



The

Criterion

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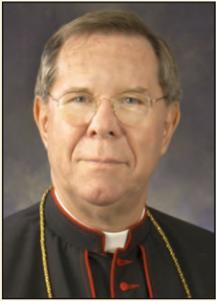
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November 1, 2002

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Respond generously to God's generosity

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



In my travels around the Archdiocese, I am finding a lot of enthusiasm for what God has accomplished in the Church in central and southern Indiana during the last 10 years. The Lord has certainly blessed all of us.



countless lives throughout our archdiocese—including yours and mine.

I also want you to know that every Called to Serve gift directly supports the parish and archdiocesan ministry purposes that are stated in the campaign. These wonderful causes include your parish ministries and archdiocesan investments in seminarian education, care for retired clergy,

Catholic education, the work of Catholic Charities, support of home mission parishes and schools, and evangelization, spiritual life and worship programs that every parish receives.

I ask you to be generous, as our God has been generous to us.

God bless you!

+ Daniel M. Buechlein, A

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

This weekend, Nov. 2-3, is our annual Intention Weekend in parishes across the archdiocese. Through our "Called to Serve: Parish Stewardship and United Catholic Appeal," you will be asked, after prayerful consideration, to make a commitment of your time, talent and treasure to the mission and ministries of your parish and the larger Church, the Archdiocese of Indianapolis.

I invite you to consider a renewed appreciation of the life-changing difference our mission and ministries make in

Youth 2000 retreat is Nov. 8-10 at Bishop Chatard

By Jennifer Del Vecchio

Freshman Josh Davis was starting to ask the typical teen-age question about Mass: "Do I have to go, Mom?"

After attending the Youth 2000 retreat last year, Davis, a student at Bishop Chatard High School in Indianapolis, is now the first one to rise on Sunday mornings and hustle everyone out of bed to attend Mass.

"After I went to Youth 2000, I realized the deeper meaning of Mass," Josh said. "The God of the universe is present."

This year, Josh, a member of Christ the King Parish in Indianapolis, will attend the retreat again hoping to deepen his relationship with Christ and his Church.

Youth 2000 will be Nov. 8-10 at Bishop Chatard High School in Indianapolis.

The retreat is "for, of and by young people," led by the Franciscan Friars of the Renewal, the religious order founded by Father Benedict Groeschel, who is known for his numerous books, retreats and various appearances on the Eternal World Television Network. Youth 2000 is an international ministry.

It includes talks on such things as "The Call to Holiness" and "The Eucharist and the Paschal Mystery," along with opportunities for eucharistic adoration, the sacrament of reconciliation and group workshops by age where youth can ask any questions about the Catholic Church and focus on certain topics, such as who is Jesus Christ and why is it important to know him better.

There are also personal testimonies and lots of music. Last year, hundreds of young people attended the retreat.

Youth said seeing people their own age celebrate the faith helped give them a sense that they weren't alone.

"It helped me because I was surrounded by other teen-agers, others my age, who I saw were OK with their faith," said Cara Caponi, a junior at Brebeuf Jesuit Preparatory School in Indianapolis. "They go to Mass every Sunday and there are other people like me. I guess that helps me mentally be more accepting of my faith."

Cara also saw a big change in her attitude about Mass after attending Youth 2000.

"The biggest change I saw in myself was

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Archdiocese honors people whose lives celebrate Catholic school values

Journalist Tim Russert talks about his Catholic education and meeting the pope

By Jennifer Del Vecchio

One of the most influential journalists in the nation got his start as the editor of a Catholic school newspaper.

Today, Tim Russert, the host of "Meet the Press" and senior vice president and Washington bureau chief for NBC News, has interviewed presidents, senators and made history when he arranged for the first appearance by Pope John Paul II on American television.

Russert spoke at the Oct. 28 Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner in Indianapolis, where five people were honored for using their Catholic education to make a difference in their Church, family and society.

The dinner also provides need-based scholarship assistance for parents to send their children to Catholic schools.

Since the dinner's inception, more than \$1 million has been raised.

Russert came to NBC in 1984 shortly after serving as former New York Democratic Sen. Daniel Patrick Moynihan's chief of staff.

An attorney, Russert is now known for his tough interviewing techniques and for interviewing every major political figure in the nation.

Speaking of the priests and nuns who helped form him, Russert said it was their example that helped lead him through life.

While attending St. Bonaventure School in Buffalo, N.Y., Sister Mary Lucille named him editor of the school paper.

"I believe she thought I had too much energy," he said. "Her words were that I needed to be challenged. Her inspiration changed my life forever."

While Russert has met numerous people with power,

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Tim Russert, host of "Meet the Press," talks to students from Holy Name School in Beech Grove before his keynote address at the Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner held Oct. 28 at the Indiana Convention Center in Indianapolis.

Archbishop urges Catholics to vote on Nov. 5

Tuesday is election day, and I want to urge you as believers and citizens to exercise your right to vote using the teachings of the Church to help shape our society for the good of all.

We face many difficult challenges in our country: the needs of families, the availability and affordability of quality health care, the availability of quality education, immigration policy and the treatment of immigrants, and life issues,

such as abortion, assisted suicide, euthanasia and the death penalty.

As disciples of Jesus Christ, we can no more turn our backs on those who have been pushed to the margins of our society than Jesus did. We must stand with those who have no voice because they don't have the political clout or financial resources to be heard: children, the sick, the poor, the elderly, immigrants, minorities.

The United States Conference of

Catholic Bishops has stated that charitable works alone are not enough in our democratic society. We are called to change the system for the good. Nothing can relieve us of the responsibility to act on behalf of the voiceless.

Please use your vote this Tuesday to stand with those and for those who need the compassion of Christ and the help of his followers. †

—Most Rev. Daniel M. Buechlein, O.S.B.

YOUTH

continued from page 1

that I have much more respect for the Eucharist now," said Cara, a member of St. Monica Parish in Indianapolis. "Before I would go to Mass as a chore, something I had to do to be a good Catholic. Now I see going to Mass as a privilege. Some people don't get to experience Mass every week, and if I wanted to I could go every day. I see myself as very lucky."

Attending Youth 2000 also helped youth understand their faith better.

"The teachings of the Catholic Church are hard," Josh said. "But when you go to Youth 2000 it deepens your relationship with God, Jesus and Mary."

"It's also a fun time, you're with friends, the music is great. I'm there having fun with my friends and the culture is left outside. You don't have to worry about what you are wearing, what shoes you have," he said.

A highlight for many youth last year was when the monstrance was placed on a special platform for adoration.

Youth could tell Jesus their problems or

ask for healing and guidance.

"You could just feel God's presence," Josh said. "You could feel Jesus walking among us while we were singing and praising him. It was an awesome experience."

Cara agreed, stating that the eucharistic procession was a "spiritually powerful experience."

"I'm not the kind of person to be really spiritual, but something spiritual did touch me that night, something new," she said.

The retreat will include those elements again and has been given the blessing of Archbishop Daniel M. Buechlein.

"We want to bring the kids closer to Christ through the teachings of the Catholic Church and through the belief of Jesus present in the Blessed Sacrament," said Sharon Teipen, one of the retreat's organizers. "Once Jesus is in your heart, you want to go out and help others."

Josh and Cara said youth should give the retreat a chance.

"Open your mind and your heart," Josh said. "Let God work his way through you and he will."

(For more information on Youth 2000 or to register, call 317-842-6583.) †



Franciscan Friar of the Renewal Father Bob Lombardo speaks to young people about reconciliation at last year's Youth 2000 retreat at Bishop Chatard High School in Indianapolis.

Vatican names commission to revise sex abuse norms

VATICAN CITY (CNS)—The Vatican announced the names of the members of a new joint commission set up to study and revise some elements of the U.S. bishops' sex abuse norms.

The U.S. commission members include Cardinal Francis E. George of Chicago and three other prelates who have played key roles in the U.S. bishops' response to

sex abuse and have expressed confidence that the commission will endorse the substance of the abuse policy.

The Vatican called for the commission on Oct. 18, saying it was concerned that "ambiguity and confusion" could arise when the norms are applied because some provisions are "difficult to reconcile with the universal law of the Church."

In a statement on Oct. 23, the Vatican said the commission members from Holy See offices are:

- Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy.
- Archbishop Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts.
- Archbishop Tarcisio Bertone, secretary of the Congregation for the Doctrine of the Faith.
- Archbishop Francesco Monterisi, secretary of the Congregation for Bishops.

It said the U.S. members of the commission are:

- Cardinal George.
- Archbishop William J. Levada of San Francisco.
- Bishop Thomas G. Doran of Rockford, Ill.
- Bishop William E. Lori of Bridgeport, Conn., a New Albany native.

Cardinal George and Archbishop Levada belong to a five-member U.S. bishops' committee set up in early October to address issues of bishops' accountability in clergy sex abuse cases.

Cardinal George has been quoted as saying the Vatican's decision to set up the commission does not imply a rejection of the norms but that Rome officials want "to talk to us about clarifying a few of the details. ... What we have is an acceptance with a few qualifications."

He and Archbishop Levada, a theologian who worked for six years in the Vatican's Congregation for the Doctrine of the Faith, helped draft a proposal overwhelmingly adopted by the bishops in June to study ways to improve oversight over bishops' implementation of the sex abuse charter.

Bishop Doran has a doctorate in canon law, worked eight years for the Vatican's

Roman Rota tribunal and is a member of the Vatican's highest court, the Apostolic Signatura. He is also chairman-elect of the U.S. bishops' canonical affairs committee.

According to media reports, he has said he is confident that the commission's work will lead to Vatican approval of "the substance of what we bishops intended when we drafted the 'Charter for the Protection of Children and Young People' and related norms."

"The task of the mixed commission is not so much to resolve conflicts as it is to permit us to achieve a synergy that serves our people and the common good far better than anything we could do apart from one another," Bishop Doran said in a separate statement.

Bishop Lori, who holds a doctorate in theology, is a member of the U.S. bishops' Ad Hoc Committee on Sexual Abuse, and as such, is one of the authors of the bishops' new sex abuse policy. In a statement on Oct. 20, he said the bishops' sex abuse charter should "be seen as a work in progress" that will be strengthened by the commission's work.

When the Vatican announced in the previous week that the joint commission would be formed, Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, said the commission hoped to finish its work in time for the plenary meeting of U.S. bishops Nov. 11-14 in Washington.

"We're dealing with a basically sound document that needs modification rather than recasting," Bishop Gregory told reporters at a Rome press conference. He said the commission would be "fine-tuning" the norms, and that the Vatican had not categorically rejected any element of the bishops' sex abuse plan. †

Archdiocese urges sexual abuse victims to report any abuse

In an effort to reach out to possible victims of sexual abuse, Archbishop Daniel M. Buechlein has sent letters to members of 21 parishes in the archdiocese where three priests accused of abuse served during their years of ministry.

In the letters, which parishioners received last week, Archbishop Buechlein urged parishioners to contact the archdiocese if they have been sexually abused by Church personnel or if they know of someone who has been abused. Letters also were sent to the principals of two high schools and the president of a college where one of the priests taught.

Allegations of abuse have been made against Fathers John Schoettelkotte, Jack

Okon and the late Albert Deery.

In a related action, statements from the archbishop were read at all Masses in the 19 New Albany Deanery parishes on Oct. 19-20, urging any possible victims of Father Deery to contact the archdiocese. Father Deery was pastor of St. Augustine Parish in Jeffersonville for 30 years, from 1942 to 1972. Father Deery died in 1972.

Two lawsuits have been filed against the archdiocese alleging that Fathers Schoettelkotte and Deery sexually abused minors. Father Schoettelkotte, who most recently was pastor of Holy Cross Parish in St. Croix and St. Isidore the Farmer Parish in Perry County, was placed on administrative leave in June.

The archdiocese is once again urging people to come forward to report misconduct so that the Church can reach out to victims 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 the archdiocese's assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410 or call her at 317-236-7325 or 800-382-9836, ext. 7325. †

Official Appointment

Effective Jan. 22, 2003

Rev. Thomas E. Clegg, chaplain, Roncalli High School, sacramental minister, Good Shepherd Parish, Indianapolis, and chaplain, Indianapolis Fire Department, appointed pastor of Sacred Heart Parish, Jeffersonville.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



11/1/02

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- Saturday, November 23, 2002
- Saturday, December 7, 2002
- Saturday, January 18, 2003

Grades 6-8 9 a.m.-noon
 ● Saturday, February 8, 2003

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- Saturday, March 1, 2003

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NAIS Park Tudor School, Indianapolis' only independent coeducational college preparatory school for students in prekindergarten through grade twelve, admits students of any race, color, religion, nationality and ethnic origin.

Students are praying the new rosary mysteries

By Jennifer Del Vecchio

Brandon Funkhouser was one of the first students in the archdiocese to implement Pope John Paul II's request for Catholics to pray five new rosary mysteries.

Brandon, a fifth-grader at Seton West School in Richmond, learned all about the new "mysteries of light" given by the pope after his teacher, Pat Young, wrote them on the blackboard.

The "mysteries of light" were announced last month as a way to meditate on Christ's public life.

It's the first time in centuries that the rosary has been given an addition to the traditional joyful, sorrowful and glorious mysteries.

"They are really cool," said Brandon, a member of Holy Family Parish in Richmond. "The pope made these mysteries and they mean Jesus is the Light of the World."

At St. Roch School in Indianapolis, children pray the rosary while processing outside the school once a week.

Father James R. Wilmoth, pastor of St. Roch Parish, is using the month of October to teach students all the rosary mysteries, including the new "mysteries of light."

On Oct. 7, the feast of the Holy Rosary, Father Wilmoth passed out rosaries and

blessed them for the children to keep as their own.

St. Therese of the Infant Jesus (Little Flower) School in Indianapolis is also teaching students the "mysteries of light."

This month, students participated in a living rosary by each acting as one bead of the rosary and saying the appropriate prayer. The religion class made rosaries.

Traditionally, Catholic schools in the Archdiocese of Indianapolis use October, the month of the Holy Rosary, to teach students about the rosary, explain it and foster a devotion to Mary.

The pope announced the mysteries—Christ's baptism, the miracle at Cana, the announcement of the Kingdom of God and a call to conversion, the Transfiguration and the institution of the Eucharist—as a way to meditate on Christ's public ministry, while still maintaining the traditional mysteries of the rosary in his apostolic letter, *Rosarium Virginis Mariae* (Rosary of the Virgin Mary).

The letter asked for the rosary to be prayed together as a family, and for priests, bishops and lay people to encourage the rosary as a prayer, and stated that this is the year of the rosary, concluding in October 2003.

The new mysteries led schools in the archdiocese to include the new mysteries in their lesson plans.



Father James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, leads one of the weekly rosary processions for the school in honor of the month dedicated to the Holy Rosary. Students are also learning the new "mysteries of light" proclaimed by Pope John Paul II.

Students said they like praying the rosary, especially the "mysteries of light."

In the Richmond Catholic Community, students in the fifth and sixth grades are learning the new mysteries.

"I feel they are learning a closer connection to Mary and learning to pray as a group," said Barb Gohn, a third-grade teacher at Seton West.

Brandon said when he prays the rosary that there is "a connection with God."

"You can pray about stuff in your head and not talk to people about it," he said. "You have a connection with God. It's real good because you get to share with God, and tell God what you are sorry about and tell him you need forgiveness."

Katie Beard, another fifth-grader, said she likes the new "mysteries of light" because it tells what happened to Jesus after his baptism.

"It shows what Jesus has done for us and what happened to him after he did it," said Katie, a member of St. Mary Parish in Richmond.

St. Roch students said the new mysteries help them relate Jesus' life to their own.

"They relate more to us as kids than the other mysteries," said Chris O'Neal, an eighth-grader at St. Roch. "It goes through Christ's baptism, and I can think of that event happening in my own life."

Students also said they liked praying the rosary regardless of the mystery.

"It makes me feel more faithful to God and helps me learn more about Jesus and how he lived his life," said Marah Brandon, an eighth-grader at St. Roch.

Others said it makes them feel like Jesus is praying with them and helps them pray for others.

"The problem with kids today," said Charlie Lind, an eighth-grader at St. Roch, "is that the message of the rosary isn't always getting across."

"We need to think of what we are praying for with the rosary, to think of the mystery instead of just putting words together," he said. "Then praying it doesn't seem like a long time." †

Employee phase kicks off UCA campaign drive

By Brandon A. Evans

In the past 10 years, the Archdiocese of Indianapolis has built 13 new churches.

The total number of Catholics has grown from just about 200,000 to just under 300,000.

The assets of the Catholic Community Foundation have increased about 7,700 percent.

This year alone, nine men have gone to the seminary for the archdiocese.

Archbishop Daniel M. Buechlein points to these statistics as evidence that the archdiocese has kept its eyes on mission.

The archbishop challenged employees of the Archbishop O'Meara Catholic Center "to keep our focus on our missions" as they pledged money to the United Catholic Appeal on Oct. 24.

All of the money raised goes to the works of the archdiocese.

The pledge drive was held at a luncheon that kicks off the annual intention weekend held in parishes on Nov. 2-3.

"I hope you realize that your gifts are invaluable as pacesetters for our annual Called to Serve: Parish Stewardship and United Catholic Appeal campaign," the archbishop said.

Last year, the employees pledged \$54,873—and this year, though only some of the pledges have come in, those pledges are higher.

Commenting on the common phrase "Give until it hurts," the archbishop took a different view of stewardship. "I think we should give until it feels good," he said.

All that we have is really the Lord's, and we are only tending those gifts until he takes them back, the archbishop said.

Carl and Mary Kay Wolford, general co-chairs of the 2002-2003 United Catholic Appeal (UCA) campaign, were also in attendance. They are members of Holy Name Parish in New Albany.

Carl Wolford said that each year the opportunity and obligation arises to make a commitment of time, talent, treasure and prayer to our local parish and to the charitable works of the archdiocese.

Seventy-five percent of the money donated to the UCA will benefit shared ministries and 25 percent will go to support the "home missions" of the archdiocese—parishes and schools that need extra financial support.

"As a unified archdiocesan Church, we

are called to have a strong Catholic presence in these home mission parishes," Carl Wolford said.

Father Justin Martin, associate pastor at St. Luke Parish in Indianapolis, spoke at the luncheon. A large portion of the funds raised for the UCA go toward seminarian education, room and board.

Father Martin was ordained this past June along with seven other men. He also entertained the employees by performing magic tricks—one of his hobbies.

"It is through the stewardship and prayers of many people, some of whom are in this room today, that I am standing before you as a priest of Jesus Christ after his own heart," Father Martin said. "It was because of good stewards ... that I received such a great education. It is the people of the archdiocese that will be the beneficiaries of that education that I received."

"Those who support seminary education must realize that it is only with a top-notch education and formation that a seminarian can become a well-educated, credible and knowledgeable priest," he said. "I think we all can agree that it is especially important nowadays that the Catholic Church receives good, decent, well-educated, wholesome and prayerful priests to lead Catholic Christians to their ultimate goal of salvation and eternal life."

