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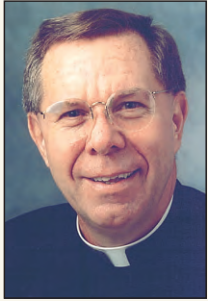
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November 23, 2001

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Archbishop Daniel M. Buechlein

Pray for Journey of Hope, Journey of Peace

Dear Friends in Christ:

Five years ago, with the beginning of Advent in 1996, our archdiocese set out on a symbolic Journey of

Hope to prepare for and celebrate the coming of the third millennium of our salvation in Jesus Christ. We said that

we would end the journey on the Solemnity of Christ the King, 2001, which will be observed this weekend, Nov. 24-25.

As you will read in my column in this issue of *The Criterion* (See pages 4, 5), it seems to me that a formal event marking the closing of Journey of Hope 2001 would be inappropriate. The three themes we have been concentrating on during the last five years—spiritual renewal, stewardship, and evangelization—are all areas of our spiritual life that should be

ongoing. And, as a matter of fact, our evangelization phase of Journey of Hope will just be getting under way for most parishes during Lent 2002.

So, this is what I propose. On the feast of Christ the King and during the following week—the last week of our liturgical year—let's offer special prayers at our parish Masses and meetings and in our schools and religious education and youth ministry programs. Let's thank God for the blessings he has so generously

showered on our archdiocese over these last five years. And, because of the tragic events in our country and the world since Sept. 11, let's continue our journey as a Journey of Peace.

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

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

Journey of Hope

The official celebration is over, but the journey continues

By Greg Otolski

What began as a five-year archdiocesan celebration to prepare for the third Christian millennium has become a never-ending journey.

Five years ago, the archdiocese launched Journey of Hope 2001—a spiritual blueprint to help Catholics in central and southern Indiana strengthen and pass on the faith in the new millennium. This journey has focused on spiritual renewal, stewardship and evangelization.

The official Journey of Hope celebration ends this Sunday on the Solemnity of Christ the King. It culminated with more than 30,000 Catholics from the Archdiocese of Indianapolis and surrounding dioceses gathering on Sept. 16, 2000, in the RCA Dome in Indianapolis for a Mass to celebrate the Great Jubilee. The celebration may have ended, but there is still much work to be done, said Archbishop Daniel M. Buechlein.

In a letter on page 1 of this issue of *The Criterion*, Archbishop Buechlein calls for all Catholics to remain faithful in carrying out the spiritual renewal, stewardship and evangelization efforts started under Journey of Hope. He asks that everyone offer special prayers of thanksgiving this weekend and next week for everything the archdiocesan Church has accomplished during the past five years. The archbishop also asks everyone to pray for peace.

"We have much to be thankful for in our archdiocese. As we remember to give thanks to God for all we have, we should also pray that we remain a hopeful people and that we continue our Journey of Hope

See JOURNEY page 12



The official Journey of Hope celebration ends this Sunday on the Solemnity of Christ the King. It culminated with more than 30,000 Catholics from the Archdiocese of Indianapolis and surrounding dioceses gathering on Sept. 16, 2000, in the RCA Dome in Indianapolis for a Mass to celebrate the Great Jubilee.

Bishops adopt statements on Sept. 11 attacks and Africa, revise pro-life plan

WASHINGTON (CNS)—With the effects of the terrorist attacks still very much in mind, the U.S. bishops Nov. 15 adopted a wide-ranging pastoral message, "Living With Faith and Hope After Sept. 11."

It said use of force to root out terrorism was "legitimate," but it highlighted the need to constantly judge the use of force by the moral norms of just war. It also addressed the wider context of conflict in the world, including Sudan, the Middle East and Iraq, where it condemned the continuing economic embargo.

The day before, the bishops agreed to increase their commitment to Africa and revised their Pastoral Plan for Pro-Life Activities, including for the first time a specific condemnation of capital punishment for its "inequitable use, sheer inhumanity and absolute finality."

The documents were among those approved by the U.S. Conference of Catholic Bishops during its Nov. 12-15 meeting at the Hyatt Regency Hotel in Washington.

On Nov. 13 the bishops elected the first African-American to serve as president of their conference, Bishop Wilton D. Gregory of Belleville, Ill.

They elected Bishop William S.

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As conflicts continue, pope calls for fasting, interfaith prayer days

VATICAN CITY (CNS)—In response to the growing threat of global terrorism and other conflicts, Pope John Paul II called for a Church-wide day of fasting in December and a prayer gathering of Christian and non-Christian leaders in January.

The pope said the interfaith meeting, to take place Jan. 24 in the Italian pilgrimage town of Assisi, would allow Christians and Muslims to proclaim to the world that religion can never be used to justify violence.

The Dec. 14 day of fasting among Catholics also was to be marked by

prayers for peace. The pope suggested that in addition to limiting their food and drink on that day, Catholics find ways to transform their sacrifice into a contribution to the victims of terrorism and war.

The pope announced the two initiatives during his Sunday midday prayer at the Vatican Nov. 18. He said he was convinced that today's worried world "needs to see gestures of peace and hear words of hope."

Addressing a crowd from his window above St. Peter's Square, the pope spoke about the tensions and sufferings that

have worried many people around the world.

He cited the thousands of innocent victims of the Sept. 11 terrorist attacks in New York and Washington. In an apparent reference to the continued military campaign in Afghanistan, he said that "innumerable people have been forced to leave their homes to confront the unknown and sometimes to meet a cruel death," while "women, elderly and children risk dying of cold and hunger."

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BISHOPS

continued from page 1

Skylstad of Spokane, Wash., as vice president and Archbishop James P. Keleher of Kansas City, Kan., as treasurer-elect. They also cast ballots for nine committee chairmen to take office at the end of the meeting and 13 committee chairmen-elect to take office a year from now.

For the first time, they used an electronic voting system to cast the scores of votes needed in the course of a meeting to decide on candidates, documents and amendments.

One document not decided on at the meeting was a pastoral statement encouraging efforts to make the U.S. Church more hospitable to its growing Catholic population from Asia and the Pacific islands.

The statement, "Asian Pacific Presence: Harmony in Faith," aims to "recognize and affirm with loving assurance" the valued presence within the Church of Catholics of Asian and Pacific heritage.

It plainly had broad support among the bishops. But by the time it came to a vote Nov. 15, a few minutes before the meeting ended, only about 160 bishops remained in the room—not enough for the two-thirds of all conference members needed to pass it. The votes of those present were recorded and the rest of the bishops will be asked to vote by mail.

The bishops' new 40-page statement on "A Call to Solidarity with Africa" received overwhelming approval. Drafted by the bishops' Committee on International Policy, it sets a framework for committing U.S. Catholics to a comprehensive program of public advocacy and aid for peace, education, health and economic development in Africa.

At the grass-roots level it also seeks to promote twinning between U.S. dioceses and parishes and those in Africa.

The pro-life pastoral plan was revised for the first time in 16 years, taking into account new threats to life since 1985, such as partial-birth abortion and the destruction of human embryos for the sake of research on embryonic stem cells. It also incorporates new Church teaching documents and a fuller, more prominent

treatment of prayer and worship in the work of defending life.

The bishops approved an overall 2002 budget of nearly \$53.3 million for USCCB offices and programs. That represents an increase of about \$3.4 million, or 6.84 percent, over 2001. About 22 percent of the budget, nearly \$11.5 million, comes from diocesan assessments.

They also overwhelmingly approved three complementary norms to general Church law including: U.S. rules governing lay preaching—but never in place of a homily—in churches or oratories; norms for clergy and religious who regularly address matters of Catholic teaching on radio or television; and special norms for lay Catholics who may discuss Catholic teaching on the airwaves.

They approved revisions in U.S. adaptations to the new General Instruction of the Roman Missal, which sets worldwide Church norms for the liturgy. The revisions were made at the request of the Vatican to refine U.S. adaptations the bishops originally approved at their June meeting in Atlanta.

On other liturgical matters, the bishops:

- Declared Jan. 1, 2002, a National Day of Prayer for Peace, with plans especially to encourage a Rosary for Peace and other prayers asking Mary's intercession as Queen of Peace.
- Spent most of their afternoon session Nov. 13 discussing implications of *Liturgiam Authenticam* (The Authentic Liturgy), a Vatican instruction on translating liturgy texts that was issued in May.
- Voted to send an English translation of the new General Instruction of the Roman Missal back to the translators for revision in light of the new rules established in *Liturgiam Authenticam*, which came out after the translation was finished earlier this year.

Bishop John H. Ricard of Pensacola-Tallahassee, Fla., chairman of the board of directors of Catholic Relief Services, told the bishops that a big hurdle to providing help in Afghanistan is the lack of any Church institution in the country after years of rule by the fundamentalist Taliban.

He asked the bishops to help raise the more than \$50 million CRS will need over the next 12 to 18 months to feed and house Afghan refugees through the winter



Bishop Wilton D. Gregory, Bishop William S. Skylstad and Bishop John H. Ricard are photographed following their election to top posts for the U.S. Conference of Catholic Bishops at the bishops' fall general meeting Nov. 13 in Washington. Bishop Gregory is the new president, Bishop Skylstad was elected vice president and Bishop Ricard is chairman-elect of the bishops' international policy committee.

and help with post-war recovery.

Bishop Skylstad, the bishops' representative to Catholic Charities USA, reported that donations to its Sept. 11 fund totaled \$14 million—nearly all of it from direct individual donations or collections taken up in dioceses and parishes. He said local Catholic Charities agencies are focusing on long-term needs of victims and on reaching those with needs not being met by other agencies or social systems.

Several of the bishops and USCCB staff met over lunch Nov. 12 with an ecumenical team of Christian Church leaders from around the world. They had been sent to the United States by the World Council of Churches as a "living letter" to convey the compassion and solidarity of the world's Christian Churches with the American people following the terrorist attacks.

The four-day meeting of the U.S. bishops under their new structure as the USCCB opened with a speech by outgoing president Bishop Joseph A. Fiorenza of Galveston-Houston, who contrasted the "destructive power of hate" behind the Sept. 11 atrocities with the message of

hope that bishops are called to preach.

Archbishop Gabriel Montalvo, apostolic nuncio to the United States, also praised the solidarity shown by the people of the United States following the attacks, saying that the Catholics in this country have shown a "profound and vibrant faith."

After his presidential address, Bishop Fiorenza relayed the unfolding news of the American Airlines jetliner that crashed moments after takeoff from John F. Kennedy International Airport. Later in the meeting, on behalf of the bishops, he sent messages of condolence to the victims to bishops of New York and the Dominican Republic, the plane's destination.

At the closing press conference Bishop Fiorenza told reporters that he thought the bishops had made "significant" achievements during his three years as president.

Among them he cited the bishops' extensive work on overseeing catechetical texts and liturgical development, a statement last June on the real presence of Christ in the Eucharist, expansion of the pro-life ethic and the pastoral message the bishops had just adopted on the world after Sept. 11. †

New bishops' president hopes his impact goes beyond racial identity

WASHINGTON (CNS)—Bishop Wilton D. Gregory hopes the attention to his election as the first African-American president of the U.S. Conference of Catholic Bishops is seen as a sign of the Church's commitment to be inclusive and multicultural.

But he also hopes the attention he receives because of his race serves as a tool for evangelization and provides a reason for people to listen to what the U.S. bishops have to say on a whole spectrum of issues, from their commitment to Africa to their positions on immigration, school choice and debt reduction.

"It raises the possibility that in the secular world the Catholic Church is perceived

for that which we are—a haven for truth and for justice," said Bishop Gregory, one of 11 active black U.S. Catholic bishops.

In the end, he hopes the picture of himself that emerges is more textured than that of being the first bishops' conference president from a racial minority: He's an African-American convert to Catholicism who knows a lot about liturgy, articulates the Church's teachings and positions well and is a fair and even-handed leader.

Bishop Gregory, of Belleville, Ill., who turns 54 on Dec. 7, was elected president of the USCCB Nov. 13 on the first ballot.

In an interview with Catholic News Service a few days before his election, Bishop Gregory was both amused and prag-

matic about the flurry of press calls he's taken, all focused on his race.

"I'm sure that Bishop Fiorenza and Bishop Pilla before him did not get this kind of probing," he said of his immediate predecessors as president, Bishop Joseph A. Fiorenza of Galveston-Houston, president from 1998-2001, and Bishop Anthony M. Pilla of Cleveland, president from 1995-98. "It's an indication that race is still a significant factor in our society."

"While we're choosing to make good on our commitment as bishops at least in this one area—and I hope it's seen as only one area—to elect a black president of the USCCB I hope is a wonderful and important sign of our commitment," he said. "But it can't be the only sign. We haven't achieved all that we need to achieve by having a black president."

"The day-to-day struggle, the constant commitment to the social teaching and to the truth of the Gospel that stand in contradistinction to racism have to be the ongoing policy of the conference and of every local Church and of every Catholic. We can rejoice at one event, but not presume that the battle is over. Because it isn't."

If the narrow focus of the interest in him gets to be a little annoying at times, Bishop Gregory is well aware that the novelty of his position opens new doors: to give non-Catholics a view into today's Church; to help all Catholics understand the breadth of the Church and that they have obligations of faith beyond their immediate community.

"The broad spectrum of issues that I will have to address goes well beyond the issues that are often identified as African-

American concerns," he said. So, for instance, "when I speak out in support of justice for the immigrant community, be they Hispanic or Asian or South Pacific or European, I speak as a Catholic bishop, but I also speak as an African-American and we have a stake in those concerns."

Bishop Gregory is also the first bishop to head the conference who wasn't born and raised a Catholic.

Born in Chicago on Dec. 7, 1947, Wilton Gregory was enrolled in St. Carthage School in Chicago as a sixth-grader.

His family wasn't Catholic and was basically unchurched, though there was a history of appreciation for the Church. His maternal grandmother had become a Catholic when her parents enrolled her and her sister at St. Benedict the Moor boarding school in Milwaukee early in the century.

"It was one of the few boarding schools in the United States that would accept black kids at that time," he explained. His grandmother and great-aunt were baptized and made their first Communion, though they weren't active in the faith.

"But my grandmother always spoke—always spoke—very, very positively about her Catholic faith, even though she didn't go to Mass," he said. When he went to Catholic school, the main reason was academic.

"Like a lot of inner-city parents, they were very concerned about the quality of education available in the public schools—even in the '50s," Bishop Gregory said. "They put us in Catholic school primarily to provide a good education. Obviously the

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 The Criterion

11/23/01

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Archdiocesan Vietnamese Apostolate honors Vietnamese martyrs

By Greg Otolski

Explosive drum beats and the trembling drone of a ceremonial gong welcomed about 500 Vietnamese-Americans to St. Rita Church in Indianapolis on Nov. 18 for a Mass in honor of Vietnamese martyrs.

The Mass, which was sponsored by the archdiocesan Vietnamese Apostolate, drew Vietnamese-Americans from throughout the Midwest, including Chicago, St. Louis, Louisville and Cincinnati.

"In Vietnamese tradition, ancestor honoring is not only a tradition, but also a respected duty," said Divine Word Father Joseph D. Vu, director of the Vietnamese Apostolate.

Although Nov. 24 is the official day on the Church calendar when the Vietnamese martyrs are remembered, Father Vu said Nov. 18 was the best day for so many people from different cities to gather in Indianapolis.

During the 17th, 18th and 19th centuries in Vietnam, an estimated 130,000 Christians were killed for their faith—many were strangled or decapitated. In 1998, Pope John Paul II canonized 117 of the martyrs.

Archbishop Daniel M. Buechlein, who concelebrated the Mass, said in his homily that suffering and tragedy, such as the suffering experienced throughout history by the Vietnamese and the terrorist attacks on the United States on Sept. 11, can be a catalyst for bringing people together.

"Horrible tragedy has a way of leveling our human perspective and differences," the archbishop said. "All of us stand on equal ground."

It is during troubled times that we can take comfort in our families, Archbishop Buechlein said.

He said the humble faithfulness of Vietnamese Catholics throughout history and their culture's emphasis on family are an inspiration to all people.

