



# The Criterion

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# Jubilee 2000

This issue of *The Criterion* contains a guide to the Great Jubilee 2000 and archdiocesan jubilee events for the next year that readers can pull out and keep.

The section, which begins on page 13, gives information about a special Mass that will be held Sept. 16, 2000, at the RCA Dome in Indianapolis. The Mass is being called *Celebration in the Spirit of Hope: The Great Jubilee* and is expected to draw as



many as 40,000 people. Archbishop Daniel M. Buechlein, at least 20 other bishops and several archdiocesan priests will confirm more than 2,500 youth and adults at the Mass. The jubilee guide also contains schedules for special senior citizen and young adult Masses for the next year as well as information about the jubilee indulgence and a list of indulgence churches throughout the archdiocese. †



Archbishop Daniel M. Buechlein sealed one of the doors of SS. Peter and Paul Cathedral in Indianapolis last Sunday. The Holy Door will be opened Dec. 24 to start the Great Jubilee.

Photo by Margaret Neilson

## Friends forever



Cathedral High School Class of 1946 members John McHugh (left) and Jim McLinn, both of St. Patrick Parish in Indianapolis, look at a scrapbook of photographs and clippings about their alma mater. About 30 classmates have been meeting monthly since 1977.

Photo by Mary Ann Wyand

# Cathedral Class of '46 remains true

By Mary Ann Wyand

"Friends forever" could be the motto for Cathedral High School's Class of 1946.

It's been 53 years since these classmates received their diplomas from the former all-boys' Catholic high school at its original location in downtown Indianapolis, but many of the men still meet regularly at McQ's, a south-side restaurant near Roncalli High School.

During monthly luncheon meetings, classmates enjoy thick slices of pizza, play pool, share old stories, discuss current news and rehash sports competitions.

In November, football has been a favorite topic for the loyal alumni because the Class 4A Cathedral Irish (12-2) and Class 3A Roncalli Rebels

(14-0) will compete in the Indiana High School Athletic Association state football tournament this weekend.

Members of the Class of 1946 excelled on the gridiron, too.

In those days, St. Patrick parishioner Jim McLinn of Indianapolis said, team members played both offense and defense and didn't know the meaning of "quit."

*She's Still Dear Old Cathedral*, published in 1993 to commemorate the school's 75th anniversary, notes that, "Perhaps the greatest passing and receiving team in Cathedral's rich history were 1945 All-Staters halfback Jimmy McLinn and end John Joseph 'Jekie' McHugh. But beyond their athletic skills, the tricks they inflicted on coaches [Cleon] Reynolds, [Joe] Dezelan and

others are still recalled with amusement and some exaggeration."

It seems McLinn and McHugh once pushed Coach Dezelan's car onto a used car lot and placed a "For Sale" sign on the hood. The two friends also reportedly tied up Coach Reynolds and placed him upside down in a trash barrel at the school, which formerly was operated by the Brothers of Holy Cross at 14th and Meridian streets.

"Oh, those are just stories," Jim McLinn said, grinning at the memories.

"Yeah, true stories," St. Patrick parishioner John McHugh, who owns McQ's with relatives, added with a laugh.

Their boyish pranks didn't go unnoticed, and after one exploit McLinn was paddled by the Holy Cross brother who served as principal. McLinn claims the

See CLASS, page 2

## Bishops address many issues at annual meeting

WASHINGTON (CNS)—The U.S. Catholic bishops ended their last general meeting of the millennium Nov. 18 with the approval of a flurry of documents on topics as narrow as bishops' pension benefits and as broad as the new millennium itself.

See related stories on pages 7 and 8.

Also endorsed on the final day of the Nov. 15-18 meeting were a 10,000-word pastoral message on charity and a statement extolling the "blessings of age"

that asks parishes to make ministry to the elderly a priority.

The bishops also discussed but did not vote on a proposed new document on Church art and architecture in the United States.

But the most contentious issue facing the bishops at their 1999 meeting was resolved Nov. 17 with approval of U.S. norms implementing Pope John Paul II's 1990 apostolic exhortation on Catholic higher education, *Ex Corde Ecclesiae*.

The vote was 223-31 to adopt one of the most widely debated and most often rewritten documents the bishops have handled since their pastoral letters on the economy and on war and peace in the

See BISHOPS, page 7

# CLASS

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paddle broke in the process.

After all these years, McLinn and McHugh are still best buddies who can finish each other's sentences when they retell high school stories. They met in the first grade at the former St. Patrick School in the Fountain Square neighborhood on the south side.

McLinn's son, also named Jim, has served the now-coeducational Cathedral High School on East 56th Street as a teacher and administrative staff member for 25 years. And McLinn's grandson, Michael, is a Cathedral freshman.

There's a lot of Cathedral High School history in the McLinn and McHugh families, as well as in the families of their classmates.

Members of the Class of '46 have kept scrapbooks of newspaper clippings about Cathedral High School students, sports events and other Irish news through the years.

Classmates also compete in a monthly pool tournament at McQ's to raise money for annual charitable donations.

During their luncheon meeting on Dec. 21, members of the class will present \$400 checks to Cathedral High School, the archdiocesan Catholic Youth Organization, retired priests and brothers of the Congregation of Holy Cross,

and the Indiana SIDS organization, which helps parents who have lost babies to sudden infant death syndrome. Last year, they also gave money to Riley Hospital for Children.

Throughout the year, classmates remember birthdays and anniversaries, help their friends' families in times of illness or death, and maintain their bonds of friendship in lots of other ways.

"They have been friends since they started as freshmen in high school," said Father Patrick Kelly, Cathedral's principal since 1984. "Some of their families have been associated with Cathedral High School for four generations."

About 30 members of the Class of 1946 have been meeting for lunch on the third Tuesday of every month since 1977, McHugh said. "Everybody pays \$10 a month, then after we cover our lunch costs the rest goes into the general fund."

Meetings are designated "men only," McLinn said. "The reason we don't have ladies at our meetings is because sometimes we get a little out of hand. We sit around and tell stories. We do have dinners with our wives sometimes."

Classmates keep in touch, even if they can't attend meetings, with McLinn's informative monthly mailing.

"I started the class *Memo* on June 10, 1977," McLinn said. "I'm enjoying doing it. Over the years, our circulation has



Photo by Mary Ann Wyand

Cathedral High School alumnus Jim McLinn of Indianapolis still wears his 1946 class ring.

grown from 30 copies to 80 copies. I send the *Memo* to people as far away as California and Florida."

Times have certainly changed, McHugh said, reflecting on their jokes and pranks at Cathedral so many years ago.

"I really believe if we were going to Cathedral now, we would never finish

high school," McHugh said. "It was all boys when we went there, and it was run by the Holy Cross brothers and they made allowances for us."

Those years were "the good old days," McLinn said, "and we still like to talk about them. We've been friends all our lives. We've all got a lot to be thankful for." †

## Faith 2000 will test students' religious knowledge

It will be like an ISTEP on faith.

The archdiocesan Faith 2000 program will test how well students are learning about their religion in much the same way as the state uses ISTEP to test academic subjects.

Faith 2000 will assess Catholic and non-Catholic students—in faith formation programs and in Catholic school religion programs—on their knowledge in seven categories: faith, God, Church, sacraments, Life in Christ, prayer and religious

terms.

The *Catechism of the Catholic Church* is used as a structural guide of the program, but is not a source of text to be memorized.

Individual students will be assessed on knowledge of their faith. Group reports will be given on faith knowledge, Catholic values and Catholic practices.

Students in grades three, six, eight and 11 in all archdiocesan schools and parish programs of religious education will be

assessed by Faith 2000 beginning in February.

Though the program will not start until February, 21 schools and 22 parish programs participated in a pilot assessment earlier this year.

The results of the pilot assessment affirmed the use of the archdiocesan catechism-based religion curriculum. In most areas, 75 percent of the students were proficient and, from that group, 25 percent were advanced in faith knowledge for their grade levels.

An area that is open for improvement

is the category with questions on Church history, hierarchy and life of the faith community.

Administrators will use the Faith 2000 reports to strengthen religious instruction for all grade levels with a goal of increasing the effectiveness of the standards-based curriculum for preschool through grade 12.

The development of Faith 2000 was a project of a committee formed by the Assessment Task Force of the Archdiocesan Council for Educational Excellence. †



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# Catholics gather to discuss diversity issues

By Margaret Nelson

The second archdiocesan *Encuentro 2000* gathering drew 75 participants to the Assembly Hall at the Archbishop O'Meara Catholic Center in Indianapolis.

Their suggestions will be used by the 25 archdiocesan delegates to the national *Encuentro 2000* gathering in Los Angeles July 6-9, 2000. The theme is "Many Faces in God's House: A Vision for the Third Millennium."

The 1997 National Conference of Catholic Bishops called for the national "encounter" to celebrate the rich cultural diversity of the Church in the U.S.

Olga Villa-Parra, vice-chair of the



Eva Morales, religious educator at St. Patrick Parish in Indianapolis, volunteered to attend the July national *Encuentro 2000* meeting in Los Angeles.

Archdiocesan Multicultural Commission and coordinator of *Encuentro 2000*, was the keynote speaker.

The day began and ended with prayer. The opening prayer ended with a reading of *Lumen Gentium*, the Constitution on the Church: "... the Church fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. ..."

People with a variety of backgrounds—African, Latin American, Indian, Korean, Vietnamese, Slovenian, Italian, Irish, French and German—contributed to the discussions. Table decorations displayed symbols of their cultures.

Parish groups and other groups of about eight people discussed questions about their experiences and reflections on their faith and cultural traditions.

Specific questions covered topics such as, "Many Peoples, One Catholic Church," "Living in Solidarity and Justice," "Many Faces in God's House," "Sharing Our Histories in Christ," "Christ, the Path to Forgiveness and Reconciliation" and "Bridging the Gap Between Faith and Life."

At the end of the four sessions, representatives gave highlights of the small group discussions to the whole assembly.

One representative observed that members of minorities "can see issues that the majority takes for granted."

Another said that small conflicts can split a small parish, but that people will come together out of crises.

One said that those at her table stressed the importance of being non-judgmental. "The only person we can change is ourselves." Another said to "make it a habit never to demean others in our conversation," especially in



Photos by Margaret Nelson

Faithful from the archdiocese, representing various cultural backgrounds, attend the *Encuentro 2000* gathering at the Archbishop O'Meara Catholic Center Nov. 20 to discuss issues that will be raised at the national meeting in Los Angeles next July.

humor.

Those who reported from several tables stressed the importance of priests who understand their people and their cultures.

One woman said she knows of only two priests ministering to Hispanic Catholics in the archdiocese. She said, "We have seen others who speak Spanish fluently, yet they do not share their gifts with us."

Villa-Parra summed it up: "When people gather for deep conversation, we are always challenged at many different levels."

She said that the people who lived two millennia ago "couldn't have possibly imagined this [gathering]. The

whole sense of our oneness will stay with us.

"If we could imagine together, this is New Year's Eve," said Villa-Parra. "We're opening that door. ... This bell signifies we're going as one into the new millennium."


"The celebration is not a new millennium. Our celebration is us," she said. "Let's go back to our parishes and ring our bells."

The first *Encuentro 2000* gathering in the Batesville Deanery drew 32 people to the Oldenburg Academy on Nov. 13.

Regional meetings will also be held at St. Joseph Parish in Terre Haute on Feb. 19 and at the Aquinas Center in the New Albany Deanery on March 11. †

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## Editorials

### From the heart of the Church

Last week, the U.S. Catholic bishops overwhelmingly approved norms for applying Pope John Paul II's 1990 apostolic constitution, *Ex Corde Ecclesiae* ("From the Heart of the Church") to the approximately 230 Catholic colleges and universities in the United States.

Although the process that led to last week's decision has been in the works for 20 years and has involved extensive consultation with the leaders of Catholic higher education, bishops and Vatican officials, it's fair to say that reaction to the bishops' action was "mixed."

Some Catholic educators fear interference from the bishops, and they have voiced their concerns. Some conservative Catholics rejoice at what they hope will be tighter controls on what they see as the increasing secularization of Catholic colleges and universities. We think the truth lies somewhere in between.

We hope the real import of the bishops' action will be in strengthened relationships between the bishops of the United States, who are responsible for the Church's teaching ministry, and the women and men who carry out this vitally important ministry day-in and day-out on Catholic college and university campuses all across the country. The bishops have said repeatedly that they do not seek "control" over the day-to-day operations of Catholic colleges and universities. They simply want to exercise an appropriate form of oversight when it comes to the authentic teaching and practice of the Church. Now, it's up to the bishops to implement these new norms in ways that affirm their commitment to support (and not interfere with) Catholic higher education. To succeed, they will need the active cooperation and support of board members, presidents, administrators and faculty at our nations' Catholic colleges and universities.

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, uses a very practical analogy to describe the implications of *Ex Corde Ecclesiae*.

"When someone purchases a franchise, such as a fast food operation, the restaurant owner agrees to certain standards and procedures that are set by the franchise owner (e.g. Wendy's, McDonald's or Burger King). Even though the individual restaurant may be independently owned and operated, certain standards must be maintained in order to preserve the name and the corporate identity of the franchise owner. It's true that the principles that govern colleges and universities (such as the whole concept of academic freedom) are much more complex than fast food operations, but the basic principle is the same: If you want to be known as a Catholic institution, you must uphold certain standards. The bishops are responsible for safeguarding Catholic teaching and identity, and the norms they just approved for implementing *Ex Corde Ecclesiae* are meant to help them strengthen and support (not tightly control) Catholic higher education."

We applaud the leaders of Catholic higher education here in Indiana. They have participated in this debate in active and constructive ways during the past 20 years, and they have not hesitated to "speak their minds" on issues of vital importance to the Church and to the collegium of Catholic higher education here in Indiana and throughout the United States. We also applaud the positive statements issued by Marian College and Saint Mary-of-the-Woods College in response to the bishops' action last week. With this kind of active commitment on all sides to the teaching mission of the Church and the distinctive charisms of our Catholic colleges and universities, we can be sure that Catholic higher education will continue to make a difference in the next millennium.

— Daniel Conway

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

### End embargo of Iraq

At their meeting last week, the U.S. Catholic bishops overwhelmingly endorsed a statement by their conference president, Bishop Joseph A. Fiorenza of Galveston-Houston, that calls for the end of the nearly decade-long U.S. economic embargo of Iraq. *The Criterion* issued a similar plea in this space earlier this year ("Time to end the embargo," John F. Fink, June 25, 1999).

The embargo of Iraq, like the embargo against Cuba, is intended to encourage the people to rise up and overthrow their oppressive dictators. Well, Fidel Castro is still running Cuba, and Saddam Hussein remains in control in Iraq. It doesn't take a political scientist or a military strategist to conclude that, at least in these two cases, comprehensive economic embargoes just don't work.

And all the while the United States is enforcing the embargo against Iraq, it is paying a high price in its moral authority,

which continues to deteriorate in the eyes of the world's nations.

"The comprehensive sanctions against Iraq," Bishop Fiorenza's statement says, "have long since ceased to be a morally acceptable tool of diplomacy, because they have inflicted indiscriminate and unacceptable suffering on the Iraqi people."

The statement notes that the grounds for action against Iraq are justifiable because of Iraq's aggression toward other countries in the region, its persecution of minorities and its continued development of weapons of mass destruction. However, Bishop Fiorenza's statement points out that "even honorable causes may not be defended with immoral means."

As we said last June, it's time—well past time—to end this embargo. The harm it has indiscriminately inflicted on civilians is unacceptable. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Young adults, you are on my mind

This week, I address myself to you, the young adults of our archdiocese.

For a variety of reasons, you are the most mobile members of our society, and so I ask your parents, grandparents and friends to help me get this message to you. Would you share it with your friends and peers? Who is a young adult? Ages 18 to 39. Whether single or married, you are our young adult Church. Whether active in the faith now or whether you have drifted from the faith, you are on my mind.

Some say that your age group is the most neglected in our society and also in our Church. This alone would augur for special attention to you as we prepare to celebrate the Great Jubilee 2000 and entry into the third Christian millennium. A more positive reason impresses me. You have gifts to offer to our Church. And the Catholic Church, bearing its heritage from Christ, has gifts for you. We need your leadership and participation in the rejuvenation of our faith, which this special time of grace affords us. And through the Church, Christ offers you a special opportunity to be strengthened and anchored in the truth of our faith. Whether single or married, whether parents or not, whether closer to 20 or to 40, whether poor or financially successful, the Great Jubilee offers you a fresh chance to experience the freedom of the truth and authentic human dignity.

Many of you have told me that you feel ill-prepared to understand the Catholic faith. You find this embarrassing among your peers and friends in college or the workplace or the marketplace. You tell me that your religious education left you with little knowledge of the content of the Catholic faith. Some of you say that you are not so sure our faith is relevant to the life you lead. Some of you say that it seems like there is no place for you in the life of the Church or at least you are not aware that your participation is welcomed. Your parents and grandparents tell me the same.

Is the Catholic faith decisively important? Is the message of Christ simply one to be imitated? Is the life of the Church just one among many programs of imitating Christ and his teachings? Are the sacraments for real? Is the Mass just a symbolic remembrance of the Last Supper or is it something more? Is our union with Christ in Communion merely symbolic or is it real? Are the sacraments of the Church simply religious

drama about the historical Jesus? Does Christ truly act in the Eucharist and in the sacrament of reconciliation? Do you understand that Christ established the Church as the way to participate in his redemption?

During the Great Jubilee 2000, our Church celebrates what God's love has done and is doing and will continue to do for the human family.

