



The

Criterion

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Hope at the Crossroads



CNS photo by Karen Callaway

Anthony Caldwell from the Diocese of Davenport, Iowa, celebrates the opening of the National Catholic Youth Conference Dec. 6 in Indianapolis. About 24,000 young people attended the four-day biennial event held at the RCA Dome and Indiana Convention Center.

Youth find hope, friendship and a stronger faith at National Catholic Youth Conference



By Jennifer Del Vecchio

The National Catholic Youth Conference ended much the way it began.

After three days of taking part in the largest youth conference in history, teen-agers were still clapping for Jesus, shouting "Amen" and getting to know one another by celebrating their Catholic identity on Dec. 9 in Indianapolis.

The 26th biennial conference sponsored by the National Federation for Catholic Youth Ministry drew almost 24,000 teen-agers and adult chaperones Dec. 6-9 to Indianapolis to hear about vocations and how as the young Church they can be an example of hope.

The conference, hosted by the Archdiocese of Indianapolis at the RCA Dome and Indiana Convention Center, also brought 47 bishops from across the nation to celebrate the Catholic faith with the youth and 1,500 volunteers, staff and exhibitors. The theme of the conference was "Hope at the Crossroads."

"This has been a true, true blessing,"

said Marlene Stammerman, associate director of youth ministry for the archdiocese. "To see this many young people surface and share their talents, I stand in awe."

Two years ago, the national conference drew about 22,000 teen-agers and adults when held in St. Louis.

The increase in participants this year was attributed to more scholarship money for teen-agers to help pay their way to the conference and an increase in the number of youth ministers across the nation.

"Paid youth ministers across the country are increasing rapidly," said Paul Raspa, director of development and marketing for the conference. "The more youth ministers, the more youth that are getting invited."

Ten years ago, the national conference was averaging about 7,000 participants.

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For more stories and photos from the National Catholic Youth Conference, see pages 7-12.

Vatican, dioceses prepare for day of fasting and prayers for peace

VATICAN CITY (CNS)—Pope John Paul II called on Catholics to participate in a Dec. 14 world day of prayer and fasting for peace as dioceses worldwide prepared for the event.

At the Vatican, the pope said that fasting is a sign of one's sadness for situations of conflict, but also a sign of taking responsibility for the seeds of hatred and tension hidden in one's heart.

Dioceses and individuals answered the pope's call by preparing for the day, while other groups used annual Christmas-season events to call attention to rising tensions and the need for peace.

"Fasting expresses sorrow for a serious calamity, but also the will to assume responsibility in some way, confessing one's own sins and committing oneself to a conversion of heart and to actions of greater justice toward God and toward one's neighbors," the pope said.

By fasting, believers express their awareness that the renewal of their own lives and of society will come only from God's action, he said.

In addition, he said, "fasting allows the sharing of one's daily bread with those who have none."

Pope John Paul said fasting Dec. 14, which is during Advent, has an important significance for Christians who are "preparing the ways of the Lord, who came into history as the savior and will return again at the end of time as merciful judge."

The date also coincides in many parts of the world with the end of the Ramadan fast, "during which the followers of Islam express their submission to the one God."

On Dec. 6, the Vatican issued pastoral guidelines for fasting, asking that bishops around the world make sure local Church communities participate fully in the Dec. 14 day of fasting and prayer for peace.

The Vatican said a variety of methods could be used so that children and the elderly could participate.

In outlining the guidelines for the day of fasting, the Vatican stressed the significance of the pope's proposal. Nearly three months after the Sept. 11 terrorist attacks, it said, the global situation is serious, tensions are extremely high and

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CCF assets continue growth despite cooling economy

By Brandon A. Evans

In a year when financial markets went into a tailspin, the assets of the Catholic Community Foundation continued to grow.

At the end of the fiscal year on June 30, 2001, the assets of the Catholic Community Foundation (CCF) were \$62 million compared with \$61.5 million the previous fiscal year.

"Our foundation continues to grow in

spite of the general condition of the economy," Archbishop Daniel M. Buechlein said at the CCF annual meeting on Nov. 28 in Indianapolis.

"While [the growth this year] is certainly not the kind of performance we've been used to during the booming economy of the last several years," said Amanda Strong, CCF board president, "we need to remind ourselves that the investment performance of our entire

portfolio has been slightly more than 12 percent ... since January of 1995."

Despite the recent poor performance of the stock market, Jeffrey Stumpf, chief financial officer for the archdiocese, told the board members that now is not the time to pull CCF's money out of the stock market, but rather, just the opposite.

"Once you've really experienced a significant market decline is exactly the

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PEACE

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many consciences are troubled.

The Vatican said that the fasting should go beyond the forms prescribed by Church law so that they can include children and the elderly. Everyone except the sick should be encouraged to participate in some way.

The Vatican has made promotion of the day such a priority that on its Web site, www.vatican.va, a pop-up window appeared whenever a visitor chose one of the six languages on the site. The pop-up window told readers that the pope has started a fund to help "those who live in distress and need."

While dioceses prepared for the day, other measures were being taken in U.S. cities to promote peace, with some annual events taking a somber turn because of the Sept. 11 terrorist attacks in New York and Washington.

In New York, Covenant House, the shelter for runaway and homeless youths,

honored police of the Port Authority of New York and New Jersey at its annual candlelight vigil in Times Square Dec. 5.

Agency officials said the Port Authority police were honored because they suffered a higher percentage of casualties than any other uniformed services.

Sister Mary Rose McGeedy, a Daughter of Charity who is president of Covenant House, said the police working at the Port Authority bus terminal "directed many homeless and at-risk youth to our doors."

These police are "significant role models and heroes to our young men and women," Sister Mary Rose said.

In order to focus on peace efforts in the Middle East, a group of eight people from the Detroit Archdiocese and the Diocese of Lansing, Mich., were scheduled to travel to the West Bank Dec. 13.

Members of the Michigan Peace Team said they intended to place themselves in harm's way in an effort to reduce escalating violence.

"I am humbled and honored to be a part of this veteran peacemaker group, and a little scared," said Father C. Peter

Dougherty of Lansing.

The U.S. bishops' Committee on Ecumenical and Interreligious Affairs and the National Council of Synagogues issued a joint reflection on the Sept. 11 terrorist attacks.

The reflection, "Filled with Sadness, Charged with Hope," mourned the loss of life in the attacks but said recent world events were a reminder of the urgency of dialogue "in order to foster mutual understanding and respect."

On Dec. 7, the Leadership Council of Women Religious sponsored a day of contemplation, with religious communities in the United States, Canada, Honduras and Haiti participating.

The day was part of the council's "year of contemplation and fasting" in which congregations were asked to pray and fast each day for world peace.

(Editor's Note: Contributions to the papal fund can be wired to Banca di Roma, ABI 3002 CAB 5008, Branch Roma 204, account number 101010, Pro Digiuno 14 Dicembre, using the name code SWIFT: BROMIT.) †



Pope John Paul II kneels in prayer in front of a statue of the Virgin Mary near the Spanish Steps in Rome on the feast of the Immaculate Conception Dec. 8. He pleaded for Mary's intercession in bringing peace to the world.

FOUNDATION

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wrong time to move money out of equity investments, because then you will not be



Amanda Strong

able to participate in the recovery of the economy when the earnings for those companies do recover."

Another reason for the rise in value of the assets of the CCF is the continued generosity of people.

Stumpf said that people have "continued to believe in the investments" that benefit parishes, schools and agencies.

Strong said that, over the last year, 16 new endowments have been added to the foundation to bring the total to 248.

"These new endowments added approximately \$1.5 million to the holdings of the

foundation at the end of the fiscal year," she said. "In addition to endowments, the CCF also holds 66 charitable gift annuities worth \$1.8 million. Twelve of these annuities were added to the foundation's holdings in the last fiscal year."

Gifts like these helped to counterbalance the total fund performance of the foundation's portfolios, which was down 5.6 percent for the last fiscal year.

Archbishop Buechlein commended the board for its tactics and gave hope to the audience of members, agency heads and donors.

"Our conservative investment strategy and the vigilance of our board will see us through these challenging economic times," he said. "We're doing fine. Compared to other places that I know, we're doing very well."

Stumpf also talked about the policy on socially responsible investing that the investment committee of the foundation has been focusing on closely in the past year.

"There are really two goals that the committee kept in mind: one is, it designed the policy to invest in companies that operate in a manner consistent with the Church's teaching," he said. "The second thing the committee kept in mind ... that it's designed to provide an opportunity, through shareholder activism, to encourage companies to operate consistently within the Church's teaching."

"Specifically, we prohibit investment in companies that profit from abortions, that profit from birth control, that profit from pornography. We prohibit investment in companies that have been consistently cited for violations of discrimination, for human rights violations, for active undermining of Church moral teachings."

"We've asked our investment managers to identify for us companies that derive revenues from alcohol, tobacco and gambling. What we want is the opportunity once a year to send a letter to those companies and share with them what our Catholic values are in relation to those areas."

For example, the foundation might send a letter to a company that profits from alcohol sales to urge them not to direct marketing efforts toward minors and to give funds to rehabilitation programs.

Socially responsible giving was the theme of last year's keynote address by Christian Brother Michael O'Hern.

This year's keynote address was about the importance of endowments, and was given by William Doyle, director of regional development for the University of Notre Dame at the southeast regional development office in Atlanta, and David Seng, a retired executive of Montag and Caldwell in Atlanta. Seng's contribution created the Seng Foundation Endowment for Market Based Programs and Catholic Values at Notre Dame. (See story, this page.)

At the luncheon following their presentation, Archbishop Buechlein said, "I hope that all of you are joining me in a growing understanding of why the establishment, the management and growth of endowments are so important for the future mission and ministries of the

Church in central and southern Indiana.

"In many ways, endowments are forever," he continued. "They allow a donor to have a perpetual and a positive dynamic influence on our Church to carry out our many ministries and to see that our ministries continue into the far distant future, as we say, 'from generation to generation.'"

"Simply said, endowments turn our resources, our money, into opportunities for ministry," the archbishop said.

Amanda Strong closed her comments with words of reassurance to the audience.

"I want to assure you that the officers, community chairs, and members of the board of trustees and the staff continue to work to be good stewards of the monies given over to us ... and understand this responsibility as a way of life to be taken very seriously," she said.

The archbishop thanked the group "for having responded to God's generosity with such generous hearts—the hearts of good stewards," he said. "God bless you all." †

Official Appointments

Effective Jan. 2, 2002

Rev. Anthony Clark, S.V.D., pastor of St. Rita, Indianapolis, granted permission to go on sabbatical.

Rev. Charles Smith, S.V.D., appointed administrator of St. Rita, Indianapolis, pending the arrival of new pastor in March.

Effective Jan. 7, 2002

Rev. Martin A. Peter, pastor of St. Pius X, Indianapolis, granted permission to begin a one-year sabbatical.

Rev. J. Nicholas Dant, associate pastor of St. Pius X, Indianapolis, to administrator, St. Pius X.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Endowments add life, opportunity to an institution's mission

By Brandon A. Evans

Endowments are living entities.

This was one of the ideas put forth by the keynote speakers at the annual meeting of the Catholic Community Foundation on Nov. 28.


This year's keynote address was about the importance of endowments, and was given by William Doyle, director of regional development for the University of Notre Dame at the southeast regional development office in Atlanta, and David

Seng, a retired executive of Montag and Caldwell in Atlanta.

"They are living entities," Doyle said of endowments. "They don't just get created and get parked and then dribble a little bit of money off year by year to support something. When positioned well within the context of institutional mission, I think they can absolutely add vitality and life and opportunity."

Working for Notre Dame has taught Doyle that endowments play a central role

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BEAR CREEK FARMS
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St. Vincent de Paul food pantry struggles to keep shelves stocked

By Brandon A. Evans

Wanda Fuqua and her sister, Jessica Cox, do everything together. They go to the store together. They visit their other sister in a nursing home together.

And each week they go to the St. Vincent de Paul Client Choice Food Pantry, located at 2111 E. Spann Ave., in Indianapolis.

They laugh together as they go through the pantry picking up eggs, bread, noodles, detergent, toilet paper, canned goods and juice.

With more than 100 regular volunteers and a total of about 500 occasional volunteers, the Client Choice Food Pantry is always working to keep the shelves stocked.

"They're doing it through the grace of God," Fuqua said of the volunteers. She said that God is helping her through their efforts.

"And I don't take it lightly, because I pray for them," she added.

The relationship between clients and those who work at the food pantry goes the other way, too.

Vera Thompson, manager of the St. Vincent de Paul Client Choice Food Pantry, said that clients like Fuqua give her someone to lean on.

"They support me," she said. "When I'm down, they lift me up."

Jack McCarthy, a volunteer and member of St. Susanna Parish in Plainfield, called the food pantry "a marvelous operation."

The basis of the pantry is that the clients choose how to fill their shopping carts.

"They just don't sack it up for you and give you what they want to," Fuqua said. "They make it possible that you can choose to get what you need."

See PANTRY, page 26



Wanda Fuqua, who comes to the St. Vincent de Paul Client Choice Food Pantry every week with her sister, reaches for a food item. Since she was only shopping for herself, she was entitled to take 15 items.

ENDOWMENTS

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in making the university one of the best in the country by giving it financial strength and the opportunity to do many things.

"The notion of endowment building ... has long been a focus for us at Notre Dame," he said. "Financial strength brings to us the possibility, really the obligation, to serve the needs of the Catholic community seeking education at the highest levels of Notre Dame."

Not only is an endowment alive, but it can also last forever and it smoothes out the financial roller coaster ride that any organization can be subject to, Doyle said.

"The stability that is offered by an endowment ... is so important," he said,

adding that it cannot be overstated.

Often, endowments grow with further donations and interest, and the original capital never has to be touched.

Just as dynamic as the endowment is, so must the relationship be between the institution and the donor, he said.

"Give them a stake," Doyle said.

"Notre Dame's benefactors are, in fact, investors in the university."

Doyle pointed out that, while the institution—any institution, even our archdiocese—must always align its fund-raising with its core purposes, it also must be led by the interests of the donor. The result, he said, is a sometimes difficult marriage that pays off.

"Our hope," he said, "is always that we have a marriage between the priorities of Notre Dame as an institution and the priorities of the individual that we're talking

with. And when that happens, I think it's the most pleasing, the most effective and successful giving experience."

Seng feels that this kind of care with a donor is very important, and he gave several other suggestions as to how to treat a person or persons who want to give money to an institution.

A financial contribution by Seng and his wife, Erin, created the Seng Foundation Endowment for Market Based Programs and Catholic Values at Notre Dame.

"First of all," he said, "I wanted a relationship. I didn't want a one-time event—I didn't want a transaction."

"And vital to any relationship is a gradual building of trust, in this case between an institution and a donor," Seng said.

He mentioned that listening is very important on the part of whoever represents the institution.

"Also, it's important to realize that the donor ... is trying to discern their level of capability," Seng said, "i.e., how much they might be able to contribute."

"Lastly, the donor needs to know that the gift will be used wisely and that the institution will be faithful to its original purpose. At the same time, the original purpose, I think, needs to be structured in such a way that it's flexible over time."

Seng is a success story. He and his wife were pleased with where their discernment had led them and how Notre Dame had helped.

"I think we've got a relationship now that will last well beyond my lifetime," he said, "and will continue on through our children and hopefully our children's children ... and it'll still be alive and well." †

Christmas TV MASS for Shut-Ins

This beautiful 30-minute Mass will be produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Cardinal Theodore E. McCarrick, Archbishop of Washington, D.C., will preside. This Mass will feature the St. Mary Adult Choir from Rockville, Maryland.



WTTV/WB4
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Editorial

The most effective move toward peace

If Pope John Paul II can accomplish it, his call for a prayer gathering of religious leaders could be the most effective move toward peace since the terrorist events of Sept. 11. He is asking religious leaders to assemble in Assisi, Italy—the home of SS. Francis and Clare—on Jan. 24. He particularly hopes that Muslim imams will join him to proclaim that religion must never be used to justify violence.

The pope presided at a similar gathering in 1986 when more than 60 religious representatives participated. Furthermore, at the pope's request, combatants in several war zones in the world put down their weapons, if only for 24 hours.

The pope also hosted Christian, Muslim and Jewish leaders in Assisi in 1993. They prayed for peace especially in Bosnia-Herzegovina.

No one in the world other than the pope could hope to convene such a gathering. If he can do it, and if the Muslim world will publicize the event to a wide audience, it would be the most effective antidote to Osama bin Laden's attempts to convince Muslims that they must fight a holy war.

We must not underestimate the difficulty the pope might have in getting Muslim leaders to participate this time. Bin Laden and other Muslim extremists see the pope as their enemy. In their propaganda, they portray him as the leader of a Christian crusade, trying to resurrect visions of the Christian crusades of a thousand years ago.

The best way to counteract such propaganda is for Muslim leaders to pray with the pope and other religious leaders. As the pope said, "Christians and Muslims should meet together to proclaim before the world that religion should never become a reason for conflict, hatred and violence."

The trouble is, some Muslims don't believe that. Adherents of the extreme forms of Islam preach that it is the duty of Muslims to spread their religion by any means possible. Historically, that has been through military conquest. Now, obviously, terrorism is also one of their weapons.

We acknowledge that Catholics have at times been guilty of using violence

against those with whom they disagree. The expulsion of Muslims from Spain during the Spanish Inquisition is only one example. But at least since the Second Vatican Council, the Catholic Church has insisted that "the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself" (Declaration on Religious Liberty, #2).

That same Vatican II document also said, "If because of the circumstances of a particular people, special civil recognition is given to one religious community in the constitutional organization of a state, the right of all citizens and religious communities to religious freedom must be recognized and respected as well" (#6). Unfortunately, that is not a principle recognized by many Muslim states.

Historically, Muslims have occasionally been lenient with those who practiced other religions. But that has not always been the case. The Ottoman Empire was ruthless in its persecution.

Separation of church and state has never been part of Islam. Today Muslim countries such as Saudi Arabia and Iran do not respect freedom of religion. On the other hand, Muslims in this country have learned, just as Catholics did in the past, that America's principles of freedom of religion have enabled their faith to grow. Both Catholicism and Islam have seen large increases in their membership in the United States precisely because of our democratic principles of freedom of religion.

The Islam of the fundamentalists, though, does not condone tolerance. In schools in many parts of the Muslim world, students are being indoctrinated to consider non-Muslims as infidels. This is where the men who were willing to kill themselves in order to kill infidels came from. These are the men who are convinced that they are soldiers in a holy war.

That's why the pope's gathering in Assisi on Jan. 24 is so important. But, if the pope can get Muslim leaders to participate, it must be followed up with a public relations campaign to get the word out to Muslims everywhere that the holy war is over.

— John F. Fink

Seeking the Face of the Lord

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



Advent is a time for hope

As we approach Christmas in this season of Advent, it is appropriate that we turn our thoughts to the peace that only God can give.

After all, we associate peace with Christmas and reflecting about "peace on earth" is especially poignant in these troubled times at the end of 2001. And while it is spiritually wholesome to discern our role in peacemaking during Advent, we also recognize that the reality is complex.

In our national meeting a couple of weeks ago, we bishops did some reflecting on our world situation and tried to put some of our thoughts into a message. It might be helpful to suggest some of these ideas to consider in our thoughts and prayers during this Advent season.

Of course, for obvious reasons, the war on terrorism dominates our thoughts about peace in our world since Sept. 11. What are we to think?

Some Christians profess a position of principled nonviolence, which holds that nonmilitary means are the only legitimate way to respond to terrorism. This is a valid Christian response.

As I have written in an earlier column, while respecting this position, our Church has sanctioned the use of moral criteria of the just war theory to allow the use of force by legitimate authority in self-defense and as a last resort to protect the common good of society.

Most moral theologians and bishops, myself included, believe that thus far the war on terrorism has been conducted within the bounds of just war principles and the appropriate responsibility to protect the common good.

In our recent bishops' pastoral message on the aftermath of Sept. 11, we emphasized a personalist dimension of our situation when we said, "True peacemaking can be a matter of policy only if it is first a matter of the heart. Without both courage and charity, justice cannot be won. In the absence of repentance and forgiveness, no peace can endure."

Speaking to our Christian community, we also said, "We need to do more to share the Church's teaching on war and peace and to foster Christian communities where peaceable virtues can take root and be nourished. We need to nurture among ourselves *faith and hope* to strengthen our spirits by placing our trust in God, rather than in ourselves; *courage and compassion* that moves us to action; *humility and kindness* so that we can put the needs and

interests of others ahead of our own; *patience and perseverance* to endure the long struggle for justice; and *civility and charity* so that we can treat others with respect and love."

One of the effects of Sept. 11 is a growing understanding that *globalization is a reality*. We Americans didn't think much and knew very little about Afghanistan or Central Asia before that tragic day; that is no longer the case. The same is true in other truly troubled areas of our world.

Stopping terrorism must be a priority, but there is much more that challenges peace and justice in our human family. Our bishops' pastoral message mentions the Israeli-Palestinian conflict. This decades-old conflict must receive urgent attention from all parties, including our own country, to put an end to violence and to return to comprehensive negotiations leading to a just and peaceful resolution. We support both the state of Israel and the establishment of a state for Palestinians.

The massive suffering of people in Iraq over the last decade receives little attention and it is not right from any point of view. The leaders of the Iraqi regime are acting unjustly toward their own people and they bear a heavy responsibility for their suffering. As this newspaper has pointed out several times in the last few years, the U.N. embargo is causing innocent civilians to suffer for the actions of a regime over which they have no control. Another solution needs to be sought.

As our country seeks Sudan's cooperation in the campaign against terrorism, we must not ignore the systematic campaign of terror being waged by the government in Khartoum against its own people, especially Christians and practitioners of African traditional religions. We need to inform ourselves about the travesties experienced by human beings like us in South Africa.