The archbishop asked those attending the Mass to remember during the Thanksgiving holiday to give thanks to God for our faith and the Church. He said it is important to always give thanks to God in good times and bad.

"Like the Vietnamese martyrs, we can be a people of hope," Archbishop Buechlein said. "Let us resolve to strengthen our habit of daily prayer as we approach Thanksgiving in these troubled times." †

Photos by Greg Otolski

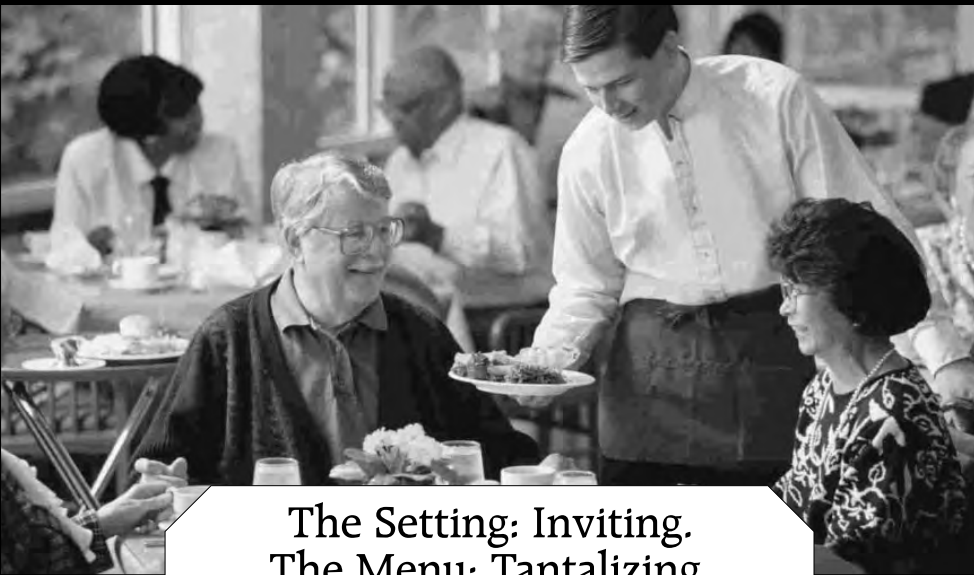


Above: A group of Vietnamese boys from St. Louis perform a "dragon dance" during a reception for the people who attended a Mass honoring Vietnamese martyrs on Nov. 18 at St. Rita Church in Indianapolis. About 500 Vietnamese-Americans from throughout the Midwest, including Chicago, St. Louis, Cincinnati and Louisville attended the Mass.



Left: Girls from the archdiocesan Vietnamese Apostolate perform a traditional Vietnamese dance during a Mass in honor of Vietnamese martyrs. The liturgy was celebrated at St. Rita Church in Indianapolis.

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Editorial

Terrorism in the Holy Land

We applaud President George W. Bush for his address to the United Nations Nov. 10. Its general theme was the fight against terrorism, but he also spoke about his administration's determination to bring the Israelis and Palestinians back to the bargaining table. He took the unprecedented step by a U.S. president of alluding to the state of Palestine by name when he said, "We are working toward a day when two states, Israel and Palestine, live peacefully together within secure and recognized borders."

It was altogether fitting that the Israeli-Palestinian conflict be mentioned in a talk on terrorism. Terrorism has been a fact of life in the Holy Land at various times since the Jews began to emigrate there to escape Nazism. They used terrorist tactics to chase the Palestinians from their homes before the establishment of the state of Israel in 1948.

The Palestinians answered with terrorism of their own. For decades, Yasser Arafat was considered a terrorist, and he is still so considered by many Israelis. Until the hard-line Prime Minister Menachem Begin tried to make peace with Arafat, every Israeli leader declared that he would never meet with him because he was a terrorist.

Today Arafat's image is more moderate as he seems to be trying to solve the Israeli-Palestinian conflict. At times, though, he seems unable to make agreements because of the opposition of Palestinian extremists who won't be satisfied until Israel is destroyed and the Palestinians can return to the homes of their parents or grandparents. Arafat seems unable, or unwilling, to halt suicide bombings that continue to terrorize Israelis.

Meanwhile, the Palestinians are convinced that Israel is now being led by the worst terrorist in its history. Probably no Israeli is as detested by the Arabs as much as Prime Minister Ariel Sharon. He is still known for his brutal tactics in Lebanon when he was defense minister and is blamed for the massacre of 800 to 2,000 Palestinians in the Sabra and Shatila refugee camps—although it was done by the Christian Phalangists who were Israel's allies in Lebanon at the time.

Sharon has also been the person who has most encouraged Israeli settlements in Palestinian lands, ordering the bulldozing of Arab homes to make way for them—certainly acts of terrorism. The continued destruction of Palestinian homes to accommodate the spread of Israeli settlements is the biggest obstacle to peace in the Holy Land, in the view of most Palestinians.

During most of modern Israel's 53-year-old history, the United States has undoubtedly supported Israel more than the Palestinians. Israel continues to receive more economic and military aid from the United States than any other country. That fact is not lost on the Muslim world. It has been only in recent years that we have tried to be more evenhanded in trying to help both sides come to agreement.

Exactly how the two parties will get back to the bargaining table, though, remains to be seen. The last time progress on an agreement seemed imminent, when former President Bill Clinton was trying to mediate a settlement, Arafat pulled out of negotiations because former Israeli Prime Minister Ehud Barak refused to agree that Palestinians could return to their former homes in Israel. It simply isn't realistic to expect Israel to agree that a million or so Palestinians could move back into Israel with the state of Palestine next door.

It isn't helpful now for President Bush to refuse to meet with Arafat, as he did when both were at the United Nations.

Arafat met with Pope John Paul II on Oct. 30 to report what had happened in Bethlehem, even in Manger Square, when Israeli troops occupied the city. The troops withdrew on Oct. 29. Bethlehem's mayor, Hanna Nasser, said that damages to his city during the fighting there reached \$17 million. Bethlehem University, owned by the Vatican, had damage of \$500,000. The pope renewed his appeal for everyone in the Holy Land to abandon their weapons and return to negotiations.

Let's hope that the Bush administration will carry through on its expressed determination to finalize an agreement that will result in two states with secure and recognized borders.

— John F. Fink

Seeking the Face of the Lord

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



Journey of Hope will continue 'on and on' as journey of peace

It has been a great journey! Beginning in Advent in 1996, we embarked on our symbolic archdiocesan Journey of Hope 2001 as our way to prepare for and celebrate the 2,000 anniversary of our salvation by Jesus Christ.

At that time, I said it would conclude on the feast of Christ the King 2001. It is hard to believe that the conclusion of our five-year journey is fast approaching! For many of us, the highlight of the journey was the grand celebration of the Great Jubilee 2000 at the RCA Dome in Indianapolis in September 2000.

Our journey was designed to feature three phases of preparation for the third millennium.

Beginning in Advent in 1996, we focused our year-long effort on the spiritual development of our archdiocese. We called ourselves to a new emphasis on prayer and renewal of spirit through a widespread media campaign. At the time, I wrote a pastoral letter titled "Seek the Face of the Lord, A Pastoral Word About Spiritual Renewal." Parish missions and various other programs of renewal were launched, and many continue to this day.

The second phase of Journey of Hope 2001 featured Christian stewardship. The concept of stewardship had had some grounding in the archdiocese, but for many of us it was a new way of looking at our participation in the life of our parish communities and in the shared ministries of the larger Church.

Stewardship education was launched with new energy and continues today. Our archdiocesan-wide capital and endowment campaign, Legacy of Hope from Generation to Generation, became a major focus. The results of that campaign were gratifying and humbling. Indeed, it literally changed the look of many of our parish facilities. Perhaps more important, the endowment activity began to secure the future of our Church ministries for our children and grandchildren.

Continuing with stewardship education, we are now forging a program, a volunteer corps, to promote our stewardship gifts of time and talent in a more orderly and effective way.

The third phase of our Journey of Hope 2001 was launched in prayer at Celebration in the Spirit of Hope: the Great Jubilee in the RCA Dome on Sept. 16, 2000.

A new evangelization will be an ongoing mission of our archdiocese into the future. Most of our parishes

have chosen to participate in a Paulist-sponsored approach to evangelization under the title "Disciples in Mission." This approach to evangelization features several positive aspects that caught the attention of our pastoral leaders.

First of all, it mainstreams the mission of evangelization into the ongoing life of parishes and the archdiocese. Secondly, it fosters lay leadership for this mission. Thirdly, the Paulist program promotes evangelization as a continuing part of the Church's ministry on into the future.

Our archdiocese is right on target with the vision foreseen by Pope John Paul II. Last January 2001, the Holy Father wrote an apostolic letter, *Novo Millennio Ineunte*, (*Entering the New Millennium*) in which he sketched in broad strokes the Church's agenda for the third millennium. In effect, the program he outlines is a program of ongoing evangelization. In his letter, the pope puts a personalist emphasis on evangelization. Using the theme that people in our day want to see Jesus, that is, they don't want to just hear talk about Jesus, he invoked the expression from the Psalms, "Seek the face of the Lord."

Just as we have been in a process of learning about the meaning of stewardship, so we are seeking to understand more fully what it means to evangelize. The Holy Father tells us that how we live the Gospel of Jesus is as important as how we share His message. And that mission of ours goes on and on for all the baptized.

Because of the "on and on" nature of all three themes of our Journey of Hope, it seems appropriate not to conclude the symbolic journey with a major event. The journey goes on and continues to be a journey of hope. And in troubled times, may it become a journey of peace.

That being said, I nevertheless ask all our parish and religious and school communities to offer special prayers of thanksgiving as we approach the solemnity of Christ the King and the conclusion of this Church year. Let our Masses focus our gratitude for the unbelievable ways in which our archdiocese has been blessed over the last five years. At the same time, let's pray urgently for peace in our world.

I will also pray with a deeply grateful heart for all of you, our pastoral leaders and teachers and friends, who have made the symbolic journey truly one of hope.

May God continue to bless us as we go forward with hearts full of faith, hope and love seeking peace all the while. †

Archbishop Buechlein's intention for vocations for November

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



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Buscando la Cara del Señor

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



El viaje de la esperanza continuará como un viaje de paz una y otra vez

Ha sido un gran viaje! A principios de la época de Adviento en 1997, nos embarcamos en nuestro simbólico Viaje de la Esperanza 2001 de la arquidiócesis, como una manera de prepararnos y celebrar el 2000° aniversario de nuestra salvación por Jesucristo.

En aquella época dije que concluiría en la fiesta de Cristo Rey en el 2001. ¡Es difícil creer que el final de nuestro viaje de cuatro años se acerca tan rápidamente! Para muchos de nosotros, la cumbre del viaje fue la gran celebración del Gran Jubileo 2000 en el RCA Dome en Indianápolis, en septiembre del 2000.

Nuestro viaje fue diseñado para presentar las tres fases de la preparación para el tercer milenio.

A principios de la época de Adviento en 1997, nos enfocamos en un esfuerzo de un año para el desarrollo espiritual de nuestra arquidiócesis. Nos llamamos a nosotros mismos a hacer un nuevo énfasis en la oración y en la renovación del espíritu a través de una amplia campaña con los medios de comunicación. En aquellos tiempos escribí una carta pastoral titulada "Buscando la cara del Señor, Una Palabra Pastoral sobre la Renovación Espiritual". Las misiones parroquiales y otros programas de renovación fueron lanzados, y muchos continúan hasta la fecha.

La segunda fase del Viaje de la Esperanza 2001 presentó una mayordomía cristiana. El concepto de mayordomía parroquial ha tenido algún fundamento en la arquidiócesis, pero para muchos de nosotros es una nueva forma de ver nuestra participación y aportación en la vida de las comunidades de nuestras parroquias y en los ministerios compartidos por una gran iglesia.

La educación de la mayordomía fue lanzada con una energía nueva y continúa hasta la fecha. Nuestra campaña de dotación y capital a lo largo de la arquidiócesis, *Legacy of Hope from Generation to Generation*, se convirtió en el foco principal. Los resultados de esa campaña fueron gratificantes y llenos de humildad. Cambió literalmente la apariencia en muchas de las instalaciones de la parroquia. Quizás lo más importante, la actividad de dotación comenzó a asegurar el futuro de los ministerios de la Iglesia para nuestros hijos y nietos.

Continuando con la educación de la mayordomía parroquial, ahora estamos creando un programa, un cuerpo de voluntarios, para promover nuestra aportación de tiempo y talento de una manera más ordenada y efectiva.

La tercera fase de nuestro Viaje de la Esperanza 2001 fue lanzada con oración en la Celebración del Espíritu de la Esperanza. El Gran Jubileo en el RCA Dome el 16 de septiembre del 2000.

Una nueva evangelización será una misión continua en nuestra arquidiócesis para el futuro. Como su aportación, muchas de nuestras parroquias han escogido el partici-

par en el acercamiento paulista a la evangelización, bajo la denominación de "Discípulos Misioneros". Este acercamiento a la evangelización presenta varios aspectos positivos que llamó la atención de nuestros líderes pastorales.

Primero que nada, la corriente principal de la misión evangelizadora hacia la vida diaria de las parroquias y la arquidiócesis. Segundo, acoge el liderazgo laico para esta misión. Tercero, los programas paulistas promueven la evangelización como una parte continua del ministerio de la Iglesia en el futuro.

Nuestra arquidiócesis está siguiendo la visión del Papa Juan Pablo II. En enero del 2001 el Santo Padre escribió una carta apostólica, *Novo Millennio Ineunte*, (*Entrando al Nuevo Milenio*) en la cual él hizo un bosquejo de los amplios pasos en la agenda de la iglesia para el tercer milenio. En efecto, el programa que el resalta es un programa de una evangelización continua. En su carta, el papa pone énfasis personal en la evangelización. Utilizando el tema de que las personas de nuestros días quieren ver a Jesús, esto es, ellos no quieren solamente oír hablar sobre Jesús, él invocó la expresión de los Salmos, "Buscad la cara del Señor".

En el momento en que hemos procesado el aprendizaje del significado de la mayordomía, estamos buscando entender más completamente lo que significa evangelizar. El Santo Padre no dice que cómo vivimos el Evangelio de Jesús es tan importante a cómo compartimos su mensaje. Y esa misión de nosotros continúa para todos los bautizados.

Debido a la naturaleza "continua" de los tres temas de nuestro Viaje de la Esperanza, parece apropiado no concluir el viaje simbólico con un evento grande. El viaje sigue y continúa siendo un viaje de la esperanza. Y en tiempos atribulados, se puede convertir en una jornada de paz.

Una vez dicho esto, les pido a todos en nuestras parroquias y comunidades religiosas y escolares que ofrezcan oraciones especiales en acción de gracias a medida que nos acercamos al final de este año de la Iglesia y la solemnidad de Cristo Rey. Permitan que nuestras Misas se enfoquen en la gratitud por la manera increíble en que nuestra arquidiócesis ha sido bendecida los últimos cuatro años. Al mismo tiempo, recemos urgentemente por la paz de nuestro mundo.

Yo también rezaré con un corazón profundamente agradecido por todos ustedes, nuestros líderes pastorales y los maestros y amigos quienes has hecho el viaje simbólico de verdadera esperanza.

Que Dios nos siga bendiciendo a todos, vamos hacia adelante con nuestros corazones llenos de fe, esperanza y amor buscando la paz todo el tiempo. †

Traducido por: Language Training Center, Indianapolis

Be Our Guest/ Joseph S. Therber

A special tribute to modern pilgrims

What a special time of year the following weeks will be! As we prepare for the holidays, let's remember the hopeful and determined arrival of the "Thanksgiving pilgrims" nearly 400 years ago and reflect on the gifts of a series of modern-day pilgrims in our Catholic community.



These pillars of faith have traveled a multiyear mission with uncertainty about the final destination, yet the inestimable fruits of their prayer and labor will be felt for decades to come.

In thanking certain volunteers for their efforts during the past year, we know that many prior and current "pilgrims" in leadership roles have continually paved the way for these great people to succeed. "Thank you" to all our volunteers and to your supportive family and friends.