In a culture that values freedom, but treats human persons as objects to be used rather than persons to be valued, the most basic question is this: *What is a human being?*

Pope John Paul II once told young adults that this raises a deeper question: *What is the measurement for measuring the human person?* Is it good looks? Is it talent? Is it good health? Is it technical know-how? Is it financial success?

According to the pope, "The true measure of the human heart and spirit is the measurement of conscience, the measurement of the spirit open to God."

With a mandate from Christ himself, the Church wants to journey with you in the quest for meaning and authentic freedom. The journey must lead to God, for without God, life is superficial and lonesome. The true measure of the human heart and spirit is an openness to God. Christ showed us the way and through the Church, Christ and his Spirit accompany us in opening our hearts in true love.

Through the Church, the Spirit of Christ calls every one of us to a deeper experience of life and freedom. The Jubilee 2000 offers a special opportunity for our Church to be with you young adults more consciously on your journey in life.

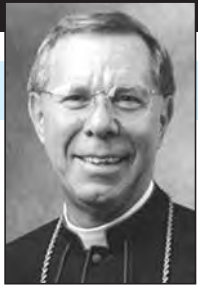
As announced in last week's issue of *The Criterion*, to launch this initiative, we will offer—throughout the year 2000—six special Masses and gatherings for young adults in six different places in the archdiocese (Batesville, Bloomington, Indianapolis, New Albany, Richmond and Terre Haute). Watch for more information. The first celebration will be at the SS. Peter and Paul Cathedral on Dec. 31, 1999. Beginning with a musical program at 10 p.m., priests will be available in the cathedral for confession or counseling or simply to listen. Mass to launch the year 2000 will begin at 11:30 p.m. The whole world is welcome, but this event is especially for you! †

#### Archbishop Buechlein's intention for vocations for December

**Catholic Grade Schools:** that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

## Buscando la Cara del Señor

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



# Adultos jóvenes, estoy pensando en Uds.

**E**sta semana, me dirijo a los adultos jóvenes de nuestra archidiócesis.

Por diversas razones, ustedes son los miembros más activos de nuestra sociedad, y por lo tanto les pido a sus padres, abuelos y amigos que me ayuden a hacer llegar este mensaje a ustedes. ¿Tendrían la bondad de compartirlo con sus amigos? ¿Quién es un adulto joven? Los que tienen edades entre 18 a 39 años. Sea soltero o casado, ustedes son los jóvenes de nuestra Iglesia. No importa si están actualmente activos en la fe o han dejado la fe, estoy pensando en Uds.

Algunos dicen que tanto nuestra sociedad como nuestra Iglesia han descuidado a los de su edad más que a los demás. Esto es suficiente para abogar por atención especial hacia ustedes cuando nos disponemos a celebrar el Gran Jubileo 2000 y entrar al tercer milenio cristiano. Una razón más positiva me impresiona. Uds. tienen dones para ofrecer a nuestra Iglesia. Y la Iglesia católica, llevando su patrimonio de Cristo, tiene regalos para ustedes. Necesitamos su liderazgo y participación en el rejuvenecimiento de nuestra fe, que este tiempo especial de gracia nos da. Y por la Iglesia, Cristo les ofrece una oportunidad especial para fortalecerse y sujetarse en la verdad de nuestra fe. No importa si sean solteros o casados, padres o no, o de 20 años o 40 años, pobres o ricos, el Gran Jubileo les ofrece una nueva oportunidad de experimentar la libertad de la verdad y la auténtica dignidad humana.

Muchas personas me han mencionado que se sienten mal preparadas para entender la fe católica. Esto les da vergüenza entre sus amigos en la universidad, en el trabajo o en el mercado comercial. Uds. me dicen que su educación religiosa les dejó con poco conocimiento de lo que es la fe católica. Algunos dicen que no están seguros que nuestra fe sea relevante a la vida que llevan. Algunos dicen que parece que no hay lugar para Uds. en la vida de la Iglesia o por lo menos no saben que es bienvenida su participación. Sus padres y abuelos me dicen lo mismo.

¿Es la fe católica decisivamente importante? ¿Es el mensaje de Cristo uno que meramente se imita? ¿Es la vida de la iglesia sólo uno entre muchos programas que imita a Cristo y sus enseñanzas? ¿Son reales los sacramentos? ¿Es la Misa sólo un recordatorio simbólico de la Última Cena o algo más? ¿Es real nuestra unión con Cristo en la Comunión o meramente simbólica? ¿Son los sacramentos de la Iglesia simplemente un drama religioso acerca del Jesús

histórico? ¿Actúa Cristo realmente en la Eucaristía y en el sacramento de reconciliación? ¿Entienden Uds. que Cristo fundó la Iglesia como medio de participar en su redención?

Durante el Gran Jubileo 2000, nuestra Iglesia celebra lo que el amor de Dios hace, ha hecho y hará por la familia humana.

La pregunta fundamental en una cultura que estima la libertad, pero trata a los seres humanos como objetos a ser usados en vez de personas a ser estimadas es: *¿Qué es un ser humano?*

Una vez el papa Juan Pablo II dijo a los adultos jóvenes que esto plantea una pregunta más profunda: *¿Cuál es la medida para medir al ser humano?* ¿Es la buena apariencia? ¿Es el talento? ¿Es la buena salud? ¿Son los conocimientos técnicos? ¿Es el éxito financiero?

Según el papa, "La verdadera medida del corazón y del espíritu humano es la medida de la conciencia, la medida del espíritu abierto a Dios".

Con un mandato de Cristo mismo, la Iglesia desea viajar con Uds. en la búsqueda del significado y de la libertad verdadera. El viaje debe llevarnos a Dios, porque sin Dios, la vida es superficial y solitaria. La verdadera medida del corazón y del espíritu es una franqueza a Dios. Cristo nos enseñó el camino y por medio de la Iglesia, Cristo y su Espíritu nos acompañan a abrir nuestros corazones por el amor verdadero.

Por la Iglesia, el Espíritu de Cristo llama a cada uno a una experiencia más profunda de la vida y de la libertad. El Jubileo 2000 ofrece una oportunidad especial para nuestra Iglesia a estar con ustedes los adultos jóvenes más conscientemente en su viaje por la vida.

Como se anunció la semana pasada en *The Criterion*, para lanzar esta iniciativa ofreceremos, durante todo el año 2000, seis Misas y reuniones especiales para los adultos jóvenes en seis diferentes lugares en la archidiócesis (Bátesville, Bloomington, Indianápolis, New Albany, Richmond and Terre Haute). Próximamente habrá más información. La primera celebración será en la catedral de SS. Peter and Paul el 31 de diciembre de 1999. A partir del programa a las 10 p.m., los sacerdotes estarán disponibles en la catedral para oír confesión, aconsejar o simplemente para escuchar. La misa para lanzar el año 2000 comenzará a las 11:30 p.m. Todo el mundo está invitado, ¡pero este evento es especialmente para Uds.! †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Evangelization and the Jews

I just read the editorial in the Nov. 5 issue of *The Criterion*.

Would you kindly clarify a point for me?

The title of the editorial was "Evangelization not optional." But I seem to remember that Pope Paul VI said that the Jews were not to be evangelized.

Could you clear up this point for me (and others, I'm sure)?

Joseph L. Hanley, Indianapolis

#### Response:

We can find no reference to any statement by Pope Paul VI that the Jews should not be evangelized.

In 1974, when Paul VI was pope, a document called "Guidelines on Religious Relations with the Jews" was jointly

issued in French by the Secretariat for the Promotion of the Unity of Christians and the Committee for Religious Relations with the Jews, two Vatican departments. These guidelines flowed from the Vatican II declaration *Nostra Aetate* ("On the Relationship of the Church to Non-Christian Religions") promulgated by Pope Paul in 1965.

The guidelines call for "real dialogue" between Jews and Christians and state that such dialogue "demands respect for the other as he is; above all, respect for his faith and his religious convictions."

The guidelines point out that care and sensitivity must characterize the exchange. "Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and

See LETTERS, page 12

### Journey of Faith/Fr. John Buckel

## Will we be ready?

Will the world come to an end in exactly the same way that John described

the final days of tribulation in the Book of Revelation? On the one hand, it is certainly possible. On the other hand, the end of the world may take place in a completely different way.

The author of Revelation was not the only biblical author who wrote about the end times and the second coming of Christ. For example, Mark spoke of the end of the world in his Gospel (Mk 13), as did Paul in his epistles (1 Thes 4:13-17 and 1 Cor 15). When one compares their comments about the end of the world, one finds some fundamental differences. This along with some other considerations reinforces the notion that not all of Revelation was meant to be taken literally.

Although biblical authors disagree with one another about some details pertaining to the end times, they nevertheless agree on some fundamental issues.

The world as we know it will not last forever. God will take an active role and bring it to an end, at which time good will completely triumph over evil. The old passing world will come crashing down and be replaced by a new eternal one.

Will the world soon come to an end? Maybe yes, maybe no. The fact is that one cannot say with any degree of certainty. It could happen in 15 minutes or in 15 million years. No one knows the exact moment when the world will come to an end, and that includes the angels in heaven and Jesus, himself (Mt 25:13).

Even though there are different viewpoints as to what the signs will be, there is agreement that there will be signs of the end of the world. When these finally appear, there will be no doubt that these signs are authentic.

At least some of the New Testament authors were under the impression that they would still be alive when the second coming of Christ took place (1 Thes 4:13). They all agree that whenever he returns, it will be a lot sooner than they thought it would be.

Although John dedicated most of his book to describing future events, the future was not his primary concern. His fundamental concern was the present behavior of Christians. John intended to encourage these people to remain faithful to the vows they made at baptism when they pledged lifelong allegiance to Jesus Christ.

There was a great deal of misunderstanding about the first coming of the Messiah. Many entertained the notion that he would be a powerful military figure who would drive out the Romans and

restore the kingdom. Instead of such a leader, a Messiah came who was born in a stable and later taught that earthly power and violence were not the answer. More than likely, there will also be a certain amount of misunderstanding about the second coming of the Messiah, Jesus.

As we make our way toward the New Jerusalem on our journey of faith, we have in our possession the book of Revelation. By means of this sacred book, God has provided us with a "road map" of sorts. In the last book of the Bible, God reveals what is expected of the followers of Jesus. In doing so, God prepares us for the apocalypse so that when it comes, one can proclaim: "I am ready!"

## Questions for consideration:

1. Does great adversity in life increase or decrease faith? Explain.
2. What do human beings expect of God and what does God expect of human beings?
3. Is God fair in his dealings with people?
4. In regard to spirituality, do you consider the U.S.A. to be "First World," (developed), "Second World" (developing) or "Third World" (underdeveloped). Explain.
5. Can you think of an example of an individual standing up for the rights of others who could not stand up for themselves? What gives people the courage, strength and enthusiasm to do so?
6. Can you think of an example of a false expectation you had of a person, place or thing?
7. Are you ready for the apocalypse?

#### For further study:

1. Read the following passages that describe Jesus at prayer: Jn 17 and Mk 14:32-42; Jesus' advice on how to pray: Mt 6:5-18; biblical figures at prayer: Lk 1:46-55, 68-79, 2 Cor 1:2-14, Revelation 19:1-4.
2. Read #2558-2597 of the *Catechism of the Catholic Church*. †

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel. It is available for \$15 at Krieg Bros. and at Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577 †

### La intención del Arzobispo Buechlein para vocaciones en diciembre

**Escuelas primarias católicas:** que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

## Check It Out . . .

The fourth annual **Catholic High School Choral Festival** is scheduled at 7:30 p.m. on Thursday, Dec. 2, in the Marian College Chapel, 3200 Cold Spring Road, in Indianapolis. The concert is free and open to the public. The program includes vocal ensembles from several area Catholic high schools, including Oldenburg Academy, and performances by the Marian College Chamber Singers and Chorale. The finale of the program features 180 students singing an original composition by Philip Kern, a Marian College music professor, titled "Issay, Issay!" (Aramaic for "Hear ye, hear ye!") Kern's composition is based on a traditional Ethiopian Christmas song. For information on the choral festival, call the Marian College music department at 317-955-6108.

Nativity of Our Lord Jesus Christ Parish in Indianapolis will sponsor a "**Christmas Concert for the Poor**" from 7-8 p.m. on Wednesday, Dec. 1, at the church, located at 7225 Southeastern Ave. Free-will offerings will benefit parishioner Lucious Newsom's ministries to the poor. For information, call Nativity at 317-357-1200.

John F. Fink, editor emeritus of *The Criterion*, will present a **program that will depict the life and time of Jesus Christ** at Mary, Queen of Peace Parish in Danville. For more information, call 317-745-4221.

Our Lady of Lourdes Parish in Indianapolis will host an **evening of prayer and reflection** at 7 p.m. on Dec. 5. †

## VIPs . . .



**Norbert and Therese Mappes of Beech Grove** will mark their 50th wedding anniversary on Nov. 27. The couple will celebrate with a Mass and dinner reception. They were married at St. Roch Parish in Indianapolis. The couple has eight children: Mary Sue Kraft, Connie Shelbourne,

Terrance, Kenny, John, Donald, William and Andy Mappes. They also have 22 grandchildren. They are members of Holy Name Parish in Beech Grove.

Brebeuf Jesuit Preparatory School honored the **Mother's Association** for distinguished service during the annual President's Dinner on Nov. 20 in Indianapolis. Presentation of the President's Medal to the volunteer organization recognized "the importance and value of women's involvement in the school."

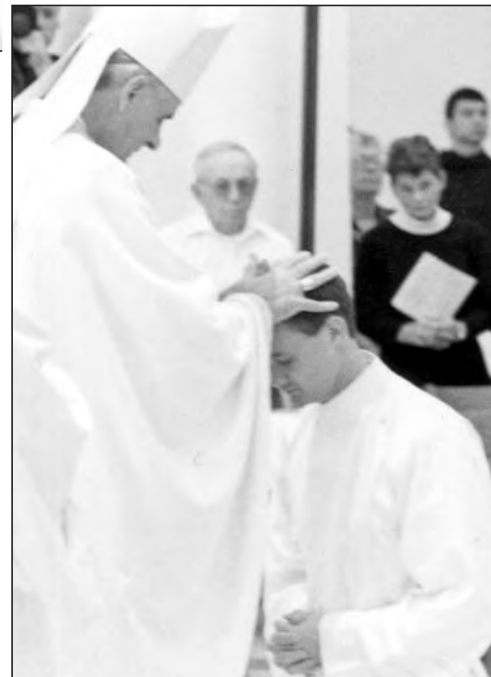
Seccina Memorial High School senior **Lauren Hansberry** of Indianapolis was recently honored by the ESPN cable television network for academic, athletic and volunteer achievements. She also helped coordinate Seccina Memorial's annual school blood drive in November. †



Submitted photos

## Ordained deacons

Lawrence Borders (above, left) and Russell Zint (at right), fifth-year students for the priesthood from the Archdiocese of Indianapolis, are ordained as deacons by Bishop Robert W. Donnelly, auxiliary bishop of the Diocese of Toledo, Ohio, on Oct. 30 at Saint Meinrad's Archabbey Church in St. Meinrad. Deacons Borders and Zint are students at Saint Meinrad School of Theology in St. Meinrad and are studying for their Master of Divinity degree.



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# BISHOPS

continued from page 1

1980s.

Though the college norms remain controversial in the Catholic academic community, supporters of the norms argued that they are needed and have been sufficiently refined to deal with the most serious objections raised against earlier versions.

Another major discussion at the meeting was on the continuing project to restructure the National Conference of Catholic Bishops and U.S. Catholic Conference into one conference that will be called the U.S. Conference of Catholic

Bishops.

By large margins, the bishops gave their OK for a revised mission statement and new statutes, as well as new regulations on conference statements and changes in the composition of the Administrative Committee.

In other internal matters, the bishops approved a \$52.7 million budget for 2000 and a diocesan assessment increase of 1.6 percent in 2001.

On the last day of their fall general meeting, the bishops also approved a document that would allow for portability of retired bishops' pensions, along with statements on the elderly and on charity.

The new pastoral message titled

*Blessings of Age* is "going to be very helpful to a lot of folks," said Bishop Joseph P. Delaney of Fort Worth, Texas.

It complements Pope John Paul II's recent *Letter to the Elderly*, he said Nov. 18, after the lightly amended document was approved in a voice vote.

"We really hope that more and more parishes will see ministry to the elderly as a very important part of parish life," he said, and "will use the wonderful pool of talent and experience and time that older folks have to provide ministry ... to themselves and to others."

Without debate, the bishops also approved *In All Things Charity: A Pastoral Challenge for the New Millennium*, a document that asks

Catholics to pledge to pray for justice and peace, to learn more about social teaching, to reach across race, religion and other types of boundaries, and to live a more generous life of justice, service to the poor and advocacy for human life and dignity.

For the jubilee year, the bishops agreed on a brief message intended for use as a newspaper ad and a longer version aimed at Catholic clergy and lay people.

They overwhelmingly approved a pastoral plan on adult faith formation that stresses the importance of lifelong education to help adult Catholics make their faith stronger, but deferred until June a decision on whether to initiate a project leading to a new national adult catechism. †

## What new U.S. Catholic higher education norms do

WASHINGTON (CNS)—The new text on Catholic university norms adopted by the U.S. bishops Nov. 17 describes its goal as drawing all U.S. Catholic higher education institutions "to continuous renewal, both as 'universities' and as 'Catholic.'"

The document is divided into two main sections: *Theological and Pastoral Principles* and *Particular Norms*.

In this structure it parallels the more important document that it is intended to implement, Pope John Paul II's 1990

apostolic constitution on Catholic universities, *Ex Corde Ecclesiae* (From the Heart of the Church).