The world has changed forever since Sept. 11. True, yet our tasks as believers continue with new urgency. Our pastoral message outlines these tasks and calls for a time for increased prayer and a time for fasting, a time for teaching and a time for study, a time for witness and a time for service. I encourage us to infuse these tasks more consciously in our personal Advent journey.

This is a time for solidarity. We stand with all those whose lives are at risk and whose dignity is denied in a dangerous world.

Advent is a time for hope. For peacemakers, hope is the indispensable virtue. †

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.



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



El Adviento es época de Esperanza

A medida que se acerca la Navidad en esta época de Adviento, sería apropiado que volvámos nuestros pensamientos hacia la paz que sólo Dios nos puede dar.

Después de todo, asociamos la paz con la Navidad y reflexionar sobre “la paz en la tierra” es especialmente conmovedor en estos tiempos atribulados a finales del 2001. Y mientras es espiritualmente sano discernir sobre nuestro papel en la pacificación durante el Adviento, también reconocemos que la realidad es compleja.

En nuestra reunión nacional, hace un par de semanas, los obispos reflexionamos sobre la situación en el mundo y tratamos de colocar algunos de nuestros pensamientos en un mensaje. Puede ser de gran ayuda el sugerir algunas de estas ideas para ser consideradas en nuestros pensamientos y oraciones durante esta época de Adviento.

Por supuesto, que por razones obvias, la Guerra contra el terrorismo domina nuestros pensamientos sobre la paz en el mundo desde el 11 de septiembre. ¿En qué debemos pensar?

Algunos cristianos mantienen la posición del principio de la no violencia, el cual sostiene que los medios no militares son la única manera de responder al terrorismo. Esta es una respuesta cristiana válida.

Tal como lo escribí en una columna anterior, y respetando esta posición, nuestra iglesia ha sancionado el uso de este criterio moral de la teoría de la guerra justa para permitir el uso de la fuerza por autoridad legítima en defensa propia y como último recurso para proteger el bien común de la sociedad.

La mayoría de los teólogos y de los obispos, incluyéndome a mí, creemos que, si bien, hasta el momento la guerra contra el terrorismo ha sido conducida dentro de los límites de los principios de la guerra justa y de la responsabilidad apropiada para proteger el bien común.

En nuestro mensaje pastoral de los obispos, poco después de la tragedia del 11 de septiembre, enfatizamos una dimensión personal de nuestra situación y dijimos que “la verdadera pacificación puede ser asunto de política sólo si primero es un asunto del corazón. Sin el valor y la caridad, la justicia no podrá ser ganada. Con ausencia de arrepentimiento y perdón, ninguna paz puede perdurar”.

Dirigiéndonos a nuestra comunidad cristiana también dijimos, “Tenemos que hacer más para compartir las enseñanzas de la iglesia sobre la guerra y la paz, y acoger a aquellas comunidades cristianas donde la virtudes pacíficas puedan echar raíces y ser nutridas. Necesitamos nutrirnos de fe y esperanza para fortalecer nuestros espíritus colocando nuestra confianza en Dios, más que en nosotros mismos; valor y compasión que nos mueva hacia la acción: humildad y bondad para que podamos poner las necesidades e intereses de los demás por encima de los nuestros; paciencia y per-

severancia para soportar las largas luchas por la justicia; y civilidad y caridad para que podamos tratar a los otros con respeto y amor.”

Una de las consecuencias del 11 de septiembre es el crecimiento del entendimiento de que la globalización es una realidad. Nosotros los americanos no pensábamos mucho y sabíamos muy poco sobre Afganistán o el Centro de Asia antes del trágico día; eso ya no es así. Lo mismo es verdad en otras áreas atribuladas de nuestro mundo.

El detener el terrorismo debe ser prioritario, pero existe mucho más que retar la paz y la justicia en nuestra familia humana. El mensaje pastoral de los obispos menciona al conflicto Israelí-Palestino. Este conflicto de varias décadas debe recibir atención urgente por todas las partes, incluyendo a nuestro país, para ponerle fin a la violencia y volver a las negociaciones comprensivas que llevan a una solución justa y pacífica. Apoyamos tanto al estado de Israel como el establecimiento de un Estado para los palestinos.

El sufrimiento masivo del pueblo de Irak en las décadas pasadas recibe poca atención y no es correcta desde ningún punto de vista. Los líderes del régimen iraquí están actuando injustamente en contra de su propio pueblo y tienen la responsabilidad por su sufrimiento. Como lo ha señalado este periódico en varias oportunidades en los últimos años, el embargo de las Naciones Unidas ha ocasionado que muchos civiles inocentes sufran por las acciones de un régimen sobre el cual no tienen control. Se debe pensar en otra solución.

A medida que nuestro país busca la cooperación por parte de Sudán, en la campaña contra del terrorismo, no podemos ignorar la campaña sistemática de terror ejercida por el gobierno en Jartum en contra de su propio pueblo, especialmente contra los cristianos y los practicantes de las religiones tradicionales africanas. Necesitamos informarnos sobre las parodias experimentadas por seres humanos como nosotros en Sudáfrica.

El mundo cambió para siempre después del 11 de septiembre. Ciertamente, sin embargo nuestras tareas como creyentes continúan con nueva urgencia. Nuestro mensaje pastoral resalta estas tareas y llama por un tiempo de más oración y tiempo de ayuno, un tiempo para enseñar y un tiempo para estudiar, un tiempo para testificar y un tiempo para servir. Yo los animo a infundir estas tareas de manera más conciente en nuestro viaje personal de Adviento.

Es una época para la solidaridad. Estamos con todos aquellos que arriesgan sus vidas y aquellos cuya dignidad les ha sido negada en un mundo peligroso.

El Adviento es una época de esperanza. Para los pacifistas, la esperanza es una virtud indispensable. †

Traducido por: Language Training Center, Indianapolis

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.

Letters to the Editor

More on inclusive language

Jesse Abell's letter [*The Criterion*, Nov. 30] regarding inclusive language gives pause for a smile at first, then a flood of sobering thoughts and feelings about declarations of absolutes that religious people can sometimes make.

I wonder how Mr. Abell is so certain that God is anthropomorphic. How can anyone have that audacity to define God for anyone but one's self?

Our images and knowing God are based upon our deepest personal relationship with and in The Holy One.

Mr. Abell might find it useful to read Aramaic Scholar Neil Douglas-Klotz' translations and commentary in *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus* (Harper and Row, 1990).

And, Mr. Abell ought to be aware of the three basic principles of the universe that modern science helps us to realize: diversity, subjectivity (creativity) and communion. Should any of these vital principles be changed or removed, the life system in question will collapse. In other words, there cannot be homogeneity, objectivity and division. Inclusivity, even in language, contains the three basic life principles of the universe: diversity, subjectivity and communion. We must recognize it and use it.

Christine Lemley, Columbus

And more on inclusive language

I am baffled at why the use of inclusive or gender-neutral language should be considered an “invasion” of our Church. (“Invasion of inclusive language in liturgy,” “Letters to the Editor,” *The Criterion*, Nov. 30).

Some apparently believe that we are perverting Jesus' will by simply replacing male pronouns (He, His, Him) with the word “God” in the liturgy. (Not to mention referring to God as female, which is not even being considered in most parishes.) Believe me, inclusive language is only the beginning of bridging the gap between Catholic women and the “male” God we hear about at Mass.

Using exclusively male terms for “God” presents an obvious problem for women who seek to believe that they are made in God's image. Let's face it: it doesn't seem possible that we as women can be made “in God's image” if God's image is never female. When God seems more like George Burns in a white suit than like us, it's awfully hard to see how we as women can reflect God's grace.

However, using gender-neutral (or, heaven forbid, female) language lets women know that we have a place in God's plan. If making a relatively minor adjustment to the liturgy (such as limiting the use of male pronouns) has the potential to help 50 percent of the congregation connect with God, why is this bad? In fact, the insistence on using “he” and “him” sounds like an attempt to limit our notion of a limitless God, at the expense of women.

Perhaps those who oppose inclusive language have unusually close relationships with God, despite the linguistic limitations that traditional language imposes. For this, I applaud them. But for the rest of us who are sorely in need of a “God we can touch,” it's nice to know that the Church hears our concerns and is willing to help us make God real.

Jesus was not afraid of changing our vocabulary to help us know God. (Remember how horrified people were when he used the term “Father,” when God's name wasn't even to be spoken?) Neither should we be afraid to continue Jesus' work.

Anna Bednarski Molnar, Bloomington

And still more

RE: “Inclusive language invading the liturgy” by Jesse Abell, Greensburg.

I can identify with the sentiments expressed by Jesse Abell regarding the use of inclusive language in the liturgy. Cardinal Ratzinger himself has identified the abuses in the liturgy as one of the causes for the current crisis in the Church.

The use of inclusive language and texts not approved for use in the Mass, and a disregard for the rubrics of the Mass as specified by the General Instruction of the Roman Missal and Catholic bishops of the United States started my family on a search for a parish where the Mass was celebrated correctly.

After months of attending Mass at various parishes, some good, others not quite as good, we found ourselves at St. Patrick's Church and then Holy Rosary Church in downtown Indianapolis, where the Tridentine Mass, by permission of Archbishop [Daniel M.] Buechlein, was celebrated daily. In the Latin Mass, celebrated according to the Roman Missal of 1962, we found a beautiful celebration of the liturgy. The rubrics are very exact and each action of the priest has a specific meaning or significance. The Gregorian chant, as sung by a very able choir, accompanies the liturgical prayer, and the servers perform their function with skill and precision. The Tridentine Mass easily lifts one's heart and mind to God.

But it is not a passive experience. You must follow the English translation of the Latin prayers (unless you are fluent in Latin). The prayers themselves, we found, are rich in Scriptural reference.

Eventually you find yourself singing with the choir the chanted prayers and hymns. The moments of silence, the incense and the intrinsic beauty of this Mass and, above all, the moment of the consecration, leaves the profound impression that one is experiencing the supernatural.

True, it is a more solemn form of worship and very exact in how it is celebrated, thus it may not appeal to everyone; but it was the answer for me and my family. The shared experience of those attending this Mass has bonded us as a community and integrated us into the larger family at Holy Rosary.

While many parishes rightly or wrongly experiment with the liturgy, the Tridentine Mass continues to be celebrated in the same way it has been for centuries. I am grateful to Archbishop Buechlein; Msgr. [Joseph F.] Schaedel, vicar general and pastor; [Priestly Fraternity of St. Peter] Father Dennis Duvelius, associate pastor, and the parishioners of Holy Rosary Parish for offering this form of the liturgy.

I invite you to visit Holy Rosary Church, 520 Stevens St. This may be the Mass you are looking for.

Mark Ford, Lebanon, Ind.

Liturgical posture and unity

Your front-page article, “Bishops' meeting highlighted approaching liturgy changes” in *The Criterion* (Nov. 30, 2001) contained a very interesting statement.

One of the new norms that the bishops approved asks worshippers to “act together in their gestures and posture as an expression of unity” so as to avoid “any appearance of individualism or division.”

I cannot help but think that, irrespective of the bishops' reasoning for including such language, it will be used to pressure people to act at Mass in ways contrary to liturgical norms and traditions.

Those of us who kneel during the eucharistic prayer instead of standing as the “community” does will be asked to stand as a show of fellowship. Those of us who do not hold hands or extend our

See LETTERS, page 18

Check It Out . . .

St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis will host the annual Christmas Concert of the **Indianapolis Arts Chorale** at 8 p.m. on Dec. 15. Tickets are available at the door and are \$15 for adults, \$13 for seniors and \$5 for students. Also, the public is invited to a **half-hour organ concert** at 12:40 p.m. on Dec. 19 at St. John Church. That concert is free and takes place after the weekday Mass, which begins at 12:10 p.m. For more information on either event, call Tom Nichols at 317-635-2021, ext. 34.

Roncalli High School's Fine Arts Department will present its **annual Christmas Concert** at 3 p.m. on Dec. 16 in the school gymnasium, 3300 N. Prague Road, in Indianapolis. Tickets are \$5 for reserved seating and \$4 for general seating. For more information, call Mary Jo Eckstein at 317-787-8277, ext. 227.

The New Albany Deanery Hispanic Ministries will sponsor "**Las Posadas**" at 4 p.m. on Dec. 22 at La Paloma, 616 W. State Road 131, in Clarksville. This is an opportunity to experience the Mexican custom of commemorating the efforts of Joseph and Mary to find lodging the night before the birth of Jesus. There will be special songs and readings to provide an experience of this rich tradition. All are welcome to attend. For more information, call Conventual Franciscan Father Tom Smith at 502-494-3264.

A concert of **Advent and Christmas music** will take place at 7:30 p.m. on Dec. 15 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. Monument City Brass, the Cathedral Trio and *Laudis Cantores* (the

principal choir of the cathedral) will perform a variety of traditional and contemporary sacred holiday music. Admission is free. For more information, call the Cathedral Parish office at 317-634-4519.

There are two upcoming **Tobit Weekend retreats** in January. The retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Jan. 11-13 and Jan. 25-27. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and see how important it is to have Jesus Christ at the center of a marriage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

The Sisters of the Third Order of St. Francis of Oldenburg will be giving **Christmas tours** of the motherhouse, on Main St. in Oldenburg, from 6 p.m. to 8 p.m. on Dec. 28 and from 2 p.m. to 4 p.m. on Dec. 29. There will be holiday decorations as well as Christmas artifacts from various cultures with whom the sisters minister, including the Hispanic, African-American, Appalachian, Oriental, Papua New-Guinea and rural American cultures. The sisters' Chime Choir will perform in the chapel. Guests also may visit with the sisters and enjoy holiday refreshments. For more information, call Franciscan Sister Judith Werner at 812-933-6476.

The Catholic Choir of Indianapolis will present a **Christmas Concert** at 3 p.m. on Dec. 16 in the chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. Tickets are \$10 for adults, \$8 for students and senior citizens, and are free for any religious. For tickets, call Bill Hasbrook at 317-634-4356.

There will be **several retreats** during January and February at the John XXIII Center, 407 W. McDonald St., in Hartford City, Ind., in the Lafayette Diocese. There will be a men's retreat from Jan. 11-13, and "Genuine Recovery: A Healing Workshop" will be presented from Jan. 25-27. There also will be a Valentine couple's retreat from Feb. 15-17. For more information, call the center at 765-348-4008.

The public is welcome to join the monks of Saint

Meinrad Archabbey as they **celebrate Christmas in the Archabbey Church**. Vigils begin at 7 p.m. on Dec. 24 and Mass will follow at midnight. Christmas Mass will be celebrated at 11 a.m. on Dec. 25. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

VIPs . . .



Julius W. and Rosetta Smith will celebrate their 60th wedding anniversary with friends and family on Dec. 30 with a 2 p.m. Mass at Holy Family Church in New Albany followed by an open house until 6 p.m. They were married on that date in 1941 at St. Mary Church in Lanesville. They have eight children: Phyllis Andres, Denise Bomersbach, Darlene Schy, Karen Thomas, Dick, Jerry, Jim and Julius Smith Jr. The couple has 17 grandchildren and five great-grandchildren. †

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

The Lord of the Rings: The Fellowship of the Ring (New Line)

Rated **A-III (Adults)** because of many scenes of battle violence with several frightening images.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Ocean's Eleven (Warner Brothers)

Rated **A-III (Adults)** because of fleeting sexual references, some profanity and a few instances of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

Awards . . .

Roncalli High School senior **Mia Moody** of St. Mark Parish in Indianapolis was recently named the Marion County Girl's Soccer Player of the Year. Moody was selected from over 200 players from 16 local schools. She was also selected by the U.S. Youth Soccer Administration to represent the Midwest Region of the United States at the upcoming Inter-Regional Competition in Florida. †



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National Catholic Youth Conference

YOUTH

continued from page 1

Teens use youth conference to promote literacy

By Jennifer Del Vecchio

Teen-agers were swinging hammers and pounding nails to help a good cause at the National Catholic Youth Conference.

The teens built bookcases for the books they brought to the conference as part of an effort to promote literacy—the service project for the Dec. 6-9 conference held at the RCA Dome and Indiana Convention Center in Indianapolis.

The teen-agers brought 18,000 books to be given to children across Indiana. They also helped build 100 bookcases that will be filled with books and delivered to Habitat for Humanity homes and Catholic Social Services agencies in the state, said Ray Lucas, director of the New Albany Deanery Youth Ministry Office in Clarksville.

The literacy project booth was a popular stop for teens at the conference.

"This is a great idea," said Carolyn Hoffman, 15, from Columbus, Ohio, who was being taught how to build bookcases by Franciscan Father Tom Smith from the New Albany Deanery in Indiana.

The booth also included information about literacy—about 44 million people in the nation cannot read—and an interactive component to help teen-agers think about their own reading experiences, such as their favorite books. †



Teen-agers from the Diocese of Knoxville, Tenn., build a bookcase as part of a literacy service project during the youth conference.

Raspa said the conference has worked hard to get more qualified speakers that teen-agers can relate to and learn from.

For example, teen-agers heard Miss America 2001 Angela Perez Baraquio and MTV Real World celebrity Matt Smith share how living their faith had to be their top priority despite their high-profile commitments.

The largest groups of youth came from the Archdiocese of Indianapolis, the Diocese of Rochester, N.Y., and the Diocese of Kansas City-St. Joseph in Missouri. Nearly 1,000 teens from central and southern Indiana attended the conference.

Stammerman attributed the large attendance of teen-agers in the archdiocese to increased marketing and a push to get youth from the rural and urban communities to attend. She said many youth also took advantage of scholarships from the National Foundation for Catholic Youth to pay their way to the conference.

The federation provided \$100,000 in scholarship money. The collection at the Dec. 9 liturgy went to the scholarship fund, Raspa said.

Teen-agers said the conference reinforced their faith and helped show them they aren't alone when trying to live it.

"I'm coming away with a better understanding of God and my relationship with him," said Amanda Klaiber, 16, from St. Mark the Evangelist Parish in Indianapolis.

Holly Lambert from New Orleans said she came because the conference was about her Catholic faith.

"I see all these Catholic teen-agers together," she said. "They are interested in [the faith] the same as me and I can look to that for support."

While the youth were kept busy making their way to workshops, keynote speeches and Christian concerts, the event also helped teen-agers get in touch with the sacraments of the Church.

Archbishop Daniel M. Buechlein of Indianapolis urged teen-agers to take advantage of the sacrament of reconciliation and to "spend some time as you open your hearts and minds before Jesus in the Blessed Sacrament."

The archbishop also told the youth that they were the next leaders of the Church.

He asked them to look around at the massive crowd and think about who from among them would someday be in charge of the nation's schools and universities or who among them would become the Church's future religious leaders, becoming perhaps one day a bishop or cardinal.

"It may be you," the archbishop said.

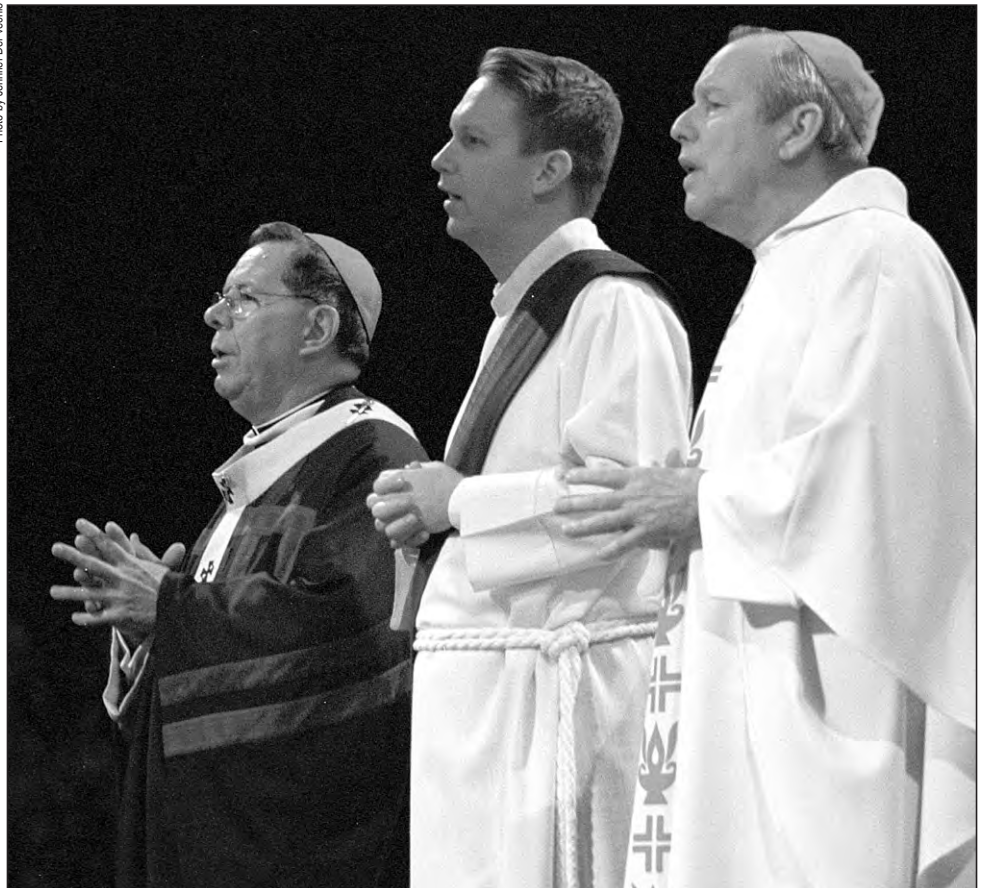
The conference, which fell during the feast of the Immaculate Conception, held special liturgies for each region to celebrate the feast. Before the Mass, a brief catechetical explanation about the

your vocation in life," said Marinello Saguin, a Youth Congress delegate from St. Francis of Assisi Parish in Los Angeles and a junior at St. Francis High School in La Canada Flintridge, Calif.

