



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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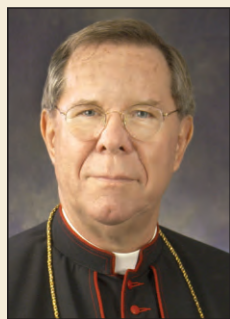
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Audit will reflect archdiocese's efforts to protect children

A message from Archbishop Daniel M. Buechlein, O.S.B.



During the past several months, every Catholic diocese in the United States has participated in an audit of its policies and procedures for dealing with allegations of sexual misconduct or abuse by Church personnel. During the week of Aug. 4, representatives of the Gavin Group, an independent agency selected by the United States Conference of Catholic

Bishops, audited our archdiocese.

In early January, the results of all of the audits are scheduled to be released. We believe our archdiocese is in full compliance with the *Charter for the Protection of Children and Young People* and the *Essential Norms* and all provisions of civil and Church law. We welcome the report of the audit team.

At least a decade before I arrived as archbishop of Indianapolis in 1992, the archdiocese established a policy on handling allegations of sexual misconduct by persons working or ministering on behalf of the archdiocese. The archdiocese first published that policy in 1994 and then updated it again in 1996. Recently, we

revised our policy to incorporate the provisions of the *Charter* and the *Essential Norms* adopted last year by the bishops in the United States. The latest version of our policy, *To be Safe and Secure*, can be found by accessing our archdiocesan Web site at www.archindy.org.

As previously reported, our archdiocesan policies and procedures provide for the support of victim-survivors and their families. We investigate all reports of sexual abuse or misconduct and, if appropriate, relieve the alleged offender promptly of any duties. We comply fully with Indiana law regarding the reporting of child abuse. The findings of all investigations are presented to the Archdiocesan Review Board,

which, in turn, makes recommendations to me based on its findings. We are committed to communicating openly with members of our Catholic community while at the same time respecting the privacy of everyone involved.

Please know that the first priority of the archdiocese is to serve and protect innocent children and minors. We have programs designed to educate and to try to prevent sexual misconduct in the future. These programs include education and counseling opportunities, "safe environment" programs, criminal background checks for all who have regular contact with minors, and better

See **AUDIT**, page 2

The State of Serving



Andrew DeCrane, left, a freshman at Marian College in Indianapolis, prepares the altar for the Liturgy of the Eucharist while Michael Lynch helps him and looks on at Holy Rosary Church in Indianapolis. Lynch is a fifth-grader at St. Mark the Evangelist School in Indianapolis.

Serving gets young people involved in the Mass

By Brandon A. Evans
First of four parts

Nearly every parish in the Archdiocese of Indianapolis has a program for young people to serve at Mass. But how servers are trained or how serving is used to get young people interested in religious vocations varies greatly from parish to parish.

The Criterion recently conducted an informal survey of 109 parishes to catch a glimpse of the state of altar serving in our archdiocese.

The survey, mailed to each parish, represents more than 4,000 servers and nearly 65,000 households.

On average, there are almost seven servers per hundred families at any given parish—though in smaller parishes (those

with under 250 families) that number is nearly doubled.

Altar serving is an important part of the Roman Catholic liturgy, said Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis.

"It's a chance to function liturgically; it's a chance to be, if you will, very close

See **SERVING**, page 2

Youth gather to prepare for trip to Houston

By Brandon A. Evans

SEYMOUR—About 300 youth gathered with their adult chaperones at St. Ambrose Parish on Nov. 1 to get ready for their journey on the "River of Life."

That is this year's theme for the biennial National Catholic Youth Conference (NCYC), to be held on Nov. 13-16 in Houston.

More than 500 youth and adult chaperones will be traveling by bus and plane to the event. It is one of the top 10 largest diocesan groups in the country going, said Father Robert Robeson, director of youth ministry for the archdiocese.

"We have a great number of youths going," he said. "[NCYC is] something that the archdiocese has really been committed to."

The youth rally held in Seymour was meant to organize final details and get people excited about the event.

The day featured a Mass, closing prayer service, sessions for different parishes and groups traveling together, as well as sessions for the youth and for the adults to give them basic tips on packing and other details.

The archdiocesan theme is "Come See **YOUTH**, page 8

Respond generously to God's generosity

Please prayerfully consider making a commitment of your time, talent and treasure to the Church through the annual "Called to Serve: Parish Stewardship and United Catholic Appeal."

Your gift will help carry out the mission and ministries



of your parish and the Church in central and southern Indiana.

The United Catholic Appeal benefits our local Church through:

- Education and support for future priests

- Care of our faithful 39 retired clergy
- Support for more than 145,000 poor and needy people
- Catholic education for more than 50,000 children
- Liturgical training for our leaders in prayer
- Training and support for youth and families. †

AUDIT

continued from page 1

screening and evaluation techniques for seminarians, religious and lay employees and volunteers.

I once again would like to offer a profound apology to victim-survivors, especially those who we have not pastorally helped as effectively as we should have. In the name of Christ, the head of the Body of the Church, we

who are leaders of the Church, the bishops, are responsible both for the care of the victim and for the removal of the perpetrator from ministry.

We also have an opportunity as a Church to provide education to society as a whole. We can utilize our ministry and social service programs to help society address the issue of sexual misconduct more effectively. Sexual misconduct is gravely sinful and contrary to God's law. We pray that we continue to learn from our mistakes—not only by our Church but also

by society in general. As I have listened to stories of people who have been abused, I am deeply saddened not only by the harm they have suffered but also by the betrayal of trust they feel.

Lastly, we once again urge people to come forward to report sexual misconduct by persons working or ministering on behalf of the archdiocese so that we can reach out to victims-survivors with pastoral care. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such

misconduct should contact our assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410 or call 317-236-7325 or 800-382-9836, ext. 7325.

Sincerely yours in Christ

+ Daniel M. Buechlein, A

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

SERVING

continued from page 1

to the priest and interact with him," Msgr. Schaedel said.

It also shows altar servers that Mass is the first priority among Catholics.

"I think [servers] become more attentive to the action that takes place at the altar," said Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg.

"I think it also teaches them responsibility," said Marilyn Hunter, liturgical coordinator at St. Matthew Parish in Indianapolis.

She said that it gives the children a way to serve God and the community.

Among the things that *The Criterion* looked at in its survey was how long it takes to train a server, and who trains them.

Parishes reported that, on average, they spend about three hours training a server.

Msgr. Schaedel said that the most valuable training, though, occurs "on the job."

Father Richard Eldred, pastor of St. Thomas More Parish in Mooresville, said that as soon as he came to the parish he started having four servers at each Mass—done so that the children could have more opportunities to serve.

It also gives the younger servers a chance "to just sit and watch," Father Eldred said. They can best learn by watching the experienced servers.

As Msgr. Schaedel said, sometimes the best way to reach young people is through other young people.

Particularly in smaller parishes, a high level of interaction among the servers can bring about a small community of friends.

James Vincent, a 2003 graduate of Jennings County High School and member of St. Anne Parish in Jennings County, can attest to that.

He said that he has a common bond with the servers that enabled him to make friends

with people he might normally have never even met. In his eyes, they became more of a true parish community.

Until recently, James had been in charge of training new altar servers for four years, though he had been serving much longer than that.

While it may be an exception for a young person to do most of the training, it is certainly not an exception to see a lay person filling that role.

Unlike the old days, about 53 percent of servers are trained by lay members of the parish, 40 percent by a priest and 7 percent by a religious.

While it is generally accepted that increased lay participation has been a blessing for the Church, Father Joseph Moriarty, vocations director, said that there is no substitute for giving children the chance to interact with their parish priest.

"I think that at some point in the training, they need to [work] with a priest, because that's who [they] are going to be serving with at Mass," Father Moriarty said. "And I think that there is no substitute for relational ministry."

Father Staublin has a massive army of servers—almost 150—and he trains them all.

"Every time [young people] have the chance to interact with the priest, or a religious, on a more informal basis, I think the better off we are ... in young people feeling comfortable around the priest and really feeling like they're part of the parish and that they are doing something really important," Msgr. Schaedel said.

Just as those who train servers have changed, so has the actual make-up of youth servers.

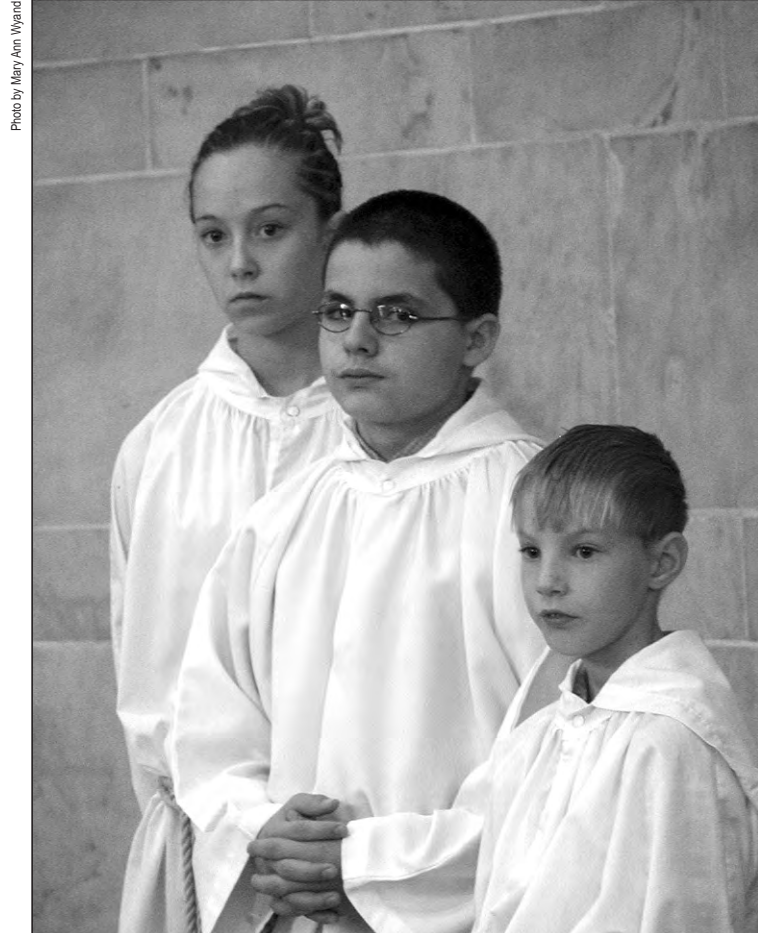
Ten years ago, every server in the archdiocese would have been, or should have been, a young man. In 1994, the Vatican decreed that an authentic interpretation of the Code of Canon Law meant that both boys and girls could be altar servers.

Final decisions were left up to each bishop as to whether or not they would extend this opportunity. Most did, including Archbishop Daniel M. Buechlein.

The archbishop, in his weekly column "Seeking the Face of the Lord" on April 22, 1994, stressed that the matter was a pastoral, not doctrinal, issue, and that serving in no way constituted another version of Holy Orders.

"Servers represent the worshipping assembly at the altar in a role that is distinctive from that of ordained ministers," he wrote.

Later that year, new norms were drawn up and the archbishop welcomed the



Sabrina Mitchell, from left, a freshman at Arsenal Technical High School in Indianapolis, Aaron Hernandez, an eighth-grader at St. Philip Neri School in Indianapolis, and Chad Mitchell, third-grader at St. Philip Neri School, stand in the sanctuary during a special Mass honoring the beatification of Mother Teresa of Calcutta on Oct. 19 at St. Philip Neri Church.

practice to the archdiocese. Included among those norms were that efforts should be made to bring about a balanced number of male and female servers.

That is exactly what has happened.

Averaged across the archdiocese, among the servers, 53 percent are male and 47 percent are female.

Even in the smaller parishes in the archdiocese, most of them rural, girls still make up about 40 percent of servers.

Laura Berlage, a freshman at Cathedral High School and altar server at Our Lady of Lourdes Parish in Indianapolis, said of serving that since she was young she "always thought it looked pretty cool."

She said that she loves being involved with work on the altar, and that "it can help you think about what you are actually doing" when attending Mass.

"It is kind of different being a lot closer to the actual celebration and consecration," Laura said.

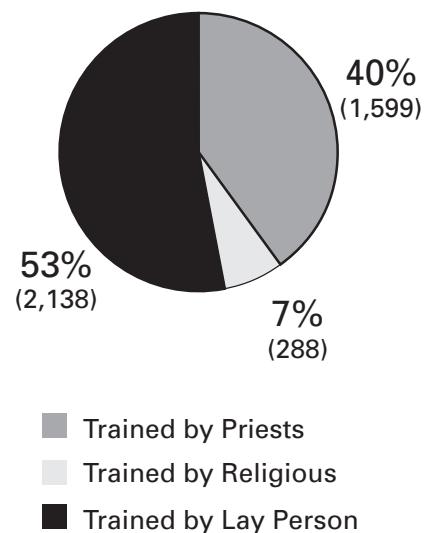
She has also learned the purpose of different things at Mass and what they are called.

Despite the positive changes in the ministry—which is one of the only ways for young people to be involved in the Mass—and the seriousness with which

many parishes address serving, there are some changes that are less than welcome.

(Next week: *The lost art of serving and how to get it back.*) †

Who Trains Altar Servers



Official Appointments

Rev. Brendan Moss, O.S.B., from administrator of St. Boniface Parish, Fulda; St. Meinrad Parish, St. Meinrad; and St. Martin of Tours Parish, Siberia, to pastor, effective Oct. 20, 2003.

Deberah L. Fleck to parish life coordinator of Our Lady of the Springs Parish, French Lick, and Our Lord Jesus Christ the King Parish, Paoli, effective Oct. 27, 2003.

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



11/7/03

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Brian Doyle is named director of Fatima Retreat House

By Mary Ann Wyand

Brian Doyle, director of school and agency services for the archdiocesan Office of Stewardship and Development, has been named director of Fatima Retreat House in Indianapolis.



Brian Doyle

Doyle has worked for the archdiocese

in a number of capacities since 1992, serving as executive assistant to Archbishop Buechlein and as coordinator for the archdiocese's Jubilee 2000 celebration.

The Great Jubilee liturgy brought 30,000 Catholics from central and southern Indiana together to worship on Sept. 16, 2000, at the RCA Dome in Indianapolis. The Jubilee Mass was the largest gathering of Catholics in the history of the archdiocese and one of the largest Jubilee celebrations in the United States.

From 2001 until 2003, Doyle worked as a project specialist in the education department of the U.S. Conference of Catholic Bishops in Washington, D.C.

Doyle also has experience in catering and conference work, and was co-director of retreat programs for Marymount International High School in Rome, Italy. While in Rome, Doyle met Pope John Paul II and Mother Teresa of Calcutta.

He also taught in the catechetical certification program for the Archdiocese of Washington, D.C.

In 2004, Doyle will earn a licentiate in

sacred theology from the Dominican House of Studies in Washington.

"We welcome Brian to the Secretariat for Spiritual Life and Worship," Gardner said, "and we wish him many blessings as he begins his new ministry."

Our Lady of Fatima Retreat House was started in 1950 as an archdiocesan women's retreat center staffed by the Sisters of the Good Shepherd at their former convent at 111 E. Raymond St.

Fatima's first director, Father James D. Moriarty, organized a retreat league in 1957 to support the ministry and embarked on a major fundraising campaign that led to the purchase of 13-acres of wooded land at 5225 E. 56th St. from the Sisters of Providence in June 1962. The first retreat was held there on Nov. 1, 1963.

Other Fatima directors were Father Kenny Sweeney, Father Donald Schneider and Kevin DePrey, who resigned his position in September.