The education of future priests is one of the many shared ministries that receives help from the UCA. Others include care for retired clergy; pastoral ministries; evangelization, spiritual life and worship; youth and family ministries; Catholic Charities; and Catholic education.

David Bethuram, executive director of the Office for Youth and Family Ministries and executive director of Catholic Social Services of Central Indiana, shared two testimonials of people who have been directly helped by organizations that were funded through the UCA.

Keith Stormes, executive director of St. Elizabeth's Regional Maternity Center in New Albany, said that there are still needs to be met.

Over the first part of November, parishioners around the archdiocese will be given the chance to meet some of those needs, both in their own parish and in the larger diocesan community.

"I promise, your generous response will bring joy and happiness," the archbishop said. †

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Editorial

It's all about ministry

Just as there are a variety of gifts that God gives each of us, there are also many ways to offer service in the Church.

This weekend, in parishes across the archdiocese, parishioners will be asked to decide how it is they will serve the Lord and his Church during the following year.

As Archbishop Daniel M. Buechlein reminds us in his message on page one of this issue, the Lord has blessed us most generously in the last decade. The "Called to Serve: Parish Stewardship and United Catholic Appeal" campaign gives each of us an opportunity as good stewards to respond to that generosity with our gifts of time, talent and treasure.

For the last several years, this annual campaign has combined appeals at the parish and archdiocesan levels. The yearly Intention Weekend focuses our attention in a very deliberate way on stewardship and how we can use the gifts we've been given to further the mission and ministries of the Church.

The United Catholic Appeal's goal this year is to surpass the \$5.4 million mark achieved in last year's campaign.

A gift to the United Catholic Appeal (UCA) isn't really a gift to the central administration of the archdiocese as some folks are inclined to think. It is

rather a gift *through* the central administration.

Your money is transformed (at both the parish and archdiocesan levels) into ministry—service—to those who need our help. Three-quarters of the money raised through the UCA goes to support shared ministries—those services that no one parish can provide by itself. Examples would include seminarian education, care for retired clergy, evangelization and Catholic charities.

Twenty-five percent of the money collected through the United Catholic Appeal is set aside for home missions—those parishes and schools that can no longer carry out their ministry on their own. In addition, if parishes exceed their individual campaign goals, they can choose to donate some or all of the overage to this fund.

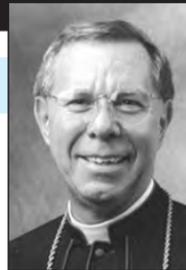
One example of home mission money at work is a grant of \$50,000 that was awarded to St. Ann Parish in Terre Haute to help turn the second floor of the former grade school into a free dental clinic for the uninsured.

The "Called to Serve" campaign gives all of us a chance to make a difference in people's lives. It gives us the opportunity to answer the call of Jesus to serve others. Ultimately, it isn't essentially about money. It's all about ministry. †

— William R. Bruns

Seeking the Face of the Lord

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



The challenge of Natural Family Planning

Last in a series

This week, I conclude my six-part series on Natural Family Planning and the embrace of faith and science in its purpose and methodology. After considering the context of marriage and the sacredness of family, after reviewing our Church's understanding of the multifaceted purposes of marriage, after considering the role of chastity in marriage as well as the Church's responsibility for the stewardship of creation, we arrive at the challenge that Natural Family Planning presents.

A lack of knowledge about the scientific sophistication and effectiveness of current methods of Natural Family Planning is an obstacle. A further obstacle for some is the required abstinence during the monthly fertility period. Unfortunately, at best, our society is pessimistic about the ability of spouses to practice abstinence. Indeed, there is even cynicism about the ability of human persons to practice the virtue of chastity. In fact, the common notion of love is sadly superficial.

On the other hand, from the perspective of our faith and authentic love, the role of abstinence during the fertility cycle can be a positive factor in a marriage. From the perspective of faith, marital chastity is necessary in order to sustain a truly happy and fulfilling marriage.

Communication, mutual respect, responsible parenthood, enduring passion and mutual growth in faith are core components in married life. Natural Family Planning promotes a heightened awareness among couples that they must share their decision-making, and they must be concerned for their mutual responsibility for their behavior.

Communication in marriage is critical. Only through honest communication do spouses grow in trust and respect for each other. Arriving at a mutual understanding of the precise intent of Natural Family Planning promotes the health of marriage because it requires communication. Incidentally, Natural Family Planning practitioners address this need for couples intending to use a Natural Family Planning method.

The Church is aware of the challenge that couples face in maintaining periodic abstinence when pursuing the natural method of family planning. Yet, looking at the totality of the human person and the totality of the challenge of communication and interpersonal regard in marriage, the Church sees periodic abstinence and faithful chastity as a means to enhance conjugal love.

Artificial contraception, on the other hand, permits, indeed, tends to

facilitate, a lack of open communication about discomforting fears or unarticulated values spouses may have. Artificial contraception not only allows relationships to be superficial, but also makes it easy to be manipulative, selfish and insensitive. It is not likely to foster intimacy that extends beyond the sexual arena.

In some sense, perhaps the greatest value of Natural Family Planning may well be that it requires, enhances and promotes fundamental communication between the spouses in marriage. A marriage without the developed facility to communicate is inevitably in big trouble. So little in our culture promotes the dignity and respect between spouses that fosters the necessary communication and the willingness to strive for generous love.

From the perspective of faith, marital chastity and the value of periodic abstinence during the fertility cycle of the natural method of family planning is likely to help spouses experience a mutual growth in faith as well as the ability to communicate.

Mutual growth in faith and charity is not insignificant. God is the creator of all that is good. Wife and husband are privileged to participate in God's creative act. It is not wholesome for humans to inadvertently or knowingly forget that in the end all is gift from God, including children. Nor is it wholesome for spouses or the human family in general to forget about the absolutely central role of God and the kingdom of God on the path of life.

In the first volume of *Chicken Soup for the Soul*, there is a story about a little girl named Sachi and her new baby brother. After baby and mother came home from the hospital, Sachi kept asking her parents if she could spend some time alone with her new brother. Her parents worried that Sachi might be jealous of the attention the baby was getting and, if left alone, might push him or something.

Sachi kept asking. Actually, she was gentle with her brother and the parents finally agreed. Sachi went to her brother's room and closed the door. Fortunately, the door re-opened just a crack and her parents could not resist watching. Sachi went up to the crib, put her face close to her brother and said in a quiet voice: "Baby, what does God feel like? I am beginning to forget."

What does God feel like? We do forget about God more easily than we would like, do we not? Perhaps when all is said and done, our most important challenge is to remember that God is our creator and—ultimately—the giver of all that we have and are. †

Archbishop Buechlein's intention for vocations for November

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



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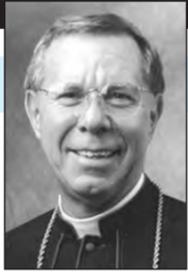
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Buscando la Cara del Señor

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



El reto de la Planificación Natural de la Familia

Último de la serie

Esta semana culmino mi serie de seis partes sobre la Planificación Natural de la Familia y el cruce de la fe y de la ciencia en su propósito y metodología. Después de considerar el contexto del matrimonio y lo sagrado de la familia, después de revisar el entendimiento de la Iglesia por los propósitos multifacéticos del matrimonio, después de considerar el papel de la castidad en el matrimonio, así como la responsabilidad de la Iglesia por la administración de la creación, llegamos al reto que presenta la Planificación Natural de la Familia.

Es un obstáculo la falta de conocimiento sobre la sofisticación de la ciencia y de la efectividad de los métodos de Planificación Natural de la Familia actual. Otro obstáculo para algunos es la abstinencia requerida durante el período mensual de fertilidad. Desdichadamente, nuestra sociedad es pesimista en cuanto a la habilidad de practicar la abstinencia de los esposos. Es más, existe el cinismo sobre la habilidad de los seres humanos de practicar la virtud de la castidad.

Tristemente, el conocimiento común del amor es superficial.

Por otra parte, desde la perspectiva de nuestra fe y del auténtico amor, el papel de la abstinencia durante el ciclo fértil puede ser un factor positivo para el matrimonio. Desde la perspectiva de la fe, la castidad matrimonial es necesaria para mantener un matrimonio verdaderamente feliz y satisfecho.

Los componentes del núcleo de la vida matrimonial son la comunicación, el respeto mutuo, la paternidad responsable, la pasión duradera y el crecimiento mutuo en la fe. La Planificación Natural de la Familia promueve una mayor alerta entre la pareja que deben compartir la toma de decisiones, y deben preocuparse por su responsabilidad mutua sobre su conducta.

La comunicación en el matrimonio es crítica. Es sólo a través de una comunicación honesta y del respeto mutuo que crece la confianza entre los esposos. Llegar al entendimiento mutuo en la intención precisa de la Planificación Natural de la Familia promueve la salud del matrimonio porque requiere comunicación. Complementariamente, los practicantes de la Planificación Natural de la Familia establecen esta necesidad para las parejas con intención de utilizar el método de planificación natural.

La Iglesia está consciente del reto que encaran las parejas al mantener una abstinencia periódica cuando usan un método natural de planificación familiar. Si bien, viendo al ser humano en su totalidad y a la totalidad del reto de la comunicación y el cuidado interpersonal del matrimonio, la Iglesia ve la abstinencia periódica y la fiel castidad como un medio para resaltar el amor conyugal.

Por otra parte los anticonceptivos artificiales permiten, es más, facilitan, una falta de comunicación abierta sobre los incómodos miedos o los valores no

articulados que puedan tener los esposos. Los anticonceptivos artificiales no sólo permiten que las relaciones sean superficiales, sino que también facilitan el ser manipulador, egoísta e insensitivo. No trae la intimidad que va más allá de la arena sexual.

De alguna forma, quizá el principal valor de la Planificación Natural de la Familia puede ser que esta requiere, resalta y promueve la comunicación fundamental entre los esposos en el matrimonio. Un matrimonio que no desarrolle la habilidad de comunicarse, inevitablemente está en grandes problemas. Es muy poco lo que promueve nuestra cultura en cuanto a la dignidad y el respeto entre los esposos que hace que la comunicación y el deseo necesario buscar el amor generoso.

Desde la perspectiva de la fe, la castidad marital y el valor de la abstinencia periódica durante el ciclo fértil del método de planificación natural de la familia parecen ayudar más a los esposos a experimentar un crecimiento mutuo en la fe, así como la habilidad de comunicarse.

El crecimiento mutuo en la fe y en la caridad no es insignificante. Dios es el creador de todo lo que es bueno. La esposa y el esposo tienen el privilegio de participar en el acto de la creación. No es únicamente para los humanos el que inadvertidamente o con conocimiento que al final todo es un regalo de Dios, incluyendo a los hijos. Ni es únicamente para los esposos o para la familia humana en general que se olviden absolutamente del papel central de Dios y del reino de Dios en el camino de la vida.

En el primer volumen de *Chicken Soup for the Soul* (Sopa de pollo para el alma) hay una historia sobre una pequeña niña llamada Sachi y su nuevo hermanito. Después de que el bebé y la madre volvieran a casa del hospital, Sachi continuamente les preguntaba a sus padres si ella podía pasar un tiempo a solas con su nuevo hermanito. Sus padres estaban preocupados de que Sachi estuviese un poco celosa por la atención que estaba obteniendo el bebé, y si les dejaban solos, que ella pudiese empujarlo o algo.

Sachi continuó pidiendo. Es más, ella era gentil con su hermanito y los padres al final accedieron. Sachi fue al cuarto de su hermanito y cerró la puerta. Afortunadamente la puerta se volvió a abrir un poquito y sus padres no pudieron evitar observarla. Sachi se acercó a la cuna, y colocó su cara cerca de su hermanito y dijo con una suave voz: "Bebé, ¿Cómo se siente Dios? Estoy comenzando a olvidarme".

¿Cómo se siente Dios? Nos olvidamos de Dios más fácilmente de lo que quisiéramos ¿o no? Quizá una vez que todo esté dicho y hecho, nuestro reto más importante es recordar que Dios es nuestro creador por último, Él que nos da todo lo que tenemos y lo que somos. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

NFP should not be used for selfish reasons

We are writing in response to the question raised about Natural Family Planning (NFP) in a letter to the editor in the Oct. 18 *Criterion*. It concerned a scenario in which there were two families, A and B.

Family A was the well-to-do family who used NFP and only wanted one child ["it is too much bother to have more children"]. Family B was a low-income family who used various forms of contraception and ended up with four children. The question was why family A's practice was acceptable and why that of family B was reprehensible.

The simplest answer is that neither of these families' practices was acceptable. It is easy to see why the second family's practices are wrong. The Catholic Church disapproves of using contraception for any reason. It also teaches that NFP should be used to postpone or prevent pregnancy *only* if the couple has a sufficiently serious reason.

Our catechism teaches that it is not acceptable to use NFP for selfish reasons (which was the practice of family A in the previous scenario). It is up to the couple to prayerfully discern whether or not it is God's calling for them to have another child based on their current family and spiritual conditions. If the couple has an honest and just reason to postpone or prevent another pregnancy, then it is morally acceptable to use NFP to do this.

It is important for Catholics to get past thinking about Natural Family Planning as "Catholic birth control." NFP is unacceptable in the eyes of the Church if it is used with a "contraceptive mentality."

Natural Family Planning is about openness to God's plan for the family, as long as a couple is as generous as possible. It is important to remember that NFP is not just a natural way to prevent a pregnancy; it also greatly helps couples with marginal fertility to conceive. NFP in its intended form is both healthy and acceptable to the fostering and development of the family.

Note: We are certified to teach Natural Family Planning through the Couple to Couple League. For more information on NFP and for class schedules visit www.ccli.org.

Andy and Angie Hudepohl, Sunman

Do the ends justify the means?

Denis Sinor's letter in the Oct. 18 *Criterion* questioning the difference between artificial birth control (contraceptives) and Natural Family Planning is an excellent one. It begs the question though, does the ends justify the means?

First, both couples in his example presumably have the "end" intention of limiting family size. Is there a moral difference between their selection of "means"?

Yes, Archbishop Daniel M. Buechlein articulates well the moral difference between contraception and Natural Family Planning in his column. To illuminate this difference further, I would like to paraphrase Denver Archbishop Charles J. Chaput in his pastoral letter "Of Human Life:"

"Too often the focus is on the 'artificial' of 'artificial' birth control and the natural of natural family planning. The Church does not oppose artificial birth control because it is artificial. Rather, it opposes it because it is *contraceptive*. Contraception is a choice, by any means, to sterilize a given act of intercourse. Natural Family Planning is in no way contraceptive. The choice to *abstain from a fertile act of intercourse* is completely different from a willful act to *sterilize a fertile act of intercourse*."

Contraceptive use to sterilize a fertile act of intercourse is "intrinsically evil." An additional moral concern is that some contraceptives by their action prevent a newly conceived life from implanting in the woman's uterus, causing an early abortion. Clearly, the "ends" do not justify the "means."

A final difference is divorce rates. Couples who use contraception are blocked from understanding the true beauty of the marital act. They are unable to experience its God-given purpose as a renewal of their marriage covenant. The use of contraception contradicts the total self-giving love pledged at marriage.

The rate of divorce among couples that use contraceptives in the United States is approximately 50 percent. Couples who accept the Church's teachings and accept God's gift of the marital act as both unitive and procreative are blessed with a very low rate, somewhere between 2 percent and 5 percent. Yes, there is a big difference between artificial birth control and Natural Family Planning!

Mike and Ann Green,
Couple to Couple League of Indianapolis

Natural Family Planning and intention

Archbishop Daniel M. Buechlein has continued to give guidance to his flock, most recently in his column in *The Criterion*, the area of human sexuality. I have often thought that if teachings seem thorny, it might just be that we do not fully understand them. But the letter by Denis Sinor in the Oct. 18 *Criterion*, in which he presented a scenario of two families and their different choices in the use of their sexuality, involves more than a knowledge of the moral acceptability of Natural Family Planning (NFP) versus artificial birth control.

Two other concepts are necessary to understand when evaluating *any* moral dilemma. The first concept is that of intention. All the good intentions in the world cannot make an intrinsically evil act less evil.

On the other hand, bad intentions can change morally neutral acts from good to bad (*Catechism of the Catholic Church*, #1752-1753). For example, I could give a beautiful gift of peppermints to someone I know. Giving peppermints to someone is neither good nor bad. If I want to make the person happy, my action is good. But if I know that the person is deathly allergic to peppermints and I want to harm him, then my action becomes evil.

We can apply this to Couple A, who had one child during their entire marriage while practicing NFP. The use of periodic abstinence to space or postpone pregnancies is a morally neutral act. If, however, Couple A was selfish in their reasons for limiting their family to one child, as the scenario implied, then their use of NFP would actually be a sin. It is possible though that Couple A had serious psychological or physical reasons to limit their family and was actually practicing responsible parenthood. Of course, other people's intentions are judged by God and not by us.

The second concept is that of imputability. The amount of a sin for which a person is held responsible can be increased or decreased by the circumstances of the action, such as: stress, ignorance, fear, etc. (cf. *catechism*, #1735). But once again, circumstances cannot make right an action that is in itself evil (cf. *catechism*, #1754).

We can apply this concept to Couple B, who had four children but also used birth control methods without abstinence to limit their family. The scenario implied that Couple B was generous in their acceptance of children. Their

See LETTERS, page 23

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Check It Out . . .

St. Agnes Parish, 602 N. State Road 135, in Nashville, has **changed its Mass schedule**. The Saturday evening Mass will be at 5 p.m. and the Sunday Masses will be at 8 a.m. and 1 p.m. For more information, call the parish at 812-988-2778.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, has **changed its Mass schedule**. The Saturday evening Mass will be at 4:30 p.m., the Sunday Latin Mass will be at 9:30 a.m. and the Sunday English Mass will be at noon. The weekday Latin Masses will be at noon on Monday through Friday, at 5:45 p.m. on Wednesday and Friday, and at 9 a.m. on Saturday. The weekday English Mass will be at 5:45 p.m. on Monday.

Faithfest 2002 will take place from 10 a.m. to 6 p.m. on Nov. 9 at the Blue Ribbon Pavilion at the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. There will be several choirs, hand chimes, danced prayer, drama and other religious performances at the ecumenical event. The children's area will feature puppet ministry, a family circus, an angel parade, face painting and other activities. There will be a Bible Bowl, and gospel and Christian rock recording groups for youth. There will also be booths and a community prayer service. Admission is \$3 for adults and teen-agers, while children 12 and under are free. For more information, call the Church Federation of Greater Indianapolis at 317-926-5371.

Awards . . .