"I am thinking about the priesthood," he said, "so it helps me get to know other people and share our experiences and grow in our faith."

Marinello, who goes by "Nello," said he has been thinking about the priesthood since eighth-grade.

"People asked me if I have ever thought about becoming a priest because I have been a server at my parish and they saw how devout I am during Mass," he said. "Prayer is a vital part of my discernment process, and also asking myself challenging questions and getting more input from other people. This congress was full of spirit and life. It was wonderful. I got to learn from the bishops' life stories."



The National Catholic Youth Conference ended on Dec. 9 at the RCA Dome in Indianapolis with a closing liturgy for 24,000 teen-agers and adult chaperones. From left are Archbishop Daniel M. Buechlein of Indianapolis; Rev. Mr. Joseph Feltz, a deacon for the Archdiocese of Indianapolis; and Bishop Matthew H. Clark of the Diocese of Rochester, N.Y., who gave the closing homily.

Blessed Mother was done with skits and songs.

A living rosary was also held to celebrate the Blessed Mother at St. John the Evangelist Church in downtown Indianapolis. Teen-agers also had opportunities to make rosaries for soldiers overseas.



Amanda Klaiber, 16, presents a candle representing the light of young people during the opening session of the National Catholic Youth Conference in Indianapolis on Dec. 6. Amanda, a member of St. Mark Parish in Indianapolis, was among some 24,000 youth from across the nation attending the three-day event.

While the conference did not dwell on the events of Sept. 11, speakers and teen-agers talked about how the conference theme, "Hope at the Crossroads," was needed more than ever before.

One teen-ager spoke about how she lost her father in the World Trade Center attacks but still decided to come.

Others came from military bases in Germany and Italy, where they face the reality of war each day.

Maureen Hurre, chair of the Indianapolis Archdiocesan Youth Council, exhorted her peers to use the conference as "an example of peace to the world."

Regardless of the struggles, temptations and challenges, youth were asked to remember one thing when they returned home.

"Prepare ye the way of the Lord," said Bishop Matthew H. Clark from the diocese of Rochester, N.Y., who gave the homily at the closing Mass on Dec. 9.

Bishop Clark asked the youth to continue offering their treasures to all those who would follow after them.

"You have a great gift of life to share with one another," he said. "You are a beautiful gift of God for the life of the Church today and tomorrow. When you go home, tell the people about God and the living Christ."

He told the youth that by sharing their encounters with Christ they could enrich the lives of others.

"Believe me, you touch us very deeply when you share your faith," he said. "In the end, prepare ye the way of the Lord. God is good. All the time." †

Bishops seek teens' advice about vocations at conference

By Mary Ann Wyand

More than 250 Catholic teen-agers and 47 U.S. bishops talked and prayed about vocations during the National Catholic Youth Conference's Youth Congress on Vocations on Dec. 7-8 in downtown Indianapolis.

Information gathered during the Youth Congress will be studied by the United States Conference of Catholic Bishops, several USCCB national offices and diocesan vocations committees across the country to help plan and implement vocation recruitment efforts.

The Youth Congress was the largest gathering of its kind in the history of the biennial National Catholic Youth Conference. The two-day congress was coordinated by members of the National Federation for Catholic Youth Ministry's Youth Congress steering committee.

"It helps you in your discernment of

religious or married or single?"

Bishop William L. Higi of the Diocese of Lafayette, Ind., was seated at Nello's table and said he was "truly moved by the depth of the spirituality that I'm hearing from these young people."

After participating in the Youth Congress, Bishop Higi said he was "pleasantly surprised and very encouraged" about the future of vocations to the priesthood and religious life.

One congress session focused on the life of Franciscan Father Mychal Judge of New York, who was killed by falling debris while administering last rites to a critically injured firefighter when the World Trade Center twin towers collapsed after the terrorist attacks on Sept. 11.

"It was a very emotional presentation about how this man who had been called by God to be a priest gave his life in service," Bishop Higi said. "That session addressed the question, 'How can I give my life in service, whether I'm a priest or

A presentation on the feast of the Immaculate Conception of the Virgin Mary examined her willingness to say yes to God. Other sessions studied the lives of social activist Dorothy Day and her ministry with the Catholic Worker organization in New York as well as Edith Stein, a Jewish convert to Catholicism who became a Discalced Carmelite nun and was canonized as St. Teresa Benedicta of the Cross by Pope John Paul II in 1998.

Congress delegate Joey Rosania, a sophomore at Green Valley High School and a member of St. Thomas More Parish in Las Vegas, Nev., said he wanted to participate in the Youth Congress because "I realized what my input could be and decided that I wanted to share the gifts that God gave me with everybody else."

Joey said he liked meeting the bishops and thought the congress was great.

See VOCATIONS, page 8



National Catholic Youth Conference

Youth asked to answer God's call to religious vocations

By Mary Ann Wyand

Former MTV "The Real World—New Orleans" star Matt Smith joined Archbishop Daniel M. Buechlein of Indianapolis and Auxiliary Bishop Gordon D. Bennett of Baltimore, Md., for the National Catholic Youth Conference vocations rally on Dec. 8 to encourage teen-agers to prayerfully consider whether God is calling them to the priesthood, religious life, married life or single life.

"Hello? God Calling!" was the theme for the vocations rally and concert on the feast of the Immaculate Conception of the Virgin Mary. About 1,000 teen-agers attended the rally in the Raceway Park exhibit area of the Indiana Convention Center in Indianapolis.

"I'm talking to you as a young single

person" trying to follow God's call, Smith said, then encouraged the youth to ask, "God, where do I go? God, where do you want me?"

"There's no greater disservice to ourselves, there's no greater hurt to ourselves, than to not follow God's will," the 23-year-old entertainer said.

Smith said two of his heroes are St. Francis of Assisi and the late Mother Teresa of Calcutta because they loved God and surrendered their lives to serving the Lord.

"Think about your own lives," Smith said. "What does God have to offer you? Have no fear when he calls you, whether it's to the single life, the married life or the religious life as a sister or priest."

Father Anthony Levi, associate pastor of St. Elizabeth Ann Seton Parish in Carmel, in

the Diocese of Lafayette, Ind., was the emcee for the rally and challenged the youth to listen to God's call by leading them in a chant titled "10-10-G-O-D."

Bishop Bennett, speaking on behalf of the U.S. bishops who participated in a two-day Youth Congress on Vocations with 250 teen-agers on Dec. 7-8, told the high school students that they are loved and appreciated.

"It's a pleasure for me to represent the bishops in telling you today how much we appreciate you, how much we love you and how much the Church needs you," he said. "Each one of you is a beloved son or daughter of God. Each one of you has a unique vocation, a special calling and a special way of participating in the plan of God.

"God is revealing his plan to you," Bishop Bennett said. "He is revealing it to you in the personal gifts that he has given you. He is revealing it to you in the whispers of your heart. He is revealing it to you in what you are drawn to in life. He is revealing it to you in those you trust. And he is revealing it to you as the answer to your prayers."

A national campaign called "Just Say No" helps young people resist alcohol, drugs and other destructive behavior, he said. "There should be another campaign, a campaign that has as its slogan 'Just Say Yes.' Just say yes to God.

"Just say yes to the God who loves you and created you uniquely," Bishop Bennett said. "Just say yes to the God who invites you to be a part of his plan. Just say yes to the God who whispers to you in the depths of your hearts. Just as God reveals himself to you in the Eucharist, in reconciliation, in your families and in your friendships, just say yes to the God who loves you without conditions and will never abandon you. My dear young brothers and sisters, just say yes!"

Other speakers included Little Sister of the Poor Lourdes Miranda of the St. Augustine Home for the Aged in Indianapolis and Our Lady of Grace parishioners Bob and Heather Becker of Noblesville.

Sister Lourdes, who immigrated to the United States from Cuba when she was 11, reminded the youth that it is appropriate to have a vocations rally on a Marian feast day because Mary said yes to the Lord and was not afraid to be obedient to God's call.

"I know that some of you here are called to religious life and will say yes to God

some day," she said. "I was looking for freedom [in the U.S.], but I found more than freedom. I found God and I found my call. In Mobile, Ala., I met the Little Sisters of the Poor for the first time. I was very happy to be with the sisters. At the age of 16, I was asked by the mother superior to go to one of the convent high schools in Los Angeles."

After returning to Alabama to study nursing, Sister Lourdes said, "I knew there was still something missing and God was still calling me. The whisper was getting louder and stronger, so I went back to the Little Sisters of the Poor and started volunteering. I entered the Little Sisters in 1973 and made my profession in 1982. I've been a Little Sister now for 25 years.

"I know that God is still calling," she said, "and I know that some of you have the call and will listen. There are three things that you need to do—listen, pray and follow. And don't be afraid."

Discussing their vocation to married life, the Beckers said they became best friends by helping with the Teens Encounter Christ (TECH) retreat program during high school and have continued to share their love of God and the Catholic faith in their marriage.

"We try to share our love of God, pray as a family and keep God in the center of our marriage," Heather Becker said.

"When times get rough, we ask God to help us through it and be with us and help us to be good role models for our children, for our friends and for each other."

Bob Becker told the teen-agers "the important thing is to be open to God's call and keep prayer in your life.

"Marriage is not just a relationship between you and your spouse," he said. "It's a relationship between you and your spouse and God. It's a covenant, and with God in your relationship you can get through anything. Marriage is a vocation, and if you keep God in your life, pray and be open to God's call, you can't go wrong. God loves you!"

Archbishop Buechlein concluded the rally by thanking the youth and leading them in praying his "Prayer to Make a Difference," which asks God to "help me know your will for me" and "give me the wisdom to hear your voice ... the courage to answer your call ... [and] peace of mind and heart." †



Photo by Karen Callahan

Matt Smith, former star of MTV's "The Real World," speaks to participants at a youth rally on Dec. 8 at the Indiana Convention Center during the National Catholic Youth Conference.

VOCATIONS

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"I'm glad I was invited to be a part of it," he said. "I feel honored."

Joey said he plans to stay active in his parish and share his youth conference and Youth Congress experiences with other teens.

"We have Life Teen at our parish and it changed me," he said. "It's made a big impact on my life. I feel that I'm closer to God because of it. I'm involved in the music ministry at my church. I play drums."

Congress delegate Megan Marriner, a member of St. Bernard Parish and a sophomore at Jenks High School in Jenks, Okla., said she decided to participate in the Youth Congress because she felt God was calling her to become more involved in her faith.

"I really felt like God was calling me to do something, but I didn't know what," Megan said. "I tried to pray the rosary every day last year. I don't think I want to be a sister, but I'm pretty sure I want to be a lay minister in the Church."

Bishop Kenneth D. Steiner of Portland, Ore., said it was "really exciting to see the faith level of the kids and their enthusiasm. These are real good kids and good leaders. They're very inspirational. It's energizing for the bishops to dialogue with the youth and celebrate liturgy



Photo by Mary Ann Wyand

Bishop J. Kevin Boland of Savannah, Ga., talks with delegates at the Youth Congress on Vocations on Dec. 8. The congress addressed vocations to the priesthood, religious life, married life and single life.

together."

Bishop Dennis Schnurr of the Diocese of Duluth, Minn., is the former general secretary of the United States Catholic Conference and National Conference of Catholic Bishops, now called the United States Conference of Catholic Bishops.

"This congress, and the youth conference, are opportunities for the young people to demonstrate to the bishops of this

country the great enthusiasm they have for the Church," Bishop Schnurr said, "and to remind us once again that they're ready to offer their talents and abilities to the Church in this country. We have to find more ways to engage them in parish life.

"The young people at this conference are really pumped up by the fact that there are 24,000 teen-agers here," he said,

"and they can't imagine what World Youth Day in Toronto is going to be like next August with 1 million youth.

Coming together at gatherings such as this national conference allows them to reinforce one another in their enthusiasm for the faith, their love of the faith, and their determination to go out and make a difference in the world and in the Church today." †



National Catholic Youth Conference

Celebrities tell youth how they keep the faith

By Jennifer Del Vecchio

MTV's Matt Smith and Miss America 2001 Angela Perez Baraquio told teen-agers that their Catholic faith keeps them focused on Christ amidst the popular culture whirlwind they live in.

Smith, who starred in MTV's "The Real World" in New Orleans, and Baraquio, the first teacher and Asian American to be named Miss America in the pageant's 80-year history, addressed teen-agers during the National Catholic Youth Conference in Indianapolis.

While they came to their faith journeys by different routes, Smith and Baraquio said it's the Eucharist that keeps them grounded and focused on their faith.

They said it has taken discipline and dedication to follow Christ.

Baraquio, who traveled 20,000 miles a month as Miss America, said she had to make time for God because no one else was going to do it for her.

She'd heard that previous Miss Americas hadn't made it to church on Sunday, but she demanded that her engagements be scheduled before or after Mass.

"It's not easy being a Catholic in a high-profile position," Baraquio said. "But I can do all things in Christ, who strengthens me."

As Baraquio battled a hectic travel schedule to find time for Mass, Smith battled the temptations of living with six roommates who didn't share the same values as him or even the same faith.

Despite it all, Smith said he still made time for daily Mass, going every evening. Teen-agers just didn't see that filmed on the show.

Smith said it was a "Life Teen Mass" that first helped him give his life to Christ while in college.

He said he auditioned for MTV's "The Real World" and didn't expect to get on the show after he showed the crucifix that hung in his dorm room and he talked about chastity.

Smith said it wasn't easy living among so much "sin," that was often shown on MTV's "The Real World."

"I'll be honest," Smith said. "There were times when God seemed so far away and I got so tired of the temptations."

He said it might have been easy to forget about his values in such situations, but two teen-age girls that he'd met through Life Teen kept him going by sending him e-mails every day.

They asked how he was doing, told him they were praying for him, and said, "Matt, you'd better be good."

Dominick Batkowski from Metuchen, N.J., said Smith's talk inspired him because Smith kept living his faith despite what his peers said.

"I have friends who I see do wrongful acts," Dominick said. "I try to help them and, even if they laugh at me at first, later they thank me."

Baraquio reinforced the idea that one person can make a difference. All you have to do is say "yes when God calls you," she said.

She told the youth that they will make choices every day from what to wear or what to eat to the big questions of faith in their lives.

"Are you going to choose the crooked path or are you going to choose the straight and narrow path?" she asked.

"The bottom line is that we are all trying to get to heaven." †

Rappin' Franciscan helps teens deal with life

By Jennifer Del Vecchio

He's the funky, fresh Franciscan.

It's not often you see a Franciscan priest who raps, wears a beret and can hang with the kids, but Father Stan Fortuna is doing more than turning heads. He's changing hearts.

Father Stan's songs about chastity, abortion and suicide hit home with the teen-agers who attended his concert at the National Catholic Youth Conference in Indianapolis.

Father Stan pulls no punches. He talks about masturbation, pornography and sex. He knows what teens today are dealing with.

In his songs, an eclectic blend of rap, hip-hop, traditional and jazz, Father Stan gets to the heart of the matter.

"All that sin, all that junk, throw it out," he said.

Got a problem with looking at pornography on the Internet? Father Stan has the solution. Bring the computer into the living room, where mom, dad or Aunt Lucy passes through, to make sure teen-agers look at appropriate sites, he said.

Have a problem saying no to sex? Then say yes to sex, he said. But only when you can say yes to Christ, and the way God planned for sex to happen, in the sacrament of matrimony, Father Stan said.

"He is speaking to me," said Audra MacNeil, who traveled to the National Catholic Youth Conference from the U.S. Army base in Mannheim, Germany.

"In Europe, you can pretty well do what you want, and there are temptations," Audra, 17, said. "It was personal. I felt like he knew me and that he understood."

His songs had teen-agers bopping in their seats and dancing in the aisles.

Teen-agers said the message in the songs pierced through the half-truths and mixed-up messages they get from popular culture.

Amanda Bevis, 17, from Littleton, Colo., knows Father Stan's music has helped her life.

She said she never thought much about abortion or why it was wrong until hearing Father Stan's song about it.

"The song touched my heart," she said, and led her to pray outside an abortion clinic.

Father Stan told the teen-agers he knows they have problems and that many of those problems stem from family breakdowns, such as divorce.

But he told teen-agers not to let it "get them down" and to look to the one who can always lift them up—Christ.

He also urged them to not make a "vocation of discerning" God's will in their lives, but to decide for God's will in their lives whether it's to be single, priests, religious or married.

"God is calling you," he said. "Don't tell me to take it easy folks, because you waste too much time. You are called to be holy."

He told the teen-agers that the media, consumerism, their hormones and their bodies aren't taking it easy on them so why should they take it "easy on Jesus."

They need Jesus in their lives, he said, to battle all that "junk."

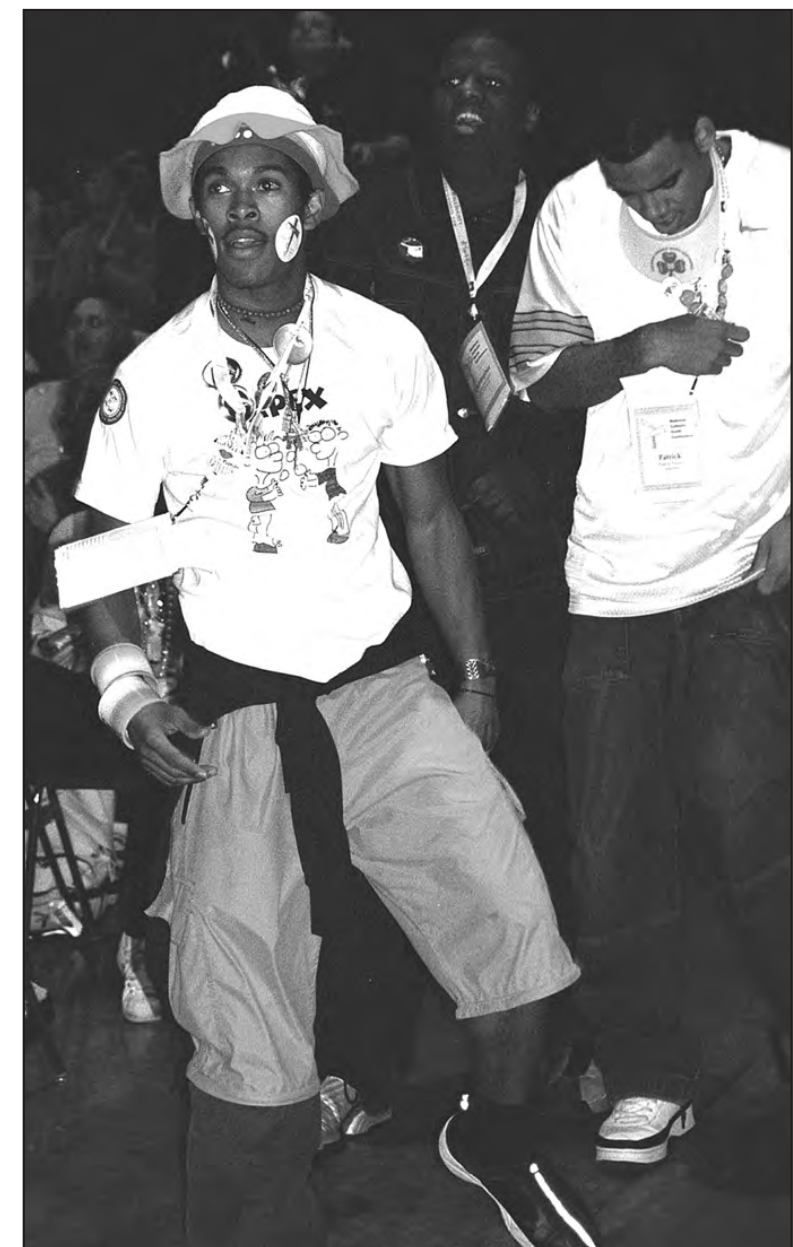
"Let go, that's the way you get into God. Pray for the skill to do God's will," he said.

Father Stan, who celebrated the 12th anniversary of his ordination to the priesthood Dec. 8, is known as the first and only rapping priest.

He's released two CDs titled *Sacro Song* and has a new book, *U Got 2 Believe*, that speaks to teen-agers in their own language, while making references to Pope John Paul II, Vatican II and the *Catechism of the Catholic Church*.

He joined the Capuchin Franciscan order when he was 23 and later joined the Franciscan Friars of the Renewal order, which was started by Father Benedict Groeschel.

Originally from Yonkers, N.Y., Father Stan, 43, would sneak into nightclubs to



Above: Franciscan Father Stan Fortuna sang and rapped about chastity and God's call to holiness for teen-agers who attended his concert at the National Catholic Youth Conference in Indianapolis.

Left: Teens got out of their seats and danced during Franciscan Father Stan Fortuna's concert at the National Catholic Youth Conference.

play bass guitar when he was a teen-ager.

He called himself a "pagan Catholic" when he was growing up, defining it as someone who would go to Church on Sunday but wasn't living the faith.

"I drew a line and made the rules," he said. "When I broke the rules, I rewrote the rules."

It was a book on St. Francis that got him interested in his faith. He began attending a Bible study group and found that the life he was living wasn't that appealing anymore.

However, he took his guitar and his passion for singing with him into the monastery and used it as a preaching tool to reach youth.

In the lyrics to his song *Kumbya*, he writes,

Smokin' dope—no hope. Drug dealing thing, money, livin' life on a tight rope. Dial a psychic every day, read the horoscope.

Feeling low can't say no—can't cope. Life is full of pressure, life is full of pain; embrace the cross with Christ, peace and happiness will remain.

Father Stan told the teen-agers he knows they are often dealing with difficult issues and problems in their life, but "the Bible says to be holy," he said. "It doesn't say anything about feeling holy."

