Abuse norms strengthened by Rome meeting, bishops told

WASHINGTON (CNS)—The revised norms for handling sexual abuse of minors by priests developed recently in Rome are “a strengthening, not a weaken- ing,” Cardinal Francis E. George of Chicago said on Nov. 7.

Presenting the revisions on the opening day of the fall meeting of the U.S. Conference of Catholic Bishops, the car- dinal said that “the Holy See shared our goals”—to protect minors from abuse in the Church, to reach out to victims of abuse and to remove permanently from ministry any priest who has ever admitted or been found guilty of sexually abusing a minor.

Among strengthening factors in the revised norms, he said, were the explicit inclusion in the norms of priests and dea- cons in religious orders and the opening up of the possibility of Church trials to vest control even if the Church’s statute of limitations for trying the crime has run out. The Vatican told bishops to apply for a waiver of the statute for those cases otherwise too old to prosecute under the law.

Cardinal George was the ranking member of the National Review Board for clergy sex abuse as appointed by Pope Benedict XVI in 2002.

“The Holy See shared our goals”—to protect minors from abuse in the Church, to reach out to victims of abuse and to remove permanently from ministry any priest who has ever admitted or been found guilty of sexually abusing a minor.

The majority of this increase came from the one-time transfer of money in an employee benefit fund from a separate account to the foundation. The number of endowments that the foundation has also increased—an addi- tion of 13 new individual endowments— raised the total to 261.

All this despite a negative return on investments of 5.4 percent. Five years ago, the CCF was realizing 20 percent gains.

“It’s not happy news to point out to you that the last two calendar years … were negative years in the investment markets,” said John Dorenbusch, president of the board of trustees and a member of St. Bartholomew Parish in Columbus. He spoke at the annual meeting of the CCF on Nov. 6.

If this year also reports widespread investment losses, which looks likely, then Dorenbusch said that it “will be the first time that this has happened in 60 years.”

Still, Jeffrey Stumpf, chief financial officer of the archdiocese, said that the annualized return on investments since January 1995 has been 9.3 percent.

Stumpf compared investment manage- ment to marathons, in that both are long-
to tie the one extra T-shirt he brought along around his leg to be allowed inside the church. In Italy, shorts are not proper attire for church.

The seminarians began their journey on Sept. 7, treating the pilgrimage as an opportunity to trust in Divine Providence as they reflected on simplicity while tracing the footsteps of St. Francis, who Meyer considers his patron saint. They each took a backpack with a change of socks, extra T-shirt and water bottles. They washed their clothes in the sinks each night.

Awakening at 6 a.m. each day, they would attend Mass before walking to the next town, where they would go to the parish church, pray before the Blessed Sacrament then speak to the pastor, asking for a place to stay.

“Seven out of nine nights, we had a religious house to stay in, none were reserved,” Meyer said. “We saw the generosity of God’s people and just seeing people be so generous along the way was another blessing.”

Italians along the road weren’t sure of what to think about the two American seminarians.

“They would drop as they looked at whom we told them we were walking to Rome,” said Meyer, who was ordained a deacon for the Archdiocese of Indianapolis on Oct. 10.

Usually, people have done walking pilgrimages to Jerusalem or where St. James is buried, but Rome isn’t a common one on the list, Meyer said.

It’s not the first time Meyer has done something physically challenging for the Lord.

After graduating from college and before heading to seminary, Meyer biked from Minnesota to Indiana to raise awareness for vocations.

As he prepares for the priesthood, Meyer decided to do a walking pilgrimage modeled after St. Francis, who walked to Rome four times.

“Really, I think he had tremendous love for our Lord. That almost untamed love that he would not allow anything in this world to get between him and God,” Meyer said.

“He was zealous and very creative,” he said, mentioning how St. Francis created the Nativity Scene that is used at Christmas and the Stations of the Cross.

“The one aspect that people forget about with St. Francis is his aspect of love. He had a beautiful understanding of suffering and the importance of poverty and simplicity,” St. Francis — the man who founded the Franciscan order and was the first person to receive the wounds of Christ, called the stigmata — was never a priest but a deer.

While the exact route St. Francis took on his four trips to Rome is not known, Meyer and Stitt did visit the historic sites where St. Francis was known to have stopped.

On the way to Narni, St. Francis stopped for prayer and retreat. They also stopped at Sacro Speco, where they climbed to the top of a mountain to see the cave where St. Francis prayed.

Preparing for their trip, Meyer read a lot about medieval pilgrimages.

Pray with pilgrims from archdiocese traveling in Mexico

Archbishop Daniel M. Buechlein is leading a pilgrimage on Nov. 16-21 to holy sites throughout Mexico.

Catholics in the archdiocese can join their prayers with the prayers of the archbishop and pilgrims from the Archdiocese of Indianapolis as they pray for a special intention each day of the pilgrimage. The pilgrims will visit several major churches in Mexico and the sites of several Marian apparitions, including the Shrine and Basilica of Our Lady of Guadalupe.

The prayer intentions for each day are:

- Saturday, Nov. 16 — For the lay people of the archdiocese.
- Sunday, Nov. 17 — For the priests and religious of the archdiocese.
- Monday, Nov. 18 — For vocations to the priesthood and religious life.
- Tuesday, Nov. 19 — For the seminarians of the archdiocese.
- Wednesday, Nov. 20 — For the sick of the archdiocese.
- Thursday, Nov. 21 — For a safe return home. ♦

Pilgrimages have been done for centuries by the faithful who travel to certain shrines for prayer, seeking healings or traveling in thanksgiving for answered prayers.

Researching medieval pilgrimages, Meyer found that pilgrims sang a lot, sometimes chanting all 150 Psalms on their walking journeys.

“I thought, why on earth are they singing. I thought it was silly and stupid,” Meyer said.

He soon changed his tune.

“I realized that when you are hot and tired and your feet hurt and you want to give up, singing puts all that aside,” he said.

“It gives you something to concentrate on to make you happy and feel good. We started singing a lot of hours in the day.”

They sang Church hymns and some Latin songs they knew and when they ran out of those songs “we ended up singing the Beatles songs and songs from the Sound of Music.”

During their walk, Meyer and Stitt used each day to pray for a specific petition, such as for the youth of the world, the pope, their bishops, and family and friends.

Preparing for the diaconate with a pilgrimage was a way for the seminarians to offer penance and mortification for sins, to take time to pray for healing and to unite themselves with the sufferings of others.