A former seminarian, Doyle brings a mixture of theology and administrative training to his new ministry position.

"I view it as a very important and essential ministry," Doyle said. "I'm very excited about having the opportunity to be at Fatima and to be a part in offering that ministry to people."

Fatima's retreat ministry helps, guides and aids life-changing experiences for people, he said. "It's a quiet place that allows the Holy Spirit to work in people's lives, a place where people can get away from the hustle and bustle of their daily lives and reconnect with God."

Doyle said he is looking forward to being a part of the ministry team at Fatima Retreat House and helping to be of service to the people of the archdiocese.

"People of faith hunger for spiritual growth and closeness to God," he said. "Fatima offers a great one-on-one personal experience. I think the staff has done very well in the past."

Doyle and his wife, Donna, are the parents of a son, Blase, who was born two months ago. They are members of SS. Peter and Paul Cathedral Parish in Indianapolis. †

Catholic Youth Organization launches new Web site

By Brandon A. Evans

The Catholic Youth Organization (CYO) of the Archdiocese of Indianapolis has a new presence on the Internet.

The Web site, which can be accessed at www.cyoarchindy.org, was launched this summer and has proven to be popular and successful, according to CYO executive director Edward J. Tinder.

"We truly believe our new Web site will propel us into a new era in regard to communicating with all those people in our community with an interest in CYO programs," Tinder said. "Visitors to the site can learn about CYO history and philosophy and have the opportunity to obtain program information, game schedules, league standings, a calendar of events, development information, view a photo gallery and much more."

CYO received a \$38,000 grant from the United Way of Central Indiana technology fund to create the Web site.

Tinder said he was skeptical early on of how important a communication tool the Web site could be for promoting CYO news. But since then, he has seen how the Web site has enabled better connections with coaches and parents.

"We will now more effectively be able to communicate more directly ... with the parents and the kids," Tinder said.

Rozanne Crump, a parent and the girls' athletic director at Holy Spirit Parish in Indianapolis, said the site has saved her a lot of time.

Before the new Web site existed, Crump said when teams were formed the names had to be mailed, faxed or driven to the CYO office. Now, by using a password to access the Web site, it can be done

online.

"We enter our teams through it, we can post scores, we can check schedules," said Robert Meiners, athletic director at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. The parish participates in archdiocesan CYO sports events.

Meiners said the Web site makes things much easier, and most coaches take advantage of entering the scores from their most recently played games on the site.

"Just on that alone," he said, "it saves a lot of phone calls."

Beyond using the site as a coach, Crump said that the site has appeal to parents.

"As a parent, I can go on there and get my child's game schedule," she said.

Tinder said that he has heard a lot of positive feedback from people about the Web site.

One sign of how well the site is doing is how many "hits" it gets in a day. Tinder said that "hits" on the CYO Web site are measured each time an Internet user logs on to each page. So one person may acquire several hits if they visit different pages within the Web site—and most users do.

Still, he said that on one Monday in particular, the Web site registered about 37,000 hits.

"That's a significant usage," Tinder said. "I was flabbergasted and quite surprised at the usage that it is obviously getting."

Eight months of design work went into the new site before its launch on the World Wide Web.

The Web site includes a brief history of the Catholic Youth Organization, which

was started in 1939 by then-Bishop Joseph E. Ritter. The first CYO event was a city-wide dance, which drew about 1,000 young people.

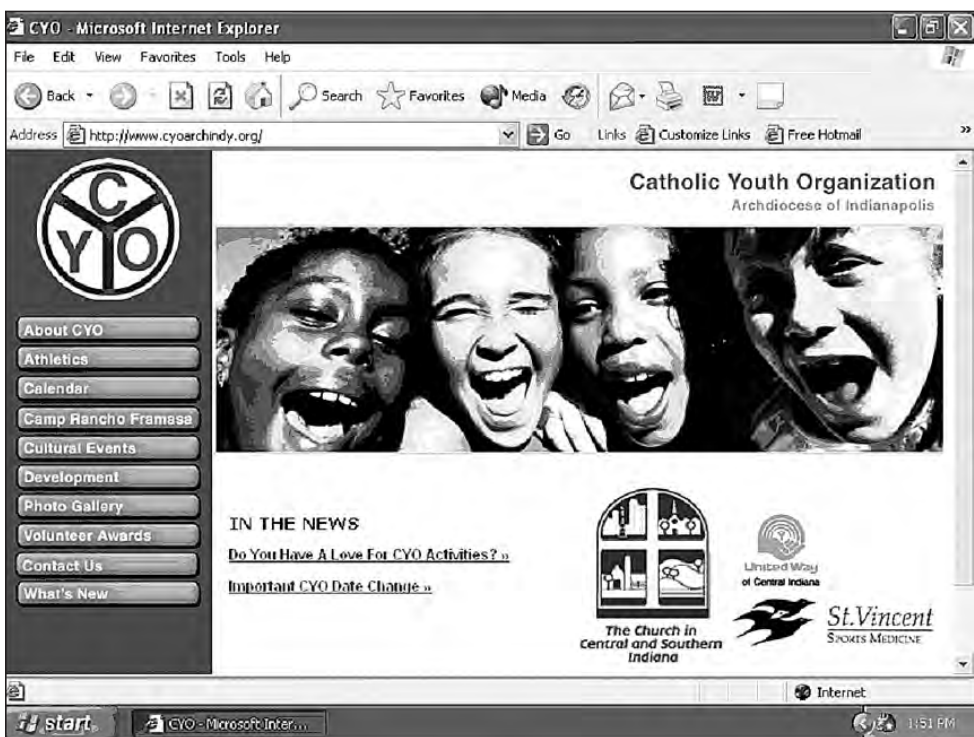
Baseball and tennis leagues soon appeared, and with the help of parish priests, the CYO grew into what it is today.

In addition to providing an extensive summer residential camping program and year-round outdoor education classes at Camp Rancho Framasa in Brown County, the archdiocesan agency also sponsors a science fair, music contest, chess competition and athletic competitions in 14 different sports for boys and girls in the fourth through 12th grades. Games and other

activities are scheduled at the CYO Youth Center in Indianapolis as well as at various parish schools, high schools and area sports facilities.

Catholic Youth Organization programs and activities emphasize good conduct and teamwork, and sports events encourage athletes to "honor the game."

The Web site says the mission of CYO is to provide "a ministry of information that helps bring youth to their full human potential. CYO provides opportunities for young people to develop strong moral character, self-esteem and leadership qualities through activities of a social, educational, recreational and athletic nature." †




The new Web site of the Catholic Youth Organization of the Archdiocese of Indianapolis was launched this summer and offers information about the organization as well as updated schedules and game


"A HIT OF THE FIRST ORDER" -USA Today

Starring
(in alphabetical order)


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Mimi Hines




Darlene Love



Lee Meriwether





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Greg A. Otolski, Editor John F. Fink, Editor Emeritus

Editorial



The family often seems like it's under constant attack these days. We all need to work to support an authentic vision of family life and to oppose any attempt to devalue (or trivialize) the fundamental importance of the family as the basic unit of human society.

The paradox of family life

Families have a hard time today. Somehow everything in our culture seems to conspire against the family.

Married couples work long hours to make ends meet. Children are involved in many diverse activities that draw them away from home. Family time seems to be shrinking, and meals together are increasingly rare. Divorce, single-parent households, "blended" families and many other changes in modern culture seem to challenge traditional notions of what a family is.

Some fear that the very existence of the family is threatened by the "culture of death" and by a political agenda that devalues authentic family values.

What can we do to strengthen and support modern family life here in Indiana, in our nation and in the world community?

We can work to support an authentic vision of family life. And we can oppose any attempt to devalue (or trivialize) the fundamental importance of the family as the basic unit of human society.

The family is the foundation on which all other forms of social organization are built. Without families, there would be no neighborhoods, cities or nations. There might be "collectives" or other social groupings, but there would be no true communities without the model and stabilizing influence of the family.

In a way, the family is a paradox. It's a collection of individuals who are joined together as one unit (the family) without losing their individuality or independence. This paradox of individuality and unity is what makes the family so unique and important.

Parents want to help their children grow as mature, independent individuals. But they also want to keep the family together as a source of strength and mutual support, especially in times of trouble, but also in moments of celebration and joy. So it is with neighborhoods, nations and the world community. We want diversity and independence, but we also want unity and peace.

Pope John Paul II frequently refers to the Church as "the family of God." The pope believes that the Christian family is a Church in miniature (*ecclesia domestica*). The family is a community of faith and hope where God's personal love and care touches the lives of each member individually. This beautiful vision of what families are meant to be as "privileged communities" called to strike a perfect balance between unity and individuality often clashes head-on with our daily experience of family life.

In the "real world" of lived experience, parents struggle to keep the family together, children fight for their independence, and balance is difficult to achieve (or maintain). Sometimes it feels like a losing battle just to remain calm and keep everything in perspective.

Still, the Church's vision of what the family is (and ought to become) is what all of us—as individuals and as societies—are searching for. We want to find a place where we can be ourselves and yet belong to a loving and supportive community. We want to be free and independent, but we don't want to be alone. We want to belong to a community and a world where individual dignity is nurtured and respected while, at the same time, unity, solidarity and harmony are achieved among diverse peoples and groups. In short, we want to be members of a family.

Family life isn't easy. It takes hard work and commitment. But what would we do without the family? For all their challenges and difficulties (especially today), our families are worth the struggle and the sacrifice.

As members of the family of God, the Church, we should be working together to promote a genuine family perspective in our neighborhoods, our civic communities, our nation and our world.

— Daniel Conway

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

Letters to the Editor

Readers respond to letter that was critical of Father Frank Pavone

I believe Anna Bednarski of Bloomington has misunderstood *The Criterion's* Oct. 3 front-page picture of Father Frank Pavone using a bullhorn. The bullhorn is often used as a tool when leading a large group of people in prayer either while walking to or at an abortion site. Father Pavone is very focused on approaching the woman with love and is not "bullying the woman into submission." I would like to suggest that Ms. Bednarski check Father Pavone's Web site priestsforlife.org.

In her letter to the editor from Oct. 24, she depicts the facilities where babies die as "reproductive health centers." Sadly, reproduction and health for the child and mother usually end at the facility.

Coded vocabulary such as "reproductive health centers" attempts to lessen the impact and keep a woman from realizing what she is actually doing. Speaking of "products of conception" instead of a living, growing human being, and hiding death behind words like "terminations" enables groups like Planned Parenthood, and the businesses which profit from the mother's distress, to continue ending thousands of little lives each year.

It is true we must be "sensitive" and "respectful" of the mother. However, it is puzzling when Ms. Bednarski suggests that the use of bullhorns may cause psychological or physical damage to women or the children they carry. It is good she recognizes women are carrying children. But it is hard to reconcile her concern for this "trauma" when she doesn't seem aware of the trauma the baby will experience when aborted and the trauma the mother will sooner or later experience over the death of her child.

The physical and emotional well-being of the mother is of great concern to those who pray at the mills. They want to help her, if she will stop and listen. Information is offered regarding counseling, housing, adoption and the availability of good doctors.

Please learn more about the prayer and counseling which take place many days a week at Indianapolis' four abortion mills, and on the third Saturday Mass at St. Michael the Archangel Parish in Indianapolis, followed by a prayerful walk to the West 16th Street abortion facility.

Ms. Bednarski's caring is admirable, and if she has ideas about "effective ways to spread the pro-life message," I'm sure the Archdiocesan Pro-Life Office would like to hear from her. She is needed to help save lives.

Jean Knarr, Indianapolis

In answer to Anna Bednarski's letter from October 24, I wish to challenge two of her assertions. Her letter cites psychological trauma and physical harm to mother and baby via the bullhorn outside an abortion mill. First, the bullhorn, used in this instance by Father Frank Pavone, is for leading others in prayer, not specifically steering others away from the clinic, and, second, the greatest physical and emotional harm comes to the mother inside the clinic when her body is filled with pain while her baby is dismembered in an agonizing death. Peace and consolations for the mothers who regret abortion and thanksgiving for the bishops, priests and seminarians who lead in prayer!

Kathleen Naghdi, Indianapolis

In a recent letter to the editor of *The Criterion*, a lady from Bloomington expressed her concern for women who might have been traumatized by Father Frank Pavone and the use of a bullhorn to steer women away from the "reproductive health clinic."

For any who do not know, Father

Pavone is nationally known as the head of an organization called Priests For Life. He works tirelessly to save babies, and to convince women that abortion is not the right answer, either for them, or for their baby.

How can an abortion mill be called a "reproductive health clinic?" It certainly isn't a "health clinic" for the women either, since many are mutilated and scarred for life as a result of having had an abortion (another term for having killed a baby).

The real "psychological trauma" doesn't come from Father Pavone and his bullhorn, but comes later after the woman comes to realize what she has done.

We are all really "pro-choice." We just differ as to when choices should be made, and what the choice should be. We should choose not to have sex if we, for whatever reason, do not want to have a baby. And, if a sex act is performed, and a pregnancy occurs, then we must choose to give that baby life.

Winferd E. "Bud" Moody, Indianapolis

Very few people respect human life more than Father Frank Pavone, especially the life and person of a pregnant woman and her children. He leads the rosary with a bullhorn, a rosary to end the murderous practice of abortion. Yes, women do suffer physical and psychological damage when they enter an abortion clinic. As the bumper sticker says, "Half the patients who enter an abortion clinic do not come out alive." Anyone who kills her own child will be affected psychologically far worse than listening to Father Pavone talking through a bullhorn. No one needs prayers more.

Father Pavone and others who pray outside these clinics have come to help women, not harass them. Many of these people who pray outside abortion clinics also volunteer for Birthline, crisis pregnancy centers, Project Gabriel and other pro-life organizations.

Unfortunately, many women do not know of all the alternatives to abortion. They are very thankful when they learn of another route to take—one much less physical and psychologically damaging.

As Mother Teresa of Calcutta said, "Saying there are too many children is like saying there are too many flowers." She also said, "It is a poverty to decide that a child must die so that you may live as you wish." There was never anyone more loving and caring than Mother Teresa, but she was without fear for standing up for all human life.

As for the bullhorn, if Father Pavone saw a little child in the street in the path of an oncoming car, and used a bullhorn to shout a warning to the mother to save her child, would not the mother be most thankful?

Patrice B. McCarthy, Indianapolis

I was among those fortunate enough to hear Father Frank Pavone's presentation to the seminarians at Saint Meinrad. I have never seen or heard a man more compassionate, sensitive, caring or knowledgeable about the trauma that these mothers are going through at these moments. But what is too often missed or deliberately pushed into the background is the far more emotional, psychological and even physical trauma that mothers will almost universally experience after the abortion. It is from this far, far more traumatic and damaging experience that Father Pavone seeks to spare them, and if, because of access restrictions to abortuary entrances in many places, he has found it necessary to use a bullhorn to make his message heard, then I believe it is exactly what Jesus would have done.

Brother Benedict Barthel, O.S.B., St. Meinrad †

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catching up with you on happenings around the archdiocese

This week's message will be a potpourri of recent significant events that I have been unable to log in this column.

Early in the fall, we observed the annual Catechetical Sunday. Nothing is more vital for evangelization in our Church than the "moment of catechesis." We are reminded that religious education in our parishes and schools is more than just a matter of learning.

The mission of catechesis embraces the goal of both learning and *living* our faith in everyday life. As baptized Christians, every one of us shares the call to universal holiness.

Adults, young adults, youth and children—all of us have a vocation to holiness, and the first responsibility for pursuing this call in the family belongs to our parents. This responsibility must not be taken lightly because, when all is said and done, everything about the meaning of life is at stake.

