



Paul Pfister

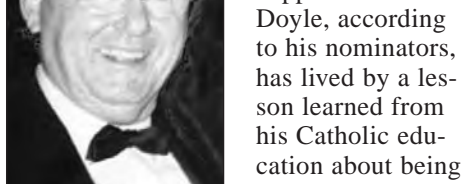
"[My parents] had a tough time, yet they gave and taught us to give," Pfister said. "They gave from their needs, and we are

now getting credit they deserve for many things they did. ... What God has given us should be shared."

Pfister attended grade school at Sacred Heart of Jesus School in Terre Haute. He received high distinction honors after receiving his bachelor's degree from the Indiana University School of Business. A retired realtor, he develops and manages apartments and commercial real estate. Pfister has served Catholic schools and parishes, having helped raise funds to assist Sacred Heart of Jesus School in Terre Haute, and Sacred Heart School in Clinton. He has helped the Sisters of Providence, serving as a financial advisor and working for the beatification of Blessed Mother Theodore Guérin.

Pfister organized the Mother Theodore Corp., a charitable corporation that provides housing for underprivileged families and senior citizens. Among his many community activities, he has served as trustee for the Gibault School for Boys; he was director of the Gibault Foundation for 12 years. He is a member of St. Benedict Parish in Terre Haute.

James "Jimmy" B. Doyle says he is most proud of his "family and the character they show each and every day in their search for success and happiness."



James B. Doyle

Doyle, according to his nominators, has lived by a lesson learned from his Catholic education about being responsible to his family in sickness

and in health. He and his wife, Dolores "Muffy" Doyle, have seven children, four of whom have muscular dystrophy. Their seven children graduated from St. Pius X School and Bishop Chatard High School in Indianapolis. Doyle attended St. Joan of Arc School and Cathedral High School. A graduate of Butler University, he played college and professional basketball. He earned eight varsity letters at Butler and is a member of the Butler Athletic Hall of Fame.

He began his successful business career at the family business, Doyle Furniture, in Nora. He has been president and owner of Doyle Sales, a carpet business, for the last 15 years. He has served on the boards of the Butler University Alumni Association and the Muscular Dystrophy Foundation. He coached basketball and baseball at Cathedral High School and has served as a Catholic Youth Organization coach at St. Pius X Parish, where he is a member.

Community Service Award

Carmen Hansen Rivera, this year's winner, is most deserving of being honored for her time and commitment on behalf of the Indianapolis community, migrant farm workers and the city's growing Hispanic population. Hansen Rivera said she is particularly proud of "my Catholic faith and the foundation of



Carmen Hansen Rivera

principles and education provided by my parents and teachers. I am proud of my family—nieces and nephews who sustain me with their faith."

Hansen Rivera is owner of Carmen Inc., a marketing and diversity management firm and is administrative officer for Geoffrey Bjork Inc. Design, owned by her husband, Geoffrey Bjork. She is the host of ¡Hola! USA, a weekly cultural affairs television program.

The foundation for her success was first laid in Catholic schools. She attended St. Michael and St. Monica elementary schools and the former St. Agnes Academy. She earned her bachelor's degree at Saint Mary-of-the-Woods College in Terre Haute. She soon will receive her Master of Business Administration degree from the Indiana Institute of Technology.

Her work on behalf of migrant farm workers began with her job at Associated Migrant Opportunity Services Inc. She then held key regional positions with the

U.S. Department of Health and Human Services as a program consultant and manager. She was a member of the U.S. Senate Task Force on Hispanic Affairs, for which she chaired a health and human services subcommittee.

She received a letter of commendation from President Jimmy Carter for her publication on migrant workers. The Coalition for Minority Business Development named her Outstanding Business Person of the Year in 1993, and the U.S. Hispanic Chamber of Commerce named her 1994 Hispanic Businesswoman of the Year. She received the Spirit of Indy award from the archdiocese and was recognized as an "Influential Woman" in Indianapolis in 1997.

She has served numerous organizations, including the Marion County Health Association, the Damien Center, the Hispanic Center, United Way of Central Indiana and the Advisory Council for Catholic Social Services. She wrote a report for the Archdiocese of Indianapolis on Hispanic ministry and has worked with the Little Sisters of the Poor to create the Hall of Honor for Blessed Jeanne Jugan, their foundress.

(Susan Schramm is director of communications for the archdiocese.) †



Bridget Wetterer

Cathedral High School
Class of 1982

Indiana State University
Class of 1986

Major Account Manager
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Being a part of the Cathedral family has meant more to me than I ever realized it would. I am one of six siblings who had the privilege of attending the 56th Street campus or the Meridian Street campus with the second generation attending now.

I have never forgotten the teachers who shaped me into who I am today. The individual support by certain faculty and staff members was honest and genuine. I have cherished the confidence they helped me gain and the knowledge they imparted.

The ability of my parents to send all six children through Cathedral strengthened our whole family because we learned that we are a part of a much bigger family. The values that my parents instilled in us were reinforced at Cathedral. Taking the long drive up the snowy hill at 56th Street felt like an extension of home in developing my commitment to academic excellence, Christian values and personal morals.

Being a part of Cathedral also taught me the meaning of community service. Each year we had a project that I can remember vividly. I remember the special people we helped and how grateful they were and how warm my heart felt. To this day I am very active in the community due to my four years at Cathedral. She taught me how important it is to give back to others.

Leaving Cathedral, I felt well prepared for the institute of higher education I chose. Cathedral prepared me to succeed at the collegiate level as well as in the real world. One of the best memories that I have of Cathedral is one special teacher who drilled into my head that I would succeed as long as I tried my best. I still think of her to this day and thank her every time I accomplish one of my goals in life. She told me never to give up and to find an answer to any situation on which I was stuck; I have—in more ways than one! I am successful in my job thanks to that very special teacher.

Thank you, Cathedral!



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Dr. James Miller, an internationally known grief ministry specialist from Fort Wayne, was the keynote speaker for the archdiocesan bereavement conference. It was sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group.



Photo by Mary Ann Wyand

The seasons of grief lead to healing and new beginnings

By Mary Ann Wyand

"Grieving is as natural as nature itself, as natural as the passing of the seasons," Dr. James Miller explained in his keynote address, "When Mourning Dawns: Returning to Life After Someone You Love Has Died," during the 19th annual archdiocesan Conference on Bereavement on Oct. 28 at the Archbishop O'Meara Catholic Center in Indianapolis.

And just as the bleakness of winter fades in the sunshine of spring, he said, the wintertime of grief is slowly transformed into new beginnings that spring forth in our lives with the arrival of each new year.

The internationally known grief ministry specialist from Fort Wayne utilizes his beautiful nature photography

in slide presentations, videos and books to help grieving people find hope and healing in the midst of loss.

"Chances are that life has lost some of its sparkle for you, some of its interest," Miller told the gathering as he displayed his photographs of nature scenes. "Maybe you even wonder if life has lost all of its meaning. When your relationship with this person first began, you probably did not give much thought to when your relationship would eventually end, or where, or how. You probably did not think about how you would act when this happened, or what you would feel, or where you would turn. You did not know because you could not know. And now you are learning.

"If there is one message to carry with you as you grieve, it is this: Grief helps," he said. "Grief is the natural, instinctive way of coming to grips with the loss of someone you love or something you prize. And your grief has one very important purpose—to help you return to life and go on living so you can find meaning again, and even joy."

Like the darkening days of autumn and winter, Miller said, "when a significant death occurs in your life, you lose your color, your vitality. You wither, too. The presence of that absence is everywhere. It is not uncommon for you to feel that your loss is everywhere around you, every place you turn, every direction you look.

"It's also not uncommon for you to experience a sense of shock," he said. "You may feel numb, confused, disoriented. You may disbelieve that the one you love has really died. You may find your feelings overwhelming, and you may find that the only way to deal with your feelings is to try not to feel for a while. Often, the only way to grasp the awful truth of what has happened is ever so gradually, little by little, piece by piece, hurt by hurt."

The death of a loved one is "an experience unlike any other," Miller said. "You may feel sadder than you thought possible. You may feel afraid of what's happened already, what's happening now and what's to come. You may become angry, sometimes for no apparent reason, sometimes for every reason in the world. You may be angry at yourself, at the one who died and left you so abruptly, at God for what it appears that God has done or not done. You may feel anxious or nervous. You may feel lonely in ways you've never quite known, even when others are around, sometimes especially when others are around."

That's how grief works, he explained. Grieving affects all of the senses, as well as sleep patterns, dreams and appetite, to leave the person feeling unbalanced.