“This is the Christian life and it’s not all about warm feelings and big hugs, but about enduring life and it’s not easy, but we endure with faith and the cross and with Jesus, and because of that we can be joyful. The seminarians also learned a lot more about themselves and their weaknesses in their relationship with God.

As they returned to their regular life of studies and preparing for the priesthood, the men are sure of their call to serve God as priests.

They’ve also had a few fellow seminarians express an interest in doing a similar pilgrimage to prepare for their diaconate ordination.

“At first, some thought we were out of our minds to do this,” Meyer said. “But now it has sparked some interest.”

On the journey, Meyer found out a lot about himself and he’s glad.

“When it was all said and done, and the pilgrimage was over and I was approaching the diaconate, I know I gave everything I could possibly give,” Meyer said.

“There was no doubt in my mind, no area I hadn’t searched or plundered or asked or probed to have more assurance and certitude that I was doing God’s will,” he said. ♦

Correction

A story about Opus Dei in the Nov. 8 issue of The Criterion gave an incorrect telephone number for more information about the lay organization. For more information about Opus Dei in the Archdiocese of Indianapolis call Jim St. Louis at 317-883-2284.

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The Criterion  Friday, November 15, 2002  Page 3

By Mary Ann Wyand

Jesuit Father J. Paul O’Brien of Indianapolis enjoyed the “positive, uplifting way” that artists depict the life of Jesus in the 2002 Spirit & Place art exhibit on display this month at St. Thomas Aquinas Church in Indianapolis.

“Even though some of the art pieces were depicting the crucifixion of Jesus,” Father O’Brien said, “that was done in a positive, uplifting way. It was hopeful rather than pessimistic.”

The exhibit of a variety of religious paintings, titled “Breaking the Silence: Images of Suffering and Healing,” continues through Nov. 30 at the Indianapolis North Deanery church, located at the corner of 46th and Illinois streets.

Visitors may view the paintings, photographs, ceramic collages and a tapestry before and after weekend Masses, which are scheduled at 5:30 p.m. on Saturdays and at 8 a.m. and 10:30 a.m. on Sundays. Some of the featured paintings also were included in a memorial art exhibit related to the Sept. 11, 2001, terrorist attacks in New York, Washington, D.C. and Pennsylvania.

St. Thomas Aquinas parishioner Daisy Lloyd of Indianapolis, who helped coordinate the special exhibit, said the artwork was selected to reflect various aspects of suffering and healing as a pathway to understanding spirituality.

“There is beauty in brokenness,” Lloyd said, “because we heal from brokenness.”

St. Thomas Aquinas parishioner Edward Grogan of Indianapolis created this icon, titled “The Two Marys Meet,” of the Virgin Mary greeting the late Marie Bynum for St. Thomas Aquinas parishioner Alvin Bynum.

St. Thomas Aquinas parishioner Daisy Lloyd of Indianapolis discusses various depictions of the life of Jesus included in the 2002 Spirit & Place Festival art exhibit, which is on display until Nov. 30 at St. Thomas Aquinas Church in Indianapolis.

Readers may submit Christmas memories

Again this year, The Criterion will publish Christmas memories submitted by readers in the annual Christmas Supplement as part of the Dec. 20 issue. Christmas memories should be brief stories related to faith, family and friends.

Submissions should include the writer’s name, address, parish and telephone number, and should be mailed to The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by Dec. 2.

Keynote speaker

Jesuit Father Michael Garanzini, president of Loyola University of Chicago, was the keynote speaker at the Indiana Non-Public Education Conference on Nov. 7-8 at the Indiana Convention Center in Indianapolis. The biennial conference drew more than 4,000 Catholic, Lutheran, Missouri-Synod and other non-public educators from throughout Indiana.

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of The Criterion’s subscribers (more than 163,000 readers) are homeowners looking for quality products and new ways to update their living space.
A bishop's responsibilities

As this edition of The Criterion goes to press, I am attending the annual fall meeting of the United States Conference of Catholic Bishops. It is almost a weekend-long meeting that addresses a variety of aspects of the Church's ministry in the United States. The size of the conference requires that much of the groundwork concerning topics to be considered is prepared by working committees of bishops in advance of the meeting. Many of us bishops serve on numerous committees.

Since 1994, I have been chairing the bishops’ Ad Hoc Committee for the Use of the Catechism of the Catholic Church. Our major work has been overseeing the review of religion textbooks used by our schools and parishes to determine if there are in conformity with the catechism.

As you can imagine, this process is time-consuming. The review of one series of textbooks requires approximately 400 hours by a team of experts and our committee, and there are numerous series. Our committee is also overseeing the production of a national adult catechism at the present time. This service is time-consuming but well worth the effort of providing our youth and adults with a more substantial religious education and faith formation. Because of the responsibilities of the chairman of the catechism committee, I was invited as one of three U.S. bishops to participate in a Vatican conference last month observing the 10th anniversary of the promulgation of the catechism. It was interesting to hear reports about the implementation and the impact of the catechism from delegates of each of the continents from around the world.

The impact in our country has been significant. So much so that, a little over a year ago, our catechism committee recommended that a bishop's standing ex officio be established to oversee other facets of catechetics and faith formation in our country. An action of a chair for the new committee will take place at this November meeting.

Just recently, Bishop Wilton Gregory, president of our national bishops’ conference, asked me to serve our conference in another capacity. I now chair an ad hoc committee to study the feasibility and advisability of whether or not to conduct a national plenary council. It was the desire of the Second Vatican Council to recognize the need of diocesan bishops to collabo- rate as pastoral leaders in order to carry out the Church’s mission more effectively. The matter of episcopal conferences and plenary councils was addressed in the Decree on the Pastoral Office of the Bishop (cf. Christus Dominus 36).

The council directed that the new Code of Canon Law address these traditional institutions in order to instill new life in them. The Code of Canon Law of 1983 legislates that whether or not a plenary council is necessary or advantageous is determined by the bishops’ conference and requires the approval of the Apostolic See (cf. C.I.C., Can. 439).

Some 100 bishops have signed a document requesting a discussion of the advisability of a plenary council for the spiritual and pastoral renewal of the Church in the United States. The topic will be considered by the bishops, at least initially, as part of the agenda of this meeting.