I think we all realize what a challenge it is to be holy in our culture. Without embracing our faith, it won't happen. Our parishes and schools are doing their best to help you parents to fulfill your responsibility. Let's pray for each other, especially for those responsible for parish catechesis. We share an important mission.

On the first Sunday of October, we observed Respect Life Sunday. I com-

mend those who participated in the Life Chain along Meridian Street here in Indianapolis. Since *The Criterion* reported on this annual observance, I needn't repeat information. Rather, I want to take this opportunity to commend the folks who persevere in promoting the culture of life even though at times it seems we are making little progress.

The world expects archbishops and clergy to be pro-life; what we need now more than ever is the witness of lay people—husbands and wives, young adults and children. Congress recently approved national legislation that prohibits partial-birth abortion and hopefully can withstand the judicial appeals that most certainly will follow. Small as it seems, that legislation would mark significant progress.

Also, I want to publicly thank those generous and courageous folks who stand and pray the rosary in front of the abortion clinic on West 16th Street in Indianapolis on the third Saturday of every month. And thanks to you who give your time to be available for sidewalk counseling for those who are seeking an abortion. God surely blesses you. All of us can pray for the cause of life.

On the first Monday of October, two significant events took place. The seniors of Bishop Chatard, Cardinal Ritter, Father Thomas Sccecina, Roncalli and Cathedral high schools in Indianapolis gathered for the annual "Seniors Mass" with me at

SS. Peter and Paul Cathedral.

There was standing room only, which tells me our schools are alive and well. I was particularly impressed by the attentiveness of the students during the Mass. Needless to say, I made my pitch for religious and lay vocations at the conclusion. And they paid attention.

I will pray with graduating seniors of Our Lady of Providence (Clarksville) and Father Michael Shawe Memorial (Madison) high schools later in the spring. Soon the new Seton Catholic High School in Richmond will be graduating seniors.

On the same Monday, we celebrated the annual "Red Mass" at St. John the Evangelist Church in Indianapolis. The Mass seeks to invoke the guidance of the Holy Spirit at the outset of another judicial season. There was a fine turnout of judges and lawyers, representatives of "the Bar and the Bench," and members of the St. Thomas More Society.

Our first-ever Catholic governor in Indiana, Joseph Kernan, was present for the Mass and was the keynote speaker at the dinner that followed. Our Father Tom Murphy, himself a lawyer, now retiring as

pastor of St. John, was honored in a special way. I am happy that local law students have formed a chapter of the St. Thomas More Society and were represented.

I am happy to report that there was a surprising turnout for the overnight priesthood vocation discernment retreat scheduled last Sept. 26-27 at Fatima Retreat House. Twenty fellows had signed up; there were a couple of no-shows, but the number and quality of participation in the retreat exceeded my expectations. Please pray for those considering a vocation to the priesthood. I am sure the retreat will become an annual event.

Earlier in September, I also participated in an overnight retreat for leaders of Churches and ecumenical leaders of Indiana. The focus of the gathering was to consider the relationship of religion and the state. Among other presentations, we were given a "religious profile" of Indiana. I was surprised to learn that—after Oregon and the state of Washington—Indiana apparently has the third largest percentage of "unchurched" citizens. Our mission is cut out for us. †

Archbishop Buechlein's intention for vocations for November

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

Poniéndonos al día con los eventos que ocurren en la arquidiócesis

El mensaje de esta semana será un popurrí de los acontecimientos significativos más recientes que no he tenido la oportunidad de mencionar en esta columna.

Al principio del otoño celebramos el domingo anual de la Catequesis. Nada es más vital para la evangelización en nuestra Iglesia que el "momento de la catequesis". Es un recordatorio de que la educación en nuestras parroquias y escuelas es mucho más que un problema de aprendizaje.

La misión de la catequesis abarca la meta de aprender y *vivir* nuestra fe en la vida diaria. Como cristianos bautizados cada uno de nosotros comparte la llamada a la santidad universal.

Adultos, jóvenes y niños – todos tenemos una vocación de santidad y la primera responsabilidad de cumplir con este deber en la familia corresponde a nuestros padres. Esta responsabilidad no debe tomarse a la ligera porque, cuando todo se haya dicho y hecho, es el significado de la vida lo que está en juego.

Creo que todos nos damos cuenta del reto que significa la santidad en nuestra cultura. No ocurrirá si no abrazamos nuestra fe. Nuestras parroquias y escuelas están haciendo su mejor esfuerzo para ayudarlos a ustedes, los padres, a cumplir con su responsabilidad. Oremos los unos por los otros, especialmente por aquellos que tienen la responsabilidad de la catequesis en las parroquias. Compartimos una importante misión.

El primer domingo de octubre celebramos el Domingo de Respeto por la Vida. Elogio a todos los que participaron en la Cadena de la Vida en la Calle Meridian

aquí en Indianápolis. *The Criterion* hizo un reportaje sobre este evento anual, de modo que no necesito repetir la información. Prefiero aprovechar la oportunidad para elogiar a los amigos que perseveran en la promoción de la cultura de la vida aunque a veces parezca que estamos progresando poco.

El mundo espera que los arzobispos y el clero estén en pro de la vida, lo que necesitamos ahora más que nunca es el testimonio de los laicos: esposos y esposas, jóvenes adultos y niños. El congreso aprobó recientemente una legislación nacional que prohíbe el aborto por nacimiento parcial y esperamos que pueda soportar las apelaciones judiciales que con toda seguridad se presentarán. Aunque parezca poco, esa legislación representaría un progreso importante.

También deseo agradecer públicamente a esos amigos generosos y valientes que se paran en frente de las clínicas de abortos en la calle 16 del Oeste en Indianápolis y rezan el Rosario cada tercer sábado del mes. Y gracias a aquellos que ofrecen su tiempo y caminan por las aceras aconsejando a quienes están buscando un aborto. Dios de seguro les bendice. Todos nosotros podemos orar por la causa de la vida.

El primer lunes de octubre, ocurrieron dos eventos significativos. Los graduandos de las escuelas secundarias Obispo Chatard, Cardenal Ritter, Padre Sccecina, las escuelas secundarias Roncalli y Cathedral de Indianápolis se reunieron conmigo en la Catedral de San Pedro y San Pablo para el evento anual conocido como la "Misa de los Graduandos".

Sólo había sitio para estar de pié, lo cual me dice que nuestras escuelas están vivas y bien. Me impresionó particularmente la atención de los estudiantes durante la Misa. Ni que decir que hice mención de las vocaciones religiosas y laicas al concluir mi intervención. Y pusieron atención.

Más tarde, durante la primavera, oraré con los graduandos de las secundarias Our Lady of Providence (Clarksville) y Father Michael Shawe Memorial (Madison). Muy pronto la nueva secundaria Seton Catholic High School de Richmond tendrá graduandos.

El mismo lunes celebramos la "Misa Roja" anual en la iglesia Evangélica St. John de Indianápolis. El propósito de la misa es invocar la guía del Espíritu Santo al principio de otra temporada judicial. Había una buena asistencia de jueces y abogados, representantes del cuerpo de abogados y de los tribunales y miembros de la Sociedad St. Thomas More.

Nuestro primer gobernador católico de Indiana, Joseph Kernan, estuvo presente en la misa y fue el orador de apertura en la cena que siguió a la misa. Nuestro Padre Tom Murphy, quien es también abogado, y que se retira como pastor de St. John, también fue honrado de una manera especial. Me complace que los estudiantes de derecho locales hayan formado un cabildo en la Sociedad St. Thomas More y

fuesen representados.

También me alegra informar que hubo una asistencia sorprendente en el retiro para discernimiento de las vocaciones sacerdotales programado para el 26 y el 27 de septiembre en la Casa de Retiro Fátima. Veinte participantes se habían inscrito, hubo un par de inasistencias pero el número y la calidad de la participación en el retiro excedió mis expectativas. Les ruego que oren por aquellos que están considerando su vocación para el sacerdocio. Estoy seguro que el retiro se convertirá en un evento anual.

Al principio de septiembre también participé en un retiro de un día para los dirigentes de las iglesias y dirigentes ecuménicos de Indiana. El propósito de la reunión fue considerar la relación entre la religión y el Estado. Entre otras presentaciones, se nos dio un "perfil religioso" de Indiana. Me sorprendió descubrir que, después de Oregón y el estado de Washington, Indiana aparentemente tiene el tercer porcentaje más grande de ciudadanos no pertenecientes a una iglesia. Nuestra misión está muy clara. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Check It Out . . .

The annual **Little Sisters of the Poor Christmas bazaar** will be held from 9 a.m. to 4 p.m. on Nov. 14 and 15 at St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis. The bazaar will highlight a variety of handmade articles by the Little Sisters, residents and members of St. Augustine Guild. The items include baked goods, holiday wreaths, ornaments, baby clothes, afghans and more. All proceeds will benefit the work of the Little Sisters of the Poor, who have provided a safe and loving home for the elderly poor in the Indianapolis area for the past 130 years. For more information, call St. Augustine Home at 317-872-6420.

Students at Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will honor local veterans with a **special Veteran's Day Mass** at 8:30 a.m. on Nov. 11 in the school gym. A reception for veterans and guests will follow. The students will honor the veterans through song and reflection. Local military will provide an honor guard, the American Legion Auxiliary will provide poppies for students and guests to wear, and Paul Lockard, president of the high school, will read an honor roll call of the fallen. All are invited. For more information, call the Cardinal Ritter High School Office of Institutional Advancement at 317-927-7825.

St. Matthew Parish, 4100 E. 56th St., in Indianapolis, is hosting **Doug Brummel, a nationally known Catholic entertainer and speaker**, for a multigenerational parish mission titled "Lighten Up" at 7 p.m. on Nov. 10 and 11. Family and friends of all ages are invited to hear Brummel and his "cast of characters." Each night will be different. For more information, call Pat Witt at 317-479-2385.

Women interested in learning more about **distance education options** at Saint Mary-of-the-Woods College are invited to attend the college's "Fall Chat" from 2 p.m. to 4 p.m. on Nov. 17 in the conference center of Hulman Hall. An admission counselor will be on hand to explain how the college's Women's External Degree Program works, and other staff will be in attendance to answer questions. There will be a campus tour at 4 p.m. Interested women are also invited to join current students in the external degree program for "**Coffee and Conversation**" at 6:30 p.m. on Nov. 10 at the DAR House, 400 E. Wabash Ave., in Crawfordsville, Ind., or at the Windy Hills Country Club, 37 N. U.S. Highway 231, in Greencastle. There will be roundtable discussions between the students and those interested in the program. An admission counselor will be on hand to explain the program. For more information about either of these events, call the Saint Mary-of-the-Woods College Office of Distance Education Admission at 812-535-5186 or 800-926-SMWC.

The first monthly **Young Adult Mass** will be celebrated at 5 p.m. on Nov. 9 in St. Francis Hall Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. Father Jonathan Meyer, associate director of youth ministry for the archdiocese, will be the celebrant. This new event, which will take place every second Sunday of the month at the same time and place, was organized by young adults (men

and women, married and single, in their 20s and 30s) with the guidance of archdiocesan priests and leaders. After the Mass, there will be a gathering in the Ruth Lilly Hall for snacks, conversation and information about young adult ministry in the archdiocese and upcoming events. For more information, call 317-423-2302 or e-mail indyyoungadultmass@yahoo.com.

Frank Runyeon, television and film star, will perform "**Sermon on the Mount**" at 7 p.m. on Nov. 10 at American Martyrs Parish, 270 S. Bond St., in Scottsburg. The family event will portray the Apostle Matthew sharing the Sermon on the Mount with the early Church in Antioch after the Roman army has burned Jerusalem to the ground. Runyeon has performed Biblical texts all over the country, and prior to that starred on television shows such as "General Hospital," "As the World Turns," "Santa Barbara" and "L.A. Law." Following the performance, he will discuss the different values the media is teaching us and the choices that we face as Americans and people of faith. All are welcome to the event. A free-will offering will be taken up to aid Runyeon's ministry. For more information, call the parish at 812-752-3693.

St. Elizabeth's Pregnancy and Adoptions Services, 2500 Churchman Ave., in Indianapolis, will have its **open house** at 7 p.m. on Nov. 11. There will be a chance to learn more about St. Elizabeth's and its ministry. For more information or to R.S.V.P., call 317-787-3412, ext. 39.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will

VIPs . . .

During a press conference to announce the success of its five-year, \$21 million financial campaign, "Taking the Lead for Women, the Woods and the World," Saint Mary-of-the-Woods College announced that the college library would now be called the **Mary and Andrew Rooney Library**. The Rooneys are the parents of Julia Rooney Ladner, Class of 1951, who, along with her husband, Frank, was a co-chair of the campaign. The Ladners gave \$1 million to the college in 1995 and also gave \$1 million in 2001. †

Awards . . .

The recently completed renovated and expanded student chapel at **Saint Meinrad School of Theology** in St. Meinrad has been recognized with a 2003 Design Merit Award from The Interfaith Forum on Religious Art and Architecture and *Faith and Form* magazine. The project on the 71-year-old St. Thomas Aquinas Chapel began last fall and was completed this summer. There was a dedication Mass on Aug. 28 to mark a new beginning for the worship space. Throughout the school year, faculty, staff, students and guests gather daily in the chapel for Mass and morning prayer. The architectural firm Edmund L. Hafer & Associates of Evansville, Ind., worked on the project. †

host a **pro-life legislative forum** from 1 p.m. to 4 p.m. on Nov. 22 in the first floor conference room of the former school next to the church. The event will examine the past, present and future of pro-life legislation in the United States and Indiana. Charles Rice, well-known professor emeritus of law at the University of Notre Dame, will present "Pro-Life Public Policy in Congressional Legislation." State Sen. Jeff Drozda will present "State Legislation Public Policy Update." M. Desmond Ryan, executive director of the Indiana Catholic Conference, will present "The Catholic Church Addressing Public Policy Concerns." The event will conclude with a question-and-answer session and discussion among the three speakers. Mass will be offered in the church at 4:30 p.m. The event is free. A free-will offering to the parish's pro-life committee will be appreciated. Seating is limited. For more information or to make reservations, call 317-636-4478.

Tony Avellana, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, will present a **Christian music concert** from 7:30 p.m. to 9 p.m. on Dec. 19 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. This replaces a concert scheduled for the evening of Nov. 7, which was cancelled. For more information, call the parish office at 317-546-4065.

Marian College, 3200 Cold Spring Road, in Indianapolis, will present **The Musical Comedy Murders of the 1940s** in November in Peine Theatre on the campus. The play will begin at 8 p.m. on Nov. 14-16 and Nov. 21-23. Described as a farcical whodunit, the show will poke fun at the creative process as well as feature a murderer who despises singing dancers. Tickets are \$8 for adults and \$4 for children 16 and under. For more information, call the box office at 317-955-6588 or the main college switchboard at 317-955-6000. †

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

Brother Bear (Disney)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the Motion Picture Association of America (MPAA).

The Human Stain (Miramax)
Rated **A-IV (Adults, with reservations)** because of sexual affairs, brief full female nudity, much rough language, boxing ring violence, a racial epithet and minimal profanity and crass expressions.
Rated **R (Restricted)** by the MPAA.

In the Cut (Screen Gems)
Rated **O (Morally Offensive)** because of recurring explicit sexual encounters with extended full nudity, including depictions of oral sex and masturbation, several instances of gory violence, much rough and sexually crude language, as well as profanity.
Rated **R (Restricted)** by the MPAA. †

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Providence Housing Corp. dedicates housing in West Terre Haute

Providence Place, a new affordable housing community developed in West Terre Haute by Providence Housing Corporation, was dedicated and blessed on Oct. 30.