The papal text also had two main sections, *Identity and Mission* and *General Norms*.

The apostolic constitution laid out a vision of a Catholic university as a community of learning, teaching and research, dedicated to truth and to service to society, Church and culture.

It spoke of the Catholic university as "a primary and privileged place for a

fruitful dialogue between the Gospel and culture."

Its section on norms spelled out general rules, on a worldwide basis, on the nature and establishment of a Catholic university, the university community and its relation to the Church and role in the Church. It called on the bishops' conferences to establish concrete national or regional applications to implement the constitution and its general norms.

The title of the new U.S. document is *Ex Corde Ecclesiae: An Application to*

*the United States* (1999).

The final draft adopted by the bishops—available on the Internet at [www.nccbuscc.org/bishops/excorde.htm](http://www.nccbuscc.org/bishops/excorde.htm)—must still be approved by the Holy See before it can take effect.

In its first part, it spells out "the ecclesiological concept of communion" as "the basis for the collaborative relationships between the hierarchy and Catholic universities" found in the papal document.

It speaks of a "twofold relationship"

See EDUCATION, page 8



## Credo

The Institution That is Cathedral High School Believes

that our students are a treasured asset and deserve to be the focus of all our professional endeavors; in return, students are expected to pursue academic excellence;

that our students and faculty deserve to work together in an atmosphere built on mutual trust and respect;

that our students and faculty deserve to work in a safe, secure environment;

that education is accumulative; therefore, our students deserve, and we should afford, an education which provides adequate preparation as they move from one level to another and from one discipline to another;

that our students and faculty deserve each other's best efforts every day;

that our students and faculty deserve to be encouraged to achieve their ultimate potentials;

that our students deserve to be taught by our example that they are responsible for their actions at all times;

that our students deserve to see in us the models of acceptance of cultural, social, and economic diversity and that they are expected to mirror that acceptance;

that our students deserve to know that all members of the Cathedral family strive for the highest degree of professional and personal integrity;

that our students and faculty deserve to be recognized and appreciated for their diversity in all academic or extracurricular pursuits;

that our students deserve to understand that each member of the Cathedral family honors the Catholic values and principles representative of this institution that is Cathedral High School;

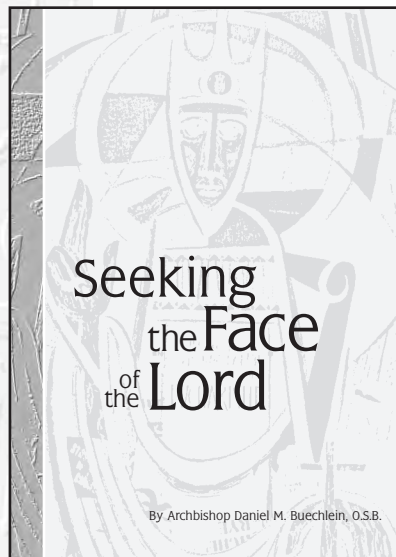
that the teaching faculty of this institution is a treasured asset and that this institution holds its teaching faculty, both as individuals and as a group, in an esteemed position that is commensurate in all ways with the effort and service rendered.

This Credo officially was adopted by the faculty on the 29th day of October, 1999.

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## Seeking the Face of the Lord

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### Book signings scheduled

Archbishop Daniel M. Buechlein, O.S.B., will be present to meet readers and sign copies of his new book, *Seeking the Face of the Lord*, on Saturday, December 18, at two locations:

**Krieg Bros. Catholic Supply House, Inc.** 7007 S. U.S. 31, Indianapolis (Southport Road at U.S. 31 South) from 2 p.m. to 4 p.m.

Special event price of \$12.95 (regular price is \$14.95)

Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis

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## EDUCATION

continued from page 7

which defines Catholic universities as “participants in both the life of the Church and the higher education community of the United States.”

Drawing directly from the language of *Ex Corde Ecclesiae*, it notes that the relationships between university and Church authorities are to be “characterized by mutual trust, close and consistent cooperation and continuing dialogue.” It devotes several pages to breaking out the implications of each of those characteristics.

The final element of the *Theological and Pastoral Principles* section outlines the meaning of Catholic identity in Catholic higher education, drawing on the apostolic constitution and other Church documents to spell out the characteristics and commitments entailed in establishing and maintaining that identity.

It cites “four distinctive characteristics that are essential for Catholic identity”:

- Christian inspiration in individuals and the university community.
- Reflection and research on human knowledge in the light of the Catholic faith.
- Fidelity to the Christian message in conformity with the magisterium (teaching authority) of the Church.
- Institutional commitment to the service of others.

The particular norms of the application document are broken into seven articles. These parallel the seven articles of general norms in the apostolic constitution.

The first describes the nature and purpose of the norms and how they are to be implemented.

The second says that since a Catholic university “enjoys the institutional autonomy appropri-

ate to an academic institution, its governance is and remains internal to the institution itself.”

It goes on to call academic freedom “an essential component of a Catholic university” and says a bishop must recognize and promote that rightful freedom “with due regard for the common good and the need to safeguard and promote the integrity and unity of the faith.”

The third article says what is required for a university to be established or approved as Catholic.

Article 4, on the university community, includes separate treatment of the board of trustees, administration and staff, faculty and students.

That article, which addresses the Catholic character of university officials and faculty and the relation of theologians to Church teaching authority, has been one of the main sources of controversy over the years of debate on the U.S. norms.

In the final draft adopted by the bishops, key points of this article include:

- Men and women of non-Catholic religious faiths “can make a valuable contribution to the university” as trustees, administrators, staff, faculty and students.
- Each member of the board of trustees must be committed to the implications of the university’s Catholic identity, and “to the extent possible, the majority of the board should be Catholics committed to the Church.”
- “The university president should be Catholic.” A footnote notes the possibility of a non-Catholic president, provided he or she is committed to the university’s Catholic identity and mission, and refers to Church legislation under which a Catholic president should take a profession of faith and oath of fidelity upon assum-

ing office.

- All professors are to be “aware of and committed to” the institution’s Catholic identity and mission. Within the framework of relevant civil laws and procedures, “the university should strive to recruit and appoint Catholics as professors so that, to the extent possible, those committed to the witness of the faith will constitute a majority of the faculty.”
- Catholic theologians on the faculty are to receive a “*mandatum*,” or mandate to teach, “from the bishop of the diocese in which the Catholic university is located.”
- “Without prejudice to the rights of the local bishop, a *mandatum*, once granted, remains in effect wherever and as long as the professor teaches unless and until withdrawn by a competent ecclesiastical authority.” †

## Bishops discuss plan for national adult catechism

WASHINGTON (CNS) —The U.S. bishops heard a report Nov. 15 on the possibility of developing a national adult catechism.

Although such a specific catechism is “feasible, it remains to be determined whether such a text is advisable,” Archbishop Daniel M. Buechlein of Indianapolis told the bishops in his report on the opening day of the bishops’ four-day general meeting in Washington.

The archbishop, who is chairman of the bishops’ Ad Hoc Committee to Oversee the Use of the Catechism, said his committee hopes to conduct a survey of the U.S. bishops on the very question of an adult national catechism and report the results to their Administrative Committee next September.

He said the survey would include a sense of what a national adult catechism specifically for the United States might look like.

Along with developing possibilities for an adult catechism, Archbishop Buechlein said, his committee is drafting a development plan for adolescent and elementary school-age catechisms. He said the committee plans to report on these projects by next year’s fall bishops’ meeting.

When its members are not addressing future catechetical concerns, the ad hoc committee has been reviewing current publications for their conformity with the *Catechism of the Catholic Church*.

Last year, the committee notified publishers of basic guidelines for conforming with the catechism, including the need to use personal pronouns for God, to avoid the term “Hebrew Scriptures” when referring to the Old Testament, and to use the terms B.C. and A.D. when citing dates.

It also notified publishers that texts dealing with preparation for the sacraments of reconciliation and first Communion should “clearly teach” that one’s first confession “is to be received before first Eucharist.”

Within the past year, Archbishop Buechlein said, his ad hoc committee also has been asked to review materials on human sexuality.

But because the materials included a “significant amount of physiology, psychology and sociology”—subjects which do not fall within the committee’s charge in reviewing doctrinal matter—his committee asked the bishops’ Committee on Education to consider revising its 1991 document on *Human Sexuality: a Catholic Perspective for Education and Lifelong Learning*. †

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# Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1999 by Catholic News Service.

## Prayer is a way of knocking on God's door

By Kathy Beirnes

Our friend, Jay, was very sick. His lungs caused him terrible pain, but the doctors could not find anything wrong when they did scans. Finally they located the cause of his pain. He had cancerous tumors on the outside of his lungs.

We began praying for him to recover. All his friends stormed heaven. He was such a good and giving man, and he should still have had many years to live, but it was not to be.

The first operation revealed that there was widespread damage. He decided against intensive chemotherapy, and the nature of our prayers changed.

Now we prayed for the grace of a happy life in this world while it lasted, and for the presence of the Lord by his side as he passed from this world to the fullness of life with God.

We lived at a distance from Jay and made the trip to see him one last time. The rest of the time our prayers kept us connected with him and his family.

The friends who lived near Jay spent the last weeks taking turns at his side, praying with him, singing the Bible songs he loved so much, and generally praying with their voices, hearts and presence.

God was good to give us the privilege of knowing Jay and being a part, with him, of the mystical body of Christ.

Prayer unfolds as events unfold in our lives. It becomes less particular and more humble. And as prayer does so, it reveals more of God to us, allowing the voice and will of God to take over from our human wisdom and desires.

We had moved 1,500 miles away from a number of families we were very close to in our hometown, but we kept in touch by telephone and by visiting them at least once a year.

Then one day we got scary news: The 16-year-old son of one family was in a coma after being hit by a car.

We began to pray; prayer took over our lives. And I began to clean house. That's my response to crisis. (The founder of the Shaker religion used to tell her followers, "Turn your hands to work, and your mind to God," and that's my belief when trouble hits.)

One day, I was scrubbing the kitchen floor, praying without words by just keeping the image of that sleeping boy in my mind, when I was flooded with a sense of well-being. I felt God was speaking to

me, telling me not to worry because all was well.

That night we learned the boy had come out of the coma that afternoon.

Prayer, we have been told since childhood, is a way of knocking on God's door.

I think now of the knocks on my door. More often than not, the knocking was a neighborhood child asking if one of my children was at home and could come outdoors.

I think that is why we knock on God's door, too—not to request anything in particular, but to feel connected with the very presence of the divine.

C. S. Lewis wrote a book called *The Great Divorce*. It talks about people in hell who get to take a bus ride to heaven and then decide whether they want to stay there. It describes many different kinds of people and the reasons they choose to hold on to their own ideas, even when those ideas separate them from God; the reasons they don't embrace the love and mercy heaven represents.

One character who lives in heaven says, "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, 'Thy will be done.' All that are in hell choose it.... No soul that seriously and constantly desires joy will ever miss it. Those that seek, find."

God loves our loved ones better and more perfectly than we do. What ultimately is best for them is what God has in mind for them and for us.

In the last few days of Jay's life, a friend of ours sat with him as he slept a drug-induced sleep. She was dozing herself when she realized he was awake and smiling.

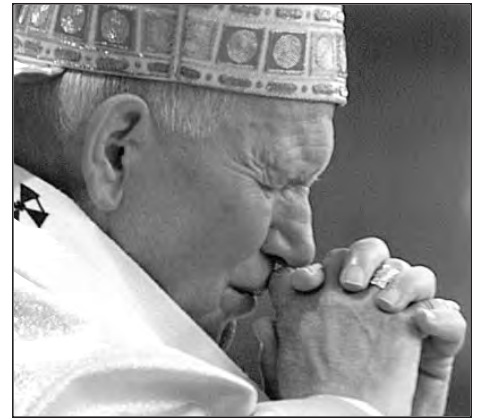
"What is it, Jay?" she asked.

"I can't wait to meet the Lord," he told her.

When I heard that story, I knew our prayers for Jay were heard. The Lord who loved him had so filled him with desire for his journey that it conquered the pain.

Prayer connected us to him, it made us feel useful, it softened the pain of losing him and it moved us toward saying—and meaning it—"Thy will be done."

*(Kathy and Steve Beirnes, who have been married 32 years, are the publishers of Foundations, a newsletter for newly married couples, done in partnership with the National Association of Catholic Family Life Ministers.) †*



CNS photos/CNS photo of pope from Reuters

Prayer unfolds as events unfold in our lives. And as prayer does so, it reveals more of God to us, allowing the voice and will of God to take over from our human wisdom and desires.

## True happiness is found in life through intimacy with God

By Fr. Thomas Keating, O.C.S.O.

The first word Jesus speaks as he enters upon his ministry is "repent," which means to change the direction in which you are looking for happiness.

The basic thrust of Jesus' message is to invite us into intimacy with God, where true happiness is found. That is God's remedy for the human predicament.

Lacking the experience of divine intimacy, we feel alienated from ourselves, from God, from other people and from the cosmos.

Happiness—the habitual experience of a pervasive sense of well-being and deep interior peace—cannot be found in the pursuit of instinctual needs for survival and security, affection and esteem, and power and control over as much of life as possible.

The misguided search for happiness is the human predicament the Gospel addresses every Advent season, when we

are called to pray for healing for ourselves and for others.

To change where we look for happiness, we might start by following the precept of Jesus, who said: "When you pray retire into your private room and bolt the door, and then pray to your Father (*Abba*) in secret; and your Father, who sees in secret will reward you" (Mt 6:6).

Prayer in secret brings us gradually through daily practice into the divine presence where true happiness resides.

The divine plan, according to St. Paul, is to share with us the Son's knowledge of the Father. Jesus' personal experience of God as *Abba* is the heart of the mystery transmitted through the Church's liturgy.

*(Trappist Father Thomas Keating, a member of St. Benedict Monastery in Snowmass, Colo., is a founder of the Centering Prayer Movement and of Contemplative Outreach.) †*

## Discussion Point

### Prayer time can be any time

#### This Week's Question

Do you have a special time of prayer during the day or week? During that time, what exactly do you do?

"My prayer time is first thing in the morning for 45 minutes to an hour. It consists of personal prayer and Scripture readings from *One Bread, One Body*, a daily devotional. I close with the rosary or more private prayer." (Sharon Schnetter, Sioux Falls, S.D.)

"Actually, I pray whenever I can. Sometimes it's in the morning when I'm out jogging. Sometimes it's in the evening during a crisis. For me, it's a daily, all-day thing." (Melinda Anderson, Burlington, Vt.)

"I've suffered with depression and anxiety. As part

of my recovery, I pray the Liturgy of the Hours and am fortunate to be able to do this in a nearby church. When I pray the Psalms, coupled with therapy and spiritual direction, prayer is an important component in my efforts toward healing." (D.M., Albany, N.Y.)

#### Lend Us Your Voice

An upcoming edition asks: What "strategy" would you recommend that ethnically diverse parishes adopt in order to build a more inclusive community?

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



CNS photo

From the Editor Emeritus/John E. Fink

## Vatican II: Bishops vote on liturgy and media

(Sixth in a series)

Although most of the debate during the second session of the Second Vatican Council was on *Lumen Gentium*, the Dogmatic Constitution on the Church, which was to define the roles of people in the Church, it wasn't passed until the third session.



However, two documents were passed at the second session, held from Sept. 29–Dec. 4, 1963. The first was *Sacrosanctum Concilium*, the Constitution on the Divine Liturgy, and the second was *Inter Mirifica*, the Decree on the Mass Media.

It was no surprise that the Constitution on the Liturgy would be the first document approved because liturgical renewal seemed to be everyone's top priority. The vote on this document was an impressive 2,147 in favor and only four votes against. The bishops recognized that renewal of the liturgy would make the most difference in the lives of most ordinary Catholics.

The Constitution on the Liturgy was a 40-page document giving general principles for the restoration and reform of the liturgy, emphasizing its communal nature and adapting it to the culture and traditions of nations. It concerned the Eucharist, the other sacraments and sacramentals, the Divine Office, the liturgical year, sacred music and sacred art and sacred furnishings.

Between 1963 and 1974, the Vatican issued 24 other documents on the liturgy—instructions, declarations and decrees following up and implementing the council's Constitution on the Liturgy. These gave us the Mass as we know it today, much different from the pre-Vatican II Mass.

If the Constitution on the Liturgy was so far-reaching, the council's second document, the Decree on Mass Media, was by far the council's weakest. It was so feeble that a group of journalists produced a one-page memo that declared that this document would be forever cited as "a classic example of the way Vatican II proved incapable of facing the world around it." Four of the advisers to the bishops, called *periti*, or experts, signed the memo,

including John Courtney Murray and Msgr. Raymond T. Bosler, the founding editor of *The Criterion*, who was the *peritus* for Indianapolis Archbishop Paul C. Schulte. (There were, by the way, 359 *periti*, all supposedly on the same level, but some were world-famous theologians.)

About the only good thing that came from the Decree on the Mass Media was the establishment of the Pontifical Commission for the Means of Social Communications, known today as the Council for Social Communications. That commission published an excellent document in 1971 called *Communio et Progressio*, the Pastoral Instruction on the Means of Social Communications. Over the years, I've quoted quite extensively from that document, especially what it had to say about the role of the Catholic press in reporting and forming opinion within the Church.