The purpose of a plenary council, if pursued, would be spiritual and pastoral. In other words, despite the possible hopes of some people, its purpose would not be to define new Church doctrine. Nor does a plenary council take the place of the national bishops’ conference. Undoubtedly, the media will try to find a point of conflict in the discussion among the bishops in accord with the current journalistic approach to interpreting the news. I do not think our service will be much about the potential value of a council as a principle perhaps the timeliness of it. It is a discussion worth having, but it might be of interest to mention the above responsibilities I have as my part in carrying on the sacramental ministry within our Church’s mission. A bishop’s responsibilities are not limited to ministry within the diocesan boundaries. Just as our parishes are not islands unto themselves, so the Archdiocese of Indianapolis is not an island unto itself.

We are in communion with all of the dioceses of the United States in a special way; we are also in communion with the dioceses of the world. We are part of a universal Church, and therefore we do not act independently of the other dioceses around the world.

That explains why legislative action taken by the bishops of one nation requires the official recognition of the Apostolic See. The Holy See has the responsibility for the universal perspective and information that a particular Church is not likely to have. Like a large family, what one member does affects the others. 

Archiep. Daniel M. Buechlein, O.S.B.
Por el momento en que esta edición del The Criterion vaya a la prensa, estoy participando en la Conferencia de Obispos Católicos de los Estados Unidos. Es una reunión que dura casi una semana y en la que se trata una gran variedad de asuntos sobre la misión de la Iglesia en los Estados Unidos. Debido al tamaño de la conferencia, se requiere que mucho del trabajo relacionado con los temas a ser considerados sea preparado por adelantado por diferentes comités de obispos. Muchos de nosotros participamos en varios comités.

Desde 1994, he dirigido el Comité Ad Hoc de obispos para el uso del Catecismo de la Iglesia Católica. Nuestro principal trabajo ha sido repasar la revisión de los libros de texto sobre religión utilizando materiales católicos y parroquios para determinar si están conforme a lo establecido por el Catecismo. Como ustedes pueden imaginarse, esto es un proceso que lleva mucho tiempo. La revisión de una serie de libros de texto requiere aproximadamente 400 horas, por parte de un equipo de expertos y nuestro comité tiene numerosos sesiones. El comité también está revisando en este momento la publicación de un catecismo para adultos. Este servicio consume mucho tiempo, pero bien vale la pena el esfuerzo de proveer a nuestros jóvenes y adultos con una comprensión más profunda, y con una formación de la fe más substantial.

Por lo que respecta a mi responsabilidad como Director del Centro del catedral eclesiástico y mi participación como uno de los tres obispos participantes en un congreso en el Vaticano el año pasado, se dedicó al encuentro del 10° aniversario de la promulgación del catecismo. Fue muy interesante escuchar por parte de los delegados de todos los continentes del mundo, los informes sobre la implementación y el impacto del catecismo.

El impacto en nuestro país ha sido significativo. Así que puedo hacer unos cuantos de un año como nuestro comité de catecismo recomendó que se estableciera el comité permanente de obispos para supervisar los otros efectos del catecismo, los temas y la formación de la fe en nuestro país. En la reunión de noviembre se llevará a cabo el aniversario de la reunión y elegir al director de este nuevo comité.

Recientemente el Obispo Wilton Gregory, presidente de nuestra conferencia nacional de obispos, me pidió que pudiera ayudar a la conferencia en otra capacidad. Ahora también dirijo un comité ad hoc para estudiar la viabilidad y conveniencia de si se debe conducir o no, un consejo nacional de obispos.

Fue un deseo del Concilio Vaticano II reconocer la necesidad de los obispos diocesanos para colaborar como líderes pastorales para llevar a cabo de manera más efectiva la misión de la Iglesia. El punto de las conferencias episcopales y los consejos plenarios fueron dirigidos en el Decreto de la Oficina Pastoral del Obispo (Cf. Christus Dominus 36). El consejo ordenó que el Nuevo Código de la Ley Canónica trate o est ét las instrucciones tradicionales para inculcar nueva vida en ellas. El Código de Ley Canónica de 1983 legítima que si un consejo plenario no es necesario o ventajoso o no, se determina por la Conferencia de Obispos y requiere la aprobación de la sede Apostólica. (Cf. C.L.C., Can. 439).

Alrededor de 100 obispos han firmado un documento solicitando una discusión sobre la conveniencia de un consejo plenario para la renovación espiritual y pastoral de la Iglesia en los Estados Unidos. El tópico será considerado por los obispos, por lo menos inicialmente, como parte de la agenda de esta reunión.

El propósito de un consejo plenario, si lo hay, sería espiritual y pastoral. En otras palabras, a pesar de las posibilidades de otras personas, el propósito no será definir una nueva doctrina para la Iglesia. Ni un consejo plenario reemplazará a la conferencia nacional de obispos.

Sin lugar a dudas, los medios de comunicación tratarán de encontrar un punto de conflicto en la discusión entre los obispos de acuerdo con el acercamiento periodístico actual de interpretar la información. Durante esta reunión se tratará más sobre el valor potencial de un consejo, como de la duración del mismo. Es una discusión que vale la pena.

Podría que podría ser interesante mantener las responsabilidades anteriores que forman parte de mi colaboración a la necesidad esencial en la misión de nuestra Iglesia. Las responsabilidades de un obispo, no se limitan al ministerio dentro de los límites de la diócesis. Así como nuestras parroquias no son islas individuales. Así que la Arquidiócesis de Indianapolis no es una isla por sí misma.

Estamos en comunión con todas las diócesis de los Estados Unidos de forma especial. También estamos en comunión con todas las diócesis del mundo. Somos parte de la Iglesia universal y por ende no actuamos independientemente de las demás diócesis alrededor del mundo.

Esto explica porque una acción legislativa tomada por parte de los obispos de una nación requiere el reconocimiento oficial de la sede Apostólica. La Santa Sede tiene la responsabilidad de la perspectiva universal e internacional y no tendría una Iglesia en particular.

Como una gran familia, lo que hace un miembro afecta a todos los demás.

Traducido por: Language Training Center, Indianapolis
St. Bernadette Parish, 4838 Fletcher Ave, in Indianapolis, will celebrate its 50th anniversary with a Mass, celebrated by Archbishop Daniel M. Buechlein, at 11 a.m. on Nov. 24. During the Mass, Father Nicholas Dant will be formally installed as the pastor of the parish by the archbishop. For more information, call the parish office at 317-356-5867.