"There is a plan," he continued. "The Holy Father said holiness is the divine plan for every baptized person ... confession is the bounce-back sacrament and combined with the Eucharist that makes us a bounce-back people." †

Father's death in Sept. 11 attacks can't keep daughter away from conference

By Mary Ann Wyand

Jessica Scott's father died in the Sept. 11 terrorist attacks on the World Trade Center in New York.

After the memorial service for her father, Randy Scott, at St. Leo Parish in Stamford, Conn., Jessica told John Campbell, the assistant director of youth services for the Diocese of Bridgeport, Conn., that she still wanted to go to the National Catholic Youth Conference in Indianapolis.

"I think her instinct told her to do this," Campbell said. "She reached out to God by deciding to come to the youth conference. By coming to NCYC, she was saying yes to God."

Of the 75 teen-agers from the Diocese of Bridgeport, Conn., who were registered for the Dec. 6-9 conference, only Jessica and eight other youth decided to travel to Indiana in the wake of the terrorist attacks in New York, Washington, D.C., and Pennsylvania.

"Jessica is still struggling with what happened," Campbell said on Dec. 8, "but she really wanted to come to Indianapolis. She feels confused, but said she wanted to be around other young people and try to reconnect with her faith. She wanted to see the faith of other teen-agers."

As Jessica, who is a junior at Stamford High School in Stamford, Conn., shared her story in a videotaped interview shown during the general morning session in the RCA Dome on Dec. 7, the 24,000 conference participants listened in stunned silence and many of the teen-agers cried about her father's death. Then the youth applauded to show their love and support for her.

Campbell said he thinks Jessica's courageous decision to attend the conference has taught her that "no matter what happens, there are people of faith" that she can turn to for support.

Michelle Bonneau, a junior at Hohenfels American High School on the U.S. Army base at Hohenfels, Germany, was among 12 teen-agers from Army and Air Force bases in Germany and Italy who traveled to Indianapolis for the conference.

"Her story was really touching," Michelle said. "People started to cry for her and because of the tragedy. I was moved to tears. Everybody felt her pain and could understand where she was coming from, and wanted her to be happy [at the conference]."

Eric Heckman, a youth minister serving at the U.S. Army base in Mannheim, Germany, said security is much tighter at the bases in Europe since Sept. 11 and the military kids have to cope with the reality



Jessica Scott's father died in the Sept. 11 terrorist attacks on the World Trade Center in New York. Jessica, who is a junior at Stamford High School in Stamford, Conn., shared her story in a videotaped interview shown during the National Catholic Youth Conference general morning session in the RCA Dome on Dec. 7. The 24,000 conference participants listened in stunned silence and many of the teen-agers cried about her father's death.

that their parents could go to war.

"Having this youth conference with the theme of hope brings a new reality to our kids' lives on military bases," Heckman said. "We do have hope for the future—hope that things will begin to come back to normal."

St. Thomas Aquinas parishioner Christine Coulon of Albany, N.Y., and other teens in her diocese wore blue foam Statue of Liberty crowns to the conference.

"I was a little scared about going on a plane," said Christine, who is a senior at Bethlehem Central High School in Albany. "But I think all of us [in the Albany Diocese] really wanted to come to the conference to show our unity and that, even with the terrorism and everything going on, that we could overcome it. I think everyone coming together from all over the country shows that we can overcome it. The amount of unity and spirit that everyone has here is amazing."

Christine said the "Hope at the Crossroads" conference theme, which was chosen three years ago by members of the Indianapolis Archdiocesan Youth Council, made her think that "it's almost like God knew that we needed hope so we could get through this terrible time."

"I think our country will get through this crisis and rebound," she said. "I know that I will always have God in my life and that, no matter what happens, I'll always have him to turn to in times of crisis."

Jonathan Wright, a junior at Greensburg Central Catholic High School in Greensburg, Pa., and a member of St. Bartholomew Parish in Crabtree, Pa., said he lives about 45 minutes from where the hijacked plane crashed in western Pennsylvania during the terrorist attacks on Sept. 11.

"Our county touches the county where the plane crashed," Jonathan said. "The hijacked plane flew right over our county. I was in school when I learned that the airplane went down nearby. We watched the news coverage on TV and prayed in religion class."

Jonathan said he is glad he came to the national youth conference with teens from the Diocese of Greensburg, Pa., because he feels "really united with everyone here" and knows "that it's important to pray for peace."

Marlene Stammerman, associate director of youth ministry for the archdiocese, estimated that about 4,000 teen-agers decided not to participate in the conference after Sept. 11 because of parental concerns and their own fears about traveling by airplane.

"We don't know for sure how many registrations we lost because of Sept. 11," she said. "Participation by dioceses on the East Coast was impacted by the terrorist attacks—especially those closer to New York and Washington—because the groups had to fly. Some diocesan groups from the East Coast still came to the conference, but changed to buses."

Stammerman said during the past two months the archdiocesan youth ministry office and the National Federation for Catholic Youth Ministry fielded "tons of calls" from parents who were worried about safety.

"I told them that the city officials, the Indiana Convention Center and RCA Dome staff, the sponsoring organization and the Archdiocese of Indianapolis worked very hard to create the safest place possible for kids to come and celebrate their faith," she said. "It was more difficult preparing for the conference with all the security challenges after Sept. 11, but things came together with a lot of prayer and hard work. I feel very blessed by the youth ministry community and the kids in our archdiocese. They did a great job helping with this conference." †

Indianapolis church was hub of hope, reconciliation and prayer

By Mary Ann Wyand

"Roamin' Catholic."

"Faith of Steel."

"Caution: Christ Working Through Me."

Christian-themed T-shirts proclaimed their faith as hundreds of National Catholic Youth Conference participants prayed and received the sacrament of reconciliation on Dec. 7-8 at St. John the Evangelist Church across the street from the RCA Dome and Indiana Convention Center in downtown Indianapolis.

Even with a full slate of keynote presenters, workshop speakers and Christian musicians at the conference as well as the lure of a shopping mall nearby, a steady stream of teen-agers filed into the historic American Romanesque church for prayers, communal penance services and confession on Friday and Saturday.

Kayla Bronder, a member of St. Mark Parish and a freshman at Lee Summit North High School in Independence, Mo., visited St. John Church to pray on Saturday afternoon with two friends from the Diocese of Kansas City-St. Joseph.

"At home, you hear about all the awful things that are going on in the world and

it's really stressful," Kayla said. "I get really upset [about world problems], but just coming here with other teen-agers that are going through the same things fills you with hope. You get to know other young people you can relate to, and it shows that not everything is going wrong in the world. Good things are still happening."

Seminarian Eric Augenstein, a second-year theology student at Saint Meinrad School of Theology and a member of St. Jude Parish in Indianapolis, said 10 seminarians helped coordinate the reconciliation services and greet the youth at St. John Church.

"There has been a constant stream of people in and out of the church," Augenstein said on Saturday afternoon. "The church has been full for most of the day with young people and adults coming in—some just to pray and some to go to the sacrament of reconciliation. There have been long lines of teens waiting for priests to be available for the sacrament of reconciliation all day."

"It's been a really powerful experience to see people witnessing to their faith, both individually and in a large group," he said, "coming together for communal penance services and also for individual reconciliation



Hundreds of National Catholic Youth Conference participants prayed and received the sacrament of reconciliation on Dec. 7-8 at St. John the Evangelist Church across the street from the RCA Dome and Indiana Convention Center in downtown Indianapolis.

and prayer."

Harry Dudley, associate executive director of faith formation for the archdiocesan Office of Catholic Education, coordinated the reconciliation services and devotions at St. John Church, which was the "spiritual hub" for the national youth conference.

Dudley said about 170 priests took turns hearing confessions on Friday and Saturday.

"It's been incredible," Dudley said of the crowded church on Saturday afternoon.

"The youth originally came in just to look at the church, then they went back [to the conference] and told other youth that priests were hearing confessions. We've had a constant flow and lines at most of the 32 [penance] stations. The priests were scheduled for an hour at a time and some of them stayed for two and a half hours because they didn't want to leave. They were so moved by the faith of the teen-agers." †



National Catholic Youth Conference

Youth told they can lead by choosing hope over despair

By Brandon A. Evans

Craig Kielburger received thunderous applause and cries of delight as he took the stage—so much so that he said the stage was shaking.

Kielburger presented a workshop titled “Young People as Leaders and Change Makers” on Dec. 8 at the National Catholic Youth Conference.

Kielburger, an 18-year-old from Toronto, has been a spokesperson for children’s rights since he was 12 years old.

His organization, Kids Can Free the Children, works for the rights of children around the world and has more than 100,000 members in 35 countries—all of them young people.

His activism has seen the founding of more than 100 new schools, the creation of alternative sources of revenue for poor families and leadership programs for youth, to name a few.

“When we all raise our voices together, he said, “it’s amazing the power we have—raising our voices together to call for an end to poverty, an end to injustice, an end to child labor, war, hunger, abuse.”

He said the events of Sept. 11 have made young people more aware of poverty throughout the world.

“We’ve never experienced war,” said Kielburger. “But now, for the first time, every young person realizes that we cannot close our eyes to what’s happening around the world. As youth are often told, we are the great hope for the future. I think now, especially today, we realize that we’re not only leaders of tomorrow ... but we have to be leaders of today in our faith communities.”

He said that the essence of leadership is compassion. He compared being a good leader to living out the Gospel.

He spoke extensively about all of the sad situations that he’s seen, ranging from children working in the coal mines of South America to a child who made a liv-

ing scavenging through a junkyard and who didn’t know what the word “school” meant. He spoke of the hundreds of thousands of children that pick up weapons each day because they don’t have any other way to defend themselves against war.

“We are blessed, we are very lucky,” he said. “We have a roof over our heads, we have a chance to go to good schools, we live in a great country, and that’s not something we should feel angry about, that’s not something we should feel sad or guilty about. Instead, we should feel happy because we have a lot, and that means we have a lot to share.”

He gave five challenges to young people as to how to share the wealth that they were born into—all things that his organization could help them with.

One, they should encourage their school to become a “sweat-free” school, meaning that administration and students alike should only buy things that are not made in sweatshops.

Two, they can help buy poor families in developing nations alternative sources of income—such as land or a cow—so that they do not have to force their children to work in terrible conditions.

Three, they can buy supplies for children and families in need.

Four, they can help support the building of a new school in an underdeveloped nation.

Fifth, and perhaps most challenging of all, they can volunteer a week of each summer working in an underprivileged nation.

Yet, when faced with these challenges, youth should not fear them, he said in his presentation.

Kielburger met the late Mother Teresa several years ago, and asked her how she maintained hope in the face of enormous difficulty. Her response was not to do great things, but to do small things with



Craig Kielburger told teens attending a workshop on leadership at the National Catholic Youth Conference that they can help end poverty, injustice, child labor abuses, war and hunger in the world.

great love.

“Her small actions, with great love, inspired millions around the world to find their own Calcutta,” he said, urging the youth to find their gifts and use them for the glory of God and in love for other people.

“And it is true: hope is at the crossroads,” he said, mentioning the conference’s theme. “And we have a choice of which path we want to choose, either the path of hope, or the path of despair.”

It is a choice that Kielburger said is not easy, and has to be made every day. It is this choice that he said strengthened his Catholic faith, and helped fill in the holes that questions could leave.

“Never forget,” he said, “every struggle against injustice at first seemed overwhelming, it seemed impossible, it seemed all too much.”

He mentioned the fight against slavery, the push for the women’s vote and the civil rights battle that Rosa Parks started. All the people involved in each of those fights faced enormous odds, and danger to themselves.

“They refused to give up their dream of justice and the world is a better place because of it,” he said. “Never stop dreaming, never stop working for that better world. Because with friends at our side and God in our hearts, we surely will succeed.” †

Teens learn how to keep unhealthy stress out of their lives

By Brandon A. Evans

Using a slinky, youth minister Jamie Dillon of St. Scholastica Parish in Pittsburgh, Pa., showed how everyday stress in our lives can get out of control.

Sliding the toy back and forth between her hands, she noted that some stress can be good and help us to stay balanced.

“We need a certain amount of stress in our lives,” she said. “It keeps us motivated.”

Gradually she started making the slinky go fast and more out of control.

“The problem comes when we don’t

keep a handle on our everyday stress,” she said, “and then a big stress comes.”

She let the slinky flail out of control as she described typical teen nightmare scenarios: wrecking dad’s car, getting an F on a test, breaking up with a boyfriend.

She paused, stopping the slinky. “My whole purpose today is to let you have some tools ... to keep your stress in balance.”

Dillon led a workshop Dec. 7 at the National Catholic Youth Conference titled “Unwind Your Mind: A Practical and Spiritual Approach to Stress Management.”

Youth minister Jamie Dillon of St. Scholastica Parish in Pittsburgh, Pa., used a slinky to show youths attending a workshop on stress management how everyday stress in their lives can get out of control. She gave the teens eight suggestions on how to improve their daily lives in order to be less stressed. She told them to make God a priority in their lives.



She gave her audience of young adults eight suggestions on how to improve their daily lives in order to be less stressed.

Her first tip was something that she called the three P’s: plan, prioritize and put your stuff away.

She talked about planning each day wisely and making sure everything is in its place. She gave the example of how the combination of poor planning and losing your car keys can mess up an entire day.

“You know what I’m talking about,” she said, “and you know that I’m right.”

“Is God a priority?” she asked the teenagers. “If you make time for God, you will have time for everything else. Don’t put God on a back burner. He doesn’t do that to you.”

Her next suggestion to the teens was to always live in the present, in the moment.

“We think about the future, we think about the past, but we miss the present, and more often than not we drop the ball because we’re not here, we’re not focused.”

Dillon also focused on the importance of kindness to others.

“Help others,” she told the youth. “Man, you want to reduce stress in your life, this is a really good thing to do.”

She also said to give people a break—adding that getting angry is itself a stressful thing.

“People and things can’t make you angry unless you let them,” she said, urging more tolerance when it comes to letting other people be who they are.

She advocated something that she uses called “lightning fast appreciation.”

“That means, when someone walks in that door, you immediately have to think of something good about them,” she said. “You have to, have to, and it has to be that quick.”

This way there is no time to begin thinking negative thoughts about other people. She also told the teens to do the same for themselves by monitoring their own thoughts about themselves.

“Don’t talk negatively about yourself,” she said. “Your ‘self-talk’ is the way that you’re seeing the world. Your self-talk directly affects your self-image.”

She also said young people need to treat themselves right, need to treat their bodies right and need to be healthy.

“If you’re healthy, you’re better able to cope with the stress in your life,” she said.

Lastly, she told the young people to laugh.

“Regular, hearty laughter has been shown to lower blood pressure,” she said. “We cannot experience two emotions at one time. So if you’re feeling stressed, if you’re feeling like you’re being buried alive, laugh.”

She told the teens it would take work to make her ideas a part of their lives.

“It’s easy to sit in a workshop and listen to me tell you how to manage your stress. The hard thing is going home and making it work,” she said. “And if you can make just one of these things work ... your lives are going to be that much better, I promise.” †



National Catholic Youth Conference

Speaker tells teens that chastity will help them find real love

By Brandon A. Evans

Mary Beth Bonacci urged the young people at the National Catholic Youth Conference to cherish their chastity and use their sexuality wisely.

In a presentation titled "Helping Teens Find Real Love in a Pizza Love World," Bonacci, an author and nationally known speaker on chastity, talked about the meaning of real love.

"It's the deepest human need—to love and to be loved," she said, saying that we spend our lives looking for love.

She mentioned something that she calls "pizza love," referring to a false

love, which is the way people can love other people as they love inanimate objects.

"Pizza love is using," she said. "Pizza love is when you see another person just as a way for you to get what you want."

"Real love means respecting the image and likeness of God everywhere it occurs, including ourselves. Sin is simply doing something that could hurt an image and likeness of God," Bonacci said.

Having sex outside of marriage, she said, hurts both people because it is communicating something between the people that is not there.

She said that sex is the giving of two

people's bodies to each other, and thus, of them giving themselves to each other—for life. It also respects God, who is the first one to love us.

"Everything about sex is about permanence," she said. "Everything about sex says forever."

Bonacci also said that sex outside of marriage creates an unnatural bond between two people and makes dating—which she sees as an activity solely aimed at finding a spouse—much more difficult and makes it harder for couples that aren't right for each other to break up.

Living a chaste life, she said, means not having sex if you're not married, as

well as keeping a proper viewpoint on the sacredness of sex by not watching bad movies or reading bad magazines.

She said that after graduating from college, she noted the benefits of living this lifestyle.

"I noticed that my friends who weren't having sex were doing better," she said, "that love was going better for them, that relationships were going better for them, and they were having an easier time getting out of relationships that weren't working out. They were making better marriage decisions. Basically, my friends who weren't having sex were having an easier time finding love in their lives." †

Workshop helps high school students prepare for college life

By Brandon A. Evans

Michael Galligan opened his eyes before the crowded room of young people. Playing the role of Jesus, he spoke, quickly pointing to one person.

"You," he said. "You are the light of the world." He pivoted, aiming his finger at another youth. "You. You are the salt of the earth." Then to another, and another. "You're the salt of the earth! You, you back there, you are the light of the world."

Galligan, who has done campus ministry most of his adult life, helped lead a workshop titled "Looking Forward: The College Experience and Your Faith" on Dec. 7 at the National Catholic Youth Conference.

The purpose of his living Scripture story was to show the young people that they have something important to offer the world of college that many of them are about to enter.

Eden Foord, a campus minister at Creighton University in Omaha, Neb., also helped lead the workshop.

The purpose was to prepare the high school students for college and the

challenges against their faith that they will encounter there.

Galligan encouraged the youth not to get "amnesia" when they go to school, but rather to make Sunday Mass a habit and to get involved with Catholic activities.

"The idea is to keep alive the feeling that you already have here and take it forward into your college experience so that you can make a difference there," he said. "The reality is that you're going to get tugged in directions at times which are difficult, and you're going to have to make choices."

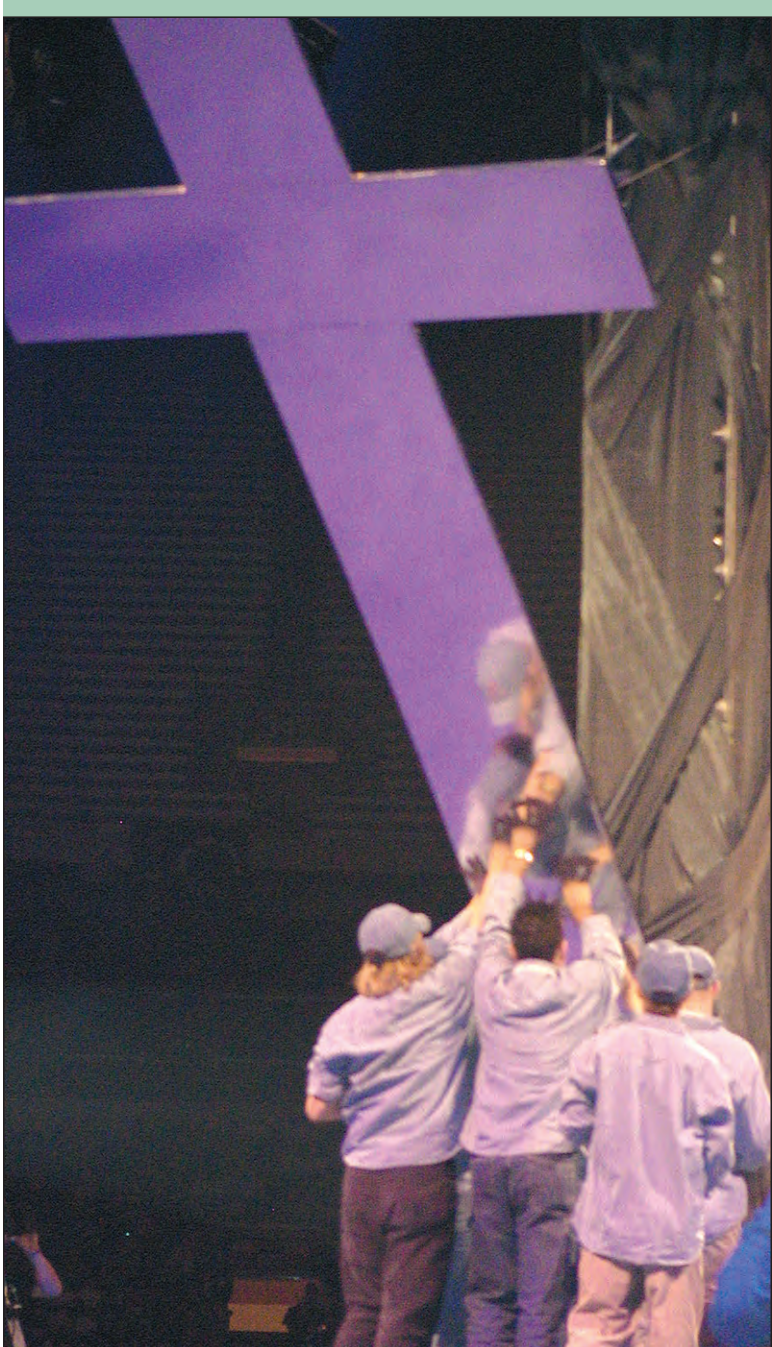
Foord urged the students to choose their friends wisely. He said there is a lot of emotional and spiritual learning at college that happens outside the classroom.

"The friends that you pick will either help build the life that you want to live or could be a distraction to that," Foord said. "There are so many opportunities at any university—countless opportunities—of people to help you succeed."

The speakers also gave an Internet address for students to go to who are seeking to get involved with Catholic ministry. It is www.catholicstudent.org. †



Teens celebrate on the opening night of the National Catholic Youth Conference in the RCA Dome in Indianapolis Dec. 6. Some 24,000 young people from across the nation gathered for the four-day event.