It was expected that two other documents would be voted on during the second session—one on ecumenism and the other on religious liberty. The American bishops and *periti* were particularly interested in them. Neither, though, made it before time ran out. †

Research for the Church/

James D. Davidson

## Catholics generally agree with Church's social teachings

The Catholic Church has a long tradition of caring about the poor. The search for justice and concern for the poor are expressed over and over again in papal encyclicals such as *Rerum Novarum* (1891), *Quadragesimo Anno* (1931) and *Pacem in Terris* (1963).



These "social teachings" also are found in pastoral letters, such as the American bishops' 1986 letter *Economic Justice for All*.

The Church's commitment to justice and its concern for the poor also are evident in the self-help programs funded by the Catholic Campaign for Human Development.

But to what extent do American Catholics agree with these social teachings?

Several colleagues and I have examined these issues in three national studies of American Catholics. The results indicate that, while most Catholics have not read the papal encyclicals or the bishops' 1986 pastoral letter on economic justice, a majority believe that Catholics should be concerned about the poor and should do their best to build a more just and equal world. At the same time, they are not convinced that the institutional Church should be involved in economic and political issues.

Here are the results from five items in our 1995 national study (for more details, see *The Search for Common Ground*, Our Sunday Visitor, 1997).

The vast majority of Catholics say that helping the needy is an important part of their personal religious beliefs. Seventy-six percent strongly agree with this idea; 20 percent agree somewhat; only 3 percent disagree.

A second item asks Catholics which of the following comes closer to explaining why there is poverty in the U.S.: poor people's own behavior, such as not managing their money well and lack of effort on their part, or social conditions, such as lack of jobs and low wages? Seventy-one percent of lay people say social conditions, thereby expressing agreement with Church teachings. Twenty-one percent express the dissenting view that poverty is mainly the result of poor people's own behavior.

There also is considerable agreement with the American bishops' claim that economic decisions increasing poverty are morally wrong. Fifty percent of lay people strongly agree; 26 percent agree somewhat; 18 percent disagree; 6 percent are unsure. A majority of lay people also agree that Catholics have a duty to try to close the gap between the rich and the poor, though there is more variation on this issue. Thirty percent strongly agree; 24 percent agree somewhat; 19 percent disagree somewhat; 21 percent disagree; and 7 percent are unsure.

The fifth item ("The Church should stick to religion and not be involved in economic or political issues") expresses a view that is contrary to Church teachings. Sixty-two percent of Catholics agree with this statement, thereby disagreeing with Church teachings. Thirty-two percent of Catholics disagree with this statement, indicating agreement with Church teachings. Five percent of Catholics are unsure.

Catholics are not fully informed about the Church's social teachings and question some specific social teachings, especially the Church's role in economic and political issues. Yet, they understand that being Catholic includes a special concern for the poor and a desire for social justice.

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

Cornucopia/Cynthia Dewes

## It's Thanksgiving: Do you know what you're thankful for?



Thanksgiving is one of those Norman Rockwell kinds of days. It's patriotic and God-fearing and family-oriented, and it appeals to some of our primal interests: eating, time off from work and (in more recent times) watch-

ing football on TV.

Of course, it's also the official time to give thanks. But, while you'd think it should be a cinch to come up with at least one or two things that make us grateful, sometimes it's not easy.

We once experienced a Thanksgiving that occurred 10 days after one of our sons died in an accident. We were hard put to feel thankful about much of anything at that point, but we numbly attended the celebration we always shared with several friends. Their kindness and quiet support not only got us through the day, but also made us thankful once again for their presence in our lives.

Those of us who've had heart attacks or other near-death experiences are probably thankful we're still here. Others may be thankful for faith in God, or finding a decent boyfriend, or even discovering a great place to buy doughnuts. It's what strikes us as important at the time, or all the time.

Some of us are thankful that our kids are healthy, reasonably bright and glad to see us when we come in the door. Some may be thankful that their child is president of the bank or chairman of the board or, simply, gainfully employed. Some may just be grateful that they have a child at all or, as an additional bonus, grandchildren.

Likewise, some kids may be thankful for their wonderful parent(s) or other caring relatives who served them as good role models and affirmed them through thick and thin, etc., etc. Others may just be glad they survived bumpy childhoods.

Kids may be thankful for their current teacher, scout leader, coach. Some may be glad they passed the last semester and others may be thankful for being on the honor roll. Probably all of them are thank-

ful for lunch, recess and dismissal.

Some of us may be thankful for having discerned and embraced our vocation, being happy and fulfilled in living out a religious, married or single life. Some may be thankful for the work or profession they chose, or which they fell into by happy chance. Some may be grateful for pleasant colleagues, reasonable clients or a cheerful workplace.

We can be thankful for something as seemingly insignificant as having no cavities when we visit the dentist, or as wrenching as finding an hour without cancer pain. Many of us have much to be thankful for, and others must try hard to find those few people or things or events for which we can be grateful. Still, every Thanksgiving, we manage to come up with something.

It may be enough just to be thankful that we live in a country that makes a national holiday out of thanking God.

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

Faithful Lines/Shirley Vogler Meister

## Recalling friends and the Holocaust Museum

Last year at this time, my husband, Paul, and I delivered a suitcase filled with



historical documents to the U.S. Holocaust Memorial Museum in Washington, D.C. This material came into our safekeeping after the deaths of friends and former neighbors, Joseph and Margaret Weiss, in the 1980s.

Fifty years before, the Weisses narrowly escaped the World War II Holocaust that brought about the deaths of millions of people, most of them Jews, but also anyone considered unfit during the rise of Germany's Third Reich.

On a bench in a busy railroad station in Vienna, Austria, the Weisses' Catholic landlady warned them that Nazis were ready to confiscate their apartment, which meant deportation to a concentration camp for them. Losing most of their possessions, the couple escaped, finally emigrating to the United States and settling in Indianapolis.

Before the Weisses could send for their mothers, Hitler's anti-Semitic clamp of death intervened. Both mothers and

most other members of their family perished. We have photocopies of the last correspondence from Mr. Weiss's mother from Theresienstadt, one of the largest camps in Europe; and we have photocopies of other autobiographical and historical information.

If it had not been for that Catholic landlady who put herself in danger, the Weisses would have died, too. Then our family would never have known this fine couple. After Mrs. Weiss died, we arranged for a Mass to be said in our Indianapolis church, Christ the King. Mr. Weiss was educated in Austrian Catholic schools; he understood that this is the highest form of prayer for Catholics. A member of the Indianapolis Hebrew Congregation, he attended the Mass with Paul and me.

Reading through documents after his death, I then realized that the respect the Weisses showed to us was a choice they made that might've been different if they

had dwelled on the negative aspects of Catholic influence during those difficult years. Mr. Weiss records how Catholics, even clergy, were often anti-Semitic.

However, he chose to befriend us, adding a blessed dimension to our lives. Childless themselves, they treated us as

family, and their honesty, compassion, integrity and humility enriched us.

Is it any wonder that Paul and I felt strongly about getting the Weiss documents to the U.S. Holocaust Memorial Museum? Working with Archivist Sara Sirman, we now know that historians and Jews looking for family have

access to this material.

Of course, Paul and I also toured the museum—a powerful experience that made us hope that we also would have had the courage of that Catholic landlady in Vienna.

(Shirley Vogler Meister, a noted author and poet, is a regular columnist for *The Criterion*.) †

*'the Weisses narrowly escaped the World War II Holocaust that brought about the deaths of millions of people, most of them Jews'*



First Sunday of Advent/Msg. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 28, 1999

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

The Book of Isaiah provides the first reading for this first Sunday of Advent, and as such it is the first Scriptural reading offered us in the holy setting of the Mass for this new year of the Church's life of worship and instruction.



Important to understanding this reading is knowledge of the context in which it

was written. It was composed and became the third section of the Book of Isaiah, written many years after the death of the great prophet. Nevertheless, the very use of the prophet's name as identification reveals that memories of Isaiah were strong, as was reverence for his teachings.

In the decades between the life of the prophet Isaiah and the times in which these verses were prepared, much had transpired for God's people. Their long, wearying exile in Babylon had come and gone.

Yet all was not good for the children of Israel. Severe want haunted their lives. The old systems of authority and ethnic cohesiveness in many instances had passed away. Holding the people together were their ethnic and familial ties, their common heritage and recent experiences, and their unity in belief in the One God.

However, the great One God of Moses seemed very far away. These verses convey the longing that the people of the Covenant felt for redemption. They wanted God to intervene in the times to bring some measure of prosperity and security to life. They pleaded for deliverance from all their woes, and their fervent pleas testify to their faith.

The second reading for this first Sunday of Advent is from one of the greatest of the New Testament epistles, the First Epistle of Paul to the Corinthians.

Few other early Christian communities presented St. Paul with as much worry as

did the congregation in Corinth. Perhaps this community was larger than some of the other Christian communities. After all, Corinth was one of the major cities of the Roman Empire. Certainly the greed and lust associated with Corinth at the time significantly affected the lives of Christians in the city. Temptations were many and strong.

Although Paul bluntly challenged and even confronted the Christian Corinthians, he always reassured them of their great dignity as the redeemed, the brothers and sisters of Jesus, and as such the heirs of God.

They possessed a great treasure in their faith and in the oneness with Christ created by their faith and baptism. God would protect them and give them eternal life. To assist them in reaching this destiny of everlasting life, God would send them guides and leaders such as Paul himself. They would not be alone.

St. Mark's Gospel furnishes the last reading. In this passage, the Lord speaks directly, frankly and clearly to the disciples.

No one knows the day or the hour when this earthly life will come to an end. For those asleep in sin or indifference to God, the arrival of God to bring earthly life to a close will be a rude awakening.

## Reflection

The ecclesiastical season of Advent anticipates Christmas, the great feast of the Lord's birth.

However, merely to regard this season as a time of preparation for one day, however glorious the event it commemorates, is to lose sight of the majesty of Advent, which is a great spiritual opportunity.

Advent always colorfully and emphatically reminds us of life in general. On Christmas we remember the coming of Christ into human history. For each of us, however, Christ will come with finality into our personal lives at the moment of our earthly demise.

Realistically, the Gospel reminds us that this day of earthly death will come someday. However, we cannot predict the date or the hour.

The Church begins the year by reminding us of this fact. It is not, however, a message of terror or of despair. To the

## Daily Readings

Monday, Nov. 29

Isaiah 2:1–5  
Psalm 122:1–9  
Matthew 8:5–11

Tuesday, Nov. 30

Andrew, apostle  
Romans 10:9–18  
Psalm 19:2–5  
Matthew 4:18–22

Wednesday, Dec. 1

Isaiah 25:6–10a  
Psalm 23:1–6  
Matthew 15:29–37

Thursday, Dec. 2

Isaiah 26:1–6  
Psalm 118:1, 8–9, 19–21, 25–27a  
Matthew 7:21, 24–27

Friday, Dec. 3

Francis Xavier, priest  
Isaiah 29:17–24  
Psalm 27:1, 4, 13–14  
Matthew 9:27–31

Saturday, Dec. 4

John of Damascus, priest and doctor  
Isaiah 30:19–21, 23–26  
Psalm 147:1–6  
Matthew 9:35–10:1, 6–8

Sunday, Dec. 5

Second Sunday of Advent  
Isaiah 40:1–5, 9–11  
Psalm 85:9–14  
2 Peter 3:8–14  
Mark 1:1–8

extreme opposite, it is a call to us to achieve our potential as God's special children, as brothers and sisters of the Lord Jesus, the Son of God.

In working to realize this potential, we are not left to our own limited resources. God sends us guidance and leadership in the Church, still led by the apostles.

Our final union with God in eternity

will be the time when we will overcome the difficulties and temptations of earthly life. These difficulties and problems can be quite vexing. We may cry out to God, as described in the reading from Isaiah this weekend, and our cries will be heard. God will redeem us finally and forever—we are true to what we say we are as followers of Christ Jesus. †

Question Corner/Fr. John Dietzen

## Advent liturgies should focus on joyful waiting

**Q** In our parish, a recent trend has made Advent almost indistinguishable from Lent. Only penitential songs are sung, the Alleluia is recited, not sung, and no decorations are allowed until Christmas Eve. Homilies are on sinfulness and repentance. Advent Masses are almost like Good



Friday. It is very discouraging and confusing. Isn't the idea of Advent to be a preparation for Christmas, with some anticipation and festivity? (Illinois)

**A** Assuming you reflect the circumstances accurately, the observance of Advent in your liturgies is, to say the least, unusual. Whoever is responsible for your liturgical planning seems out of touch with, or perhaps has never learned, the Church's tradition and teaching about this beautiful season.

Certainly there is a penitential aspect to these weeks, but their framework, spirit and focus differ significantly from that which characterizes the time of Lent.

At least since the time of St. Bernard, nearly 1,000 years ago, the time of Advent has focused on the three comings of our Lord: his birth in the incarnation, the final coming at the completion of his work of redemption and, between these two, his presence and saving power at work in the community of faith through the ages.

Advent, in other words, is primarily a time of joyous waiting, anticipating the commemoration of his birth and celebrating his continued presence and saving grace among us. All this happens under our awareness that, by living the mystery of Christ, we await with him his final victory over sin and death.

The Church repeatedly emphasizes that all Advent liturgies should reflect this watchful joy. In music, visual environment and the overall tone of the liturgy, it is quite distinct from the penitential time

before Easter. As the introduction to the Sacramentary (Roman Missal) says, these weeks before Christmas are a "season of devout and joyful expectation."

Throughout the centuries, even before Christianity, the acclamation "Alleluia" ("praise to the Lord") has been by nature a sung prayer. Speaking instead of singing it is like reciting instead of singing "Happy birthday to you."

The Church's liturgical documents generally simply assume Alleluia is always sung. (See, for example, the 1972 decree of the Congregation for Divine Worship governing chants at Mass, #7). The "Instruction on Sacred Music" of the U.S. Bishops' Committee on the Liturgy says, "If not sung, the Alleluia should be omitted" (55).

**Q** Two years ago, I became friends with a man with whom I work. We have developed a close relationship and are beginning to talk of marriage.

Is there anything in the Bible that speaks of interracial relationships? I am Caucasian, and he is black, but with each other we don't see color. I'm interested in what God tells us. (North Carolina)

**A** There is nothing in the Bible specifically about interracial marriage. To begin with, you would want to examine carefully all those concerns faced by any other couple preparing for marriage.

In addition, of course, you need to ask yourselves very specifically how you would deal together with the social and perhaps economic implications for your biracial family if you marry. Another major factor is how supportive and accepting your families will be for you and your children, and what the "climate" is for interracial families where you live.

You will, I'm sure, be asked by your parish priest to participate in the usual marriage preparation programs for your diocese, which should be quite helpful.

Books and other writings by couples in interracial marriages are available in libraries and on the Internet. Those might suggest some insights to think about. †

## My Journey to God

### Joseph Speaks

I am Joseph the carpenter—  
I am a dweller in tranquil silence.  
The steady pounding of the hammer  
In the dust-strewn shop is as still to me  
As is the call of bird song  
In the cloud-flecked sky.  
All sounds fall upon my ears as a  
concert  
And upon my heart as a hushed melody  
For my soul is an instrument of the  
Eternal,  
And my heart but an echo of the  
Divine.

He has made me king of his household,  
Lord-ruler of all his possessions;  
And for him, my doubt is faith's  
triumph,

My response, the serenity of hope,  
And my silent surrender is a flame in  
the darkness,  
Burning forever in the still shadow of  
love.

In the castle of holiness, my life is  
hidden  
In the beautiful vision of light,

For my roof is the cope of God's heaven,  
And my home, the throne of his grace.

My days are a canticle of thanksgiving,  
My movements but shadows of his.  
My labor is the temple-service of praise,  
My weariness, the incense of love.  
My heart is the altar of sacrifice,  
My body, the victim consumed;  
And each moment trembles silently  
With the sabbath of eternal adoration.

I build trellises supporting the vineyards;  
I shelter, in love, the True Vine.  
I make ploughs to lighten men's burden,  
I carry the yoke of his sweetness.

I am Joseph the carpenter—  
My Child is the Son of the Father;  
My spouse is the Mother of God.  
I am of all men the most humble,  
Yet from all people I will have praise.  
I am a dweller in tranquil silence,  
And peaceful are all my ways.

By Sister Joseph McKenzie, O.C.D.

(Carmelite Sister Joseph McKenzie is a member of the Monastery of St. Joseph at Terre Haute.)

# LETTERS

continued from page 5

spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council. ... They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.”

Perhaps you are confusing evangelization with proselytism, which is a manner of behaving that uses deception or force in an attempt to attract someone to a community. Proselytism is contrary to the spirit of the Gospel.

Pope Paul taught in his apostolic exhortation *Evangelii nuntiandi* (“Evangelization in the Modern World”) that Christians are mandated by the Lord Jesus to proclaim

him and his good news to everyone. He also says that this must be done “with an ever increasing love” for those being evangelized. The first sign of this love, the pope said, “is respect for the religious and spiritual situation of those being evangelized” (#79).

In his 1990 encyclical *Redemptoris Missio* (“The Mission of the Redeemer”), Pope John Paul II said, “On her part, the Church addresses people with full respect for their freedom. Her mission does not restrict freedom but rather promotes it. *The Church proposes; she imposes nothing.* She respects individuals and cultures, and she honors the sanctuary of conscience. To those who for various reasons oppose missionary activity, the Church repeats: *Open the doors to Christ!*” (#39.2).

In light of the fact that our archdiocese will be launching a major evangelization effort next year as part of Journey of Hope 2001, we encourage our

readers to study Pope Paul’s exhortation *Evangelii nuntiandi*, Pope John Paul’s encyclical *Redemptoris Missio*, and the U.S. Catholic bishops’ document on evangelization “Go and Make Disciples.”