The deaf ministry of the archdiocese is having a 2002 Advent retreat titled “Prepare the Way of the Lord” on Dec. 14-15 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will be led by Patrick Graybill, a permanent deacon at Emmanuel Church of the Deaf in Rochester, Ny. The cost is $50 per person or $75 per couple. There will also be an Advent Interpreter Presentation titled “Interpreting Frozen Texts: Scripture and Liturgy for Advent and Christmas” from 6 p.m. to 10 p.m. on Dec. 13 at the Benedict Inn. Graybill will be the presenter for this event as well. The cost is $10. The registration for both events is Nov. 20. For more information, call the conference center at 317-788-7581.

People of many faiths in the Indianapolis area will give thanks to the one God who loves and nurtures all during the third annual Interfaith Thanksgiving Service at SS. Peter and Paul Catholic Church, 1347 N. Meridian St., in Indianapolis, on Nov. 26. Prelude music, featuring the Indianapolis Children’s Choir and Laudis Cantores will begin at 6:30 p.m. The gathering proceeds, which will include many local religious and civic leaders, will begin at 7 p.m. Archbishop Daniel M. Buechlein will preside and Dr. William, a former vice chancellor of the university, will deliver the reflection. Religious leaders representing the Sikh, Hindu, Islamic, Jewish and Christian faiths will lead the thanksgiving prayer. Food and money will be collected and donated to the Julian Center. A reception will follow in the Archbishop O’Meara Catholic Center, across the street from the cathedral. For more information, call the Cathedral Parish office at 317-630-9621.

The Irvington Community on the eastside of Indianapolis is hosting its annual Thanksgiving Dinner at Our Lady of Lourdes, 5333 E. Washington St., in Indianapolis, on Nov. 28. Prelude music, featuring the Irvington Community Choir, and a Thanksgiving dinner for those who have no other Thanksgiving dinner or anyone to share fellowship with. The appetizer table will open and entertainment will begin at 5:30 p.m. The gathering proceeds, which will include many local religious and civic leaders, will begin at 7 p.m. Archbishop Daniel M. Buechlein will preside and Dr. William, a former vice chancellor of the university, will deliver the reflection. Religious leaders representing the Sikh, Hindu, Islamic, Jewish and Christian faiths will lead the thanksgiving prayer. Food and money will be collected and donated to the Julian Center. A reception will follow in the Archbishop O’Meara Catholic Center, across the street from the cathedral. For more information, call the Cathedral Parish office at 317-630-9621.

The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting recently released its report on what films were released during the year. Here is a list of films that were released in 2002:

**Food drive**

In recognition of World Hunger Day, students at St. Mary School in North Vernon donated 461 canned food items to St. Vincent de Paul Food Pantry. The fourth-grade class of teacher Paula Ertel is shown here with many of the food items.

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

- **The Crime of Father Amaro (Goldwyn)**
  - Rated O (Morally Offensive) because of desecration of the altar, depiction of priests breaking vows of chastity and accepting drug monies, a sexual encounter with fleeing nudity, an abortion, brief violence and inter-mixture of cursing.
  - Rated R (Restricted) by the Motion Picture Association of America (MPAA).
  - 8 Mile (Universal)
    - Rated O (Morally Offensive) because of excessive violence, graphic sexual encounters, crude sexual references and continual rough language and profanity.
    - Rated R (Restricted) by the MPAA.
  - Far From Heaven (Focus)
    - Rated A-III (Adults) because of a brief homosexual kiss and implied affair, fleeting violence, alcohol abuse, some profanity and an instance of rough language.
    - Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.
  - Frida (Miramax)
    - Rated A-IV (Adults with Reservations) because of heterosexuality and homosexual encounters with nudity, sporadic rough language and fleeting violence.
    - Rated R (Restricted) by the MPAA.
    - Female Fatale (Warner Bros.)

- **Half Past Dead (Screen Gems)**
  - Rated O (Morally Offensive) because of constant, often deadly, action violence, some rough language, sexual references and a positive depiction of a suicide bombing.
  - Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.
  - Harry Potter and the Chamber of Secrets (Warner Bros.)
    - Rated A-II (Adults and Adolescents) because of some scary fantasy menace, fleeting violence and a crude expression.
  - Rated PG (Parental Guidance Suggested) by the MPAA.
  - The Weight of Water (Lions Gate)
    - Rated A-IV (Adults with Reservations) because of recurring shadowy violence, a discreet sexual encounter and other sexual situations, brief nudity, minor profanity and an instance of rough language.
    - Rated R (Restricted) by the MPAA.

- **Casting our Nets,** the biennial auction sponsored by St. Thomas Aquinas Parish in Indianapolis, will begin at 5:30 p.m. on Nov. 23 at the West Pavilion of the Indiana State Fairgrounds, 1205 E. 38th St., in Indianapolis. The event is a fundraising and social event for the parish. Dinner will be provided by Crystal Catering. Tickets are $50 per person. For more information, call Tom Kelly or Joe Hafner at 317-726-0795 or the parish at 317-253-1461 or log on to www.staqua.org.

Cardinal Ritter High School, 3360 W. 30th St. in Indianapolis, will have its annual open house from 1 p.m. to 3 p.m. on Nov. 24. For more information, call the high school at 317-924-4333.

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Bishop Gregory says disunity caused by abuse scandal must be overcome

WASHINGTON (CNS)—As the U.S. bishops opened their fall general meeting, the question of the bishops’ conference said disunity in the Church caused by the clergy sex abuse scandal needs to be overcome.

Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, criticized “some Church leaders” for mismanaging the scandal but said the resulting discord should not destroy the Church’s unity in facing the crisis.

He also praised the work of the vast majority of U.S. priests and said that their image should not be tarnished by the actions of a tiny few.

Bishop Gregory, head of the Diocese of Belleville, Ill., spoke at the opening session of the bishops’ Nov. 11-14 meeting in Washington. A main agenda item was discussion of revised sex abuse norms drafted in October by a mixed commission of U.S. bishops and Vatican officials. The original norms were approved by the U.S. bishops in June.

The sex abuse scandals have contributed to a climate of “fear and uncertainty,” said Bishop Gregory.

“We have had to face the criminal and sinful sexual abuse of children and the mismanagement of those violations by some Church leaders,” he said.

“We have witnessed greater fracture and discord than unity,” he said.

“We have experienced serious fractures between bishops and the faithful, as well as between bishops and priests,” he said.