Above: Archdiocesan deacons (from left) Eric Johnson, John McCaslin, Todd Goodson, Joseph Feltz and Robert Hankee take a break on Dec. 8 while helping prepare for the youth conference closing liturgy on Dec. 9 in the RCA Dome. They will be ordained on June 1.



Above: Members of Cathedral High School's Gospel Choir perform during the youth conference vocation rally on Dec. 8 in the Indiana Convention Center. The Indianapolis-area students were among a number of archdiocesan youth who entertained teens at the national conference.

Left: Participants at the National Catholic Youth Conference in Indianapolis raise a cross during one of the events in the RCA Dome to show that Jesus Christ is at the center of our lives.



Above: Teen-agers attending the National Catholic Youth Conference help make clay sculptures in the Raceway Park area of the Indiana Convention Center.

Below: Assumption parishioners Andrew Dalton and Joanne Rayer of Omaha, Neb., pray on Dec. 8 at St. John the Evangelist Church.





ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

ACCOUNTABILITY REPORT

2001

To the People of the Archdiocese of Indianapolis:

Financially, we've had a tough year. But we are not alone. However, we also have much to be thankful for and much to be proud of. This past fiscal year was a year of continued growth and vitality for our Church in central and southern Indiana.

A growing Church

Last Easter, we welcomed more than 1,200 new Catholics into the Church. The total number of Catholics in the archdiocese increased by nearly 6,000 to 233,171 people living in 84,000 households throughout southern and central Indiana.

Last June, we ordained two men to the priesthood: Robert Hausladen and C. Ryan McCarthy. And in June 2002, we hope to ordain eight additional candidates: Joseph Feltz, Todd Goodson, Robert Hankee, Eric Johnson, Christiaan Kappes, Justin Martin, John McCaslin, and Harold Rightor. This represents the largest group of new priests ordained for our archdiocese since 1974, when nine were ordained.

Unprecedented construction continues

Parish, school, and agency capital investment continues at unprecedented levels. Thanks to our successful fundraising efforts over the last few years we are now able to begin to deal with many of our maintenance needs that have been put off for a number of years and to meet construction demands necessitated by our continued growth. Since fiscal year 1997, our parishes, schools, and agencies have spent more than \$100 million on construction. Another \$33 million will be spent during the next two fiscal years.

New schools

In late August, we dedicated a new and renewed Holy Cross Central School in center-city Indianapolis. The school was founded more than 100 years ago and had been operating in a building that was the original parish church, which itself was built in 1896.

St. Mary-of-the-Knobs School in Floyds Knobs opened with a preschool and kindergarten in the fall of 2001. Seton Catholic High School in Richmond is scheduled to open in the fall of 2002.

Jubilee celebration

The centerpiece event for our local Church last year was Celebration in the Spirit of Hope: the Great Jubilee on Sept. 16 in the RCA Dome in Indianapolis. More than 30,000 of us came together to celebrate the Great Jubilee with the Eucharist, the confirmation of more than 3,200 young people and adults, and the blessing of married couples. It was a great day and a profound experience of what it means to be "Church." During the celebration, we prayed especially for the Holy Spirit's help as we launched the evangelization phase of Journey of Hope 2001.

Home mission grants

The first grants, worth up to \$286,000, from the St. Francis Xavier Home Mission Fund were awarded last summer to seven parishes and one school located in Terre Haute, Indianapolis, and Shelbyville.

"Home missions" are those parishes and schools in the

archdiocese that for any number of good reasons need the help of the larger Church to carry out their ministries. The initial grants will help fund a dental clinic, Hispanic ministry, a parish bookkeeper's salary, and student financial aid at a parish school.

Catholic Charities

The downturn in the U.S. economy is having a dramatic effect on the demands placed on the various social services agencies of our archdiocesan Catholic Charities organization. In the calendar year 2000—and this continues a trend that began several years ago—the number of persons served has increased significantly to nearly 200,000. Some 161,000 individuals were in need of emergency services, such as food and shelter; a year ago, this figure stood at 106,000. One telling statistic is the huge increase in the average number of nights each person stays in emergency housing. In 1999, the average was eight nights per person; last year, the need tripled to an average of 24 nights per person.

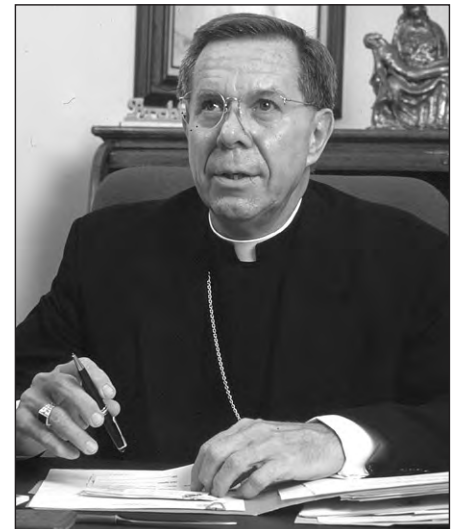
We continue to face these and other challenges. Our deficit operating budget continues to be with us, but we are working diligently to reduce the deficit and return to a balanced budget as soon as possible. As I've said many times, our growth is itself a challenge, but it is a happy challenge. Thank God, we have a vibrant Church! A process for helping us anticipate and manage our growth continues to move along, with the steering committee and its eight task forces meeting regularly to gather data. We hope to begin analyzing the data and drafting strategies to deal with our growth by next fall. You will be hearing more about this process as it unfolds.

Please join me in thanking our generous God for the many blessings he has showered on his Church.

Sincerely yours in Christ,

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

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



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

Archdiocese of Indianapolis Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by worshipping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Proactive leadership and shared responsibility
- Vital presence in urban, suburban, and rural neighborhoods
- Stewardship

Goals

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession
- Increase in vocations to the priesthood and religious life
- Larger participation in our lifelong religious education programs
- More people returning home to the Church
- More generous support for our Church's mission
- A successful capital and endowment campaign
- Fewer meetings and more pastoral ministry

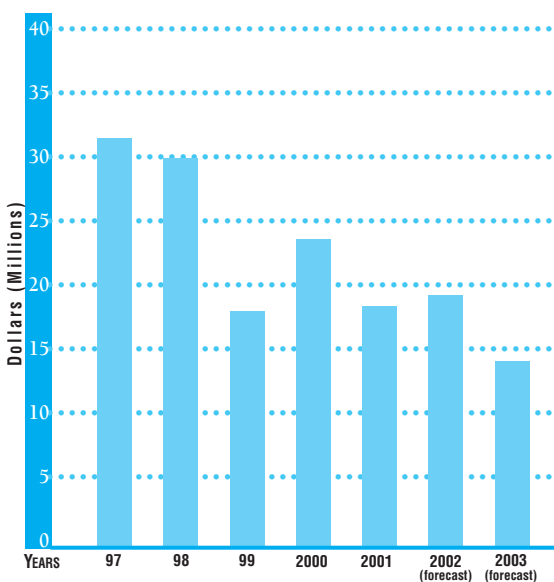
Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been reformatted from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Jeff Stumpf, chief financial officer of the archdiocese, at 317-236-1410.

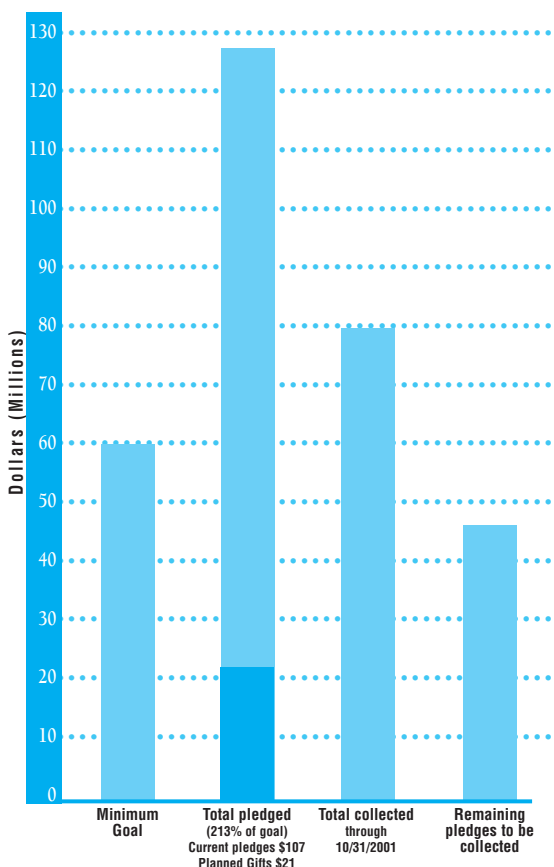
Legacy of Hope allocations and distributions

CAPITAL PROJECTS	TOTAL ALLOCATION	PREVIOUS DISTRIBUTIONS	JULY 2001 DISTRIBUTION
High schools	\$ 4,000,000	\$ 2,504,376	\$ 861,551
CYO	750,000	469,570	161,541
Fatima Retreat House	200,000	125,218	43,078
Catholic Charities	1,000,000	626,094	215,388
Home missions	1,050,000	657,398	—
	7,000,000	4,382,656	1,281,558
ENDOWMENTS			
Clergy pension	\$ 2,500,000	\$ 1,407,508	\$ 1,092,492
Archbishop's Endowment	300,000	300,000	—
Lay ministry	1,000,000	313,047	686,953
Seminary education	1,500,000	1,000,000	—
Teacher/catechist training	1,000,000	1,000,000	—
High school facilities	1,000,000	200,000	200,000
Home missions	2,000,000	2,000,000	950,000
	9,300,000	6,220,555	2,929,445
TOTAL	\$ 16,300,000	\$ 10,603,211	\$ 4,211,003

Parish, School and Agency Construction/Renovation Expenditures



Legacy of Hope and Building Communities of Hope Capital and Endowment Campaigns – Results through October 2001



Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statement of Financial Position as of June 30, 2001

ASSETS	CHANCERY	CATHOLIC COMMUNITY FOUNDATION	CATHOLIC CHARITIES	TOTAL BEFORE ELIMINATIONS	ELIMINATIONS	COMBINED
Cash and cash equivalents	\$ 25,818,497	\$ 4,582,216	\$ 2,051,453	\$ 32,452,166	\$ 2,189,418	\$ 30,262,748
Investments	37,874,922	57,318,746	966,401	91,160,069	1,102,860	90,057,209
Receivables						
Pledges, net	28,010,186		276,774	28,286,960		28,286,960
Deposit and Loan Fund, net	30,490,521			30,490,521	6,281,303	24,209,218
Amounts due from parishes and other Archdiocesan entities, net	6,085,280	41,943		6,127,223	656,362	5,470,861
Accrued interest income	453,814	155,439		609,253		609,253
Other, net/Accrued interest income	331,477	32,056	347,797	711,330		711,330
Total receivables, net	65,371,278	229,438	624,571	66,225,287	6,937,665	59,287,622
Other assets	106,916		11,372	118,288		118,288
Burial spaces and other inventories	4,091,262			4,091,262		4,091,262
Land, buildings and equipment, net	9,148,307		3,276,930	12,425,237		12,425,237
Total assets	\$ 137,411,182	\$ 62,130,400	\$ 6,930,727	\$ 206,472,309	\$ 10,229,943	\$ 196,242,366
LIABILITIES AND NET ASSETS						
Accounts payable and accrued expenses	\$ 2,532,808	\$ 2,971,600	\$ 594,339	\$ 6,098,747	\$ 656,364	\$ 5,442,383
Capital campaign due to parishes	24,023,187			24,023,187		24,023,187
Bonds payable and line of credit	44,432,041			44,432,041	6,226,704	38,205,337
Reserves for self-insurance	1,865,000			1,865,000		1,865,000
Other liabilities	1,753,907		280,359	2,034,266		2,034,266
Deposit and Loan Fund payable	32,125,725			32,125,725	2,244,017	29,881,708
Total liabilities	106,732,668	2,971,600	874,698	110,578,966	9,127,085	101,451,881
Net assets						
Unrestricted	16,268,630	49,949,639	3,285,738	69,504,007	(4,839,337)	74,343,344
Temporarily restricted	3,701,095	860,579	2,100,034	6,661,708	1,160,682	5,501,026
Permanently restricted	10,708,789	8,348,582	670,257	19,727,628	4,781,513	14,946,115
Total net assets	30,678,514	59,158,800	6,056,029	95,893,343	1,102,858	94,790,485
Total liabilities & net assets	\$ 137,411,182	\$ 62,130,400	\$ 6,930,727	\$ 206,472,309	\$ 10,229,943	\$ 196,242,366

Combined Statement of Activities for the year ended June 30, 2001

	CHANCERY	CATHOLIC COMMUNITY FOUNDATION	CATHOLIC CHARITIES	TOTAL BEFORE ELIMINATIONS	ELIMINATIONS	COMBINED
OPERATING REVENUES						
Assessments	\$ 7,291,728	\$ —	\$ —	\$ 7,291,728	\$ —	\$ 7,291,728
Service fees	14,340,297			14,340,297	1,401,231	12,939,066
Contributions	1,831,243	6,631,196	2,345,237	10,807,676	6,182,728	4,624,948
United Catholic Appeal	4,926,428			4,926,428		4,926,428
Sales of goods and services	5,592,896			5,592,896		5,592,896
Program service fees and other	1,957,405		2,485,748	4,443,153		4,443,153
Other public support			2,983,183	2,983,183		2,983,183
Interest income and investment return	3,372,146	(3,078,528)	26,508	320,126	1,415,384	(1,095,258)
Total operating revenues	39,312,143	3,552,668	7,840,676	50,705,487	8,999,343	41,706,144
OPERATING EXPENSES						
Salaries and wages	5,988,371		4,702,530	10,690,901		10,690,901
Employee benefits	2,097,249		1,065,593	3,162,842	666,173	2,496,669
Health care costs	9,356,120			9,356,120		9,356,120
Retirement plan contributions	2,275,194			2,275,194		2,275,194
Cost of equipment and supplies sold	2,507,961			2,507,961		2,507,961
Administrative	1,062,526	492,618	613,739	2,168,883	493,939	1,674,944
Property insurance	1,535,493			1,535,493	52,078	1,483,415
Depreciation	757,525		332,012	1,089,537		1,089,537
Repairs and maintenance	636,594			636,594		636,594
Occupancy costs	485,915		791,207	1,277,122	148,210	1,128,912
Interest	4,650,179			4,650,179	671,870	3,978,309
Bad debts	564,789			564,789		564,789
Professional services	3,581,793		266,828	3,848,621	19,487	3,829,134
Contributions	4,539,665	2,441,218		6,980,883	3,294,818	3,686,065
Other	1,747,805	52,874	892,054	2,692,733	99,350	2,593,383
Total operating expenses	41,787,179	2,986,710	8,663,963	53,437,852	5,445,925	47,991,927
Increase (decrease) in net assets due to operations	(2,475,036)	565,958	(823,287)	(2,732,365)	3,553,418	(6,285,783)
CAPITAL CAMPAIGN REVENUES	1,916,739		643,598	2,560,337	684,200	1,876,137
CAPITAL CAMPAIGN EXPENSES	9,434,685			9,434,685	4,342,783	5,091,902
Increase (decrease) in net assets due to capital campaign	(7,517,946)		643,598	(6,874,348)	(3,658,583)	(3,215,765)
Total increase (decrease) in net assets	(9,992,982)	565,958	(179,689)	(9,606,713)	(105,165)	(9,501,548)
NET ASSETS: Beginning of year	40,671,496	58,592,842	6,235,718	105,500,056	1,208,023	104,292,033
NET ASSETS: End of year	\$ 30,678,514	\$ 59,158,800	\$ 6,056,029	\$ 95,893,343	\$ 1,102,858	\$ 94,790,485

Chief Financial Officer's Report

The 2000-2001 fiscal year was noteworthy for the continued success of Called to Serve: Parish Stewardship and United Catholic Appeal; for growth in the Catholic Community Foundation despite negative investment returns; for blessings received in the Legacy of Hope and Building Communities of Hope campaigns; for the first official allocations of the St. Francis Xavier Home Mission funds; for continued parish, school and agency construction and renovation; for continuing challenges in the archdiocesan operating budget; for poor investment returns; and for the initial funding of the Archdiocesan Growth and Expansion Endowment Fund.

Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and Holy Day collections, continued to show strong growth. Total parish Sunday and Holy Day collections throughout the archdiocese grew at a rate of 5.4 percent. This compares with a growth rate of 4.8 percent for 1999-2000. This strong growth can be largely attributed to the commitment of pastoral and lay leaders throughout the archdiocese to spread the message of Christian stewardship, particularly through Called to Serve: Parish Stewardship and United Catholic Appeal.

The 2000 United Catholic Appeal received pledges of \$4.9 million, of which \$4.3 million has been received (as of October 31, 2001). This compares with pledges of \$4.77 million for the 1999 United Catholic Appeal, and is a 2.7 percent increase from 1999.

Catholic Community Foundation growth

The Catholic Community Foundation's total assets increased to \$62.1 million at June 30, 2001, an increase of 1 percent from the previous year. This limited increase was primarily due to significant contributions to endowments balanced by a negative 5.6 percent investment return combined with the 5 percent distributions to the endowment beneficiaries. Parishes, schools and agencies of the archdiocese added 16 new endowments during the year, bringing the total number of endowments held in the foundation to 248. Catholic Community Foundation endowments distributed nearly \$2.4 million last year to support parish, school and agency ministries.

Legacy of Hope allocations

More than \$3.65 million was allocated July 1, 2001, from the archdiocesan share of the Legacy of Hope campaign, bringing the total allocated to date to more than \$14.3 million. (This allocation technically occurred one day after the end of the fiscal year covered in this accountability report. Previous allocations were covered in previous years' accountability reports.) Catholic Youth Organization, Fatima Retreat House, Catholic Charities agencies, archdiocesan high schools and home mission parishes received \$1.65 million for capital projects. Another \$2 million was allocated to Catholic Community Foundation endowments to support retirement and other benefits for archdiocesan clergy, lay ministry training and high school facilities needs.

Building Communities of Hope allocations

Approximately \$3.1 million was allocated to Indianapolis center-city education and Catholic Charities needs in the 2000-2001 fiscal year. Significant investments were made in Holy Cross Central School, which opened in August 2001, and other center-city schools and charities agencies. The Archdiocese of Indianapolis is proud to claim two of the three known new Catholic schools built in center-city neighborhoods in the United States in the last 40 years.

St. Francis Xavier Home Mission funds

June of 2001 brought the first official allocations of the

St. Francis Xavier Home Mission funds. The allocations committee, consisting of nine pastors aided by two archdiocesan staff persons, made recommendations to Archbishop Daniel M. Buechlein for home mission grants based on applications received from parishes. Eight parishes were awarded a total of \$286,000. A second round of applications will be considered in February for remaining funds, approximately \$60,000.

Home mission grants are supported through the generosity of parishes that pledge some or all of the money they raise over their United Catholic Appeal goal to the St. Francis Xavier Home Mission Fund and through distributions from the Catholic Community Foundation's St. Francis Xavier Home Mission Endowment Fund, which was established through the Legacy of Hope Campaign. While we've improved our funding to support needy parishes, the needs of our parishes still far outweigh available resources. Several home mission grant applications were unable to be funded, and nearly all awards were less than the actual requests.

Construction and renovation

It was another active year for construction and renovation. More than \$18 million was spent by parishes, schools and agencies on construction and renovation projects. This brings total expenditures for construction and renovation to more than \$109 million in fiscal years 1997-2001. Forecasts for fiscal years 2002-2003 project another \$33 million in projects. The majority of the funding for this spending was raised in the Legacy of Hope and Building Communities of Hope campaigns, while many parishes have undertaken follow-up campaigns to prepare for future projects.

Operating results for 2000-2001

The chancery agencies of the Archdiocese of Indianapolis operated during 2000-2001 under a forecasted operating budget deficit of \$273,000. While actual results of operations produced a deficit of \$2.97 million, nearly all of this deficit can be attributed to poor performance of investments and the Archdiocesan Deposit and Loan Fund, which together missed budgeted levels by approximately \$3 million.

The archdiocese is operating in 2001-2002 with a budgeted operating deficit of more than \$900,000. The primary reason for this is the use of more conservative assumptions in budgeting investment income to support operations. Strategic planning efforts are under way to identify options for returning to a break-even budget.

Investment returns

Investment returns suffered through their weakest period in the last several years. Composite returns for the Catholic Community Foundation were a negative 5.6 percent—considerably lower than the performance we've experienced the past several years. The Catholic Community Foundation's annualized composite return since inception (January 1, 1995, for the current investment structure) is still a very respectable 12.3 percent. One-year returns for other investment funds were similar—a negative 2.2 percent for the Lay Pension Plan (all assets), a negative 4.4 percent for the Benefit Fund (all assets), a positive 11.0 percent for the Operating Fund (100 percent fixed income investments) and a negative 17.6 percent for the Clergy Pension Plan (equity portion only, excludes fixed income results).

The Archdiocesan Investment Committee also spent considerable effort during fiscal year 2001 reviewing and updating the Socially Responsible Investing Guidelines adhered to by the archdiocese. The updates in these policies also resulted in the change of several investment managers, which occurred in July 2001.

Archdiocesan Growth and Expansion Endowment Fund

Growth and expansion projects, such as a new service-delivery site for a Catholic Charities agency, new classrooms for a school, or the establishment of a new parish, all require substantial investment. Often, though, the constituent body that these ministries will eventually serve is not yet in place when construction expenditures are needed to establish the ministry.

Beginning July 2000, the parishes, schools and agencies of the archdiocese began to fund the Archdiocesan Growth and Expansion Endowment Fund in the Catholic Community Foundation. The value of this endowment was more than \$1 million at June 30, 2001. This endowment is expected to receive approximately \$2 million in additional funding over the next two years, ending in June 2003. Future distributions will benefit capital projects for ministries in need of growth.

