



**The**

# Criterion

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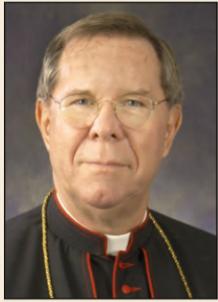
November 14, 2003

Vol. XXXIII, No. 7 75¢

An interview with Archbishop Daniel M. Buechlein, O.S.B.

## Progress being made on reducing archdiocesan deficit

*Fatima and archbishop's residence will not be sold; parish assessments to increase*



*Editor's note: In early June 2003, the Archdiocese of Indianapolis announced that it was facing a \$2 million deficit in the operating budget for its*

*central offices and agencies. In the following interview, Archbishop Daniel M. Buechlein gives a progress report on efforts to balance the operating budget.*

**Q** Archbishop, when you discussed the archdiocese's financial challenges last June, you said that "everything is on the table." Have

**any decisions been made to take anything "off the table"?**

**A** Yes. Part of our overall strategy involves looking at all our capital assets with an eye to divesting ourselves of any that are expensive or unnecessary. We are in the process of doing that in several cases involving unused and unuseful property.

**Q** What are the plans for Fatima Retreat House?

**A** After wide consultation regarding Our Lady of Fatima Retreat House, we have concluded that support for keeping Fatima is extraordinarily strong. We will renew our commitment to the retreat ministry at that location. Selling Fatima is not a good solution.

I plan to convene a group of Fatima

supporters to raise funds sufficient to meet the immediate maintenance needs of the house and grounds. In addition, retreat ministry at this facility will become part of the case for the new archdiocesan-wide capital campaign. We plan to establish an endowment to ensure the continuation of Fatima into the future.

**Q** What about the archbishop's residence?

**A** Also, after consultation with our priests, business leaders and others, we have also concluded that selling the archbishop's residence is not wise. Opposition to its sale is widespread and strong. It is viewed as part of the patrimony of the archdiocese. As you may know, the residence was a gift of the priests of the archdiocese for the bishop. We were very reluctant to sell it for that reason alone. There seems to be enough support in the archdiocese to establish an endowment to meet annual maintenance costs.

**Q** Talk of selling some of the archdiocese's capital assets, especially Fatima Retreat House, caused some pretty heated discussions. All that seems unnecessary now.

**A.** We dealt with the situation as best we could while trying to be as pastorally sensitive as possible.

Our strategy was to look at everything and try to think "outside the box." In order to seek the wisdom of various consultative groups, these ideas had to be discussed. Unfortunately, this process itself caused some folks to assume "done deals" when, in fact, ideas were on the table for exploration and discussion.

**Q** So you found the consultations helpful?

**A** Absolutely. First of all, I believe our consultations and discussions have

See BUDGET, page 2

## The Lost Art of Serving



Photo by Brandon A. Evans

Father Jonathan Meyer incenses the Blessed Sacrament while altar servers hold back his cope during a prayer service at Our Lady of the Greenwood Church in Greenwood on Oct. 1. While altar serving is prevalent in the archdiocese, some Catholics feel that servers could be used more often and that there are many unused roles that servers could fill. For the full story, see page 8.

## Partial-birth abortion ban faces court challenges

WASHINGTON (CNS)—Pro-life supporters were cheering on Nov. 5 when President Bush signed the Partial-Birth Abortion Ban Act into law, but were also left wondering when the law would actually go into effect.

Multiple court challenges claiming the law is unconstitutional were filed within moments of the president signing the bill, and three injunctions were issued to block enactment of the law.

At the signing ceremony, Bush said, "The facts about partial-birth abortion are troubling and tragic, and no lawyer's brief can make them seem otherwise. By acting to prevent this practice, the elected branches of our government have affirmed a basic standard of humanity, the duty of the strong to protect the weak."

The president said a partial-birth abortion "involves the partial delivery of a live boy or girl, and a sudden, violent end to that life."

See ABORTION, page 7

## Catholic Community Foundation sees gains

By Brandon A. Evans

This year's annual meeting of the Catholic Community Foundation (CCF) on Nov. 5 in Indianapolis looked toward the future, but not before rooting itself in the center of Christian life.

The annual meeting and luncheon started

with a Mass of Thanksgiving celebrated by Archbishop Daniel M. Buechlein.