— WRB

## Appreciates Davidson’s column

I would like to comment on the articles by Professor James D. Davidson in *The Criterion* Nov. 5 publication on the review of Eugene Kennedy’s book *Tomorrow’s Catholics, Yesterday’s Church*.

This article was very interesting and should present today’s problems relative to Catholic thinking. When we talk about Catholics being in good standing with the Church and the teachings of Christ, I believe that the Culture I Catholic more closely conforms to these teachings.

The Culture II Catholics

seem to want to decide for themselves if the teachings of Christ through the pope and the magisterium are correct or not. This line of thinking brings along all variations of thought and confusion since one person can think some article of faith is wrong while another person thinks it is right. When the Church has the responsibility given by Christ to teach all nations, it becomes a mass of confusion when there are different beliefs to various groups of people. This is a problem of our times and we must remedy this situation.

I would like to thank Professor Davidson for this informative article.

Paul V. Fuller, Economy

## Thank you for choosing life

A beautiful thing happened as I read the article in the Oct. 22 issue of *The Criterion* titled “Choosing Life—St. Elizabeth’s in New Albany helps women cope

with crisis pregnancies” by Susan M. Bierman.

It was as if I had been given the key to unlock a forbidden treasure that I had desired for so long. You see, my birth mother was one who was helped by St. Elizabeth’s Home in Beech Grove. She “chose life,” and on May 6, 1968, at 11:31 a.m., she gave birth to me. Shortly thereafter, I was adopted into a fine Catholic family.

I have never met my birth mother, but not a day goes by that I don’t think about the mother who gave up so much. She unselfishly gave up her precious child. I imagine that it was the hardest thing she’s ever done. I can understand the difficulty of this, as I have given up 13 babies to God, having miscarried 13 times. (Still, I have peace in this, accepting that God’s wisdom and plan is beyond my limited wisdom.) Reading the article unlocked the feelings that my birth mother may have had toward me. I’d love to meet my birth mother, but

since I haven’t had that chance, it was a sweet thing to hear from the hearts of these other mothers.

I am now 31 years old. I am very happily married, but something is missing that’s been hidden for a long time—a very, very long time: a “Thank you!” to the woman who chose life for me. She could have aborted me, but she gave up so much of herself so that I would have life. And by God’s grace, it’s a wonderful life!

Sure, life has had its ups and down. Breast cancer claimed the life of my adoptive mother, leaving my adoptive father to raise me and two brothers. Life’s challenges are all part of learning and growing. Still, the experiences of my life have led me to a priceless relationship with Jesus Christ. I now teach children’s beginner church every Sunday, I weekly teach Bible club to girls ages 7–9 at Wheeler Mission and I am daily involved in Christian ministry. All possible because God provided St. Elizabeth’s Home to help my birth mother choose life for me.

Here is my letter of thanks to my loving mother, who gave birth to me:

Dear Mother,

Thank you so much for being part of God’s plan for my life in giving me life into this world. Thank you, mother and my friend, for making the right choice—a choice of hope. I carry love for you in my heart daily. I love you, whoever you may be, and someday I hope to thank you in person. Your sacrifice has been a great example of God’s love. May I someday be God’s love for you. Thank you, mother, for your gift of life—your gift of love. I pray to God that we may one day share the story of our lives with each other. Because you chose life for me.

Love,

Jean T. (Neuendorf) Earle, Greenwood



## Donna Harsh

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# Guide to the Great JUBILEE

## Celebrating 2,000 years of Christ

*A message from the U.S. Catholic bishops for the jubilee year 2000*

**T**he start of the year 2000 launches a great jubilee year.

Every quarter century Catholics celebrate a "holy year," in which we turn to Jesus, ask for the grace to convert our hearts and minds, and look forward in hope. As we celebrate the 2,000 years of Christianity, we wish to witness our faith in Jesus and how the Gospel empowers and challenges us.

As we think about home, work and school, we see a need for Christ's message of love to ring throughout the land. This is vital as violence threatens to shatter peace and the lure of instant gratification keeps people from looking beyond themselves. Such threats can



blind a person to the existence of God's timeless caring and affection.

As you step across the threshold into the new millennium, think about what God's love means for you.

Because God loves you, you never stand alone. There is someone with you in anxious moments, who knows your deepest desires and wants what's best for you. Think of the one who's loved you most. Multiply that love a million times over and you still haven't reached the extent of God's personal love for you.

Because God loves you, you can go beyond yourself. You can forgive those who have hurt you, however deeply. Even when you feel intense pain, the possibility of forgiveness lies within you. You can forgive others because God is always ready to forgive your sins. You can overlook wrongs because God empowers you to go beyond your own heartache.

Because God loves you, you can ask forgiveness of those you have hurt. You can admit wrongs and ask

forgiveness to make relationships right. His grace can heal you.

Because God loves you, you can care for the weak, remove injustices, alleviate poverty, annihilate oppression and restore righteousness to our world. You are united with love itself, tapped into a love that gives you the strength to defend the unborn, support the elderly and lift the hearts of those without hope. God's grace in you helps you to see that in every person beats a heart yearning to be loved.

Because God loves you, you have the power to touch hearts with compassion, heal wounds in those around you and act selflessly.

New possibilities lie before you, before all of us, at the start of the third millennium. This is a jubilee year of celebration. This is a time to look at the world and decide how to better serve your neighbor. You can do it too, because thanks to God who sent Jesus into the world 2,000 years ago, the power of God's love lies within you. †

## Celebration in the Spirit of Hope: The Great Jubilee

By Greg Otolski

It's likely to be the largest event in the history of the Archdiocese of Indianapolis and one of the largest jubilee celebrations in the United States next year.

As many as 40,000 people are expected to gather Sept. 16, 2000, at the RCA Dome in Indianapolis for *Celebration in the Spirit of Hope: The Great Jubilee*. The event will be the culmination of the archdiocese's jubilee year celebration.

Archbishop Daniel M. Buechlein, at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

In addition to Catholic school students and students in parish religious education programs who normally would be receiving the sacrament of confirmation next year, baptized Catholic adults who have not been confirmed are also being invited to be confirmed at the Sept. 16 Mass.

Although confirmation will be a focal point of the celebration, the special Mass is a call for all who

have been on a journey of conversion during the jubilee to join together and celebrate 2,000 years of Christ and the carrying forward of the faith into the third millennium.

It's a time for Catholics to deepen their celebration of all the sacraments.

"The jubilee is important for Catholics because it provides a graced opportunity to offer special thanks to God for sending his Son to become one of us and to save us from sin and from death," said Archbishop Buechlein. "This is also an opportunity to renew and deepen our faith. It is a sanctified time during which we can become more deeply aware of our need for penance and reconciliation as well."

(More details about the Sept. 16 Mass and celebration will appear in future issues of *The Criterion*.)

Sept. 16 will be the highlight of the

archdiocese's jubilee celebration, but there will be several other special events during the next year.

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practices of the jubilee which unite us in prayer and in action," the archbishop said. "The Holy Father encourages all of us to participate in a spirit of penance and reconciliation for the sins experienced through the humanity of our Church and its leadership.

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From the Holy Land to Rome to the Archdiocese of Indianapolis the Great Jubilee 2000 will unite Catholics in prayer and action.

## Questions and answers about the Catholic Church's celebration of the year 2000

### What does the millennium celebrate?

The millennium marks the passage of a 1,000-year period as noted by the calendar of our common era. For Christians, the millennium celebrates the birth of Jesus Christ 2,000 years ago and the history of that 2,000 years. The birth of Christ is important because Christ's coming into the world ushered in a new era for humanity. Thus, the millennium celebrates 2,000 years of Christ's presence in human history, and as such, it celebrates God's love for humankind.

### What is the religious dimension to the millennium?

For generations, the Church has used jubilee years as opportunities to pause and reflect on all that the Lord has done for us. The Church invites people to open up to Christ and reconcile those areas in their lives that need to be addressed.

### What is a jubilee?

Jubilees celebrate and commemorate the passage of a fixed number of years. People are most familiar with wedding and work jubilees of 25 and 50 years. The unique character of the jubilee points to a celebration of life, but jubilees also provide an opportunity to look forward in life. A jubilee is a time of celebration and an opportunity to begin anew, but it is also a time to seek reconciliation and to acknowledge past failings.

### Why is this jubilee significant?

This jubilee not only will mark the passing from one century to the next, it also will leave behind an entire millennium.

### Why should the person in the pew care about the millennium?

People in the pews should care about this jubilee year because it offers a unique opportunity to celebrate the 2,000th anniversary of the birth of the Messiah, and to focus on one's relationship with him. It also offers an opportunity to make some changes for the good in our lives—to begin the new millennium as a renewed person. It is a moment to make a new start with self, God and others.

### How can people prepare spiritually for the millennium?

Pope John Paul II is calling on Catholics and inviting all Christians, and people of good will, to reflect on their lives. Christians should ask themselves if they are willing to change their lives to become better disciples. The Holy Father is also calling people to recognize areas in their lives which need reconciliation and to seek that reconciliation, whether it be with God or with other people.

### Does the millennium have significance to people of other faiths?

Because of the use of differing calendars, the year 2000 does not have the same religious significance for people of other religions that it does for Christians. Nevertheless, there appears to be a growing interest in the year 2000 because of its significance and because of use of the common calendar. For example, there are a number of Christian-Jewish events being planned with millennial themes that are the result of collaboration.

### To what has Pope John Paul II called the Church for the new millennium?

The pope has called the Church to celebrate the gift of salvation and "to proclaim the year of the Lord's favor." Specifically, the Holy Father is calling the Church to seek unity among all Christians, to more fully apply the teachings of the Second Vatican Council and to use this time as a unique moment for reconciliation and healing. In looking toward the future, the Church is not to forget its past. As such, the Church is called to cross into the new millennium with an awareness of its history and mindful to repent of past errors and infidelities. All members of the Church are called to examine their consciences to avoid the same mistakes in the next millennium. †

Source: National Conference of Catholic Bishops

# How to receive the jubilee indulgence

An indulgence is the Church's act of confirming that individuals have changed their hearts after they have received forgiveness in the sacrament of reconciliation. It is a special grace granted in the jubilee year to encourage all Christians, not simply to confess their sins but to truly change their hearts.

Receiving the jubilee indulgence gives one a full amnesty or complete remission of any temporal punishment they may have accrued because of their turning away from God in past sins. Temporal punishment is the time that must be spent in the state called purgatory during which the individual's love for God is purified. Only after that purification can one enter into the pure happiness of heaven.

An indulgence, which can only be received once a day, can be gained for ourselves or a "soul in purgatory."

To receive the jubilee indulgence, individuals must:

- Receive the sacrament of reconciliation.
- Receive the Eucharist (preferably at Mass).
- Pray for the intentions of Pope John Paul II.
- Perform an act of charity and penance.

It is recommended that the Eucharist be received on the day that the act of charity or penance is performed.

The ordinary act of charity and penance is to

make a pilgrimage during the jubilee year. These are prescribed pilgrimages in the Holy Land and Rome. However, in the Archdiocese of Indianapolis, a pilgrimage can be made by visiting one of the designated indulgence churches and by saying the prescribed prayers.

It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site in order to receive the indulgence. If that is not possible, the jubilee indulgence can still be received if the individual receives the Eucharist or makes a confession at another site such as their home parish within a reasonable amount of time of the pilgrimage.

The prescribed prayers for receiving the jubilee indulgence are the Profession of Faith (either the Nicene or Apostle's Creed), Our Father, Hail Mary or some other prayer to the Blessed Mother and the Gloria. The prayers are to be said for intentions of the pope.

In addition to making a pilgrimage to one of the designated churches in the archdiocese, the Holy Land or Rome, the jubilee indulgence may also be gained if one makes a visit to those in need or in difficulty (e.g., the sick, the imprisoned, the elderly living alone, the disabled) as if making a pilgrimage to Christ present in them. †

## Archdiocesan jubilee Masses for senior citizens and young adults

### Young Adult Masses

(Ages 18-39)

**Dec. 31**

SS. Peter and Paul Cathedral, Indianapolis, 11:30 p.m.

**March 26**

St. Margaret Mary Church, Terre Haute, 2 p.m.

**May 10**

St. Mary Church, Richmond, 7 p.m.

**Aug. 15**

Our Lady of Perpetual Help Church, New Albany, 7 p.m.

**Nov. 1**

St. Paul Catholic Center, Bloomington, 7 p.m.

**Nov. 4**

St. Louis Church, Batesville, 7:30 p.m.

### Senior Citizen Masses

**March 22**

SS. Peter and Paul Cathedral, Indianapolis, 2 p.m.

**April 9**

St. Anthony of Padua Church, Clarksville, 2 p.m.

**May 31**

St. Andrew Church, Richmond, 2 p.m.

**Aug. 13**

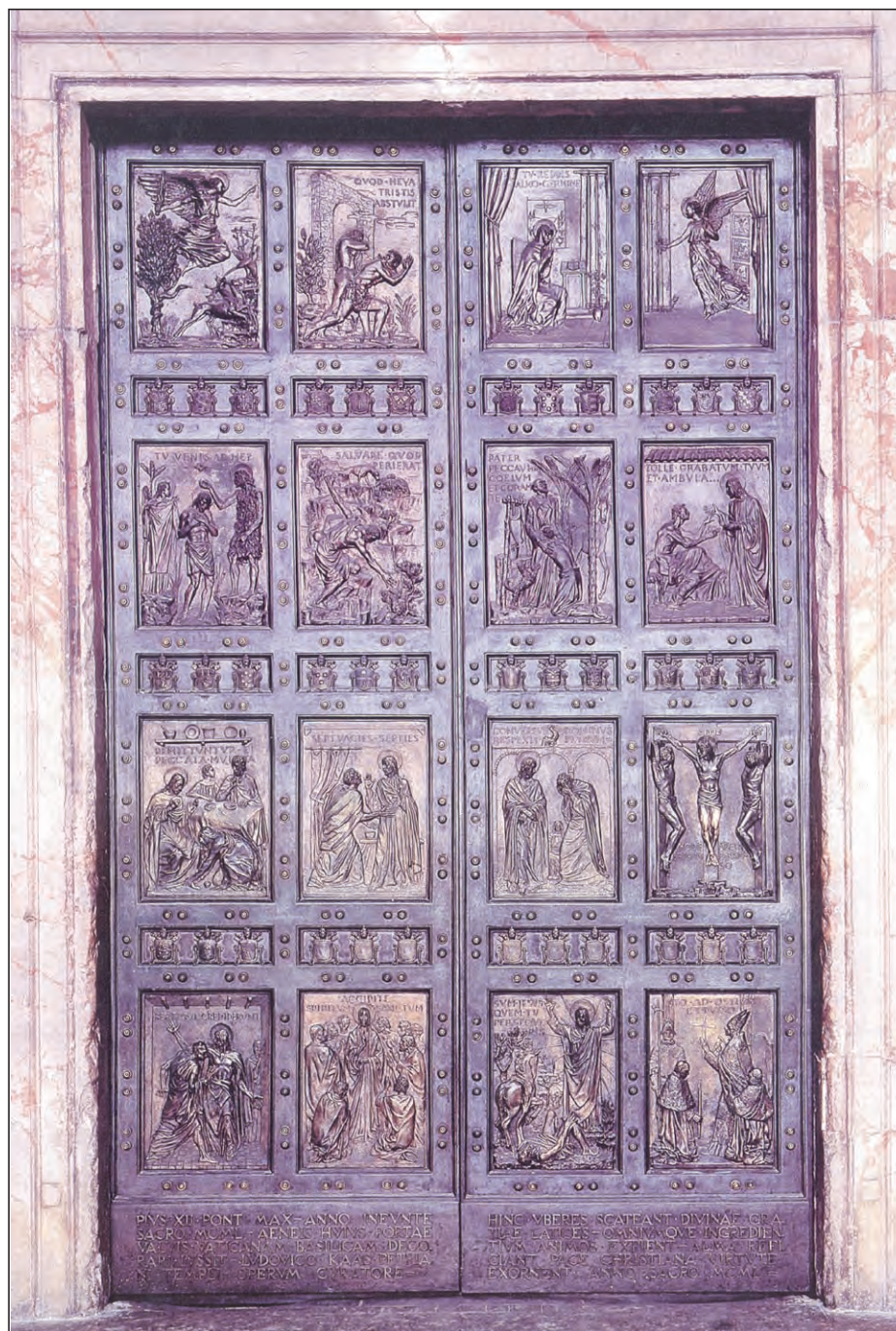
St. Ann Church, Terre Haute, 2 p.m.

**Oct. 22**

St. Charles Borromeo Church, Bloomington, 3 p.m.

**Nov. 19**

St. Joseph Church, St. Leon, 2 p.m.



## Open wide the doors to Christ

On Christmas Eve, Pope John Paul II will open the Holy Door at St. Peter's Basilica in Rome. The Holy Door (left) symbolizes one's passage from sin to a new life in Christ.

It is also a symbol of the universality of the Catholic Church as Holy Doors in cathedrals and churches throughout the world will be opened Dec. 24. Archbishop Daniel M. Buechlein will open the Holy Door at SS. Peter and Paul Cathedral in Indianapolis at the Christmas Eve Mass.

# Jubilee Pledge

*The jubilee of our Lord's birth calls us "to bring glad tidings to the poor ... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free." (Lk 4:18)*

As disciples of Jesus in the new millennium, I pledge to:

Pray regularly for greater justice and peace.

Learn more about Catholic social teaching and its call to protect human life, stand with the poor and care for creation.

Reach across boundaries of religion, race, ethnicity, gender and disabling conditions.