Bill Hicks, chairman of Brebeuf Jesuit Preparatory High School's performing arts department and coach of the school's speech and debate team, has received the National Forensic League's highest award for coaching. Hicks has been on the faculty at Brebeuf Jesuit since 1984. He coached the school's speech team to the state championship in the 2000 Indiana High School

Forensic Association Speech Contest, and coached Brebeuf's individual national speech finalists in 1992, 1997, 1998 and 1999. †

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on certain Wednesdays at The Rathskeller, 401 E. Michigan St., in Indianapolis. Sarah Martin, a member of St. Monica Parish in Indianapolis, will present "Blessed Are They Who Hunger and Thirst for Righteousness" on Nov. 6. Martin provides research support for faculty at the Indiana University Center for Bioethics. Missionary Servant of the Most Blessed Trinity Sister Sara Butler, professor of systematic theology at the University of St. Mary-of-the-Lake—Mundelein Seminary, will present "Blessed are the Merciful" on Nov. 20. Benedictine Father Jonathan Fassero, director of development at Saint Meinrad School of Theology, will present "Blessed are the Peacemakers" on Dec. 12. Archbishop Daniel M. Buechlein will present "Blessed are the Pure of Heart" on Dec. 18. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

St. Maurice Parish, 8874 Harrison St., in Napoleon, is having their **fall smorgasbord** from 4:30 p.m. to 7:30 p.m. on Nov. 9 in the Parish Hall. The menu includes turkey and dressing, roast beef, meatloaf, spaghetti, a variety of vegetables, salads and desserts. The cost is \$7 for adults, \$3 for children ages 7 to 13, and \$1.50 for children ages 3 to 6. For more information, call the parish at 812-852-4237.

The Conventual Franciscans are offering a **Come-and-See Weekend** on Nov. 15-17 for single men, aged 16 to 40, who are interested in learning about the priesthood and brotherhood in the Catholic Church. The weekend is free and will be held at Mount St. Francis Retreat Center in Floyd County. For more information, call Conventual Franciscan Father Jim Kent at 800-424-9955 or e-mail franvoc@aol.com

The Indianapolis Neighborhood Housing Partnership (INHP), a non-profit organization that helps low-to-moderate income people become homeowners, will conduct a **general homeownership seminar** on Nov. 3 after the 1:15 p.m. Spanish Mass at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. The seminar will be presented

in Spanish. For more information, call David James at 317-610-4637 or e-mail djames@inhp.org

The **Youth 2000 prayer festival** will be held Nov. 8-10 at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. The event is for youth and young adults who desire to explore and learn more about their faith. There will be inspiring talks, eucharistic adoration, group workshops by age, music, personal testimonies and faith-sharing. Youth 2000 will be from 6 p.m. to 11 p.m. on Nov. 8, from 8 a.m. to 10 p.m. on Nov. 9, and from 8 a.m. to 12:30 p.m. on Nov. 10. The cost is \$30 for advance admission and \$35 at the door. The price includes lunch, dinner and a beverage with each meal on Saturday. For more information, call Sharon Teipen at 317-842-6583.

"**The Grieving Family and the Holidays**" will be held from 6:30 p.m. to 8 p.m. at the Ben Davis High School Career Center, 1200 N. Girls School Road, in Indianapolis. It is the third annual program offered by Brooke's Place for Grieving Young People. It is for families who are coping with the death of a loved one during the holiday season. Children and adults will be in separate groups. Children will have hands-on activities and a story time centered on grieving during the holidays, and will be able to share their experience with other children and adult facilitators. Adults will be offered information about managing the holidays without their loved one. There is no charge. For more information or to make a reservation, call 317-255-2442 or e-mail carolbraden@brookesplace.org

"**Coping with the Holidays After the Loss of a Love**" will be held from 7 p.m. to 8:30 p.m. on Nov. 13 at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute. Marilyn Hess, associate director of Hurting Family Ministries for the archdiocesan Office for Youth and Family Ministries, will help those attending to discover ways of dealing with this difficult time. The program is free. Registration is requested by Nov. 11. For more information or to register, call 812-232-8400 or e-mail thdeanery@aol.com †

Two women nearer to perpetual vows



Deborah Scudder

In a ceremony of reception on Aug. 11 two women took another step toward their journey to become vowed members of the Sisters of the Third Order of St. Francis of Oldenburg. Deborah Scudder, a native of Cincinnati, Ohio, and a member of Our Lady of Victory Parish, became a novice in the community. She is a graduate of St. Joseph College in Cincinnati and has taught at St. Lawrence School in Price Hill, Ohio. As a novice, Scudder will continue to deepen her understanding of religious life through prayer, the study of Franciscan life and exploration of ministry opportunities.



Kathalin Walker

Kathalin Walker of Indianapolis, a member of St. Mary Parish, became a postulant in the community. She has a masters degree in pastoral theology from Saint Mary-of-the-Woods College in Terre Haute and has completed the spiritual direction internship through the Benedict Inn Retreat and Conference Center in Beech Grove. During her postulant year, Walker will live with three other Oldenburg Franciscans in the house of formation in Indianapolis. She will continue her work as an information technology manager for Conference Works! of Indianapolis. †

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

Ghost Ship (Warner Bros.) Rated **O (Morally Offensive)** because of recurring violence with excessive gore, sexual innuendo with nudity, frequent profanity and much rough language. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

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meeting the pope was different than meeting any other person.

It's a meeting Russert talks about frequently in his various addresses across the nation.

Russert said being alone with the "vicar of Christ" made him put life in perspective, and thoughts of ratings and his celebrity friends left him as he thought about salvation.

"You would have heard this tough, hard-hitting questioner from 'Meet the Press' saying, 'Bless Me Father,'" Russert said.

Russert told the estimated 1,200 people attending the dinner that Catholic schools reject "the conventional wisdom that success is only for the rich or privileged Ivy League educated."

"Don't believe it, I didn't," said Russert, who graduated from Catholic schools in his hometown of Buffalo, N.Y., and went on to attend the Jesuit-run John Carroll University in Cleveland before attending the Cleveland-Marshall College of Law.

Russert's father was a truck driver and sanitation man who never finished high school. He quit to fight in World War II and worked two full-time jobs for 37 years to send his four children to Catholic schools.

Before his keynote address, Russert asked to meet the students from Holy Name School in Beech Grove who were providing musical entertainment for the event.

As they munched on pizza, the students asked Russert questions that ranged from whether he's a Democrat—he's an Independent—to how long his show has been on the air. "Meet the Press" is the longest running news show in television history.

Russert told the students that their Catholic education is teaching them more than academics, but also "the difference between right and wrong."

He reiterated that message during his keynote address. He asked all the priests and nuns to stand and thanked them for their service.

Challenging the audience to support Catholic education, Russert said Catholic schools give children the opportunity to be doctors, nurses, priests, nuns or a myriad of other professions.

He said the students in Catholic schools will make a difference in the world because their families, their Catholic values and their Catholic education are

Finding the perfect Catholic candidate is not easy, Russert says

By Jennifer Del Vecchio

As Election Day approaches, one of the most influential U.S. journalists and political commentators doesn't think that Catholics overwhelmingly vote in accordance with Church doctrine.

Tim Russert, host of NBC's "Meet the Press," said there isn't a "monolithic vote" for Catholics, but rather a "Catholic cultural vote."

"You have people who have grown up with a common experience in the faith and living the Gospel, and they gravitate toward candidates who respond to those issues," he said.

There are also liberal, moderate and conservative Catholics who vote differently from one another, he said.

Russert said it is hard to find a candidate who fulfills all Catholic standards.

"You may have a candidate that espouses one position on abortion, but another who votes for [the death penalty] he said.

"It's hard to find the perfect candidate that accepts all the teachings of the Church. As a Catholic, you have to accept the teachings of the Church and apply it the political process to the best of your integrity," he said.

Russert attended Catholic schools and said he thinks the media is learning more and appreciating more about the Catholic Church.

While he believes the coverage of the Church sex abuse scandal has been fair, with



Honorees who received Career Achievement Awards or the Community Service Award pose with keynote speaker Tim Russert from NBC's "Meet the Press" and Archbishop Daniel M. Buechlein. They are, front row, from left, Providence Sister Mary Catherine Duffy, Msgr. Richard T. Kavanagh and Catherine Siffin, and back row, from left, Don Day, Russert, Archbishop Buechlein and John Whelan.

preparing them "for this challenge as well as anyone in the country."

Archbishop Daniel M. Buechlein said the future for Catholic schools is bright as the archdiocese implements Project EXCEED, an educational initiative aimed at retaining and rewarding teachers, advancing students' performance, improving technology and meeting the needs of Hispanic and special-needs students.

The dinner recognized the following with Career Achievement Awards:

- Don Day, a member of St. Joseph Hill Parish in Sellersburg, who has been actively involved in the New Albany Deanery for more than 30 years.
- Providence Sister Mary Catherine "Marikay" Duffy, who for the past 35 years has ministered to the Hispanic community. She is the executive director of the Hispanic Education Center in Indianapolis, which she founded in 1987.
- Msgr. Richard T. Kavanagh, a retired priest with the archdiocese, who credits his Catholic education with leading him to the priesthood. Currently, he is a board member *emeritus* at Cathedral High School in Indianapolis, where he served as superintendent and assistant superintendent.
- Catherine Siffin, a member of St. Charles Borromeo Parish, in Bloomington, who for the past six years has helped guide

Learning and Growing Together, an inter-generational program at St. Charles Borromeo School.

The Community Service Award was presented to John M. "Jack" Whelan.

Whelan, president and chief executive officer of Golden Rule Insurance Co. in Indianapolis since 1983, is known for his

business leadership and Church volunteer activities. A member of St. Monica Parish in Indianapolis, he is a board member with the archdiocesan stewardship movement and was recently appointed by Archbishop Buechlein to chair the newly established archdiocesan review board. †



Mary D. Madden

Cathedral High School
Class of 1980

Indiana University
B.A., Class of 1984

University of Massachusetts
M.B.A., Class of 1994

President / CEO
Hudson Valley Credit Union

There are not too many places as unique as Cathedral High School. This is evident in the generations of families attending CHS, the personal and professional success of many of its graduates and the unparalleled sense of tradition and pride. When I reflect on my life at CHS, I realize it has been one of the cornerstones in my development. Like many CHS graduates, I have formed not only life long friends, but also an ability to learn, give and lead. Let me explain...

Learn...CHS created a challenging, disciplined yet participative, learning environment. We were allowed to think as individuals and challenge the status quo. Every teacher had a true interest in helping students succeed. After graduating from CHS, I was fully prepared to take on the learning challenges of undergraduate and graduate work.

Give...I always believed it was a privilege to attend CHS. I have never lost sight that, through life, I have been given opportunities that others were not as fortunate to have. Through the principles founded in the Catholic religion, CHS encouraged students to be socially responsible by giving back to the community in many ways like helping the poor, mentoring children and assisting the handicapped. Today, as a corporate leader, giving to others is a value of my organization.

Lead...As a student at Cathedral, I was taught the skills and given the learning experiences in several areas like athletics, academics, student government and activities, to become a strong leader. These skills have become an invaluable asset in my personal and professional life.

Cathedral provides an environment that strongly encourages students to create and maintain a balance in their lives so they become well-rounded, successful individuals.



Tim Russert talks about politics, his favorite subject, before giving his keynote address.

a few excesses, he said there are instances when being Catholic is viewed as negative.

"I had a reporter say that I acknowledge being a practicing Catholic, like it was a bad thing," he said. "The faith is central to who I am."

Just as Sept. 11 led reporters to learn more about the Muslim religion than before, he said, the Church scandal has led reporters to learn more about the Church.

"I think they have a better appreciation of it," he said. †

HIGH SCHOOL PLACEMENT TEST DATES

Saturday, November 9, 2002 (8:15 a.m. - 11:45 a.m.)
Saturday, November 16, 2002 (8:15 a.m. - 11:45 a.m.)
Saturday, December 7, 2002 (8:15 a.m. - 11:45 a.m.)

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Thursday, November 14, 2002 (5:30 p.m. - 8:00 p.m.)

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CATHEDRAL HIGH SCHOOL
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End-of-life issues and Catholic teaching discussed at workshop

By Brandon A. Evans

In 1984, then Governor Richard Lamm of Colorado said that the elderly and the terminally ill have a "duty to die" and to get out of the way of society.

Oregon recently passed, by a voter referendum, the "Death with Dignity Act" that allows its citizens to opt for physician-assisted suicide.

Even today, there are those who insist that "mercy killing" is the honorable option for the suffering.

These issues were only a glimpse of what was discussed at a panel at Holy Rosary Parish in Indianapolis on Oct. 19.

"Critical Choices: Legal, Ethical and Medical Issues about the End of Life" was the title of the event which had people from several different fields speaking to Catholics about what to do when a loved one becomes seriously ill—and how to prepare for such an event in their own lives.

Bruce Konicek, the pro-life coordinator at Holy Rosary Parish, wanted the event to be an introduction for people to begin thinking about end-of-life issues.

"This workshop really isn't an exhaustive study, or else it'd be three days long," he said. "It will at least serve as a good primer."

It was a chance, he said, for people to get free advice from a variety of professionals.

He added that people don't focus on such issues enough because it makes them uncomfortable and they don't want to dwell on death.

He said that people need to be aware that they have to begin making decisions as to what will happen to them when they are too sick to decide anymore.

Msgr. Stuart Swetland, director of the Newman Foundation at the University of Illinois in Urbana/Champaign and medical ethics consultant to Provena-Covenant Medical Center in Urbana, Ill., laid the foundation of Catholic thinking on the end of life.

"The idea of stewardship is that everything that we have is a gift from God, and the first gift, if you will, that we receive is our very life," he said.

"We ought to live our life in accordance with that truth: that our life is a precious, precious gift. And every life on this planet is a precious gift from a loving Father."

And it is because of the love of that Father for each human soul that the Sacred Congregation for the Doctrine of Faith's *Declaration on Euthanasia* clearly states that an attempt on the life of an innocent person is always done opposing the love of God for that person.

Stewardship also means that our very lives, like our possessions, belong to the Lord and are entrusted to us temporarily.

"We have the duty to lead our lives in accordance with God's plan," he said.

Part of God's plan is revealed in the teachings of the Church, which guide our behavior. Summing up the definition of euthanasia in the *Catechism of the Catholic Church*, Msgr. Swetland said that it is "an action or an omission, which of itself, or by intention, causes death in order that all suffering may in this way be eliminated."

The Church condemns all forms of euthanasia, he said.

Besides euthanasia, there are many people that advocate physician-assisted suicide, in which an elderly or terminally ill patient is allowed to overdose on painkillers to die "with dignity" and in avoidance of suffering.

Msgr. Swetland praised the efforts of doctors to take away any and all pain from people, but also said that euthanasia was not an option for doing that.

Thomas Marzen, general counsel for the National Legal Center for the Medically Dependant and Disabled, of Terre Haute, said that a few states are in the process of potentially legalizing the practice, as is the case in Oregon.

Dr. Gary Wright, anesthesiologist and physician ethicist at St. Vincent Hospital and Health Services in Indianapolis, said that most patients that wish to kill themselves cite being a burden as a reason.

Msgr. Swetland said that this arises out of a culture that places too much importance on what a person does for a living.

"Our society begins to think you are worthless if you're not producing," he said. "Once a person is labeled as worthless, they become a burden. And if there are scarce resources, and we always think the resources are more scarce than they actually are, the worthless are the ones to first be attacked."

Of course, we don't think about people the way God thinks about people, he said, which can make a world of difference.

The elderly have the chance, as

Msgr. Swetland said his parents have to be "prayer warriors" that offer hours each day to God in prayer, or to offer their suffering to God as Jesus did.

"Perhaps the most valuable people in the world according to God are those that are considered most useless by American society," he said.

Marzen traced the history of suicide and assisted suicide laws through the history of England and the United States.

Currently, while some individual states are wrangling over legalization of physician-assisted suicide, the federal government may put an end to all of it.

Attorney General John Ashcroft has argued that administering lethal doses of certain drugs to patients violates the federal Controlled Substances Act. Such a violation would revoke the license of the physician to administer any of the drugs used in assisted suicides.

Several groups took the issue to a District Court and so far have won a ruling that says Ashcroft has overstepped the bounds of the act. While the case is in the Ninth Circuit Court of Appeals, Marzen thinks that it will eventually be appealed to the Supreme Court, especially if Ashcroft is ruled against again.

"This is pretty important stuff," Marzen said, "and the reason is that if the Controlled Substances Act says that doctors cannot and pharmacists cannot use these drugs or give these drugs out to folks for assisted suicide, or for that matter, euthanasia or mercy killing ... that will essentially make assisted suicide and euthanasia illegal in the United States. And the reason is, except for some really outlandish methods of assisted suicide that have been developed ... everyone wants this to be done by doctors with these pain-relieving medications. If these medications are not available and if doctors can't do it, then it's going to remain a very marginal kind of social phenomenon if it's legalized anywhere at all."

Marzen said that recent court cases in the United States have also allowed for family members to stop tube feeding or hydration if someone is terminally ill and cannot make decisions or is in a persistent vegetative state.

This means that every person ought to have the proper means put in place to make sure that their wishes are respected when it comes to decisions that will have to be made for them.

Msgr. Swetland said that giving a person food and water fall under basic *care*, which cannot be removed except for unique and rare cases in which such care is actually harming the person.

Other types of care include warmth, a good bed, comfortable surrounding, cleanliness and spiritual needs.

Some forms of *treatment*, though, can be removed from a seriously ill person. Msgr. Swetland defined treatment as something that is trying to bring a person back to good health.

Treatment, he said, can be removed if it is useless, excessively burdensome or when death is inevitable and imminent. When treatment meets any of these criteria, it becomes "extraordinary."

Quoting from the *Declaration on Euthanasia*, he said that "it will be possible to make a correct judgment as to the means by studying the type of treatment to be used, its degree of complexity or risk, its cost and the possibilities of using it, and comparing these elements with the result that can be expected, taking into account the state of the sick person and his or her physical and moral resources."

James Smyth and Joanna Feltz, Catholic pro-life attorneys from the law office of Crotty and Smyth in Carmel, Ind., in the Lafayette Diocese, were also present for the workshop.

Feltz gave an example using an imaginary couple, "Bill" and "Mary," to show how quickly things can get out of control without the proper legal arrangements.

If Bill gets sick and is in a coma, and Mary needs to sell the house, it will be

very difficult for her if Bill didn't give her a business power of attorney.

And if Bill dies and Mary is in a nursing home and terminally ill, the decisions made about her life may not be what she wanted if she did not appoint a health care power of attorney.

Smyth said that he recommends that each person designate at least one other person that they trust and know as a health care power of attorney—someone who can be their advocate and make health care decisions for them. He recommended that over a living will.

"[Living wills] came out of the euthanasia movement, and they're specifically intended and promoted to reduce Medicaid costs," he said. After doing research, he found that "a living will can cause you to lose control rather than to gain control."

Marzen said that usually a living will is far too specific or far too vague. Usually, he said, doctors will ignore a living will and go to the family anyway—unless that will supports what the doctor wants to do.

"One of the problems with a living will," Smyth said, "is that someone with a different interpretation might decide that your life really isn't worth living and they might not decide to give you resuscitation when all you're doing is recovering from prostate surgery."