“We bishops have not been immune from disagreement and discord on this matter,” the bishop said.

But he said the bishops “must never allow the particular positions that we have taken on such a serious issue or even the mistakes that we have made in understanding and addressing it to destroy our communion with one another in the Lord,” he said.

Bishop Gregory praised the revisions by the mixed commission and said “we look Continued on next page

Revisions strengthen policy on abuse of children and young people

I am pleased to see that the Mixed Commission on Sexual Abuse of Children and Young People worked so efficiently and in such a relatively short time to come up with essential norms that reinforce the strong policy enacted by the U.S. bishops in Dallas and that more precisely define certain areas to conform with the universal Church law.

If the norms receive approval from the U.S. Catholic bishops at our meeting in Washington, D.C. on Nov. 14-11 and the Holy See, they should strengthen our efforts to ensure the protection of children. In fact, contrary to numerous media reports, the Holy See did not “reject” the norms passed by the bishops in Dallas.

Our primary concerns in the Archdiocese of Indianapolis will continue to be the care and protection of children and minors, pastoral and compassionate outreach to victim-survivors, the exercise of practical stewardship to our Catholic community, due process for the accused, and care for priests who are found to be innocent of allegations.

—Daniel M. Bechleihm, O.S.B.

Archbishop of Indianapolis

Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, gives the opening speech at the USCCB general meeting in Washington on Nov. 11. Bishop Gregory, of Belleville, Ill., spoke in part on the main agenda item of the fall meeting—the revised sex abuse norms approved in October by a joint commission of U.S. bishops and Vatican officials.

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forward to strengthening that work.”

He noted that the bishops’ commitment to victims of clergy sex abuse:

“...we cannot fail to hear in the distance—somewhere very near—the call of the false prophet,” he said.

Bishop Gregory praised the work of the National Review Board of lay people up to monitor diocesan compliance with the bishops’ national policy and encourage greater lay participation in the Church’s mission.

Regarding other topics on the bishops’ agenda, Bishop Gregory said consideration was to be given to a statement on the impact of the Supreme Court decision Roe vs. Wade that legalized abortion. He reiterated the bishops’ call to overturn the ruling.

“The overwhelming majority of priests are faithful servants of the Church,” he said. Some groups inside and outside the Church are using the scandals to push their own agendas that are at odds with Church teachings and practices, the bishop said. “One cannot fail to hear in the distance—somewhere very near—the call of the false prophet,” he said.

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“We highlight the need for pastoral approaches that follow, and we call for greater advocacy on their behalf,” he said.

Another document discusses the ‘scan-
Fatima Retreat House has new outdoor labyrinth

By Mary Ann Wyand

A new outdoor prayer labyrinth at Fatima Retreat House in Indianapolis is truly amazing, according to people who have already prayed along its circular pathway.

The colored and textured concrete labyrinth built in the landscaped wildflower garden beside the chapel is intended to provide unique prayer experiences for retreatants and visitors, said Kevin DePrey, director of the archdiocesan retreat center.

“It really is a special place of prayer,” DePrey said after the Nov. 10 dedication ceremony. “Children love walking on the labyrinth. Everyone seems to take to it, and it doesn’t need instructions. There’s one way in and one way out.

“I tell people they can make it in and out in about 20 minutes,” he said, “and they might want to spend more time in the center. If all of us would take 20 minutes for prayer each day, it would make a great impact on our lives.”

Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, presided at the dedication ceremony and said the labyrinth “offers yet a new expression of God’s presence and a new opportunity to meet God, to experience the power of the Holy Spirit and the gift of God’s Word” at Fatima Retreat House.

As he blessed the labyrinth, Father Farrell asked God to “listen to the praise and petitions of all who come here to pray” and to “send the spirit of Jesus to guide them in his way.”

Prayer labyrinths date back to the Middle Ages, when the practice of making a pilgrimage on foot to Jerusalem became impossible for many Christians. Labyrinths were created in Marian cathedrals in Europe so Christians could make a symbolic journey to the Holy Land, uniting walkers in spirit with the Crusaders.

Fatima’s labyrinth is a replica of the one at Chartres Cathedral in France. The pathway has 11 circuits and is 861 feet long, or about one-third of a mile, to the center and back out again.

John Ridder of Indianapolis, a designer for Paxworks: Works of Peace, drew the path based on the one at Chartres.

“A labyrinth designs go, and I’ve studied many, this one is the perfect one, much as the love of Christ is the perfect love,” Ridder said. “Most of the time, when I am in the center of the labyrinth, I am speechless, and I think many of you will be as well. As you walk in the light of this design, there’s one last thought I want to leave with you, and that is that the path to the center, to the love, has always been there. All we did was draw the lines.”

Decorative rocks around the perimeter of the labyrinth include stones from Jerusalem, Medjugorje, Spain and Ireland that were donated by retreatants.

“Fatima is a place where people come apart from their lives in order to recognize the God who is already present, to see the Jesus who is already in their life, and to recognize the power of the Holy Spirit released in various moments of their lives,” Father Farrell said. “This labyrinth adds to that mystery. In the heart of the labyrinth, we can open ourselves to the power of the Holy Spirit. As we make the walk out of the labyrinth, we are illuminated by the power of God’s love and by the light of Christ so that the Spirit in whom we believe can truly guide our path.”

An Indianapolis woman who donated funds to construct the prayer labyrinth asked to remain anonymous, but said she wanted to provide a pathway of prayer at the retreat center as a spiritual tool to help lead people closer to God.

Praying on a labyrinth “enables people to enter more deeply in intimacy with God,” Father Farrell said, “and allows them to see more clearly what God is asking of them and to let loose of burdens, crosses and questions they have been carrying with them.”

The location of the prayer labyrinth next to Fatima’s chapel “is a reminder that the spiritual path is not only about celebrating our faith around the eucharistic table and listening to the Word of God,” Father Farrell said. “It’s also about that inner journey of going deep within our silent space in order to listen in the stillness and experience the presence of God in a completely different way than we experience it at Eucharist.”

(To schedule an appointment to pray on the outdoor labyrinth, call Fatima Retreat House at 317-345-7681.)

Roncalli Salutes National Champion Architect Dean Stahley

Each year the National Association of Women in Construction conducts a nationwide architectural competition for high school students. Of the thousands of entries received only one is selected as the best. This past June, on the day of graduation, Roncalli senior Dean Stahley was named Grand Champion.