"This is a crazy period in your life, a very unusual time," Miller said. "Make no doubt about it. Grief is a stress. It can be one of the most stressful things you will ever do in your life. There is no single right way to grieve, no one way that works for everyone. The best way for you to move through this time of loss is in your own original way, learning as you go, opening to what has happened to you."

To move through "the autumn time of your grief," he said, "do what comes natural. Be yourself. Just grieve as your grief comes to you. Give yourself permission to feel whatever you feel. There are no right feelings, no wrong feelings. There are just feelings. And your feelings are a sign that you have loved someone, and now that person has died and you hurt. Don't push your feelings aside. Give them room to surface. Feel free to express yourself. It's better to let your feelings flow out of you than to keep them stuffed inside you. Express yourself in your own ways. Some people can grieve a lot without talking about it. You can express your grief with music, with art, with physical activity, by doing something that reminds you of the one who has died, with prayer."

The most important thing to remember, he said, is to "allow yourself to grieve. So much is happening to you, so many changes, so many decisions, so much that has to be learned firsthand, and this can create pressure. Allow people to support you. Don't try to do it all alone as you grieve. It can make all the difference in the world."

As autumn moves into winter, Miller said, "the wintertime of your grief is a time to allow yourself simply to be. Some things cannot be hurried. Despite what you feel, this is what you need right now. This in-between time offers a built-in opportunity to do what you might not often do—to pause and be quiet, to sit and be attentive, to walk and be aware. Let the stillness that surrounds you speak to you—and it does have messages. Let the starkness that is around you teach you—and it does have wisdom. Allow this time to become an important part of your progress toward healing. You are healed of suffering only by experiencing it to the fullest. You prepare yourself little by little for how you will go on from here."

During this time, he said, "you're likely to visit other losses you've known, other deaths you've experienced, as a result of this loss. In addition to losing the one you love, you may be losing family life that you have known, roles that you have enjoyed playing, pleasures that you have become accustomed to, friendships with those who have

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Mission territory includes all aspects of society

By Dolores R. Leckey

Modern mission “lands” are many and diverse, from hospital spaces to cyberspace. Recently, I witnessed the good news incarnated in a cancer treatment center.

I went to Florida to be with my sister-in-law, a widow who lives alone, during one of the cycles in her chemotherapy. I didn’t know what to expect in the treatment room as the chemicals dripped slowly into her veins, as they did for the half dozen other patients.

I felt apprehensive as we entered the room. What I found were two competent and dedicated oncology nurses who put everyone at ease and knew everyone’s name.

These nurses created, by their presence, a climate of trust, hope and palpable love. Even I, a visitor for a day, was made to feel that I mattered to them.

They praised their patients for not losing weight. (Imagine!) They congratulated them for small victories. Laughter was in the air. So was quiet prayer. These women of mercy were alert to their patients’ every twinge.

That day I witnessed total attention. I also witnessed the kind of love (“*caritas*”) that was so much a part of the healing transactions between Jesus and those who sought his aid.

Catholics are called to share the message of Jesus with everyone

By Daniel S. Mulhall

As Catholics, we are called to take the message of Jesus to everyone everywhere.

But why is it that some people don’t easily grasp what we mean?

Sometimes the message runs counter to people’s immediate interests or desires. But sometimes, perhaps, we don’t speak or act as if we actually believe it ourselves.

St. Francis of Assisi is famous for many things: renouncing wealth, kissing the leper, creating the Nativity creche. He also gave advice on proclaiming the Gospel: Do it nonstop, using words when needed.

That reflects the old American adage: Actions speak louder than words.

During World Youth Day celebrations last August, 2 million pilgrims filled the ancient, narrow streets of Rome. A teenage girl from Australia asked if I spoke

English. She was lost. The desk clerk at a nearby hotel spoke English well, and gave us directions. When the clerk suggested that she take public transportation—free during World Youth Day week—she was frightened even more, since that was how she had become lost in the first place.

I reached in my pocket for cab fare, then the clerk asked, “Would you like for me to write directions for you and ones in Italian you could give the bus drivers?” At this suggestion, the girl smiled gratefully and said, “Yes, please.”

Christians are called to go the extra mile to help others because we are followers of Christ. It is a question of proclaiming the Gospel, using words when needed.

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education in Washington, D.C.) †

At one point, a former patient dropped in to let everyone know the good news: She had been declared cured of her cancer! She thanked the nurses with tears and hugs, and announced she was moving home to Cleveland to be with her children and grandchildren “for whatever time the Lord grants me.” The spirit of jubilation was everywhere.

I’m told my experience of the oncology nurses is, by and large, the norm. As people enter cancer centers they usually are frightened, their faith may be shaky, their hope tenuous. These modern bearers of “good news” share with the ill the power of their own faith and hope, as well as their skills. They call into being, for a little while, a community of common cause as they encourage patients to help one another.

With an aging population, health care centers of all kinds are surely one of the arenas for modern missionary work. So are schools.

The daily work of selfless teachers in Catholic schools is an obvious site. But I’m thinking, too, of those public school teachers who constantly go the extra mile for students whose lives at home may be troubled, whose resources may be limited, who may not be able to imagine a different horizon.

The *New York Times Magazine* had a story about a teacher who began an after-

school program, on her own, for children in her elementary school class in East Harlem. What began as efforts at enrichment (trips to museums and live theater) evolved into deeper relationships.

When one boy’s family was evicted from their home, she provided a temporary home for the boy and his older brother, for example. Others would call her for advice during times of crisis.

What this teacher tried to do was to build self-esteem and faith in youngsters, to teach them by her care and her love, that they, too, had inner resources.

This teacher demonstrated that children in stressful circumstances can learn to find reservoirs of resilience within themselves if a caring adult can guide and encourage them.

There are echoes here of Jesus’ style of healing. Invariably Jesus would ask of the petitioner or the troubled person, “What do you want?”

The question was a way of empowering a person, igniting a slumbering faith in one who, until that moment, had given up.

Our schools are filled with children who need the steady presence of adults who will help them examine that question—“What do I want?”—and help them find the answers. Classrooms, libraries and after-school programs are contemporary sites for spreading the good news.

Perhaps the most pervasive contemporary mission territory, however, is the field



CNS photo

There are countless opportunities to practice Christianity in the marketplace. To the extent that we have appropriated the Gospel in our own lives, we will be able to share it with others. Modern mission territories include hospitals, schools, offices and even cyberspace.

of communication. Television, of course, is singularly influential. Issues of truthfulness, ethics and balance are therefore crucial in this medium.

With the Internet, Web sites offer vast opportunities to convey messages of hope, faith and truthful information. The Vatican Web site is an excellent example of this modern missionary style.

But for many, books are a primary means of formation. I speak here not only of explicitly religious books, but those stories, essays and poems that convey, through the power and elegance of the word, aspects of transcendence.

I think of poets such as Mary Oliver, essayists such as Lewis Thomas or novelists such as Reynolds Price or Jean Sullivan. The latter, a French priest-novelist, once wrote that he did not write about prayer, but hoped that someone reading his work might be moved to pray.

To the extent that we have appropriated the Gospel in our own lives, we will be able to share it with others. It will light up our work, our homes and the spheres of our civic enterprises.

Perhaps that is what St. Francis of Assisi meant when he said that we should preach the Gospel at all times, and sometimes use words.

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

Discussion Point

Models of faith help others

This Week’s Question

What do people of your world fear or doubt most? Can your faith address this fear or doubt?

“I’m a teacher and parent, and my fear is the violence that can corrupt the minds of our kids. My fear is that our children can get sucked up into the negativity which surrounds them. With faith in God, I can teach children to the best of my ability. But I also know that there can be outside forces beyond my control that can enter their lives. In the end, it all comes down to trusting in God.” (Sue Bata, Langdon, N.D.)

“People fear the instability of their jobs, the constant threat of violence, terminal illness and death. They doubt God’s unconditional love and the honesty and

integrity of others, especially political figures. Jesus constantly exhorts us to trust, and he promises us a peace that the world cannot give. Models of faith give us courage and an example of how to live in perfect peace and love.” (Sister Patricia Cigrand, A.S.C.J., Johnston, R.I.)

Lend Us Your Voice

An upcoming edition asks: What does the word “strength” mean to you? What makes strength a virtue?

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

Francis Xavier Seelos was dedicated priest

(Twelfth in a series)

Redemptorist Father Francis Xavier Seelos is the United States' most recent blessed, beatified by Pope John Paul II on April 9, 1999.