Located near the intersection of 9th Street and West Paris Avenue, Providence Place includes 22 apartments for senior citizens with limited incomes, four homes for low- to moderate-income families, and the All Place clubhouse that serves residents of Providence Place and others in the community in need of gathering space for special occasions.

Providence Housing Corporation was established in 1999 to provide affordable housing rehabilitation opportunities for residents in a 70-block area of downtown West Terre Haute.

Since rehabilitation of the first home began in August 2000, the housing corporation has rehabilitated and/or repaired 22 existing homes at costs of less than \$10,000 to more than \$30,000.

Rehabilitation of another two homes will begin before the end of the year.

A groundbreaking ceremony for the first 11 apartments was held in July 2002.

During the dedication and blessing of Providence Place, Providence Sister Barbara Ann Zeller, Providence Housing Corporation president, spoke of the corporation's beginnings.

"On Oct. 25, 1998, on the occasion of the beatification of Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, the Sisters of Providence recalled the generosity of the pioneer family who offered housing to Mother Theodore and her five companies when they reached the dense forests of Indiana in October 1840 only to find themselves homeless," Sister Barbara Ann said. "With gratitude and in reciprocity for this hospitality, the Sisters of

Providence responded to the housing needs in West Terre Haute by developing a program of affordable housing opportunities."

She said Providence Housing Corporation's mission is to provide safe, decent and affordable housing to the citizens of West Terre Haute.

Sister Barbara Ann said the corporation eloquently reflects Mother Theodore's witness of evangelical concern for those in need, assisting individuals and families in their efforts to secure a more human standard of living.

"We know that Blessed Mother Theodore held the people of this area with special affection and prayer," she said.

"We know that she experienced homelessness, and that she knew the bone-chilling cold that occurs in a harsh Hoosier winter spent in inadequate housing.

"We also know that Mother Theodore developed into something of a construction expert, through building projects such as those at the Academy and the motherhouse at Saint Mary-of-the-Woods and St. Vincent Academy in Terre Haute," Sister Barbara Ann said. "In her building days, she fervently prayed, 'Pray God to bless it.' And with us today she prays, 'Pray God, bless this your Providence Place. May this gift of Providence help to build a community of love, mercy and justice.'"

About 200 people participated in the dedication program that included the blessing of the 20-acre development site, the clubhouse, and each home and apartment.

Providence Housing Corporation's rehabilitation and construction projects have been funded by the Indiana Housing Finance Authority and the Federal Home Loan Bank of Indianapolis Affordable Housing Program, along with Lilly GIFT IV Endowment, the Wabash Valley



Providence Sister Barbara Ann Zeller dedicates Providence Place, a 20-acre development site providing affordable housing for senior citizens and families. Located in West Terre Haute, the development is a project of Providence Housing Corporation.

Community Foundation and the Vigo County Commissioners and Vigo County Council.

The Sisters of Providence provided seed money for the corporation.

Thompson Thrift Construction of Terre Haute was general contractor.

Zeller said the corporation plans to apply for funding to build additional apartments and homes at Providence Place and to rehabilitate existing homes in the community.

The offices of Providence Housing Corporation and the Connecting Link are located in All Place. The Connecting Link provides information, referral and advocacy services. It is a program of Providence Self Sufficiency Ministries.

Providence Sister Dorothy Rasche,

service provider at the Connecting Link, also serves as housing rehabilitation specialist for the housing corporation. Melissa Rohrbach is the corporation's housing specialist.

Providence Place serves senior citizens who otherwise would have had to leave West Terre Haute to find low-income apartment housing. More than 90 individuals and couples have expressed interest in obtaining housing in the two-bedroom apartments.

"I sure do like my apartment," said Betty Wilguess, a resident of Providence Apartments since December 2002. "We visit back and forth, and if we don't see someone, we go and raise them to be sure they are all right. We look after each other." †

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YOUTH

continued from page 1

Aboard: "And Journey with the Saints," a theme that also fit the day of the rally: All Saints Day.

Archbishop Daniel M. Buechlein visited with the young people and offered Mass.

"As you journey to Houston, know that you are witnesses of faith for each other and you witness there in the name of your older sisters and brothers of the Church here in central and southern Indiana," the archbishop told them in his homily.

He told the youth that All Saints Day is a chance to celebrate those heroes of the Christian faith that have gone before us, and that those saints show us the way to a life of holiness.

The persecutions and the hardship of life, he said, can be a chance to realize our total dependency on God.

"Who is more noble, who is richer, than the person who's come to some sense of God's perspective on the river of life?" Archbishop Buechlein asked them. "Who is richer than the person who can say, 'Lord, I need you. I can't go it alone—and I don't need to.'"

"Unchosen poverty, sorrow, humiliation—they can make us holy or they can make us bitter. Honestly admitting that we need God, my dear friends, sets us free and gives us peace in our hearts," he said.

During a prayer service at the end of the afternoon, the youth prayed a litany of saints, and in a special ceremony a representative from each deanery placed a candle at the feet of a statue of the Blessed Virgin Mary in an act of entrusting the trip to her care.

Father Jonathan Meyer, associate director of youth ministry for the archdiocese, spoke to the young people at the closing prayer service.

"The reason that we are going to NCYC is to learn more about the Gospel and to preach the Gospel," he said.



Father Jonathan Meyer, associate director of youth ministry for the archdiocese, speaks during a prayer service at the Archdiocesan Youth Rally on Nov. 1 at St. Ambrose Parish in Seymour. He discussed the call of the young people to be saints. Several murals on display were painted by Kari Andrews, a freshman at Ivy Tech State College in Indianapolis and a 2003 graduate of Roncalli High School.

Behind him were paintings of 10 saints—each bus or plane the youth take to Houston will have a special patron saint. Earlier in the day the young people had acted out skits based on the lives of those saints.

"My brothers and sisters, this is the truth: St. James, St. Christopher, St. Francis, Blessed Mother Teresa, Our Lady of Guadalupe, St. Maria Goretti, Blessed Mother Theodore Guérin, St. John Bosco, St. Joseph, St. Cecilia—they are absolutely no different than you and I

except for the fact that they realized that God had given them the power and the authority to drive out demons, to heal the sick and to preach the Gospel," Father Meyer said.

"Every saint that we pray to was at one time a youth like yourself," he said, "and God calls all of us to be saints, he calls all of us to be holy, and he gives us the power and the authority to live that life of holiness and grace."

The youth rally was hosted by St. Ambrose Parish in part because it was

a central location between Indianapolis and the New Albany area, said Father John Hall, the pastor.

In addition to having the Knights of Columbus provide drinks and the Daughters of Isabella provide cookies, the mayor of Seymour, John Burkhart, also showed up to offer his support.

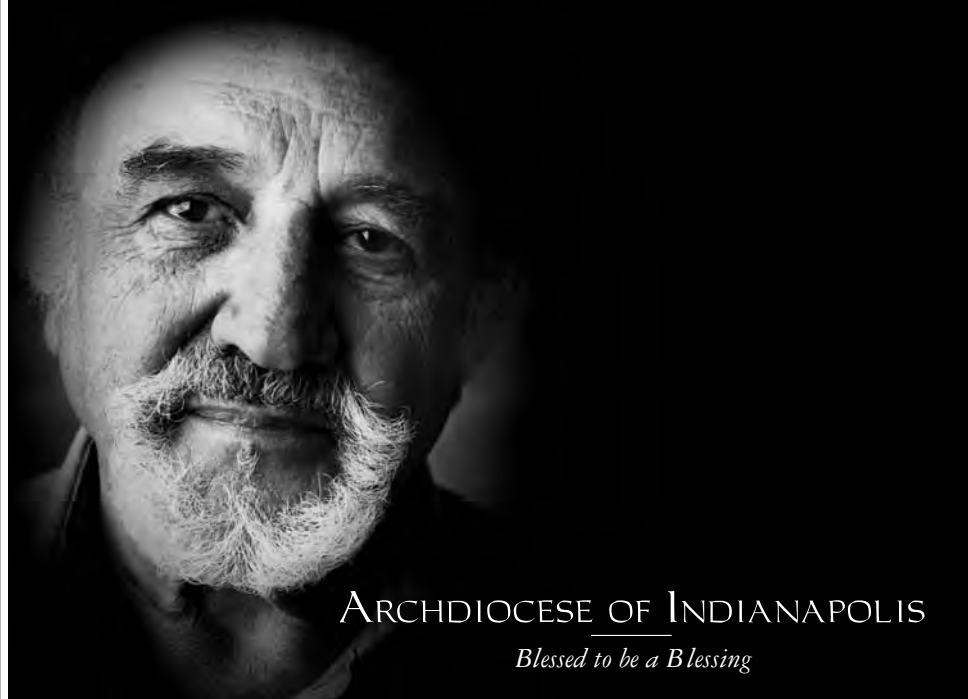
"This is a big thing for the community," Father Hall said.

He said that he is encouraged to see so many young people getting involved in

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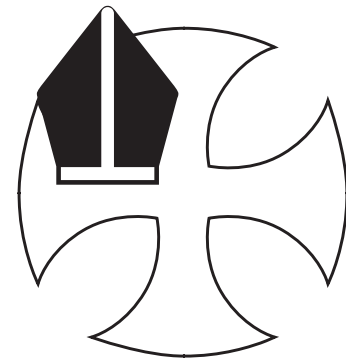
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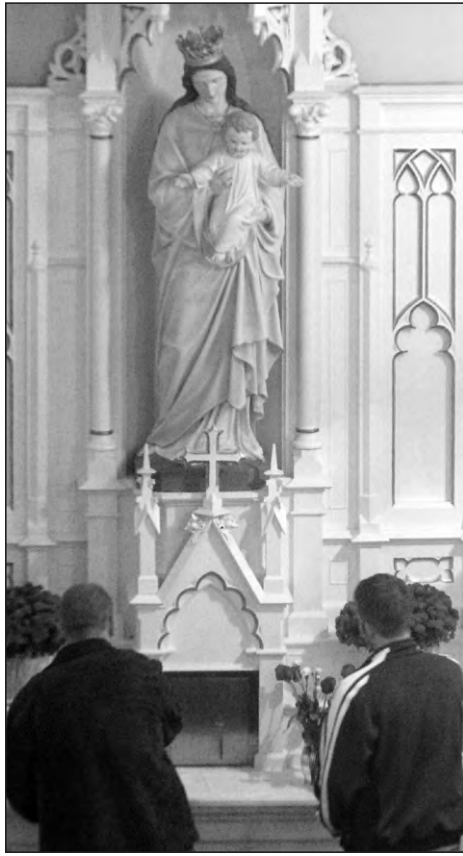
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the Church and making the traditions of his generation their own.

Christina Smith, youth minister for the parish, said that her nine youth that are going are "extremely excited" about their upcoming trip to Houston.

Members of her youth group, which include young people from grades 6-12,



Two youth place candles at the feet of a statue of the Blessed Virgin Mary at the Archdiocesan Youth Rally on Nov. 1 at St. Ambrose Parish in Seymour. A student representing each of the archdiocese's deaneries placed a candle on the side altar as an act of consecrating to Mary their upcoming trip to Houston for the National Catholic Youth Conference on Nov. 13-16.

helped to host the event by showing people around and providing hospitality.

Some of those youth are too young to attend NCYC, but will be eligible to go in future years.

Trevor Thompson, an eighth-grader at St. Ambrose School, said that he wants to go in 2005 and that the youth rally made him even more excited about it.

Also helping to organize the event and running around the whole time were members of the Archdiocesan Youth Council.

Kylie Mauer, vice-chair of the council and senior at South Decatur High School, said that beyond helping to plan the rally, the council has prepared a list of activities for bus leaders, planned movies to watch and scheduled prayer sessions.

Mauer hopes that young people walk away from NCYC with a greater love for the Catholic faith, and a more intense understanding of being united to other young Catholics across the United States.

Father Robeson, associate pastor of St. Monica Parish in Indianapolis, is looking forward to the Houston event.

"I'm excited about the opportunity to spend time with the youth," he said.

In his eyes, the event cannot do anything but enrich the faith of the youth who attend.

At the end of his homily, Archbishop Buechlein reminded the youth to open their hearts and say "yes" to the gift of holiness and happiness—and thus to become saints.

"The beauty of being Christian saints is this: We don't have to be brilliant or rich or beautiful or handsome or in perfect health to experience the wonder of God's love and mercy," the archbishop said.

"The stuff of everyday life can be the stuff of blessed peace," he said. "Like nothing else, absolutely nothing else, God's love and mercy belongs equally to everyone." †



Archbishop Daniel M. Buechlein accepts the gifts of bread and wine from members of the Archdiocesan Youth Council during the offertory at a Mass he celebrated at the Archdiocesan Youth Rally on Nov. 1.

Pray "universal rosary" with youth

While more than 500 youth and adults travel to Houston for the National Catholic Youth Conference on Nov. 13-16, they will be praying a rosary together during travel.

Even though they will be taking different buses and planes, the young people are coordinating special times to pray the mysteries of the day.

Father Robert Robeson, director of youth ministry for the archdiocese, has asked Catholics around the archdiocese

to join the youth in prayer at the designated times.

Times for recitation of the rosary:

Nov. 12—9 p.m. (Glorious Mysteries)

Nov. 13—10 a.m. (Luminous Mysteries)

Nov. 16—9 p.m. (Glorious Mysteries)

Nov. 17—10 a.m. (Joyful Mysteries) †

Catholic teacher wins statewide award for special needs work

By Brandon A. Evans

Pat Musgrave, special needs coordinator at Roncalli High School in Indianapolis, was recently honored as the Indiana Teacher of the Year by the Learning Disabled Association of Indiana.

Musgrave received the award at a luncheon on Oct. 10 in Indianapolis.

The Catholic teacher said that she was honored and excited. It is her 11th year at Roncalli—she originally came to the school because of her belief in the Catholic school system.

Charles Weisenbach, principal, said that Musgrave is "a most deserving recipient" of the award.

"The development of the special-needs

program at Roncalli might be our single biggest accomplishment over these past 10 years," Weisenbach said. "It could not have been done without Pat and her tireless efforts."

Musgrave turned that around, saying that without the support of the school and faculty, she couldn't have done it.

"I really feel like the award that I received was not just an individual honor, but an honor for the school," she said.

The program that was developed by Musgrave is now called S.T.A.R.S. (Students That Are Ready for Success).

Begun in 1993 with five students, it has expanded to serve 90 students with the help of two licensed teachers.

S.T.A.R.S. serves students with learning disabilities, attention deficit disorder and Asperger Syndrome, as well as students that are mildly mentally handicapped and moderately mentally handicapped.

"It is an inclusive program, which means that the students are in the regular education classrooms with support provided by

the resource teachers," Musgrave said. "Accommodations and modifications are made to the regular classroom curriculum in order for the students to succeed."

Among the services the program provides are to read tests orally, offer more time for test-taking, offer books on tape, tutoring, a study table and chances to grow in organizational skills, among others.

With all the help given, Musgrave said that the student is expected to "take an active role in the learning process."

The goal of the program, she said, was to offer a Catholic education to all students despite a physical or learning disability.

Weisenbach said that the mission of Catholic schools is to teach all peoples, not simply the smart, the bright and those who learn everything the first time.

"All of us in Catholic schools have been slow to embrace special education," he said, noting the times before the S.T.A.R.S. program when he had to turn down parents of disabled children because

the school was not equipped to help them. "It is devastating," he said. "There's no easy way to say that."