Dean was also a standout member of the football team and was named a Lilly Foundation Scholar. Dean is now attending Indiana University on a full scholarship at the Kelley School of Business.

Congratulations to Dean and his teacher, Mr. Jim Ratliff!

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calculate
Christ calls us to minister to the imprisoned

By Elaine Lopes

The inmates of detention facilities are “hidden in our midst,” Bishop John Steinbock of Fresno, Calif., said in a Jan. 25, 2001, pastoral letter.

He asked people to “avoid stereotyping and condemning” the imprisoned because “the vast majority are not in prison because of violent crime.”

Ely, Nev., is the home of the Fresno Diocese to participate in ministry to the imprisoned, he also spelled out other dimensions of detention ministry—support for victims of crime and their families, and support for offenders’ families, “who so often are also victims, especially when children are involved.”

The imprisoned include men, women and teen-agers, Bishop Steinbock said, “who need our support and prayers.”

An effort also is needed “on the parish level to support prisoners when they are released,” he said. “We all know how difficult it is to re-enter society. The parish family must be ready to receive them and help them during this time of transition.”

Parolees also need support

By David Gibson

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Parishes need to help prisoners

This Week’s Question

Tell how a ministry to the imprisoned in your diocese or parish works.

“Here at Hope House in the Diocese of Buffalo, N.Y., we house recently released prisoners. This is a faith-sharing community, and we are open to all. Students preparing for confirmation come here to interact with the residents and elementary-school students put together Christmas packages for inmates at a local prison.” (Sister Karen Klimeczek, S.S., Buffalo, N.Y.)

“At the current time, there is no Catholic chaplain assigned to the Ely State Prison [maximum security] here in Ely, Nev. So in order to provide for the needs of the Catholic prisoners, we [Sacred Heart Parish] have extraordinary ministers of the Eucharist scheduled on Sunday for a Communion service. We have

only one person scheduled for Death Row, who leads a Communion service for these men on Tuesdays. Visitations or services of any kind can be canceled by the bishop, the parish priest or the prison authorities if the security of the ministers is questionable.” ( Peg McKnight, Ely, Nev.)

“Volunteer parishioners here [St. John the Baptist Parish] go to a local women’s correctional facility weekly and minister to the inmates.” (Ron Gaubler, Milpitas, Calif.)

Lend Us Your Voice

An upcoming edition asks: What does “wisdom” mean when it comes to handling a situation that you truly don’t want to be in?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Faithful Lines/Cynthia Dewes

Important events: Martyrdom of Polycarp

He was bishop of Smyrna (in modern Turkey) when St. Ignatius met with him while Ignatius was being taken to Rome in chains. Later, Ignatius wrote one of his seven letters to him, entrusting to his care Ignatius’ distant church of Antioch. Polycarp was a defender of Christian orthodoxy, opposing heretical groups. He also wrote a letter to the Philippians, which is still extant. It is important because it verifies the existence of New Testament texts. Polycarp quotes from John, Luke, the Acts of the Apostles, and the first letters of Peter and John.

Polycarp was at 86, by a man named Herod, when the persecution by Emperor Marcus Aurelius was beginning. He was taken to the proconsul, who urged him to praise Caesar and to say, “Away with the atheists!” (The Romans considered Christians to be atheists since they didn’t adore the Roman gods.) Polycarp waved toward the pagan crowd and said, “Away with the atheists!”

He was then told to revile Christ. Polycarp replied, “Eighty-six years I have served him and I shall not blaspheme my King and my Savior!” The then called out the croak of the Phœnix has confessed a Christian.”

He was condemned to be burned. As the fire rose, Polycarp quoted a happy saying, “If I am burning, let my body be a lighthouse.” Moreover, we smelled a sweet odor, as if frankincense or some other precious spices had been smoking there.

When the fire did not consume him, the executioner pierced him through with a dagger. Then, the account says, “there came forth a dove, and a great quantity of blood, so that the fire was extinguished.” His dead body was then burned to ashes.

Cornucopia/Cynthia Dewes

Speed is the name of our game these days

We are sure in these hurly days. Life sockets along at an angle of 74.2 degrees while we are precariously perched on a precarious perch. Life is surely not a walk in the park.

Items are not the majority of items offered in the weekly coupon book. No, not even medicines, vitamins and, iron of ironies, diet drinks, pills and supplements displayed in that fat we’ve accumulated through the unwise consumption of unnatural foods. I see figure.

Many of the “health” items are classified as “women’s nutrition.” This mysterious reference makes me wonder if ladies need the kind of additional boost which men find unnecessary. Of course, the diet of some men may already be supplemented with weekend TV-viewing consumption of beer, pretzels and snacks.

Besides all that, we’re urged by the coupons to consider buying consumable protective plates, knickknacks, “collectables,” leather-bound literary classics and nostal- gic items we have no use for. Yet in the end, how many tacky manifestations of “raising the flag on Iwo Jima” can one home hold?

My favorite coupon offer was a ceramic model of the Notre Dame campus. It was liturgical and spiritual to a degree, with the Irish fight song when you plugged it in. I considered sending one to my Notre Dame roommate. Although I was undecided I value his friendship too much to risk it.

We have, however, even these so-called food items have to go. This is in the name of the money-off game.

The pure of heart cancel such thoughts. They know that their holiness comes from the Lord alone, and they praise him from heart praise him from sunrise to sundown. Since you are a member of the mystical body of Christ by baptism, you understand that you are united to Jesus as he prays to the Father. At every Mass, we all pray “in him, and with him, and in the Holy Spirit.” The joy of loving Jesus is a sure sign of the presence of the Holy Spirit. Joy and Jesus go hand-in-hand.

We can so easily get caught up in ourselves at times. Even though we know that the Lord is always with us, ready to draw us higher, we sometimes try to do too much on our own.†
The Sunday Readings

Sunday, Nov. 17, 2002

- Proverbs 31:10-13, 19-20, 30-31
- 2 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs is the source of the first reading for this weekend. As its name implies, this book is a virtual collection of wise and piouse sayings, admonitions and warnings concerning a range of human situations and needs.

Constant, however, is the theme of faithfulness to God. Long ago, pious Jews searched for ways to express their belief in the one God of Israel, the almighty and perfect Father, in terms of human wisdom. Proverbs, among other books of the Old Testament, was an effort to accomplish this fact. In all likelihood, the book, an accumulation of so many statements that usually can stand individually, was collected and edited over a long period of time. The book itself carries no date in its composition.