He was born in Fussen, Germany, on Jan. 11, 1819. In 1842, the Redemptorist Fathers appealed for missionaries to go to the United States and Francis applied. He was accepted and sent to New York, where he arrived on April 20, 1843. He was ordained to the priesthood on Dec. 22, 1844. He was assigned to churches in Baltimore and Pittsburgh, and then Cumberland, Md.

Father Seelos soon became known for his preaching, which he could do in German, French and English. He acted out Scripture narratives with imaginary conversations with Jesus, his apostles and other characters. During the conversations, "Jesus" would turn to the congregation and make wry or humorous observa-

tions about the Gospel passage. Then he would continue in a more serious tone of voice and explain the points he had made during his play-acting. He would conclude with an exhortation to the people to come to him in confession, promising to receive them "with all mildness." It was highly effective and the lines outside his confessional would wind around the church and sometimes out the door.

Soon stories about his dedication began to spread. His confreres reported that he went to bed at night fully clothed except for his shoes, and that he slept on a bench near the front door so he could respond quickly if someone arrived who needed the services of a priest.

He made news in the anti-Catholic newspapers in Baltimore after he responded to a late-night appeal from prostitutes to minister to a young woman who was dying. He stayed with the prostitute until she died. When the newspapers insinuated that he remained in the house for other purposes, Father Seelos said simply, "Let the fellows talk on. I saved a soul."

The middle 1800s were a time of ram-

phant anti-Catholicism in the United States, and priests literally took their lives in their hands when they traveled alone. Nevertheless, as Father Seelos traveled up to 100 miles to visit Catholic families, he was, at one time or another, pelted with rocks, beaten, threatened at gunpoint and nearly thrown overboard while on a ferry.

He held various positions, including superior of the Redemptorist mission band, during which he traveled from parish to parish giving missions—a carefully prepared program of sermons and spiritual exercises. He preached missions in 10 states from Rhode Island to Missouri.

In 1866, he was transferred to St. Mary's Assumption Parish in New Orleans. On the train to New Orleans, a nun asked him how long he was going to be in New Orleans, and Father Seelos answered calmly, "For one year and then I'll die of yellow fever."

In 1867, a severe outbreak of yellow fever seized New Orleans and a full one-third of the city's population contracted the disease. Father Seelos caught it and died on Oct. 4 at age 48. †

Cornucopia/Cynthia Dewes

More than we think to be thankful for

We have a lot to complain about these days. Not only are we plagued with greedy politicians, a threatened ecology and more money than sense, but also we have to worry about world peace.



It seems we just get one disgruntled nation placated when another the size of Delaware pops up threatening to make a hydrogen bomb. Reminds me of raising 8-to-12-year-old kids.

At any rate, we Americans take a break from all this angst every November with Thanksgiving, a uniquely American holiday. My mother thanks you, my father thanks you, and I thank you, sang the Yankee Doodle Dandy. Thank you, God, for—and this is where each American can fill in the blanks.

Thanksgiving is so ingrained in us that the urge to celebrate it persists throughout life, sometimes continuing past the urge to practice one's religion or politics. It seems particularly important, somehow, if we go abroad or live in a foreign country.

The first time I visited our daughter and son-in-law in Hamburg, Germany, in late November, I felt an urgent need to

produce a Thanksgiving dinner, maybe hoping my daughter wouldn't forget where she came from. So I scoured the local market in vain for the usual turkey and fixings, finally settling for a puny frozen chicken from Hungary. From Hungary!

Today our daughter's family and her enclave of American friends who permanently live abroad continue to celebrate Thanksgiving. And these days, with the improved world market, they have real turkeys, cranberry jelly and pumpkin pies.

Personally, I'm thankful for the same things that most Americans appreciate, including a country that offers economic opportunity, political stability and great natural wealth. Like the Pilgrims who started the whole thing, we are grateful to live in this nation at this time in history. And, according to the Pledge of Allegiance, it's still officially "one nation, under God."

I'm also eternally and constantly thankful for loving parents, good genes, great friends and a spouse I'm still crazy about, children I'm proud of and enough material stuff to keep me comfy. I'm thankful for the superior education I received in a public school, and later at a state university.

In those days we were taught critical thinking, based on a general knowledge

of almost every subject. We learned to make judgments and engage in rational problem-solving, which prepared us not only for work, but also for life.

But when I reflect a while, I find I'm also thankful for some of the hard things I've experienced. I'm grateful for growing up during hard times, the Great Depression and WWII. We all learned from those events to be prudent, to value the basics and to realize that there is someone greater than ourselves in control here. As the saying goes, "There are no atheists in foxholes."

I thank God for experiencing the lives of two severely handicapped children, and their subsequent deaths as adults. From Andy I learned to accept what I can't change, and from Peter I learned to be brave.

I'm even grateful for the fire that burned us out of our house for five months. Hard as those events were, they taught me to love better, to put things in perspective and to gain an inkling of what God has in mind for us, through the kindness of others.

Most of all, I thank God for the gift of my faith which has made, and will continue to make, all things possible.

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

Faithful Lines/Shirley Vogler Meister

Finding ourselves teetering on the edge

Shortly after Ziggy-kitty won my affection and home, I took him outdoors, where I was doing yard work. De-clawed, he can't roam freely with safety; so I tied his leash to the handle of a trash can to keep him anchored near me. Suddenly, a friend with a motorcycle roared into our car turnaround. With unusual strength, Ziggy fled down the driveway with the can bumping and clanging after him. The noise added to his terror. Bystanders laughed as I chased after Ziggy and his metal monster.



After catching and unleashing him, I took him indoors, cradling and lullabying him, just as I did when he first came to us. Even that didn't calm him, so I freed him to find his own refuge and I returned outdoors. Later, after an extensive search,

I found him in a ludicrous position—hanging from the top of a basement door in the same position as the popular "Hang in there!" cat posters and cards. I never knew how Ziggy did that, nor how long he'd been in his predicament before I came along to rescue him a second time that day.

Through the years, I've gotten many types of "Hang in there!" cards, including one showing a cowboy hanging over an abyss, with one hand gripping the rein of his horse at the edge of a cliff. Because of such cards and Ziggy's escapades, I became much more aware of similar situations. For instance, last year, a cobweb caught an autumn leaf under an eave of the house. Despite rains and blizzards, that leaf and web hung in there. Toward spring, a single thread still held them. Eventually, they were gone. The spider, of course, disappeared long before I first noticed the web.

If a friend now says "Hang in there!"

during those times they know I'm teetering on the edge of disaster or tossed by the storms of uncertainty, I remember Ziggy's trials and tribulations, the leaf-and-web tenacity, or the cowboy on the brink of death. Every now and then, we all feel chased—"one step ahead of the bullet," as a friend once put it. And how often have we felt like just giving up?

But we're not cats or leaves. We're God's children, and he has special purpose for us no matter how harrowing the circumstances. (See *Psalm 35:17* and *Daniel 6:27*.) Although the familiar "Let go and let God" might apply here, humorously or not, there's a big difference between letting go and giving up. Besides, it's not our physical selves that need rescuing as often as our souls.

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

Catholic Social Thought/

Fr. William J. Byron, S.J.

Preferential option for poor

(Part IV in a series)

Luke's Gospel frequently highlights Jesus' preferential posture toward the poor. In Chapter 6:20, Jesus says, "Blessed are you who are poor, for the kingdom of God is yours".



Later (Lk 14:13), Luke has Jesus telling his dinner host to "invite the poor, the crippled, the lame, the blind," and then "blessed indeed will you be because of their inability to repay you."

And who could miss the point of the famous parable of the rich man Dives and the poor man Lazarus (Lk 16:19-26)?

The poor seem to attract the preferential love of the Lord because they tend more readily to accept his message.

Why is a preference for the poor so hard for modern Catholics to accept as part of their faith? Even at Christmastime, most contemporary Catholics are charmed by the poetry of Mary's Magnificat but fail to grasp the implications of her praise for a Lord who "has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty" (Lk 1:52-53).

The story of the Last Judgment in Matthew (25:31-46) is, all would agree, an important part of our faith tradition. From its earliest days, the church taught that we will be judged for what we chose to do or not do regarding the hungry, the thirsty, the stranger seeking shelter and the naked needing clothes. We will be judged for our success or failure in visiting the sick and prisoners.

Faith tells us that we touch Christ when we touch the needy. Our Catholic faith instructs us to put the needs of the poor and vulnerable first.

The *Catechism of the Catholic Church* emphasizes this in words taken directly from an instruction issued by the Congregation for the Doctrine of the Faith (CDF, "*Libertatis Conscientia*," #68): "In its various forms ... human misery elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are the object of a preferential love on the part of the Church".