"Your wishes are not going to be implemented by paper," Marzen said. "You need a personal advocate there who knows your wishes and makes sure those wishes are taken care of."

He did say that you should memorialize in writing certain wishes—and that you should communicate well with the person designated as a health care power of attorney.

They don't know your wishes if you don't tell them, so don't assume they will, Marzen said.

Smyth said to plan ahead and keep up with your paperwork, that is, appoint several back-up powers of attorney as well as updating your legal work when one of your appointees dies.

Additionally, Wright said that when facing a life-threatening illness, people should consider several things before visiting with a physician.

They should gather what they know about the medical facts, think of some realistic goals based on those facts, and examine their hopes, expectations and fears regarding the treatment.

When meeting with a doctor, they should discuss these things as well as what kind of care would be appropriate, and ask for ongoing communication.

The goal of the physician, Wright said, is to help the patient and the family to know about the treatments and make the right decisions.

Wright also said that we have become a death-averse society, and have even let strangers deal with death for us. Ninety percent of Americans want to die at home, but 70 percent die in hospitals.

"What I'm saying is that as Catholics we have the responsibility to embrace this and to take on its responsibilities," Wright said.

Even more considerations of the elderly are coming up as the baby boomers are getting older, he said.

"The greatest moral challenge to our society, in probably the next 20 years," he said, "is whether or not we decide to build these gigantic, factory-sized nursing homes ... and have strangers care for our loved ones, or whether we're going to take the responsibility on to care for them ourselves in our own homes."

For those like Msgr. Swetland, in these and all life issues, it comes back to the idea of stewardship—and that killing an innocent person rejects that supreme love that God has for each person.

"For, if for a moment, God quit loving any of us, we would cease to be," Msgr. Swetland said. "God continues to hold all of creation in being, and proof that he loves us is that you're sitting there and I'm standing here." †

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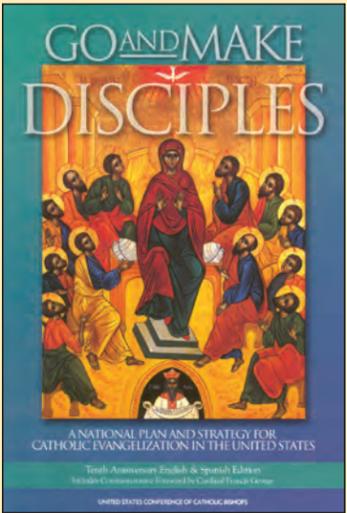
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10th anniversary of Go and Make Disciples

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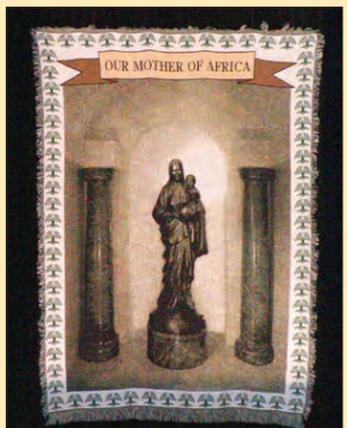
Disciples in Mission builds on positive first year

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Faithfest 2002 is a fun way to link mind, heart, mission

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Stay focused on the mission

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

A steering committee and 10 task forces have been assisting me in a process we are calling Planning for Growth. When I look at the issues we are working on and the goals and objectives we are developing, I see several parallels to what our parishes engaged in Disciples in Mission have been experiencing.



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

Who we are In planning, we need

to remember who we are and where we come from. By grounding participants in the Word of God as proclaimed in the Sunday Lenten Eucharists, Disciples in Mission calls us to focus on our fundamental relationship with Christ in the community of the Church. The reports from parishes have celebrated an excitement about reading, reflecting on and praying with the Scriptures. People have discovered that their participation in Sunday Eucharist is more fruitful because they come already engaged with the Word.

People also talk enthusiastically about the inspiration and support they receive from the faith of others. It is also powerful to have one's own faith journey listened to with respect and encouragement. Even in parishes where people thought they already knew each other, there has been an increase in a sense of community and a deeper awareness of being Church.

Stay focused on the mission

I emphasized at a recent Planning for Growth steering committee meeting that our planning needs to stay focused on our mission. We are called to collaborate with the Holy Spirit in building up the Body of Christ. Far from being passive and indifferent, we are

called to be active participants in the ministry of Christ. With God's grace, we believe we can make a difference.

Disciples in Mission also offers the opportunity for local planning. After the Lenten experiences of Scripture, Eucharist and faith-sharing, parishioners come together for a day in which they use the three goals of the U.S. bishops' national Catholic evangelization plan, *Go and Make Disciples*, as a framework for naming and affirming what the Holy Spirit has already been doing through them. Those same three goals provide a tool for discerning what the Holy Spirit is inviting them to do next.

Identify critical needs

I frequently remind those working on planning that we need to resist the temptation to try to do too much. We need to identify critical needs. We need to do focused planning.

Disciples in Mission works from a similar model of planning. In addition to the three goals and a set of accompanying objectives listed in *Go and Make Disciples*, we bishops provided several pages of sample strategies. One reason for doing that was to expand our awareness that Catholic evangelization goes far beyond the narrow stereotype of hard-sell Church membership recruitment. However, if a parish thought that it needed to implement all those strategies at once, it would be overwhelmed and probably quickly give up.

Disciples in Mission counteracts that tendency by guiding a parish to trim its plans to a couple of key areas that it needs to work on next. But it also challenges that parish to make a firm commitment to work on those areas. Notre Dame Sister Susan Wolf, a member of the national Disciples in Mission team, said that the goal of the process is not to produce a plan, but to get results.

Beyond plans to results

Both our archdiocesan Planning for Growth efforts and Disciples in Mission look beyond themselves. Disciples in Mission is one of the many opportunities for conversion that we encounter in the course of our life as disciples of Jesus. It helps us to focus on the mission of Christ and to embody that mission in concrete action. We work for results.

In Disciples in Mission, the parish itself identifies the results it will work toward. And our parishes are richly diverse in what results they expect. Some want to extend the small faith groups beyond the season of Lent. Some have made a commitment to reach out to our brothers and sisters who are no longer active Catholics. Others are organizing new or expanded service efforts. Several initiatives have been started to help people become more knowledgeable about our faith and more comfortable in sharing it.

Using many resources

However, it is important to look beyond Disciples in Mission in another way. The process itself is a good resource that has produced many benefits for both individuals and parishes. But it is not the only resource. In furthering the mission of Christ, we need to remember the whole spectrum of retreat and renewal programs, the devotional life of the Church, the extensive educational and faith formation ministries, our liturgical celebrations, personal and communal prayer, our Catholic organizations, and our far-flung service efforts. We have much to build on.

It is good for us to focus on the mission of Christ. It is good for us to aim at producing results. But we must always come back to the foundation that what we achieve is not the fruit of our own efforts. We are guided and inspired by the Holy Spirit in forming and carrying out our plans, and it is by the grace of God that we get results. †

Faithfest 2002 links mind, heart, mission in fun gathering

Puppet ministry and a hand chime choir. Danced prayer and horse ministry. Clifford the Big Red Dog and religious drama. Booths and face painting. An angel parade, a cake walk and a Bible Bowl. A mime troupe, a family circus and a community prayer service.

These are just a sampling of the many opportunities available at Faithfest 2002, an ecumenical jubilee of fun, faith and fellowship. The event will take place from 10 a.m. to 6 p.m. on Saturday, Nov. 9, in the Blue Ribbon Pavilion at the Indiana State Fairgrounds in Indianapolis.



The puppet ministry for children from St. Andrew's Methodist Church brings Scripture alive for young people.

For the third straight year, the Archdiocese of Indianapolis will have a booth to share information about the Catholic Church. SS. Peter and Paul Cathedral, Holy Angels and St. Lawrence parishes will also be there, and the Catholic Choir of Indianapolis will perform on the main stage.

Their presence is part of the larger effort encouraged by the Church Federation of Greater Indianapolis to link mind, heart and mission, so Faithfest is educational as well as enjoyable. Members of Indianapolis-area Christian Churches will be able to learn more about each other and experience different prayer styles in music and worship.

Special musical events include the Brian Anderson Payne Project, a popular gospel recording group, and Kids in the Way, a Christian rock recording group from Noblesville, Ind. Award-winning gospel music recording artist Rodnie Bryant and CCMC will also perform during the concert.

The community prayer service will anticipate the theme of the Week of Prayer for Christian Unity: "We Have This Treasure in Clay Jars" (2 Cor 4:7). Light will be a central symbol in this worship, and migration and its impact on people's lives will be the focus of concern.

Admission to this year's Faithfest is \$3, with children 12 and under free. Tickets can be purchased at the door or from the Faithfest office at 317-926-5371. Parishes and groups can obtain discounts. †



Above, the True Colours children's dance troupe from Noblesville, Ind., will be among the featured presenters on the main stage of Faithfest 2002 in the Blue Ribbon Pavilion at the Indiana State Fairgrounds in Indianapolis on Saturday, Nov. 9.



Left, face painting will be one of the activities available in the children's area at Faithfest 2002.

Nov. 23 convocation follows up on Black Catholic Congress IX

The 3,000 delegates who attended the ninth National Black Catholic Congress were very results-oriented. They were not content to formulate a plan and then gather in five years to check out what had been done. Instead, they identified objectives to be completed in the first year, another set to be done in three years and a final set to finish by the time of the next congress five years from now.

The delegates from the Archdiocese of Indianapolis who attended that congress share that concern for results. They have already met to work on follow-up sessions. The first step in their plan will be a post-congress convocation to be held from 9 a.m. to 12:30 p.m. on Saturday, Nov. 23, in Bockhold Hall, at Holy Trinity Parish, 902 N. Homes Ave., in Indianapolis.

According to Father Kenneth Taylor,

director of the Office of Multicultural Ministry and pastor of Holy Trinity Parish, there are three main purposes to this convocation:

1. To give participants a flavor of what happened at the Congress.
2. To present the National Pastoral Plan of Action the Congress produced along with some insights about the origin of the action steps in it.
3. Establish what will be called, for now, a Black Catholic Caucus to carry out the work of the pastoral plan.

There were eight principles developed in the plan: spirituality, parish life, youth and young adults, Catholic education, social justice, racism, Africa and HIV/AIDS.

The convocation is open to all interested participants. †



David Weir of St. Thomas Aquinas Parish in Indianapolis and Sue Ann Yovanovich of Holy Trinity Parish in Indianapolis compare notes during planning for the Nov. 23 black convocation.

Summary of Black Catholic Congress National Pastoral Plan

Principle	Spirituality	Parish Life	Youth/Young Adults	Catholic Education	Social Justice	Racism	Africa	HIV/AIDS
One Year	Cultural symbols, languages and experiences in parish liturgy Promote and support black men and women in Church ministry	Identify gifts and talents of parishioners and develop plans to affirm on parish level	Identify ways to involve youth and young adults in parish leadership, increase involvement in other ministry roles	Investigate and develop, on parish and diocesan levels, new creative ways to provide financial assistance to black Catholic schools	Initiate parish meetings to identify social, economic and political needs of parish area and ministerial ways to address them	Develop forum for discussion with bishops and parish leadership on issues of race, tensions and the implications in all areas	Materials and resources on African history, culture and politics to educate all; homily series on solidarity with Africa and African-centric liturgies	Educational opportunities for parish staffs, parishes and local community, especially parenting education and awareness for youth
Three Years	Education about history and contributions of black Catholics in the Church	Identify and begin formation of formal leadership program for lay leadership	Create network for parish collaboration, contact, cultural experiences and leadership development	Locate and/or establish grants, scholarships to support black educators for religious education	Develop, do social justice training that connects Church social teaching with sacred Scripture Create parish social ministries	Develop strategies to involve all ethnic groups in dialogue to eliminate racism at parish and diocesan levels	Partner relationships with African dioceses, parishes, organizations, villages and towns; host African bishops; U.S. bishops visit Africa	Develop a black Catholic fund to support HIV/AIDS ministries in U.S. and in Africa
Five Years	Create/establish National Black Research Institute to develop national resource database, good manual on black saints; spread black Catholic information and concerns	Use communication techniques to develop parish-to-parish sharing to maintain and strengthen black Catholic parishes	Involve young adults in all aspects of black Catholic ministry; advisory boards, planning team for diocesan young adult gatherings	Recruit, hire and maintain adequate, competent staff, administration to support effective black Catholic school programs	Network with Church, community and government agencies to advocate for justice issues relevant to Church social teaching	Design strategies to increase black leadership on diocesan boards and other Church institutions	Advocate legislation to address debt reduction, disease, poverty and conflict in Africa	Parish-based youth programs to address dissemination of information, behavior modification, follow-up for HIV/AIDS-related issues

Disciples in Mission is still fresh as 10th anniversary approaches

In his forward to the 10th anniversary edition of *Go and Make Disciples*, Cardinal Francis George of Chicago writes: "Because we have contemplated Christ vividly in the Jubilee Year observances, we are more aware than ever that we must proclaim him. We are impelled to commit ourselves to give witness to our faith in him. To pass from jubilee to mission, we can use *Go and Make Disciples*. In it we have an instrument of formation and action that is even more timely than when it first appeared. Evangelization still covers all these goals: personal conversion to Christ; sharing all his gifts in his Body, the Church; transforming society by the power of the Gospel."

Cardinal George notes that 10 years after its approval and publication, this national plan and strategy for Catholic evangelization in the United States is still fresh. However, Paulist Father Frank DeSiano, a key member of the group that authored the document, finds that freshness to be both a plus and a minus. In a presentation at the Evangelization Convocation of the U.S. bishops' conference, he noted that the document responds to a need and



Left, Paulist Father Frank Desiano, a key member of the team who wrote the document, presented a balance sheet for the implementation of the plan during the last decade.

has a theological depth to which many people can still refer. But there is also a minus in that we have not made that much progress since 1992.

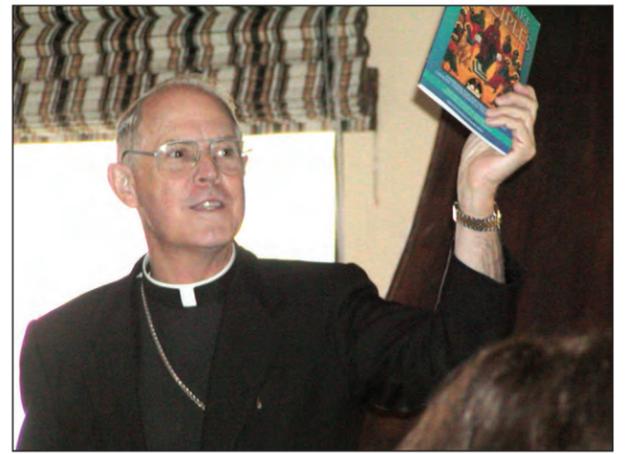
Father DeSiano pointed out that there was a significant shift in the direction of the document. Originally, it was aimed at pastoral leaders on the diocesan and parish levels. The decisive turn happened when that draft was rejected. Instead, the document was addressed to the baptized because, in fact, all are called to evangelize. This approach has produced a rich legacy over the last decade.

We can compile a whole litany of the fruits of the efforts to get Catholics to understand themselves as evangelizers. But there is also a significant gap. Goal I, growth in relationship with Christ, and Goal III, bringing Gospel values to society through service, are more comfortable fields for Catholics. Goal II, with its explicitly outreaching dimension, remains much more uncomfortable territory for many Catholics.

From Father DeSiano's perspective, the central reason is that evangelization does, after all, call for a particular kind of leadership. The bishops have done an excellent job of broadening the understanding of evangelization beyond the narrow stereotype of hard-sell membership recruiting. The danger is that, in avoiding the pitfalls of specialization, we have also avoided the need for some specialization.

The clergy cannot serve as the sole source of evangelization leadership. We need to develop evangelization leadership analogous to those who provide leadership in catechetics or liturgy. There seems to be a fear that if an individual, group or office is designated as responsible for evangelization, everyone else will leave it to them. In practice, saying that everyone does evangelization means that hardly anyone does it.

In the experience of the Archdiocese of Indianapolis, the middle ground has been to operate out of the vision that everyone is called to engage in evangelization. At the same time, the archdiocese has created a structure and a



Above, Archbishop Michael Sheehan of Santa Fe, N.M., urges participants in the Evangelization Convocation to make good use of the new bilingual edition of *Go and Make Disciples*.

position to keep reminding everyone of the evangelizing dimension of their ministry and to keep encouraging them to find concrete ways of embodying that dimension.

Father DeSiano still sees a long and bright future for evangelization in the United States as we grow in comfort with all the dimensions of a Catholic vision of evangelization.

Cardinal George concurs when he writes: "More pressing than ever are the motives for evangelization. One thinks of that day on which Jesus saw the people in need of food and responded by telling his Apostles, 'There is no need for them to go away; give them some food yourselves' (Mt 14:16). He says the same thing to us who have been made rich by his gifts of grace, truth, and eternal life. All around us, people are starving for faith and love, for hope and meaning in their lives. Because the Lord Jesus has done so much for us, we cannot refuse to share the gifts we have been given." †

Parishes identify meaning of three ministry goals

Goal I: To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others.

Don't be afraid to be open about your faith at home, work and school.

St. Simon the Apostle Parish, Indianapolis

Goal I means that there is no separation between our faith/religion, going to church and our acts. They are the same—seamless. The Scripture is not a collection of words, but the message of Jesus—the Living message/Word.

Sacred Heart Parish, Jeffersonville

Holiness equals wholeness. We liked that definition of holiness. There are many connotations to the word and many ways of being "holy."

SS. Francis and Clare Parish, Greenwood

We need to become so comfortable and knowledgeable in our faith that we freely choose to share it with others. To create a community of people who support each other and can talk about their faith, we must get a true understanding of our faith in order to become enthused about it. It means to fall in love with Jesus and share that love with everyone you meet through actions and words. Do not be afraid to talk your about faith—have "Holy Boldness."

St. Jude Parish, Indianapolis

Significa una invitación a todos los católicos a un cambio de vida a través de la expresión de un cambio interior. Valoramos la libertad, la tradición, la eucaristía, la presencia de la Virgen María, los preceptos de la iglesia y los mandamientos.

San Patricio, Indianapolis

Foster an enthusiasm for our Catholic faith—an excitement and willingness to change.

Prince of Peace Parish, Madison

Goal II: To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith.

Be Christ with open arms. This means all people, including those with altered lifestyles, and excludes no one. People hear our message by looking at our lifestyle.

St. Simon the Apostle Parish, Indianapolis

It is important that every person feel loved, not lost, and welcomed, not rejected. These are basic needs of every person regardless of race, creed or culture. It is our role as Catholic Christians to break down barriers of misunderstanding wherever possible.

St. Margaret Mary Parish, Terre Haute

Goal II means reaching out to all: the unchurched, the inactive Catholics, and those of different races and cultures. It means being a living witness to our faith in all aspects of our lives. It means being welcoming, encouraging, understanding and compassionate to those we encounter.