So, biblical scholars must search for datings in its literary style and secondary references. Scholars believe it was presented for the first time around the fifth century B.C.

This weekend’s reading extols the “worthy wife.” Modern advertisements of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth. Modern advocates of women’s rights criticize this text as a hand-me-down truth.

Today I pause in my journey to God. As Paul tells us, we can never predict the future. We can never absent such works from our need as an essential Christian duty.

Reflection

The Church this weekend approaches the end of its liturgical year of 2002. Next weekend, it will joyfully and excitedly call us to celebrate the glory of Jesus, the king over all creation. He is Lord! He is the cause of our hope and of our eternal life! So, this weekend’s Scripture readings are the Church’s last words to us in this year. The Church knowledgefully brings us a vitally important element of Christian belief and piety. God has touched us. God touched us in Jesus. It was a touch that healed and strengthened us. It is the gift of faith. With faith, we can see what we never saw before. With faith, we can do what we never did before.

Primary among our works of Christian piety are works of charity and mercy. We can never absent such works from Christian faithfulness.

Along with the story of the talents in Matthew, this weekend’s liturgy gives us the words of Proverbs. We all possess tal- ents, but the opportunities our call is not to only serve those from far, but those near to us. Parents have a special commission. We can never relax our good intentions.

As Paul tells us, we can never predict the future. We can relent and be assured that for us another day will come.

Daily Readings

Monday, Nov. 18

The Dedication of the Basilicas of the Apostles Peter and Paul in Rome

Rose Philippine Duchesne, virgin

Revolution 1:1-4, 21-15a

Psalm 1:1-4, 6

Luke 18:35-43

Tuesday, Nov. 19

Revolution 3:1-6, 14-22

Psalm 15:2-5

Luke 19:1-10

Wednesday, Nov. 20

Revolution 4:1-11

Psalm 150:1-6

Luke 19:11-28

Thursday, Nov. 21

The Presentation of the Blessed Virgin Mary

Revolution 5:1-10

Psalm 149:1-6, 9

Luke 19:44-48

Friday, Nov. 22

Cecilia, virgin and martyr

Revolution 10:1-9

Psalm 119:4, 24, 72, 103, 111, 131

Luke 19:45-48

Saturday, Nov. 23

Clement 1, pope and martyr

Columban, abbot

Blessed Miquel Agusti Pro, priest and martyr

Revolution 11:1-14

Psalm 144:1-2, 9-10


Sunday, Nov. 24

Christ the King

Ezekiel 34:11-12, 15-17

Psalm 23:1-3, 5-6

1 Corinthians 15:20-26, 28

Matthew 25:31-46

Scriptures give us clues about the kingdom of God

Our study group is confused about the kingdom of God.” Matthew tells us it is like a mustard seed or a treasure in a field. Luke says people will come from the north and south to sit in the kingdom, but none will enter unless they become like a little child. John says no one can see the kingdom unless he is born again.

Can you explain where and what this kingdom is to? Who can enter this kingdom, and when? (Illinois)

It helps our fraternity, I believe, to acknowledge from the start that we’re dealing with a mystery founded in the providence of God, and it is therefore impossible to nail down perfectly the questions you ask.

One difficulty is that the kingdom of God, or kingdom of heaven, is a disappointingly fluid term in the Gospels. Jesus never actually defines it. He alludes to it with a variety of images and stories that give us something of a multicolored description of what he means.

The kingdom is not a place. Nor is it a static condition, something finally fini- shed here on earth or even in the future. God’s reign, his loving rule over all things, is dynamic, an ongoing reality operative in everything he is creating. Nor is it something new. God always has been Lord of the universe and of the family. From the beginning of his public life, Jesus declares that the reign of God is among us; it continues now. We are to reform our lives to recognize God’s presence and to re-establish the harmony of creation destroyed by sin.

In the very first article of the “Good News” proclaimed by Jesus is that this God whose reign we honor is a gracious, merciful and just Father who is revealed in the life and words of his Son.

Ultimately, the answers to your ques- tions lie underneath this conviction about God’s reign, that the infinite mystery sur- rounding us is a benevolent one that allows Jesus to urge us to trust, not to be afraid. Whatever happens, we are con- diment of the Father’s presence and power

active in the world.

As the preface of the feast of the Kingship of Christ puts it, the kingdom he proclaims is one of justice, love and peace. These are ongoing realities that, at least in this life, are never perfect, always moving forward to full realization.

It is important to note that the New Testament often declares that this reign- ing presence of God is not something we merit or “build.” It is his work, a pure gift to his people, when they try to live as a community of charity and fidelity.

When we look at it this way, as part of the mystery of God’s creative love, per- haps we can better understand some of the obscurity in a divine activity that will always be here and always yet to come, as long as the Creator continues his work.

The kingdom is not ours to sway over, just an incentive to continue responding faithfully to the immense Goodness which surrounds us and remain confident that, in St. Paul’s words, nothing can separate us from the love of God that is shown to us in Christ Jesus (Rom 8:39).

I would like your opinion on whether our son may receive Holy Communion. He and his wife were divorced, at her insistence, several months ago. He goes to church regularly, dates occasionally and has begun a process for annulment of their marriage.

A priest apparently told him that he cannot receive Communion now. This is certainly not what I was taught, and is contrary to what I read in your column. Isn’t it possible for him to receive the sacraments of charity and fidelity? (Illinois)

I suspect either your son or the priest misunderstood the situation. Accord- ing to the information given in your letter, there is nothing in your son’s present situation that would prevent his receiving the sacraments as a Catholic in perfectly good standing.

(A free brochure describing basic Catholic prayers, beliefs and moral pre- cepives is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peerless, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com)
November 15
The Active List, continued from page 14

The heart to fight until remission

One of a select few accredited bone marrow transplant programs in the nation.

With machines, medicine, and faith

A philosophy of healing that incorporates our Franciscan values of compassionate concern, joyful service and respect for life.

The courage to listen and anticipate

A comprehensive array of services dedicated to women and children’s health.

Rebuild and restore

One of the top five total joint replacement programs in the country.

With the foresight to advance cardiology

A skilled cardiovascular care team with nationally recognized expertise.

Holy Rosary Church, 520 Stevens St., Indianapolis. English, 4 p.m.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 6 p.m.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Swimman Mass, 9 a.m.