Although the archdiocese is still struggling with financial challenges, the Mass gave thanks to God the Father for his blessings to the Church in central and southern Indiana.

Among those blessings is the fact that,

for the first time in three years, the investments of the CCF saw an increase of 1.7 percent in the 2002-03 fiscal year, which ended on June 30, said Jeffrey Stumpf, chief financial officer of the archdiocese.

The returns for the first quarter of the current fiscal year and for October were

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# PROGRAM

continued from page 1

resulted in much more clarity about our situation.

**Q Where is the Planning for Growth initiative these days?**

**A** Our Planning for Growth strategic planning process continued during this time, and three priorities emerged:

- The critical importance and centrality of serving parish ministry.
- The needs of our home missions—parishes and schools that need to be where they are but cannot carry out their ministries unassisted by the larger Church.
- The needs of the poor and the disenfranchised in rural areas and in the core of our cities and towns.

**Q Can you discuss some of the strategies that have emerged?**

**A** Yes. We have tried to be pro-active, and we have developed several strategies to strengthen our parishes and help the poor.

An efficiency audit of center-city schools is being conducted, pro bono, by a professional who is a volunteer. Models of cooperation for their management will be explored.

We hope to strengthen our parishes by offering mission enhancement programs,

which will be a combination of parish planning and parish stewardship education.

We are putting into place plans for a new capital campaign that will probably be launched in late 2005 or early 2006.

I am establishing a Home Missions Task Force to set in motion initiatives that will increase understanding of, and support for, our home mission parishes and schools. It will be made up of pastors and finance council chairs of more affluent parishes and of home mission parishes.

**Q Is there a strategy for Catholic Charities?**

**A** There is a new administrator for Catholic Charities, who is charged with bringing a different focus and direction to the various member agencies. A recent planning meeting of Catholic Charities agency directors and others has shown us that we can expect a more unified approach and Catholic identity for the various agencies. This group also agreed to update the Catholic Charities strategic plan. We will also be inaugurating a major effort to strengthen the funding of individual agencies.

**Q How are we doing in balancing the operating budget?**

**A** We're making progress—although we're not there yet. Last spring, we were looking at a nearly \$2 million deficit. We have reduced that to about \$200,000. But, remember, we also want to find an additional million dollars to help cover

past deficits.

**Q What are your plans for finding the balance? Will there be more staffing cuts?**

**A** We cut 20 percent of our central administration budget last spring, primarily by eliminating 26 positions. We are now close to the bone. We believe that further major reductions would seriously affect our ability to serve our parishes.

**Q So, where will the balance come from?**

**A** From a number of actions, some of which I just mentioned, including more efficient operations in our schools and parishes, and finding new income sources.

We're very much aware that our parishes are also struggling with economic challenges. However, we hope that the combined initiatives of mission enhancement and stewardship education will place us in a better position.

**Q Are there other difficult decisions still to be made?**

**A** Yes. Business leaders and others have urged us to phase in, over time, an increase in the cathedralicum—that's an assessment on parishes used to cover costs of central administration. Unless another significant income source surfaces, we will have to increase this assessment by 2 percent from 9 to 11 percent of our parishes' Sunday collections. This possibility was considered last spring, but we were reluctant to take that action until we had exhausted other avenues. I truly believe that if parish leaders take mission enhancement seriously and do sound planning for the upcoming capital campaign, the cathedralicum increase will easily be offset.

**Q The health insurance plan for parish, school and agency employees is also running a deficit. Why is this and what is being done about it?**

**A** As you know, health insurance costs

have skyrocketed over the last several years. The health insurance plan for archdiocesan employees is self-insured. Health care claims data is reviewed annually and J. F. Molloy, our third-party administrator, recommends what the next year's charge should be per plan participant. Currently, individual employees shoulder about 10 percent of this cost and parishes, schools, and agencies cover about 90 percent.

For the last five years, the plan's expenses have been significantly over what we've budgeted. In fact, I'm told that our claims are currently trending at 26 percent. The national average is around 16 percent. Our plan has now lost more than \$2.9 million since July 1, 1998.

**Q What is being done to ensure the viability of the health insurance plan and its affordability for parishes, schools, agencies and employees?**

**A** Well, we've had to make another hard decision—and this at the urging of the Archdiocesan Finance Council. We are going to have to increase rates to parishes, schools and agencies in mid-year, that is on Jan. 1 instead of July 1, 2004.