In the field of stewardship and development, board leadership is of instrumental importance. The Catholic Community Foundation's Board of Trustees is one of the archbishop's key advisory groups. Including representatives from every deanery, the board has been led for the past year by Amanda Strong of Holy Angels Parish in Indianapolis.

Amanda's fellow officers have been John Dorenbusch of St. Bartholomew Parish in Columbus and Vince Caponi of Christ the King Parish in Indianapolis.

Our officers have been complemented by an extraordinary team of committee chairs: Art Berkemeier of St. Mark the Evangelist Parish in Indianapolis, Paul Corsaro of St. Barnabas Parish in Indianapolis, Bob Golobish of St. Luke Parish in Indianapolis and Jerry Semler of St. Pius X Parish in Indianapolis.

Jerry has provided extraordinary devotion and vision as past president of the foundation board and as chairman of the Building Communities of Hope campaign—which is now continuing as a new phase of classroom initiatives. And as if that were not enough, Jerry co-chaired the tremendously successful Legacy of Hope campaign for the benefit of ministries across the archdiocese.

Joining Jerry at the helm of the Legacy of Hope campaign was Patricia DeVault of St. Anthony Parish in Indianapolis. Pat's grace, wisdom and vision for the Church have been true blessings for many years, including those spent as a Catholic Community Foundation trustee.

The central annual archdiocesan-

wide stewardship education and renewal effort is our Parish Stewardship and United Catholic Appeal. Just two years ago, these initiatives were combined into one for theological and practical purposes. John and Louise Dorenbusch courageously stepped forward and chaired the first combined effort, and it greatly exceeded the treasure goal!

Jack and Katie Whelan of St. Monica Parish in Indianapolis followed John and Louise as general co-chairs and helped raise a record level of resources for our parishes and archdiocesan ministries. Assisting Jack and Katie last year, and now co-chairing the 2001 campaign, are Pat and Dianne McKeever of St. Anthony Parish in Indianapolis, assisted by Peggy Magee of St. Pius X Parish in Indianapolis. Thanks to their faith and enthusiasm, this appeal looks to be progressing as well as or better than ever.

Speaking of valuable support, leaders from the corporate, foundation and civic community have championed our annual Celebrating Catholic School Values and Spirit of Service programs. These are considered among the premier events in our community because of their focus on our school children and social service recipients who benefit throughout the archdiocese.

Our mission has been supported greatly by corporate leaders and parishioners such as Mike Alley—who is not a Catholic—Phil Wilhelm of St. Matthew Parish in Indianapolis, Mike Hudson of St. Michael the Archangel Parish in Indianapolis, Bob Brody of St. Luke Parish in Indianapolis, Vince Caponi, and Mike Bosway and Bain Farris, both of Immaculate Heart of Mary Parish in Indianapolis, and Joe Clayton.

While we are thinking of volunteers, two business executives have taken a sincere interest in helping our under-resourced parishes attract skilled volunteers. Gil Viets and Dick Butz have started to bring structure to a "home mission volunteer corps" that will open the door to new opportunities to give assistance where it is most needed.

The Archdiocese of Indianapolis is a community "on the move." Led by Archbishop Daniel M. Buechlein and Msgr. Joseph F. Schaedel, and supported by dedicated staff across the board, we are seeing vast numbers of Catholics and non-Catholics speak our message from the hilltops. Thank you to the volunteers mentioned here and, equally so, to everyone for your part in doing God's work.

Happy Thanksgiving!

(Joseph Therber, of Our Lady of Lourdes Parish in Indianapolis, is archdiocesan secretary for stewardship and development.) †

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Keeping the Sabbath

Percent of congregations placing "high emphasis" on keeping the Sabbath

Catholic and Orthodox	84
Evangelical Protestant	49
Moderate Protestant	36
Liberal Protestant	24
All Congregations	58

Sabbath — Primary day set aside for religious observance. For Catholics, Sunday.

Source: "Faith Communities Today" March 2001; Hartford Institute for Religion Research

© 2001 CNS Graphics

Check It Out . . .

"Cultivating the Grateful Heart" will be offered as a **New Year's Eve Retreat** at Fatima Retreat House, 5333 E. 56th St., in Indianapolis. The retreat, from Dec. 31 to Jan. 1, will deal with gratitude as a gift from God that needs to be nurtured and cultivated. Benedictine Father Noah Casey will lead the retreat and will use Benedictine practices for spiritual reflection. The cost is \$135 for individuals or \$255 for married couples. For more information or to register, call 317-545-7681.

Saint Mary-of-the-Woods College will help host "**Smart Women Finish Rich**," an educational seminar based on the best-selling book by David Bach, at 7 p.m. on Nov. 29 in the third floor ballroom at the Saint Mary-of-the-Woods College Library. Presented by Chuck Thompson, regional vice president of Van Kampen Funds, the seminar will cover seven steps to help women achieve financial security and fund their dreams. Refreshments will be served at 6:30 p.m. Seating is limited, and reservations are required. For more information or to make reservations, contact Michelle Swick at 812-535-5110 or by e-mail at mswick@smwc.edu.

Father Thomas Scecina Memorial High School has begun a program of technology education for students who are interested in becoming qualified to maintain computers and networks. The Scecina Tech Club was started in September and 14 students of all grade levels signed up. The club is looking for **donations of computer equipment** that it can use to develop skills at repairing, reconfiguring and deploying systems in schools. For more information or to make a donation, call 317-356-6377 or e-mail scecinattech@topica.com.

The Indianapolis Chapter of Civitas Dei, a lay-organization for Catholics in business, will hold its annual **Christmas Party**, starting at 5:30 p.m. on Dec. 5 with Mass in the Blessed Sacrament Chapel at SS. Peter Paul Cathedral in Indianapolis. The group will then have a dinner party at 6:30 p.m. at the Indianapolis Athletic Club, 350 N. Meridian St., where they will posthumously recognize the life of Thomas E. Burnett Jr. with a new leadership award in his name. Burnett was a heroic passenger about United Flight 93 on Sept. 11. The award will be given each year to a Catholic businessman or woman who best exemplifies the virtues of the Catholic faith, along

with courageous action and leadership in the marketplace. Civitas Dei, which is Latin for "City of God," is a lay apostolate devoted to bringing Catholic businessmen and women together to network, socialize and evangelize. There is a nominal cost for attendance. For more information, call Michael Fox at 317-259-6000 or e-mail him at mfox@talktotucker.com.

An **Advent Retreat Day** will be held at the Providence Center at Saint Mary-of-the-Woods on Dec. 2 and Dec. 9. The day will present a chance to consider the meaning of God's dwelling among people, redeeming people from the power of sin and death, and raising people from servant status to sons and daughters. The cost is \$30, which includes a light breakfast and lunch. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org.

"Mary, Model of Prayer" is an **Advent Reflection Day** offered from 8:30 a.m. to 4 p.m. on Dec. 3 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The day will focus on looking at the Virgin Mary's prayer life and how we can learn from her example. For more information, call 317-788-7581. †

VIPs . . .



Robert and Jacqueline Armbruster, members of St. John Parish in Osgood, celebrated their 50th wedding anniversary on Sept. 1 with a reception. They were married on Sept. 8, 1951, at St. Mary-of-the-Rock Church in Franklin County. The couple has 13 children: Beverly Bridget, Lois Baglione, Janie Deck, Margie Goley, Cathy

McGuire, Ginny Nigh, Ellen, Rita, Chuck, Jim, Joe, Robert Jr., and Tom Armbruster. They have 30 grandchildren and two great-grandchildren.

Ray and Mary Heinz will celebrate their 60th wedding anniversary on Nov. 24 with family and friends. They were married on Nov. 27, 1941, at St. Simon Church in Washington, Ind. They are members of Our Lady of the Greenwood Parish in Greenwood. The couple has seven children: Susan Armstrong, Janet Garrison, Pat Hagedorn, Dolores Johnson, Jenny Karst, Donna Meny and Marilyn Westfall. They have 20 grandchildren and 23 great-grandchildren.



David and Catherine Short will observe their 50th wedding anniversary with a family Mass in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. The couple was married Dec. 8, 1951, at St. Wenceslaus Church in Baltimore, Md. They are members of Holy Name Parish in Beech Grove. They

have five children: Margaret Duncan, Patricia Ebner, Kathleen, Daniel and John Short. The couple also has 10 grandchildren.



Holy Family parishioners **Louis and Marjorie Siefert** of Oldenburg will celebrate their 50th wedding anniversary on Nov. 24 with a Mass at Holy Family Church, followed by a reception. They were married on Nov. 22, 1951, at St. Anthony of Padua Church in Morris. They have five children: Nancy Meyer, Patti Valliere, Sue Waechter,

Dennis and Greg Siefert. The couple also has 10 grandchildren.

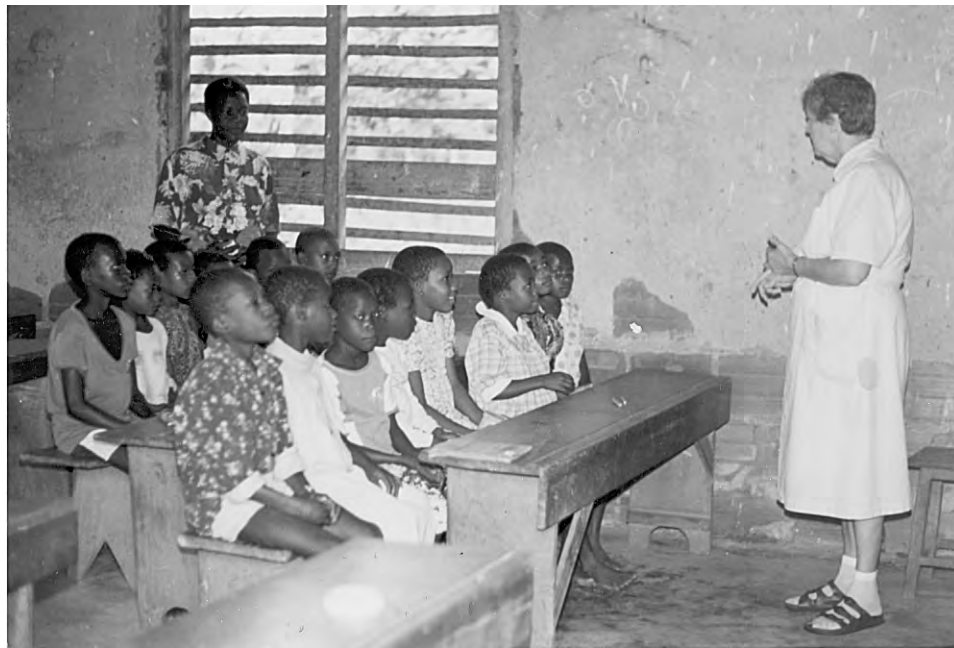


St. Rita parishioners **James and Barbra Smith** of Indianapolis celebrated their 50th wedding anniversary on Sept. 23 during the archdiocesan Golden Wedding Anniversary Celebration liturgy at SS. Peter and Paul Cathedral in Indianapolis. She died recently. The couple was married on Oct. 13, 1951. They have two children:

Aaron and Gregory Smith. They also have three grandchildren. †

"Go into the whole world and proclaim the Gospel..." Mark 16:15

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Sister Marie Godin M.S.O.L.A. in Nalugala, Uganda East Africa

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

Heist (Warner Bros.)

Rated **O (Morally Offensive)** because of some intense violence, benign view of theft, fleeting sexual innuendo and constant rough language.

Rated **R (Restricted)** by the MPAA.

Monsters, Inc. (Disney)

Rated **A-I (General Patronage)**.

Rated **G (General Audiences)** by the MPAA.

Shallow Hal (20th Century Fox)

Rated **A-III (Adults)** because of an implied sexual encounter, a few sexist wisecracks, fleeting rear nudity and some crass phrases and profanity with an instance of rough language.

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

Father Pavone says reassignment will not hinder his pro-life efforts

By Jennifer Del Vecchio

Father Frank Pavone, national director of Priests for Life, said local business leaders are a witness to Christ in the world and show that the "concept of our faith is not disconnected from our life."

Father Pavone spoke Nov. 16 in Indianapolis to the Catholic business guild Civitas Dei, an organization dedicated to integrating their Catholic faith with their vocation in business.

Father Pavone, noted for guiding Priests for Life into an internationally known organization, was recently asked to return to full-time parish work by New York Cardinal Edward M. Egan.

The situation has caused concern over the leadership of Priests for Life and Father Pavone's role in the pro-life movement.

However, Father Pavone said he will still be involved in the strategic planning and leadership of Priests for Life and that his parish assignment by the cardinal will be one "that will be compatible to continue my pro-life leadership."

Father Pavone said the cardinal needs help in the New York diocese but that "to me the role of a pro-life leader is something that is non-negotiable to my priesthood, and I am thankful for the option to live at a parish where I can continue my leadership."

He said that the final steps of which parish and how leadership will continue at Priests for Life should be decided by the end of the year.

Already, the organization has four other full-time priests, and Father Pavone said those who have worked closely with him over the past 13 years know where he wants the organization to go and will help it through any changes.

The organization is known for reaching out to women considering abortion and using extensive media campaigns to promote the pro-life cause. Founded in 1991, Father Pavone was given permission by the late Cardinal John T. O'Connor to head the organization in 1993.

Since then, it has expanded to include four full-time priests and 30 full-time lay staff members with offices in New York, California, Minnesota, Michigan, Rome and Washington, D.C.

It also has launched a \$12 million media campaign that included billboards, television and newspaper ads and a weekly pro-life television series.

Father Pavone said that organizations like Civitas Dei could help contribute to such campaigns not only with their resources but also with their witness to the pro-life cause.

He called on business leaders to lend their skills to a movement that is primarily made up of volunteers and does not possess the advanced marketing, staffing and debate skills that the pro-abortion side uses.

"The witness to the Gospel are people like you," he said. "It has never before been more true that unless we get back to the roots of what it means to be human, we will no longer survive."

Father Pavone said the pro-life position must be articulated on rational grounds and that all the evidence—medical, philosophical, etc.—is on "our side."

However, the battle is with those who in the face of that evidence still say that "I have my beliefs and you have your beliefs," and that in America we can believe what we want, he said.

Still, Father Pavone thinks the media campaign is reaching those people who won't listen to the evidence. He cited the high number of pro-abortion literature and letters the organization is receiving after many of the media ads in favor of stopping abortion hit the newspapers and television.

One of the most important tools the pro-life movement has is the First Amendment, said Father Pavone.

Unfortunately, it is not used enough to get the message out about abortion, he said.

Already, Priests for Life has started discussions with television producers about showing an abortion on television.

"We are going to make a public issue out of the question," he said.

As for those who think it would be too graphic, Father Pavone said, "Is there any reason why the pro-life movement should be exempt from the principles of social reform?"

It is when "disturbing images of injustice" have been shown that people begin to wake up and see the injustice, he said.

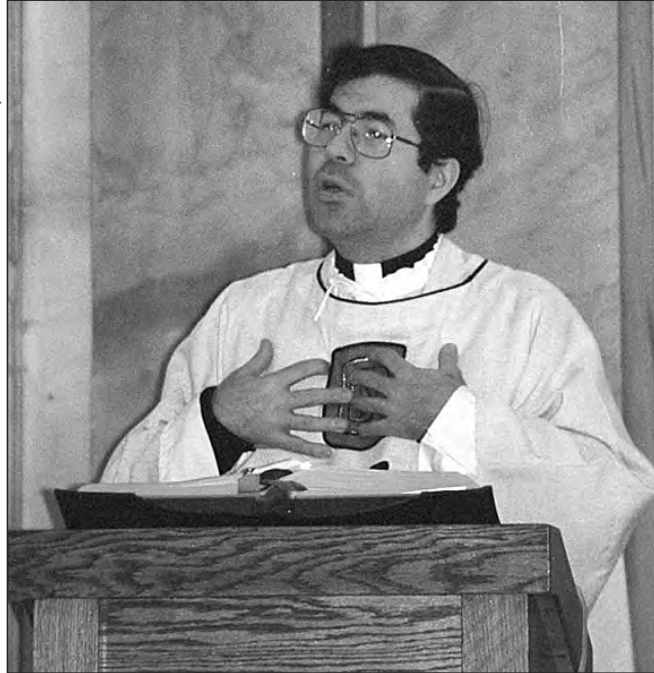
Not until people saw the abuses against blacks, such as when they were sprayed with hoses or attack dogs were released upon them, did people take action, he said.