Live justly in family life, school, work, the marketplace and the political arena.

Serve those who are poor and vulnerable, sharing more time and talent.

Give more generously to those in need at home and abroad.

Advocate for public policies that protect human life, promote human dignity, preserve God's creation and build peace.

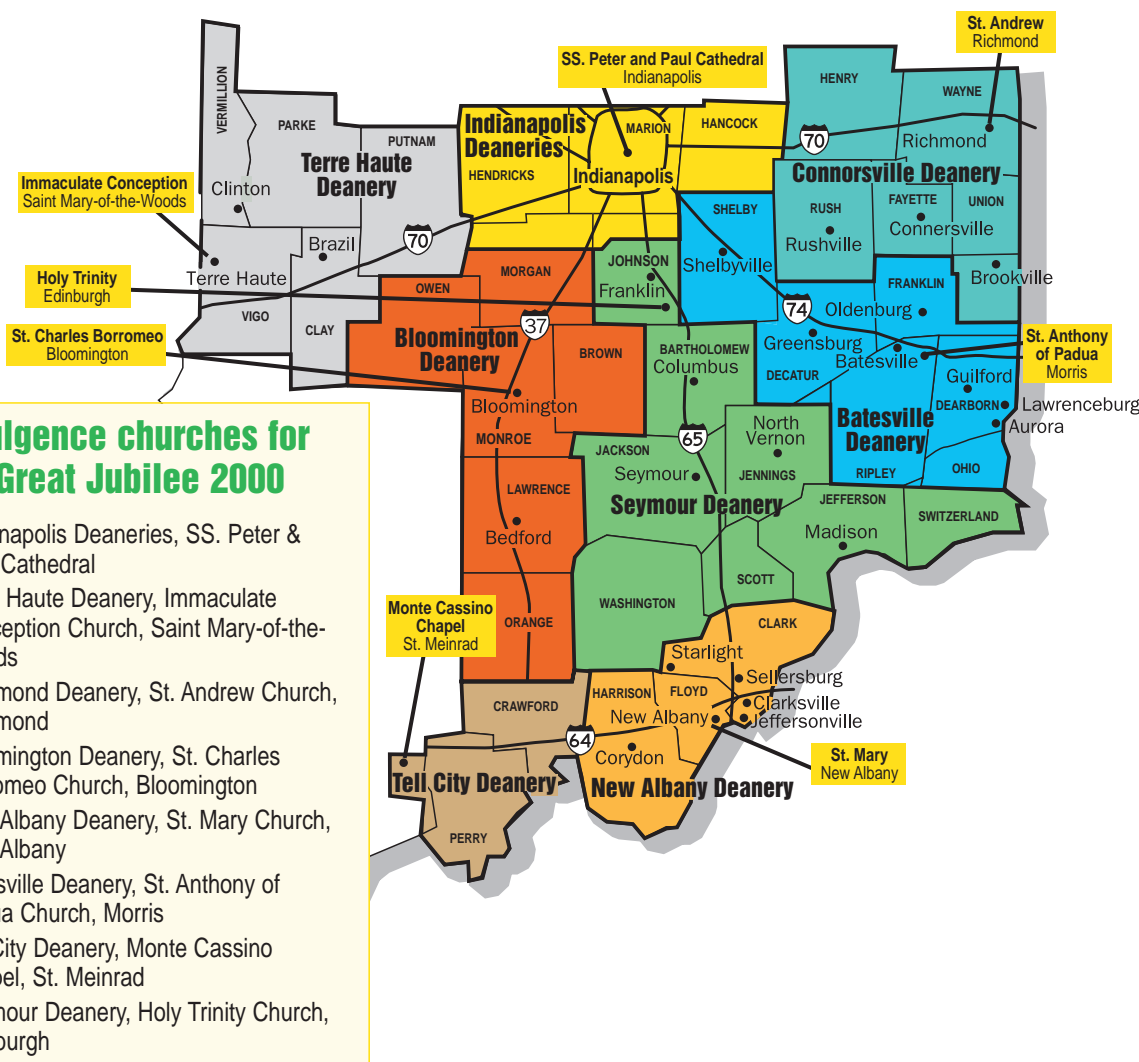
Encourage others to work for greater charity, justice and peace.

## How to carry out the jubilee pledge:

Prayerfully reflect on the pledge and keep it where it will remind you of your commitment to act.

Consider how you are already serving the poor and working for justice and peace in each of the areas noted on the pledge. Identify one or more areas that are weak links for you and then work to strengthen them.

- **Pray**—When you pray, reflect on how you have succeeded and failed to serve the poor and work for justice and peace in your daily life. Include people who are poor and vulnerable in daily prayers. Make a commitment to choose each day a specific group, a region of the world, or those adversely affected by a recent event to include in personal prayer and during family prayer.
- **Learn**—Catholic social teaching is a rich resource for building a just society and living lives of holiness amidst the challenges of modern society. Periodically read about some aspect of Catholic social teaching.
- **Reach**—Build bridges across boundaries of religion, race, ethnicity, gender and disabling condition. In your parish, neighborhood, school, civic group and workplace, make a special effort to respect and to include those who are different from you. If you are in a decision-making position affecting others, examine whether you treat those who are different fairly and equally.
- **Live**—The most important opportunities to work for justice and peace do not come through special programs, but in the choices we make and the way we treat others every day. Seize opportunities to promote justice and peace at home, through your financial decisions, in your parish, at school, at work and in community activities.
- **Serve**—Volunteer regularly in your parish, with Catholic Charities, or with other organizations that serve the poor and vulnerable, defend life, care for the earth and work for peace. For example, help at a local shelter, join the St. Vincent de Paul Society or Ladies of Charity, help clean up a river, or collect food at work for those in need.
- **Give**—The Church's collections for the poor are excellent opportunities to share what we have. You can work for greater justice and peace at home and around the world by supporting the Catholic Campaign for Human Development, Catholic Charities, Catholic Relief Services, Propagation of the Faith, efforts to aid the Church in Latin America and in Eastern Europe and the work of other organizations promoting justice and peace.
- **Advocate**—Join a diocesan legislative network, pro-life group, or another peace and advocacy group. Join a community organizing effort. Register and vote in light of a conscience formed by Catholic social teaching. Write or call your elected representatives on issues of life, justice and peace. Contact your parish or diocesan social ministry leaders for information.
- **Encourage**—The great jubilee and the new millennium are a time to strengthen our participation in building God's kingdom. We can do this not only by renewing our commitment to charity, justice and peace but by encouraging others to do so. Make a copy of this pledge and sign it as a family or share it with a friend. As you act on this pledge, ask a friend or family member to join you, or share with them information on what you are learning or doing. †



### Indulgence churches for the Great Jubilee 2000

- Indianapolis Deaneries, SS. Peter & Paul Cathedral
- Terre Haute Deanery, Immaculate Conception Church, Saint Mary-of-the-Woods
- Richmond Deanery, St. Andrew Church, Richmond
- Bloomington Deanery, St. Charles Borromeo Church, Bloomington
- New Albany Deanery, St. Mary Church, New Albany
- Batesville Deanery, St. Anthony of Padua Church, Morris
- Tell City Deanery, Monte Cassino Chapel, St. Meinrad
- Seymour Deanery, Holy Trinity Church, Edinburgh

## Batesville Deanery planning special Jubilee 2000 celebration

By Margaret Nelson

The Batesville Deanery has its own extensive plans to celebrate Jubilee 2000.

The deanery pastoral council began planning for it six months ago, said Nancy Fahringer, resource and program administrator for the deanery center.

Each member of the council became part of a "think tank." They watched videos about the millennium and read the Holy Father's apostolic letter, *Tertio Millennio Adveniente*. Then each group decided on a project and prepared plans for it.

Jubilee 2000 packets were sent to each pastor and director of religious education. Sample Advent and Lent penance services were included that incorporate the jubilee themes of conversion, reconciliation, justice and stewardship.

"All the parishes jumped right in," said Fahringer. "One parish has planned one event every month."

Each church in the deanery was encouraged to have a Blessing of the Jubilee Door on the feast of Christ the King. Most parishes will have millennium banners displayed inside or outside their churches.

Families will take home jubilee logo stickers to bless the main door of their homes.

"It will remind us throughout the year to open wide the door of our hearts and our homes to Christ," said Fahringer.

The deanery ordered Jubilee 2000 supplies from the National Conference of Catholic Bishops.

A millennium cross will be located in each parish for two weeks of the millennial year, beginning at St. Joseph Parish in Shelbyville. Designed and made by a craftsman from a deanery parish who wishes to remain anonymous, it is meant to be a sign of unity with other parishes in the deanery and with the worldwide Catholic community.

The council planners suggest that each parish choose an appropriate celebration during the two weeks it displays the cross. Noting that Pope John Paul II called for an "intensely eucharistic year," they suggest making eucharistic adoration with penance available to parishioners during this time.

Because pilgrimages are traditionally part of a jubilee year, a deanery-wide pilgrimage is planned on the feast of St. Anthony—June 13, 2000—to visit St. Anthony of Padua Church in Morris. With its St. Anthony and Blessed Mother shrines, it has been designated as the indulgence church for the deanery.

Caravans will go from each parish to St. Anthony. A special concelebrated Mass is planned, together with a talk about the history of the Catholic Church in the area. The Batesville Deanery community will gather for a pitch-in supper after the Mass.

Other deanery pilgrimages will include St. Mary-of-the-Rock on Aug. 15 and Our Lady of Sorrows at



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Holy Family Parish in Oldenburg on Sept. 15. The Knights of Columbus are expected to participate.

Parishes are planning to study social justice issues and encourage parishioners to take a Jubilee Pledge for Charity, Justice and Peace during the jubilee year. In most parishes, the pledge will be part of a special event during Advent, Lent or the two weeks they display the millennium cross.

Franciscan Father William Farris, pastor of St. Louis Parish in Batesville and dean of the Batesville Deanery, said that one of the reasons the council wanted to work on the jubilee plans was that the parishes in the deanery are so spread out geographically.

"That body works for unity and a sense of regional awareness," said Father Bill, "through lay-sponsored initiative and lay-sponsored activities."

He said that almost all of the ideas for the jubilee year plans came from the council and were approved by the pastors and parish life coordinators.

Father Bill said that the whole process of planning for Jubilee 2000 helped give the deanery council a sense of the importance of their ministry. †





# Guide to the Great JUBILEE

## Celebrating 2,000 years of Christ

*A message from the U.S. Catholic bishops for the jubilee year 2000*

**T**he start of the year 2000 launches a great jubilee year.

Every quarter century Catholics celebrate a "holy year," in which we turn to Jesus, ask for the grace to convert our hearts and minds, and look forward in hope. As we celebrate the 2,000 years of Christianity, we wish to witness our faith in Jesus and how the Gospel empowers and challenges us.

As we think about home, work and school, we see a need for Christ's message of love to ring throughout the land. This is vital as violence threatens to shatter peace and the lure of instant gratification keeps people from looking beyond themselves. Such threats can



blind a person to the existence of God's timeless caring and affection.

As you step across the threshold into the new millennium, think about what God's love means for you.

Because God loves you, you never stand alone. There is someone with you in anxious moments, who knows your deepest desires and wants what's best for you. Think of the one who's loved you most. Multiply that love a million times over and you still haven't reached the extent of God's personal love for you.

Because God loves you, you can go beyond yourself. You can forgive those who have hurt you, however deeply. Even when you feel intense pain, the possibility of forgiveness lies within you. You can forgive others because God is always ready to forgive your sins. You can overlook wrongs because God empowers you to go beyond your own heartache.

Because God loves you, you can ask forgiveness of those you have hurt. You can admit wrongs and ask

forgiveness to make relationships right. His grace can heal you.

Because God loves you, you can care for the weak, remove injustices, alleviate poverty, annihilate oppression and restore righteousness to our world. You are united with love itself, tapped into a love that gives you the strength to defend the unborn, support the elderly and lift the hearts of those without hope. God's grace in you helps you to see that in every person beats a heart yearning to be loved.

Because God loves you, you have the power to touch hearts with compassion, heal wounds in those around you and act selflessly.

New possibilities lie before you, before all of us, at the start of the third millennium. This is a jubilee year of celebration. This is a time to look at the world and decide how to better serve your neighbor. You can do it too, because thanks to God who sent Jesus into the world 2,000 years ago, the power of God's love lies within you. †

## Celebration in the Spirit of Hope: The Great Jubilee

By Greg Otolski

It's likely to be the largest event in the history of the Archdiocese of Indianapolis and one of the largest jubilee celebrations in the United States next year.

As many as 40,000 people are expected to gather Sept. 16, 2000, at the RCA Dome in Indianapolis for *Celebration in the Spirit of Hope: The Great Jubilee*. The event will be the culmination of the archdiocese's jubilee year celebration.

Archbishop Daniel M. Buechlein, at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

In addition to Catholic school students and students in parish religious education programs who normally would be receiving the sacrament of confirmation next year, baptized Catholic adults who have not been confirmed are also being invited to be confirmed at the Sept. 16 Mass.

Although confirmation will be a focal point of the celebration, the special Mass is a call for all who

have been on a journey of conversion during the jubilee to join together and celebrate 2,000 years of Christ and the carrying forward of the faith into the third millennium.

It's a time for Catholics to deepen their celebration of all the sacraments.

"The jubilee is important for Catholics because it provides a graced opportunity to offer special thanks to God for sending his Son to become one of us and to save us from sin and from death," said Archbishop Buechlein. "This is also an opportunity to renew and deepen our faith. It is a sanctified time during which we can become more deeply aware of our need for penance and reconciliation as well."

(More details about the Sept. 16 Mass and celebration will appear in future issues of *The Criterion*.)

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# Great Jubilee 2000 is a time for reconciliation

By Peter Feuerherd

Still stewing because your brother-in-law borrowed that snowblower last year and hasn't returned it?

Let go of it, and you'll be honoring a long religious tradition dating to the ancient Hebrews and endorsed by Pope John Paul II, according to Maria Harris, a national religious education consultant and expert on the practice of jubilee. A visiting professor at New York University, Harris is the author of *Proclaim Jubilee* and *Jubilee Time*.

Jubilee was an occasion when the ancient Hebrews "set aside time to allow the land to lie fallow and forgive all debts," said Harris in a recent interview. In ancient Israel, the jubilee was held every 50 years and was a time of fasting and repentance followed by a festival.

Pope John Paul II, in his exhortations on the upcoming millennium celebration, has urged Catholics to follow that tradition. To prepare for the jubilee, he has urged reconciliation and asked that the crushing debt burden on developing countries be relieved.

Harris said that the pope is referring to a tradition cited in Leviticus (Lv 25:8-12). The concept of jubilee also is part of the fourth chapter of Luke, which includes the account of Jesus preaching in his hometown synagogue. In that chapter, Jesus proclaims that he has been sent "to bring glad tidings to the poor" and free captives from bondage.

Harris summed up the concept of jubilee in five words—fallowness, forgiveness, freedom, justice and festival.

For modern U.S. Christians, the spiritual benefits of jubilee are readily apparent, she said. While most don't live on the land, they still are called to let the land lie fallow, which, in a spiritual sense, "means to stop and take a Sabbath."

In a culture which honors activity, "letting the spirit lie fallow" allows "a

Christian to move towards forgiveness," she said.

Moving towards forgiveness involves both personal decisions—such as letting go of that snowblower—and larger international concerns.

Poorer countries frequently are saddled with debt, and because of it are unable to progress. It is a concern frequently articulated by Pope John Paul, who has asked international agencies to relieve the debt burden of developing countries, she said.

On the homefront, U.S. dioceses can work to balance resources among richer and poorer parishes.

The concept of forgiveness of debts is something "very hard and very practical," she added.

Spiritual debts also need to be considered. For example, Harris spoke of a Detroit parish in which priests asked parishioners to forgive anything they might have done to estrange them from the faith. Parishioners then asked their priests to forgive the times they weren't supportive.

In the Diocese of Saginaw, Mich., Bishop Kenneth Untener has urged parishioners and priests to reflect on how the local Church should forgive its spiritual and financial debts. That reflection should take place before every parish meeting, he said.

Such ceremonies and discussions are a way of "getting rid of all grudges" to prepare to celebrate the jubilee, Harris said.

A similar mixture of personal and social concerns permeates the jubilee concept of freedom.

Scripture's call to proclaim liberty is engraved on the Liberty Bell in Philadelphia, famous for its crack.

"It's quintessentially American. It's there on the Liberty Bell. Even though we are flawed and cracked ourselves, we have to work for liberty," Harris said.

On a personal level, she said, that can mean reflection on "What is keeping me bound?"—a question which can address



Andrea Kitten receives the sacrament of reconciliation from Father Don Willette during a Catholic youth gathering at the University of Denver in early August. More than 2,000 participants, some from as far away as France and Canada, attended the Steubenville of the Rockies Youth Conference.

addictions and weaknesses.

On a social level, it can suggest that Catholics focus on liberating people from the social imprisonment of illiteracy by tutoring children and adults who need help.

The concept of jubilee justice means "finding out what belongs to whom and giving it back." For modern U.S. Catholics, fulfilling this jubilee command means recognizing the gifts that many middle-class people possess, Harris said.

Americans who have the skills to obtain decent jobs can focus on sharing their resources, perhaps by training others who lack education and training, she said.

Only when the jubilee requirements are fulfilled can the jubilee party begin, said Harris.

While the ancient Hebrews modeled

their jubilee on a 50-year cycle, the approaching millennium celebration recognizes a 1,000-year cycle in the Christian world, making its impact felt even more. As part of the jubilee preparation, the pope is considering a gathering of religious leaders from all over the world, including Christians, Jews and Muslims, for a festival in the Holy Land.