We realized that this puts a difficult strain on established budgets, but we must begin adequately funding our health care plan to recover past losses.

I want to assure you that those who manage our plan will do everything possible to see that the health care benefits needed by our employees will be provided in a way that is affordable.

**Q What's your overall assessment of where we are now?**

**A** A lot of praying and active listening has been done since last spring. The counsel and suggestions of many groups and individuals has been most helpful. The input is valuable, and it reaffirms the validity of the concept of collective wisdom. Our financial problems are not fully solved, but much has already been done. We are setting solid plans and strategies in place. We believe that we are making significant progress. †

## Christmas memories requested

Again this year, *The Criterion* invites readers to submit personal holiday memories for publication in the annual Christmas Supplement as part of the Dec. 19 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about

humorous or serious topics.

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](mailto:criterion@archindy.org) by the Dec. 2 deadline. †

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# Cuban delegation will visit archdiocese this month

By Mary Ann Wyand

Five Cuban Catholics from the Archdiocese of Camagüey are scheduled to visit the Archdiocese of Indianapolis from Nov. 15-23 as part of Catholic Relief Services' Global Solidarity Partnership.

Four years ago, Catholic Relief Services in Baltimore arranged a "sister diocese" partnership with the archdioceses of Camagüey and Indianapolis.

The twinning arrangement evolved from the C.U.B.A. 2000 and Beyond program initiated in 1999 by a group of St. Barnabas and St. Luke parishioners in Indianapolis, who worked with the archdiocese's Catholic Charities director to build a relationship with Cuban Catholics.

C.U.B.A. stands for "Community Understanding by Action."

Since that time, members of St. Vincent de Paul Parish in Bedford and volunteers from several other Indianapolis-area parishes have joined the diocesan twinning project, which has coordinated four mission trips to the Caribbean country in conjunction with Catholic Relief Services and Caritas Cuba.

The delegation of Cuban Catholics will visit a number of archdiocesan agencies and parishes during their nine-day stay in central and southern Indiana.

Delegation members include Padre Ernesto Guillermo Pacheco Lopez, vicar general of the Archdiocese of Camagüey, and Padre Carlos Juan Himenez Lewis, director of Religiosidad Popular in the archdiocese and pastor of Santo Cristo del Buen Viaje in Camagüey.

Other members of the delegation are Mario Ricardo Gonzalez Teijeiro,

director of Caritas in the archdiocese; Mercedes Cristina Acevedo Rivero, director of catechism for the archdiocese and coordinator of the Center of the Formation Integral a Distance course; and Ana Delia Perez Perez, a catechist, parochial council member and treasurer of Caritas in the deanery of Esmeralda.

The Cuban delegation arrives at the Indianapolis International Airport on Nov. 15 and will stay at Fatima Retreat House.

On Nov. 16, they will participate in an orientation session and planning meeting for their visit. That afternoon, they will participate in Mass at St. Barnabas Church in Indianapolis, followed by a reception at the parish. Father James Farrell, pastor, and Father John McCaslin, associate pastor, will concelebrate the Mass.

On Nov. 17, the delegation will attend Mass in the chapel at Fatima Retreat House then visit some archdiocesan ministries in Indianapolis, including St. Mary's Child Center. About 13 percent of the children there are Hispanic.

A motor tour will include the Archbishop O'Meara Catholic Center, SS. Peter and Paul Cathedral, the Circle, Conseco Fieldhouse, Circle Centre Mall, St. John Church, the Indiana Statehouse, White River State Park, the N.C.A.A. Hall of Champions, Eiteljorg Museum, the Indiana State Museum, the Indiana Historical Society, the IUPUI campus, and the Indianapolis Motor Speedway and Museum.

The tour also may drive by the Carmelite Monastery of the Resurrection, Marian College, Butler University and Hinkle Fieldhouse, and the Indiana State Fairgrounds on the way back to Fatima.

That evening, the delegation will attend a reception at the Catholic Center.

On Nov. 18, the delegation will visit Saint Meinrad, where they will participate in a late morning liturgy with the students in the St. Thomas Aquinas Chapel.