Now, not a year goes by when several parents tell him that the program saved their child. Recently, parents of a freshman in the program told Weisenbach that their daughter now comes home from school happy—adding that the last eight years had been a battle.

Still, the program is not able to help everyone, and is not equipped to handle severely emotionally handicapped children. That's why Weisenbach wants to see the program continue to grow.

Musgrave also sees herself continuing this work in the future.

The Indiana Teacher of the Year is someone that the Learning Disabled Association of Indiana finds to possess knowledge in the area of learning disabilities, has skill in teaching students with such disabilities and is sensitive when interacting with students, parents and colleagues. †



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Parishes observe Dia de Los Muertos, Day of the Dead

At right, St. Thomas Aquinas parishioners Jack Quigley, left, and Matthew Doss of Indianapolis examine photographs of deceased people on display in the parish's third annual *Dia de Los Muertos* memorial for the observance of All Souls Day. They viewed the display after Mass on Nov. 2. A portrait of Our Lady of Guadalupe is featured in the exhibit.



Below, a table placed near the sanctuary of St. Mary Church in Indianapolis contains remembrances of those who have gone before us in death as well as food and artwork in honor of the Day of the Dead. St. Mary Parish has a significant Hispanic population.



Above, St. Thomas Aquinas parishioner Taryn Locke of Indianapolis looks at flowers in front of a large portrait of Brian Trieloff, who died earlier this year.



Left, prayer cards of saints decorate the Day of the Dead memorial at St. Thomas Aquinas Parish.



Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, preaches the homily on All Souls' Day at the downtown parish. A casket placed near the sanctuary serves as a reminder to parishioners that all of us will face death. He spoke to people about the need to prepare for death in different ways, including making known your last wishes.



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Praying Through Uncertainty

a Reflection Day on the *Psalms* with Fr. William Munshower

November 14-16

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with Fr. Dan Davis and team

December 5-7

Annual Charismatic retreat: "The Fruits of the Holy Spirit"

with nationally-known speaker Fr. Tom Forrest

Tuesday, December 11 9:00 a.m.-4:00 p.m.

Reflection Day on Healing with Fr. Jim Farrell

December 12-14

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From baptism to marriage, sacraments require preparation

By Fr. Herbert Weber

I had just completed the third of three sessions for parents of children who were to celebrate the sacrament of reconciliation when one of the dads approached me.

With more than a little enthusiasm in his voice, he said, "I get it. These sessions were meant for us parents so that we can better understand this sacrament!"

The man's words reminded me that many parents, including those of good will, simply go along with Church preparation programs, not expecting that there may be something in it for them.

The preparation for reconciliation that I mention grew from a lot of discussion involving me, our director of religious education and her sacramental preparation team.

Since our goal was to have the children celebrate this sacrament with the support of their families, I proposed that the parents be given a chance to be reintroduced to the sacrament.

Most parents attended the instruction sessions. They had time to move beyond childhood fears or misunderstandings. The parents also were updated in their understanding of sin and ways to incorporate the sacrament as part of a spiritual wellness plan.

That particular parent course is only one of the ways that most parishes reach out to those about to receive sacraments. From baptism to marriage, sacraments require preparation.

Because many sacraments are celebrated with children, parents often need to be involved. Without parental participation, the effect of what is taught to the children will be limited.

In the words of the father's blessing at baptism, parents "will be the first teachers of their children in the ways of faith. May they be also the best of teachers."

I believe that three rules help to govern good parental programs for sacramental preparations.

First, we should take care not to waste people's time. Whatever is done has to be carefully prepared with awareness that the adults who come are making sacrifices to be there. Their lives are already busy transporting their children to school, doctor's appointments, soccer games or piano lessons, not to mention trying to have some family time and keep all the facets of home life running as smoothly as possible.

The second rule is to treat adults as adults, not as children. Using adult education methodology requires leaders to work hard to make the setting comfortable, not like a classroom. Building off the parents' own life experiences also helps adults integrate the message.

The final rule is to provide substantial material for adults in their own spiritual growth. I don't think it is enough simply to tell parents what they should tell their children. Adults are in various stages of faith development themselves, and often are hungry for a message of hope as they try to live the Gospel at work or at home.

In our parish, we have an annual



CNS photo by Sam Lucero, Catholic Herald

Three rules help to govern good parental programs for sacramental preparations. The instruction program should take care not to waste people's time, should treat adults as adults and not as children, and should provide substantial material for adults in their own spiritual growth.

retreat for parents whose children will be in our first Eucharist or confirmation programs. Often, I have tried to share some thoughts regarding adult faith issues, such as methods of prayer, exploration of spiritual development in adults or integration of the sacraments into daily challenges.

Parents often leave feeling delighted that they have something to guide them as they continue their work of Christian parenting.

Perhaps the best example of preparation for sacraments is the parish Rite of Christian Initiation of Adults for adults who are joining the Church and preparing to receive the sacraments of initiation.

The steps of preparation include classes, prayer, Scripture reading, parish support, a sponsor and various rites. Moreover, this process may take one or two years.

The goal is not simply to "inform" the candidates, but also to let the Christian way of life "form" them spiritually, such as prayer life.

At the Rite of Enrollment at the beginning of Lent, the priest notes how the candidates have "listened to the Word of Christ and endeavored to follow his commands; they have shared the company of their Christian brothers and sisters, and

joined them in prayer."

Praying with the Christian community is itself a preparation for the sacraments.

Parish participation in the process also fosters spiritual enrichment for the whole parish. The parish itself is renewed as it walks the journey with those about to be initiated.

Sponsors often say how they grow spiritually as they accompany someone through the Rite of Christian Initiation of Adults process.

In the same way, members of the assembly get excited about their faith as they pray for the catechumens, see the catechumens' eagerness at each of the various rites, and share with them the joy of the Easter celebration.

Ultimately, all sacramental celebrations are the task of the entire parish. The whole Church, therefore, is responsible for helping prepare those who will receive the various sacraments.

Not only do the preparation programs assure that the sacraments are being well-received, they also remind everyone that the sacraments are at the core of what it means to be Catholic.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Sacraments connect us with God

By Fr. Lawrence E. Mick

We can think of the celebration of any sacrament as an interaction between God and us. Both sides of the interaction are essential.

The sacrament's validity is ensured by the action of Christ, but its effectiveness for our growth in holiness depends on our response.

Our side of the celebration involves three stages:

- Each sacrament requires us to prepare for the celebration.
- How much we benefit from the celebration reflects our level of participation in the liturgy itself.
- The sacrament's long-term effects are revealed in how we live out its meaning after the celebration is over. Whenever we gather for Eucharist,

whose name means "thanksgiving," we need to prepare by reflecting on the reasons we have to be grateful to God.

Pope John Paul II has urged us to read and pray over the readings for the Mass before coming to the liturgy.

How much we benefit from the celebration is linked to how fully we participate, allowing the rhythm of the ritual to carry us more deeply into the mystery of Christ.

After the celebration ends, we all must go out into the world to live as the body of Christ.

We know that Christ always will do his part in each of the sacraments. And if we do our part, we will find that the power of the sacraments transforms us ever more fully into the image of Christ.

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

Discussion Point

Baptism is 'first sacrament'

This Week's Question

Describe your parish's baptismal preparation program. Who provides it?

"We [St. Therese, Little Flower Parish] offer [about] a two-hour baptismal preparation program for the parents. The session is facilitated by the pastor or by the presiding priest, and it covers the theology of the sacrament, the concept of initiation and what it means to be part of the faith community." (Father Kevin Boucher, Rugby, N.D.)

"Our parish priest [at Our Lady of Guadalupe Parish] trains our new teachers, all parish volunteers. He gives them a brief history of baptism in the Catholic Church and discusses the expectations of parents and godparents. Each new teacher teaches at least one class with

an experienced teacher after their training before going out on their own. We try to keep at least four or five English-speaking teachers and three or four Spanish-speaking teachers. Almost all our teachers are married couples. Each teacher is required to be a baptized, practicing Catholic and over 16 years of age." (Bridget Martinez, Topeka, Kan.)

Lend Us Your Voice

An upcoming edition asks: Describe a concrete way that a Christian can serve this Christmas as a much-needed peacemaker.

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



CNS photo by Sam Lucero, Catholic Herald

From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Carroll (III)

Fourth in a series

When one considers the task that was Bishop John Carroll's as "Father of the Catholic Church in the United States" and the accomplishments made during his lifetime, the man's administrative ability must be rated as utterly fantastic.

When he first became prefect apostolic, there were about 25,000 Catholics among the 4 million inhabitants in America, and most of these—Carroll figured about 15,800—lived in Maryland. Twenty years later, there were 70,000 Catholics in America.

The 15,800 Catholics in Maryland had 19 priests to serve them; the 7,000 in Pennsylvania had five priests; the 1,500 in New York and the 200 in Virginia had no resident priests; and this was about the extent of Catholicism along the Atlantic seaboard. Carroll admitted that he had no way of knowing how many Catholics were living beyond the Allegheny Mountains, but



they were being cared for only by the veteran missionary Father Peter Gibault.

Compare this with the status of the Church in America when Archbishop Carroll died in 1815: There was an archbishopric and four suffragan sees (New York, Philadelphia, Boston and Bardstown, Ky.), and another diocese had been erected beyond the Mississippi River. The Archdiocese of Baltimore had theological seminaries, a novitiate and scholasticate, colleges, convents, academies, schools and a religious community devoted to education and the works of mercy.

In Pennsylvania, there were priests and churches through the mountain districts all the way to Pittsburgh. In New York, Catholics were increasing numerically west of Albany. In New England, the faith was steadily gaining under the leadership of Bishop John Cheverus. There were churches and priests in all the large cities from Boston to Augusta and westward to St. Louis and New Orleans, with many other churches in smaller towns. Altogether, there were more than 100 churches and priests.

It is impossible here to show how Bishop Carroll was able to manage this tremendous growth of the Church. We can

only marvel at his accomplishments.

Bishop Carroll recognized that the American Church's biggest need was for priests. He established a seminary and brought the Sulpicians to this country from France to teach in the seminary. The first ordination took place in 1793, and the new priest, Father Stephen Badin was sent to the Kentucky missions where he spent a long, arduous and extremely fruitful life.

On April 8, 1808, seven years before Carroll's death, the four suffragan dioceses were erected. Baltimore was named an archiepiscopal see with Carroll as archbishop.

The first American bishop and the first American president had a deep respect for each other. A letter from President Washington to Carroll acknowledged the role Catholics played in the fight for independence. He wrote: "I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government: or the important assistance which they received from a nation in which the Roman Catholic faith is professed [a reference to the help received from France]." †

Cornucopia/Cynthia Dewes

Prayer connects us to God and each other

Prayer is one of the first abstractions we encounter in life. As babies, just being fed, diapered and put to sleep, most of our existence is related to physical or material needs. But, when prayer is introduced we meet the supernatural, possibly for the first time.



We may not even be aware of it. When Father makes the sign of the cross on our foreheads at baptism, or Mom sings us a hymn as we rock in her arms, all we know is what it feels like to be touched or held. It's only later we realize that something beyond that was at work.

We become aware that prayer is important when we learn to say grace before meals, or to recite bedtime prayers. That understanding is reinforced in parochial school or religious education, and later in sermons given by the pastor or in pronouncements by the bishops and the pope.

Some of us learn about prayer in the form of rosaries or sacramentals, which involve specific prayers. Some volunteer for parish prayer chains. Some take the

words "I'll pray for you" seriously, and try to do so often.

There are folks who "pray" when they commune with nature, and those who do it in serving meals to the homeless. Others learn to pray through the experience of personal calamity, chronic handicaps or grief. Still others learn by witnessing the strong spiritual example of such people.

Once we know how much we need to pray, we look around for aids to prayer. We discover retreats, which fill our desires for silence, counseling or inspiration. We read the diocesan newspaper and other Catholic periodicals for encouragement and examples of prayer's accomplishments.

We also find writings by mentors such as Henri Nouwen or Kathleen Norris to boost our ability to commune with God. And we establish routines and venues for prayer, like praying while driving the endless circuit to kids' school and sports activities.

We learn that we're not alone in this effort. Many religions besides ours value connection with divinity. They may express it in meditation, prayer wheels or the recitation of mantras. The smoke from their holy fires sends prayers heavenward, as incense lifts ours.

The more we pray, the more we begin to

realize that prayer is always answered, often in ways we'd never imagine. We mature in faith as we become more prayerful and everything else becomes simply irrelevant.

Believe it or not, there's a new television series, which illustrates this mystery better than we could reasonably expect. It's called "Joan of Arcadia" and airs on Friday nights on CBS. I think it's a must-see for mature grade-schoolers, teens and their parents, because it's well written and truthful in every way.

God speaks to Joan in various guises, which might be either sentimental or plain dumb. It's not. Rather, God gives Joan suggestions, such as joining the chess club or holding a yard sale. She doesn't understand why, but in the end, when she follows his advice, the results are always good for her and for others.

Joan is beginning to "get it." Like us, she's maturing in faith as she communicates with God and tries to do the right thing. What a TV concept. In fact, what a concept.

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

Research for the Church/

James D. Davidson

Author skillfully paints a picture of today's Church

There are several new books dealing with recent trends in the Catholic Church and their implications for the future. One of the best is Peter Steinfels' *A People Adrift* (Simon and Schuster, 2003).

Steinfels is an accomplished educator, historian and distinguished journalist.

Three things set Steinfels' book apart. It covers all of the major issues facing the Church, is based on sound research and is written in a thoughtful and even-handed style that respects the views of people who have different theological worldviews.

A People Adrift begins by comparing indicators of the Church's institutional vitality in 1965 and 2002. Steinfels' comparisons point to some signs of growth (e.g., more parishes) and numerous indications of decline (fewer priests and sisters, lower rates of Mass attendance).

The author then examines the sexual abuse scandal in the Church (Chapter 2), the Church's place in American society, especially American politics (Chapter 3), and the Catholic identity of Church-related health care organizations, social service groups and colleges and universities (Chapter 4).

Steinfels then gives careful attention to Catholic worship (Chapter 5), religious education and formation (Chapter 6), issues related to sex and gender (Chapter 7), and leadership on the part of bishops, parish pastors, permanent deacons and lay ministers (Chapter 8).

The book makes excellent use of many kinds of research. It accurately interprets the results of the latest surveys of Catholics' religious beliefs and practices. The Church's own data (published annually in the *Official Catholic Directory*) also is put to good use.

Steinfels also shares the results of interviews he has done with many clergy and lay leaders. Vatican documents are summarized in helpful ways.

Steinfels skillfully paints a picture of today's Church.

His picture emphasizes two important trends. One is the generational change from the pre-Vatican II Church older Catholics grew up in during the 1940s and '50s to the post-Vatican II Church today's young adults have grown up in.

Steinfels adroitly helps members of each generation understand and appreciate the experiences of other generations. The second shift is from a Church in which decision-makers were mostly clergy to one in which laypeople, and especially lay women, participate in decisions affecting parishes and dioceses. The bottom-up nature of this change is nowhere more vivid than in Steinfels's discussion of lay ministry.

Finally, Steinfels explores four "narratives," which he calls "ultraconservative," "moderately conservative," "liberal" and "radical liberal." He regrets that many Catholics opt for one of these perspectives, use it almost exclusively to interpret their experiences and observations and condemn persons who favor one of the other narratives.

Steinfels argues that "the narratives that have framed the contending diagnoses of Catholicism's health are outdated and inadequate. It is time to cease forcing the data into simplified, partisan accounts, time to relax and expand the framing narratives to accommodate almost four decades of further experience."