Harris, along with the pope, hopes that Catholics will spend the year leading up to the big festival in reflection on the spiritual and practical aspects of jubilee. Only then, she said, will Catholics be prepared for the biggest worldwide party in history.

(Peter Feuerherd is a writer for the *National Conference of Catholic Bishops*.) †

## Bringing inactive Catholics back to the Church

By Robert Delaney

Getting inactive Catholics back to Church is a top priority for people involved in evangelization in the jubilee year. For one thing, there are so many of them out there; for another, people who were raised Catholic make the likeliest candidates for successful evangelization.

An estimated two-thirds of U.S. Catholics who make it through confirmation drop out of regular Church participation for at least a portion of their lives, according to Dean Hoge, professor of sociology at The Catholic University of America in Washington, D.C. They may not stop calling themselves Catholics, but for at least a while they stop going to Church or go only sporadically, generally fewer than 12 times a year.

Many will return pretty much on their own as they get married, have children and begin to develop roots in a community. For those who drifted away from regular participation because they got caught up in all the busyness of a youthful life away from home, coming back to the Church can be part of the maturing process. Over half will be back by age 35, according to Hoge.

The harder cases are those estranged from the Church because of specific incidents or issues, who feel hurt by the Church or abandoned by it, or maybe feel they have committed sins that forever

place them outside the Christian family.

Inactive Catholics—estimated at 17 million—have sometimes been called the second largest denomination in the United States, according to Paulist Father John Hurley, associate director of the Secretariat for Evangelization and Missions of the National Conference of Catholic Bishops.

There is a tendency to think they probably have some agenda of disagreements with the Church, but most do not, Father Hurley said.

"Many drop away with the hope that someone will notice, and with large congregations in many parishes, often no one does. Would you want to join a Church that doesn't care when you fall away?" he said.

Whatever the reason for estrangement, there is a need for reconciliation, and Pope John Paul II has challenged Catholics to open up their hearts and minds to people in preparation for the coming of the third millennium of Christianity.

Parishes need to be welcoming places for returning Catholics if such reconciliation is to take place, according to Father Hurley.

"Evangelization and reconciliation are not programs, they're a way of life for ourselves as individuals and for our communities of faith," Father Hurley said.

It's not just parishes, but individuals who have to invite back inactive Catholics; that means people must have a willingness to bring up the subject with co-workers, neigh-

bors, friends and acquaintances. That's not something most Catholics are used to doing, and bad experiences of aggressive proselytizing by evangelicals may make them disinclined to do it.

"The offer should be gentle and invitational, not pushy or demanding," said Msgr. Joseph M. Champlin, rector of the Cathedral of the Immaculate Conception in Syracuse, N.Y.

"People should exhibit more an attitude of love, warmth and caring—that they have found a good spiritual home and want to share that with others," he said.

Although there are times in people's lives when they are more likely to be receptive to an invitation—a time of crisis or sorrow, or a time of joy as when a child is born—issuing the invitation is more important than catching just the right time, noted Msgr. Champlin.

"The invitation should be always there and frequently extended," he said.

Franciscan Father Daniel Havron, coordinator of evangelism for the Archdiocese of Detroit, warned against thinking that evangelism is only for declining parishes.

"A lot of suburban parishes are packed on weekends, but there are still scads and scads of Catholics out there who aren't coming to Church," he said.

Those who would like to further the work of evangelization should engage in some self-examination first, Father Havron

said.

He said they should ask themselves, "Do I have a desire in my heart for the Lord? Where is my own spiritual life at this point?"

Doing so might point a person toward additional adult faith formation or a deepening of his or her personal prayer life, Father Havron said. Those things better prepare the person to reach out to others.

"You have to be discerning and listening when somebody's talking to hear when they're hurting," he said.

Al Mockus is a layman in the Archdiocese of Chicago who got involved with the issue of drawing back inactive Catholics because, as he said, "I got tired of climbing over 10 pews to shake hands (at the sign of peace)."

Mockus started out at his own parish, St. John Fisher, and now gives talks all over the archdiocese.

He shares the parish's experience with advertising and holding a parish "homecoming," but said success is only possible if the target of evangelization has an inner need.

"There's no amount of time and effort you or I could expend that would bring them back if they don't want to [come]," Mockus said. †

(Robert Delaney is a writer for the *National Conference of Catholic Bishops*.) †

## MASSES

Continued from page 13

from the archdiocese will concelebrate.

The celebration will begin at 10 p.m. at the cathedral with an opening prayer service and music program until 11 p.m. During this time, several priests will be available for confession or conversation. A musical prelude will begin at 11 p.m. and the eucharistic liturgy will start at 11:30 p.m. with the sign of peace being

offered at midnight. Following the Mass, a reception will be held in the Assembly Hall of the Archbishop O'Meara Catholic Center.

The first of six Masses for senior citizens will be held March 22 at 2 p.m. at SS. Peter and Cathedral.

(A complete listing of dates, times and locations for the young adult and senior Masses can be found in this section.)

Although these Masses will have a special focus on senior citizens and on young adults, they are open to all. Archbishop

Buechlein said the Masses are meant to celebrate the contributions of those who have shouldered the faith through this century and the younger generation that is now being asked to carry it forward.

One of the focuses of the jubilee year is a call to conversion through the forgiveness of sins. One aspect of the jubilee year is the acquisition of the jubilee indulgence.

The archdiocese is putting a special emphasis on reconciliation by designating eight churches throughout the archdiocese as "indulgence churches." (A list of the

indulgence churches and a story on the requirements for receiving the jubilee indulgence appear in this section.)

"The jubilee is a time of amnesty, if you will, during which we can call on the merits of Christ to forgive the time of temporal punishment for those members of our Church who find themselves in purgatory and need the intercession of our prayers," Archbishop Buechlein said. "Visits to the designated jubilee churches in the archdiocese are the way in which we can pray for the poor souls." †



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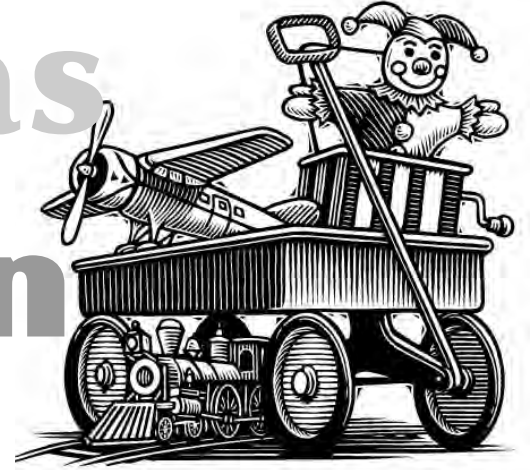
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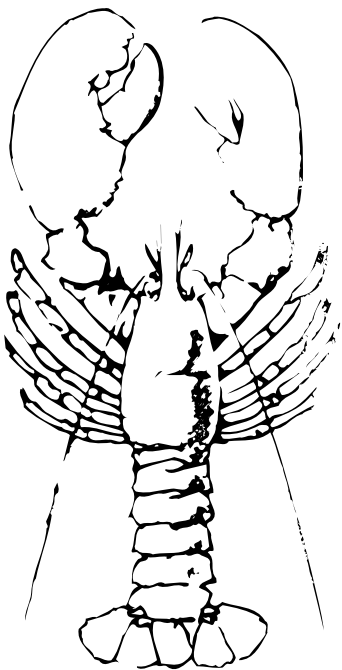


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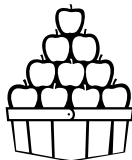
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# Church needs holy priests, Saint Meinrad rector tells bishops

By Dan Conway

Reporting to nearly two dozen bishops who send students to Saint Meinrad School of Theology in southern Indiana, Benedictine Father Mark O'Keefe told the bishops, "The Church doesn't just need priests; it needs holy priests—and, in this day and age, the Church needs *more* priests to carry on its evangelizing mission."

The occasion was a dinner sponsored by Saint Meinrad during the National Conference of Catholic Bishops' November meeting in Washington, D.C. At this annual gathering, it's customary for Saint Meinrad's president to present a formal report to the bishops on "the state of the seminary."

Father Mark also offered some personal reflections on the state of priestly life and ministry from his unique perspective as a moral theologian, teacher, and pastor of the seminary community.

This year, Father Mark's reflections on priestly ministry were drawn from the writings of Pope John Paul II on "the new evangelization" (proclaiming in new ways the good news of Jesus Christ), which the pope sees as the Church's top priority in the new millennium. Father Mark also called attention to a letter recently published by the Vatican's Congregation for the Clergy titled, "The Priest and the Third Christian Millennium: Teacher of the Word, Minister of the Sacraments and Leader of the Community." This Vatican letter suggests that priests are "agents of the new evangelization" through their fidelity to the threefold ministry that they receive from Christ—as teachers, as ministers of the sacraments and as community leaders.

Reflecting on these concepts, Father Mark said, "I was struck by the urgency of the pope's challenge and by the cogency of the congregation's analysis. I asked myself: Is Saint Meinrad Seminary a school of the new evangelization? How is Saint Meinrad preparing priests who will be dedicated and effective agents of the new evangelization in the new millennium?"

In response to these questions, Father Mark outlined several key aspects of Saint Meinrad's priestly formation program. These include new initiatives in homiletics, multicultural ministry, liturgical formation and pastoral skills development. But Father Mark emphasized that effective priestly formation requires more than technical training.

First of all, he said, the ministry of priests requires a gen-

uine commitment to selfless service—after the model of Jesus Christ, the shepherd who lays down his life for his flock. "The priesthood is a beautiful life," he said, "but it is also a life of sacrifice—a unique sharing in the mission of Christ who was both priest and victim."

In addition to the priest's personal and pastoral skills as a teacher, minister of the sacraments and community leader, Father Mark believes that "preparing seminarians to carry out the work of the new evangelization demands a quality intellectual formation." According to Father Mark, Saint Meinrad's commitment to a strong academic formation is "second to none." In fact, he said, "Being an effective teacher of the Word, minister of the sacraments and leader of the community in today's complex world, with its varied questions, demands more than piety; it demands a solid formation in the breadth and depth of the Catholic tradition and theology."

A solid academic formation is essential, Father Mark said, but it is not enough. "A strong intellectual formation must be intimately linked with a solid spiritual formation." According to Father Mark, this emphasis on spiritual formation has been one of Saint Meinrad's distinctive characteristics from the very beginning. For more than 140 years, the

Benedictine community at Saint Meinrad has been firmly committed to *sanctitate et scientia* (holiness and learning). Since the community was founded in the 1850s, the Eucharist and the Divine Office (the Liturgy of the Hours) have been faithfully celebrated by the monks, day-in and day-out, without exception. Even the great fire of 1887, which totally destroyed the entire complex, did not stop the monks from carrying out their ministry of prayer and worship. Father Mark said that this commitment to prayer is absolutely essential to the work of priestly formation.

"The priest must be an evangelizer," Father Mark said, through his own daily effort to grow in virtue, to be faithful in prayer, to be generous, hospitable and kind to the people he encounters in the multiple contexts in which he lives and ministers." That's why Father Mark believes that the Church doesn't just need priests to carry out the new evangelization. The Church needs *holy* priests, Father Mark said, "priests who themselves are being daily evangelized through their own prayer and meditation on the Scriptures and participation in the sacraments."

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

## Pope canonizes 12 new saints Nov. 22

VATICAN CITY (CNS)—Pope John Paul II canonized 12 new saints, including 10 victims of the Spanish Civil War, and said they offered spiritual lessons for all modern Christians.

The pope appeared tired as he presided over the two-hour liturgy in St. Peter's Basilica Nov. 22, the last canonization ceremony of the 20th century.

With the latest group, the pope has named 296 saints in his 21-year pontificate, almost as many as were named by his predecessors combined since modern saint-making rules were established in the 16th century.

The 10 martyrs were all priests or brothers working in Spanish schools during the 1930s when extremist members of a Marxist rebel movement led attacks against priests and religious. St. Cirilo Bertran and eight fellow members of the Christian Brothers, and St. Inocencio de La Inmaculada, a Passionist priest, were all shot to death.

In a sermon, the pope said the martyrs were not war heroes

but witnesses of the faith, who with their deaths gave "the last lesson of their lives."

The pope also canonized St. Tommaso da Cori, an Italian Franciscan well-known as a preacher and confessor until his death in 1729, and St. Benedetto Menni, an Italian member of the Hospitaller Order of St. John of God, who in the late 1800s founded an order of nuns who worked in hospitals.

Among the 11,000 people attending the Mass was Argentine President Carlos Menem, who traveled to Rome for the canonization of the country's first native-born saint. St. Hector Valdivielso Saez, one of the Christian Brothers martyred in Spain, was born in Buenos Aires to Spanish immigrants who later returned to Spain.

The pope, who has walked with increasing difficulty in recent weeks, proceeded slowly up the aisle of the basilica at the beginning of the Mass. He looked fatigued and coughed several times during the liturgy. †

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**The Active List, continued from page 22**

ation, after 9 p.m. Mass—mid-night.

◆◆◆  
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.

**First Saturdays**

St. Nicholas Church, **Summan**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆  
Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

◆◆◆  
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.—noon.

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

**Second Mondays**

Church at **Mount St. Francis**. Holy hour for vocations to

priesthood and religious life, 7 p.m.

**Second Thursdays**

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

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St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**Third Sundays**

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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 to midnight.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office of 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: 783-1445.

◆◆◆  
Archbishop O'Meara Catholic

Center, **Indianapolis**. Catholic Widowed Organization, 7 p.m.—9:30 p.m. Information: 317-784-1102.

◆◆◆  
Holy Family Parish, **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.

**Third Fridays**

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas*

*Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.—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.

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# Penance services scheduled throughout archdiocese

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

## Indianapolis North Deanery

Nov. 30, 7 p.m. at St. Matthew  
 Dec. 2, 7:30 p.m. at St. Pius X  
 Dec. 2, 7 p.m. at Immaculate Heart of Mary  
 Dec. 12, 1:30 p.m. at St. Joan of Arc  
 Dec. 14, 7 p.m. at Christ the King  
 Dec. 15, 7 p.m. at St. Andrew  
 Dec. 15, 7 p.m. at St. Thomas Aquinas  
 Dec. 16, 7:30 p.m. at St. Luke  
 Dec. 20, 7:30 p.m. at St. Lawrence

## Indianapolis East Deanery

Dec. 1, 7:30 p.m. at Holy Spirit  
 Dec. 2, 7:30 p.m. at St. Thomas, Fortville  
 Dec. 6, 7:30 p.m. at St. Simon  
 Dec. 7, 7 p.m. at St. Philip Neri  
 Dec. 9, 7 p.m. at Little Flower  
 Dec. 14, 7 p.m. at Our Lady of Lourdes  
 Dec. 14, 7 p.m. at St. Michael, Greenfield  
 Dec. 16, 7:30 p.m. at Holy Cross  
 Dec. 16, 7 p.m. at SS. Peter and Paul Cathedral  
 Dec. 16, 7 p.m. at St. Mary  
 Dec. 19, 4 p.m. at St. Bernadette

## Indianapolis South Deanery

Dec. 1, 7 p.m. for Sacred Heart, Good Shepherd, Holy Rosary and Holy Cross at Good Shepherd  
 Dec. 6, 7:30 p.m. at Our Lady of the Greenwood, Greenwood  
 Dec. 9, 7 p.m. at St. Barnabas  
 Dec. 9, 7 p.m. at SS. Francis and Clare, Greenwood  
 Dec. 14, 7:30 p.m. at St. Mark  
 Dec. 15, 7 p.m. at Nativity  
 Dec. 16, 7 p.m. at St. Jude

Dec. 19, 2 p.m. for Sacred Heart, Good Shepherd, Holy Rosary and Holy Cross at Holy Rosary  
 Dec. 21, 7 p.m. at Holy Name, Beech Grove

## Indianapolis West Deanery

Dec. 1, 7:30 p.m. at St. Christopher  
 Dec. 1, 7 p.m. at St. Michael the Archangel  
 Dec. 3, 9:30 a.m. for Cardinal Ritter High School at St. Michael the Archangel  
 Dec. 9, 7 p.m. at Holy Angels  
 Dec. 9, 7 p.m. at St. Malachy, Brownsburg  
 Dec. 12, 2 p.m. at Holy Trinity  
 Dec. 13, 7:30 p.m. at St. Gabriel  
 Dec. 13, 7 p.m. at St. Joseph  
 Dec. 14, 7 p.m. at St. Monica  
 Dec. 14, 7 p.m. at St. Susanna, Plainfield  
 Dec. 16, noon at St. Malachy School, Brownsburg  
 Dec. 19, 2 p.m. at St. Anthony  
 Dec. 20, 7 p.m. at Mary, Queen of Peace, Danville

## Batesville Deanery

Dec. 1, 7:30 p.m. at Immaculate Conception, Aurora  
 Dec. 2, 7 p.m. at St. Lawrence, Lawrenceburg  
 Dec. 9, 7 p.m. for St. Paul, New Alsace and St. Martin, Yorkville, at St. Paul, New Alsace  
 Dec. 13, 7 p.m. at St. Louis, Batesville  
 Dec. 14, 7 p.m. at St. Peter, Franklin Co.  
 Dec. 15, 7 p.m. at Bright Parish held in Presbyterian Church, Bright  
 Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby Co.  
 Dec. 16, 7 p.m. at Holy Family, Oldenburg  
 Dec. 16, 7 p.m. at St. Mary, Greensburg  
 Dec. 16, 7 p.m. at St. Joseph, Shelbyville  
 Dec. 19, 4 p.m. for St. John, Dover, and St. Joseph, St. Leon, at St. John, Dover