Benedictine Father Geurric DeBona will coordinate a meeting about spiritual direction followed by a tour of the seminary facilities with Benedictine Father Jonathan Fassero and a conference with Benedictine Father Mark O'Keefe, rector of the seminary.

They also will tour the Monte Casino Shrine before dinner. That evening, they will participate in eucharistic adoration and Benediction, and visit with the monks and students.

On Nov. 19, they will participate in Mass in the Saint Meinrad Archabbey Church with the monastic community followed by a meeting with the School of Theology faculty leadership and a tour of the Abbey Press and Gift Shop.

Their next stop is the Benedict Inn and Conference Center in Beech Grove, where they also will stay overnight. That evening, they will attend an Indiana Pacers game at Conseco Fieldhouse.

On Nov. 20, the Cuban delegation will tour archdiocesan agencies at the Catholic Center, including the Crisis Center and CSS Christmas Store to view their ministry to impoverished people.

They also will visit other Catholic Center agencies and meet employees of the Mission Office, Vocations Office, Office of Catholic Education, Catholic Social Services and the Office of Pro-Life Activities.

A meeting with Archbishop Daniel M. Buechlein and members of the

Archdiocesan Management Council will precede Mass at the cathedral and a Thanksgiving luncheon at the Catholic Center.

On Nov. 21, the delegation will visit the Indiana University Medical Center and Riley Hospital for Children to learn about programs for persons with Down's syndrome.

Their next stop is Holy Cross Central School in Indianapolis, where they will have lunch and tour the classrooms.

Visits also are scheduled at Holy Rosary Parish in Indianapolis, the Hispanic Education Center and the Catholic Youth Organization that day.

On Nov. 22, they will visit the St. Augustine Home for the Aged operated by the Little Sisters of the Poor to discuss care for the elderly and meet some of the residents.

That afternoon, they will visit St. Luke Parish to discuss their experiences and plans for the future of the partnership between the Archdioceses of Indianapolis and Camagüey. A Mass celebrated by Father Stephen Giannini, pastor, and a reception afterward will conclude the day's events.

On Nov. 23, they will participate in a Mass at St. Patrick Church in Indianapolis concelebrated by Franciscan Father Tom Fox followed by an informal reception.

They will leave Indianapolis that evening.

Catholic Relief Services staff member Susan Kadota will accompany the delegation during their visit to the archdiocese. †

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*United Methodist Church*  
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## Editorial



**Bishop V. Gene Robinson smiles after being installed as head of the Episcopal Diocese of New Hampshire in Durham, N.H., on Nov. 2. He is the first openly gay bishop in the Anglican Communion. Controversy surrounded the bishop's installation, with Anglicans threatening a worldwide split over the issue.**

## Catholic and Episcopal relations

We would not normally editorialize about something that affects another faith community, but what is happening in the Episcopal Church in the United States and its parent, the Anglican Church, greatly affects ecumenical relations in the Catholic Church.

Gene Robinson was consecrated the Episcopal bishop of New Hampshire on Nov. 2. His election in New Hampshire and approval by the General Convention of the Episcopal Church of the United States have severely divided that Church because Robinson divorced his wife and has been living openly with a male "partner" in a homosexual relationship. The General Convention also gave its approval to same-sex blessings.

The Anglican Church is trying to prevent a schism within its Church. Anglican Churches in other parts of the world, especially in Africa (where there are more Anglicans than there are in England), refuse to recognize the action of the U.S. Episcopal Church.

The Anglican Archbishop of Canterbury, Rowan Williams, quickly called a meeting in London on Oct. 15-16 to try to patch up the controversy. He issued a statement that said the actions of the U.S. Episcopal Church "threaten the unity of our own communion as well as our relationships with other parts of Christ's Church, our mission and witness, and our relations with other faiths, in a world already confused in areas of sexuality, morality and theology, and polarized Christian opinion."

Even Pope John Paul II felt that he had to call attention to the ecumenical obstacles that Robinson's consecration created. When he met with Archbishop Williams for the first time, he said in his remarks, "These difficulties are not all of a merely disciplinary nature. Some extend to essential matters of faith and morals."

The pope left unsaid, but certainly understood, the Catholic Church's teaching that homosexual acts are gravely immoral—the position of the vast majority of the members of the Anglican Church worldwide and of most other Christians. It's the U.S. Episcopal Church that's out of step with sacred Scripture and the Christian tradition for nearly 2,000 years.