Why preferential love? Because the common good requires it.

If the good of all, the common good, is to prevail, preferential protection must move toward those affected adversely by the absence of power and the presence of privation. Otherwise, the balance needed to keep society in one piece will be broken to the detriment of the whole.

Any parent knows what preferential love means. The vulnerable 3-year-old gets preference over the more self-sufficient older sibling under certain circumstances. So the Church is asking nothing unusual, unfamiliar or extraordinary when it calls for preferential love of the poor and vulnerable.

For those who find this truth hard, the words of Pope John Paul II might be reassuring: "Love for the poor must be preferential, but not exclusive" ("*Ecclesia in America*," 1999).

Those who happen not to be poor should never make the mistake of thinking that the Lord doesn't love them dearly. They should simply make the commitment to show their gratitude to God for all their good fortune by using their gifts to do what they can to reduce the scourge of poverty in the world.

(Jesuit Father William J. Byron is a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America. This 10-part series will appear biweekly.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 19, 2000

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel is the source of this weekend's first reading.



This book has an interesting history in itself. It is the youngest of the prophetic works in the Bible, although, of course, it is very old. Its literary construction is somewhat different from other books of the prophets.

Common with most of the prophets, however, the Book of Daniel came to be in a very dark period for the Jewish people. They were severely persecuted, and the book celebrates the many among them who, despite death itself, clung to their belief in the One God of Israel. As did the earlier prophecies, Daniel reassures the people that in the end they will be vindicated. God will come to their defense.

Daniel also shares with the other prophets a great gift in being able to express deep and profound thoughts and transmit them to others who seek God.

This weekend's first reading presents the figure of Michael, whom modern Catholics revere as St. Michael the Archangel.

Throughout existence, beings with free wills of their own have turned away from God, trapped in narcissism that is the ultimate breeding ground of sin. Such is the case with humans. Such was the case with humans, before history, when the first humans sinned. Such was the case even among the angels.

When some of the angels rebelled against God, Michael overwhelmed them. This weekend's reading assures the suffering Jews of long ago, and anyone today who feels that he or she is the victim of misfortune, that God will send Michael to defend and rescue them.

Hebrews is the source of the second reading. For weeks now, the Church has presented in the Liturgy of the Word readings from this impressive and compelling work of the New Testament.

In this reading, as in the others, the Scripture proclaims the identity and salvation of Jesus. He is the great priest. He

offered the perfect sacrifice. In Jesus, therefore, is the path to absolute reconciliation with God. He is the Redeemer.

St. Mark's Gospel furnishes the last reading.

The contemporaries of Jesus perhaps had a stronger sense of the impermanence of earthly existence than do we today. After all, illness was much more a threat than it is for us, although many diseases have yet to be mastered. Politically, the times were ominous. They lived under the heel of the demanding, and unforgiving, Roman Empire.

They also were much more alert to their religious history. God had never promised eternity for Creation as it existed at their time. Everything could change. After all, everything had changed at one time or the other. Everything could finally and abruptly change if such were God's holy will.

In this atmosphere of thought, Jesus spoke to the people. He affirmed the message that indeed nothing on earth is permanent. Everything can change.

These words of the Lord have a solemn tone, but in the end they are not threatening. For the just, for those who are true to God, peace and joy ultimately await them. The key to finding peace and joy, of course, rests in loving God and conforming to God's perfection by obeying the divine law.

Reflection

On Dec. 31, we will celebrate New Year's Eve in our culture. In a sense, however, this weekend is the Church's New Year's Eve. This weekend, the Church approaches the end of its year of worship and instruction.

Next week, in great excitement and faith, the Church will close its year by celebrating Christ as king. It will be a great festive moment. Then, the next week, we shall begin Advent, and a new year of reflection and of glorifying God, our Creator, Redeemer and Sanctifier.

So, this is in a way the last lesson of the school year. The Church has made its points since Advent 1999. It now gives us one final word of advice.

The word is direct and clear. We do not know the future, nor can we create the future for ourselves. We can anticipate, and we can plan. But, in the last analysis, we have no control over what will happen.

Regardless of our efforts or wishes, the future at some point will involve our death.

My Journey to God

Remembering 'The Main Thing'

Some years ago, the commencement speaker at Harvard University claimed that the greatest treasure that we have that is going largely untended is our spiritual life. There is, perhaps, much truth to this assertion. How much time and energy do we devote to nourishing our life in God and how that life impacts on our relationships with family, friends and the broader community? This is a question of priorities: putting first things first.

My favorite banner from 1997: "The main thing is to know the main thing and to keep the main thing the main thing." Spirituality tells us that the main thing is not power, prestige nor possessions. Rather, the main thing is relationships: with God, with others, with ourselves. Tending to those relationships indicates that we are finally "getting it right." How do we tend our souls? An annual retreat

helps. So, too, does reading the word of God daily, reaching out to a poor family, reading the great works of spirituality, praying both privately and in community, developing a healthy form of leisure, finding a creative hobby that broadens our horizons.

God has given us many treasures. Faith is one of them and demands our constant attention. Perhaps the writer who said that there is only one tragedy in life—not to be a saint!—hit the nail on the head. Not to be a person who is loving and faith-filled is a great tragedy indeed. I congratulate all those ministries—especially the retreat ministry—for all they do in enriching the greatest treasure given to us: our spiritual life, which needs daily renewal.

By Bishop Robert F. Morneau

(Bishop Robert F. Morneau is an auxiliary bishop in the Diocese of Green Bay, Wis. He wrote this reflection for publication in the program commemorating the 50th anniversary of Fatima Retreat House in Indianapolis, the archdiocesan retreat ministry. It is reprinted here with his permission.)

Daily Readings

Monday, Nov. 20
Revelation 1:1-4; 2:1-5a
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 21
The Presentation of the Blessed Virgin Mary
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 9:1-10

Wednesday, Nov. 22
Cecilia, virgin and martyr
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 23
Clement I, pope and martyr
Columba, abbot
Blessed Miguel Agustín Pro, priest and martyr
Revelations 4:1-10
Psalm 149:1-6, 9
Luke 19:41-44

Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 24
Andrew Dung-Lac, priest and martyr, and his companions, martyrs
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 25
Revelations 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 26
Christ the King
Daniel 7:13-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33b-37

Existence will change dramatically and essentially.

The change can be a prelude to a glorious new existence, the Church advises in these readings. The only determining factor between future joy and future despair is our own faithfulness to God, the depth of

our love for God.

For 50 weeks already, the Church has placed before us the reality of God, God's love and mercy. Now, for our sakes, with a keen eye fixed on reality, it summons us to respond to God with our own full and unqualified love and commitment. †

Question Corner/Fr. John Dietzen

Pope clarifies recent Vatican declaration

Q I am saddened by the recent Vatican declaration named "Dominus Iesus."



Several of my Protestant friends have asked me what it is all about, and I don't know what to say. (Maryland)

A You're not the only one who is wondering. Many priests and bishops have been trying to put that document, released by the Congregation for the Doctrine of the Faith in September, in the context of the remarkable, officially approved, understandings and agreements with other Christian communities over the past few decades.

Even Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, reportedly remarked that "neither the timing nor the language of the document were opportune."

It will be important and helpful, I believe, to keep a few basic facts in mind.

First, a clear major intent of the document is to insist on the Christian belief that all saving grace of God comes to the human family in and through Jesus Christ. There is no salvation outside of him.

This does not mean explicit and conscious faith in Jesus is necessary for salvation. The declaration repeats the long-standing Catholic belief that the Holy Spirit of Jesus is active everywhere, "not only in individuals, but also in society and history, peoples, cultures and religions." It explains that "the risen Christ is now at work in human hearts through the strength of his Spirit" (No. 12).

Second, Pope John Paul II has taken the opportunity more than once in recent weeks to alleviate the hurt caused by the language of the document and to explain its

meaning. His purpose in approving the declaration, said the pope, was to invite all Christians to renew their fidelity to Jesus the Lord.

"Dominus Iesus," the pope continued, "does not deny salvation to non-Christians but points to its ultimate source in Christ," who gives graces for salvation to everyone "in ways known only to himself" (Midday Angelus blessing remarks, Oct. 1, 2000).

Above all, the pope seems to wish strongly to emphasize that the ecumenical directions and successes of the past several years are here to stay. As he told Queen Elizabeth when they met in October, "There can be no turning back from the ecumenical goal we have set ourselves."

In other words, the Catholic Church's teaching about salvation of people in other religions of the world, as expressed for example in the *Catechism of the Catholic Church* (Nos. 846-848), has not changed. Nor has its commitment to honest dialogue with other religious communities.