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *Lay Ministers and Their Spiritual Practices*, published by *Our Sunday Visitor* in 2003.) †

Faithful Lines/Shirley Vogler Meister

On the wings of symbolic white doves

Recently, at the graveside of my friend Sandra's mother, their relatives and friends gathered for a simple ceremony that followed an indoor service. A bagpiper led us to the grave, and a minister led the Lord's Prayer."



Then a woman with lidded baskets, standing a few paces away, explained what would happen next.

She opened the basket nearest my friend, placing a white dove into Sandra's hands. Then she opened the other basket, releasing three white doves, representing the Holy Trinity. The threesome swooped high and away into a Madonna-blue sky. At the woman's signal, Sandra released her dove, representing the spirit of her mother, Lela.

Watching the single dove catch up with the others and soar almost into the horizon—then turn and fly over us in unison—was breathtaking. This symbolized Lela's soul being at one with God.

Because I strongly sensed God's presence, the next week I called Oaklawn Memorial Gardens for the name and phone number of the "dove lady"—Barbara Bernier (317-823-2757). She and her husband, George Bernier, founded White Dove Ascension after a memorial experience two years ago for Marion County Sheriff's Deputy Jason Baker, who was killed in the line of duty. They provided 25 white doves, representing Baker's age, which were released by a Police Honor Guard. Others urged the Berniers to continue providing this service.

The Berniers are retired police officers, he from the Los Angeles Police Department and she from the Indianapolis Police Department. George's experience in raising homing/racing pigeons began as a youth in Rhode Island. The couple met at a police convention in Nashville, Tenn. "Love at first sight," Barbara said.

Viewing the graveside dove ceremony was an unforgettably loving "first sight" experience for me, too. Similar moving services or stationery dove displays are offered not only for funerals, but also for baptisms,

confirmations, weddings—almost any meaningful church, family, company, or organizational celebration. Even using only one dove can be inspirational.

However, this isn't just a business. The Berniers carefully train and cherish their birds, maintaining "a humane release policy which protects the health and well-being of our beloved doves." Once in a while, weather conditions will prevent a flight; and other safety rules are always followed. After all, their winged friends—both doves and pigeons—are symbols of the peace of the Holy Spirit, as well as fidelity, love and unity (special mate for life).

In special tribute, the Berniers offer a complimentary white dove release to the family of any Indiana law enforcement officer or firefighter who "falls in the line of duty" within their service area. More information is available by calling the telephone number in this column or logging on to www.whitedoveascension.com.

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

Dedication of the Basilica of St. John Lateran in Rome/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 9, 2003

- Ezekiel 47:1-2, 8-9, 12
- 1 Corinthians 3:9c-11, 16-17
- John 2:13-22

Again this week, the Church observes a major feast.



Last week, it was the annual All Souls Day, the time the Church historically has set aside to remember the souls of the just who have died and are awaiting admission to heaven.

This week, we celebrate the Feast of the

Dedication of the Basilica of St. John on the Lateran Hill in Rome.

While most Catholics, and indeed most people, presume St. Peter's Basilica in Rome is Catholicism's principal church, in fact, this distinction goes to St. John Lateran, as it is called.

Also, St. Peter's Basilica is not a cathedral, and it therefore is not the cathedral of Rome. Once more, this honor goes to St. John Lateran.

St. John Lateran enjoys these distinctions since it is the cathedral of the pope, the bishop of Rome. A very old church, the Basilica of St. John Lateran is the visible symbol of his place in Rome, and in the Catholic world, as priest at the Eucharist and as bishop proclaiming the Gospel of Christ.

Thus, the church is so important. Its dedication is recalled in the liturgy, and the anniversary is so important that it supercedes the regular Sunday observance if the feast occurs on Sunday in a given year.

The first reading is from Ezekiel.

This reading speaks of the temple in Jerusalem, and of a spring that flows from the southern side of the temple. Each reference has a lesson.

At the time of Ezekiel, and throughout the history of God's people, the Jerusalem temple was regarded by the devout as the earthly dwelling place of God. The land was arid. Water was precious, since it was so scarce but so vital to life.

In this reading, the temple, God's dwelling places, overflows with water. So great is its supply of water that the water flows from it a great distance to the Dead Sea. Reaching the Dead Sea, the water from the temple brings life to a body of salt water in which no living creature can survive.

St. Paul's First Epistle to the Corinthians provides the second reading.

In this reading, Paul says that each Christian is a living temple, a human repository of God's holy presence. Therefore, each person is holy.

For the last reading, the Church gives us a selection from St. John's Gospel.

It is one of the most familiar readings in the New Testament. The story is about the Lord arriving at the Jerusalem temple and finding men selling cattle, sheep and

pigeons. As is well-known, Jesus drove these merchants away.

The passage declares the lordship of Christ. Jesus refers to God as "Father." The temple belonged to God. It was God's house. Jesus showed dominion over this house by turning the salesmen out.

The drama surrounding this incident invites distractions. It is easy to capitalize on those salesmen who used religious devotion as an opportunity for financial gain. It is intriguing to divert into discussions about the Lord's temper. But Jesus was a human with human emotions.

However, the principal lesson is in setting forth Jesus as God and as the physical repository of God among humans. This reading also looks ahead to the Lord's own triumph over death in the Resurrection. In Jesus, crucified on Calvary, this true temple was destroyed. In the Resurrection, the temple that was Jesus returned to life.

Reflections

Nothing can be more clearly said to be John's Gospel message than that Jesus was a human living among humans. Also, that Jesus was God. The fundamental point, therefore, is that God, the Creator of all, was visible and active in human society in and through Jesus the Lord.

God is the source of life. He is the source of earthly life that comes from peace, joy and hope. He is the source of eternal life. Even in deadly conditions such as the Dead Sea, God's life-giving power prevails.

The faithful Christian, reborn in the water of baptism, possesses the very life of God. This life, given by the Holy Spirit, through the redemption of Christ, assures the Christian that death will never come in the sense of eternal death.

Just as Jesus was visible before people 2,000 years ago, Jesus still is visible. He still speaks. He still proclaims the glory of God. It is in the visible, institutional Church, gathered around Peter, whose successor worships, presides and teaches in the Basilica of St. John Lateran, his official seat. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

Daily Readings

Monday, November 10
Leo the Great, pope and
doctor of the Church

Wisdom 1:1-7
Psalm 139:1-10
Luke 17:1-6

Tuesday, November 11
Martin of Tours, bishop
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

Wednesday, November 12
Josaphat, bishop and martyr
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, November 13
Frances Xavier Cabrini, virgin
Wisdom 7:22-8:1

Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, November 14
Wisdom 13:1-9
Psalm 19:2-5
Luke 17:26-37

Saturday, November 15
Albert the Great, bishop and
doctor of the Church
Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

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

Question Corner/Fr. John Dietzen

Non-Catholic may be able to receive Communion at Mass

Q We have encountered some confusion in our area about when people who are not Catholic may receive Communion in the Catholic Church.

Some people say the conditions for interfaith reception of Communion are different now than a few years ago.

One priest told us that non-Catholics cannot receive Communion in the Catholic Church because they can receive Communion in their own Churches.

What is the present requirement, or is it different from one place to another? (Florida)

A The conclusions from various Vatican directives, and seemingly official practices, can be confusingly varied.

The latest general *Catholic Directory on Ecumenism*, published in March 1993, lists four conditions for reception of the Eucharist by a baptized non-Catholic Christian in the Catholic Church, unless a bishops' conference or the local bishop has established other norms.

The individual must (1) request the sacrament freely and on his or her own initiative, (2) manifest the faith the Church professes concerning the Eucharist, (3) be spiritually prepared and motivated to receive, and (4) have no access for the sacrament in his or her own Church or religious denomination (#131).

That seems straightforward enough, but in a later (1995) encyclical, "*Ut Unum Sint*," Pope John Paul II seemed to eliminate the fourth condition.

It is a source of joy, he said in the encyclical, "that Catholic ministers may administer the Eucharist to Christians who are not in full communion with the Catholic Church, but who greatly desire to receive these sacraments, freely request them and manifest the faith" which the Church professes about them (#46).

The pope quotes that same passage again in his new encyclical on the Eucharist released last Holy Week, "*Ecclesia de Eucharistia*" (#46).

The possible significance of these reduced conditions is highlighted by several relatively recent incidents, including the pope's administering Communion to Tony Blair, prime minister of Great

Britain, in March of this year at a papal Mass at the Vatican. Mrs. Blair is Catholic, but the British prime minister is not.

Pope John Paul's comments in the two encyclicals and the reception of Communion by Mr. Blair in the pope's chapel are interpreted as possibly minimizing or eliminating the 1993 requirement that a non-Catholic not have access to his or her own clergyman for the sacraments.

The above regulations do not apply to Eastern Churches, which are not in communion with Rome, for whom other rules apply.

Q Do Masses on television substitute for being at Sunday Mass? My elderly father is unable to get to church most Sundays. He usually watches Mass on television, however.

I tell him that he isn't required to go anymore and that what he does is just as good. (Missouri)

A Our obligation to observe Sundays as holy days is not to hear or watch someone else do something, but to be present ourselves, to participate and share in it with our fellow Catholics.

The Eucharist is an action, a celebration of the Catholic community, and cannot be substituted for by seeing a television program.

There are times, of course, when attendance at Mass is not reasonably possible. People may be ill, or too distant from a church, or older and seriously incapacitated as your father seems to be. In these instances, one is certainly excused from Mass and should not feel guilty or remorseful about it.

In such circumstances, listening to or watching Mass on the radio or television may be a spiritually enriching way of uniting oneself with the Holy Sacrifice in spirit or of strengthening one's desire for union with the Lord in the Eucharist. But such listening or viewing is not a substitute for being there.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, 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

Angels Light My Way

I do not hide
when troubles come my way.
Instead of becoming anxious,
I sit down and pray
for God to send his angels
to light the way for me,
to guard and guide and strengthen,
like heroes we cannot see.

By René Jackson

(René Jackson is a member of St. Mary Parish in North Vernon. She is 12 years old and attends St. Mary School.)



CNS photo from the Crossiers

The Active List, continued from page 14

Ministries, 317-236-1597 or 800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Bazaar and bake sale, 9:30 a.m.-3 p.m. Information: 812-535-3131.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. St. Nicholas 7th- and 8th-graders, wholehog sausage and pancake breakfast, free-will offering, 7:30 a.m.-noon.

November 17

Saint Mary-of-the-Woods College, Hulman Hall, Conference Center, **St. Mary-of-the-Woods**. Fall Chat, 2-4 p.m. Information: 812-535-5186 or 800-926-SMWC.

November 18

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Saint Meinrad School of Theology workshop, "The Decree on Ecumenism of the Second Vatican Council," Benedictine Father Matthias Newuman, presenter, second session, 7-9 p.m., \$40, less for seniors. Information: 955-6451 or indyprogs@saintmeinrad.edu.

Mary, Queen of Peace Parish, 1005 W. Main St., **Danville**. "The Reformation," Father Nicholas Dant, presenter, 7 p.m. Information: 317-745-4221.

November 20

Oldenburg Academy of Immaculate Conception, 1 Twister Circle, **Oldenburg**. Open house, 5:30-8 p.m. Information: 812-934-4440, ext. 231.

Monthly

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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.

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 Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of

the Blessed Sacrament, 7:30 p.m.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St.,

Indianapolis. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454. †

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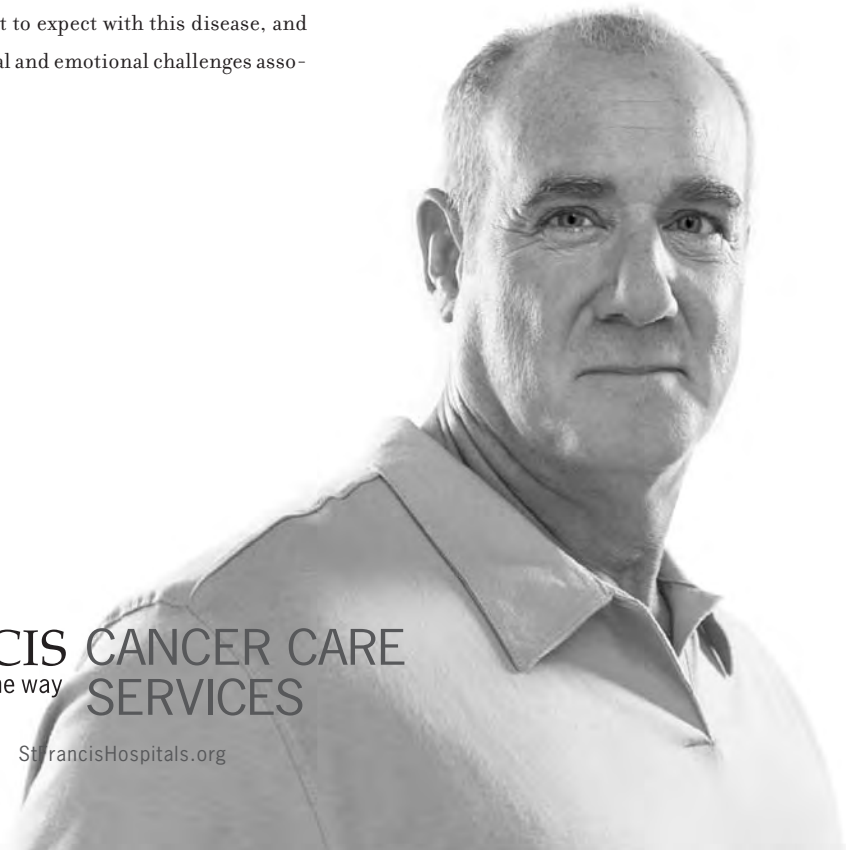
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Catholic position on living wills sometimes misunderstood

WASHINGTON (CNS)—In the case of Terri Schindler Schiavo, there is very little on which the Florida Catholic bishops and “right-to-die” attorney George J. Felos would agree.

But both have said the case of the comatose Florida woman, who has been at the center of a major legal battle over whether she should remain on the feeding tube that keeps her alive, points out the need for every person— young and old, healthy or ill—to talk to their relatives and health care providers about the kind of care they would want at the end of their lives.

“A clear message to all of us is the responsibility to convey to our families and loved ones our wishes for treatment at the end of our lives,” the bishops said in a recent statement.

Appearing on “Larry King Live” on Oct. 27 on CNN with Michael Schiavo, Terri’s husband and Felos’ client, the attorney made a similar call: “This case should be a message to everyone to write a living will, discuss what your wishes are. So for your family, the tragedy that has befallen the Schindler and Schiavo family doesn’t happen to yours.”

Among Catholics, there is a common perception that living wills are frowned upon or prohibited by the Church, said Father Michael Gutzell, moderator of the curia for the Archdiocese of Omaha, Neb., and pastor of St. John the Baptist Parish in Fort Calhoun.

“That is not true,” he told *The Catholic Voice*, Omaha archdiocesan newspaper. “There are two critical considerations. We are obliged ... to take those necessary steps to preserve life or to protect life. We are not obliged to take heroic steps ... [and] care and pain management may never be ceased.”

A living will addresses treatment options a person wants omitted or performed on his or her behalf. But because unexpected circumstances may arise that are not specifically addressed in the living will, Catholics can also designate someone to exercise durable power of attorney for health care decisions.

“The person holding the durable power of attorney for health knows you,” said Father Gutzell. “He or she has had a conversation with you and knows your moral

position and understands the values that guide you.”

Pamela Imperato, coordinator of ethics services and ethics officer for Alegent Health in Omaha, said the durable power of attorney for health care is really an extension of another person’s voice.