Our Lady of the Greenwood Parish, Greenwood

We should increase our efforts to collaborate with other Bloomington parishes in planning for common activities. We also need to revitalize our past involvement with ecumenical activities and provide more opportunities for the community to utilize our extensive physical facilities.

St. John the Evangelist Parish, Bloomington

Besides an invitation, we should accompany them to church because people have a fear of the unknown.

St. Michael Parish, Brookville

Goal II means possessing a deeper spiritual life and being part of a historical world-wide organization.

St. Rose of Lima Parish, Franklin

Goal III: To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

Faith is shown by action—take the Word and live it—preach through service. Do the right thing, love goodness, walk humbly with your God (Mi 6:8).

SS. Francis and Clare Parish, Greenwood

Goal III means expanding our community to the national



Disciples in Mission connects faith and life, and links the Church and world.

and world level by being proactive in promoting the dignity of each human person.

Our Lady of the Greenwood Parish, Greenwood

Christ's saving power should help us be positive in dealing with each other, not be so judgmental. Dignity starts with little people—we need to promote the dignity of people.

St. Agnes Parish, Nashville

To become more involved in social outreach ministries in our local area and the wider, global Church. To be more aware of social justice issues, to educate ourselves about these issues, and then do something positive toward ridding the world of these injustices.

St. Michael Parish, Greenfield

Goal III means that the Church has to pick up where the government leaves off in terms of money and aid to others. We need to reach out with money, time and resources.

St. Rose of Lima Parish, Franklin

Living the 10 Commandments and promoting values. Being active in the pro-life movement. Improving neighborhoods. Being encouraged to vote.

Holy Trinity Parish, Indianapolis



Disciples in Mission urges sharing the Gospel through service.

Disciples in Mission Lenten activities nourish faith growth

Disciples in Mission team members from various parishes in central and southern Indiana recently shared their comments on faith formation.

The small-group format was seen as a positive experience. Some had not had an opportunity to share faith before, and they saw learning how to share and practicing in their groups as a positive experience. It also helped them gain knowledge about Scripture.

St. Ambrose Parish, Seymour

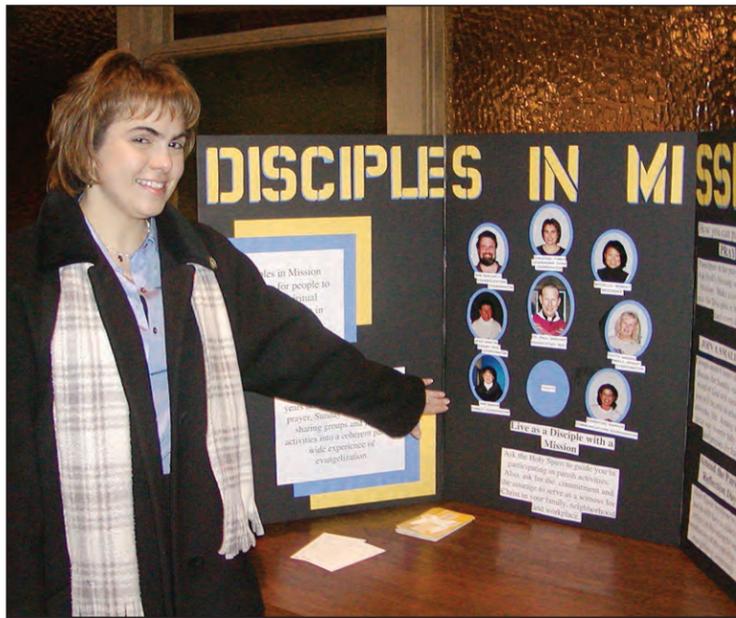
On the positive side, many of our small-group participants have commented about the closeness they feel to other members of their group as well as being refreshed from their faith discussions.

Holy Trinity Parish, Edinburg

There was a high level of satisfaction among small-group participants. People seemed comfortable and open in their groups. Some groups were too large for this type of sharing, but were permitted to keep everyone happy. Group leaders verbally expressed happiness at the level of sharing and the way the groups took on a "group" personality and determined their own special way of coming together. This was the highlight of participation. There is a great determination to convince more parishioners to join a group next season.

St. Margaret Mary Parish, Terre Haute

The surveys indicated overwhelmingly positive comments about the small-groups that met during Lent. It was reported that the participants felt more prepared for the Sunday liturgy after having attended the



Christine Timko, Disciples in Mission parish coordinator for St. Rose of Lima Parish in Franklin, points out how a blank space among the team pictures invites parishioners to imagine themselves as part of the process.

small group sessions. The facilitators reported that the groups liked the various ideas presented for possible actions during the coming week. There were mixed reviews on the closing rituals.

Prince of Peace Parish, Madison

Participants in small groups commented: liked the short time commitment of Lent; good way to meet other parishioners; discovered that faith-sharing wasn't so scary and that everyone has a story to tell; commended the small-group leaders for making the experience worthwhile. Since many participants asked that this format be continued beyond Lent, we are planning to offer a Scripture-based program based on *Share the Word*, a PNCEA

publication, in the fall.

SS. Francis and Clare Parish, Greenwood

The family activity books were distributed to all school families. It was a way to evangelize to those families who may not be Catholic, or have a church home. The family activity books were also given to the religious education families whose children were in the Sunday program. The prayer for Disciples in Mission was also said together by the school students two mornings a week.

St. Michael the Archangel Parish, Indianapolis

We had about 10 to 12 Latinos in a group at St. Mary Parish in New Albany, and

another group of about 10 Latinos at St. Michael Parish in Charlestown. They seemed to appreciate the materials and themes as they were presented. It led to good discussion and an awareness of the need to evangelize. This is apparent because other Christian Churches have been evangelizing within the Hispanic community already.

New Albany Deanery Hispanic Ministry

Prayer Program: arguably the most successful part of our program. Faith Sharing: moderately successful with a good start, but declining participation as we progressed.

Our Lady of the Springs Parish, French Lick

Parishioner comment: "I never knew that Catholics had such a personal relationship with God! I grew up non-Catholic and had never experienced anything like this [faith-sharing] before. I have really received a blessing from this! Praise God!"

St. John the Evangelist Parish, Bloomington

Compliments focused on the meaningfulness of the experience and the opportunity to pray with others, share their faith, prepare for Easter and study Scriptures. They enjoyed the reflections, the "homework" of actions for the coming week and the closing rituals. Complaints focused on the amount of material to cover, too many questions, a feeling that the closing rituals were awkward, questions were "weak," and the group process/materials weren't suited to them, their spirituality or what they expected. Negative comments seemed very specifically individual reactions.

St. Monica Parish, Indianapolis

Parish reflection day moves Disciples in Mission toward results

The parish is becoming interested in evangelization. They want to receive education and training about what it is and how to do it.

St. Ambrose Parish, Seymour

Most participants were excited about the possibilities generated from the parish reflection day. Most were glad they attended. Outreach to inactive Catholics and forming a Social Justice Committee will possibly be pursued.

St. Agnes Parish, Nashville

Mi comentario es una experiencia muy hermosa y me siento muy contenta porque los años que tengo jamás he participado una reunión como la que tuvimos.

Holy Trinity Parish, Edinburg

Participants were very positive about the day of reflection. They said they enjoyed it and would do it again. Another person said they were glad we were finally doing something rather than just talking about it.

Prince of Peace Parish, Madison

It was noted that we had very few families using the family materials. It was felt that we could have done a better job explaining this option when Disciples in Mission was presented at Mass. It was suggested that perhaps someone who used the materials this year could testify as to the benefits for their family.

Prince of Peace Parish, Madison

Encourage greater participation for 2003 by: 1. Ask those who attended in 2002 to give a short testimonial at Masses, and/or use the comments from 2002 surveys in promotional materials; 2. Target 2002 participants and encourage them to bring a friend; 3. Reduce the scheduled reflection day time from five hours to four hours; 4. Promote as a parish reflection morning, or parish reflection afternoon.

Our Lady of the Greenwood Parish, Greenwood

Comments on the reflection day: excellent speaker and well-organized, exciting presentation on *Go and Make Disciples*; event resulted in a craving to really know

my faith; increased my enthusiasm for being Catholic; appreciated the opportunity to be heard; want a more active role for parishioners to provide input and direction to parish goals; looking forward to seeing words move into actions. Several participants were inspired by the words of a teen-age spokesperson who gave an enthusiastic witness of his strong faith and devotion to the Eucharist; he also spoke of the need for role models for our youth to encourage them to grow in the faith.

SS. Francis and Clare Parish, Greenwood

The majority of participants found this day increased their awareness of and enthusiasm for Catholic evangelization and understanding of the three goals for *Go and Make Disciples* and what it takes to implement these goals.

St. Jude Parish, Indianapolis

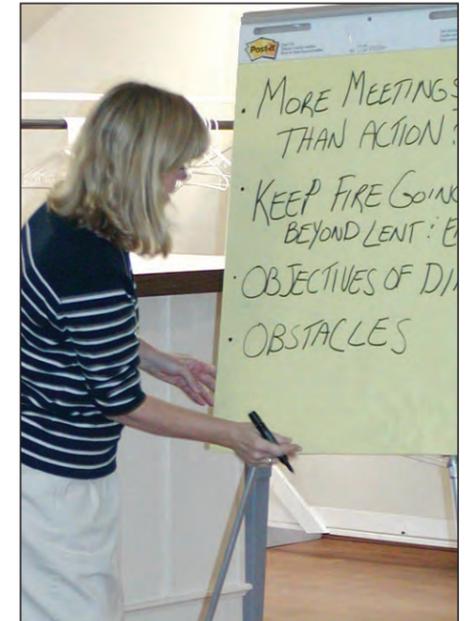
Comments on reflection day: Now the real work starts, participation was great, input was excellent. This is a much needed process. It's very important that we set spiritual goals and live more fully our Catholic heritage—our baptismal promise.

St. Michael Parish, Greenfield

As I read, think about your family and think about your St. Gabriel family. Think about what we share as a parish family. Think about our gifts that we offer others. Think about what more can we do to make others feel part of our family here at St. Gabriel. Listen to the words of joy, awe, togetherness, love, praising, happiness and sharing that are expressed in this reading. When do you feel these emotions at St. Gabriel? Think about someone you know who is a former St. Gabriel member or someone who is searching for these feelings of love and inclusiveness as a family member of God. How is God working through us that others see God in us and are saying, "I want to be part of that family"?

St. Gabriel Parish, Connersville

Of those present, the two points most



Ann Tully, a staff member of the Metropolitan Tribunal and diocesan leadership team members lists feedback during a parish team training session at St. Ann Parish in Terre Haute.

valued were the unchanging teachings of our faith and the traditions of the Mass. The group agreed on many ways that our parish could evangelize and grow in the coming year.

St. Rose of Lima Parish, Knightstown

I am excited about how the parish will develop and change in the future. We were able to videotape the weekend liturgies during Lent and make them available to the shut-ins.

St. Mary-of-the-Knobs Parish, Floyd's Knobs

Day of reflection goals: 1. Music ministry: Update our music. More sizzle needed. More "feel good" music. 2. Youth: Develop programs to reach out to our 18-35 age group. Possible tie-in to more sizzle in music. 3. Outreach: Develop programs to help those in need. Food, job ministry, shut-ins. Set up a communication system to inform our parish when individuals need assistance.

St. Mary Parish, New Albany



Disciples in Mission parish team members from St. Jude Parish in Indianapolis used candy to lure parishioners to their display and registration tables. The early start for Lent last year put most parish teams in a crunch situation for launching the process.

Small community nourishes personal faith journey

By Lynne Brennan

It all began innocently enough—this call to community, that is. As a total stranger to Indianapolis almost 20 years ago now, I found myself new to so very much: new to adulthood, new to marriage, new to professional life, new to the community and new to the adult commitment of my faith.

Having grown up near family and immersed in a community where I was at least recognized by family name most of my life, it is not surprising that I sought a community as I left the safety of my home. First, at college I sought the strengthening of my spiritual life through a Bible study on my dorm floor and my involvement in the Newman Center on campus. The closeness of community during those growth years was very significant in my formation. The new growth was that of my personal spirituality as an adult choice rather than the protected, parent-chosen faith formation of my childhood.

The initial post-college years found me worshipping with my faith community from a distance. Not sure how, where, when or even why to connect more deeply, I became just a Sunday Catholic. Life was busy and full; starting my professional career, preparing for and then becoming married, and moving to a new city. For awhile, attending church was enough. Then the hunger for more grew stronger.

My husband and I initially became involved at our parish through junior high youth ministry. Being parents of two young children at the time, we really enjoyed the time spent with the adult team in formation for that ministry. When the invitation came to join a small church community with some of the adults we

were in ministry with and a few additional members of our parish, we accepted, thrilled for the opportunity to connect our faith and life on a committed, focused and scheduled basis. We are now, 10 years later, still meeting with our group twice a month.

Many changes have happened in our group in 10 years. Of the original 16 members, only four of us are still present. Job changes, family relocation, life circumstances and various other needs have called the rest of the group to other places. New members have been added and our number tends to stay between eight and 12 people. Believing in Matthew 18:20 (“where two or three are gathered...”), we stay committed to gathering on our set night, and sharing our faith and life with those that are able to gather with us (normally all of us, but at times only two or three).

The internal changes are a little harder to quantify, but still evident and more significant than the external ones. In a parish of 2,400 families, it is difficult to be known. Gathering with a small group of adults has allowed me to learn to “let my light shine before others” (Mt 5:16). Each time we meet, I know that I will be challenged to growth in some way, hear the results of our prayers for each other, see the Spirit working in our community and receive the opportunity to be Church to one another in a different way.

My life is forever changed as a result of my small church community experience. I really have no desire to live outside of community again. I would seek this type of faith formation wherever I would land. Through my brothers and sisters in Christ, I know and experience acceptance, understanding, love and prayer support. I also experience the challenge to growth as others hear my story,



A small-group session at St. Pius X Parish in Indianapolis includes singing in its format.

and know my nature and my areas of weakness. Being loved in spite of myself is a pretty powerful gift.

My view of the world is very different now than it was 20 years ago. Always an optimist, I am now even more optimistic because the view is broader and more faith-centered. God is present first in almost every situation I encounter. What started as a challenge to be prepared to share at our next meeting (“Where did I see God today?”) has become a way of life. In fact, I sometimes become pretty overwhelmed with all the places I find Him so quickly and without effort.

My knowledge of Scripture and my thirst for more spiritual reading has increased. I find myself much more open to accepting others for the gift that God created them to be, instead of trying to conform them to my earthly standards. I believe that I am a better wife, mother and lay minister as a result of this journey.

As a group, we have experienced so much together, living sacrament. We have welcomed and baptized many babies into our community (two additional children for our family), shared in our children’s

sacraments (baptism, first Communion and confirmations), celebrated marriages, rejoiced and cried over the ups and downs of parenting, shared the loss of loved ones, and shared the journey of caring for our aging parents and acceptance of our own age limitations as they begin to happen.

We have explored ways to be better members of our larger community (our parish and the world). We are learning to carry our faith into our workplaces and stay true to our values even when outnumbered or when times are difficult. So much of life is made easier by having a safe haven to return to, and to be lifted up in prayer and supported in a faith-filled environment. We become the Body of Christ here on earth.

Paul’s words to the Philippians (Phil 1:3-5) sound in my ears each evening as I close my day with prayer.

“I give thanks to God for you.”

God truly has blessed my life and increased my spirituality through my small church community.

(Lynne Brennan is a member of St. Monica Parish in Indianapolis) †

Small communities of faith are the focus of Feb. 22 seminar

There is a growing interest in small communities of faith. Some of this comes from Disciples in Mission participants looking for a way to continue the positive experience of the Lenten small-group sharing. Participants of other renewal experiences are also looking for follow-up. People are looking for support and encouragement for ongoing spiritual growth.

In response to this felt need, several people active in ongoing small Christian communities are teaming up with the Office for Catholic Education and the Evangelization Commission to offer a workshop on small communities of faith. The event will take place from 9 a.m. to 3 p.m. on Saturday, Feb. 22, at Jonathan Byrd Cafeteria in Greenwood.

There are two main purposes for the day. It will provide practical information

and resources to enable participants to initiate and sustain small communities of faith. It also will provide an opportunity for networking and the sharing of experiences of small communities of faith throughout the archdiocese.

The day begins at 9 a.m. with gathering, registration and hospitality.

The welcome and opening prayer start at 9:30 a.m. The first major presentation offers input on the foundations and history of small groups and communities in the life of the Church.

Later in the morning, a panel will explore the opportunities, experiences and benefits of small communities of faith in various aspects of parish life.

After lunch, there will be two rounds of workshop sessions. Topics to be covered include “How to Begin and Sustain Small

Communities of Faith,” “Resources for Small Communities of Faith,” “Connecting Faith and Everyday Life, Stages of Group Life,” “Small Groups/Communities in Adult Faith Formation,” “Small Groups/Communities in the Initiation Process (RCIA)” and

“Small Groups/Communities in Hispanic Ministry.”

(For more information, call the Office of Catholic Education at 317-236-1448 or 800-382-9836, ext. 1448.) †



St. Barnabas Parish is another parish in Indianapolis where people gather in small groups to share faith on a regular basis.

Groups help with feeling connected

By Helen Welter

About two years ago, a group of parishioners had a vision for St. Barnabas Parish in Indianapolis called Small Faith Communities—small groups of people who would meet regularly to share faith with one another and literally be “Church” for each other.

These groups would then be connected to the larger Church (i.e. parish) through pastoral facilitators who would work with the pastor to see that spiritual as well as temporal needs were addressed and met.

We were given permission to “pilot” such a small group, selecting material for discussion and looking for what worked and what didn’t work for meeting times, agendas, etc. For the past two years, we have been doing just that and hope to bring this way of being Church to the larger parish community.

The sharing of faith in both structured meetings and social gatherings has led to a true feeling of community

among those who participated in this experience. Each discussion of the Sunday readings led to new insights and good discussion about how to incorporate God’s Word into our daily lives. In that sharing, we had the opportunity to come to a deeper knowledge of God and of one another. The rewards have been many.

In a parish the size of St. Barnabas—more than 1,900 families—it is hard at times for individuals to feel connected. It is also hard for the pastor to feel connected to so many parishioners. Small faith communities provide a vehicle for parishioners and the pastor to be united in their journey to God.

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.) †

For another personal reflection on small faith communities, see Mary Alice Lockard’s article on page 16.

Big Church, small Church blessings

By Russ Dias

About three and a half years ago, a group of parishioners from St. Barnabas Parish in Indianapolis, encouraged by our pastor, decided to form an in-home faith-sharing group.

The idea of a small faith-sharing group appealed to us for the following reasons: to live the small Church banner, which was ordinary people sharing and connecting life and faith experiences on a regular basis.

Most of us had experienced Christ Renews His Parish or RCIA and wanted to continue to interact and connect with people. We wanted to imitate the big Church in a way that would grow our Catholic faith and also encourage us to read and study the Sunday readings, to share our faith with other people and

bond with other people in our faith community. Finally, we wanted our faith to count in a way that could extend our Sunday liturgies to our personal lives and build on the Word within us.