It's not the entire U.S. Episcopal

Church though. Back on Oct. 9, a group of Episcopal Churches committed to orthodox Christian teaching met in Plano, Texas. They urged the Anglican Church to cut off the Episcopal Church from the Anglican Communion and to replace it with their group, the American Anglican Council. This was prior to the meeting of Anglican leaders on Oct. 15-16, and the group that met in Plano later expressed satisfaction with the statement issued by Archbishop Williams.

An important development during the meeting in Plano was the reading of a letter from Cardinal Joseph Ratzinger, prefect of the Catholic Church's Congregation for the Doctrine of the Faith (CDF). He offered his "heartfelt prayers for all those taking part in this convocation." Although the Vatican characterized it as a personal letter rather than an official statement from the CDF, the reading of the letter was followed by a standing ovation.

The division in the Episcopal Church is shown by the fact that the two Episcopal bishops in Indiana are on opposite sides of the controversy over Bishop Robinson's consecration as a bishop.

An organization in Zanesville, Ohio, known as the Coming Home Network specializes in helping Protestant ministers convert to Catholicism. Over the years, more Episcopal priests have made that decision than any other denominational clergy, especially after the Episcopal Church approved the ordination of women priests and, later, of women bishops. This group expects more Episcopal priests to make that decision now that Bishop Robinson has been consecrated.

The Catholic Church will also be affected in other ways, mainly by those within the Church who believe, as the members of the Episcopal Church's General Convention do, that the teaching about the immorality of homosexual acts is outmoded. There continues to be rejection of the traditional Christian teachings about the importance of marriage and the purpose of human sexuality, and there's no reason to think that will change in the near future.

—John F. Fink

## Letters to the Editor

### Questions about the need for living wills

Not so long ago, the concept of legalized assisted suicide, or lethal overdoses or injections, for sick or handicapped people would have been considered outrageous and obscene. Court-approved starvation of persons who are severely or moderately brain-damaged would have been utterly unthinkable.

Yet, today, with the recent case of the beautiful young woman from Florida named Terry Schiavo, these concepts are now up for debate, and society is embracing the starvation and dehydration of "incapacitated" individuals as something virtuous and compassionate.

Euthanasia advocates hail the typical mantra "freedom of choice" and the "right to decide." But we do not have the freedom to choose nor the right to die. A "right" is a moral claim and we do not have a claim on death; rather, death has a claim on us. We do not decide when our life will end, any more than we decided when it began.

As Catholics, we understand the meaning of suffering and how it can, by the grace of God, be received as a gift from Him. The world finds no meaning in suffering and wants to avoid it at all costs. Many times, God's love for us is revealed in its totality through suffering. What a paradox to the world.

Most Americans are unaware of the deep eugenic roots of the American euthanasia movement. More than a half-century ago, the Euthanasia Society of America proposed legislation to legalize "voluntary" euthanasia—but it was clearly stated that the society hoped "eventually to legalize the putting to death of non-volunteers," since euthanasia was "needed mainly for defectives." (*The New York Times*, Jan. 27, 1938).

Terry Schiavo's case is such a tragic story. Now we are hearing from everyone, "make sure you have a living will or some type of advanced directives." It is here that I wish to point out a large caveat to those who already have such documents or who are considering obtaining one. The living will was first developed in 1967 for the Euthanasia Society of America. These are documents by which a person can give in advance a directive to have life-sustaining medical treatment withheld or discontinued at the time of future serious illness, should he or she be unable to make medical decisions.

However, living wills, most of the time, are more harmful than helpful. They are usually unnecessary and dangerous for patients, doctors and for society. One of the reasons for this is that the language is too broad and can be open to a variety of interpretations. According to an authoritative brochure on living wills printed by the Metropolitan New York Right to Life Foundation, living wills are unnecessary because they propose to give rights which patients and doctors already possess. Living wills are deceptively named—they have little to do with living and everything to do with dying.

Please, if you have one or are considering getting one, research it and pray about it before you do. Some excellent Web sites to find out more include the International Anti-Euthanasia Task Force at [www.iaetf.org](http://www.iaetf.org), Priests for Life at [www.priestsforlife.org](http://www.priestsforlife.org) and American Life League at [www.all.org](http://www.all.org). Also, most importantly, a very viable and pro-life alternative to this document is the Protective Medical Decisions Document (PMDD) available from the task force by calling 800-958-5678.