Accountability

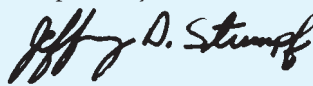
Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche performed the audit for the last fiscal year. The audited financial statements are available through the Office of Accounting Services. The attached financial statements are in a format designed to be slightly easier for the reader to understand than the audited statements. The attached statements attempt to categorize revenues by type of expense activity they are intended to support.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

- Most Rev. Daniel M. Buechlein, O.S.B., *archbishop, chairman*
- Rev. Msgr. Joseph F. Schaedel, *vicar general, vice-chairman*
- Jay Brehm, *president*
- Jackie Byers, *vice-president*
- Michael Dilts, *secretary*
- Michael Bindner
- Clark Byrum
- Patrick Carr
- Dale Gettelfinger
- David Milroy
- Dennis Schlichte
- James Shanahan
- Jeffrey D. Stumpf, *chief financial officer, staff*

The fiscal year 2000-2001 continued our efforts to place the ministries of parishes, schools and agencies of the Archdiocese of Indianapolis on a more sound financial footing. Catholic Community Foundation endowments were funded, renovation and capital needs were addressed, and archdiocesan operations continued strides toward a break-even operating budget. Rising health insurance costs, poor investment returns and struggles for many needy parishes present challenges to be addressed. May God lead us toward continued success in our ministries.

Respectfully submitted,

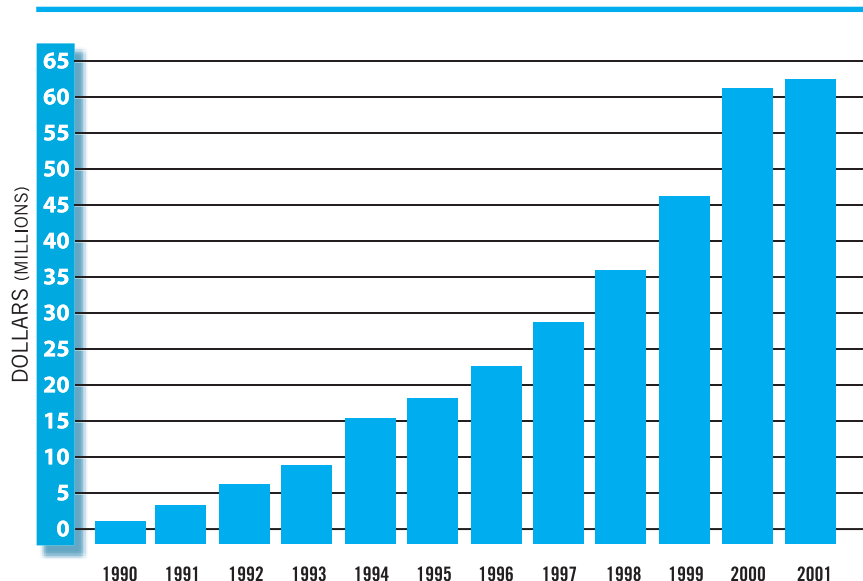


Jeffrey D. Stumpf, M.B.A., C.P.A.
Chief Financial Officer

Catholic Community Foundation, Inc.

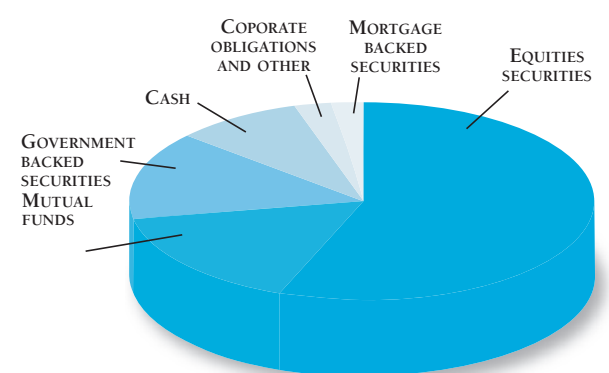
The column titled "Catholic Community Foundation" on the Combined Statement of Financial Position of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2001, the Catholic Community Foundation comprised 248 separate endowment accounts and 66 charitable gift annuities worth \$61.48 million.

Total Assets In Millions of Dollars



Asset Allocation as of June 30, 2001

Total assets = \$62,130,400



Fund Performance

(Annualized for the year ended) 6/30/01

Composite	-5.6%
Equity	-9.5%
Fixed	10.8%



I left my grandson's
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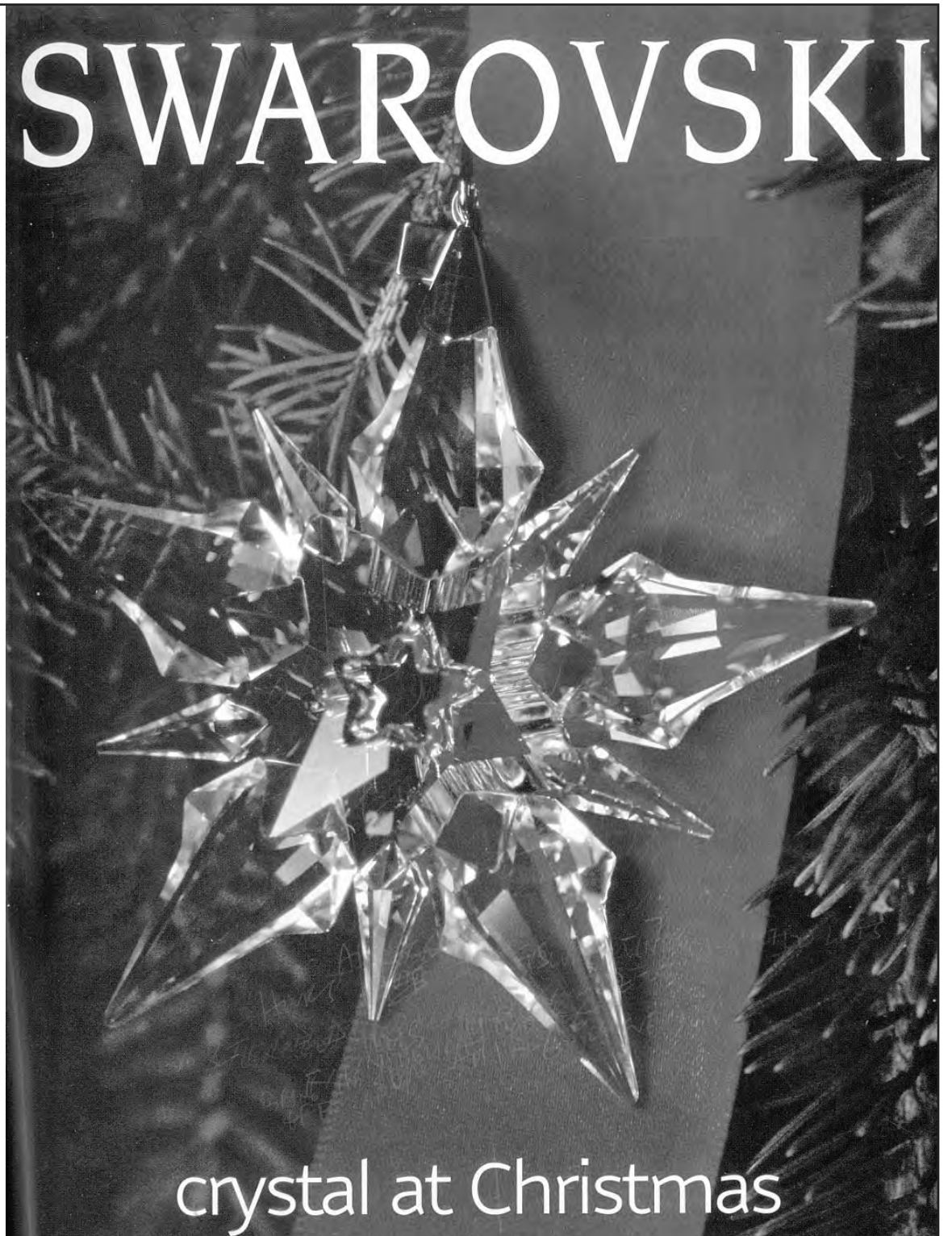
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SWAROVSKI



crystal at Christmas

LETTERS

continued from page 5

hands in imitation of the priest during the Lord's Prayer will be asked to do so as a sign of unity with the community. But I wonder who is really giving the appearance of individualism and division?

When St. Thomas More was asked how he could presume to challenge all of what the bishops, universities and the most learned of men of the realm (England, that is) had agreed to support, the saint made a very interesting response. He replied that while all of the bishops of England might agree that he was wrong, he was absolutely sure that his mind conformed with the opinion of the vast majority of all Christendom who were yet alive and those who were already dead and are now holy saints in heaven." (Please refer to *Thomas More: A Portrait of Courage* by Gerard B. Wegemer.)

Admittedly, the issues confronting Thomas More were much more serious than the ones we face today. Indeed, the good saint faced death for his conscience. But I ask again, who is giving the appearance of individualism and fostering division? Those who stand during the eucharistic prayer with the congregation of a parish or those who kneel at the consecration in communion with all Christendom, living and dead, according to the oldest of traditions and in conformity with the U.S. bishops' own instructions to kneel throughout the whole of the eucharistic prayer?

Who cultivates individualism and division? Those who blur the distinction between the ordained priesthood and the laity by adopting the priestly gestures during certain parts of the Mass or those who do not?

Here I presented only two examples of how some may very well call upon this norm to encourage conformity with aberration by invoking the "community" and the requested norm.

I have heard of others like "liturgical" dance, changing the words of the approved text in order to eliminate any masculine references, and others. But the Church is more than one parish, one diocese or even one bishops' conference. The Church is a Universal, or Catholic, Church; a Church Triumphant, a Church Militant, and a Church Suffering.

I wholeheartedly agree that those in attendance at Mass

should "act together in their gestures and posture," but this is only an expression of unity if the assembly's gestures and postures are in union with the whole Church according to the liturgy duly established for the Latin Rite.

Daniel A. Peck, Greenfield

Response:

While Mr. Peck has chosen a worthy focus for his remarks, i.e., worshippers to "act together in their gestures and posture as an expression of unity," there are two historical facts that need to be clarified.

Over the 2,000 years of Christian prayer, the prayer posture of the assembly during the eucharistic prayer, and specifically during the words of institution, has never been universal. Our ancestors at first may have reclined during house liturgies; or they stood in the ancient "orans" position, especially when gatherings became larger (and legal). Only in the second millennium was kneeling as a common posture of adoration and respect adopted somewhat universally during Mass. Each of these postures has been seen as appropriate expressions of the assembly at prayer. In

actuality, the oldest documented tradition during the eucharistic prayer is the "orans."

When the Missal of Pope Paul VI was promulgated in 1970, and the second typical edition in 1974, paragraph 21 of the General Instruction stated that the assembly should stand from the prayer over the gifts to the end of Mass, except that they should kneel at the consecration unless prevented by lack of space, the number of people present or some other reason. The paragraph goes on to state that the conference of bishops may adapt the actions and posture described in the Order of the Roman Mass to the customs of the people. Our bishops' conference did make such an adaptation in the Appendix to the General Instruction, stating that "the people kneel beginning after ... the Sanctus until after the Amen of the eucharistic prayer." This clearly indicates that there is not even today one singular, appropriate, universal posture during the eucharistic prayer.

Father Rick Ginther

(Father Ginther is director of liturgy for the archdiocese.) †

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Parents debate whether Harry Potter is good or bad for children

By Brandon A. Evans

The opening scene of *Harry Potter and the Sorcerer's Stone* shows a wizard and a witch deciding the boyhood fate of an orphaned Harry Potter.

Likewise, many parents and teachers are trying to figure out if the series of popular books that have jumped off the best-seller list and onto the movie screen are appropriate for children.

The four books follow the young Harry Potter through his training at the Hogwarts School of Witchcraft and Wizardry and his battles with the evil Lord Voldemort, a rogue wizard who killed Harry's parents.

The school exists in the modern-day world of England as a place that specially gifted children go to hone their magical abilities. Harry, a powerful wizard from his birth, is an instant celebrity at the school.

It is this strong presence of witchcraft as it exists in the occult—not merely “magic”—that is causing debate and concern.

Kathy Taber, a literature teacher for the sixth-, seventh- and eighth-grades at St. Pius X School in Indianapolis, said most of her students have read the books and she finds no problems with the stories.

“I read [the students] three of the four books,” Taber said. “Some of them are rereading them.”

Taber originally heard of the books from a friend in England before they were a part of modern pop culture.

“I think she's a very creative writer,” Taber said of J.K. Rowling, the author of the Harry Potter books. “She has wonderful ideas.”

Other people had similar praise for the books.

“[My students] really get into the story lines,” said Mary Endris, the fifth-grade teacher at St. Joseph School in Shelbyville. “It's so imaginative to them. They enjoy the fantasy.”

She read the first book to see for herself whether the controversy surrounding it was valid, and found that she was “amazed at how much I enjoyed it.”

Both Endris and Taber said that reading the Harry Potter novels has made their students more interested in reading, something that Taber said is her sole purpose.

Michael D. O'Brien, a father of six and a Catholic fiction author from Canada who has also written *A Landscape With Dragons: The Battle for Your Child's Mind*, said he doesn't believe that any interest in reading generated by the Harry Potter books justifies letting children read them.

He said that many people are “greatly entertained” by the series and therefore think that it must be good.

“There is a lot of corrupt literature out there that is quite well-written, yet it is not good for young readers, especially during their most formative years,” O'Brien said. “Is literacy a higher value than moral formation? Is any book better than no book?”

Cynthia Johnson, the principal at Seton Catholic School in Richmond, said the books are only in the library that is accessed by the older children and there is a special requirement if a student checks one out.

“Basically, if you're reading the books, you have to come to me,” Johnson said.

Her main concern is that children understand that the content of the books is a fictional story.

“There's a difference between that kind of make-believe and what we do when we pray,” she said, adding that it is important for students to understand that.

She also thinks parents should be aware that their children are reading the books.

Lynne O'Brien, a member of St. Rose of Lima Parish in Franklin, decided that, despite the popularity of the books, she didn't want her children to read them.

“It seems to me, just in the little bit I read, that it introduces kids to the occult,” she said.

Besides, she added, with so many other good books to choose from, why pick one of the books that is “questionable at best?”

Monica Leuhrmann, a member of St. Bartholomew Parish in Columbus, said she read the Harry Potter books and allowed her son to read them because she thought that they were good.

“I don't think that any parent should let their children read the books without reading them first,” she said.

However, her children will not be seeing the movie or buying any Harry Potter merchandise.

“I think it's very important, in this case, to not foster any kind of extreme interest in Harry Potter,” Leuhrmann said.

She said an article in *This Rock* magazine pointed out that one of the differences between the Potter novels and the works of C.S. Lewis or J.R.R. Tolkien is that the protagonist, who is a child, is the one seeking, learning and using the magic.

“The person you identify with in the story is important,” Leuhrmann said. “That is why I really think there should be some extreme caution used.”

Michael O'Brien said he would not let his children read the books. He has written extensively to explain why.

“The Harry Potter series used the symbol-world of the occult, and presents it to the child reader through

attractive role models in adventurous plots,” he said.

“This has the potential of lowering a child's guard [both subconscious and spiritual] to the actual occult activity in the world around us, which is everywhere and growing.”

He said he believes that the Harry Potter series is a corrupt fantasy with cosmetic morality pasted over the surface, such as the themes of good vs. evil and the sacrificial love of Harry's mother, who is killed protecting him.

“In modern culture, we have all become accustomed to eating a certain amount of poison in our diet; indeed, we no longer even recognize the poison,” O'Brien said. “Educators and parents are failing to make the distinction between wholesome fantasy and corrupt fantasy. Both are powerful, but they are radically different at the core.”

Taber said that, despite concerns of witchcraft in the books, children know that what is going on in the books is just a story.

Speaking of those who oppose the books, she said that “they need to remember that they are books written for children and they are fantasy.”

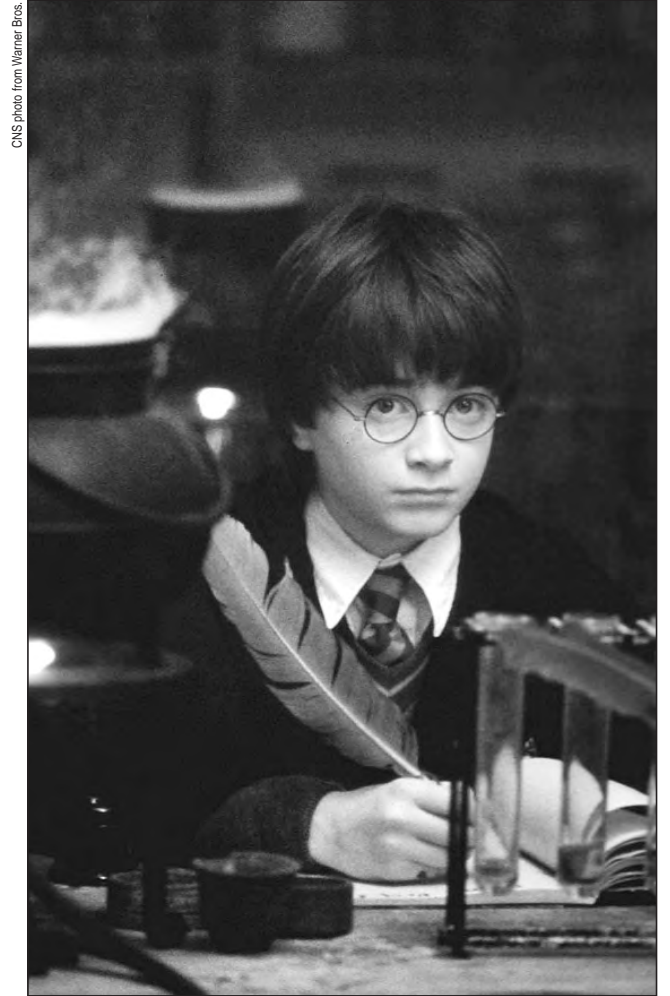
“It's just fantasy,” Endris said. “It's fiction. It's not about how to join a coven of witches.”

She added that while it is fantastical, the books relate to children on a level where they can make themselves a part of the story and be with Harry on his adventures.

“Rationally, children know the fantasy element in the books is not ‘real,’” O'Brien said. “But emotionally and subconsciously they have absorbed it as real.”

“This is further complicated by the fact that in the world around us there are many opportunities for young people to enter the world of the occult, where some of Harry's powers are indeed offered as real,” he said.

Monica Siefker, a member of St. Ambrose Parish in Seymour, said despite her own opposition to the books, said she values the rights of parents to decide what's best for their children. †



Actor Daniel Radcliffe stars as the title character in a scene from the film *Harry Potter and the Sorcerer's Stone*. The U.S. Conference of Catholic Bishops' classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

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Advent penance services are set around the 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*.

Batesville Deanery

Dec. 17, 7 p.m. at St. Louis, Batesville
 Dec. 18, 7 p.m. at St. Charles Borromeo, Milan
 Dec. 18, 7:30 p.m. at Immaculate Conception, Aurora
 Dec. 19, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 19, 7 p.m. at St. Anthony, Morris
 Dec. 19, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 21, 7 p.m. at St. Nicholas, Ripley County

Connersville Deanery

Dec. 15, noon at St. Mary, Richmond
 Dec. 18, 7 p.m. at St. Michael, Brookville
 Dec. 20, 7 p.m. at St. Andrew, Richmond

Indianapolis North Deanery

Dec. 19, 7 p.m. at St. Thomas Aquinas

Dec. 19, 7:30 p.m. at St. Lawrence
 Dec. 19, 7 p.m. at St. Andrew the Apostle

Indianapolis South Deanery

Dec. 16, 2 p.m. at Good Shepherd
 Dec. 19, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 20, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 16, 2 p.m. at St. Anthony
 Dec. 17, 7 p.m. at Holy Trinity
 Dec. 17, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 19, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Dec. 17, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine
 Dec. 17, 7 p.m. at St. Anthony, Clarksville
 Dec. 19, 7 p.m. at St. Michael, Bradford
 Dec. 20, 7 p.m. at St. Mary, Navilleton

Dec. 23, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 14, 7:15 p.m. at St. Joseph, Jennings County
 Dec. 15, 10 a.m. at Church of the American Martyrs, Scottsburg
 Dec. 17, 7 p.m. at St. Mary, North Vernon
 Dec. 18, 7 p.m. at St. Ambrose, Seymour
 Dec. 19, 7 p.m. at St. Patrick, Salem
 Dec. 21, 7:15 p.m. at St. Ann, Jennings County

Tell City Deanery

Dec. 16, 4 p.m. for St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton, at St. Paul, Tell City
 Dec. 18, 7:15 p.m. at St. Mark, Perry County
 Dec. 20, 7 p.m. at St. Isidore, Bristow

Terre Haute Deanery

Dec. 16, 6 p.m. at St. Patrick, Terre Haute
 Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †

U.S. ambassador to Vatican works to eliminate human trafficking

ROME (CNS)—Before Jim Nicholson took up his post as U.S. ambassador to the Vatican in mid-September, he named elimination of human trafficking as a priority for U.S.-Vatican collaboration.

Not even three months into his posting, it is clear the former business executive was not speaking lightly.

Building on projects begun by his predecessor, Nicholson has directed some \$100,000 of U.S. taxpayer money to Italian Catholic agencies for trafficking prevention and rehabilitation projects.

He also has begun planning with the Vatican an international anti-trafficking conference, tentatively set for late February, to heighten public awareness of the problem and to engage other governments in efforts to fight it.

Details on the conference were still scarce, but Nicholson said Vatican officials have been supportive of the idea.

In an early December interview at his office, Nicholson said his embassy's anti-trafficking work manifested the U.S. government's concern about the global problem.