The problem is that many people fear the persecution when speaking out against abortion—from priests who fear complaints for preaching against abortion to lay people who fear losing friends over their stance against abortion.

"We can't think about what people think of us as the messenger," Father Pavone said. "We have to care about what people think of abortion."

In the end, the pro-life cause will win, Father Pavone said, and the landmark case allowing abortion, *Roe v. Wade*, will be overturned because Jesus promised the

Photo by Jennifer Del Vecchio



Father Frank Pavone, national director of Priests for Life, spoke Nov. 16 in Indianapolis to the Catholic business guild Civitas Dei, an organization dedicated to integrating the Catholic faith with their vocation in business. Father Pavone, noted for guiding Priests for Life into an internationally known organization, was recently asked to return to full-time parish work by New York Cardinal Edward M. Egan.

gates of hell would not prevail against his Church and that evil does not have the last word.

"Go forth with confidence," he said. "We are not working for victory. We are

working from victory."

(For more information on Civitas Dei, call 317-590-3382. For more information on Priests for Life, call 888-735-3448.) †



Dan P. Bayt

Cathedral High School
Class of 1971

St. Patrick's Grade School

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B. S., 1976

President, COO
Crystal Catering & C.A.F.E. Group

I first entered the halls of Cathedral High School thirty-four years ago as a mischievous youth of all of fourteen years of age. I was raised in a very ethnic, close knit, and large family environment that epitomized the phrase "raised in a village." I was blessed with a strong sense of family and an even stronger sense of work ethic.

I brought these beliefs with me when I entered Cathedral. These beliefs formed the basis of my social and educational foundation at Cathedral. Cathedral capitalized on this foundation and broadened my horizons in many ways. I was introduced to ethnic, economic, and racial diversity. I was tutored in the values of confidence, self worth, work ethic, reasoning, problem solving, competition, fellowship and leadership. Educators such as Brother Donald, Brother George, Brother Robert, Brother Dennis, Joe Dezelan, Tom O'Brien, Tony Ardizzone, Julian Peebles, and Mike McGinley not only taught us the basics of higher education, but also built character by instilling in us spirit, morals, and tradition.

Cathedral was instrumental in preparing me for the journeys that I would pursue in life. Cathedral opened my eyes and the doors to a wonderful world filled exponentially with all the truths and values I had discovered in those halls as a young man. I learned to go into new areas and not fear what I might discover. I learned to trust my instincts. I learned that only I could inhibit my success.

After thirty-four years, I remain relatively close to those with whom I attended Cathedral. I still enjoy their fellowship and their friendship. I am closer yet to the institution of Cathedral and all its traditions. I am closer still to those truths, values, and references that Cathedral taught me long ago. September 11, 2001, redefined and reshaped the world in which we now live. Where some think of giving up, I find a renewed sense of optimism. Where some can see only the negatives, I look for the positives. Where some can see only the crisis, I look for opportunities. This is what Cathedral has given me. This is what I know Cathedral will give to my children when it is their turn to walk those same halls. Thank you, Cathedral.

Share your Christmas memories

It's time to share your favorite Christmas memories!

Holiday stories from readers are a popular feature in *The Criterion's* annual Christmas Supplement.

Stories should be brief descriptions of personal Advent or Christmas experiences

about faith, family or friends.

Send stories for consideration to *The Criterion*, Christmas Memories, P.O. Box 1717, Indianapolis, IN 46206 by the Dec. 5 deadline. Submissions should include the writer's name, address, parish and telephone number. †

Troubled times

Children reach out to touch Pope John Paul II as he arrives at St. Alessio Parish outside of Rome Nov. 18, where he spoke about the "dramatic upheavals" facing Christians today. Rome's *La Repubblica* newspaper reported that the pontiff could be targeted by terrorists as they search for a Christian symbol to attack.



CNS photo from Reuters



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Beech Grove Benedictine sisters share their story with community

By Brandon A. Evans

BEECH GROVE—Our Lady of Grace Monastery in Beech Grove hosted people from the Indianapolis area Nov. 8 who were curious about what the Benedictine life is about and has to offer.

Benedictine Sister Carol Falkner, prioress of Our Lady of Grace Monastery, welcomed people to the monastery for an evening titled "Catholic Monastics in a Secular World."

The program, which consisted of evening prayer and a panel discussion led by *Indianapolis Star* religion reporter Judith Cebula, was part of the 2001 Spirit and Place Civic Festival in Marion County.

The panel consisted of Benedictine Sisters Carol Falkner, Mildred Wannemuehler and Mary Margaret Funk, as well as two lay oblates, Nancy Campbell and Stephen Gudorf.

The panel was asked questions that ranged from how the oblates first got involved to how the sisters have seen their monastery change over time.

"I came to the Benedictine way because I was wandering around out there as a Catholic, a bit unsure of myself for a number of years, and realized I needed some stability," Campbell said. "I think what drew me to the Benedictine way ... was Benedict's focus on balance."

Gudorf and his family had been taught by Benedictine nuns, so his choice to be involved with the order while still living his lay life was natural.

"I think in many ways I was living a Benedictine way of life all along," he said.

As the oblates found greater joy in following the footsteps of St. Benedict—ultimately those of Christ—so too the sisters think that their way of life has something to offer everyone.

"I just think that at this time in history we have values that the world is looking for," Sister Mildred said, mentioning such gifts as peace, stability and appreciation of life. "And I think our obligation is to show those values."

"One of the vows that we take as monastics is the vow of stability," Sister Carol said, "and I certainly think that witness in our world is greatly needed. It's not only a vow of stability to a place, she said but also to the people whom we form community with.

"We can get lost in the demands that life puts on us ... where we don't really have to work on relationships; we can just turn them on or off. But in community life, and in the life of a Benedictine, you can't do that," she said.

Sister Mary Margaret agreed that everyone has something in them that the community has.

"There's a monastic heart in everybody," she said. "It's a propensity toward being. Being really is primordial over action.

"The monastic impulse is to be, and then from that being springs the actions through a conscious attitude and presence," she said.

The community at Beech Grove has changed on the surface, but not at the heart, she said. The being has remained, in essence, the same.

"I can honestly say I don't think I've seen a lot of difference in the spirit," Sister Mildred said of her time at the monastery.

Sister Carol said that the desire to follow the Lord has always been in the hearts of her Benedictine sisters.

But beyond the stability of the community, there is a stability to the Benedictine Order as a whole, she said.

"Benedict, back in 500, wrote that we should be about the very thing we're



Photo by Brandon A. Evans

Benedictine Sister Mildred Wannemuehler answers a question asked by *Indianapolis Star* religion reporter Judith Cebula during a panel held at Our Lady of Grace Monastery in Beech Grove on Nov. 8. Two oblates of the community, Nancy Campbell and Stephen Gudorf, and Benedictine Sisters Carol Falkner and Mary Margaret Funk also participated in the panel discussion.

doing today," Sister Carol said.

She went on to say that the future of monasticism is bright.

"I think monasticism is alive and well, and I think it's needed for the future. I think the fact that it's lasted 1,500 years speaks for itself. It has within itself the ability to flex and be re-expressed in contemporary times," she said.

Campbell thinks that the order will continue to open up to more lay ministries that will enable those who do not feel a lifelong call to religious life to still be able to live the Benedictine lifestyle that seems to draw so many blessings.

She said the benefits for her include greater balance and silence.

"Over time, God becomes more and more a very deep presence and silence within me," she said. "What I have learned in living the Benedictine way has certainly helped me in terms of looking differently at my relationship with my husband."

Being an oblate has also helped Gudorf in his life.

"I tend to compartmentalize aspects of my life: my social life, my work life; everything in separate boxes," he said,

adding that the Benedictine focus on prayer has aided him. "That prayer has helped weave all these aspects of my compartmentalized life into one fabric."

Prayer is a central part of the community, especially as manifested in the Mass and the Liturgy of the Hours, which the sisters recite together.

"That's the hardest part: being out by yourself—not having somebody to pray with," Sister Mildred said. She is the parish life coordinator of St. Agnes Parish in Nashville and is often not with the rest of the community for prayer. Still, she prays with people from the parish.

"Those of us in the oblate community are encouraged to participate in the regular prayer here as much as possible," Gudorf said, "but most importantly, we're encouraged to have our own regular prayer life, whatever that may be."

The evening closed with Sister Mary Luke Jones reminding the audience of the importance of prayer.

"A monastic's first and primary work is prayer. That is the work of God," she said. "Just know that we are here every day and we are remembering you in our prayers." †

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crystal at Christmas

Youth challenge adults to be 'pilgrim people'

By Tim Clark

In an article for a parish newsletter, I quoted a Church document that referred to young people as "the future of the Church."

A day or two after it was printed, I found a copy of the article on my desk with a note that read, "Young people are not the future of the Church. We are the Church right now. If you wait for us to be the future of the Church, it will be a pretty small Church."

Youth today are on the move. For better or worse, the world demands it. They do not think of themselves as lost sheep but more as pilgrims, and the awesome challenge they present to the Church is to join them on their journey.

In a prophetic statement at World Youth Day in 1995, Pope John Paul II clearly laid out the challenge.

"The Church," he said, "must become the traveling companion of young people."

For 20 years, parish youth ministry has been primarily about programs. Parish youth ministers and religious educators have focused on assessing needs, gathering resources, designing programs and finding ways to draw young people into those programs. If we paid attention to the elements and executed them well, we were rewarded with good attendance and meaningful experiences.

What do we pay attention to now? What are the elements in a model of companionship?

Like Jesus on the road to Emmaus, we begin by joining young people where they

are, listening to them and starting with their experiences.

In one parish, students recently held a concert to benefit Habitat for Humanity. At first glance, it might seem like there's nothing new there.

The difference is that there was no parish youth group or confirmation class involved. The idea didn't come from the staff or a youth board. Two high school juniors approached the youth minister. They had friends with bands and were involved in their school's chapter of Habitat for Humanity.

Being parishioners, they were familiar with the space and thought it would be a good place for their concert.

Initially, they weren't even looking for help.

The youth minister could simply have referred them to the parish administrator to rent the space and sent them on their way. After all, it wasn't a parish program. Instead, he offered to introduce them to the administrator and serve as their advocate. Then he offered to help them by checking in via e-mail every week or so to see how the plans were coming and if they needed anything. Later he invited them to talk to the confirmation class and submit an announcement for the bulletin.

The teens did all the work themselves. They found adult chaperones for the event, worked with local merchants to supply food and beverages, auditioned the bands and took care of the setup and cleanup.

In the end, the event drew more than 200 young adults and raised more than \$1,000 for Habitat for Humanity. It



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provided a contact point for young people who might not normally come to church, and it opened the door to another way of working with young people.

Becoming a traveling companion means that while confirmation service projects, parish mission trips and youth group activities are good opportunities for service and justice, they aren't the only ones anymore.

It's easy to get lost when you are traveling. One of the challenges of youth ministry today is to provide young people with a practical faith that can serve as a kind of compass.

There is a renewed interest in spiritual practices, especially personal prayer, among teen-agers.

In one parish, young people use the Jesuit *Examen* as a way to open every meeting. It connects them more deeply with God and with one another.

When the youth ministry team tried to take their regular summer break, some of the teens asked if they could continue meeting. They were told it was OK, but there would be no adults to organize the meetings.

"That's OK," they said. "We just need

to know where the prayer candles and journals are."

In another case, all but three members of the youth group showed up for an evening of learning how to meditate with the aid of a tool for prayer called a "labyrinth." The three teens that missed the prayer night asked the leader to take them on a Saturday afternoon so they could learn how to pray this way.

Young people are catching on to ancient forms of prayer as a way to stay focused and connected to God.

And young people are on the move. From the Internet to international terrorism, they live in a world that is changing almost daily. So do their parents, teachers and Church leaders.

Teens not only are engaged with this world, they are helping to shape it, and they challenge us to join them.

Each Sunday we are reminded at Mass that we are a pilgrim people. The challenge of youth today is to take that call to heart.

(Tim Clark is a youth minister at Pax Christi Catholic Community in Eden Prairie, Minn.) †

Youth connect with Church through prayer and service

By Mark and Carol Pacione

Are young people today connecting with the Catholic Church? That depends on how you define "connectedness."

Which teen-agers are connected to Church—students at Catholic high schools or confirmation candidates or members of parish youth ministry programs? Are youth who attend weekly Mass connected?

Eric is a high school senior who said he has no connection with Church or with God, but the Sept. 11 terrorist attacks gave him a different focus on things and he prayed for the victims and rescue workers.

Laura, a sophomore, said she feels connected to Church because of her

baptism and service as a catechist and youth ministry board member.

For many young people, being connected means "doing something."

Many adults and Church leaders don't think young people are connected to Church unless they are at Mass, in the confirmation program or attending religious education. That misses the impact of simpler connections. We should rejoice in their connectedness at all levels.

(Mark Pacione is director of the Division of Youth and Young Adult Ministry for the Archdiocese of Baltimore. Carol Pacione is an associate for family ministry with The Church of the Nativity in Timonium, Md.) †

Discussion Point

Youth learn through service

This Week's Question

Tell of a program in your parish that teen-agers found particularly rewarding.

"Several of our teens did work in Louisiana this past summer. They were working on a neighborhood improvement project. When they arrived, they joined a larger group of youths from different Christian denominations. Everyone was there for the same constructive purpose." (Katie Hajde, Castle Rock, Colo.)

"We've been having an open gym night when we open the gym for our teens and their friends. It's a time they can get together in a safe place and enjoy each other's company." (Elizabeth Cohen, Lake Oswego, Ore.)

"In my old parish, our youth group conducted 'Weekend of Christian Living' programs at other parishes. These were mostly confirmation retreats, and it was a great experience of teens ministering to teens." (Deacon Rene Greivel, Albuquerque, N.M.)

Lend Us Your Voice

An upcoming edition asks: What does "strength" mean? What makes a community strong?

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

Give thanks to the Lord, for he is good

"Give thanks to the Lord, who is good, whose love endures forever." This beginning of Psalm 106 is only one of about 50 places in the Book of Psalms where we are urged to give thanks to God for his many gifts to us.



Probably not surprisingly, the idea of thanksgiving to God is expressed most often in the psalms (six times in Psalm 107 alone). And that doesn't count the psalms that implore us to "bless the Lord" (Psalm 103, for example) with the same meaning as "give thanks to the Lord."

But the concept of thanksgiving exists in many other places throughout the Bible, too. (If "Jeopardy" host Alex Trebek should ever give as an answer the book of the Bible, other than Psalms, that most often entreats us to give thanks to the Lord, the question is, "What is the Book of Tobit?") It does so 10 times. He probably won't do that, though, since the Book of Tobit isn't in the Protestant Bible.)

Considering all that God has done for us, we should be expressing our gratitude constantly. That, indeed, was one of St. Paul's

themes. Most of his letters began with thanksgiving to God: Romans, First Corinthians, Ephesians, Philippians, Colossians, First and Second Thessalonians. First and Second Timothy say, "I am grateful to God."

St. Francis de Sales, in the third meditation in his *Introduction to the Devout Life*, told us, "Thank God for the knowledge he has now given you of your duties and for all benefits already received."

For what should we thank God? For starters, here's more advice from St. Francis de Sales: "Reflect upon the everlasting love God has had for you. Before our Lord Jesus Christ as man suffered on the cross for you his Divine Majesty by his sovereign goodness already foresaw your existence and loved and favored you. When did his love for you begin? It began even when he began to be God. When did he begin to be God? Never, for he has been forever, without beginning and without end. So also he has

always loved you from all eternity and for this reason he has prepared for you all these graces and favors."