St. Jude Church, 5353 McFarland Road, Indianapolis. Holy hour for vocations to priesthood and religious life, 8 p.m.

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

The King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Adoration, 7:30 a.m., 11 a.m.-noon.

Precious Infants monthly pro-life clinic), 3607 W. 16th St., Indianapolis. For rosary, return to church for Benediction.

The Active List, continued from page 14

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term, have no shortcuts and require much planning and preparation.

"And in both cases, you really have to focus on weathering through difficult situations," he said.

He added that "many dioceses struggle with the same issues we do.

"I think, though," he said, "where we have a tremendous advantage is in a vehicle like the Catholic Community Foundation and the size that it has grown to be—and the support that it provides ... to help fund our ministries."

Archbishop Daniel M. Buechlein, the chairman of the board, has challenged people to stay focused on the mission of the Church.

He used the statistics of the archdiocese from the last 10 years to show how many miracles have been achieved.

Not only has the assets of the CCF grown from $1 million to $72 million, but many parishes have been built, renovated and expanded. The Catholic population has increased by about 50 percent and a number of new schools have been built.

The archbishop also spoke of the nine men who entered seminary this fall to replace the eight that were ordained earlier this year. He wants to see 50 seminarians by 2007.

"If our spirituality wasn’t fairly healthy ... we wouldn’t see that growth that we see objectively," he said.

He said that to continue to focus on mission, one must be firmly rooted in prayer.

"Certainly undergirding the whole planning for growth of the archdiocese ... is to develop a spiritual life," he said.

"Our prayer begins in thanksgiving and it springs from our gratefulness to God for all that God has given us, and our gratefulness calls for a generous response to continue to share our leadership, our time, our treasure and our talent," the archbishop said.

He gave the credit to the people who gathered for the meeting.

"Most of you in this room have been significant collaborators with the Lord and with our Church in the accomplishments that have taken place over the last decade," he said.

Many people, however, credit the archbishop’s leadership for the good fruits of the last decade.

"The foundation and all other elements of the archdiocese made remarkable progress in the last 10 years under the leadership of Archbishop Daniel," Dornbusch said. "We have indeed been blessed by his presence, by his energy, by his leadership and by his commitment to all of us."

That commitment continues as the archbishop stresses where the needs of the archdiocese are today.

"Our home mission responsibilities continue to challenge us," he said. "They are the parishes, they are the schools—rural, urban and center-city—they are some of our agencies in remote areas that need to be where they are because there are people there who need us there, but they cannot on their own support themselves, and we need to help them.

"We also have serious obligations to our shared ministries, those ministries that no one parish can do alone," he said. Such ministries include seminar education, Catholic education, Catholic charities and Catholic education.

The CCF board members help accomplish the goals of these missions by overseeing all major stewardship and development initiatives.

"The board is a key advisory group to the archbishop and to the archdiocesan staff," said Joseph S. Therber, the archdiocese’s secretary for stewardship and development and executive secretary of the CCF.

There are two board members from each deanery—all appointed by Archbishop Buechlein. They serve three-year terms and may serve two in a row.

"We always strive for representation geographically throughout our 39-county archdiocese," Therber said.

The board members also serve other purposes as well as sitting on various committees.

"The trustees do an excellent job communicating realities, opportunities and concerns between parish and archdiocesan leaders," he said. "The board has a fiduciary responsibility to inspire trust and confidence in the management and financial resources under its care."

The trustees, Therber said, also support each other.

Together, those board members have worked with all those in the archdiocese who give of their time, talent and treasure to make possible the encouraging statistics that the archbishop cited.

Those statistics, he said, "are objective indicators of our spiritual health, of our common dedication to our commitment to share our faith. They tell us that we are a people of faith. They tell us that we have a story to share, I would say in many ways an awesome story, of faith, hope and charity."
We started the Food Bank here a little before that, and the needs have continued to grow. There's a seemingly endless energy in his efforts to address the needs of the poor and, in the process of doing so, has affected the lives of thousands of people.

Ten-year-old Alicia Sharp, who has been coming to Ryves Hall for four years, is one example of the ministry's success.

Tell 'EM WHAT THEY NEED TO HEAR

As Estelle wanders among the crowd, she asks members of the audience questions about their faith so she can more fully understand what Catholics believe. Estelle constantly misunderstands much of what she hears about the Catholic faith, which creates a lot of hilarity. She wonders what the Sacraments are and how they taste.

The second night of the parish mission began with a character Brummel has named Sister Simon, who taught the audience at the Catholic faith. She demanded attention from the crowd, yet the laughter flowed. Unfortunately, two local youth ministers did get in a bit of trouble with Sister Simon. Craig Eberle, the youth ministry coordinator at Our Lady of Perpetual Help Parish in New Albany, got called on the carpet for coming in late and Amy Julius, the former youth minister of St. Paul Parish in Sellersburg, was caught chewing gum.

Sister Simon was so disappointed, but she brightened up again when another well-trained audience member ran to pick up an eraser that she dropped. Audience members were able to meet the man behind the characters when Brummel talked a bit more about the need to lighten up and get closer to God.

During the dedication ceremony, Archbishop Buechlein thanked Etling for his 30 years of service to Terre Haute Mayor Judy Anderson, a member of St. Augustine Parish in Jeffersonville. "The work of Catholic Charities is largely the result of the vision and dream of a man who has persistently and over the long haul practiced the virtue of charity and done the work of evangelization for virtually his entire adult life," the archbishop said. "John Etling serves Christ by seeing Christ in others, particularly in the poor and the powerless."
REST IN PEACE

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


BYERS, Mary Ann, 81, St. Maurice, Decatur County, Nov. 4. Mother of Mary Jo Fanning, Sandra Kay Gnaim and John E. Byers. Sister of Dorothy and Alvin Wensing. Grandmother of five. Great-grandmother of three.


EICHELBERGER, Marjory Murnane. Great-grandmother of one.


FANNING, Steve and Tom Pfaff. Grandfather of eight.


FANNING, Jerry, Jim, Joe, John, Steve and Tom Pfaff. Great-grandfather of eight.


HESTER, Marjory Murnane. Great-grandmother of one.


HERINGER, Marjory Murnane. Great-grandmother of one.


HOLTZMAN, M. A., 84, St. Michael, Indianapolis, Nov. 5. Mother of Joyce Libby. Great-grandgrandfather of five.


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