We believe as Catholics that the fullest saving gifts of God are present in the spiritual resources of the Catholic faith. But as Pope John Paul wrote in his 1995 encyclical "Ut Unum Sint" ("That They May Be One"), speaking specifically of other Christians, elements of holiness and truth are present and active in these different communities.

"To the extent that these elements are found in other Christian communities, the one Church of Christ is effectively present in them" as well. The Christian life and witness produced over the years in these communities is the ultimate proof that the Spirit is there and accomplishing its saving work.

(Send letters for this column to Father John Dietzen, P.O. Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

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 17-18

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Christmas bazaar, Fri. 9 a.m.-4 p.m., Sat. 9 a.m.-4 p.m. Information: 317-872-6420.

Little Flower Parish, 4720 E. 13th St., **Indianapolis**. "Glory Day," 8 p.m., free-will offering to benefit school restoration. Reservations: 317-357-8352.

November 18

St. Michael Parish Hall, 11400 Farmers Lane NE, **Bradford**. Spaghetti supper and Christmas bazaar, 4-8 p.m. Information: 812-364-6646.

November 18

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Senior class project, babysitting while parents Christmas shop, 9 a.m.-1 p.m., \$10 per child or \$25 per family. R.S.V.P.: 317-356-6377, ext. 171.

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., **Indianapolis**. Cub Scout Pack No. 647, holiday gift, art and book fair, 2-6 p.m.

Information: 317-872-3905.

St. Michael Parish Life Center Gymnasium, 3354 W. 30th St., **Indianapolis**. Angel's Attic holiday craft bazaar, 9 a.m.-3 p.m., admission \$1. Information: 317-926-7359.

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

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Sneak preview and academics fair. R.S.V.P.: 800-926-SMWC.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Thanksgiving dinner, 4 p.m. Information: 317-784-9135.

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 19

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Altar Society, Christmas bazaar and chili dinner, 12:30-4 p.m., craft, holiday, baked goods and white elephant booths. Santa arrives at 2:30 p.m. Information: 317-784-5454.

St. Mark Parish, 535 E. Edgewood, **Indianapolis**. Harvest meal and concert with Lucious Newsom and Family, 6 p.m., free-will offering. Information: 317-787-8246.

Providence Center, Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Sisters of Providence, annual bazaar, bake sale, 9:30 a.m.-3 p.m. (EST), brunch served 10:30 a.m.-1:30 p.m. Information: 812-535-3791.

November 21

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Interfaith Thanksgiving prayer service, 7 p.m., with Archbishop Daniel M. Buechlein, presider and homilist. Collection of canned goods and/or money. Information: 317-634-4519.

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.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Mass of thanksgiving, 9 a.m.

Information: 317-638-5551.

November 26

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

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

Sundays

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. Sherman Ave., **Clarksville**. "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.



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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.

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 Sundays

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W.

30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

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

First Fridays

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

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

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

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The Active List, continued from page 14

◆ ◆ ◆
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.

◆ ◆ ◆
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**. 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. †



CNS photo

Pope John Paul II Cultural Center

Felician Sister M. Alfonsa Van Overberghe views a video program on display at the new Pope John Paul II Cultural Center in Washington, D.C. The center, which was dedicated in a ceremony Nov. 12, is to open to the public in March.

LEADERSHIP

continued from page 7

it is necessary to have faith in God, faith in others and faith in self.

"You can't have faith—a belief in Jesus Christ—unless you get to know him through worship, prayer and by studying the Scriptures," he told the students. "Based on that personal knowledge of Jesus, we measure everything against that. A Catholic leader also has to have faith in other people, and believe that people are basically good. Faith in self is another important criteria. Seek guidance from other people, especially parents, teachers, coaches and friends. Take responsibility for your actions, and be willing to stand up for what you believe."

Jesus preached with authority, the vicar general said. "To do that, he spent a lot of time by himself in prayer, in thought, asking God for guidance. Then, once he decided what God was calling him to do, what was the right thing to do, he didn't back down."

It also takes guts—fortitude, backbone, integrity, faithfulness and sacrifice—to be a Catholic leader, Msgr. Schaedel said. "Mother Teresa of Calcutta said we are not called to be successful, we are called to be faithful. And because she was faithful, had guts and never gave up, she accomplished a lot and was successful in her own way."

Mother Teresa helped people in need because she believed that Catholics are called to live the Gospel, he said. "That says a lot in terms of fidelity and what true Catholic leadership is."

When faced with problems, he said, Archbishop Daniel M. Buechlein always asks, "What's the right thing to do?"

And that, the vicar general said, is the mark of a Catholic leader. †

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Death Row inmate discusses his decision to join the Church

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer of Oklahoma, who was granted a temporary reprieve earlier this month when a U.S. District Court judge postponed his Nov. 15 execution by lethal injection, said he is not afraid to die but requested clemency because he doesn't want to adversely affect other Death Row inmates' chances for appeals of their death sentences.

In a written interview with *The Criterion* facilitated by U.S. Penitentiary officials at Terre Haute, Hammer said, "I am not afraid to die. God and his son, Jesus, await me in a far better place, so I can only look forward to the time when I go home, when I will be free again, free in a way as never before."

Hammer said he "can never atone" for his crimes.

"At one point," he said, "I felt that by surrendering to the executioner's needle I could somehow pay for killing Andrew Marti [in a prison cell at the Allenwood, Pa., penitentiary]. I no longer believe that to be true."

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

Two weeks ago, the U.S. Court of Appeals refused to reinstate Hammer's appeals process.

On Nov. 1, U.S. District Court Judge Malcolm Muir granted Hammer a temporary reprieve so he can present evidence stating that he was denied a fair trial. Muir gave Hammer until Jan. 31 to file the necessary legal paperwork with the court. If Hammer fails to do that, the judge said his execution date will be Feb. 21.

Federal Death Row inmate Juan Raul Garza of Texas is now scheduled to be the first federal prisoner executed in 37 years. His execution date is Dec. 12.

"I have decided to seek clemency and pursue some appeals," Hammer said, "because I do not want to adversely affect any other person under a federal sentence of death. Once the U.S. government executes the first person, those following will be easier and easier for society to accept."

"Federal executions are conducted in the name of the people, all of the people, of the United States of America," Hammer said. "The process is nothing more or less than 'the machinery of death,' as quoted by the late Supreme Court Justice [Harry] Blackmun. I also know that there is no way that capital punishment can ever be fair and impartial."

Regarding his decision to join the Catholic Church, Hammer said, "My faith has made me a far better person. God has removed from my heart the hate, anger and bitterness of a lifetime. He has replaced those feelings with love, peace and commitment. My faith will only grow stronger, and I believe that God will use me as an instrument to touch others, to show them by my own example how he can change anyone, even a prisoner on Death Row."

He was confirmed as a member of the Catholic Church, with another Death Row inmate, by Archbishop Daniel M. Buechlein during a eucharistic liturgy on Oct. 27 at the U.S. Penitentiary.

"As Archbishop Buechlein explained during our confirmation Mass, Jesus was a victim of capital punishment," Hammer said. "It was the most important and special day of my life. I am close to God because of his love for us all. During the

Mass, God was present in a way that all in attendance could feel."

Hammer said he has spent more than half of his life incarcerated "in one prison or another continuously for the past 23 years, with the exception of 70 days on escape status in 1981 and 1983."

He said his spiritual journey during his long incarceration has taught him the meaning of love and forgiveness.

"Through the love, mercy and forgiveness of our Lord Jesus, my sins were paid for," Hammer said. "He shed his blood on the cross, and paid the price of all sins for those who trust in the Father and the Son, and who call upon him for forgiveness."

"I have also learned that the most difficult aspect of forgiveness, at least for me, was learning how to forgive myself," Hammer said. "God forgave me the second I asked him to. It took months for me to be able to forgive myself."

Hammer said he has experienced God's love through his association with Mercy Sister Camille D'Arienzo of Brooklyn, N.Y., and Edward Doherty, volunteers with the Cherish Life Circle, an organization that opposes capital punishment, during his incarceration at the prison in Allenwood, Pa.

He also said his more recent friendship with Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, his current spiritual advisor, and time spent with Archbishop Buechlein at the penitentiary in Terre Haute have helped him grow closer to God.

Hammer met Sister Camille and Doherty at the Allenwood prison in December of 1998 after they responded to a letter he sent to the Cherish Life Circle.

Sister Camille and Doherty were "the first Catholic people to reach out to me," Hammer said. "They have become my family, as has Sister Rita Clare and many other Sisters of Providence at Saint Mary-of-the-Woods. The same is true for many Sisters of Mercy from Brooklyn, N.Y."