Our group has met every two to three weeks for the last three and a half years, and we always look forward to seeing each other.

If you interviewed our group, I think you would find people who feel connected to the big Church and people who feel they have grown in their personal faith. Also, I think you would find people who are active in the Church and would say that small Church has helped them to mature in their faith in a very positive way.

(Russ Dias is a member of St. Barnabas Parish in Indianapolis.) †

Disciples in Mission teams feel blessed

Disciples in Mission team members from various parishes in central and southern Indiana recently shared their comments on this evangelization process.

The concern was expressed by several members that the attendance at the training and formation sessions was not good. The team could have been strong if attendance would have been more faithful. We need more people on the team to generate more ideas and replacements for those that may not be continuing.

St. Ambrose Parish, Seymour

The group support and our reliance on the Holy Spirit was energizing. Disciples in Mission helped us understand that evangelization is the underlying, foundational principle upon which Christian living is based.

St. Ambrose Parish, Seymour

Our team seemed to like expedient meetings as most have many other commitments. They liked using an agenda and staying on track. We tried to take into account family schedules as much as possible. The leadership manual and Web site were very helpful. The training sessions held by the archdiocese were helpful. Benedictine Sister Mildred Wannemuehler was an invaluable asset to the team and helped "grease the wheels" throughout the entire process.

St. Agnes Parish, Nashville

There was general pleasure with a first-year experience. Words like communication, cooperation, satisfaction and enjoyment appeared on evaluation forms. There was some desire to learn more about the whole Disciples in Mission program as we move on. There was a sense of overload on the part of some team members.

St. Margaret Mary Parish, Terre Haute

The parish leadership team believes that they worked together well and accomplished the goals we set for ourselves. The two trips to Seymour for training helped us bond and gave us time to get to know each other as well as brainstorm on the way home about ideas that we heard at the training. We felt these training days were a necessity to the success of Disciples in Mission in our parish. Being on the team helped individuals develop their leadership skills. Members also mentioned that they grew from having to ask parishioners they did not know to help in various roles. Our faith in God definitely grew as well as our ability to share that faith with others. Overall, the members responding believed we had done a good job with the help of the Holy Spirit.

Prince of Peace Parish, Madison

Probably the most difficult part of working as a team was getting everyone to



Mark Braun, standing, a member of the archdiocesan leadership team, watches as parish team members starting Disciples in Mission this year talk over plans at a training session at St. Ambrose Parish in Seymour.

participate in team meetings. Formation meetings were very well attended. Planning meetings, however, had sporadic attendance.

Our Lady of the Greenwood Parish, Greenwood

We were satisfied with how we worked together as a team. We felt the Holy Spirit helped form, guide and work through us. We were very blessed. Overall, the most valuable part of being a member of the

leadership team was the relationships we have developed personally and spiritually with each other and with our parish family. We are all very grateful and thankful for the opportunity to work on this team with a wonderful group of people who love and serve the Lord. Most challenging to our team was the time commitment, discouragement when parish participation was low and figuring out how individual gifts can be used to serve the team.

St. Rose of Lima Parish, Franklin



Experienced Disciples in Mission parish leadership team members work on continuing formation at a session at St. Augustine Parish in Jeffersonville.

Evangelization Institute is planned for July 2003

The Evangelization Secretariat of the United States Conference of Catholic Bishops is collaborating with several other groups to offer the North American Institute for Catholic Evangelization from July 9-12 at the University of Portland, ORE.

The institute is designed to provide a forum in which all levels of Church leadership can come together to reflect on evangelization and see how to develop their respective ministries

through the lens of evangelization. There is also the hope that participants at the institute will go back to their home dioceses and make some parts of the institute available in local formats.

Applications for the institute need to be routed through the diocesan evangelization coordinator. In Indianapolis, that person is Jesuit Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or e-mail evangelize@archindy.org. One hundred of the 600 places are already filled. †

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JULY 9-12, 2003

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FEATURING:

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- Maureen Shaughnessy, SC
- Francesca Thompson, OSF
- David Tyson, CSC
- Archbishop Vlazny of Portland
- Bishop Wilton Gregory, USCCB President
- Ronaldo Cruz
- Frank DeSiano, CSP
- Amy Hoey, RSM
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- Michelle Miller
- Ronald Rolheiser, OMI
- Donald Senior, CP
- Annette Turner
- Angela Ann Zukowski, MSHS

DESIGNED FOR: Catholic National, Diocesan and Parish leadership, Bishops, Priests and Deacons, Pastors and Parochial Vicars, Lay Ecclesial Ministers, Pastoral Life Coordinators; Pastoral Associates, Directors of Adult Faith Formation, Catechesis, Communications, Ethnic Ministries, Evangelization, Liturgy, RCIA, Religious Education, Social Justice, Stewardship, Young Adults, Youth, School Superintendents, and Principals.

FORMAT: Consists of three parts—a major presentation, table discussion, and panel presentations. Tables will be made up of different ministries and the panel presentations will be an opportunity to hear from the panelists in dialogues with the major presenter.

COSTS: All inclusive from US\$250-\$470 depending on housing requested, and \$150 for commuters. No registration fees due until January 31, 2003. Applications for registration are being accepted on a first come, first serve basis in each of the respective ministries.

FOR MORE INFORMATION: Visit our website at www.usccb.org/evangelization/naice.htm
Email: evangelization@usccb.org • 202-541-3012 • Fax: 202-541-3242

Paulists unveil *Envision* parish planning process

How can the wisdom and talents of parishioners be more fully utilized in setting and implementing our parish priorities? How can evangelization become the essential mission of our entire parish?

Pastors and parishioners have often asked the Paulist National Catholic Evangelization Association these questions. One answer is for the entire parish community—clergy and laity together—to build a shared vision for the future of their parish with the mission of evangelization at its center. This vision could be part of a broad-based, long-term pastoral planning process that has an evangelizing perspective.

Realizing that there was no resource available for parishes who wanted to do that sort of planning, the PNCEA set out to create one. Through research, design work, repeated revisions and piloting in three parishes, the PNCEA has now developed *Envision, Planning our Parish Future*. Here are some excerpts from the



Notre Dame Sister Susan Wolf was one of the key developers of the *Envision* parish planning process.

executive summary.

Envision guides a parish community to develop goals that:

- build the enthusiasm of parishioners for living their faith fully;
- support welcoming communities where all people may hear the message of salvation in Jesus Christ;
- increase invitations to inactive members to return;
- encourage ecumenical and interreligious dialogue and foster transforming action that brings Gospel values to the family, neighborhood, workplace and society at large.

There are four essential characteristics of the planning process:

1. All parish members are invited to participate in developing the parish plan.
2. Parish leaders consider seriously the priorities discerned in the planning process.
3. The evangelizing mission of the parish is the constant central spiritual focus that governs the creation and implementation of the plan.
4. Implementation includes shared responsibility and regular accountability for achieving the plan goals.

The ultimate goal of *Envision* is to help a parish to focus or focus anew its resources and ministries on the evangelizing mission of the Church in a very intentional and public way, in a way that is highly participative and transforming.

The PNCEA parish planning process is Christ-centered, mission-focused, results-oriented, participatory, flexible, inclusive, comprehensive and repeatable:

- Christ-centered—all the phases of the process help parishioners move closer to Christ and live more fully as his disciples.
- Mission-focused—a focus on specific results and deliberate actions that reach



A display board and sample materials on the *Envision* planning process were available during the national gathering of diocesan Disciples in Mission coordinators.

out to inactive Catholics, people with no Church family, and seek to bring about the transformation of the world in Christ.

- Results-oriented—a planning process designed to achieve continuous short-term cycles of results to accomplish long-term impact.
- Participatory—a planning process that encourages people to become involved in ways that enable members to use their gifts in service to the mission of the faith community.
- Flexible—a planning approach that is designed by members of the faith community to accommodate its unique strengths and limitations.
- Inclusive—a method of planning that is open, inviting and encouraging to all

members to become involved in setting the direction of their faith community.

- Comprehensive—an approach that reaches into all aspects of community life in order to determine which initiatives will most effectively propel the faith community toward its preferred future.
- Repeatable—a process that initiates ongoing annual cycles of planning and action so that participants see the benefit of planning and aligning around a common purpose for which they hold themselves mutually accountable.

(There is extensive information available on *Envision* online at www.parishplanning.org. To request information by mail, call 202-832-5022.) †

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Sally Mews to present seminar on 'Catholics Returning Home'

Thanks to the initiative of the Disciples in Mission team from St. Malachy Parish in Brownsburg, Sally Mews will be returning to the Archdiocese of Indianapolis to present another training seminar on her nationally recognized program for working with inactive Catholics, "Catholics Returning Home."

The event will take place in the Holy Family Room at St. Malachy Parish, 326 N. Green St., in Brownsburg, on Saturday, Nov. 9, beginning at 9 a.m. and concluding at 2 p.m. The cost is \$10 per person, including lunch.

Sally Mews begins the introduction to her book *Inviting Catholics Home* by saying, "My ministry to non-practicing Catholics was born out of my own anger and pain. I know firsthand what it feels like to be angry and to feel separated from the Church because I was in that position for many years. I never imagined in my wildest dreams that I would ever return to

the Catholic Church, much less actually end up leading a ministry to lead others back!"

But return she did, and now travels to dioceses on both coasts and in between as she shares the practical wisdom of more than 20 years of outreach ministry.

Her process was one of the 12 models offered in *A Time to Listen, A Time to Heal*, the resource booklet of the U.S. bishops' conference for ministry to inactive Catholics. Her approach is very practical, manageable and effective. Her own phrase is that it is "cheap, easy and it works."

Her process is now available in book form, *Inviting Catholics Home: A Parish Program*, published by Liguori Press.

As the book cover explains, "This book is about 'Catholics Returning Home,' a six-week support program that is aimed at helping Catholics return to the Church. The program uses a non-judgmental approach that is designed to recognize the feelings of each participant, and to help all participants understand that they are not alone.

Anonymous program activities point out shared experiences and help participants view old problems in a new light.

Although 'Catholics Returning Home' is presented as a lay-based, team-outreach ministry to non-practicing Catholics, the program encourages clergy participation, especially in the areas of the Mass and changes brought about by Vatican II. Suggestions for publicizing the pro-



Sally Mews will present a training seminar on "Catholics Returning Home" at St. Malachy Parish in Brownsburg on Saturday, Nov. 9. The book version of her process has been published by Liguori Press.



Disciples in Mission parish coordinators work on their strategies during a training session in the Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

gram and recommendations for follow-up with program participants combine to make 'Catholics Returning Home' an effective evangelization effort."

It is possible to place a book order along with registrations. The cover price is \$14.95, but we have been able to

arrange a special workshop price of \$11.00.

(For more information or a registration form, call Jesuit Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or e-mail him at evangelize@archindy.org.) †

Small faith communities—'Déjà Vu' all over again

By Mary Alice Lockard

My very first memory of a small Christian community was in the early 60's when I was growing up in my parents' home in Louisville, Ky.

Mom and Dad went to CFM (Christian Family Movement) meetings. They seemed to be held every week when, in truth, they were actually more like once a

month. They would tell me they were going to pray with some of our friends from Church.

It was hard for me as a pre-teen to understand why they needed to go somewhere else to pray, like to someone's home, especially if "Father" wasn't going to be there. I can now see and appreciate that it was through this small Christian community that they formed life-long

relationships, which helped them through the trials and joys of Christian family life.

Years later, as I continued my faith journey, I too turned to my Church family to lean on and share my life stories. As we all do, I have faced head-on several of life's struggles, and was searching for that constant connection with God. Then a friend asked me to join her small faith-sharing community. I was hesitant at first and didn't actually join them for several months. After all, these were all couples; I was a divorced single parent.

My fears were quickly calmed as I learned we are all on the same journey, just at different places on that road. I've found many blessings within our small Christian community: the acceptance to share or not to share; the ability to be perfectly honest, revealing my shortcomings without being judged; and I've learned to humbly receive affirmations of gifts and talents. I've been honored time and time again, as my small faith family trusts enough to share their stories. It's through these very stories and struggles that I'm often challenged to see something differently.

Prayer is always the center of our gatherings. We've experienced prayer through many forms—Scripture, song, play, cosmos and Native American rituals, to name a few. At least once a year, our small Christian community gets away for a weekend retreat. These weekends include prayer, faith-sharing, food and fun.

Small faith-sharing communities are not new to the Catholic Church. This is how our faith survived in the catacombs during the persecutions. The Disciples in Mission program is another example of small faith-sharing groups active within our Church today.

As the shortage of priests continues to grow, I see small faith-sharing groups being a structure to keep our Church united, active and strong. I challenge our Church to continue to educate its members in the value of small groups and to empower people to take that first step toward forming a small Christian community. I know I'm grateful to be part of a small faith-sharing community. Déjà vu—all over again—indeed!

(Mary Alice Lockard is a member of Sacred Heart Parish in Jeffersonville.) †

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Holy Spirit brings alive the love of Christ in our hearts

By Richard R. Gaillardetz

All Christians profess belief in the doctrine of the Trinity. However, not only do few understand the doctrine, few expect to understand it.

As many a perplexed priest, parent and catechist has solemnly intoned, "After all, it is a mystery!"

But you know, it really isn't a mystery.

God is the one, truly incomprehensible mystery. Church doctrine is supposed to help illuminate, in an imperfect way, something vital, something fundamentally true, about that God who is mystery.

So when we dismiss any doctrine as a mystery, but particularly one as central as the Trinity, we are, in effect, robbing ourselves of an important opportunity to deepen understanding of who this God is who comes to us as Word and Spirit.

Yet, for so many, the human and social implications of this doctrine are lost behind a haze of speculation far removed from believers' daily lives.

The doctrine of the Trinity has been neglected for so long in Christian life because in popular thought it has been viewed as an insoluble math or logic problem: How is it that $3 = 1$?

In response, well-meaning Christians have developed ingenious ways to explain how God might be three and one at the same time.

Many are familiar with the example of the shamrock, but some prefer to use the apple, which—while being one piece of fruit—has skin, meat and seed. Those with a science background might propose the three states of H₂O.

Yet all these images are concerned with the "numbers problem" and therefore use static images for God. Underlying all these images is the dominant understanding of the Trinity as, in the words of one theologian, "two men and a bird" residing in heaven.

What we need is a more dynamic perspective that imagines God not as an individual, or three individuals bound together somehow, but as a pulsing, divine movement toward us in love.

Love is the key.

We Christians believe God does not just "have" a love relationship with us. God "is" loving relationship.

The First Letter of John puts it well: "Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love."

Perhaps we would do better to use images that suggest God's threefoldness as a movement toward us in love.

One way to understand the Trinity is to understand God's being as an eternal movement of self-communication. God wishes to communicate to us not merely information about God, but God's very being.

When you and I try to communicate ourselves to others, we often have a sense that we have failed to adequately express ourselves. We may wish to profess our love for someone, but find that our words do not say all that we want to communicate to that person.

However, when God wishes to communicate God's love, God utters a Word that is perfect and complete. God speaks a perfect Word, a perfect expression of all that God is.

That eternal Word of love has been spoken since the beginning of history in creation itself, through the law and prophets and, in the fullness of time, as Jesus of Nazareth.

When we humans speak words, our breath bears those words to another. We could not speak if we had no breath.

Turning to God's communication to us, it is worth recalling that the Hebrew word for spirit is "ruah," which literally means "breath." When God speaks God's eternal Word of love to us, it is borne to us by God's "holy breath" or Spirit.

Yet the Spirit not only brings God's Word to us, the Spirit also is God at work in our hearts allowing us to receive that Word.

This is brought out in a second image.

Some medieval mystics spoke of the Holy Spirit as a kind of spiritual "midwife." Consider for a moment the midwife's role.

Long before there were maternity wards and birthing suites, there were specially trained women who came into the home to assist in the labor process. The midwife played a vital role, yet she well understood that the child was at the center of the labor process.

She would help bring the child into the world and then recede into the background as the parents focused their full attention on the child.

In like manner, the Spirit brings to birth the love of Christ in our hearts without calling attention to itself.

Note that these images are dynamic. They describe the triune life of God as an action or movement.

Far from being a math problem, the



Catholics profess belief in the doctrine of the Trinity, but many people regard it as a "mystery" rather than trying to understand the relationship of the Father, Son and Holy Spirit. Love is the key. God "is" loving relationship. The Holy Spirit, traditionally depicted as a dove, is pictured in a window of St. Mary Church in White Bear Lake, Minn.

doctrine of the Trinity helps us understand the eternal shape and movement of divine love.

Therein lies the heart of the Trinity: When we abide in love, we abide in God.

(Richard R. Gaillardetz is the Thomas

and Margaret Murray and James J. Bacik Professor of Catholic Studies at the University of Toledo in Ohio. He is the author of many books and articles, including *A Daring Promise: A Spirituality of Christian Marriage*, published by Crossroad.) †

Discussion Point

Prayer and service strengthen faith

This Week's Question

Looking back on your life, what is one time you suspect the Holy Spirit inspired or motivated you?

"My life was falling apart in a lot of ways—work, family, faith. Then I had the opportunity to go to Haiti. I went, and it changed my life. I was inspired by the people there, by their faith. I don't doubt that the Holy Spirit was behind all of this." (Marian Howard, Knoxville, Tenn.)

"Single parenthood isn't easy, at best! My son was 11 when I was diagnosed with breast cancer. The Holy Spirit motivated me to get well. I had to in order to take care of my son! The Spirit gave me the courage and fortitude to do exactly what the doctors said and to live through the horror of radiation, chemotherapy and my—now changed—life. I knew

I couldn't do it alone; ultimately my faith is my motivation in life, and my son is my drive." (Barbara Daniello, Richmond, Va.)

"I was a cradle Catholic, but I didn't have a hunger to know Jesus better. I was searching. Then I began going to a charismatic Catholic prayer meeting, and I found great joy there." (Ruth Dominick, Easton, Md.)

Lend Us Your Voice

An upcoming edition asks: How would you define "hatred"?

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



CNS photo by Michael Hoy, Catholic Standard

From the Editor Emeritus/John F. Fink

Important events: Ignatius of Antioch martyred

Third in a series

The third of my 50 most important events in the history of the Catholic Church is the martyrdom of St. Ignatius of Antioch in 107.

In one way, I'm using St. Ignatius as a representative of all the early martyrs. The first centuries of Christianity were the age of martyrs, an essential part of the history of the Catholic Church, but they were not one event as was Ignatius's martyrdom.



The Roman persecution of the Church was sporadic. The emperors who were particularly ruthless in their persecution included Domitian around 95, Trajan from 107 to 112, Hadrian from 117 to 138, Marcus Aurelius from 161 to 180, Septimus Severus in 202, Decius from 249 to 251, Valerian in 257 and 258, and Diocletian in 303 and 304.

But St. Ignatius was more than a

representative of other martyrs. A disciple of SS. Peter and Paul, he was the bishop of Antioch, Syria, for 38 years—either the third bishop of that city (according to Origen) or the fourth (according to Eusebius).