Monica Siefker, Bedford

### Incorrect definition insults Italians

Father Peter J. Daly, a columnist for

Catholic News Service, slandered my grandfather and thousands of other Italian immigrants in his column published in *The Criterion* of Oct. 24.

To give historical perspective to the issue of illegal aliens, Father Daly repeats the erroneous explanation for the pejorative term WOP to conclude that Italians preceded Mexicans as illegal aliens. Like me, thousands of descendants of Italian immigrants have their ancestors' passports and can find their ancestors' specific names on official Ellis Island passenger lists. This documentation indicates legal entry.

The word WOP, first used in 1908, comes from the Neapolitan dialect *guappo* meaning "dandy" (hair slicked down, physically agile, fancy dresser). The Neapolitan word comes from the Spanish word *guapo* meaning "handsome, showy, tough." Americans heard that dialect word, did not understand its meaning and applied it to people they didn't like.

The explanation that WOP means "without paper" is as correct as "without a passport" and "working on pavement."

James J. Divita, Indianapolis

### Make something good happen today

How do we know when God is speaking to us? I believe we must be creative in our listening.

One early morning recently, I was watching CNN and the topic of discussion among the news team was the current state of the Catholic Church in the wake of the priest abuse scandal.

Bill Hemmer, the anchor, in the midst of a rather negative discussion, made the declaration that he was "a Catholic." Mr. Hemmer remarked that he believes discouraged Catholics are collectively "waiting for something good to happen."

His remark resonated with what I had been feeling personally. I was impressed by his courage to speak out on such a personal level on national television. But, more importantly, his remark has been the source of considerable prayer and reflection for me over the past weeks.

It occurs to me that there is no reason for waiting. There is always an opportunity to be the face of Christ to those in need and despair. With the love of Christ as the source of our actions, we can be confident something good *will* happen. This renewed understanding is a source of tremendous encouragement to us all in this recent time of negativity.

All of us—lay, professed religious and clergy—have this challenge and opportunity before us every day. As a lay minister and employee of the Archdiocese of Indianapolis, I pray for the opportunity and courage to make something good happen in the ministry I serve.

St. Paul reminds us, "If God is for us, who can be against us?"—for nothing can separate us from the "love of God in Christ Jesus our Lord" (Rom 8:31b-39).

I do believe God speaks to us in simple and creative ways. I pray that I have the grace to hear and serve. My time of waiting is over.

Ann Tully, Noblesville, Ind.

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Melancholy days remind us to prepare for our final home

Last week, we commemorated the saints and all souls who are deceased and marked with the sign of faith. It occurred to me that it has been a while since I featured the poem of William Cullen Bryant titled “The Death of the Flowers.”

Those of you who have followed this column for years may recall that my mom used to recite this poem to me during gray November.

*The melancholy days are come, the saddest of the year;  
Of wailing winds, and naked woods, and meadows brown and sere.  
Heaped in the hollows of the grove, the autumn leaves lie dead.  
They rustle to the eddying gust, and to the rabbit's tread;  
The robin and the wren are flown, and from the shrubs the jay,  
And from the wood-top calls the crow through all the gloomy day.*

*Where are the flowers, the fair young flowers, that lately sprang and stood  
In brighter light and softer airs, a beautiful sisterhood?  
Alas! They all are in their graves, the gentle race of flowers  
Are lying in their lowly beds, with the fair and good of ours.  
The rain is falling where they lie, but the*

*cold November rain  
Calls not from out the gloomy earth the lovely ones again.*

In the last stanza, the poet mourns the loss and burial of a loved one and concludes:

*And then I think of one who in her youthful beauty died,  
The fair meek blossom that grew up and faded by my side.  
In the cold moist earth we laid her, when the forests cast the leaf,  
And we wept that one so lovely should have a life so brief:  
Yet not unmeet it was that one, like that young friend of ours,  
So gentle and so beautiful, should perish with the flowers.*

The poem not only mirrors the melancholy tone of the gray November, it is also a poignant and touching image of the grief of losing a dear friend or loved one, especially someone young. I had not read the poem for about 10 years. It reads a bit differently now, after losing a great nephew at age 2 and a half and, more recently, a niece far too soon.