According to a U.S. State Department report released in

July, each year at least 700,000 people, especially women and children, are trafficked across international borders.

"That's an epidemic," Nicholson said. "Some [experts] estimate even higher."

Though the U.S. Embassy to the Vatican began getting involved in Italian anti-trafficking initiatives under his predecessor, Corinne "Lindy" Boggs, Nicholson said he had a keen interest in the issue before his nomination.

While he was chairman of the board of Volunteers of America in Colorado in the mid-'90s, Nicholson said, the group funded and built a shelter for homeless women, mostly young prostitutes, and a protected home for battered women.

"I really got into that because I learned so much about the condition of some of these poor, pitiful people, and what a hopeless, hopeless place they were in. We really accomplished some good with that," he said.

"So this is coincident with an interest of mine and some experience I bring," he added.

The embassy has funded two Italian Church projects:

one that aims at preventing Albanian women from becoming victims of trafficking, and the other that attempts to rehabilitate trafficked women from Africa and Eastern Europe in the Adriatic coastal city of Pescara.

In October, Nicholson traveled to the southern port city of Brindisi to present the local Caritas Italy office with \$59,200 for a project called "Slaves Never Again," run by a small group of nuns in Vlore, Albania. The project centers on professional training and education for women, as well as a women's medical center.

In late November, the ambassador handed Archbishop Francesco Cuccarese of Pescara-Penne a check for \$39,050 to provide trauma counseling and vocational training to trafficked women—mostly from Ukraine, Moldova and Nigeria—who are rescued from the streets. The women are given the option of returning to their home countries or are helped to integrate into Italian society.

The U.S. embassy also has sponsored "skills-enhancement" seminars for Italian anti-trafficking workers with outside experts. †



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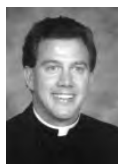
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Symbols help lead us into the mystery of God

By Fr. John W. Crossin, O.S.F.S.

Each Sunday morning, I drive to Annunciation Church on Washington's Massachusetts Avenue to celebrate Mass. This simple building is rich in symbolism.

Immediately on walking through Annunciation's main door, one's eyes are drawn to the altar. It is the building's central focus. Around this elegant table, we will celebrate the Eucharist together in memory of Jesus.

A painting of Jesus looks over the altar and out to the congregation from a huge mural on the back wall. The risen Jesus, surrounded by the signs of the four evangelists—Matthew, Mark, Luke and John—has a peaceful look, conveying peace through his presence in the sacrament and inspired word of Scripture.

The pulpit is the second focus. It arises from the sanctuary's marble floor, as does the altar for the sacrifice. From a slight but visible height, Scripture is proclaimed and preached. I hope my preaching will be Christ's word and not merely mine!

On entering ancient churches, unlike more modern churches such as Annunciation, our eyes may be drawn to heaven—to the ceiling where depictions of the Trinity, Mary and the saints look down on us. Through word and sacrament, we hope to join the saints some day.

Closer to us on the walls of these "senior churches" are people more like we are now: souls struggling to live a good life in a conflicted world.

With imaginative realism, the walls of older churches even depict some departed souls in hell. These images point to the ultimate seriousness of our worship and our moral choices.

In contrast to the multiple symbols of older edifices, many modern churches are simpler. These churches are wider and often semicircular. Visually, they emphasize the congregation praying together, offering the eucharistic celebration with and through the priest-celebrant to God.

These buildings emphasize the fact that God is with us where two or three are gathered together. Ancient churches with their high ceilings emphasize that God is above and beyond us—calling us to the clouds of heaven.

Both aspects of our belief about God, technically known as immanence and transcendence, are present in the symbolism of all our churches. God is both with us and above us.

It is hard for us to balance these elements. We tend to emphasize either God

with us or God above us. This duality reminds us that the mystery of God's presence is beyond our comprehension. We grasp only a small part of the mystery.

Annunciation Church is like a book! We enter the church building, "read" the symbols and come to a deeper understanding of God. The symbols speak to both head and heart. They draw us into the profound movements of faith. They connect us with the deepest meanings of our belief.

A central and deep reality is the presence of Christ in the Eucharist. At St. Anthony Church, where I once lived, the supports for the communion rail were carved wooden angels. I always will remember mentioning this to a second-grade class and the children's energetic move forward as a group—including their teachers—to see the angels they had never noticed.

Such symbols capture our imagination and energy while summarizing our belief. The Eucharist is the "bread of angels" we are privileged to receive.

Our symbols lead us into the mystery of God. The mystery is far beyond our comprehension.

We believe in transubstantiation: The bread and wine really become the body and blood of Christ at the deepest level of their being. Yet we realize that even this theological description of the truth is incomplete. The mystery of Christ's presence goes far beyond our efforts at comprehension.

Signs, symbols and mystery are deeply present as people walk up the main aisle at Annunciation Church each Sunday to receive Communion. These elements blend into one another as the peaceful Christ of the mural transforms us at the deepest levels of our being.

In the simple act of receiving Christ in the Eucharist, we become one with him. The deepest level of the mystery of our own human being is touched by his love.

In response, we can become signs of Christ to others. Our daily acts of love for neighbor proclaim his message of peace to the world.

As I drive down Massachusetts Avenue, heading home after Sunday Mass, I realize that I am being changed by my mysterious encounter with Christ. The sign, symbol and mystery is not only Annunciation Church but also my life!

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †



Symbols capture our imagination and energy while summarizing our belief, and help lead us into the mystery of God which is far beyond our comprehension. In the simple act of receiving Christ in the Eucharist, we become one with him. The deepest level of the mystery of our own human being is touched by his love.

Sacramental experiences help make God's love real to us

By Theresa Sanders

Gradually, over the centuries, the Catholic Church narrowed its list of official sacraments, and in the 15th century the number was fixed at seven.

This doesn't mean, though, that God has only seven ways of touching our lives.

On the contrary, anything that makes real to us the love of God can be thought of as sacramental.

I say that a sacrament makes God's love "real" because sacraments tend to be very physical events.

In the sacrament of anointing, holy oil is rubbed onto a sick person's hands and head as a sign of God's care. In the sacrament of the Eucharist, we literally are fed with life-giving bread.

Sacraments touch people in the very human, often messy, sometimes frightening moments of their lives when they

most need a gesture of love.

The actions in our lives that tell us about love—even harried or tired or impatient love—are sacramental.

Sharing a good meal can be sacramental. Dressing a child can be sacramental. Doing the laundry, reading to the blind and holding someone's hand can all be sacramental acts if they are done with love.

For Christians, the central sacrament was Jesus himself, who laughed and taught and touched and healed.

Our task is to continue the work of Jesus—to be the body of Christ to other people.

The ways of doing this are as limitless as love itself. Stroking someone's cheek, singing a lullaby and other gestures of kindness and friendship are "seven-times-seventy" sacraments.

(Theresa Sanders is an assistant professor of theology at Georgetown University.) †

Discussion Point

Christian acts are sacramental

This Week's Question

How can we be "sacramental" in daily life? What makes us "sacraments" for each other or for the world?

"In my profession—politics—I think of the sacrament of confirmation and the gifts of the Holy Spirit. Fortitude, wisdom, knowledge: These are the gifts I need to do my job, and they are also the gifts I try to impart to my constituents." (David Madore, Augusta, Maine)

"By being there for one another, by demonstrating our faith, by giving, by being ready to help." (Joan Brennan, Gretna, La.)

"Providing food for the poor, giving a friend a shoulder to cry on, a thoughtful word, a hug. It is in this way that life becomes sacramental and that we become sacrament to one another. As Thomas J. Porter (b. 1958) has written, 'Let us be bread, blessed by the Lord, broken and shared, life for the world. Let us be wine, love freely poured. Let us be one in the Lord.'" (Brian Bentley, Dallas, Texas)

Lend Us Your Voice

An upcoming edition asks: Have you in recent months achieved greater understanding of Islamic faith? How?

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



From the Editor Emeritus/John F. Fink

Matthew tells more than a birth story

As we approach Christmas, the Church calls our attention to the two Infancy



Gospels—Matthew's and Luke's. There is much more in them than the simple story of Jesus' birth.

Matthew wanted to show his Jewish-Gentile Christian community that Jesus was the Messiah, so his infancy narrative is no less than a retelling of the story of Israel. He begins with the genealogy of Jesus, "the son of David, the son of Abraham." He puts David first in order to emphasize that Jesus is the Messiah, but the genealogy begins with Abraham, Israel's first patriarch.

Just the mention of the names of Abraham, Isaac, Jacob, Judah, David, Solomon, Ahaz, Hezekiah and the rest reminded Matthew's Jewish Christians of the Old Testament stories. And Matthew doesn't skip over men whose births came from irregular or unexpected unions—with the women Tamar, Rahab, Ruth and

Bathsheba.

Matthew summarizes his genealogy by noting that there were 14 generations from Abraham to David, another 14 from David to the Babylonian exile, and 14 from the Babylonian exile "to the Messiah." Why emphasize 14 generations? Biblical exegetes say that it's because 14 is the numerical value of the Hebrew letters forming David's name.

After his genealogy, Matthew tells us about Mary's virginal conception, which he says is the fulfillment of Isaiah's prophecy (Is 7:14): "The virgin shall be with child and bear a son, and they shall name him Emmanuel." Matthew says that Emmanuel means "God is with us," preparatory to ending his Gospel with Jesus telling us, "I am with you always, until the end of the age" (Mt 28:20).

Joseph is told about Mary's virginal conception in a dream, the first of three dreams. The others are when Joseph is told to flee to Egypt to escape King Herod and when he is told to return to Israel after Herod's death. The dreams recall those of another Joseph, son of the patriarch Jacob (Gn 37:5-11).

The magi, Gentiles from afar who have come to pay homage to "the newborn king of the Jews," clearly are meant by Matthew to demonstrate belief among Gentiles in Jesus as the Messiah.

A King Herod who kills children demanded that the Israelite male children be killed. Herod is unable to kill the child Jesus, though, because Joseph has taken him to Egypt, the traditional place of refuge for those fleeing from danger in Palestine. For example, Jeroboam went there to escape Solomon (1 Kgs 11:40) and Uriah fled to Egypt to escape King Jehoiakim (Jer 26:21).

But the main reason the Holy Family fled to Egypt was so that Jesus could relive the Exodus experience. Matthew says that they stayed there until Herod's death "that what the Lord had said through the prophet might be fulfilled, 'Out of Egypt I called my son.'" The prophet quoted is Hosea (Hos 11:1), who was referring to Israel as God's son. Matthew applies it to Jesus, the Son of God.

Next week: Luke's infancy narrative. †

Cornucopia/Cynthia Dewes

A 'Moment of Science' becomes a 'Moment of Truth'

Some of the public radio stations air daily "Moment of Science," which commands attention at my house. My husband is a scientist who likes to keep up with things, and I am so scientifically-challenged that I need all the help I can get.



For someone who has absolutely no sense of direction and

very little depth perception, these "Moments" are a godsend. Because of my handicaps, the physical sciences are as mysterious to me as they must've been to people in the Dark Ages (they were called that for a reason, you know).

How and why things work escapes me. For decades, my husband has attempted to explain to me the concept of lift—what makes heavier-than-air airplanes stay up in the sky—and failed. I'm not afraid to fly, but I wouldn't be terribly surprised if the thing fell to the ground while we were aloft.

The natural sciences seem more accessible for me. This is probably because they include things like behaviors. And, while behaviors are also mysterious, somehow they're easier for me to figure

out and deal with.

A recent "Moment" described a phenomenon concerning differences in male bird plumage. As we know, male birds with the gaudiest plumage and courting behavior generally attract the most girlfriends. Apparently, feathered ladies go for the flashiest guys.

In the described study, scientists found that males with the most colorful plumage seemed to live in an area where their diet was varied and food was readily available. Other male birds living where their diet was confined to one or two nutrients, and was only sporadically available, displayed drab feathers not much more arresting than those of their female companions.

The resplendent males spent their time strutting around, "lookin' good" and jolly-ing up the ladies. But the dowdy male had no time for that. In his family, both parents worked constantly just to forage and feed their young. And then took turns sitting on the nest!

Now, does this sound familiar? Where have we heard about other types of animals whose male members dazzle prospective lovers with macho displays? We think of deer and elk stags tangling their impressive antlers for the titillation of their does.

We read about male walruses struggling in weighty confrontations to impress their dewy-eyed ladies, and tomcats wailing at the moon when romance looms. And, we all know about human guys, their plumage and courtship rituals.

As in other orders of animals, humans preen to snag hu(wo)mans. They wear earrings, gold chains, pants a size too-small. They comb or grease or tweak their hair into fetching looks, douse themselves with (men's) cologne and practice a certain way of walking.

Also like certain other animals, humans with the brightest plumage tend to have time for strutting and schmoozing, while the drabber ones don't. The plain fellows have a harder time finding food and, when they do, it isn't very nutritious or energy-producing.

Maybe at this time of year, when excess is so attractive, we should remember the birds of the "Moment." Maybe we can take a lesson from them, and use our holiday time and money helping the folks with drab plumage and sad prospects to become as gorgeous and capable as the rest of us.

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

Faithful Lines/Shirley Vogler Meister

God's faithfulness and goodness are reciprocal

Earlier this year in an e-mail, a gentleman whose name I've forgotten shared Psalm 115 in Latin: *Non nobis Domine! Non nobis, sed nomini tuo da gloriam*, which means, "Not to us, O LORD, not to us, but to your name give glory" (Ps 115:1).



Recently, I based a meditation on this, with the next lines

being: "For the sake of thy steadfast love and thy faithfulness! Why should the nations say, 'Where is their God?'"

Of course, faithfulness should always be a two-way street; but, in the wake of the Attack on America, the idea suddenly seemed fresh. Perhaps an examination of conscience was in order. Have I—have we—been faithful and steadfast, too? God's love doesn't waver. Does ours?

In Psalm 115, the psalmist addresses descendants of the House of Israel, but the words could apply to some current

nations. Then, in Psalm 117, the psalmist echoes his previous words: "Praise the Lord, all nations! Extol him, all peoples! For great is his steadfast love toward us; and the faithfulness of the Lord endures forever. Praise the Lord!"

During meditation, a tune popped into my mind. I hummed it for two weeks before I remembered the first four words. I mentioned them to a friend one evening, and she found the rest of the refrain in her Presbyterian hymnal:

*Great is Thy faithfulness!
Great is Thy faithfulness!
Morning by morning new mercies I see.
All I have needed Thy hand hath
provided;
Great is Thy faithfulness, Lord, unto
me.*

I recalled singing this during Mass. I still can't place where or when, but suspect it might've been while on a family vacation years ago—or at a Mass to which a Protestant church had been especially invited.

Researching "Faithfulness," I learned the words were written in 1923 by Thomas Chisholm, a former Methodist minister who'd been born in a log cabin in Kentucky. It was set to music by Dr. William M. Runyan the same year and published in a Baptist hymnal in the 1950s. Besides the refrain, there are three stanzas emphasizing God's compassion, love, and blessings.

I hope this song of praise (usually referred to as a doxology) will continue to remind me to be a good example of God's own attributes. Faithfulness is, indeed, reciprocal.

About 10 years ago, Jeff Hensley, editor of *North Texas Catholic*, sent me a calligraphic quotation by the late Mother Teresa that still hangs near my computer: "God does not call us to be successful, but to be faithful." Mother Teresa herself now experiences the success of her faithfulness.

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

Stories, Good News, Fire/ Fr. Joe Folzenlogen, S.J. An evangelization manual for Catholic parishes

The National Council for Catholic Evangelization has published a new resource to assist parishes in forming a group of people to guide and support evangelization ministry in the faith community. The booklet was authored by Dorothy Hulbert, director of Adult and Family Ministries at St. Therese Parish in San Diego, and Religious of Jesus and Mary Sister Priscilla Lemire, executive director of the NCCE.



Evangelization Teams in the Making is not a series of essays or a continuous narrative. Instead, it offers formats and resources for six sessions to introduce participants to the history and vision of Catholic evangelization; to provide material for reflection, prayer and sharing; and to offer practical suggestions for skills and strategies.

Beginning with the Second Vatican Council, continuing with the publication of *Evangelization in the Modern World* and *Go and Make Disciples*, and serving as a major theme for the pontificate of Pope John Paul II, Catholic evangelization has received much more focused attention the last 30 years. However, there is still much to learn and assimilate.

Evangelization Teams in the Making assists this process by selecting key passages from the core documents for participants to study and to rephrase in the light of their own reflection and experience.

The booklet also offers a number of exercises and activities to help participants recognize and work with some of their own attitudes and perceptions about evangelization. One of the most interesting of these is an Evangelization Styles Survey, which gives 36 statements that a person ranks on a scale of zero to three depending on whether it does not fit at all or it fits very well.

The rankings are then entered on a grid with six columns, and the totals for each column indicate how strong that evangelization style is in the person doing the survey. The six styles are: Servant, Invitational Relational, Witness, Intellectual, and Challenging. For each of the six styles, the authors offer a Scriptural portrait, a list of strengths and some things that have to be kept in mind so the style does not become unbalanced.

Another interesting list that provides a catalyst for fruitful reflection is "The Many Aspects of Catholic Evangelization" developed by Father Robert Hater of the Archdiocese of Cincinnati.

1. Conversion is a lifelong journey.
2. Evangelization is not separate from the ordinary life of the Christian.
3. We are called as a people.
4. Evangelization seeks and serves the Kingdom of God.
5. Evangelization is the fulfillment of the commitment of baptism and confirmation.
6. The Holy Spirit is the principle agent of evangelization.
7. Evangelization uses Scripture and Tradition.
8. Evangelization motivates and inspires all ministries.

There is also material on forming the team, the qualities of good team members, skills development, and integrating evangelization with existing parish ministries. Also included is a format for a commissioning ceremony and a bibliography.

This resource booklet can be ordered from the National Council for Catholic Evangelization by calling 1-800-786-6223 or visiting www.catholic-evangelization.org on the internet.

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

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 16, 2001

- Isaiah 35:1-6a, 10
- James 5:7-10
- Matthew 11:2-11

The Book of Isaiah furnishes this third weekend of Advent with its first reading.

Isaiah lived at a time when all was not lost for the kingdom of Judah, but all was not well either. Powerful neighbors stood at the borders. These neighbors were interested in their own advantage. They were pagans.

The Jews, contemporaries of Isaiah, were uneasy about conditions in their own country and circumstances imposed by foreigners. Some favored what the prophet saw as compromise. Political compromise was one thing, but Isaiah feared it would open the door to religious compromise.

Compromising any of the ancient beliefs, or God's law, was not an option.

Isaiah did not call the people to suicide in a blind, unyielding obedience to God. Quite the contrary, he eloquently reassured them that if they put God first in all things, then the fruits of loyalty to God would come. Among these would be peace and prosperity.

So, hoping and assuming that God will be first both in public opinion and in official policies, the prophet exclaims how wonderful life will be when God comes. Nature itself will celebrate.

The Church uses these powerful verses from First Isaiah to direct us to the forthcoming arrival of Jesus in our hearts and, in history, at Christmas.

As its second reading, the Church takes a selection from the Epistle to James.

Scholars differ as to the identity of James. The Scriptures speak of James as the "brother" of Jesus. Of course, Jesus had no natural brothers or sisters. An ancient Christian interpretation was that James was the son of Joseph by an earlier marriage. The other "brothers and sisters" of the Lord were Joseph's children by an earlier marriage. At the time, such foster brothers and sisters simply would have been called brothers and sisters.

They also may have been close cousins. In any case, this epistle is, as the others, a practical spiritual guide for the early Christians who were trying and, at times, struggling to live the Gospel.

This weekend's reading is important in that it predicts the "coming of the Lord."

The first Christians devoutly looked to each horizon in the hope that Jesus would return to earth in triumph and in majesty. He had promised to return.

The Church teaches that indeed Christ will return. It also uses Advent to teach us that the Lord will come to us individually, aside from any spectacular final event in the existence of creation.

St. Matthew's Gospel supplies the last reading.

Again, John the Baptist is a central figure in the story. However, at this point in the story, John has been arrested. Ultimately, he will be executed, almost as sport, by King Herod.

Followers of John ask him how they will know if they see the Messiah whom he has foretold. John replies by saying, in effect, that in the Messiah all will see God's overflowing love. The sick will be healed. The dead will walk. The good news of salvation will be preached.

Earlier in Advent, in other Gospel readings, the Church has spoken of the coming of Jesus, quoting John but without giving the name of Jesus.

In this reading, John does not speak the name of Jesus. However, the identification of the Messiah anticipated by John with Jesus is unmistakable.

Finally, the Gospel uses John, whose credentials as a prophet were without question or flaw, to assert the reality of Jesus, Lord, Messiah and Lamb of God.

Reflection

The Church has passed the midway point of Advent. Today it celebrates the Sunday that once was popularly called "Gaudete Sunday." The name was derived from the first word of the Introit in Latin, "Gaudete!" or "Rejoice!" Celebration is in order since the coming of the great feast, Christmas, for which Advent prepares, is near.

Priests may wear rose vestments this weekend, using them instead of the more somber violet. Rose is violet tinged with the gold of sunlight, as if at the dawn. The feast is soon! The coming of Jesus is soon!

The reading strengthens our Advent resolve and quickens our anticipation. When the Lord comes, all will see the marvel predicted by John the Baptist. He will forgive sins. He will restore health. He will bring life.

As Isaiah believed, when God reigns in human societies, peace and justice abound. All is in order. It is a blessed existence.