The greatest prayer of thanksgiving, of course, is the Eucharist. The word itself means thanksgiving, from the Greek *eucharistia*. During the celebration of the Eucharist, time is supposed to be reserved after the reception of Communion for a period of silence for "thanksgiving after Communion."

We learned to make this thanksgiving before we received our first Communion, but it seems to me that this

period of silence is frequently skipped over in many Masses today. We just want to get on with our hectic lives and if a priest sits too long for meditation after the Communion hymn is over, I can feel people thinking, "Come on, Father, get on with it."

If we find a priest who doesn't bow to this pressure, that's one more thing we should thank God for in our prayer of thanksgiving. †

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Cornucopia/Cynthia Dewes

Time for the annual bizarre bazaars

This is the time of year for what have been called by obvious malcontents, "bizarre bazaars."



When the Christmas shopping frenzy begins on the day after Thanksgiving, bazaars have already been amazing the populace for weeks.

Almost every church, parent/teacher organization, service and social club considers the pre-Christmas season a perfect time to serve the community and fill their treasuries at the same time. It's that profit-making/good-works dichotomy we all adore.

Hobbyists, old ladies who still know how to crochet and knit and all that stuff, true artisans and crafters and weekend woodworkers all gang up to stock the booths and tables of these events. Teens are volunteered to watch the customers' kids while their parents shop, and friendly ladies staff refreshment tables offering hot cider with a peppermint stick stuck in it and cookies and snacks to maintain the shoppers' stamina.

At our local Arts & Crafts Fair (notice

the classier name), the usual suspects are always available. There are wreaths suitable for autumn, Christmas, New Year's and "welcomes" in general. There are handmade Christmas ornaments, frilly ones with red and green plastic flowers, felt, sequined, curly-ribboned ones. One entrepreneur even makes his out of toothpicks.

For sale, too, are those wooden games you play at Cracker Barrel restaurants while you're waiting for your meal, only these are homemade. We also find handmade teddy bears and dolls, kitchen towels, doilies, and bathroom accoutrements such as tissue box covers and various implement-hiders.

There are so many candles and potpourri variations on hand that we are embarrassed to find ourselves coughing and sneezing our way through those sections. "It's an allergy," we apologize to the vendors as we wheeze past.

There's a wonderful booth featuring dried gourds fashioned into vases. They've been covered with a gritty-textured patina, then painted with designs in nature's colors. It's easy to imagine how great dried flower arrangements will look in them.

The baked-goods table is popular, particularly at lunchtime. Again, the bakers have

outdone themselves, with tempting sweet rolls and cookies and pies and cakes. It's interesting to note that the chubbier people spend long minutes gazing at the display, as if to memorize it, and then leave, only to return later and buy a bagful.

More women than men seem to shop at bazaars. They're places for pretty things and barely needed things and really astonishingly unique things. They're places for friends and neighbors to trade the objects that delight them, the same things that permit them to feel useful and productive while they're making them.

Bazaars may indeed be bizarre now and then, but they're generally happy places where all can enjoy themselves and each other. At the close of the day, one little girl seemed to sum up the proceedings when she asked, "Can I help you, Grandpa?" as he took down their booth.

It seems to me we spend half our lives accumulating "stuff" and the other half getting rid of it. Bazaars are a fine place to determine which half we're in and, no matter what we decide, it's always fun to look.

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

Faithful Lines/Shirley Vogler Meister

Preparing ourselves to sense God in the ordinary

When Redemptorist Father Peter Schavitz spoke at Mass on the Sunday our parish mission began this fall, he shared an anecdote about a man who made a pilgrimage to a wise man to ask what's the most important thing to do in life.



The wise man was on silent retreat; so when the question was posed, he wrote on a small blackboard: "Pay attention."

Confused, the inquirer asked again, but the wise man erased the board and repeated his message. Now angry, the visitor said he wouldn't leave until he got better advice. This time the wise man wrote: "Pay attention. Pay attention. Pay attention, stupid."

Father Pete said we "hear" God's voice primarily in Holy Scriptures; but he and fellow Redemptorist Father Robert Halter

captured the congregation's attention no matter what the subject was that week.

My first-grade teacher gave me Father Pete's advice early one day when she caught me daydreaming. She gently shook me by the shoulders, saying, "Pay attention, Shirley"—a lesson never forgotten.

Sometimes God does the same thing, jolting us out of complacency; but usually, his method is more subtle. As I prepare this column, one of my two cats is walking around my chair, mewing for attention, which I readily give. In his need, I sense the voices of nursing home patients or the cries of neglected children; and I "hear" God asking me to help by dedicating my comfort to the cat to those in greater need. This is a small example of how everything and everyone around me reminds me of God. I try to pay attention.

I've shared so many examples in print that a reader sent me a book by an Australian college teacher, Michael Frost,

titled *Seeing God in the Ordinary*. The reader said it reminded him of me.

True: I'm totally in sync with Frost's book, especially near the end when he emphasizes how we need to be open to this, to prepare ourselves for it. If I'd written the book, I would've even replaced *Seeing* in the title with *Sensing*, because God's power and love can be felt through all our senses.

During the parish mission, the Redemptorists prepared us to better sense God and our own spirituality through the sacraments and the holy Word. This carries into our daily, ordinary lives. It makes us more alive.

Author Michael Frost writes that those "grateful for God's grace in Christ" are open to "all the marvelous expressions of God's love around them all the time, both the welcome and the unwelcome ones."

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

The Bottom Line/Antoinette Bosco

Are there evil people in the world?

As 2001 comes to a close, we will look back at its final months as a sad time when we heard much about how evil had attacked us at the hands of terrorists. It became almost a mantra from President Bush that we would defeat "the evil ones."



Any of us who have been victims of crime—and the destruction of thousands of people in New York's World Trade Center was certainly a crime—have truly been touched by evil. After my son and his wife were murdered by an 18-year-old who snuck into their home with a 9mm semiautomatic gun, I went to that room of death. I felt the chill and reality of destructive, powerful evil.

Yet, I could not label the killer an "evil one." He was a person who had done terrible evil, but wasn't he, as I and all of us truly are, a child of God? If I denied him his humanity by calling him the "evil one," wasn't I demonizing him, dehumanizing him and thereby saying he was doomed to hell?

I agonized over this, prayed for light and had an answer. I am to pray for him, that he would someday ask God to forgive him for his sin, so that he could find redemption and one day be reunited with the Source of his life.

As I prayed, I understood that none of God's children are "evil ones." They can be deceived ones, taken over by the evil one or seduced for whatever reasons to destroy others and to do great evil. They need to be stopped from carrying out their evil deeds and must be punished. But we must not demonize them and in our hearts and heads send them to hell.

Many have expressed confusion about how a good God, an omnipotent God, all-wise, all-seeing, could let such evil exist in this world. Philosophers and theologians have pondered that question for centuries, and no one ever has come up with a truly satisfactory explanation.

I think that old question of why God permits evil is not really relevant today. I think we have to look at the terribly unequal and unfair distribution of the world's resources to get at the root of why so much hate has surfaced in certain countries.

In a powerful book written 25 years ago—"Jesus Before Christianity," just re-released by Orbis Books—Dominican Father Albert Nolan, serving in South Africa, anticipated "catastrophe" and the "escalation of violence." He wrote:

"More than 1 billion people experience hunger for at least part of every year. They also lack clean water, elementary education and basic health care. Only God knows how many millions die of starvation. The system was not designed to solve such problems. It can produce more and more wealth, but it is incapable of ensuring that even the bare necessities of life are evenly distributed. This is because it is geared to profits rather than to people."

Father Nolan shows brilliantly that Jesus is "the true picture of God" sent to show us how to "understand the structures of evil in the world as it is today."

To believe in Jesus, Father Nolan reminds us, is to let go of the hate and fear that keep wars and violence going and "to believe that goodness can and will triumph over evil." Can we Christians, observing Advent in this time of terror, awaiting the coming of Jesus, hold to that belief?

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Nov. 25, 2001

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

The Second Book of Samuel provides this feast with its first reading. Now the Bible includes two Books of Samuel. Originally they composed one book, written in Hebrew.



During the third century before Christ, the book was divided. Over many years, Samuel has been translated into numerous languages.

No one knows the author of Samuel. This is not surprising. Writers of the various Scriptures were not interested in drawing attention to themselves, but rather to God. Rarely did such a writer attach a personal claim of authorship to a work, but occasionally it did happen.

These books chronicle the major developments, as seen through the prism of religion, of Saul and David, the first kings of Israel.

Few people in Western civilization today would maintain that monarchs rule because God placed them on their thrones. Not even the most fervent devotees of Western Europe's constitutional monarchies would make such an assertion these days. To do so would be seen as the height of foolishness.

When the book of Samuel was written, however, just the opposite impression pertained. The kings of Israel were God's own special representatives. Their role, however, was to lead the people in all matters to communion with, and loyalty to, God. Serving God and proclaiming the divine law, as revealed by Moses, was the kings' collective supreme task.

The reading this weekend recalls David's assumption of the royal dignity. Delegates of all the 12 tribes approach David, asking that he take the crown. They remind him that they are of his "bone and flesh."

In turn, David declares that God commissioned him to be king. He was the elect of God. From God derived his authority. He was God's servant.

The Epistle to the Colossians is the source of the second reading.

Throughout his epistles, Paul gives magnificent testimony to his faith in, and the reality of, Jesus as Lord, Savior and Son of God. This weekend's eloquent

reading from Colossians fully is in this Pauline theme.

Jesus has dominion over all things, on earth or in heaven. He was before all that is, has been or will be. Risen from the dead, the Lord is the first-born of those given eternal life.

He has redeemed the world by dying on Calvary. As a result, humans can anticipate eternal life for themselves, if they follow Jesus.

St. Luke's Gospel furnishes the last reading. It is from the Passion Narrative of Luke.

Here Luke presents a certain hierarchy. At its top is the religious leadership of the nation. They deny Jesus. Then there are the people. While the people likewise deny Jesus, they can repent and be saved.

This Gospel highlights the taunts of those who meant to insult Jesus. The passage drips with irony. The Lord's enemies declare in jest, of course, that Jesus is the anointed of God, God's chosen, and the king of Israel.

Their disbelief and the insults they visit upon Jesus make them contemptible. Yet from their lips, in what was intended to be scorn, they proclaim Jesus as Savior and Son of God.

The truth is so strong that even the evil speaks it.

Reflection

The feast of Christ the King is not one of the more ancient celebrations of the Church, although the concept of Jesus as king is quite ancient. Long ago, especially in Eastern Christian art, the Lord was often depicted as a victorious, majestic king.

In 1899, Pope Leo XIII called the world to acclaim Jesus as king. He is the king of love, the pontiff said. Two decades later, Pope Pius XI established this feast.

When Pius XI led the Church, things were going from bad to worse. Italy, the pope's dear native land, had succumbed to dictatorship, but the ceremonial, official head of the Italian state was a king. However, all power was in the hands of Benito Mussolini, who was anything but benevolent or scrupulous.

Germany was in chaos. Ascending the steps of power in Germany were Adolf Hitler and his associates. Their arrival upon the stage of influence augured nothing good.

Times were frightening and hard. They were to degenerate even more. The pope offered hope and purpose to the world. Christ is king, he proclaimed, and in celebrating this feast the Church salutes Christ as king.

Daily Readings

Monday, Nov. 26
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-56
Luke 21:1-4

Tuesday, Nov. 27
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, Nov. 28
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Thursday, Nov. 29
Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28

Friday, Nov. 30
Andrew, apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Saturday, Dec. 1
Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

Sunday, Dec. 2
First Sunday of Advent
Isaiah 2:1-5
Psalm 122:1-2, 4-9
Romans 13:11-14a
Matthew 24:37-44

He is the king of justice, peace and love, sent with our "bone and flesh" by God to lead us to eternal life.

With this celebration, the Church concludes its liturgical year. This is the time

of summarizing everything that has been said since the first Sunday of Advent last year. The summary, complete and comprehensive, is in the very name of the feast. Christ is king! †

Question Corner/Fr. John Dietzen

Catechism explains teaching on salvation

How does God deal with suicide bombers who believe they will go to "paradise" and be with Allah? How can they go to hell if they don't even believe in it? For that matter, how can anyone go to hell who doesn't believe in it? Sometimes I think hell is only for bad Catholics. (Maryland)



You are one of many readers who have written to me since Sept. 11 asking basically the same question. I am surely not qualified to explain Islamic beliefs on the subject, but Catholic teaching has some interesting and valuable things to say about it.

Contrary to the assumptions of many, including even to this day a fair number of Catholics, the Catholic Church holds that all persons who sincerely attempt to follow the dictates of their conscience, what they believe to be right and good, are saved.

This concept is by now well entrenched in Church teaching. The *Catechism of the Catholic Church* says it clearly: "Those who, through no fault of their own, do not know the Gospel of Christ or his church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—these too may achieve eternal salvation" (No. 847, quoting the *Vatican Council II Constitution on the Church*).

Pope John Paul II elaborated on this in his message for the World Day of Peace on Jan. 1, 1999. Speaking about religious freedom, he concluded, "People are obliged to follow their conscience in all circumstances and cannot be forced to act against it."

All this assumes, of course, for all human beings whatever their culture or background, a diligent and honest attempt to inform one's conscience with all the grace and wisdom possible, and then to live one's life in accord with what is seen as "religious duty," however the individual sees that duty.

Some will claim, of course, that no human being could honestly envision as morally good the inhuman and appalling acts of cruelty we experienced in our

country on that day—acts which, incidentally, are perpetrated in countless other nations of our world to this hour by people other than Muslims.

More than a few Americans, among them religious leaders, have publicly proclaimed that all the dead terrorists are burning in hell, and those still alive will do so. Arrogance like this is unworthy of any thoughtful human being, let alone any Christian.

Judgments like this about the condition and fate of other people's souls are wholly beyond our reach. The pretense of having sufficient knowledge and wisdom to make such judgments invades territory that belongs to God alone.

God created all of us, including the terrorists, out of love. And Jesus, as St. Paul declares, died for each of us. It is, therefore, the worst sort of blasphemy to dare to tell God which of his children he will reject or to tell Jesus which of those for whom he died must be condemned.

Does this answer your question? To be sure, whether an individual explicitly believes in hell or not, someone of any or no religion is capable of rejecting God and his law by a deliberate, radical, eternal choice of evil over good. But that is not the whole story.

We must also confront our complete ignorance of how God's grace and truth may have transformed a person, not only during his or her life, but also in the last moments. We believe God performs incredible miracles of mercy. Who knows which ones took place here?

We don't know, of course, and will never know in this life. But it is with these instincts of faith and hope, aware that we all desperately need his mercy, that the Church has us pray, just after the consecration at Mass, that God will bring our deceased "brothers and sisters, and all the departed," all people in the world who have died, into the light of his presence.

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

My Journey to God

In Thanks

As I knelt at prayer this Sunday morn,
I gave thanks for the new day given.
I asked for the grace received.
Be my strength for growth in faith life,
For sharing the Word soon to be heard
From the readings and homily.

I reflected on my life of yesterday,
Asking myself how I responded in kind.
Did I truly show an effort to share?
Was kindness given? Felt by others?
Was Jesus there?
Then the thought of tomorrow,
The many tomorrows yet to come.
I must share not just today,
But what life that remains for me.
For in the hand of God I rest.

By Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)



CNS photo

JOURNEY

continued from page 1

as a journey of peace," the archbishop said.

When Journey of Hope 2001 began, its goals were:

- 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 of our Church's mission
- A successful capital and endowment campaign
- Fewer meetings and more pastoral ministry.

Archbishop Buechlein said he believes that everyone in the archdiocese has pulled together to make these goals a reality in the past five years.

"I believe we have seen a changing focus in the archdiocese since we began Journey of Hope," the archbishop said. "There's been a building up of the faith and ministry of our local Church. This is something for all of us to be proud of and to continue carrying forward."

The goals for Journey of Hope were developed more than five years ago from information gathered in a series of meetings throughout the archdiocese in which more than 300 people were consulted. Everywhere, people asked that spirituality be the first priority of the Journey of Hope.