“You are putting yourself in the place of that individual that you are representing,” she said. “You may have different ideas, but you are really called to do” what that person would want, Imperato added.

The major ethical guidance offered by the Catholic Church on end-of-life decisions is contained in the “Ethical and Religious Directives for Catholic Health Care Services,” updated in 2001 by the U.S. bishops.

“We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute, for we may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome,” the directives state.

“The free and informed judgment made by a competent adult patient concerning the use or withdrawal of life-sustaining procedures should always be respected and normally complied with, unless it is contrary to Catholic moral teaching,” they add.

A number of state agencies and nonprofit organizations offer guidance on what information should be contained in a living will and durable power of attorney for health care. One of the most popular is in Terri Schiavo’s own state of Florida, where Tallahassee-based Aging With Dignity has drawn up “Five Wishes.”

As the Schiavo drama has unfolded and the Florida Legislature stepped in to authorize Gov. Jeb Bush to return Terri to the feeding tube that had been removed by court orders, orders for the Five Wishes document exploded, according to Paul Malley, president of Aging With Dignity.

“Our office has fielded more than 2,000 individual requests and the orders are still pouring in,” said Malley in the days just before Jeb Bush intervened.

“Five Wishes” includes a durable power of attorney for health care, and options that define what “life support” may mean to each patient, how the patient wants to be comfortable, whether the patient wants family or friends



Mary Schindler, the mother of Terri Schiavo, tells news media on Oct. 24 in Florida that her daughter is responsive to certain words. The 39-year-old woman, who suffered severe brain damage more than 10 years ago, is the center of a legal dispute between her husband, who argues Terri would not want to be kept alive by artificial means, and her parents, who say she’s not in a persistent vegetative state and reacts to their presence and voices.

visiting or praying alongside the bed, and a list of optional last wishes for family and friends.

Many callers to Aging With Dignity have ordered 20 or 30 copies of “Five Wishes” to give to friends, family and co-workers. Some said they plan to give copies of the end-of-life directives as Christmas gifts.

More than 3 million copies of the document have been distributed around the county, and employers such as Delta Air Lines, the U.S. State Department and MTV have offered them to their workers.

The National Right to Life Committee offers a similar but more limited document called “Will to Live” for free from its Web site at www.nrlc.org.

Father Gutzell said advance directives free patients and their families to focus on the most basic and fundamental element of health care—human care and presence.

“Human care is the difference between pain and suffering,” he said. “Anybody in distress will experience pain. When someone has human presence and human care, they can bear it. That is a piece for people of faith that can never be left out.” †

CRS official says Iraqis respond to help with curiosity and eagerness

JERUSALEM (CNS)—Iraqis have responded to Catholic Relief Services’ initiatives with curiosity and eagerness rather than the hostility some higher-profile foreign agencies have found, said a CRS official who recently visited Iraq.

“Our ability to work over these last several months has been helped because we are not so high-profile and have a low number of expats,” said Christine Tucker, CRS regional director for the Middle East and North Africa.

She said CRS, the U.S. bishops’ international relief and development agency, deliberately hired a primarily Iraqi staff in order to give the Iraqis a sense of empowerment of their own abilities to reconstruct their country. CRS has received a “great deal of support” from their Iraqi partners and local residents, she said.

“The face of our work in Iraq is an Iraqi face, and that has helped mitigate what may otherwise have been a hostile reaction under other circumstances,” Tucker said.

Tucker and Deputy Regional Director Kate Moynihan returned to Cairo, Egypt, on Nov. 2 from a weeklong assessment visit to the Iraqi city of Basra.

In a telephone interview, Tucker said that as an American she felt no animosity from the Iraqis.

“We were greeted with more curiosity rather than antagonism or fear,” said Tucker.

CRS is focused less on humanitarian assistance, since, in general, food is more readily available and access to medical supplies has also improved, said Tucker. She said most of Basra has water most of the time and electricity almost all of the time.

CRS’ current goal is to facilitate quick-action community projects such as paving of roads, sanitation projects and school rehabilitation, she said.

Together with their Iraqi partners, CRS approaches community leaders to discuss each particular community’s immediate needs, said Tucker. CRS then provides the resources to carry out the project.

“We have seen these projects in action and some before and after pictures, and I am very impressed ... and pleased with the progress,” she said. “I was very surprised to see how quickly they have been able to do things. More than anything we have found an eagerness to continue with these projects, and as long as that continues I hope we also can continue doing this.”

CRS’ initial commitment is for one year, which would carry into next summer, she said. †

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Weigel calls for U.S.-Vatican conversation on international relations

NEW YORK (CNS)—George Weigel, author of a biography of Pope John Paul II and books on political theory, called on Oct. 30 for a conversation about international relations theory between the United States and “the Holy See and the Roman intellectual milieu that informs its perceptions.”

A conversation on that theme should be global, but it is “particularly important” that it occur between “the world’s most potent moral authority and the world’s leading political, economic and military power,” he said.

Weigel, senior fellow at the Ethics and Public Policy Center in Washington, said the U.S.-Rome conversation should occur not only at the diplomatic level, but “in a mutual exchange of ideas and perceptions between U.S.-based scholars and their counterparts in the Roman Curia and the Roman universities.”

Attention to Catholic theory in international relations has lapsed in the 40 years since the encyclical “*Pacem in Terris*,” and its renewal could offer an alternative to another religiously grounded view—militant Islam, he said.

Weigel made his comments delivering the annual Merton Lecture at Columbia University in New York. The lecture is sponsored by Catholic campus ministry at Columbia and Barnard College and a supporting foundation. It also honors Trappist Father Thomas Merton, who entered the Catholic Church in 1938 while he was a student at Columbia.

In his opening remarks, Weigel said that “Merton’s influence on the Catholic left had its problematic elements” because of his tendency to use “apocalyptic rhetoric” and think of world politics in “psychological categories.”

But though Father Merton’s thought in that area was “ultimately unsatisfactory,” he had the “core insight” that “there was a distinctively Catholic way to think about world politics,” Weigel said.

He said it was urgent to renew the conversation about Catholic theory in international relations because of the “inevitable tension and ambiguity” between “the moral witness of the pope and the Church and the diplomacy of the Holy See,” both of which were needed.

While Pope John Paul has been “a moral witness speaking truth to power,” his diplomatic representatives must play according to “the rules of the game,” and the roles can get confused, Weigel said.

He said “some would argue” that this happened in the debate before the war in Iraq.

“The prudential judgments of Vatican diplomats and agency heads were often reported and perceived as if they were decisive moral judgments by the man the world has come to recognize as its foremost moral authority—Pope John Paul II,” he said.

Weigel said a “complex pattern of commentary from the Holy See” about the Gulf and Iraqi wars suggested a need for “a thorough re-examination of the just-war tradition.”

He said the commentary included opposition to the war in Iraq because of a lack of U.N. Security Council support but also opposition to the Gulf War despite Security Council approval. And he asked whether this amounted to a “functional pacifism” even while retaining “the intellectual apparatus of the just war tradition.

“What is striking about recent commentary from officials of the Holy See on the Security Council’s monopoly of legitimating authority in the matter of using armed force is that it has been asserted, not argued,” Weigel said.

He said the moral standing of the Security Council was dubious not only because its structure failed to reflect the realities of world politics, but also because three of its permanent members—China, France and Russia—developed their foreign policies on “grounds that have little or nothing to do with moral reasoning” as Catholics understood it.

It is “perhaps surprising,” he said, that Vatican support for the United Nations has intensified “even as the United Nations and its affiliated agencies have adopted policies with respect to abortion, the family and the proper response to the AIDS pandemic in Africa that are opposed to the moral teaching of the Catholic Church.”

In response to those who call for rule by law rather than force, Weigel said that all law “requires the sanction of enforcement,” and inevitable breaches of the peace have to be met by “the use of proportionate and discriminate armed force.” He also called for conversation on whether “the first use of armed force is always bad.”

St. Thomas Aquinas believed that first use was justified for some purposes, and in a 1992 address Pope John Paul called for “humanitarian intervention” in situations of impending or ongoing genocide, Weigel said.

He said that “a revitalized Catholic international relations theory” would open a discussion on the criteria for determining when the use of armed force was justified for cases of “humanitarian intervention.”

Among other factors that Weigel said the conversation on international relations theory must address were “the anti-democratic and often anti-Catholic bias in regional associations like the European Union,” “judicial activism in international legal institutions,” and the emergence of new international forces such as terrorist organizations

“The Catholic Church, because it is the bearer of a great tradition of moral realism applied to world politics, is distinctively positioned to broker a new and wiser conversation throughout the world about the way in which moral truths impinge on the politics of nations,” Weigel concluded. †



A group of Iraqi policemen attend a funeral for a colleague who was killed in one of several suicide bomb attacks in Baghdad on Oct. 27. Attackers bombed three police stations and offices of the International Committee of the Red Cross, killing 35 people and injuring more than 200. Police interrupted a fourth bombing attempt on another police station in the city.

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THE SPIRIT OF CARINGSM

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

- ALLEN, Ruth M.,** 85, St. Ambrose, Seymour, Oct. 2. Mother of Frances Schrink. Sister of Frances Ailes, Alma Hill and Charles Imhoff. Grandmother of three. Great-grandmother of five.
- BUTLER, Wanda,** 68, Our Lady of Lourdes, Indianapolis, Oct. 16. Mother of Deborah Ballew, Dawn Bishop, Lisa Brugh, Kathleen Goldman, Kim Harlow, Fred, Michael and Robert Butler. Grandmother of 22. Great-grandmother of 23.
- CARAWAY, Phyllis,** 85, St. Vincent de Paul, Bedford, Oct. 13. Mother of Anna Fisher, Mary Swayze, Charlie, Dan, George, Greg, James, Paul, Steve, Tom and Vincent Caraway. Sister of Rita Brothers, Mary Lightfoot and Tillie Yeager. Grandmother of 26. Great-grandmother of 42.
- ELLIOT, Earl,** 67, Holy Spirit, Indianapolis, Oct. 24. Husband of Elizabeth Elliot. Brother of Francis Basden, Delores Swenn, Dorothy Wahl, Carmen, Lesley and Wesley Elliot.
- ELSNER, Mattie M.,** 94, St. Ambrose, Seymour, Oct. 8. Mother of Janet Brewer. Grandmother of 11. Great-grandmother of 15.
- FERENCY, John Frank,** 86, Sacred Heart of Jesus, Terre Haute, Oct. 2. Husband of Rose E. Ferency. Father of John and Richard Ferency. Brother of Alexander Ferency.
- GIBLIN, Gregory C.,** 46, St. Ambrose, Seymour, Aug. 29. Brother of Ron Giblin.
- GILL, Marilyn Rose,** 73, St. Augustine, Jeffersonville, Oct. 20. Mother of Debra DeBerardinis, Patty Gregory and Cathy Gill. Sister of Leslie Branham. Grandmother of four. Great-grandmother of three.
- GRANNAN, Bertha (Lee),** 93, Holy Spirit, Indianapolis, Oct. 21. Mother of Joan Lessard. Grandmother of two. Great-grandmother of one.
- KENNEDY, Carmen O.,** 83,

- St. Philip Neri, Indianapolis, Oct. 20. Mother of Cecilia, Mary Ellen, David, Fred and John Kennedy. Grandmother of eight. Great-grandmother of seven.
- KINSEY, Hope Elizabeth,** infant, St. Michael, Greenfield, Oct. 15. Daughter of Jeffrey and Heather (Roach) Kinsey. Sister of Grace, Rose and Colin Kinsey. Granddaughter of Sherrill and Margaret Kinsey, Robert and Carolyn Roach. Great-granddaughter of Edna Bain and Martha Kinsey.
- LANE, Edna C.,** 92, St. Vincent de Paul, Bedford, Oct. 20. Mother of Nancy Sallade, Elizabeth and Donald Lane. Sister of Elizabeth Kurzen-doerfer and Robert Fields. Grandmother of 10. Great-grandmother of 10.
- LUMBIRT, Charlotte L.,** 88, Sacred Heart of Jesus, Terre Haute, Oct. 16. Mother of Donna Curley and Charles Lumbirt. Grandmother of seven. Great-grandmother of 11.
- MATTINGLY, Raymond A.,** 67, Good Shepherd, Indianapolis, Oct. 10. Husband of Mary Jane (Holloran) Mattingly. Father of David, James, Michael, Raymond, Stephen and Thomas Mattingly. Brother of Louise Droeger, Cecelia Huffman, Sally Miller, Elda Walton, James, Joseph and Paul Mattingly. Grandfather of 10.
- MOENTER, Vaunetta S.,** 86, St. Louis, Batesville, Oct. 22. Mother of Gayla Lecher, Eva and Gary Moenter. Sister of Malcolm Heidt. Grandmother of five.
- MUNCHEL, Harry J.,** 79, St. Michael, Brookville, Oct. 9. Husband of Rita A. (Erhart) Munchel. Father of Linda Brattain, Darlene Hohman, Gary and Gerald Munchel. Brother of Margaret Munchel. Grandfather of 11.
- NIRMAIER, Tessie J.,** 97, Holy Family, New Albany, Oct. 23. Aunt of one.
- Those wishing to make a

Send memorial gifts for Msgr. Happel to Catholic University

Msgr. Stephen Happel, an archdiocesan priest serving as the dean of the School of Theology and Religious Studies at The Catholic University of America (CUA) in Washington, D.C., died at his home on Oct. 4.

- PEACOCK, Irene T.,** 86, Sacred Heart of Jesus, Terre Haute, Oct. 17. Mother of Barbara Peacock and Carol Strange.
- PIPES, Pearl Conetia,** 87, St. Augustine, Jeffersonville, Oct. 10. Mother of Dorothy Ford, Georgia Gibbs, Sonja Rose Jackson, Joyce Price, Charles, Claude, Isaac, James, John and Joseph Pipes. Grandmother of 35. Great-grandmother of 28. Great-great-grandmother of two.
- SOLESKY, Ellen,** 60, Sacred Heart, Clinton, Oct. 9. Mother of Bill, Dean and Mark Solesky. Daughter of Ellen Loeselle. Sister of James, Matthew and Ronald Neises. Grandmother of five.
- SNYDER, Harold A.,** 65, St. Gabriel, Connerville, Oct. 26. Husband of Dorothy M. (Schoettmer) Snyder. Father of Brad, Brian, David and Kevin Snyder. Brother of John and Raymond Snyder Jr. Grandfather of one.
- STERGAR, Edward W.,** 81, Holy Trinity, Indianapolis, Oct. 23. Husband of Dorothy Stergar. Father of Susan Sheets, Edward and Michael Stergar. Grandfather of five. Great-grandfather of one.
- STRAUSS, Mary A.,** 93, St. Paul, Sellersburg, Oct. 8. Mother of Judith Gaddie and Richard Strauss. Grandmother of three. Great-grandmother of five.
- STRUEWING, Leroy C.,** 78, Holy Family, Oldenburg, Oct. 24. Husband of Rita Struewing. Father of Jean Bossert, Linda Fullenkamp, Donna Harlemert, Elaine and Karen Hicks, Mary Laker, Dale, David, Eric, Randy and Steven Struewing. Brother of Victor Struewing. Grandfather of 28.
- VOGEL, Raymond, L.,** 76, St. Ambrose, Seymour, Sept. 2. Brother of Barbara Dugan, Rose Ann Hill, Rita Novick, Virginia McCauley and Carl Vogel.
- WOLFE, James Roy,** 77, St. Anthony, Indianapolis, Oct. 24. Father of Dr. Sheila Jones and Deborah Wolfe. Brother of Jayne Gedig. †

memorial gift in his name may send it to The Catholic University of America in care of the Msgr. Stephen Happel Fund, 620 Michigan Ave. NE., Washington, D.C. 20064.