Hammer said he "wanted to become Catholic because of the love and loyalty shown to me by so many Catholic people. I experience God's love each and every day. He has blessed me in ways beyond belief. He has sent so many kind, loving people into my life. God uses people to reach us. He did so with me."

In recent weeks, Hammer said, he has received "hundreds of cards and letters from all over the world" as a result of his contact with members of Catholics Against Capital Punishment and other organizations that oppose the death penalty.

"I have never before in my life known such love, peace and joy," he said. "It doesn't matter if people question my faith, my sincerity in becoming a Catholic. God alone knows my heart. He is my judge, he has forgiven me and given me peace. I will pray for those who doubt me, and I will forgive them for doing so."

Hammer said he prays several times every day and that prayer is an essential part of his daily existence.

"It allows me time to reflect, to call upon God to help those in need," he said. "It provides a way for me to serve him by devotion, by praising him. It also provides me with a peace and calm as nothing else can."

Hammer said he arranged "a small altar" in his Death Row cell to facilitate his prayer life.

"It consists of photos on the side of my locker next to my small metal desk," he said. "I have a picture of Christ on the cross, a picture of Jesus, my rosary and two prayers. I also have a small candle and incense, which I burn. This is one of the ways I'm able to spend private time with God."

Hammer also said he "cannot adequately express how much it means to have Sister Rita Clare and Archbishop Buechlein in my life. ... They want me to live. They feel that my life has value and that I can benefit and touch others through my own experiences. They believe in me, and because of that I believe in myself much more than before. They have taught me by their example."

He said Sister Camille and Sister Rita Clare helped him understand that he should not give up his life by waiving his appeals process.

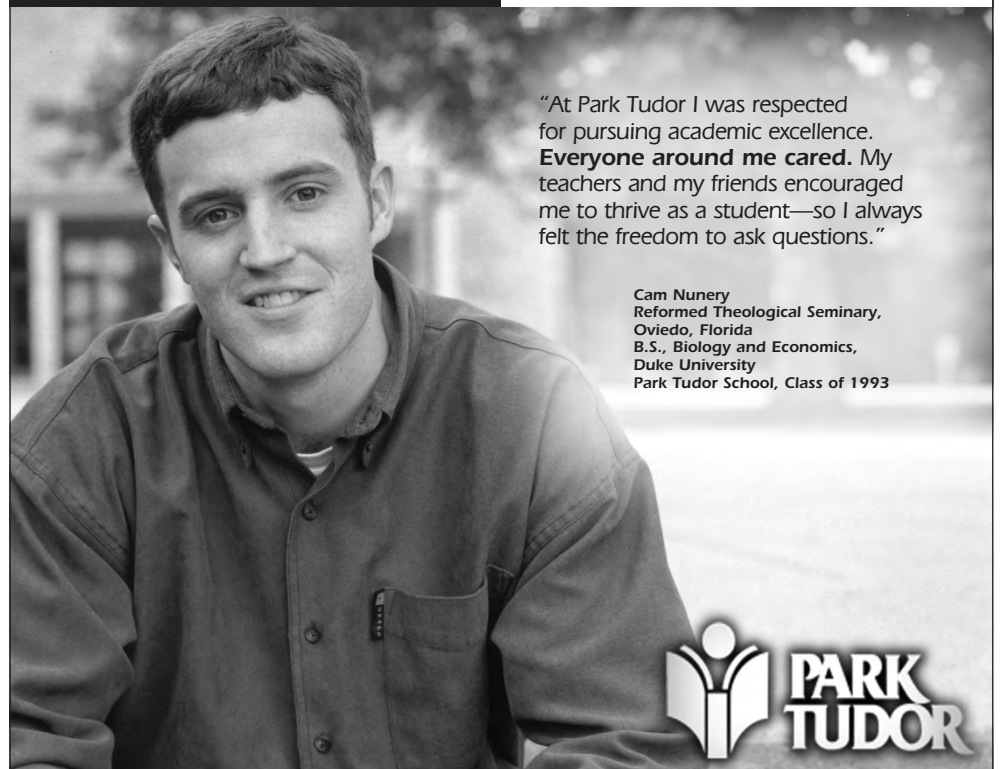
"What I can do is continue to make some amends where possible," he said, "and to strive mightily to be a kind, loving, caring and giving person."

Hammer said he hopes to complete a book based on his life and would give the proceeds to organizations that fight child abuse. †

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From the Archives

Present archbishop man of prayer, leader in Catholic education

The present archbishop of Indianapolis, the Most Rev. Daniel Mark Buechlein, O.S.B., was born in 1938 and was baptized Marcus George. He received his high school education at Saint Meinrad Seminary.

It was during his student days at Saint Meinrad that he asked permission to enter the Benedictine community at Saint Meinrad Archabbey, where he was given the religious name Daniel. In August 1963, he professed solemn vows as a monk there.

In 1961, he received a Bachelor of Arts degree in philosophy from Saint Meinrad College. Following ordination to the priesthood in May 1964, Father Daniel was sent by the archabbot to Rome to study at the College of Saint Anselm, where he earned a Licentiate in Sacred Theology in liturgy in 1966.

The archabbot called him home to Saint Meinrad shortly thereafter, and he served in a variety of roles at both the monastery and seminary until 1971, when, at the age of only 33, he was appointed president-rector of Saint Meinrad School of Theology. In 1982, Father Daniel was named president-rector of Saint Meinrad College, while retaining his post in the

school of theology.

He continued his dual role as head of both the college and the school of theology until January 1987, when Pope John Paul II appointed him bishop of Memphis. In doing this, the Holy Father transferred Father Daniel's vows from the archabbey to himself. He was ordained and installed as the third bishop of Memphis on March 2, 1987.

At his episcopal ordination in Memphis, Bishop Daniel emphasized that his first responsibility as bishop was to be a man of prayer. He served as the bishop of Memphis until July 1992, when Pope John Paul II appointed him archbishop of Indianapolis.

Installed as fifth archbishop (eleventh bishop) of Indianapolis on September 9, 1992, Archbishop Daniel became the spiritual leader of more than 200,000 Catholics in central and southern Indiana.

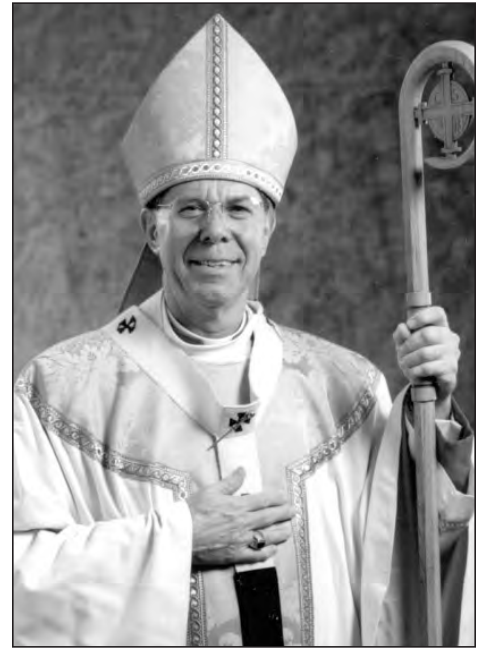
Under his leadership, the archdiocese has developed a strategic plan and re-committed itself to its ministries in the center city of Indianapolis, pledging to keep open and strengthen its eight elementary schools there. An annual "Celebrating Catholic Schools Values" awards dinner raises \$150,000 each year for financial

assistance for needy students in Catholic schools throughout the archdiocese. The United Catholic Appeal raised \$2.7 million in 1992; in 1999, pledges for the appeal reached the \$4.8 million mark.

The Archdiocese of Indianapolis also completed its first archdiocesan-wide capital and endowment campaign in 1999, raising \$97 million—\$57 million over its \$40 million goal. Seventy-two percent of the funds raised will remain in the parishes that raised the money, with 28 percent being allocated to shared ministries and home missions.

In addition, \$29 million in capital and planned gifts has been raised from the Indianapolis corporate community to fund endowment and capital projects for eight center-city Catholic schools and for Catholic Charities agencies. This campaign, called Building Communities of Hope, exceeded its goal by \$9 million.

In September 2000, the archbishop presided over what is likely the largest gathering of Catholics for worship in the history of Indiana. On Sept. 16, as the capstone event in the local Church's celebration of the Holy Year of the Great Jubilee, some 30,000 persons from central



and southern Indiana came together at the RCA Dome in Indianapolis to celebrate the Eucharist and witness the confirmation of nearly 3,200 young people and adults and the blessing of all married couples present. †

New Catholic Encyclopedia issues jubilee volume

WASHINGTON (CNS)—The New Catholic Encyclopedia has issued *Jubilee Volume: The Wojtyla Years* focusing on the 22-year pontificate of Pope John Paul II.