I have never researched the life of William Cullen Bryant so I do not know if he was a man of faith. But perhaps one could choose to see the conclusion of his

poem is an understated reference to life hereafter.

We all mourn our loved ones who pass on to the hereafter at any age, but I think it is more difficult to comprehend the mystery of death when the loved ones we lose are young adults, children and especially infants. How many times I have heard an elderly grandparent say at the wake of a youth or child, “Why couldn’t it have been me?”

I can’t imagine what thoughts people have who are not people of faith. In the face of grief, our faith is a precious gift. In his first letter to the Thessalonians, St. Paul reminds us that we do not have to grieve as people who have no hope. We surely grieve the loss of loved ones, but we can grieve with hope.

In the gray of dormant trees and overcast November skies, we might do well to reflect on the mystery of life and death and our reason for a springtime of hope. As if reflecting the winter of life, we notice that the liturgical readings of this time of year call us to contemplate the last things.

The readings sometimes sound ominous in reminding us of the last days and the reality of a final reckoning, when we pass from this life to the next. But always the Pauline message and the message of the Gospel remind us that, as people of faith, we are people of hope. As one of our funeral prayers reminds us, when our loved ones are taken from us at whatever age, “life is changed, not taken away.”

This time of year we are reminded that the very meaning of life is governed by the eventual call to go home to God. And what we treasure in this life is nothing compared to what is to come. And what we suffer in this life is but passing because in the kingdom “every tear shall be wiped away.”

Maybe we can see winter as a timely reminder to think of the last things and to renew our resolve to prepare for the call to go home to God.

In a couple of weeks we will begin a new liturgical year and the season of Advent. There is no better time to start over with new spiritual resolutions—to accept the grace to be holy. †

#### 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.

## Los días de melancolía nos sirven de recordatorio para prepararnos para nuestra última morada

La semana pasada conmemoramos el día de todos santos y todas las ánimas fallecidas y marcadas con el símbolo de nuestra fe. Se me ocurrió que ya había pasado algún tiempo desde que presenté el poema de William Cullen Bryant titulado “La muerte de las flores.”

Aquellos que han seguido esta columna por años tal vez recuerden que mi madre solía recitarme este poema durante los días grises de noviembre.

*Llegan los días de melancolía, los más tristes del año,  
de vientos que aúllan, de bosques desnudos, prados mustios y castaños.  
Apiladas en los huecos de las arboledas,  
yacen muertas las hojas de otoño  
Crujen por las ráfagas remolinantes y el paso de las liebres;  
El petirrojo y el chochín han partido y desde los arbustos llaman  
En la penumbra del día y desde las cimas de los leños el cuervo grazna.*

*¿Dónde están las flores, las jóvenes y hermosas flores que otrora retoñaban y se erguían  
ante la luz brillante y delicadas brisas, cual encantadora armonía?  
¡Ay! Yace en su tumba, la delicada casta de las flores  
Yacen en sus humildes lechos, con lo hermoso y bueno de los hombres.  
La lluvia cae donde yacen, pero la fría lluvia de noviembre  
No saca de la penumbra de la tierra a*

*las hermosas criaturas como siempre.*

En el último verso el poeta lamenta la pérdida y la sepultura de un ser querido y concluye:

*Y pienso en aquella que muriera en su hermosa juventud,  
El joven y manso retoño que creció y se desvaneció a mi lado.  
En la tierra fría y húmeda la tendimos cuando los bosques perdían su fronda  
Y sentimos que alguien tan adorable tuviera una vida tan corta  
Y sin embargo aquella no fue injusta,  
pues al igual que nuestra joven amiga,  
tan hermosa y delicada que debía perecer junto a las flores.*

El poema no sólo refleja la melancolía de los días grises de noviembre, también representa una imagen triste y conmovedora del dolor por la pérdida de un amigo querido o un ser amado, especialmente alguien joven. No había leído este poema desde hace 10 años. Ahora lo interpreto de un modo un poco distinto, después de perder a un sobrino de dos años y medio, y más recientemente, a una sobrina que se fue muy pronto.

Nunca he investigado la vida de William Cullen Bryant, así que no sé si era un hombre de fe. Pero tal vez podríamos elegir ver la conclusión de su poesía como una referencia velada a la vida más allá.