Archbishop Buechlein responded by writing a pastoral letter titled "Seek the Face of the Lord" in which he asked the people of the archdiocese to "decide one day at a time to live as Jesus did" and to "make choices in favor of God."

"The key is to trust in God," the archbishop wrote. "We become holy if we discover that we need God and when we learn

to depend on God day in and day out."

He said we could draw close to the holiness of God through prayer and service, but to do this would require planning, commitment and discipline.

Although spiritual renewal is difficult to quantify, Archbishop Buechlein said some of the visible signs during the past five years include the many parish missions and renewal programs that were launched. He said there has been an increase in devotional practices in many parishes such as perpetual adoration of the Blessed Sacrament.

He said people in the archdiocese also can be assured that the Church in central and southern Indiana is strong as witnessed by the 1,200 to 1,500 people that join the Church each year. He added that weekly Mass attendance in the archdiocese is higher than in many other dioceses and that the archdiocese will have its largest ordination class in years when eight men are ordained to the priesthood next year.

Charles Gardner, secretary for spiritual life and worship for the archdiocese, said there also has been a growth in retreats in the archdiocese and parish-based renewal programs, such as Christ Renews His Parish, are continuing to grow throughout the archdiocese.

"The archbishop walks his talk when it comes to prayer," Gardner said. "Prayer is at the heart of everything we do, and it shows."

The second phase of Journey of Hope 2001 focused on stewardship. As the local Church has continued to grow, the demands for more spiritual, educational and social ministries has increased along with the need for more physical and financial resources to carry out the mission of the Church.

To respond to these growing stewardship needs, the Archdiocese of Indianapolis undertook its first archdiocesan-wide capital and endowment campaign—Legacy of Hope from Generation to Generation.

"This was unprecedented," said Joseph Therber, secretary for stewardship and development for the archdiocese. "There

was a strong belief in the mission, but since we had never done anything on this scale, there was some uneasiness about how it would all work out logistically."

The Legacy of Hope goal was ambitious—raise a minimum of \$40 million. The response was overwhelming. Catholics throughout the archdiocese pledged \$87.4 million as well as an additional \$10 million in deferred gifts from planned giving arrangements, such as wills.

The money—most of which goes directly back into individual parish accounts—is being used for a wide range of projects. Across the archdiocese, parishes are making needed improvements to their churches and schools, and paying for various ministry and education programs. Endowments have been established to help support everything from the education of seminarians and retirement needs of priests to operating support for various Catholic Charities agencies.

"Every parish and the entire archdiocesan community did an amazing job," Therber said. "I think Legacy of Hope was so successful because it had a human face to it—people could see where this money was going and what effect it would have. Everyone realized that they were taking part in something that was going to have a lasting impact on the Church and in the lives of people around them."

Therber also noted the leadership of Jerry Semler, of St. Pius X Parish in Indianapolis, and Pat DeVault, of St. Anthony Parish in Indianapolis, for their work co-chairing Legacy of Hope.

Semler also has led the Building Communities of Hope capital campaign, which was launched shortly after the start of Journey of Hope with the goal of raising \$20 million from corporations, foundations, the civic community and individuals for center-city Catholic schools in Indianapolis and center-city Catholic Charities agencies.

Building Communities of Hope has received \$18.8 million pledges as well as an additional \$11.1 million in deferred gifts.

The centerpiece of Building Communities of Hope has been the construction of new school buildings at Holy Angels and Holy Cross parishes in Indianapolis.

Also during the Journey of Hope, parish stewardship and the United Catholic Appeal were combined to streamline and tie together the needs of individual parishes and the greater archdiocesan community.

The last phase of Journey of Hope is evangelization. The focus of this effort is a parish-based process called Disciples in Mission. It will bring parishioners together in prayer, Scripture reflection, study, planning and implementation to strengthen their own faith as well as bring the Good News to others in central and southern Indiana.

Some Disciples in Mission leaders are already receiving training, and the process will become more visible in parishes early next year. Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, said Disciples in Mission will be the focus of the archdiocese's evangelization efforts for the next several years.

Disciples in Mission "is designed to open us to a new perspective, to build energy and enthusiasm, and to develop some skills and ways of operating that will become part of our way of being and living Church over the long haul," he said.

"One of the helpful features of Disciples in Mission is its positive approach. It holds up a mirror to our parishes and invites them to notice ways that they have already been evangelizing," Father Folzenlogen said.

He added that Disciples in Mission is grounded in the Word of God as proclaimed in the Lenten readings.

"For us as Catholics, this underlines the close connection between Eucharist and evangelization," he said. "We come to the Eucharist and are fed in Word and sacrament. At the end of the liturgy, we are told to go. We need to share what has nourished us with a hungry world. And that hunger embraces all aspects of life, not just the need for bodily food." †



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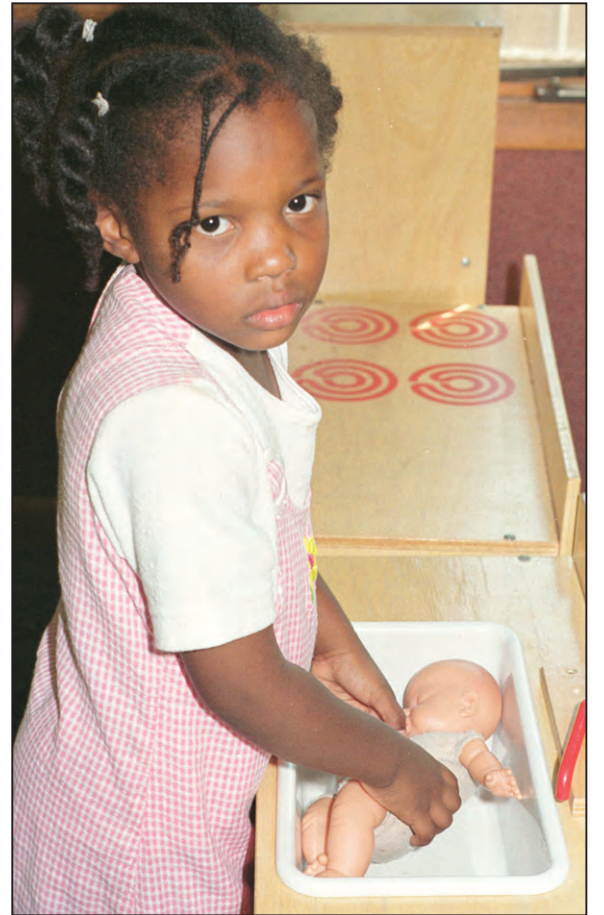
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Journey of Hope

Where we've been, where we're going



File photos



Above: Money from the Building Communities of Hope campaign supports St. Mary's Child Center in Indianapolis. The center offers an early childhood program for low income children ages 3-5 who are at risk for learning and emotional disabilities.



Above: The highlight of Journey of Hope 2001 for many people was Celebration in the Spirit of Hope: The Great Jubilee. The Mass on Sept. 16, 2000, at the RCA Dome in Indianapolis drew more than 30,000 people.

Right: Archbishop Daniel M. Buechlein ordains C. Ryan McCarthy to the priesthood last June in Indianapolis at SS. Peter and Paul Cathedral. An endowment was established through Legacy of Hope to help pay for the education of seminarians.



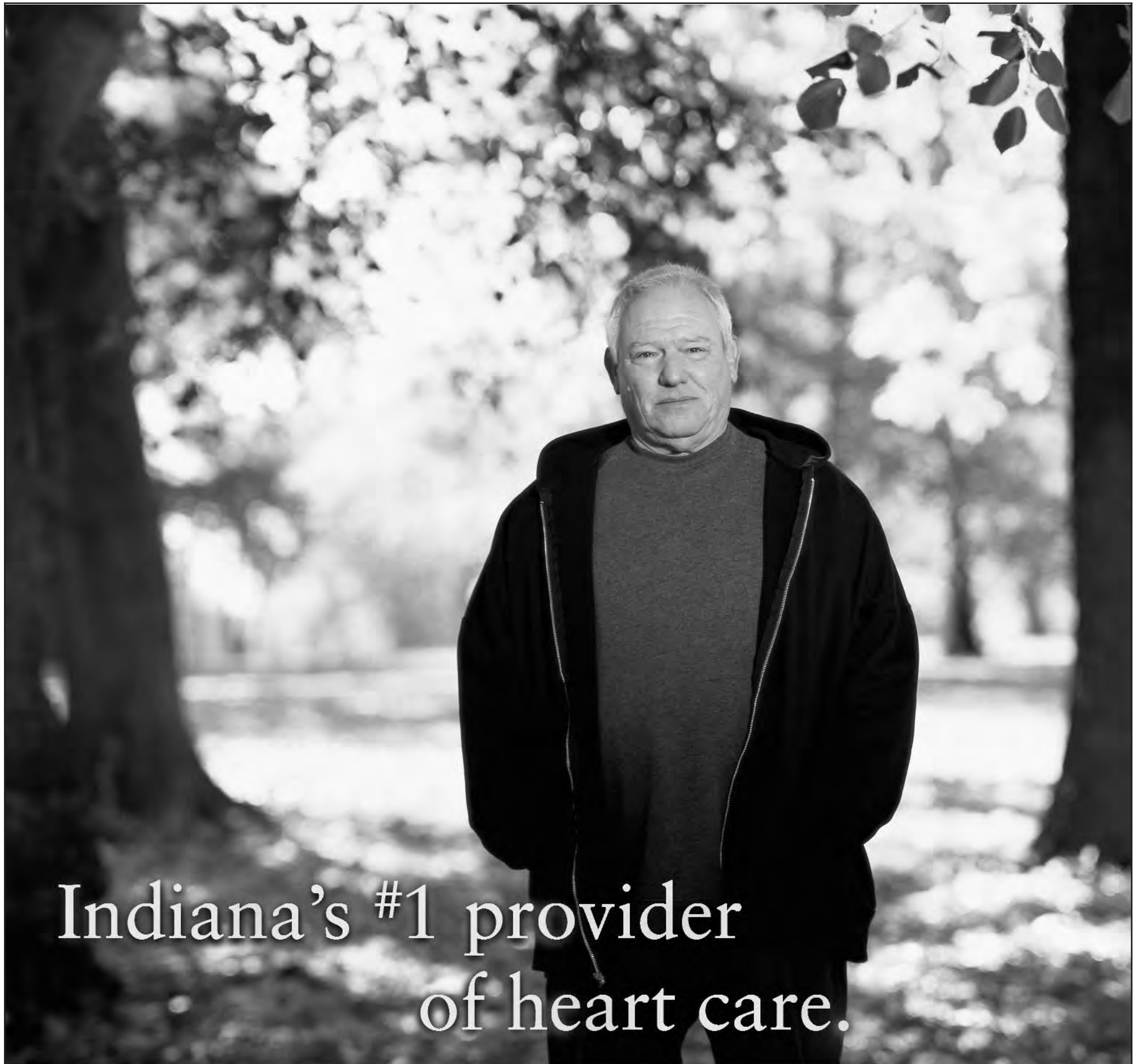
Below: A Caring Place volunteer Maria Rhoda (right) helps participant Leon Richardson make a seashell flower during time set aside for artwork and crafts. A Caring Place, which is located at Fairview Presbyterian Church, is one of three adult day services administered by Catholic Social Services in Indianapolis.



Left: The Legacy of Hope from Generation to Generation capital and endowment campaign provides financial support to many Catholic Charities agencies across the archdiocese. A woman goes through clothing at Catholic Charities in Terre Haute.



Above: Students at Holy Angels School in Indianapolis enjoy their new building on the first day of school on Aug. 30, 1999. Money from Building Communities of Hope helped pay for the new center-city school.



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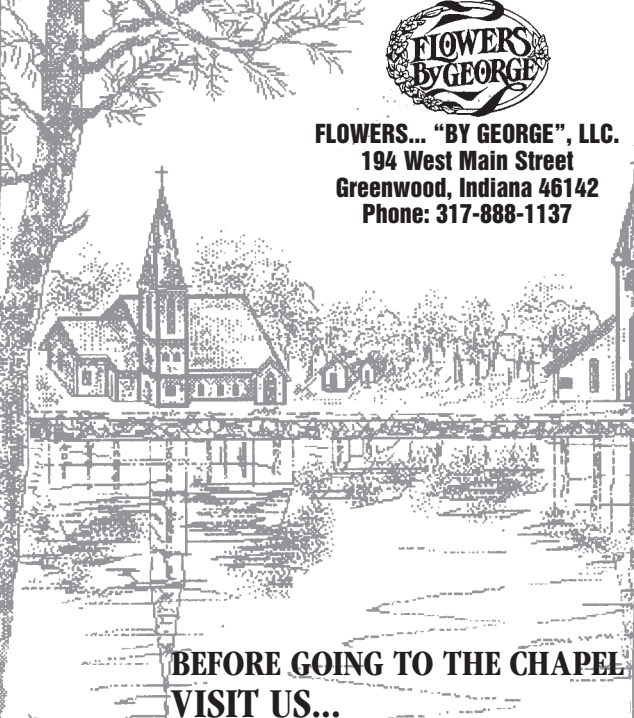
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Catholic Community Foundation meets Nov. 28

By Mary Ann Wyand

The Catholic Community Foundation's annual meeting on Nov. 28 will focus on the rewards of endowments.

Keynote speakers William J. Doyle of Atlanta, director of regional development for the University of Notre Dame's Southeast Regional Development Office, and David Seng of Atlanta, a retired executive and Notre Dame benefactor, will discuss "The Rewards of Endowments—Donor and Institutional Perspectives" during the foundation's annual meeting, which starts at 10 a.m. at the Primo Banquet Hall South in Indianapolis.

Joseph S. Therber, secretary for stewardship and development for the archdiocese and executive secretary of the foundation, said the annual meeting will examine the rewards to donors and the Church when Catholics consider the long-term future with their charitable gifts.

Therber said the Catholic Community Foundation's annual report details the foundation's growth and how endowment distributions have impacted positively on Church ministries.

At the end of fiscal year 2001, Therber said, the foundation's assets grew to \$62 million. He cited the Archdiocesan Total Catholic Education Endowment and several parish, school and agency endowments as examples of this growth and its impact.

Archbishop Daniel M. Buechlein points to stewardship as the reason for that growth.

Therber said the Catholic Community Foundation's first endowment—the Total Catholic Education Endowment created in 1989 with an initial gift of \$500,000 by the late Archbishop Edward T. O'Meara—is "a good example of responsible tending of gifts and of sharing their increase."

Since its inception 12 years ago, he said, the Total Catholic Education Endowment has distributed more income for ministry than the half million dollars used to create it.

"In addition, this endowment is now worth more than \$2.6 million," he said, "and it continues to fund needs in our educational ministry year after year."

Father Clifford Vogelsang, pastor of

St. Augustine Parish in Jeffersonville, said the parish endowment has grown from an initial investment of \$1 million to almost \$4 million through additions to and growth of the principal.

"The St. Augustine endowment is a great value to the parish," Father Vogelsang said. "The endowment has enabled us to maintain and expand our religious education ministry, our youth ministry, our family life ministry and our liturgical ministry."

St. Gabriel Parish in Connersville established a Total Catholic Education Endowment Fund in 1989 with an initial investment of \$5,300.

Distributions from St. Gabriel's endowment, which is now valued at \$71,000, have fostered Catholic education, stewardship and parish life.

This year, endowment funds helped nine youth and three adults from the parish participate in the Catholic H.E.A.R.T. Work Camp, which included working in a homeless shelter and soup kitchen as well as doing yard work, housework and painting at the homes of elderly, disabled and poor residents.

The Connersville parish also established the St. Gabriel School Endowment in 1996 with an initial investment of \$5,000. That endowment now totals \$223,000.

At St. Mary Parish in Greensburg, multiple endowments are benefiting parish and school ministries.

The St. Mary Parish School Endowment, established in 1989 with \$20,000, is valued at more than \$280,000.

Martha Hartman, principal, said funds from the endowment provide an integral part of the school's annual budget.

"A school endowment is particularly important for a school that does not assess tuition," Hartman said, "but depends on the stewardship effort of parents and parishioners."