During the persecution of Trajan, he was arrested, presumably because of his tremendous fame as bishop of the second city in the empire. The emperor wanted to make an example of this leader of the Christians. Indeed, Ignatius seems to have been more prominent than the pope since we're not even sure who was pope in 107. The *Annuario Pontificio* lists Alexander I from 105-115 but *The Oxford Dictionary of Popes* says Evaristus was pope from 100-109.

Ignatius was put on a ship in Seleucia, a seaport about 16 miles from Antioch. Then, for unknown reasons, rather than sail directly to Rome, the ship stopped at various places along the shores of Asia Minor. Christians knew in advance where the ship would be landing and flocked to those ports to pay homage to him.

Ignatius is most famous for the seven letters he wrote on the way to Rome. In Smyrna and Troas (in modern Turkey) he wrote to the Churches of Ephesus, Magnesia, Troas, Philadelphia, Smyrna and Rome. The seventh letter was a personal one to St. Polycarp, who was able to visit him in Smyrna.

His letters encouraged the Christians to persevere in their faith. They were also doctrinal, touching on such matters as marriage, the Trinity, the Incarnation, the real presence of Jesus in the Eucharist, the primacy of the Church of Rome, and the authority of priests and bishops.

In his letter to the Christians in Rome, he pleaded with them not to try to prevent his martyrdom. He wrote: "The only thing I ask of you is to allow me to offer the libation of my blood to God. I am the wheat of the Lord, may I be ground by the teeth of the beasts to become the immaculate bread of Christ."

He got his wish. On the last day of the public games in Rome, he was quickly torn apart and devoured by two lions in the amphitheater. †

Cornucopia/Cynthia Dewes

Checking off the steps to sainthood

There ought to be a checklist for sainthood. You know, "wore hair shirt for 30 years—check," "ate locusts in the desert and gave up manna for Lent—check." Like that.



We all have this vague longing for God, this unease, which points us toward sainthood and eternal union with

him. But we need a blueprint, a roadmap, a set of instructions. It's a human thing.

Of course, we have Scripture. There, among the poetry and wisdom, history and parables, we certainly can find help for our journey. It's there for the looking. From Scripture we can glean enlightenment, inspiration and hope.

Prayer, meditation, the beauty of nature and innumerable other methods also can move us forward. In discussing the importance of prayer to a group in our parish recently, Franciscan Father Richard Kaley defined three levels of spirituality. He said they are faith, theology and belief, with faith being the most elementary state in which we just "know" there's a God.

The second stage, theology, is when we begin to ask questions about God.

We try to define him or our relationship to him. We ask, what is God like, or what must we do to please him, or why has he put us here?

The third level is belief, when we apply the theological conclusions we've come to. We pray because that's how we believe we can communicate with God, or we practice humility and charity because we believe he wants us to be humble and charitable.

Now, to be sure, some people may become saints without achieving any level beyond elementary faith. The true innocents among us, or those who've never been exposed to that kind of knowledge or seeking, will surely see God when they remain naturally good.

It's more complicated for the rest of us. We realize that, not only should we be grateful to God for all his gifts, but also we ought to live up to our identity as his children. We must practice the virtues that are our birthright and avoid the temptations that are always at hand.

Sometimes, it seems as though people like St. Thérèse of Lisieux or St. Francis of Assisi just naturally followed the right paths. Young and inexperienced as she was, Thérèse knew that her simple "little way" was pleasing to God. And Frances cheerfully persisted in his counter-cultural imaging of Christ, confident of its

rightness.

Maybe we secretly feel that it was easier for them, living as they did in a less complicated time. After all, they didn't have psychobabble or crazed snipers or heroin to deal with. Life was simpler and expectations were lower.

Of course, there were things like ignorance, endless wars, disease and pestilence, things we like to think we've conquered in our modern "civilization." So, it must have been harder for them than it looks now, and for all the recognized saints who've gone before us. Surely they experienced doubt and weakness as we do, got tired of moral struggles or gave in to selfishness now and then.

Whatever the saints experienced, when we look to their lives for instruction we need to get past the self-flagellation and the denial of human pleasures and comforts we sometimes find there. We need to realize that communication with God was the secret of their success.

As Father Richard explained, we should breathe deeply and center in. It's then that we'll hear God giving us the directions we need.

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

Faithful Lines/Shirley Vogler Meister

Being open to looking beyond the grief

When my grandparents died, I didn't think there could be greater grief than that.



Then my father died suddenly, and that grief was deeper. Since then, I've lost my mother and other relatives, friends, colleagues—each one very special in some way. I found that grief and its powerful, palpable pain compounded with

every loss. However, something better slowly unfolded to soften the pain.

Long ago, during a difficult period, I began meditating on this line found on a sympathy card: "May you find peace in your grief." That fueled my search for something beyond the grief and led to my writing this poem:

Moonbows

Obscured
by the earth's shadow,
a scimitar-moon slices
the starless black.

*Reaching for slim promise,
I cut myself upon its edge,
ignoring the hurt because I sense
beyond the tears a moonbow rises:
brighter nights will shimmer
through the sharp dark.
Despite the throbbing,
I tip the crescent of courage,
gauge its nearness,
and see a tranquil smile.*

The poem applies to any emotional pain, although the sharpest for me is death, partly because each one reminds me of my own mortality. I might not be getting younger, but I am getting better at accepting that.

A Jewish friend, who lost her husband to cancer, once introduced this idea while we were en route to the funeral of an Episcopalian priest-friend: Each person who dies is brave—braver than we are when dealing with death—and we count on having that same courage when it's our turn.

I also count on having those courageous dearly beloved souls waiting for me and encouraging me when I pass to

eternity. Catholics believe in the progress of life into a more saintly realm, so we're comforted by the knowledge that life awaits us after death.

How do we know this? Because of Christ's assurance in John 11 when Christ announces near the tomb of Lazarus, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

Deaths, including those of beloved pets, aren't our only losses though. We grieve when losing health, confidence, homes, employment, security, friendships and, most of all, faith. Although many who lose faith might not realize it, that loss affects every area of one's life.

I know this because I've had my own "dark nights of the soul," now softened by those moonbows rising in the horizon—if I'm open to them.

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

Faith and Family/Sean Gallagher

Finding a saint to be a part of your life

On Oct. 16, Pope John Paul II celebrated the 24th anniversary of his election as pope. During that time, he has beatified 1,297 men and women and canonized 464 saints. That is more during the past quarter century than in the previous hundreds of years. It would seem clear, then, that the Holy Father sees a great value in the role of the saints in the life of the Church.



On Nov. 1, the entire Church will gather together to celebrate all the ways in which God has revealed his wondrous love in the lives and through the intercession of all of the saints, including the 1,761 men and women that the Holy Father has declared to dwell in the heavenly Jerusalem, praising God eternally before his throne, interceding for us at all times, taking their place as guests at the eternal wedding feast of the Lamb.

We who are on this side of heaven are given a small foretaste of this every time that the Church gathers for the celebration of the Eucharist, and in a special way on the Solemnity of All Saints on Nov. 1. But as great as the hope of heaven that has been given to us is, we should not limit our celebration of it to church.

The examples of the saints can remind us in our homes how we are to live from day to day in joy-filled expectation of the glories of heaven. As our young people grow in the faith they can find sources of wisdom and grace in these Christ-like heroes and heroines. But this shouldn't be limited just to children and youth. Parents also can enrich their faith by becoming reacquainted with the saints and coming to know holy men and women heretofore unknown to them.

What are some ways that we can do this? I would recommend starting with the names that fill your family. Many parents and children were given the names of saints when they were baptized. Even those that might not at first glance appear to be a saint's name may, in fact, be so. The saint could either be one that is obscure to us, or whose name is spelled in a different way than we are used to.

Research this saint. This can be done quickly and easily on the Internet. Although there are many Web pages that provide information on the saints, one that I believe is both comprehensive in its scope and accurate in its information is at the Catholic Forum Web Site. The address for its page on the saints is www.catholic-forum.com/saints/indexsnt.htm. There are almost 4,000 saints described there. If you share a name with a saint, you will probably find information about him or her there.

But you might consider that you share more than just a name. You can share a relationship as well. That saint after whom you are named is now in the heavenly court, seeing God face to face. We believe that they desire to be our friends. Friends pray for each other. And what could be better than to have a friend pray for us who sees God face to face? Even if you do not share the name of a canonized saint, simply pick out one of your favorites. Any saint would want to have a close friendship with any believer here on earth.

Having family members research their patron saints can be helpful not only for each individual member, but for the family as a whole. Share with each other the information that each found. You might do this around the dinner table—that place where Catholic families can catch a glimpse of the glory of heaven that awaits us all.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

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

The Sunday Readings

Sunday, Nov. 3, 2002

- Malachi 1:14-2:2, 8-10
- 1 Thessalonians 2:7-9, 13
- Matthew 23:1-12

The Book of Malachi furnishes this weekend's liturgy with its first biblical reading.



Little is known about the prophet who authored this book. Scholars believe that the name "Malachi" actually is a title, "Messenger of God." Some experts think that, in fact, this book is an accumulation of

works by several authors whose writings were collected under this one title. Others insist that, while several writers may have been involved, they reflected a very common thinking or expressed the teachings of one prophet.

More is known about the time in which this prophecy was written. It was composed about the middle of the fifth century B.C. Linguistics and the context of the times allow this dating. In any case, it was composed when at least the author, or authors, perceived a serious laxity in the people's religious observance. This laxity would only lead to heartbreak for the people as a whole.

This weekend's reading is frank in its warning that if God is not respected, dire results will follow. The technique is to present God's warning in the first person. God speaks rather than being quoted by the author. The book then switches to the first person, but instead of God as the speaker, the voice is that of the prophet.

The prophet pleads with the people to remember that God is their Father, that God is good and merciful. Most importantly, God formed the nation long ago, and all who comprise the nation owe God their respect and obedience.

It is a clear and distinct appeal to the concept of covenant.

The First Epistle to the Thessalonians is the source of the second reading.

Thessalonica was an important city in the Roman Empire of the first century A.D. Unlike many other communities of that time, it survives as an important city in Greece today. Its most recent history has been accented by violent events.

A century ago, the king of Greece was assassinated in Saloniki, as the city has been called now for many centuries. During the Second World War, German troops occupied the city. The city's Jewish population suffered much.

In this reading, Paul states his great affection for the Christians of Thessalonica.

Paul never voiced dislike for any group of Christians, but certainly some communities of Christians, to whom he wrote, taxed his patience.

After assuring the Thessalonians of his

care and regard, Paul reaffirms that his message is not simply his alone. Rather, it is the Gospel.

St. Matthew's Gospel provides the last reading. It is another of the Lord's references to the Pharisees.

The Gospels often mention the Pharisees, although probably few readers of the Scriptures know anything about this group beyond the fact that they proposed a religious observance of Judaism that differed from that offered by Jesus.

Perhaps the common denominators among the Pharisees were that they were very dedicated to a strict reading of Judaism, and that they were literate. Able to read, they could research the Scriptures for themselves. In a society in which most people were unable to read or write, this skill set them apart.

To some extent, it also may mean that on average they were persons above the lowest class of the economy. In a day in which public education was unknown, learning and financial ease often went hand in hand. They were not truly organized and never were connected with the priests and stated leaders of the Jewish religion of the time.

Phylacteries, incidentally, were and are small black boxes, slightly larger than pillboxes, in which devout Jews place tiny scrolls upon which they have written favorite Scriptural verses. With cords, they attach these boxes to their foreheads to symbolize the fact that the Scriptures drive all their thoughts. Tassels are attached to bands around their waists to represent piety and being true to God.

In this reading, the Lord's message is straightforward and clear. Religion is more than mouthing beliefs or attitudes. It is a way of life.

Reflection

The Church guides us forward to the close of its year of instruction and of worship. In just a few weeks, we will conclude the year with our bold and joyful exclamation of Christ as king. Then, on the following weekend, that of the First Sunday of Advent, we will begin the new year.

As the Church turns us toward the close of one year and the beginning of another, it reasserts its message about discipleship. It is a lesson it has been teaching for weeks.

Following Jesus is more than paying lip service to the Gospel. It is living the Gospel. Malachi called his listeners to realize that they belonged to God.

Everything belongs to God. There is no order or peace aside from God. In the Gospel today, Jesus calls us to live our faith, not merely to speak it.

We are summoned to true life in the Gospel. However, how do we hear the Gospel? From whom do we learn the Gospel? From ourselves? No. We learn the Gospel from the Apostles, as Paul insisted to the Christians of Thessalonica. †

Daily Readings

Monday, Nov. 4
Charles Borromeo, bishop
Philippians 2:1-4
Psalm 131:1-3
Luke 14:12-14

Tuesday, Nov. 5
Philippians 2:5-11
Psalm 22:26-32
Luke 14:15-24

Wednesday, Nov. 6
Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 7
Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, Nov. 8
Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, Nov. 9
The Dedication of the Lateran
Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 84:3-6, 8, 11
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Sunday, Nov. 10
Thirty-second Sunday in
Ordinary Time
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18
or 1 Thessalonians 4:13-14
Matthew 25:1-13

Question Corner/Fr. John Dietzen

Origin of Halloween is related to All Saints Day

Some friends of our children say they are told in their Church that Halloween is the work of the devil and they should have nothing to do with it.



Our understanding is that this "celebration" is religious and has something to do with All Saints Day. What can we tell our children? (New York)

Nearly anything can be abused and misunderstood, and Halloween is no different. Particularly those Christians who are unfamiliar with the Catholic Christian traditions of feasts and saints can find it mystifying.

In addition, the commercial and secular world have so co-opted Halloween that many customs today have nothing to do with the religious history and meaning of the celebration.

The fact is that, as you suggest, the Halloween tradition is closely connected to the feast of All Saints. On that day, we honor the famous people we always refer to as saints: Mary, Joseph, Peter, Paul, Francis and lots of others.

We also, however, honor the countless people, many of whom we have known personally—including our family and friends—who quietly, with no fanfare or publicity, lived generous, holy and faithful lives, and have gone to God.

The ancient English word "hallow" declares something holy or blessed. This is, for example, what it means in the Lord's Prayer. All Saints Day was for centuries called Hallow-Mass, the Mass celebrating all the saints. Halloween is a shortened form of Hallow-Even, the evening before All Saints.

How did Halloween become the night the witches ride and disembodied spirits roam the earth? As with many other celebrations, we can thank the Irish.

In the ancient Celtic calendar, Nov. 1 began the new year. Among the Celts, just as in every culture we know, the first day of the new year, and the evening before, were times of revelry, dancing, singing, games and often generally making a fool of oneself.

So it was with the ancestors of the Irish. They picked up such partying, including a New Year's Eve fire, as part of religious traditions inherited from the ancient Druids.

While Christians always honored the martyrs and certain other saints, no one is

quite sure how the celebration honoring all the saints developed in the Western world.

Apparently, at least to some degree, it represents another of those achievements of Christian genius, successfully transforming a pagan place or festivity (Christmas and Candlemass Day are other examples) into an authentic and significant Christian celebration.

In many places today, Halloween has again become more connected with the next day's feast. Christian schools and numerous Catholic homes use the occasion to remind us of the saints, including ourselves and our efforts to honor and imitate the holy people who, as the eucharistic prayer puts it, have gone before us with the sign of faith and rest in the sleep of peace.

If a Catholic is married outside the Church and soon after obtains a divorce, why does she need an annulment to marry another man?

My friend is puzzled by this requirement since the Church does not recognize the first marriage anyway. (Illinois)

Anytime a Catholic has been married, even if only in a civil ceremony, a formal declaration of nullity, called an annulment, is necessary before the Catholic may enter a subsequent marriage in the Church.

The reason is to make certain that the first marriage outside the Church was actually invalid and that the person is therefore free to enter another marriage.

The process for this type of annulment is not lengthy or complicated. Basically, it simply requires gathering relevant documents proving that the individual was baptized Catholic, that the original marriage was never validated in the Church, and so on.

No lengthy statements by the petitioner—and no complicated testimonies by witnesses about the previous marriage—are required. Therefore, the process is nothing to be apprehensive about.

Ask your friend to talk with the priest in her parish. He will guide her through what needs to be done.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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

Look Beyond the Signs

Look beyond the signs ...
Are they my crutch?
Are they the reason I believe?

Jesus is the way,
Jesus is the truth,
Jesus is the life.

Look beyond the signs ...
Can I only believe if I see?
Am I another Thomas?

Look beyond the signs ...
I believe,
so I see
beyond the signs.

Look beyond the signs ...
I do believe

By Georgia Leonard

(Georgia Leonard is a member of Sacred Heart Parish in Jeffersonville.)

The Active List

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

November 1

St. Augustine Home, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship, followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

November 1-2

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Fall open house. Information: 812-535-5106 or 800-926-SMWC.

November 1-3

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Promises of Modern Spiritual Movements" retreat, presenter Michael Mernagh. Information: www.saintmeinrad.edu

November 2

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. Holiday craft show, quilts, plants, baked goods, crafts, 9 a.m.-4 p.m., lunch served 11 a.m.-2 p.m.

St. Luke United Methodist Church, 100 W. 86th St., **Indianapolis**. Statewide consultation on the Israeli-Palestinian conflict, \$12 per person includes lunch,

10 a.m.-3 p.m. Information: 317-283-7175.

November 2-3

St. John the Baptist Parish, 25743 State Road 1, **Guilford**. 12th annual craft show and chicken dinner, dinner Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m.

November 3

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Indianapolis Neighborhood Housing Partnership (NHP), general home ownership seminar in Spanish, following 1:15 p.m. *Misa en Español*. Information: 317-610-4637.

St. Francis Xavier Parish, Hwy. 31 and Hwy. 160, **Henryville**. Smorgasbord, 11 a.m.-1:30 p.m.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning classes, 1 p.m. Information: 317-228-9276.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Schoenstatt Spirituality,"

2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink

November 5

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. The Health Ministry, relaxation training series, \$40 per person. Pre-registration: 317-787-8246.

November 6

St. Bartholomew School, cafeteria, 1306 27th St., **Columbus**. "Economics for Beginners: Looking Up From the Street Level," 7 p.m. Information: 812-379-9353.

November 7

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Centering Prayer," first of three sessions, \$15 per person, 2-4 p.m. Information: 812-535-3131, ext. 434.

November 8-9

St. Agnes Parish, 602 N. State Road 135, **Nashville**. Holiday bazaar, crafts, baked goods, collectibles, gently used treasures. Information: 812-988-6880.

November 8-10

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, \$170 per couple. Information: 317-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Silent retreat for women and men, "From the Silence of the Heart," \$150 per person/\$275 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Loyola University of Chicago, 2050 N. Clark St., **Chicago, Ill.** "The Jesuits—Come and See" weekend for men aged 18-35. Information: 773-975-6882.

November 9

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Annual all-class reunion, Mass, 5 p.m., followed by social hour, school tours, dinner, recognition ceremony. Information: 317-357-8352.