For more information, call The Catholic University of America at 202-319-5000. †

Spirit and Place Festival offers several Catholic events

The annual Spirit and Place Festival, held in central Indiana on Nov. 8-19, will feature several Catholic events.

Most of the 100 separate events are in the Indianapolis area.

The Polis Center at IUPUI in Indianapolis sponsors the collaborative festival of the arts, humanities and religion. This year's theme is "Remembering and Reconciling."

Among the Catholic-related events in the Spirit and Place Festival in Indianapolis are:

- "Reel Spirituality"—Nov. 7-9, Fatima Retreat House, 5353 E. 56th St. The retreat will highlight expressions of faith in popular cinema. Participants will be able to pray, write, discuss and walk the labyrinth. The cost is \$160 per person or \$270 per couple, which includes the program, accommodations and meals. For information, call 317-545-7681.
- "Mother Earth, God in Heaven"—Nov. 8, 8-10 p.m., St. John the Evangelist Parish, 126 W. Georgia St. The Indianapolis Arts Chorale concert will focus on remembering each other's common humanity. Tickets are \$15 for adults, \$13 for seniors (62 and older) and \$5 for students. For information, call 317-847-9673.
- "Interfaith Peace-Prayer Service: Reconciling Our Actions with God's Word"—Nov. 10, 7:30-8:30 p.m., Monastery Chapel of the Carmelite Monastery of the Resurrection, 2500 Cold Spring Road. The prayer service will transcend ecumenism and tolerance to present forms of prayer reflecting and valuing many faith traditions. For information,

call 317-926-5654.

- "Called to Service: The Benedictine Sisters"—Nov. 14, 1-6 p.m., Payton Philanthropic Studies Library at IUPUI University Library, 755 W. Michigan St. The symposium will examine the role the Sisters of St. Benedict have played in spiritual and civic life in Indiana over the last 150 years. Tickets are \$15. For information, call 317-274-2330.
- "Working Hard, Living Poor: The Lives of the Working Poor"—Nov. 14, 7:30-9:30 p.m., Gatheratorium at Martin University, 2171 Avondale Place. The theatrical presentation will present common scenarios in the lives of the often-invisible working poor. A free-will donation will be accepted. For information, call 317-924-2612.
- "Six Pathways to Forgiveness"—Nov. 15, 8:30-5 p.m., Benedict Inn Retreat and Conference Center, 1402 Southern Ave. The ecumenical program will focus on remembering, truth telling, welcoming and reconciling as important acts for improving our relationship with God and others. The cost is \$60 per person, and includes lunch. For information, call 317-788-7581.
- "Picture Your Faith Tradition"—Nov. 16, 1-5 p.m., administrative wing and multi-purpose room at Brebeuf Jesuit Preparatory School, 2801 W. 86th St. There will be a photography exhibit, text and artifacts assembled by Brebeuf students, faculty and parents who have documented the diversity of religious practice in the school. Student photographers will discuss their work. For information, call 317-872-7050, ext. 6650. †

Nov. 14-16 retreat ministers to separated, divorced Catholics

By Mary Ann Wyand

Are you separated or divorced? There's still time to register for "Being and Belonging," a Nov. 14-16 retreat at Fatima Retreat House in Indianapolis.

Dominican Father Daniel Davis, pastor of St. Thomas Aquinas Parish in West Lafayette and chaplain for the Lafayette Diocese's ministry to separated and divorced Catholics, is the keynote presenter. He will be assisted by divorced Catholics, who will share their stories of hope during the retreat.

"It is good and helpful for men and women to attend this retreat so they can discover a healing path that might lead them to wholeness again," he said. "The retreat will be conducted by men and women who have been divorced and remain in the Church and have discovered God again."

The retreat will focus on exploring the pain, sadness, feelings of abandonment,

shame, hopelessness, anger and loss of direction caused by separation and divorce.

"All of these are hurts that Jesus came to heal," Father Davis said, "and indeed died for us that we might live."

The Gospel story of the woman at the well is one of the Scripture passages that will be discussed during the retreat.

"By talking with Jesus about her multiple marriages, she experiences a healing and energy that moves her to drop everything that has held her back and take a new direction in her life," Father Davis said. "Our hope is to bring some of that healing water to those who attend this time with us."

("Being and Belonging" is jointly sponsored by the archdiocesan Office for Family Ministries and the Lafayette Diocese's Family Life Office. For more information or to register for the retreat, call Fatima Retreat House at 317-545-7681 by Nov. 12.) †



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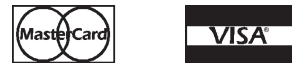
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News briefs

U.S.

Southern California churches give aid in wake of deadly fires

SAN DIEGO (CNS)—As fire-weary residents began returning to their homes in many southern California communities in early November, Catholic dioceses and parishes began turning their attention from emergency refugee relief to follow-up aid for victims of the fires. More than 3,300 homes were lost and at least 20 people killed between Oct. 24 and Nov. 3 in the six southern California fires that destroyed nearly 700,000 acres. St. Gregory the Great Parish in San Diego's Scripps Ranch community, where 343 houses were destroyed, stopped accepting clothing donations on Nov. 2 because the response was so great. Carmen Gronich, the parish director, told Catholic News Service on Nov. 3 that she was still adding up the totals, but parishioners and other members of the community had contributed some \$200,000 in cash and checks in addition to emergency supplies for those who lost their homes. Aid collections after Sunday Masses on Nov. 2 alone totaled \$30,000. Of the parish's 2,400 families, 55 lost their homes. "Our parishioners are always very generous," Gronich said, but the response to the fires came not only from parish members but the rest of the community as well. "It was overwhelming. ... It was beyond belief," she said.

African bishops want U.S. Church to pay more heed to their continent

NEW YORK (CNS)—A delegation of African bishops in the United States to attend the meeting of the U.S. Conference of Catholic Bishops in Washington Nov. 10-13 will appeal to American bishops to increase their attention to the continent, a delegation member said in a New York interview. Bishop Nicolas Djomo Lola of Tshumbe, Congo, said he and his fellow prelates will ask the conference to establish an Africa desk and institute an annual collection like the one it has for the Church in Latin America. Among other tasks, they would like the desk to coordinate diocese-to-diocese partnerships to link the U.S. Church more closely with the African Church, he said. They also will urge the U.S. bishops to use whatever influence they have with the Bush administration to put more pressure on African political leaders to settle their conflicts without war, he said. "The American government is now the only superpower in the world, and it can make a difference," he said.

News reports confuse bishop's testimony against same-sex unions

BOSTON (CNS)—In recent testimony before a Massachusetts legislative committee, Bishop Daniel P. Reilly of Worcester urged the defeat of several bills that would redefine marriage to include same-sex couples or would give same-sex civil unions a status equivalent to marriage. He said the state's Catholic bishops are unalterably opposed to that, but "willing to join the discussion if the goal is to look at individual benefits and determine who should be eligible beyond spouses." Gay rights advocates and others took those words to signal a new openness on the bishops' part to discussing "domestic partner benefits" for gay and lesbian couples. Media reports across the state reflected that interpretation. "Don't believe the headlines.... That interpretation is wrong," said an e-mail memo sent out on Oct. 28 by the Massachusetts Catholic Conference, the public policy agency of the state's bishops. "Bishop Reilly told the committee that the Church objects to any bills that equate unmarried relationships to married spouses," it said. "The civil union bills would give same-sex couples all the rights and benefits of spouses. Domestic partnership bills are more limited in that they apply only to public employee benefits. But they too equate same-sex couples to spouses for eligibility purposes."

WORLD

Pope John Paul II offers reflections on meaning of death and life

VATICAN CITY (CNS)—Making two brief appearances on the feasts of All Saints and All Souls, Pope John Paul II offered reflections on the meaning of death and eternal life. The pope sounded tired and out of breath as he read the talks on Nov. 1 and 2 from his apartment window above St. Peter's Square. Unlike previous years, this year he did not descend to the crypt in St. Peter's Basilica to pray at the tombs of deceased pontiffs. Marking All Saints Day, the pope said those in heaven remind people that "it is above all prayer that helps us to never lose sight of our eternal destiny." As he has done often in recent months, he recommended praying the rosary as "a simple path to holiness, accessible to all," and reminded his listeners that attaining holiness is the vocation of every Christian. October marked the end of a special year dedicated to the rosary. On All Souls Day, when all the dead are remembered, the pope emphasized the importance of praying for those who have died. "It is important and proper to pray for the dead, because even if they died in God's grace and friendship, they may still need a final purification to enter into the joy of heaven," he said. †

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St. Vincent Jennings Hospital builds prayer labyrinth

By Mary Ann Wyand

NORTH VERNON—Calm. Peaceful. Quiet.

That's how 10 at-risk teen-agers from Jennings County described their first experience walking on the new outdoor Labyrinth to Peace on Oct. 15 at St. Vincent Jennings Hospital in North Vernon.

Funding for the labyrinth, which means "prayer walk," was donated by the Evelyn Beesley family of North Vernon.

The labyrinth was designed by John Ridder of PAXworks in Indianapolis, and resembles the rosette pattern of the stone labyrinth in the Chartres Cathedral in France.

It is 84 feet wide and has eight circular paths defined by grass and mulch. Landscaping and benches will be added next year.

Dennis Gholson, assistant maintenance director at the hospital, and Walter Glover, a chaplain in the hospital's mission services department, coordinated the project with numerous volunteers that included several of the at-risk teen-agers.

"The labyrinth entrance points one degree off of true north," Glover said, "and it's aimed directly at the highest point on the hospital, which is the circular stained-glass window above the chapel. In and out, the walk is about three-eighths of a mile long."

St. Vincent Jennings Hospital is the third hospital in Indiana to construct a labyrinth, Glover said, and the only hospital with an outdoor grass labyrinth.

"There's some 6,000 hospitals in the country," he said, "and we're one of a handful to have a labyrinth."

Labyrinths date back to the Middle Ages, and were popular with Christians who weren't able to make pilgrimages to

the Holy Land and other sacred sites.

Visitors are invited to walk the labyrinth just south of the hospital. It also is popular with hospital employees, patients and their family members.

After greeting the at-risk teen-agers and their teacher from the Jennings County Educational Center, Glover told the youth that walking the prayer labyrinth is an entirely different concept of church that offers walkers a sense of unity with God.

"This is a different way of connecting with the Divine, of connecting with God," Glover said. "Each time you walk it, you're a little different person than when you walked it before. You're in a little different point in your life than you were before, and the experience may say something different to you."

After completing her prayer walk, Jennings County High School freshman Ashley Piper of North Vernon, who helped build the labyrinth in a field near the hospital on Aug. 21 in 96-degree heat, said she felt good about her volunteer service.

"I thought about how people will feel when they see it and walk on it," Ashley said. "I've never seen anything like this before. I like it. You can come out here when you're upset and be by yourself, and it's quiet."

Glover said project participants experienced many blessings while planning and building the labyrinth.

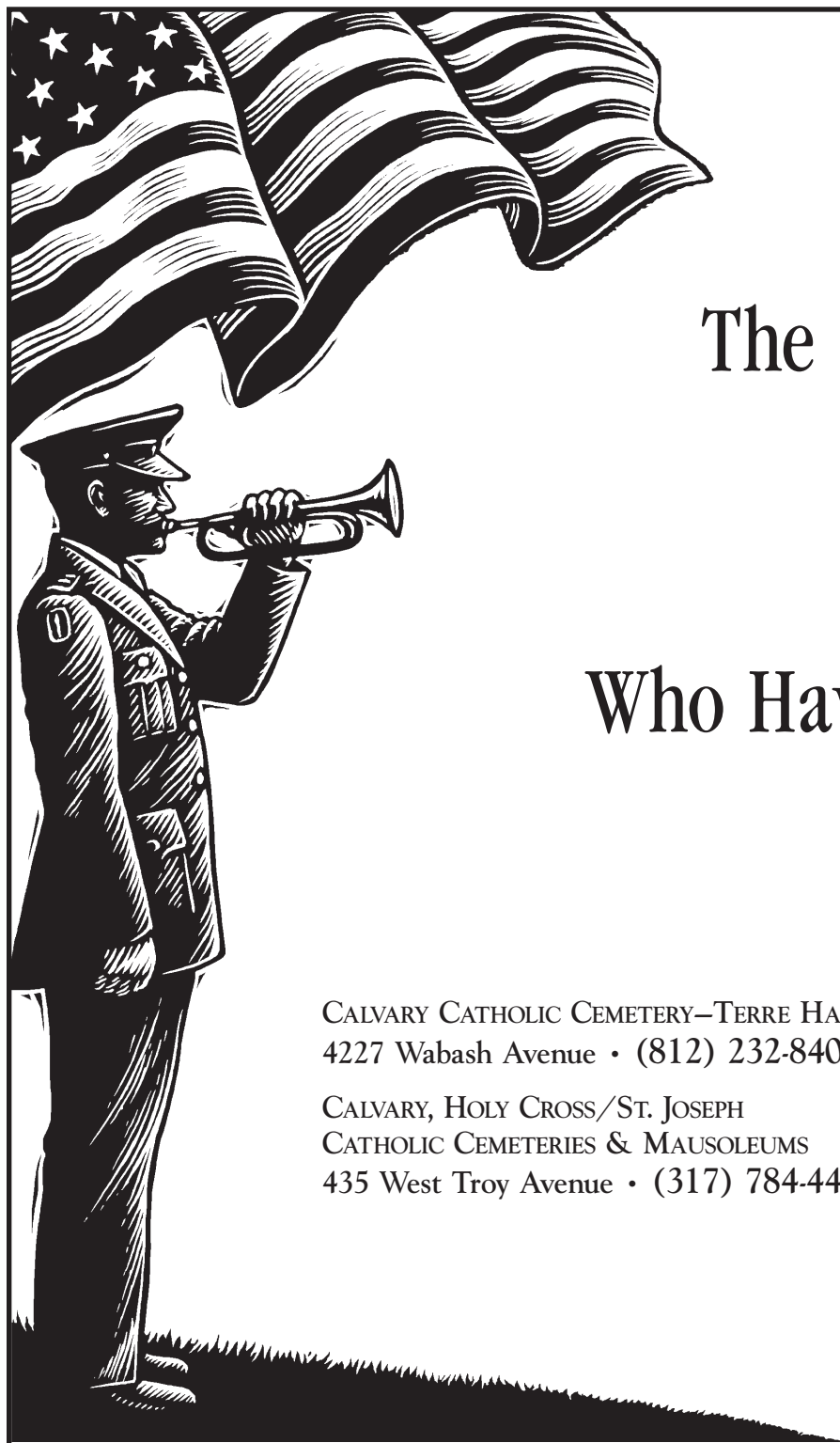
"Many of the labyrinths in the country are part of the Art Project and they're ordered within a few degrees of true north," Glover said. "All I said when we discussed the entrance to the labyrinth was that I wanted it to point to the chapel window in the hospital. It turned out that's one degree off of true north. We didn't plan that. It's all about grace. It's a gift." †



Above, three Jennings County Educational Center students in North Vernon walk on the new outdoor Labyrinth to Peace adjacent to St. Vincent Jennings Hospital on Oct. 15 as part of a class field trip.



At left, Walter Glover, a chaplain in the mission services department at St. Vincent Jennings Hospital in North Vernon, explains the purpose of a labyrinth to a group of at-risk teen-agers from North Vernon.



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