(Reservations to attend the Catholic Community Foundation's annual meeting and luncheon should be made by calling the archdiocesan Office of Stewardship and Development at 317-236-1482 or 800-382-9836, ext. 1482. There is no charge for the meeting or the luncheon.) †

Youth pro-life bus trip to Washington is Jan. 20-23

By Mary Ann Wyand

The archdiocesan Office of Pro-Life Activities will again sponsor a youth pro-life bus trip to Washington, D.C., in late January for the 29th annual March for Life and the National Mass for Life.

High school students from central and southern Indiana are invited to participate in the pro-life pilgrimage, which departs from the Archbishop O'Meara Catholic Center in Indianapolis at about 8 p.m. on Jan. 20 and returns to the Catholic Center by 6 a.m. on Jan. 23.

"This trip will be a pilgrimage of faith that offers our students an excellent opportunity to affirm their commitment to the Gospel of Life," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Activities.

"Given the present state of affairs in our country, changes may occur with regard to the pilgrimage," Sister Diane said. "Nellie Gray, director of the March for Life in Washington, D.C., has urged us to proceed with our usual plans."

The itinerary includes arrival at the Catholic Center at 5 p.m. on Sunday, Jan. 20, followed by Mass at 6 p.m. at SS. Peter and Paul Cathedral.

After arriving in Washington at 9:30 a.m. on Monday, Jan. 21, the group will tour the John Paul II Cultural Center at 10 a.m., have lunch in the cafeteria at the Basilica of the National Shrine of the Immaculate Conception at noon, then tour the basilica. After checking in at the

Dufour Center at The Catholic University of America that afternoon, the pilgrims will return to the basilica for the solemn Mass concelebrated by cardinals, bishops and priests.

On Tuesday, Jan. 22, the group will travel to the Franciscan Monastery for an 8 a.m. Mass celebrated by Archbishop Daniel M. Buechlein, then tour the Smithsonian Institution for several hours until the March for Life rally at noon at the Ellipse. The march begins at 1 p.m. and concludes on Capitol Hill at 3 p.m.

The group will gather at Union Station, a few blocks from the U.S. Capitol, after the march, have dinner there, then board the buses at 5 p.m. for the return trip to Indianapolis.

Six coach buses chartered for the trip will enable 241 students and 34 chaperones to travel to Washington. One bus will be reserved for adults and college students. Seat allocations include space for representatives of each Catholic high school in the archdiocese and public high school students from the 11 deaneries.

All seats will be awarded on a first-come, first-serve basis, with reservations due by Dec. 8 to the archdiocesan Office of Pro-Life Activities.

Financial support from the Knights of Columbus and other benefactors reduces the pilgrimage cost to \$50 per high school student. Additional costs for meals and incidentals are estimated at \$40.

Admission to the John Paul II Cultural Center is \$5 for students and \$6 for adults.

Sunday and Tuesday nights will be

spent on the buses en route to and from Washington, and lodging on Monday night will be on the gymnasium floor at the Dufour Center at The Catholic University of America. Each student should bring a sleeping bag.

Adults and college students riding on the sixth bus will be charged \$85 for the

trip. That fee does not include meals or museum admission fees.

(For registration information, contact the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. The registration deadline is Dec. 8.) †



Celebrating Thanksgiving

Michael Abbot, a student at St. John Bosco School in Hammond, Ind., prepares to dive into dessert after enjoying a Thanksgiving feast with classmates last year.

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Refugees offer glimpse of crisis in Pakistan

By David Snyder

JALOZAI, PAKISTAN (CRS)—The residents of the Jalozai refugee camp need no reminders of the coming winter. On a barren plain in northern Pakistan, its presence—and the fear it generates among the 60,000 people who crowd there—is almost tangible.

“What money we brought with us from Afghanistan is finished,” one man explained. “Now we are very worried about the winter.”

The Jalozai camp, located about 45 miles from the Afghan border in Pakistan’s Northwest Frontier Province, provides one of the few visible reminders of the enormity of the crisis unfolding in this region.

With Pakistan’s border still closed, the estimated 1.5 million people displaced within Afghanistan remain, as yet, largely unseen. The United Nations and many aid agencies working in the region are forced to admit that they know little about the numbers, condition or specific needs of those now reported to be crowding the Afghan border.

But with winter approaching, the same organizations work frantically to establish refugee camps in northern Pakistan—100 campsites sufficient enough in size and capacity to shelter 10,000 people each—in the event that Pakistan opens its borders.

The process of establishing the camps, in itself a monumental task, is complicated by insecurity in the tribal areas in which the camps are located—areas where many local residents sympathize with the Taliban.

Work in the new campsites has been slow as foreigners have been unable to access the camp areas for days at a time. And the entire undertaking is couched in the understanding that if the border remains closed, there will be no large-scale refugee influx. In that case, the massive pipelines of tents, plastic sheeting, cooking supplies, blankets and food being organized by aid agencies will have to be diverted to those in need inside of Afghanistan, a daunting task amidst ongoing bombing and increasing lawlessness in much of the country.

But the Jalozai camp, and others like it, represent an older chapter in the tragic history of Afghanistan. Built in the 1980s to take in refugees from Afghanistan’s war with the Soviet Union, the camps have become in large part a permanent fixture on the landscape of Pakistan, which hosts an estimated 2 million refugees.

Jalozai in particular—though provided with latrines and health and sanitation services by Catholic Relief Services, and with food and shelter materials by other humanitarian agencies—offers little more than dubious shelter for the newest round of refugees displaced by the air strikes.

Unregistered and thus unaccounted for in food distributions, the refugees further tax the already strained food and water supplies in the camp—rations distributed based on numbers now months old. Amidst their tattered shelters, the refugees talk in chorus of their need for food and shelter.



An Afghan child eats a piece of bread at a refugee camp in Jalozai, Pakistan, in October. Afghan refugees are finding peace but few comforts in Pakistan, where they await winter weather with few supplies other than relief assistance provided by Catholic Relief Services, the United Nations and other humanitarian aid agencies.

“I have five children to support,” one middle-aged man said. “I brought two quilts from Afghanistan. Aside from that, I have nothing.”

Surrounded by dozens of other men, he recounted his trek from Afghanistan, where he paid almost all of his savings to a smuggler who guided his family across the border.

“I paid 900 rupees [about \$15] for my family to cross the border,” he explained. “I have 105 rupees left. These are all the resources that I have.”

It is a common story among the refugees here. Now, weeks into the ongoing conflict in Afghanistan, there is another theme emerging, the last hope for many here that

they may escape the coming winter they now face as refugees in Pakistan.

“If there is peace inside Afghanistan, regardless of who is in power, we will go back,” one refugee explained, to the nods of those around him. “But first we need peace.”

(David Snyder is a member of Catholic Relief Services’ Emergency Response Team. He has been working in Pakistan since Oct. 5. Donations for Afghan relief efforts can be sent to Catholic Relief Services in care of the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. Checks should be addressed to Catholic Relief Services and designated for the Afghan Relief Effort.) †

Convocation addresses Hispanic ministry

Finding ways to communicate with the growing Hispanic presence in local parishes was the focus of a special convocation on Nov. 10 at St. Ambrose Parish in Seymour.

Representatives from 14 parishes throughout the archdiocese participated in the second Convocation of Hispanic Ministries, which addressed the struggles and successes in reaching out to the Hispanic community in central and southern Indiana. Hispanics are the fastest growing group of new arrivals in the archdiocese.

“What made this convocation different from the first was that we wanted to focus on the wealth of experience in the field coupled with a special presentation for education input in the afternoon,” said Franciscan Father Al “Luis” Jost, associate pastor for Hispanic ministry at

St. Patrick Parish in Indianapolis.

The 67 participants spent the day in small-group discussions, sometimes in English, but mostly in Spanish. Lay leaders spoke about their experiences, shared material they found helpful and worked to identify priorities for five ministerial issues of concern: liturgy and worship, youth and young adults, marriage and family life, education and faith formation, and social issues.

Benedictine Sister Mary Victor Kercher from Ferdinand also spoke about resource materials available in Spanish, and highlighted the advantages of the publishing companies offering the materials and how to contact them.

Sister Mary Victor, who has more than 35 years of service in Hispanic ministry, also helped answer questions for those struggling to respond to the Hispanic presence in their parishes and how they can better communicate despite the language barrier.

Maria Pimentel-Gannon, a representative of St. Monica Parish in Indianapolis, said the convocation was valuable.

“Clearly, there was a lot of excitement and enthusiasm as persons left ready to implement ideas that were discussed throughout the day,” she said.

The next convocation is scheduled for March 2 at St. Paul Catholic Center in Bloomington.

(For more information, contact the archdiocesan Office of Multicultural Ministries at 317-236-1562 or 800-382-9836, ext. 1562.) †

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GREGORY

continued from page 2

Catholic training and the Christian principles were good, but that wasn't the driving force. The driving force was to get a good education. Which, I'm sure, is one of the main reasons inner-city parents choose Catholic schools, even today."

Whatever differences it meant to the quality of his education, the "Catholic" influences at his school affected him dramatically. He decided a few weeks into the school year that he wanted to be a priest. By the end of that sixth-grade year, young Wilton had been baptized, received his first Communion and been confirmed.

Later his mother, Ethel, and two sisters also became Catholic, though his father, Wilton D. Gregory Sr., never has done so,

he said. His parents, now in their 90s, still live in Chicago.

Two years after becoming a Catholic, Wilton entered Chicago's Quigley Preparatory, a high school seminary. By the time he was 25, he was ordained a priest. Just 10 years later, he became the youngest bishop in the country. He was installed as an auxiliary bishop for Chicago a few days after his 36th birthday in 1983. Among his duties in the archdiocese, he served as master of ceremonies for Cardinal John Cody and his successor, Cardinal Joseph L. Bernardin.

People who work with Bishop Gregory in the Diocese of Belleville note that their boss seems to be happiest when he's around young people and that he makes a point of attending youth ministry events whenever possible. As a supervisor, they find him to be a good listener, who hears out all sides before making decisions.

Bishop Gregory holds a doctorate in liturgy from Rome's Pontifical Liturgical Institute and has written extensively on the subject, particularly on liturgy in the African-American community.

It was while serving as chairman of the bishops' Committee on Liturgy from 1990 to 1993 that Bishop Gregory began to develop a broader public profile than being one of a handful of African-American Catholic bishops. He adeptly led the bishops through a series of sometimes controversial endeavors, including changing holy days of obligation, adopting an English translation of the Sacramentary and approving a lectionary for children's Masses.

Shortly after his term as chairman of the liturgy committee ended, he was named to head the Diocese of Belleville, which was just coming out of a series of scandals that resulted in the removal of eight priests

from their parishes amid allegations that they sexually abused minors.

There he was credited with easing tensions and helping heal wounds. In a pastoral letter issued on the first anniversary of his installation in Belleville, he wrote that the Church needs to speak honestly about the pain left by clergy sexual abuse of children.

As Bishop Gregory begins his three-year term as head of the U.S. bishops, he hopes he's in this position for many reasons, from his work in the conference for 18 years to his fellow bishops' belief that he will be fair and even-handed.

"Hopefully, it's because they think that I will be able to articulate the positions of the Catholic conference," he said. "Hopefully it's because they believe I'm pretty much like most of the candidates who they've elected, someone who will bring some gifts and a particular vision." †

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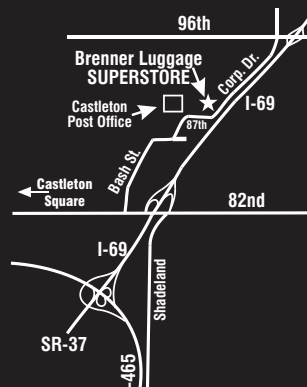
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The Active List

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

November 23-25

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Alcoholics Anonymous and Al-Anon Serenity Retreat, 12-step program. Information: 812-923-8817.

November 25

St. Mary Parish, 777 S. 11th St., **Mitchell**. Mini-session, "Coping with Grief over the Holiday Season," 3 p.m. video session, 4:30 p.m. evening praise and remembrance service, 5 p.m. light supper, soup, beverages, dessert provided, bring sandwich. Information: 812-849-3570.

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

November 26

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Advent Fair, soup and bread supper, 6:30 p.m., crafts and prayer stations. Information: 317-838-7722.

St. Pius X Church, conference room, 7200 Sarto Dr., **Indianapolis**. For Men Only: "A Father's Grief," informative session examining the grief process and coping skills for men who have lost children through death. Information: 317-236-1596.

November 28

Archbishop Edward T. O'Meara

Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, second quarterly meeting, 10 a.m. Information: 317-852-5451.

November 29

Saint Mary-of-the-Woods College Library, **St. Mary-of-the-Woods**. "Smart Women Finish Rich" seminar, hors d'oeuvres 6:30 p.m., seminar 7 p.m. Reservations: 812-535-5110 or mswick@smwc.edu.

Our Lady of Providence High School, Activity Center, 707 W. Highway 131, **Clarksville**. Art Show and Silent Art Auction, show 5:30-7 p.m., auction 7-8 p.m., music by "Smokin' Joe," refreshments. Information: 812-945-2538.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Rich Man and Lazarus," 7 p.m. Information: 317-462-5010.

December 1

Mount St. Francis Retreat Center, 101 Anthony Drive, **Mount St. Francis**. Christmas bazaar and luncheon, quilts, Santa Shop 9 a.m.-4 p.m. Information: 812-923-8817.

Cardinal Ritter High School, 3360 West 30th St., **Indianapolis**. Placement test, no fee, 9 a.m. Information: 317-924-4333.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Breakfast with Santa, 8-11 a.m., pictures with Santa, craft items, baked goods.

December 1-2

St. Anthony Parish, Activity

Center, 379 N. Warman Ave., **Indianapolis**. Christmas Bazaar, Sat. 8:30 a.m.-7:30 p.m.; Sun. 8:30 a.m.-2 p.m., breakfast and lunch, baked goods booth, religious booth, arts and crafts booth, candles, etc. Information: 317-244-9486.

December 2

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent retreat day, \$30 includes light breakfast and lunch. Information: 812-535-3791.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Persistent Widow," 9:15 a.m. Information: 317-462-5010.

December 3

Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, **Beech Grove**. "Mary, Model of Prayer, an Advent Reflection," mini-retreat presented by Benedictine Sister Antoinette Purcell, 8:30 a.m.-4:30 p.m., \$60 includes \$10 nonrefundable deposit at time of registration. Information: 317-788-7581.

December 5

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 5:30 p.m.; Christmas dinner party, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Anne Ryder, 6:30 p.m. Information: 317-259-6000.

December 6

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Madonna Circle, dessert card party, 7 p.m., tickets \$4. Information: 812-948-0041.

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.

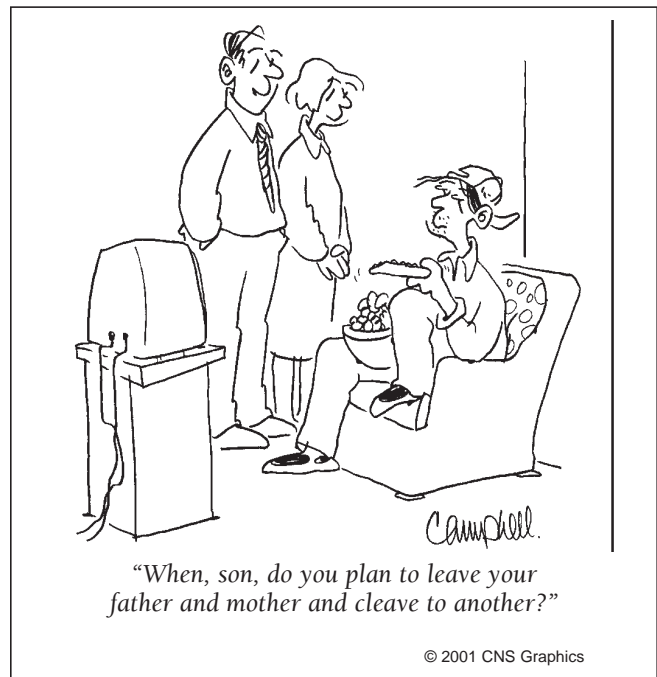
Wednesdays

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: 317-859-9060.