Dec. 20, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

## Bloomington Deanery

Dec. 1, 7 p.m. at St. Charles Borromeo  
 Dec. 2, 7 p.m. at St. Paul Catholic Center  
 Dec. 6, 7 p.m. at St. John the Apostle  
 Dec. 14, 7:30 at St. Agnes, Nashville  
 Dec. 14, 7 p.m. at St. Jude, Spencer  
 Dec. 14, 7 p.m. at St. Martin, Martinsville  
 Dec. 16, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

## Connersville Deanery

Nov. 29, 7 p.m. at St. Bridget, Liberty  
 Dec. 2, 7 p.m. at St. Gabriel, Connersville  
 Dec. 4, noon at St. Mary, Richmond  
 Dec. 9, 7 p.m. at St. Mary, Rushville  
 Dec. 12, 1:30 p.m. at St. Anne, New Castle  
 Dec. 13, 7 p.m. at St. Elizabeth, Cambridge City  
 Dec. 13, 7 p.m. at Holy Guardian Angel, Cedar Grove  
 Dec. 16, 7 p.m. at St. Michael, Brookville  
 Dec. 21, 7 p.m. at Holy Family, Richmond

## New Albany Deanery

Nov. 30, 8:30/9 a.m.–noon and 12:30 p.m.–2:30 p.m. at Our Lady of Providence High School, Clarksville  
 Dec. 1, 8:30/9 a.m.–noon and 12:30 p.m.–2:30 p.m. at Providence High School, Clarksville  
 Dec. 5, 7 p.m. at St. Mary, Lanesville  
 Dec. 9, 7 p.m. St. Joseph Hill, Sellersburg  
 Dec. 9, 7 p.m. at St. Mary, Navilleton  
 Dec. 11, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 13, 7:30 p.m. at St. John the Baptist, Starlight  
 Dec. 13, 7 p.m. at St. Augustine, Jeffersonville  
 Dec. 14, 7 p.m. at St. Michael, Bradford

Dec. 14, 7 p.m. St. Michael, Charlestown  
 Dec. 15, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 15, 7:30 p.m. at St. Mary, New Albany  
 Dec. 16, 7 p.m. at St. Paul, Sellersburg  
 Dec. 16, 7:30 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 19, 7 p.m. at Holy Family, New Albany  
 Dec. 19, 1 p.m. at St. Joseph, Corydon  
 Dec. 20, 7 p.m. at St. Anthony, Clarksville

## Seymour Deanery

Dec. 5, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 Dec. 5, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 Dec. 14, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 Dec. 14, 7 p.m. at St. Mary, North Vernon  
 Dec. 15, 7 p.m. for Church of the American Martyrs, Scottsburg, and St. Patrick, Salem, at St. Patrick, Salem  
 Dec. 16, 7 p.m. at St. Bartholomew, Columbus  
 Dec. 21, 7 p.m. for St. Ann, Jennings Co., and St. Joseph, Jennings Co., at St. Joseph, Jennings Co.

## Terre Haute Deanery

Dec. 1, 7:30 p.m. at Sacred Heart, Clinton  
 Dec. 9, 7 p.m. at St. Paul, Greencastle  
 Dec. 12, 6 p.m. at St. Patrick, Terre Haute  
 Dec. 16, 1:30 p.m. at St. Ann, Terre Haute  
 Dec. 16, 7:30 p.m. at St. Joseph, Terre Haute  
 Dec. 19, 7 p.m. at St. Joseph, Rockville  
 Dec. 21, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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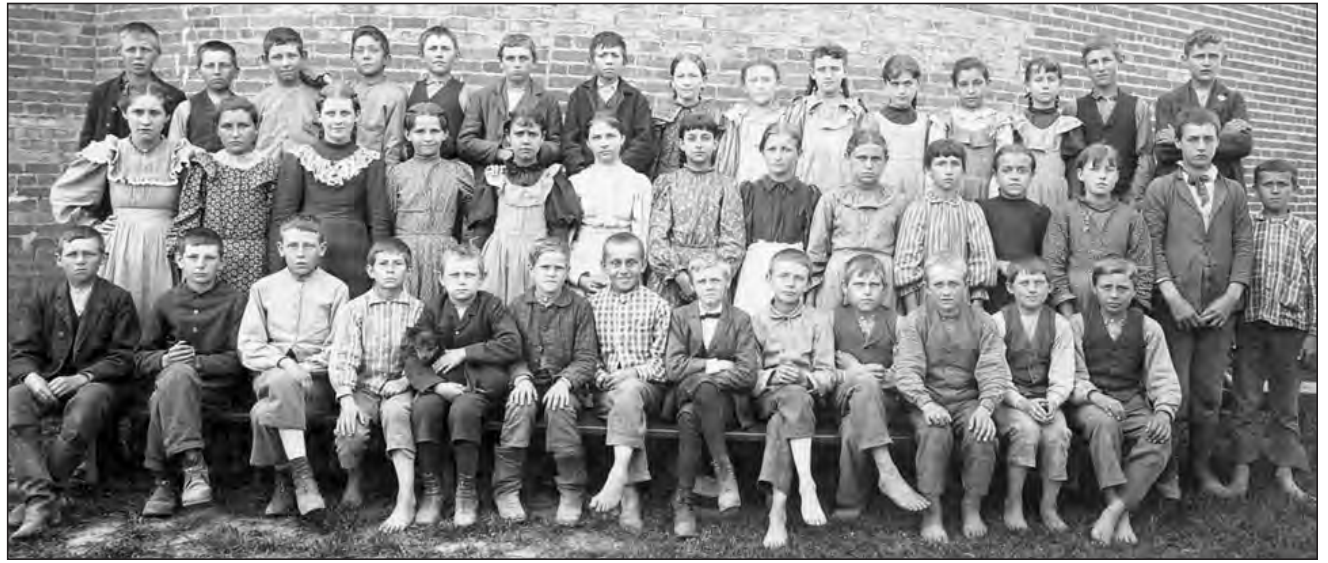
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*From the Archives*

# Good ol' golden rule days

Students at St. Paul School in New Alsace took a break from their studies to pose for a picture. This undated photograph is believed to have been taken in 1898.

St. Paul Parish was founded in 1833 and today numbers about 800 persons in 250 households. Father William J. Turner is pastor.



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

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# Rest in peace

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.

**ANDERSON, Elizabeth Ann (Ashby)**, 56, St. Rita, Indianapolis, Nov. 11. Mother of Kelli Anderson-Thomas, Raymond, Ron, Eugene "Gino" Anderson Jr. Daughter of Margaret Chandler Russell. Sister of Jacqueline Wilson, Carol Jones, Patricia Dowdell, Joyce Coleman and Clyde Ashby Jr. Grandmother of two.

**ARNOLD, Sally A. (Stark)**, 44, St. Thomas Aquinas, Indianapolis, Nov. 6. Wife of John W. Arnold. Mother of Alex and Christian Arnold.

**BIGGS, Yolanda Calzia**, 85, St. Philip Neri, Indianapolis, Nov. 7. Sister of Catherine Bandy.

**COFFMAN, William Robert**, 77, St. Michael, Greenfield, Nov. 3. Husband of Jean Coffman. Father of Cathy Love, Susan Warner, Nancy Leaf and Stephen Coffman. Brother of Thelma Dickason. Grandfather of 19. Great-grandfather of three.

**CRAMER, Angela**, 80, St. Charles, Milan, Nov. 3.

Mother of Thelma Laws. Grandmother of five. Great-grandmother of 13.

**CRITNEY, Margaret M.**, 93, Holy Trinity, Edinburgh, Nov. 12. Mother of Dorothy Chandler, Patricia Foster, Alice Reeves, Francis Jr., Grant and Robert Critney. Sister of Sarah Leeper and Thomas Anderson. Grandmother of 29. Great-grandmother of 46. Great-grandmother of seven.

**DRAKE, Opal Marie (Huddleston)**, 94, Our Lady of Lourdes, Indianapolis, Nov. 8. Mother of LaVon Drake. Sister of Ida Mae Parker and Robert Huddleston. Grandmother of seven. Great-grandmother of 18.

**FITZGERALD, Theodosia A.**, 80, St. Joan of Arc, Indianapolis, Nov. 7. Mother of Theodosia "Dodie" Polin, Mary Anne Feeney, Alice and Robert Fitzgerald. Sister of Joan Shine, Annie McDonough and Dr. Davis Baltz. Grandmother of eight.

**FRECKER, Donald S.**, 71, St. Malachy, Brownsburg, Nov. 7. Husband of Donna Frecker. Father of Monica O'Neil, Rebecca Isfalt, Katherine, Dennis, Timothy and Joseph Frecker. Brother of Phyllis Kuhn and Rose Duffek, Delbert, Richard, Gene, Larry, Carl, Stanley and Harold Frecker. Grandfather of 10.

**GADDIS, Melissa M.**, 23, St. Andrew, Richmond, Nov.

3. Daughter of Cheri and Richard Gaddis. Sister of Kevin and Michael Gaddis.

**GOYERT, Loretta B.**, 98, St. Louis, Batesville, Nov. 9. Mother of Rosalie Freese, Jerry Wintz and Marian Goyert. Grandmother of eight. Great-grandmother of 23.

**GRAYSON, Richard A.**, 75, St. Bartholomew, Columbus, Nov. 7. Husband of Anne (Gibbons) Grayson. Father of Claudia Slabaugh, Mark, Paul, Brad and Roger Grayson. Brother of Joseph Grayson Jr. Grandfather of 12.

**HESS, Diann M.**, 33, St. Mary, New Albany, Nov. 18. Daughter of Pauline and Orman Hess.

**HICKS, Henry L.**, 78, St. Augustine, Jeffersonville, Nov. 10. Husband of Perfecta Hicks. Father of Sandra Weeden, Vivian Kinnaird and John Hicks. Brother of Sue Young. Grandfather of five. Great-grandfather of one.

**HOOVER, Sean Dale**, 24, Christ the King, Indianapolis, Oct. 31. Son of Susan (Miller) and Ronald Hoover. Brother of Michelle David, Terri Hewitt, Shannon Adams and Alice Hoover. Grandson of Rosamond Miller.

**HUDON, Lillian F.**, 88, St. Mary, Richmond, Nov. 13. Mother of Charles, Richard, William and James Hudon. Sister of Arthur Fisher. Grandmother of nine. Great-grandmother of nine.

**HYDE, Pauline M.**, 96, St. Michael, Brookville, Nov. 7. Mother of Lura Allen and James Hyde. Grandmother of eight. Great-grandmother of 23.

**KEITH, Lorinda Jane**, St. Anne, New Castle. Wife of James Keith. Mother of Randy, Mark, Mike and Joe Keith. Grandmother of nine. Great-grandmother of three.

**LIENEMANN, Clarence E.**, 88, St. Mary, Richmond, Nov. 7. Father of Marilyn Rheinhardt and Viola Reece. Half-brother of Lawson Ward. Grandfather of seven. Great-grandfather of 20. Great-great-grandfather of five.

**LILLY, Bernard A.**, 83, Our Lady of Perpetual Help, New Albany, Nov. 14. Father of Linda Welsch, Marilyn McCullum, Patricia Cullins, Deborah Redford, David, Frederick and Anthony Lilly. Brother of Evelyn Bostock, Viola Montague, Ralph and Edward Lilly. Grandfather of several grandchildren. Great-grandfather of several.

**LINETTE, Otto F.**, 82, St. Martin of Tours, Siberia, Nov. 13. Brother of Walter "Bud" Linette. Uncle of several.

**LOMOND, John L.**, 65, St. Mary, New Albany, Nov. 12. Husband of Demerece (Madden) Lomond. Father of Erin Walthers, Christie and J. Scott Lomond. Brother of Mary Jane Groh and Paul Lomond. Grandfather of one.

**LOWE, Mary**, 82, St. Thomas Aquinas, Indianapolis, Nov. 11. Mother of Mary Ann, Dan and Jim Lowe. Sister of Cletus Boyd.

**LYNETTE, Clifford**, 75, Little Flower, Indianapolis, Nov. 10. Husband of Della (Miller) Lynette. Father of Larry and Mark Lynette. Brother of Ruby McClintock,

Geneva Browning, Helena Crecilius, Vera Stanley, Virgie Behrens, James, Virgil and Pat Lynette. Grandfather of four. Great-grandfather of four.

**McGILL, J. Michael**, 49, St. Andrew, Richmond, Nov. 10. Husband of Claudia McGill. Father of Darren and Kevin McGill. Son of Rosemary and John "Jack" McGill. Brother of Sally Nicholas and Nick McGill.

**MILLER, Mary Agnes**, 71, Our Lady of Lourdes, Indianapolis, Nov. 13. Mother of Barbara Stevens, Wanda Shaughnessy, Catherine Davison, Mark and William Miller. Sister of Minnie Hoover, Rosemary Kifowit, Margaret Schuhler, Madonna Vespo, Henry, August, Steven and Arnold Miller. Grandmother of seven.

**OFSAISKY, Michael W. Sr.**, 84, Sacred Heart of Jesus, Terre Haute, Nov. 11. Husband of Katherine "Kay" Ofsansky. Father of Linda Yatsko and Michael Ofsansky Jr. Brother of Mary Muccolini, Ann Melton, Helen Marone, Margaret McKee and Joseph Ofsansky. Grandfather of five. Great-grandfather of eight.

**O'LEARY, Frances L.**, 87, St. Bartholomew, Columbus, Nov. 4. Wife of Norbert O'Leary. Mother of Trisha Meyer, Sheila Kelly and James O'Leary. Sister of Elaine Collie. Grandmother eight.

**ROUCK, Edgar M.**, 89, St. Mary, New Albany, Nov. 13. Father of Mitzi O'Leary, Diana Witt and Marty Rouck. Brother of Patty Dallman. Grandfather of 15. Great-grandfather of 18.

**SHEA, Maud Margaret (Lantry)**, 98, St. Jude, Indianapolis, Nov. 12. Mother of Margaret Spanik, Mary Ann

Povinelli, Rita Jane Crafton, Ellen Marie Weems and John "Jack" Shea. Grandmother of 29. Great-grandmother of 56. Great-great-grandmother of 35.

**SMITH, Adelaide I.**, 98, Our Lady of Perpetual Help, New Albany, Nov. 9. Mother of Marilyn Coats and James Smith. Grandmother of 15. Great-grandmother of 26. Great-great-grandmother of nine.

**THOMPSON, Michael John**, 42, St. Joseph, Indianapolis, Nov. 8. Husband of Becky Thompson. Father of Ted Calligiure, Brandi, Scott, Josh and Joey Thompson. Son of Mary Sartorius and George Thompson. Brother of Lisa Matlock and Brian Thompson. Step-brother of Susan Newton, Kim Jones, Art and Chuck Sartorius.

**TURNER, Sandra (Nicoletta)**, 56, St. Thomas Aquinas, Indianapolis, Nov. 13. Wife of Richard C. Turner. Mother of Kathleen Starr, Liz and Michael Turner. Daughter of Salvatore Nicoletta. Sister of Andrew Nicoletta.

**USHER, George F.**, 75, Holy Spirit, Indianapolis, Nov. 15. Father of Jill Pedigo, Beth and Jeffrey Usher. Grandfather of five.

**VANGUNDY, Brad**, 14, St. Michael, Greenfield, Nov. 9. Son of Robin and Dan Vangundy. Brother of Samantha. Grandson of Mary Taylor, Mary and Harold Vangundy, Jewell and Ed Soots, and Anita Gentry. Great-grandson of Catherine and Harry Walls.

**YOHLER, James E.**, 88, St. Gabriel, Connorsville, Nov. 10. Husband of Selma Yohler. Father of George Yohler. Grandfather of five.

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### Protesters urge closing

Thousands gather at the gates of the U.S. Army's School of the Americas to urge its closing in Fort Benning, Ga., Nov. 21. The demonstration was organized by SOA Watch, a non-profit group that charges that graduates from the school have been implicated and indicted for torture, murder and massacres in Latin America.



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### Full-Time Director of Religious Education

The Catholic community of St. Christopher, a suburban parish of 2,500 families, is seeking a full-time director of religious education. Responsibilities include: administration and implementation of preschool through grade 6 religious education; adult faith formation; sacramental preparation (baptism, reconciliation, eucharist); RCIC.

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Résumé and cover letter will be accepted until Dec. 15 or until position is filled. Submit to: DRE Search Committee, St. Christopher Church, 5301 W. 16th St., Indianapolis, IN 46224.

### Organist/Accompanist

Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: [E10umc@integrityonline32.com](mailto:E10umc@integrityonline32.com).

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**BLESSED MOTHER**, Sacred Heart, St. Jude, St. Theresa of Little Flower: Thank you for Mildred Gehl. - C. D. G.

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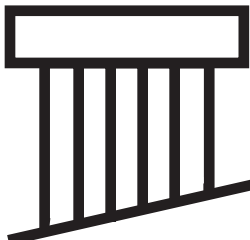
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#### Reasons for Selecting Midtown Roofing as Your Contractor:

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- Member of Better Business Bureau of Indiana
- Installation with Nails ONLY
- 24-Hour Emergency Service
- Warranty Certificates from Manufacturer

- FREE Insurance Claim Assistance
- No Dumpsters
- Certified Installers



- Supervisors in the Field
- 1000s of Satisfied Customers

#1 Grade Red Cedar Shingle with Copper Flashing

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# The shingles that are a shade better. <sup>SM</sup>