St. Mark School, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Parent Teacher Group, craft junction, 9 a.m.-4 p.m., lunch served, 11 a.m.-2 p.m.

St. Rose Parish, 8144 U.S. Hwy. 40 West, **Knightstown**. Holiday craft bazaar, crafts, baked goods, homemade chicken and noodles, 8 a.m.-2 p.m.

St. Maurice Parish, Parish Hall, State Road 229, two blocks east of Hwy. 421, **Napoleon**. Fall smorgasbord, 4:30-7:30 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

November 10

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. John Chrysostom Parish, Hwy. 545, **New Boston, Ind.**, Diocese of Evansville. Fall social, 11 a.m., country store, bingo, 1 p.m., cards, 6:30 p.m.

November 12

Saint Mary-of-the-Woods, Library, **St. Mary-of-the-Woods**. "Stress Management for Women in the Business World," presenter, Brad Huffey, Ph.D., noon-2 p.m., \$15 includes lunch. Information: 812-535-3358.

November 13

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Coping With the Holidays After the Loss of a Love," 7-8:30 p.m., presenter, Marilyn Hess. Information: 812-232-8400.

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

Weekly

Sundays

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

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



"Since I lost my cell phone, I never know what to do with my hands."

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

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

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

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

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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

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

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

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

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

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

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

First Fridays

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

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

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection

followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

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

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

Second Mondays

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

Second Thursdays

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

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

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

Third Wednesdays

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, 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.

Third Fridays

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

Third Saturdays

St. 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. †



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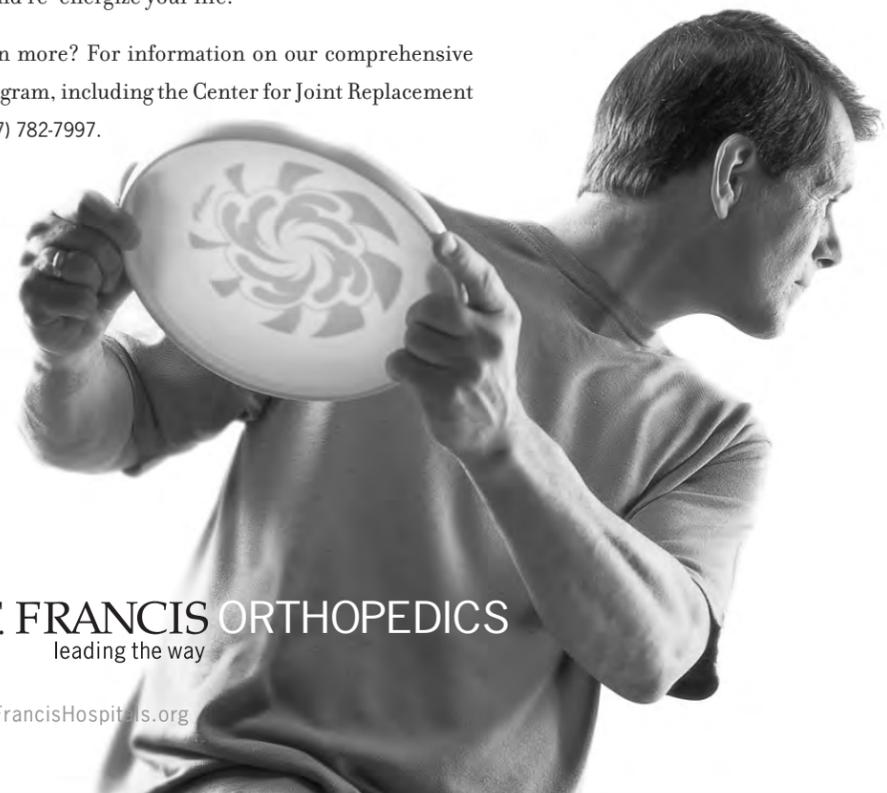


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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ALERDING, Mary Ellen, (Ryan) 37, Holy Spirit, Indianapolis, Oct. 19. Wife of Michael G. Alerding. Mother of Courtney, Shelby and Dustin Hughbanks. Daughter of Dorothy "Dot" Ryan. Granddaughter of Joseph Culligan. Sister of Eileen Carroll, Julia Heine, Colleen Renie, Ruth Vogelgesang, James and Michael Ryan.

BARNEY, Alva Harold, 83, St. Joan of Arc, Indianapolis, Oct. 3. Husband of Norma Jeanne Barney. Father of Wynona Dings, Tammy Hunt and Harold "Hal" Barney. Grandfather of six.

BARRER, Mary Lee (Heimeshoff), 72, Sacred Heart, Jeffersonville, Oct. 19. Wife of Ralph W. Barrer Jr. Mother of David, Kevin, Richard and Stephen Barrer. Grandmother of nine. Step-grandmother of one.

ERTEL, Anna Mae, 87, St. Nicholas, Sunman, Oct. 14. Mother of Georgia Cunningham, Roberta Jardine, Twila Stith, Roger and Ronald Ertel. Sister of Franciscan Sister Estelle Nordmeyer and John Nordmeyer. Grandmother of 15. Great-grandmother of 22.

FOLEY, Cletus F. "Mike," 81, St. Lawrence, Indianapolis, Oct. 17. Husband of Marian (Yopst) Foley. Father of Kathleen Amsbary, Karen Skelley, John and Robert Foley. Brother of Jeanette Foley. Grandfather of seven.

FRANCHVILLE, Randy, 52, St. Isidore, Bristow, Oct. 19. Husband of Peggy Franchville. Father of Beth, Donald and Scott Franchville. Brother of Patsy Casper, Carol Rahman, Sue Schipp, Millie Wigand, Bud and Larry Franchville. Grandfather of five.

HANNAN, Dana, 93, St. Andrew the Apostle, Indianapolis, Oct. 4. Husband of Margaret Hannan. Father of Julia Bruner, Joan Harris, Donna Johnson, Patsy Lentz, Dana and John Hannan. Grandfather of 19. Great-grandfather of 21.

HARDMAN, Marie M., 82, Annunciation, Brazil, Oct. 17. Mother of Helen Crawford, Mary, Don, John, Patrick, Robert, Ron and Walter Hardman. Sister of Mary Lashbrook, Loretta Martin, Helen, Bernard and Edward Pearce. Grandmother of 12. Great-grandmother of four.

IACINUO, Ella Jane, 63, Annunciation, Brazil, Oct. 9. Mother of Cynthia Breneman, Frankie Brooks, Kathy Morlan, Julia Parish and Frank Iacino. Sister of Joan Millsop and J.J. Mooney. Grandmother of 10.

JOHNSON, Phyllis L. (Tracy), 68, Holy Trinity, Indianapolis, Oct. 13. Mother of Diana Davis. Daughter of Thelma Tracy. Sister of Sylvia Barbour, Shirley Clardy, Paula, Michael and Robert Tracy. Grandmother of one.

KALLEMBACH, Julia M., 68, St. Augustine, Jeffersonville, Oct. 14. Mother of John and Raymond Bynum. Sister of Betty Stocker and Katie Win'e. Grandmother of two. Great-grandmother of two.

KNUE, William H., 68, St. Nicholas, Sunman, Oct. 12. Husband of Lillian (Beneker) Knue. Father of Myra Endris, Linus Knue and Judy Soots. Son of Josepha Knue. Brother of Mary Gellert, Dorothy Kemper, Carolyn Simmermeyer, Harold, Ralph and Rob Knue. Grandfather of eight.

LOESCH, Mildred M., 90, Our Lady of Perpetual Help, New Albany, Oct. 14. Mother of Paula Podesta and John Loesch. Sister of Lillian Hauswald, Barbara Julius and Catherine Tinius. Grandmother of five. Great-grandmother of four.

MAURER, Charles, Sr., 78, St. Andrew, Richmond, Oct. 16. Husband of Mary (Luerman) Maurer. Father of Joan Mike-sell, Diane, Charles Jr., Kenneth and Raymond Maurer. Brother of Mary Jane Dolehanty, Marilyn Kettler, Marguerite Stephens, Elizabeth Werner, Donald, Harry, Phillip and Thomas Maurer. Grandmother of 17. Great-grandmother of nine.

McGOVERN, John H., 66, Our Lady of the Greenwood, Greenwood, Oct. 21. Husband of Sandy H. (Delaney) McGovern. Father of Kelli Boehm, Tracy Piercefield, Kimberly Williams, John and Kevin McGovern. Brother of Mary Josephine Seveska,

Edward, James, Joseph and Thomas McGovern. Grandfather of 10.

McPHILLIPS, Wanda, 79, Most Precious Blood, New Middletown, Oct. 10. Mother of Mary Hampton, Patty Melton, Annamarie, Dan and Joe McPhillips. Sister of Garland Abbott. Grandmother of 12. Great-grandmother of one.

MILLER, Betty J., 73, St. Michael, Bradford, Oct. 15. Wife of Adrian Miller. Mother of Bonnie Kingrey Sanders and Bill Bohannon. Grandmother of five. Great-grandmother of two.

OBBERMEYER, Joseph A., 80, Holy Family, Oldenburg, Oct. 19. Husband of Alma (Prickel) Obermeyer. Father of Mel Obermeyer. Brother of Ida Buening and Josephine Griewe. Grandfather of two. Step-grandfather of three. Step-great-grandfather of one.

O'DONNELL, Charles A., 67, Christ the King, Indianapolis, Oct. 16. Husband of Donna O'Donnell. Father of Debbie Dominiquez and Kevin O'Donnell. Brother of Mary Jane O'Hara. Grandfather of seven.

PORTER, Earl D., Jr., 85, St. Lawrence, Indianapolis, Oct. 17. Husband of Helen R. (Ingle) Porter. Father of Patricia Blankenship, Jeanne Butler, Helen Dammann, Virginia Shamy, Laurie Sole, Mary Lynn Walker, Earl III, James, Michael and William Porter II. Brother of Madonna Bain and Jeanne Caldwell. Grandfather of 23. Great-grandfather of 20.

PRIOLA, Anthony "Tony," 54, Holy Cross, Indianapolis, Oct. 4. Father of Melissa Bowman-Shaw and Bradley St. Clair. Son of Joseph Priola Sr. Brother of Joseph Jr., Michael and Phillip Priola.

PRITCHARD, Dorothy Louise (Rehme), 86, St. Joseph, Shelbyville, Oct. 15. Mother of Ruth Borden, Elaine Edwards, Mary Rinehart and Ed Pritchard. Sister of Clara McCabe, Mary Stadtmiller and Frank Rehme. Grandmother of six. †

Franciscan Sister Laurene Ward was a teacher and principal

Franciscan Sister Laurene Ward, a member of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg, died on Oct. 21. She was 85.

A Mass of Christian Burial for Sister Laurene was celebrated on Oct. 23 in the motherhouse chapel at Oldenburg. Burial followed in the sisters' cemetery.

The former Clara Ward was born in St. Bernard, Ohio. She entered the Oldenburg Franciscan community in 1933 and professed final vows in 1939.

Sister Laurene taught at Our Lady of Lourdes and the former Holy Trinity schools in Indianapolis. She also taught at the former St. Vincent School in Shelbyville and St. Anthony School in Evansville, Ind., and served as a teacher and principal at the former St. Anthony School in Morris. She also taught at schools in Ohio and Missouri.

In 1977, Sister Laurene began a new ministry at the motherhouse as a staff member at St. Clare Hall, ministering as chauffeur for the congregation's health care facility. She retired from active ministry in 1994.

Surviving are one sister, Mary Kersh of Cincinnati, Ohio, and many nieces and nephews. †

Holy Angels revival challenges people to pray more, grow in faith

By Mary Ann Wyand

A nationally known priest, preacher and professor reminded African-American Catholics that they are "a holy people, a royal race" and challenged them to pray more, study Scripture to grow in their faith and share the Good News of the Gospel with others during a three-day revival on Oct. 18-20 at Holy Angels Church in Indianapolis.

Father Giles Conwill, a priest of the Diocese of San Diego, Calif., who is on assignment as a history professor at Morehouse College in Atlanta, Ga., also preached a three-day revival at Holy Angels Church in 1987.

"A revival is traditional in the black Church because we know that there are times when we need to really hunker down and have more concentrated prayer in the midst of our busy lives," Father Conwill said after the conclusion of the revival on Oct. 20. "There are times when we just need to focus on the Lord and put everything else on the periphery for a while."

Revivals focus on prayer, Scripture, the "preached Word" and song, he said. "In the black community, the preached Word has great respect because that is what sustained us through so much of our negative history as blacks."

The preached Word "reinterprets the Scriptures to fit God's call for us as black folks, and the lived experience and spiritual traditions of being black," Father Conwill said. "There's a different perception of God in the black community."

Father Conwill said he enjoys preaching revivals because they are an expression of his ministries as a priest, preacher and professor.

"In the Name of Jesus" was the theme for the first night of the revival, he said, and the message focused on how "the name of Jesus is higher than any other name in history. Jesus is always in our midst, and his name is so powerful that it is used in the Church's new rite of exorcism to cast out Satan."

The second night of the revival addressed the theme "We Are a Holy People," he said. "We are a royal people, a holy people, a nation set apart. We are God's own people, and we need to have an appreciation for our African roots and who we are as Africans."

There are 1 billion Catholics in the world, he said, and Catholics comprise a sixth of the world's population.

"The Catholic Church is the largest multicultural and multiethnic institution in the world," Father Conwill said, "so we

ought to be living up to that claim of catholicity by inviting all people to share our faith. The word 'Gospel' begins with the letters 'g' and 'o.' Jesus told us to get up and go—to spread the Word to others.

"Catholic means 'universal,' and we need to be inclusive, to live that authentically," he said. "That means enculturation on the part of the many structures of the Church, but we still have far to go in catechesis, evangelization, religious education and liturgy to be truly inclusive."

Father Conwill said he also reminded the people that they are "a holy people, a royal race" and should not be made to feel ashamed of their skin color because "God made us, so we are beautiful, and our blackness is a gift from God."

The final night of the revival focused on Jesus as the "Gentle Savior," he said. "I talked about Bartimaeus, the blind man who waited at the gates of Jericho because he knew Jesus would pass by him.

Bartimaeus repeatedly cried out, 'Jesus, Son of David, have mercy on me,' and Jesus cured his blindness. If our prayers are persistent enough, Jesus will stop and listen to our prayers. We shouldn't underestimate the power of prayer. Like Bartimaeus, if we pray for sight we will be able to see with spiritual insight."

Father Conwill said many of his personal prayers focus on healing for the Church and the world.

Because of the clergy sex abuse scandal involving about 300 priests in the U.S., he said, more than 4,600 priests serving God throughout America have suffered as well.

"In Atlanta, a monsignor was spat upon while riding on the subway," Father Conwill said. "It is so disheartening for the people of God and for the priests who are trying our best to serve God's people well."

In addition to his theology training, Father Conwill earned a doctoral degree in cultural anthropology and history.

"At Morehouse College," he said, "I am fulfilled greatly as a teacher because I am a priest to the core of my identity. I knew that I wanted to be a priest in the seventh grade, and I went to the seminary right after my eighth-grade year. It's been a privilege for me to preach revivals, and I've enjoyed the wonderful hospitality here at Holy Angels Parish."

Father Clarence Waldon, pastor of Holy Angels Parish, said it's important to offer revivals as "a focal point around which you organize people to put their faith in God, to recognize God's work in the world and to know that they are going to be OK because God is with them." †



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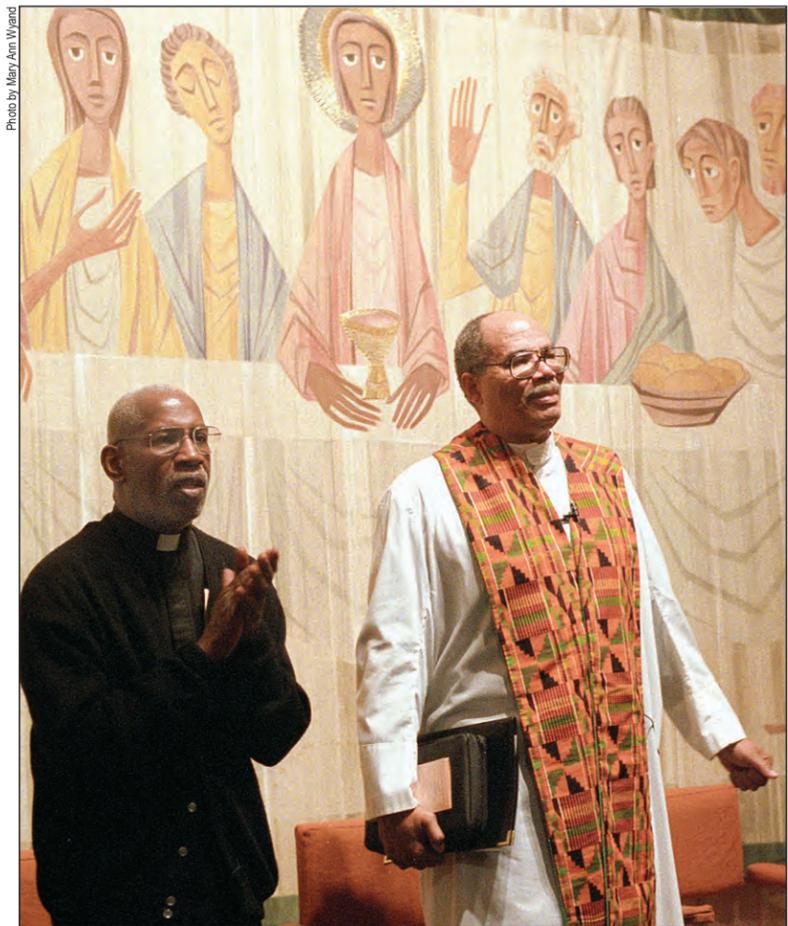
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Father Giles Conwill, right, a history professor at Morehouse College in Atlanta, Ga., and Benedictine Father Bruce Knox, who teaches religious studies at Martin University in Indianapolis, lead the assembly in song during the closing night of a three-day revival on Oct. 20 at Holy Angels Church in Indianapolis.

LETTERS

continued from page 5

decision to use artificial birth control might have been influenced by ignorance of the seriousness of the sin, ignorance of the complexity or effectiveness of NFP methods, fear of the effects of abstinence on their marriage, pressure from one of the spouses, etc. All these things can lessen how much sin is imputed to an individual.

Couple B might also have been selfish in wanting sexual gratification or just too lazy to learn about NFP. In that case,

they would be held *more* responsible for their use of sinful methods. Once again, of course, we cannot judge the imputability of another person's sin.

In short, we don't really know whether Couple A has seriously sinned or not. We *do* know that Couple B has seriously sinned, but we can't judge how much of the sin God will hold them accountable. It would be oversimplistic and inaccurate for anyone to evaluate this scenario based solely on the actions involved. Understanding how intentions and circumstances can and cannot affect the morality of human actions is spiritually enlightening.

What joy and freedom we receive when we understand another nugget of the truth which Christ calls us to seek!

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