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**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

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

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

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

Sacred Heart 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.-midnight.

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

—See ACTIVE LIST, page 21



Holy Trinity



Catholic Church

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TUES.-FRI. 9-6, SAT. 9-4
CLOSED SUN. & MON.

The Active List, continued from page 20

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 "T" 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.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 North Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

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

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

Holy Angels Church, 740 W.

28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

Christ the King Church, 1827

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

Third Mondays

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

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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

Third Saturdays

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

Project to publish Dead Sea Scrolls nears completion

NEW YORK (CNS)—A project to publish the Dead Sea Scrolls is nearing completion, with the final, 37th volume based on the scrolls scheduled to be released later this year, according to the project's editor in chief.

Emmanuel Tov made the announcement at a press conference Nov. 15 at the New York Public Library.

Completion of the project should bring an end to comments about delays as an "academic scandal" or about a needed "liberation of the scrolls," said Tov, who announced that the final volume, titled "Discoveries in the Judean Desert," is being released by Oxford University Press. An introduction is to be published next year.

Some people had charged that access to the scrolls, written mostly in Hebrew and Aramaic, was blocked because they contained information about Jesus and the early Christian movement that would undermine traditional teachings.

Tov said the Vatican "was singled out" as allegedly being interested "in blocking those scrolls," but he said that a main reason for the slow pace of publication was the small number of scholars originally assigned to edit the texts.

The Dead Sea Scrolls, the best known of them from the Qumran caves near the Dead Sea, were discovered in the late 1940s and early 1950s.

See **SCROLLS**, page 22

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Rest in peace

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

AEMMER, Helen A., 87, Our Lady of Perpetual Help, New Albany, Oct. 10. Mother of Donna Condra, Mary Kannapel, Catherine Sowders, Patricia Stone, Anthony, Richard, Robert and William Aemmer. Sister of Margaret Craft and John DeVore. Grandmother of 35. Great-grandmother of 43. Great-great-grandmother of eight. (correction)

AUSTERMAN, Blanche, 90, Holy Family, Richmond, Nov. 9. Mother of Janet Harris and Joyce Holthaus. Sister of Reba Mote. Grandmother of eight. Great-grandmother of 16.

BILTZ, Nelson A., 82, Holy

Family, Oldenburg, Nov. 12. Husband of Emma (Gehring) Biltz. Father of Margo Dietz, Ann Obermeyer, David and Michael Biltz. Brother of Lloyd Biltz. Grandfather of 13. Great-grandfather of eight.

BINDNER, Harry L., 84, St. Lawrence, Indianapolis, Nov. 4. Husband of Ruth (Ohleyer) Bindner. Father of Mary Jane Gunter, Marjorie Lowe, Kathleen Pierce, Michael and Stephen Bindner. Brother of Wanda Glenn, Mariann Wininger, J. Charles, John and George Bindner. Grandfather of 12. Step-grandfather of two.

CRAIN, Mercedes Ann (Carter), 54, St. Malachy, Brownsburg, Nov. 3. Mother of Sarah, Don, Sean and Steven Crain. Daughter of Katrine and Alvin Carter. Sister of Susan and Kenneth Carter.

HUESMAN, Charles Robert, 74, St. Joseph, Shelbyville, Nov. 14. Husband of Gloria Huesman. Father of Connie Condon, Dan Huesman, Karen,

Dwight and Timothy Grimes. Brother of Henry "Hank" and Walter Huesman. Grandfather of 16. Great-grandfather of seven.

IFERT, Steven J., 49, St. Malachy, Brownsburg, Nov. 11. Husband of Laurie Ifert. Father of Courtney Oldham and Rebecca Walsh. Son of Patricia Mitchell. Stepson of Jim Mitchell. Brother of Lisa Laird, Julie Markwell, Angie Terry, Tracy Mitchell, Jeff and Tim Ifert.

JACQUIER-KIRKHOFF, Elizabeth F., 100, Our Lady of Lourdes, Indianapolis, Nov. 9. Aunt of several.

KING, John Patrick, 37, St. Malachy, Brownsburg, Nov. 11. Husband of Stephanie K. (Bloomer) King. Father of Patrick King. Son of Jeane (Christley) and Frank King. Brother of Tom King.

KLEINE, Jeffrey, 48, St. Pius X., Indianapolis, Oct. 27. Son of Elizabeth (Cox) Kleine. Brother of Joann Allen, Rebecca Cecil, Ellen, Lyndee, Patricia, Jerome, Kevin and Robert Kleine.

KNABLE, Bernard J., 82, Our Lady of Perpetual Help, New Albany, Nov. 12. Husband of Ines C. (McClure) Knable. Father of Nancy Foster, Dennis and William Knable. Brother of Berneda Hagan. Grandfather of 14. Great-grandfather of eight.

KNIES, Lawrence Martin "Pete," 86, St. Paul, Sellersburg, Nov. 3. Husband of Mary Bell Knies. Father of Doris, Linda and David Knies. Grandfather of three. Great-grandfather of two.

McCLAREN, Gloria, 76, Holy Family, Richmond, Nov. 12. Wife of Richard McClaren.

MERCURIO, Eugenia, 89, St. Mary, Richmond, Nov. 10. Mother of Bonnie Bolt and Angel Thompson. Sister of Lee Smith. Grandmother of three. Great-grandmother of two.

MITCHELL, Martha, 95, St. Mary, Richmond, Nov. 12. Sister of Kathryn Moak.

PAUL, Margaret (Daly), 80, St. Lawrence, Indianapolis, Nov. 7. Wife of Richard Paul. Mother of Patricia Burton, Barbara Critchfield, Mary Roberts, Kathleen, Michael, Richard Jr. and William Paul. Grandmother of 23. Great-grandmother of four.

RATLEDGE, Wayne "Red," 81, St. Paul, Sellersburg, Nov. 6. Husband of Margaret Ratledge. Father of Keith and Raymond Ratledge. Grandfather of five. Great-grandfather of three.

ROMER, Florence (Heidrich), 87, St. Lawrence, Indianapolis, Nov. 11. Mother of Joseph Romer. Grandmother of three.

ROSENBERGER, Clara J., 93, St. Michael, Brookville, Nov. 6. Mother of Donna Gesell, Shirley Helms, Joyce Lambert, Janet Miller, Alberta Smith, Karen Weir, Donald and

Herbert Rosenberger. Sister of Rose Rosenberger. Grandmother of 24. Great-grandmother of 27. Great-great-grandmother of two.

SAUTER, Robert J., 79, St. Jude, Indianapolis, Nov. 13. Brother of Mary Busald and Dorothy Sharkey.

SHANK, Mary A. (Sheridan), 92, Mother of Anita Brunner, Monica Farnaro, Carolyn Hollingsed, Nancy Pedder, Karla Steger and David Shank. Grandmother of 12. Great-grandmother of six.

SPRINGMEYER, Bonnie (Collins), 63, St. Mary, Greensburg, Nov. 12. Wife of Vincent Springmeyer. Mother of Janet, David and Joe Springmeyer. Sister of Merlin Collins Jr. Grandmother of five.

TEER, Bernice, 89, Christ the King, Indianapolis, Nov. 6. Mother of Wendy Teer.

THACKER, Magdalen, 81, St. Mary, Richmond, Nov. 10. Mother of Diane Baker, Patsy

Daffler, Cheryl Wall, Mike and William Thacker Jr. Sister of Laura Dalton, Tillie Kolentus and Anna Turner. Grandmother of 18. Great-grandmother of 16.

TURK, Margaret V., 80, St. Michael, Indianapolis, Oct. 27. Wife of Henry Turk. Mother of Diane Wilson and David Turk.

WIESINGER, Gustav E., 67, Christ the King, Indianapolis, Nov. 11. Husband of Julie (Hayden) Wiesinger. Father of Andrew, Eric, Joseph and Nick Wiesinger. Brother of Sara Browning and Eleanor Nolo. Grandfather of two.

WRIN, Jennifer, 37, St. Monica, Indianapolis, Nov. 2. Daughter of Sue Ann (Hinkle) and C.R. Wrin. Sister of Sara Ward.

ZABRISKIE, Sarah A., 46, St. Pius X, Indianapolis, Oct. 24. Wife of Kenneth Zabriskie. Mother of Kathryn, Christopher and Patrick Zobriskie. Sister of Laura Degault. †

Carondelet St. Joseph Sister Mary Elreda Willett was 103

Carondelet St. Joseph Sister Mary Elreda Willett died on Nov. 14 at the Nazareth Living Center in St. Louis. She was 103. The Mass of Christian Burial was celebrated on Nov. 16 there. The former Flora E. Willett was born on Sept. 3, 1898, in Indianapolis. Sister Mary Elreda had been a nun for 74 years. She entered the Sisters of St. Joseph on Sept. 8, 1926, and professed final vows on Aug. 15, 1932. She ministered as an ele-

mentary education teacher, administrator and librarian. Sister Mary Elreda taught at the former Sacred Heart School in Indianapolis. She served as a teacher and administrator at St. Roch School in Indianapolis. She also was an assistant librarian at Roncalli High School in Indianapolis. During her retirement, she lived at the Sacred Heart Convent in Indianapolis and in St. Jude Parish in Indianapolis before moving to the Nazareth Living Center in St. Louis. †

SCROLLS

continued from page 21

Preserved by what is widely supposed to have been an Essene community that came to an end with the Roman destruction of the Jewish state in 70 A.D., the Qumran material constitutes a major addition to ancient biblical and nonbiblical texts.

Dominican Father Roland de Vaux, director of the Dominican-run Ecole Biblique et Archeologique Francaise in Jerusalem, was chief editor of the project until his death in 1971, and he worked with a small team of eight to 10 Catholic and Protestant scholars.

The area where the scrolls were discovered was under Jordanian control at the time, and Jordan would not allow Jewish participation in the editing.

In 1990, the Israel Antiquities Authority under retired Gen. Amir Drori, who spoke at the New York press conference, took control of the project, and appointed Tov to begin directing it the next year.

Tov, who also was going to address the annual meeting of the Society of Biblical Literature in Denver on Nov. 19 about completion of the project, said greater financial resources enabled him to speed up the process by hiring a staff, enlisting a team of scholars that at one point numbered 60, and providing photographs and other assistance for them.

In 1991, some of the Scrolls material was published in an unauthorized version, and photographs of the scrolls were subsequently published without the approval of those directing the project.

Tov also credited the development of the computer and Internet with helping speed up publication, he said.

He did his editorial work at his computer, and kept in constant touch with the scholars in Europe, America and Israel.

While only eight volumes were published in the years up to 1990, the remaining 29 were completed in a decade.

Much of the editorial work on the biblical texts has been done at the University of Notre Dame under the direction of Eugene Ulrich, an Old Testament professor.

James VanderKam, another Notre Dame professor of Old Testament studies working with Ulrich, said in a Nov. 18 telephone interview from the meeting in Denver that the Scrolls included a lot of Old Testament material, the oldest known, and would aid scholars working to establish the exact Hebrew text.

But he said the scrolls contained nothing that would change the message of the Old Testament.

The scrolls do not contain any New Testament texts or anything about Jesus or other individuals of the New Testament, but will help scholars better understand Christian backgrounds and borrowings from Jewish groups, he said.

VanderKam, a member of the Christian Reformed Church, said the scrolls contained nothing that would have made Church authorities want to suppress them in the way critics had alleged.

Tov said that in addition to the 37 volumes published in the project he directed, another 15 volumes of other ancient material discovered in Judea had been published. And a small number of items remained in private hands, he said.

But he said hundreds of caves had been explored in a search for additional material, and discovery of additional documents like the Dead Sea Scrolls was unlikely. †

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PEACE

continued from page 1

"In a situation rendered dramatic by the ever-impending threat of terrorism, we feel the need to raise our cry to God," he said. The prayers raised to heaven should be stronger today because the threats to peace seem greater, he said.

The Dec. 14 day of fasting falls on a Friday, the Church's traditional day for fasting and abstinence. The pope asked Catholics worldwide to "pray with fervor to God that he grant the world a stable peace based on justice and help people find adequate solutions to the many conflicts that torment the world."

He pointed out that Muslims had just begun Ramadan, their annual month-long period of daytime fasting, which ends Dec. 16.

The pope did not provide details of the Jan. 24 encounter in Assisi, the central Italian birthplace of St. Francis. Vatican officials said the pope was expected to preside personally over the prayer meeting there, as he did in 1986, when he convened a similar "prayer for peace" gathering in Assisi.

The pope said he wanted to invite representatives of all religions to "pray so that divisions can be overcome and for the promotion of an authentic peace."

"In particular, Christians and Muslims should meet together there, to proclaim before the world that religion should never become a reason for conflict, hatred and violence," he said.

"Whoever truly welcomes the word of the good and merciful God cannot help but exclude from his heart every form of rancor and hostility," he said.

He said that today, as in 1986 during the first interfaith encounter in Assisi, the world needs to hear a "choral invocation rise with insistence" to implore the gift of peace.

The pope ended his comments with a prayer to Mary, asking her to help the Church respond with "the strength of truth and love to the new and upsetting challenges of the present moment."

During the 1986 interfaith encounter that drew more than 60 religious representatives to Assisi, combatants in several world conflict zones put down their weapons for 24 hours at the pope's request.

In 1993, the pope hosted Christian, Muslim and Jewish leaders in Assisi to pray

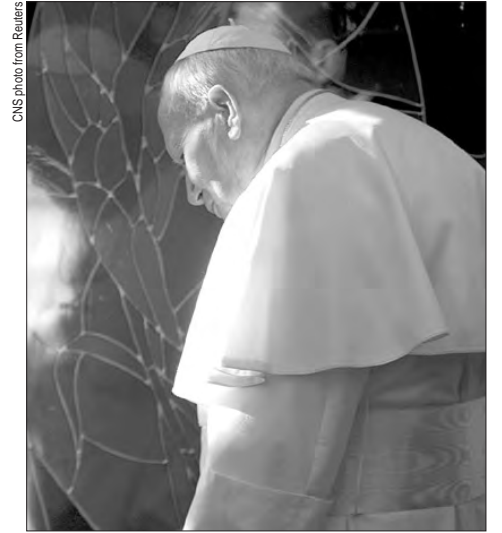
and fast for peace in Europe, especially in Bosnia-Herzegovina.

The pope announced his new initiatives a day after a former CIA counterterrorism expert, Vincent Cannistraro, predicted that the 81-year-old pontiff could be a primary target of Osama bin Laden and Islamic terrorists. Bin Laden can be expected to strike between Thanksgiving and Christmas, Cannistraro told the Rome newspaper *La Repubblica*.

Cannistraro said Muslim extremists see the pope as the leader of a Christian crusade. The fact that U.S. planes were continuing to bomb Afghanistan targets during Ramadan could provoke a counterattack against a Christian symbol, he said.

Vatican officials repeatedly have downplayed the idea that the pope could be a target of Islamic terrorism. While security has been increased at the Vatican as throughout Italy after Sept. 11, no dramatic measures have been taken to protect the pope in recent weeks.

On Nov. 18, the pope visited a Rome parish as scheduled and spoke during his sermon about the "dramatic upheavals" facing Christians today. Vatican security agents present at the parish said no new security



Pope John Paul II enters the church of St. Alessio on the outskirts of Rome Nov. 18. During his sermon, he spoke about the "dramatic upheavals" facing Christians today. That same day, from the Vatican, he called for a churchwide day of fasting to be held on Dec. 14.

measures were planned for the Vatican around Christmas and said they thought terrorism warnings regarding the pope had been exaggerated by the press. †

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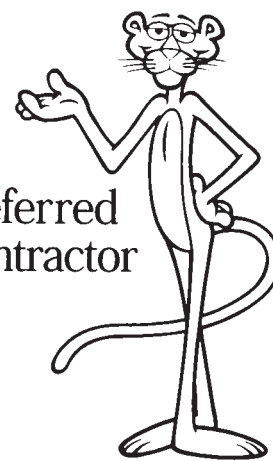
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