Published by the Gale Group under the editorial direction of The Catholic University of America, the 681-page text includes:

- Twelve thematic essays on Pope John Paul's thought and his influence on Church thinking and the interaction of the Church with society, culture and other religions.

- A chronicle of the pope's life.

- Articles on each synod of bishops he convened and all the major Church documents issued by him or under his pontificate.

- Nearly 200 pages of articles on "People, Places, Institutions and Events," including brief biographies of scores of church officials, theologians, writers and other important religious figures of the period.

- More than 200 pages of articles on the 1,200-plus people he has beatified or declared saints during his pontificate.

The *Jubilee Volume* costs \$95. An entire second edition of the New Catholic Encyclopedia is slated for publication in October 2001. The 15-volume set has a list price of \$955.

(The New Catholic Encyclopedia Jubilee Volume and the New Catholic Encyclopedia, Second Edition can be ordered by mail from Gale Group, P.O. Box 9187, Farmington Hills, MI 48333-9187. Telephone (800) 877-4253; fax (800) 414-5043; e-mail galeord@galegroup.com.) †

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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.

BEEBE, Bertha A., 87, Our Lady of Perpetual Help, New Albany, Nov. 2. Wife of Harold Beebe Sr. Mother of Harold Beebe Jr. Grandmother of four. Great-grandmother of six.

CONSTANTINE, John W., 81, Sacred Heart, Jeffersonville, Oct. 29. Father of Denise Lynn, Dennis and Lee Constantine. Brother of Dorothy Reynolds and J. Robert Constantine. Grandfather of four.

CRUMBO, Rosanna, 83, St. Roch, Indianapolis, Nov. 5. Mother of Andrea Morrow and Stanley Crumbo. Stepmother of Dolores Holley. Sister of Joyce Whalen, Jerry and Joseph McAndrews. Grandmother of four. Great-grandmother of one.

DAUBY, Mary Josephine, 85, St. Isidore, Bristow, Nov. 1. Mother of Carolyn Lasher, Charles Jr., David, Larry and Tim Dauby. Sister of Amy Gerlach, Clara Peter, Frank and Leonard Claise. Grandmother of 15. Great-grandmother of four.

ERBER, Adeline Julia, 96,

Christ the King, Indianapolis, Nov. 6. Mother of J. Louise Bruns and Ralf Beber. Sister of Genevieve Waterman and Robert Johnson. Grandmother of five. Great-grandmother of nine.

FILIATREAU, Conroy, Dr., 92, Christ the King, Indianapolis, Oct. 25. Husband of Dorothy Mae (Abbott) Filiatreau. Father of David Filiatreau. Brother of Antoinette Breden and Benedictine Father Hilary Filiatreau. Grandfather of two. Great-grandfather of one. (Correction)

FLOOD, Mary Ellen, 87, Little Flower, Indianapolis, Nov. 2.

GRIBBEN, Margaret Catherine, 77, St. Joseph, Indianapolis, Oct. 31. Sister of Carl Gribben. Aunt of several.

HUYSENTRUYT, Julia Charlotte, 82, St. Bartholomew, Columbus, Oct. 29. Mother of Ellen Wagner, Iris and James Huysentruyt. Sister of Mary Bittinger and Jack Sutherland. Grandmother of two. Great-grandmother of four.

KENT, Bernice C., 84, Holy Angels, Indianapolis, Nov. 6. Wife of Robert Kent. Mother of Jyoti Hansa. Grandmother of five. Great-grandmother of nine.

KLUMP, Charles, 83, St. Paul, New Alsace, Nov. 2. Father of Rita Klump. Brother of Margaret Hartman, Rose Thebo, John, Joseph and

Michael Klump.

LASHER, Raymond A., 55, St. Isidore, Bristow, Oct. 28. Husband of Sheila Lasher. Father of Katrina Galloway and Romuald Lasher. Brother of Valada Howard, Carolyn Lee, Janet Morris, Evelyn Orth, Delores Schoenbachler, Johanna and Virginia Seibert, Sharon Staley, Anthony, Cecil and Thomas Lasher. Grandfather of one.

MEYER, Frank F., Sr., 76, St. Augustine, Jeffersonville, Nov. 5. Husband of Rosemary Meyer. Father of Kathleen Erskine, Rosemary Kruer, Charles, Mark, Michael and William Meyer. Grandfather of 12. Great-grandfather of one.

MORRISON, Harold, 83, Holy Family, Richmond, Nov.

1. Husband of Rose Marie Morrison. Father of Jane Gregory and Michael Morrison. Brother of Irma Hampton, Norma Wilson and Russell Morrison. Grandfather of four.

MURTAUGH, Marie Rose, 84, St. Paul, New Alsace, Nov. 1. Mother of JoAnn Hartman, Carol Henshaw, Sandy Schoettelkotte and Daniel Murtaugh. Sister of Frank Zinser. Grandmother of nine. Great-grandmother of three.

NOLAN, Cecile, 83, St. Agnes, Nashville, Nov. 7. Mother of Jerry and Patrick Nolan.

PECAR, Helen M., 83, St. Malachy, Brownsburg, Nov. 5. Mother of Mary Anne Apple, Joseph, Michael and Robert Pecar. Grandmother of three. Great-grandmother of five.

Franciscan Sister Mary Carol Schroeder was general councilor at Oldenburg, dean at Marian

Franciscan Sister Mary Carol Schroeder died Nov. 4. She was 85.

A Mass of Christian burial was celebrated on Nov. 7 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Born in St. Bernard, Ohio, she entered the Oldenburg Franciscan community in 1933 and professed final vows in 1939.

She received a bachelor's degree from Marian College and a master's degree from Butler University, both in Indianapolis. She earned a Ph.D. from The Catholic University of America in Washington, D.C.

Remembered as an exem-



plary teacher and mentor, Sister Mary Carol joined the Marian College faculty in 1945 and subsequently became dean of women. She chaired the history department from 1954 until 1974.

Sister Mary Carol served as general councilor for the Oldenburg Franciscans from 1974 to 1982.

She ministered in Papua New Guinea from 1982 until 1985, then returned to the Oldenburg motherhouse to continue her work promoting education for lay people and religious in the Batesville Deanery.

Throughout her years of ministry, she maintained her strong interest in Third World issues and the contemporary Church.

Sister Mary Carol is survived by two sisters, Ethel Schroeder and Mary K. Mairose, both of St. Bernard, Ohio, and by two brothers, Conventual Franciscan Father George Schroeder of St. Simon Island, Ga., and Henry Schroeder of Fuquay-Varina, N.C.

Memorials may be made to the Congregation of the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036 or to the Sister Mary Carol Schroeder Scholarship Fund at Marian College in care of 3200 Cold Spring Road, Indianapolis, IN 46222. †

GRIEF

continued from page 10

difficulty making all these new adjustments with you. Your loss may affect where you live or how you live or how you work or how you play or how you love."

These adjustments must be made, Miller said, but it is an especially difficult process because "our culture does not handle grief very well. We are uncomfortable around it. When a person is born, we rejoice. When a person is married, we celebrate. And when a person dies, we try to forget. Any discomfort we feel as a culture is easily communicated to people like you as you grieve."

It's important to take care of your health, he said, because this concern for yourself helps you return to life.

"When you're healthy physically, you are more apt to be healthy emotionally, mentally and spiritually," he said. "Realizing that grief is hard labor, be sure that you prepare yourself for that labor. Eat well. Drink wisely. Get rest. Get exercise, too. Spend time outdoors or, if that is not possible, bring some of nature inside. Treat yourself as someone you love dearly. Remember that which hurts you is also that which helps you."

By spending time in a quiet place, he said, "you can leave words behind as you draw closer to what is real and true. There is a wonderful beauty to nature that can inspire you. There is an ongoing empathy to nature that can inform you. And there is a grand design behind nature that can give you hope."

If you haven't done so already, he said, find someone to spend time with who is comfortable sharing your grief journey.

"Research indicates that when you have someone with whom you can be yourself as you grieve, you can start to feel more natural, with fewer complications, with more confidence," Miller said. "In addition to supporting you, other people can also offer their perspective about the changes they see in you."