This blessed existence awaits those who truly have committed themselves to following the Lord Jesus. †



Daily Readings

Monday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Tuesday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-24

Wednesday, Dec. 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Thursday, Dec. 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Friday, Dec. 21
Peter Canisius, priest and doctor
Song of Songs 2:8-14
or Zephaniah 3:14-18a
Psalm 33:2-3, 11-12, 20-21
Luke 1:39-45

Saturday, Dec. 22
1 Samuel 1:24-28
(Response) 1 Samuel 2:1, 4-7, 8abcd
Luke 1:46-56

Sunday, Dec. 23
Fourth Sunday of Advent
Isaiah 7:10-14
Psalm 24:1-3, 4ab, 5-6
Romans 1:1-7
Matthew 1:18-24

Question Corner/Fr. John Dietzen

Santa Claus teaches us good will toward others

Q With Christmas coming, I am concerned about the attitude of some friends who don't want their children to "believe in Santa Claus."



I think they're missing something, but I'm not sure how to tell them. What do you think? (Florida)

A I, too, think they are missing something very big.

Fantasies, perhaps especially for children, are critical ways of entering a world, a real world that is closed to us in ordinary human language and happenings. They are doors to wonder and awe, a way of touching something otherwise incomprehensible.

Santa Claus, I believe, is like that.

No one has ever expressed this truth more movingly and accurately, in my opinion, than the great British Catholic author G. K. Chesterton in an essay years ago in *The London Tablet*. On Christmas morning, he remembered, his stockings were filled with things he had not worked for, or made, or even been good for.

The only explanation people had was that a being called Santa Claus was somehow kindly disposed toward him.

"We believed," he wrote, that a certain benevolent person "did give us those toys for nothing. And ... I believe it still. I have merely extended the idea.

"Then I only wondered who put the toys in the stocking; now I wonder who put the stocking by the bed, and the bed in the room, and the room in the house, and the house on the planet, and the great planet in the void.

"Once I only thanked Santa Claus for a few dolls and crackers, now I thank him for stars and street faces and wine and the great sea. Once I thought it delightful and astonishing to find a present so big that it only went halfway into the stocking.

"Now I am delighted and astonished every morning to find a present so big that it takes two stockings to hold it, and then leaves a great deal outside; it is the large and preposterous present of myself, as to the origin of which I can offer no suggestion except that Santa Claus gave it to me in a fit of peculiarly fantastic good will."

Are not parents of faith blessed, countless times over, to have for their children (and for themselves) such a fantastic and playful bridge to infinite, unconditionally

loving Goodness, the Goodness that dreamed up the Christmas event in the first place?

Call Santa Claus a myth or what you will, but in his name parents, and for that matter all of us who give gifts at this special time of the year, are putting each other in deeper touch with the "peculiarly fantastic good will" which is the ultimate Source of it all. Plus, it's fun!

I hope your friends reconsider.

Q I am concerned about my two daughters' children, who are baptized in the Lutheran and Baptist faiths.

When children are baptized in a Protestant Church by Protestant clergy, does the Catholic Church recognize these baptisms as valid sacraments? (Illinois)

A The sacrament of baptism embodies us into Christ and his Church, and gives us a rebirth to share in God's life. According to Catholic teaching, baptism is conferred with water and with a formula that clearly invokes the name of the Father, Son and Holy Spirit.

If baptism is ministered this way, with either immersion or pouring of the water and a Trinitarian formula, then that baptism is recognized as valid by Catholics, regardless of where or by whom the baptism takes place.

Since the ritual books or customs of most, and certainly all major, Christian Churches prescribe baptism in this manner, the assumption of the Catholic Church is that all baptisms conferred by these communities are true sacraments, with all the effects of the sacrament.

In fact, Catholic Church law prohibits routine "rebaptism" or conditional baptism of children or of converts to the Catholic faith.

Their previous baptism in another denomination or Church community is to be accepted as valid unless, after thorough examination, serious reasons exist to doubt the validity of the baptism.

If it is determined that a conditional baptism is prudently called for, the ceremony should be celebrated privately, for ecumenical reasons and to avoid misunderstandings about the nature and meaning of this sacrament.

These Catholic regulations may be found in the 1993 norms on ecumenism, Nos. 92-96; Canon 869; and the Rite of Christian Initiation of Adults, Appendix on Receiving Baptized Christians Into Full Communion with the Catholic Church. †

My Journey to God

American Christmas—2001

It's almost Christmas, and this year distances shrink between us and the child. We come in grief, very near the Lord whose birthing split the world and brought the sword.

This year Christmas will be again, to many Americans, a child, born in an occupied land to reconcile God and man, who said the hairs of our head are numbered—no sparrow falls unnoticed from the sky.

On ground zero where so many "sparrows" fell, that child alone can heal our pain, reminding us that those we lost, his father welcomed home, by name.

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Ah, Christmas!
Though our hearts believe
and try to mend,
they'll break when children sing again
of peace on earth, good will to men.
This year Christmas hurts.

By Sandra Marek Behringer

The Active List

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

December 14

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

December 14-16

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Christmas family retreat, "The Gift of Jesus." Information: 812-923-8817.

December 15

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas concert, 7:30 p.m., traditional and contemporary sacred holiday music, free. Information: 317-634-4519.

Father Thomas Seccina Memorial High School, cafeteria, 5000 Nowland Ave., **Indianapolis**. Alumni breakfast with Santa, 9-11 a.m., admission fee,

unwrapped new toy for Catholic Social Services Christmas Store. Reservations: 317-356-6377, ext. 1308.

December 16

Roncalli High School, gymnasium, 3300 N. Prague Road, **Indianapolis**. Fine arts department, Christmas concert, 3 p.m. Information: 317-787-8277, ext. 227.

St. Maurice Parish, 8874 Harrison St., **Napoleon**. Live Nativity, 5-9 p.m. refreshments available. Information: 812-663-9064.

Marian College Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, Christmas concert, 3 p.m., tickets \$6. Information: 317-872-097.

St. Andrew the Apostle Parish, parking lot, 4052 E. 38th St., **Indianapolis**. Caroling to shut-ins, 5-7 p.m. Registration: 317-546-1571, ext. 226.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

December 19

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Advent retreat day, brown bag lunch, drinks provided, free will offering, no registration necessary. Information: 812-923-8817.

December 21

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

December 21-22

Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., **Indianapolis**. Living nativity, 5-8 p.m. Information: 317-638-5551.

December 23

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Christmas concert, 3 p.m. and 6:30 p.m., tickets \$5. Information: 317-787-1682.

December 24

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Mass, Catholic Choir of Indianapolis, 4:30 p.m. Information: 317-872-0997.

December 26-January 1

St. Rita Parish, 1733 Dr. Andrew J. Brown Jr. Ave., **Indianapolis**. Annual Khrist Kwanzaa Celebration, Dec. 26-28, 7:30 p.m.; Dec. 29, fashion show, noon-3:30 p.m., Kwanzaa Celebration, 7 p.m.; Dec. 30, Mass, 10 a.m., Kwanzaa Celebration, 7 p.m.; Dec. 31, Tuhomee Harambee, 10 p.m. until 10 a.m. Jan. 1; Jan. 1, Mass, 10 a.m. Information: 317-632-9349.

December 28-29

Convent of the Immaculate Conception, Main St., **Oldenburg**. Sisters of St. Francis of Oldenburg, Christmas tours of motherhouse, Fri. 6-8 p.m., Sat. 2-4 p.m. Information: 812-933-6476.

December 31

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. New Year's Eve Mass, songs of worship, 11 p.m., Mass, 11:30 p.m. Information: 317-927-6900.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass, Catholic Choir of Indianapolis, 4 p.m. Information: 317-872-0997.

Recurring

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

Tuesdays

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

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

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

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adora-

—See ACTIVE LIST, page 25

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Journey of Hope pilgrimage to Europe is May 2-11

By Carolyn Noone

The pilgrims originally scheduled on the Archdiocese of Indianapolis trip to Germany, Austria and Switzerland are anxiously waiting for spring.

Since the departure of the Sept. 10-19 pilgrimage was delayed due to the terrorist attacks on Sept. 11 in New York, Washington, D.C., and Pennsylvania, the new pilgrimage dates are May 2-11.

Tour directors Othmar and Libby Grueninger of Grueninger Tours in Indianapolis said May is a delightful time of year to travel in this area with all of the spring flowers in bloom in the mountains.

Since some of the pilgrims have scheduling conflicts in May, 20 seats have become available for the pilgrimage.

Msr. Joseph F. Schaedel, vicar general, is the spiritual director for the pilgrimage.

During this trip, the pilgrims will travel and pray

together at places of significance to the Catholic faith and the history of the Archdiocese of Indianapolis.

The pilgrimage includes a visit to the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died. Monks from this famous monastery founded Saint Meinrad Archabbey in the southern part of the archdiocese.

Archdiocesan pilgrims also will tour the beautiful Wies Church in the meadow; Vaduz, the capital of Liechtenstein; and Bavarian King Ludwig's Neuschwanstein Castle, which inspired Walt Disney to create the castle in Disneyland.

Further travel will take the pilgrims to Oberammergau, Germany, to visit the site of the Passion Play, as well as to Salzburg, Germany, the fairy-tale city, and to the Benedictine Abbey in Ettal, Germany.

Other destinations include Rothenburg, Germany, the walled town dating back to the Middle Ages, and Kloster

Eichstaett, the Benedictine motherhouse in Germany which sent nuns to America to found monasteries in Ferdinand, Ind., and Beech Grove, Ind.

The pilgrims also will visit the oldest monastery in Bavaria, located at Weltenburg, Germany.

Free time for personal prayer and leisure is also scheduled during the nine-day pilgrimage.

The trip includes round-trip airfare; eight nights in first-class hotels; transportation in a deluxe air-conditioned motorcoach with reclining seats and a restroom; daily breakfasts, six dinners and two lunches; English-speaking guides; and entrance fees. The cost of the trip is \$2,775 per person based on double occupancy. Single-room occupancy is an additional \$416.

(For further information, call Carolyn Noone, associate director for special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.) †

The Active List, continued from page 24

tion of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

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

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

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

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

Fridays

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

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

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

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

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W.

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

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

First Fridays

Our Lady of Perpetual Help

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the

Blessed Sacrament, prayer service, 7:30 p.m.


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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m.,

Mass 5:15 p.m.

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

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



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

BEYER, Joseph A., Sr., 82, St. Vincent de Paul, Shelby County, Dec. 4. Father of Laura Lee, Donnela Linville, Marie McAllister, Andy, Joseph Jr., Paul and Peter Beyer. Brother of Gertrude Ariens, Helen Cord, Teresa Raifial, Catherine Roell, Rita Teal, Bernard and William Beyer. Grandfather of 20. Great-grandfather of two.

BOEHM, Virginia, 78, St. Anthony, Clarksville, Nov. 22. Wife of Ralph Boehm. Mother of Tina Durbin and Vikki Wilson. Sister of Edith Ther.

BUCKMAN, Robert L., Jr., 48, St. Anthony, Clarksville, Nov. 25. Brother of Ellen Click and Timothy Buckman.

CHRISTIAN, Rita J., 71, Holy Family, New Albany, Nov. 29. Wife of Edward Christian. Mother of Carol Kestler, Barbara Landis and Lisa Miller. Aunt of several.

DAVY, Grace Ann, infant, St. John the Apostle, Bloomington, Nov. 28. Daughter of Faith and Matt Davy. Sister of Maximilian

Davy. Granddaughter of Celeste and Dennis Sievers and Sharon and Bill Davy.

DIVITA, Penelope, 64, Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 17. Wife of Leonard Divita. Mother of Darcie Divita, Diana Illium and Dawn Pfafman. Sister of Roxanne Shikany and Steve Javaras. Grandmother of two.

ENRICI, Mary Leonora, 89, Sacred Heart of Jesus, Terre Haute, Nov. 30. Mother of John Enrici. Sister of Louise Phillabaum. Grandmother of four. Great-grandmother of five.

HARDEBECK, Jane A., 39, Immaculate Conception, Millhousen, Dec. 5. Mother of Jennifer Grazione. Sister of Patrick and Phillip Hardebeck.

HARRIS, Mark C., 45, St. Malachy, Brownsburg, Nov. 27. Husband of Anne (Sperry) Harris. Stepfather of Rachel Harris. Brother of Bradley and Peter Harris.

MUTCHMAN, Carol, 69, St. Jude, Indianapolis, Nov. 28. Mother of Christine Healy and Cynthia Uhrig.

NALLY, Hubert A., Sr., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 26. Father of Barbara Buckner, Donna Jordan, Luann Osborn, Hubert, John and Kenneth Nally. Grandfather of 21. Great-grandfather of 16.

PACE, Robert E., 49, St. Gabriel, Connersville, Dec. 5. Husband of Debbie (Hibbs) Pace. Father of Barclay

Pace. Brother of Priscilla Hollowell, Gary, Ronald and William Pace. Uncle of several.

POMILIA, George A., 26, St. Mary, Rushville, Dec. 3. Father of Kevin Pomilia. Son of Patricia and George Pomilia. Brother of Christina and Nick Pomilia. Grandson of Grace Pomilia, Josephine and Frank Loksa. Uncle of several.

RITTER, Urban A., 78, Holy Spirit, Indianapolis, Nov. 27. Father of Theresa Norris, Tish Wilsey, Julie Williamson, Kathy, Mary, Andy and Joseph Ritter Sr.

ROBINSON, Charles F., Sr., 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 23. Father of Mary Allen, Margaret Russell, Charles Jr., Daniel, Joseph and Robert Robinson. Grandfather of 11. Great-grandfather of two.

SMITH, Thomas C., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 24. Father of Virginia Esslinger. Grandfather of two.

STRANGE, Robert, 80, St. John, Osgood, Nov. 25.

WOLFE, Irvin E., 72, Our Lady of Perpetual Help, New Albany, Dec. 2. Husband of Jean Wolfe. Father of Paula Dearing, Pam Sever and Randall Wolfe. Brother of Esther Book, Ruth Missi, Mary Rosenberger, Bertha Trindeitmar and Leo Wolfe. Grandfather of 10. †



Benedictine Sisters Mary Sylvester Will (left) and Mellita Schenk help get bags ready to be filled with food to be taken to the homebound. They volunteer regularly at the St. Vincent de Paul Client Choice Food Pantry in Indianapolis. The pantry makes more than 100 home visits each week.

PANTRY

continued from page 3

"I think in that respect it is certainly different than other pantries I've heard about," McCarthy said.

Each client is interviewed and given a quota depending on how many people they are shopping for. For instance, a person living alone can get 15 items each week, while a person with a larger family might be able to get 25 items.

Once clients push their shopping cart into the pantry, they find each of the items labeled with points. Sometimes items, such as a large box of detergent, are three points, that is, it counts as three items. On the other hand, some items are so small that it takes several of them to equal one point, or item.

Then there are "goody bags," which are filled with random items and don't count for any points.

"It's just miscellaneous stuff," Thompson said.

Some other regular items, such as bread, are always free. A line of clients snakes through the store until it reaches the check out counter, where the items are counted and points are tallied.

"If they're over, they have to take something away," Thompson said.

The items are bagged, then the client may drive his or her car to the back door to have the bags loaded.

The food pantry is open for clients from 8 a.m. to noon on Tuesdays and Thursdays and from 8 a.m. to 11 a.m. on Saturdays. Every other Monday, the pantry is also open for priority clients with special needs.

Because the food pantry was closed over the Thanksgiving holiday break, it experienced a surge of clients on Nov. 20.

Thompson said that around 600 peo-

ple showed up and kept the pantry open until almost 4 p.m.

"These shelves were empty," she said of the pantry. "Usually, on a pretty normal day we have anywhere from 350 to 400 [clients], and even then the shelves are almost empty, so you can imagine what it was like yesterday."

The next day, volunteers were busy trying to restock the shelves, but it wouldn't be enough food. Thompson said they simply don't have enough.

"We're just hurting right now for food," she said, mentioning that it is harder this year than ever before.

The place where the pantry is struggling the most is in the refrigerated section. The pantry is short on milk, eggs and meat, to name a few. Butter hasn't been in stock for months.

"As of the end of the year, we're losing our source of milk," Thompson said. The source cannot commit to next year because of the current state of the economy.

Thankfully, the pantry has some food that was raised by local Catholic schools. Mostly, the food in the pantry comes from donations from private and corporate sources, such as Kroger, which donates bread.

When that falls short, and it has in the last four months, the pantry spends its own money and buys the food.

The pantry is also looking for Christmas toys for children.

Nevertheless, the ministry continues at the food pantry, and as Christmas approaches there is the belief that things will turn out fine.

"You have to put trust in God for God to provide," Thompson said. "God will provide."

(For more information on how to give time or goods to the St. Vincent de Paul Client Choice Food Pantry, call the pantry staff at 317-972-9788.) †

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News briefs

U.S.

Erosion of civil liberties to fight terror called a 'Faustian bargain'

WASHINGTON (CNS)—A joint reflection issued by the U.S. bishops' Committee on Ecumenical and Interreligious Affairs and the National Council of Synagogues called the loss of civil liberties to fight terror "a Faustian bargain." The reflection said, "A general expansion of law enforcement powers beyond those necessary to fight terrorism cannot be justified if such an expansion comes at the expense of core civil liberties principles of privacy, due process and freedom of association." It added, "Such a Faustian bargain compromises the very idea of freedom, the idea which our adversaries have attacked, and which we are pledged to defend." Titled "Filled With Sadness, Charged With Hope," the reflection was approved Nov. 28 in Baltimore during a meeting of the Catholic-Jewish Consultation of the synagogue council and the bishops' committee.

Poll finds improved view of Muslim-Americans since terrorist attacks in September

WASHINGTON (CNS)—Since the Sept. 11 terrorist attacks, Americans' opinions of Muslims in this country have improved, even though some believe the attacks were motivated in part by religion. According to a nationwide poll by the Pew Research Center for the Pew Forum on Religion and Public Life, the percentage of people who have a favorable opinion of Muslim-Americans increased from 45 percent in a March 2001 poll to 59 percent in a November poll. The results were released Dec. 6. Thirty percent of those questioned believe religious beliefs were the main factor in why terrorists attacked the United States, while 49 percent said political beliefs were the cause, 10 percent said it was both and 11 percent either said they don't know or had other answers.

There's help for dealing with grief during the holidays

ROMEVILLE, Ill. (CNS)—Father Ed Grotovsky, pastor of St. Joseph Parish in Manteno, was a husband, father and then widower before he was ordained a priest in 1994. He remembers his first holiday as a widower after he lost his wife of 24 years as "horrible, just horrible." Father Grotovsky offered this advice for comfort-givers: "If a friend or relative has lost a loved one and this is their first Christmas season, the most important thing we can do is listen." He told *The Catholic Explorer*, newspaper of the Joliet Diocese, that sharing stories of the deceased person assures the family that just because the person is gone, it doesn't erase the memories.

WORLD

Israeli priest criticizes government air strikes against Palestinians

ROME (CNS)—Amid a surge in Israeli-Palestinian violence, an Israeli priest criticized Israel's early December air strikes on Palestinian National Authority offices, widely seen as an attempt to weaken Palestinian leader Yasser Arafat. "One nation cannot delegitimize the head of another country," Franciscan Father David Jaeger, an expert on the Middle East political situation, told Fides, the Vatican's missionary news service. "Despite the reservations that many people have regarding both leaders, today the head of the Palestinians is Arafat, elected and recognized by Palestinian institutions, as [Prime Minister Ariel] Sharon is for the Israeli side," the priest said Dec. 7. "Negotiations must be conducted through the respective institutions and the persons who lead them," he said.

French church asks for donations of old currency after euro's arrival

WARSAW, Poland (CNS)—French dioceses have launched a Christmas campaign to persuade Catholics to donate their old money to the church after the Jan. 1 introduction of the European Union's euro. The dioceses are interested in all national currencies, "everything

people have hung on to after trips and holidays abroad," said Genevieve Pasquier, spokeswoman for the French bishops. "There are fears people will give less after the euro comes into force, so this should help make up for any shortfall," she said. Pasquier said the 20 Catholic dioceses taking part in the campaign, including Paris and Strasbourg, would convert the donated coins into euros and give the money to church foundations or youth pastoral groups.

Pope says more steps needed to help refugees, displaced persons

VATICAN CITY (CNS)—Pope John Paul II, marking 50 years of efforts to protect refugees, said more steps are needed to help the displaced and to end the human rights violations that cause people to flee their homelands. The pope made the remarks during a Sunday blessing Dec. 9, as diplomats from around the world prepared to meet in Geneva to celebrate the 50th anniversary of the U.N. Refugee Convention. The convention forms the foundation of the modern international legal system aimed at protecting those who are constrained to move from their countries because of persecution or conflict. Representatives of some 140 countries that signed the convention and a 1967 protocol were to discuss ways of strengthening refugee security in modern situations.

Vatican official denies rumored links between Fatima message and Sept. 11 terrorist attacks

LISBON, Portugal (CNS)—Catholics devoted to Our Lady of Fatima have been "disturbed and confused" by false rumors regarding the Fatima message and the Sept. 11 terrorist attacks in the United States, a Vatican official said. Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith, said he went to Portugal to speak personally with Carmelite Sister Lucia dos Santos, the only surviving Fatima visionary, to clarify the situation. Speaking to Radio Renascenca, Lisbon's Catholic radio, Archbishop Bertone said, "Sister Lucia denied all of the rumors that were attributed to her." The archbishop met the 94-year-old nun Nov. 18 at the Carmelite convent in Coimbra. The Lisbon radio station interviewed him about the visit Dec. 7. †

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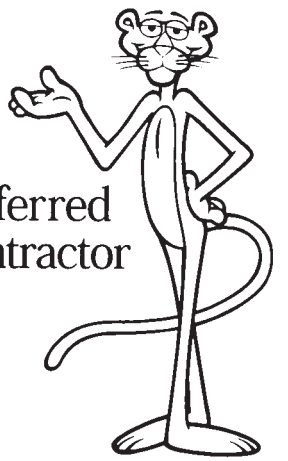
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