Turn to sources of wisdom, he said. "All around there is wisdom that can help you. There are people who have taken this journey of grief before you, and many of them are willing to share what they know if you want them to. There are support groups for people with losses like yours. Counselors, clergy and members of your faith community can help. You can also find a wisdom deep inside as you journal, as you pay attention to your grief, as you meditate, as you pray. You can find a wisdom far beyond you as you give voice to this religious part of your life."

Equally important, Miller said, is to remember to include the people you love and have lost in your grief journey.

"This is not a time to forget the ones who have died," he said. "It is a time to remember them, to recall what they have meant to you and what they mean to you still. It's a time to speak their names, display their pictures, touch their keepsakes. It's not morbid to do any of these things. There is a sense in which the ones you love are with you as you grieve. Write to them, talk with them in your own way."


With spring comes a growing radiance and new beginnings that grow out of grieving and healing, Miller said. "In the springtime of your grief, the radiance is not just around you. It is budding within you. You can still desperately wish that the one you love is still beside you, even when you are having one of your better days, even when you know you're returning to life.

"You can now turn your attention toward others if you want, realizing that you have something to give as well as to receive," he said. "There is a line in the 118th Psalm that reads, 'I shall not die, but live.' That's the message that comes with the springtime of your grief. Yes, you will live. But it's more than a discovery. It's a decision that you make. Choose to live life anew, as the one you love would want you to. New life is not just a choice that you make. It is an opportunity that you are given.

"Even though death has taken its toll, life can still be good, it can still be rich, it can still be full," he said. "Life is a gift of growing and of loving. This is the legacy of grief's springtime. You focus less on darkness and more on light—the light that glows in another person's life, the light that pulses from your own life, as well as the Light, with a capital L, that shines from far beyond. You focus less on what is painful and more on what you have been given."

In the summertime of your grief, Miller said, "there is a sense of wholeness as something takes root within you, as something courses through you and lightens your stress. This last season of your grief does not arrive on its own. It comes as a result of having faced your fears and your doubts, of having spent time with the silence and the aloneness, of having gone where you did not want to go. And you can grasp a new understanding of others as well as a deeper knowledge about yourself, and you will come to know that within every ending there lies a beginning—every single time."

During his years of grief ministry work, Miller said, he has learned that, "Grieving is a matter more of life than of death, and loving is more a matter of eternity than of time. In the midst of despair, there can appear a great Hope, with a capital H. Remember that all of us have known our own losses, and we are not alone." †



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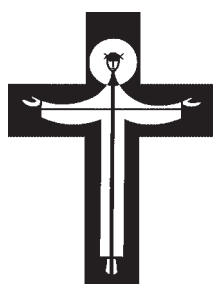
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BISHOPS

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that sets the course we will follow," Bishop Fiorenza said. "There is no turning back from the council."

The only votes on the meeting's first day were on revised guidelines for retired bishops and on several matters related to conference planning and budgeting.

In a series of votes, the bishops approved the retired bishops guidelines, a \$52.7 million budget for 2001, an increase in the diocesan assessment by 2.9 percent for 2002, and a new special-emphasis objective giving greater priority in conference activities to the multicultural dimension of the Church.

The day before their meeting, many of the bishops participated in a workshop on the ecumenical role of bishops. It was led by Australian Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity.

Meanwhile, bishops ordained within the past two or three years had a workshop designed to help them deal with the expectations and responsibilities of their new

job, and another workshop focused on a bishop's responsibilities toward his diocesan attorneys.

In all, the bishops were to deal with 18 main action items during the meeting. A special message on the Middle East, added to the agenda at the last minute, included explicit support for an independent Palestinian state, something the bishops have never done before.

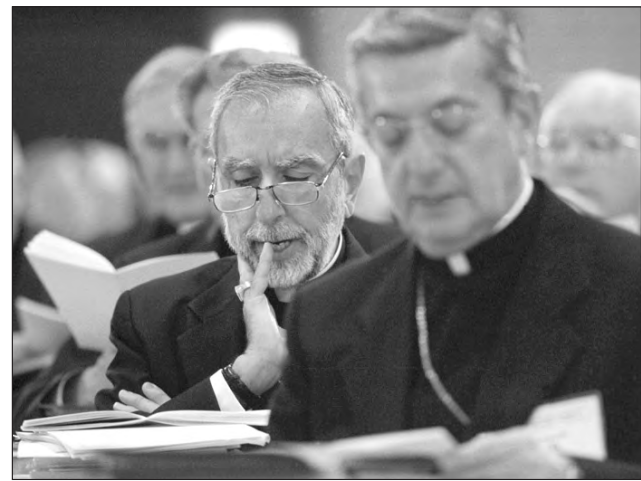
Their concern about immigrants came up in two separate items, both submitted by the Committee on Migration.

One is a resolution urging several reforms in U.S. immigration law and policy to "uphold the basic dignity and human rights of immigrants among us and preserve the unity of the immigrant family."

The other is a 52-page pastoral statement, "Unity in Diversity: Welcoming the Immigrant Church in the U.S."

The new immigrants call us back to our ancestral heritage as descendants of immigrants and to our baptismal heritage as members of the body of Christ," the statement says.

It challenges Church leaders and all Catholics to welcome immigrants and celebrate cultural diversity as a gift. It calls on them to work against prejudice and distrust and



Bishops Anthony M. Pilla of Cleveland, Ohio, (foreground) and Gerald F. Kicanas, auxiliary of Chicago, look over papers at the start of the U.S. bishops' annual fall meeting in Washington Nov. 13.

for the advancement of new immigrants to full integration in the life of the Church and society.

The 42-page statement, "Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice," sharply challenges the trend toward more prisons, stiffer sentences and more executions as the U.S. response to crime. It was drafted by the bishops' Domestic Policy Committee.

"We are convinced that our tradition and our faith offer better alternatives that can hold offenders accountable and challenge them to change their lives, reach out to victims and reject vengeance," it says.

It especially questions the growing use of incarceration as American society's main response to drug offenders, in light of studies indicating that programs of education and community-based treatment are more productive and cost-effective.

Last November, the bishops discussed a draft of a new statement on art and environment for worship, titled *Domus Dei* ("The House of God"). The final draft, which received preliminary discussion Nov. 13, has been significantly restructured and rewritten in light of consultations with the bishops and other experts and has a new name, "Built of Living Stones."

The 108-page text, subtitled "Art, Architecture and Worship," discusses spatial requirements for various liturgical rites and the role of art and architecture in assisting the Church at prayer.

It addresses the role of bishop, pastor, parish committees, architect, liturgical consultant and others in the design of a church and its surroundings, as well as special issues that must be faced in renovating an existing church.

Among shorter statements the bishops were to vote on is one drafted by the Committee for Pro-Life Activities titled "The U.S. Supreme Court and the Culture of Death." It decries the high court's persistent denial of rights to the unborn since its *Roe vs. Wade* decision in 1973.

It says the Supreme Court's rejection this summer of a Nebraska law banning partial-birth abortion has shattered any hope of "legal sanity on abortion" and "has brought our legal system to the brink of endorsing infanticide."

Scheduled for debate and vote later in the meeting were:

- A brief statement on "Sudan's Cry for Peace."
- Final modifications in the statutes that will guide the new U.S. Conference of Catholic Bishops.
- A proposal to form a new standing Committee on Catechesis.

The bishops also have been asked to approve the concept and timeline for revising the Lectionary for Masses With Children, adoption of the Mexican Lectionary for Scripture readings in U.S. Spanish-language liturgies, and a proposal on diocesan audits.

Votes for a new secretary, who becomes one of the conference's executive officers, and for new chairmen of about one-third of the bishops' standing committees were set for Nov. 14.

Sixteen current ad hoc committees must have their mandate renewed, or they will die in accord with the bishops' three-year sunset policy for ad hoc committees.

"Sudan's Cry for Peace," drafted by the bishops' International Policy Committee, says that all sides in "the cruel, fratricidal conflict in Sudan ... are implicated in egregious human rights abuses."

Responding to repeated pleas of Sudan's bishops for peace and an end to the government's campaign of terror against Christians, the U.S. bishops' statement seeks to arouse greater attention by the U.S. government and the international community to the 16-year war that has caused the death of an estimated 2 million Sudanese and displaced twice that number.

About 150 members of Soulforce, a Christian gay rights group, lined Michigan Avenue in front of the Basilica of the National Shrine of the Immaculate Conception Nov. 13 in a protest against the Catholic Church's stands on homosexual and lesbian relationships as the bishops arrived for Mass.

The group has held similar protests during the past year at national Methodist, Episcopal and Presbyterian and Southern Baptist meetings, bringing together hundreds of demonstrators to engage in nonviolent civil disobedience. †

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