Todos sufrimos la pérdida de los seres queridos de cualquier edad que se van al más allá, pero creo que es más difícil entender el misterio de la muerte cuando aquellos que perdemos son jóvenes, niños, y especialmente, bebés. Cuántas veces he escuchado a un abuelo ya mayor decir en el velorio de un joven o un niño: “¿Por qué no fui yo?”

No puedo imaginarme lo que piensa la gente que no es de fe. Ante el dolor, la fe es un obsequio preciado. En la primera Carta a los Tesalonicenses San Pablo nos recuerda que no debemos lamentarnos como lo hacen aquellos que no tienen esperanza. Ciertamente lamentamos la muerte de los seres queridos, pero podemos hacerlo con esperanza.

Ante el gris de los árboles adormecidos y los cargados cielos de noviembre, deberíamos reflexionar sobre el misterio de la vida y la muerte y nuestras razones para la esperanza primaveral. Como invitando a la reflexión del invierno de la vida, nos damos cuenta de que las liturgias de esta época del año nos llaman a contemplar las últimas cosas.

En ocasiones dichas lecturas suenan ominosas al recordarnos los últimos días y la realidad de un juicio final, cuando

pasemos de esta vida a la otra. Pero el mensaje paulino y el mensaje del evangelio nos recuerdan que, como gente de fe, somos personas de esperanza. Tal y como nos recuerda una de nuestras oraciones funerarias, cuando a cualquier edad nos apartan de nuestros seres queridos: “la vida cambia, no nos la quitan.”

En esta época del año recordamos que el propio significado de la vida se rige por el llamado final de volver a Dios. Y aquello que atesoramos en esta vida no es nada comparado con lo que vendrá. Y lo que sufrimos en esta vida es pasajero porque en el Reino “cada lágrima será enjugada.”

Tal vez podemos ver el invierno como un recordatorio apropiado para pensar en las últimas cosas y renovar nuestra resolución de prepararnos para el llamado a volver a Dios.

En un par de semanas comenzaremos un nuevo año litúrgico y la temporada de Adviento. No hay mejor ocasión para comenzar con nuevas resoluciones espirituales: aceptar la gracia de nuestra divinidad. †

*Traducido por: Language Training Center, Indianapolis*

#### La intención del Arzobispo Buechlein para vocaciones en noviembre

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

## Check It Out . . .

Phil Milto, president of Milto Cleaners and founder of Nathan's Battle Foundation, will speak at the **monthly chapter meeting** of the Indianapolis Chapter of **Civitas Dei** on Nov. 19 at Marian College, 3200 Cold Spring Road, in Indianapolis. The meeting will begin with a Mass at 5:45 p.m. in the Marian College Chapel, and Msgr. Joseph F. Schaedel, vicar general, will be the celebrant. The meeting will continue at the Stokely Mansion, and Milto will speak at 7 p.m. about how his son Nathan's battle with Battens Disease has affected his family, his faith and the business of drug research. There will be a dinner at 8 p.m. The cost of the evening is \$35 per person. Reservations for the dinner are needed by the end of the day on Nov. 14. For more information or to make a reservation, call Marigrace Bailey at 317-253-1678.

Oldenburg Academy, 1 Twister Circle, in Oldenburg, will have its **open house** from 5:30 p.m. to 8 p.m. on Nov. 29. Faculty members will help current students demonstrate what an education at Oldenburg Academy can do as well as answer questions. The evening will end

with a presentation in the auditorium at 7:30 p.m. For more information, call the admissions office at 812-934-4440, ext. 231.

Cathedral High School, 5225 E. 56th St., in Indianapolis, will have a Mass at 5 p.m. on Nov. 13 followed by an **open house** from 5:30 p.m. to 8:30 p.m. There will be dinner, tours, department presentations and a school presentation. For more information, call 317-542-1481.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will host its annual **open house** from 12:30 p.m. to 3 p.m. on Nov. 16. The event will include an official welcome at 12:40 p.m., guided tours of the school, and the opportunity to speak personally with members of the student body, administration, faculty and board of regents. Also, **placement tests** for eighth-grade students will be held at 8:30 a.m. on Dec. 6 and Jan. 10. For more information, call the admissions office at 317-251-1451, ext. 2247.

Franciscan Sister Ann Vonder Muelen will present

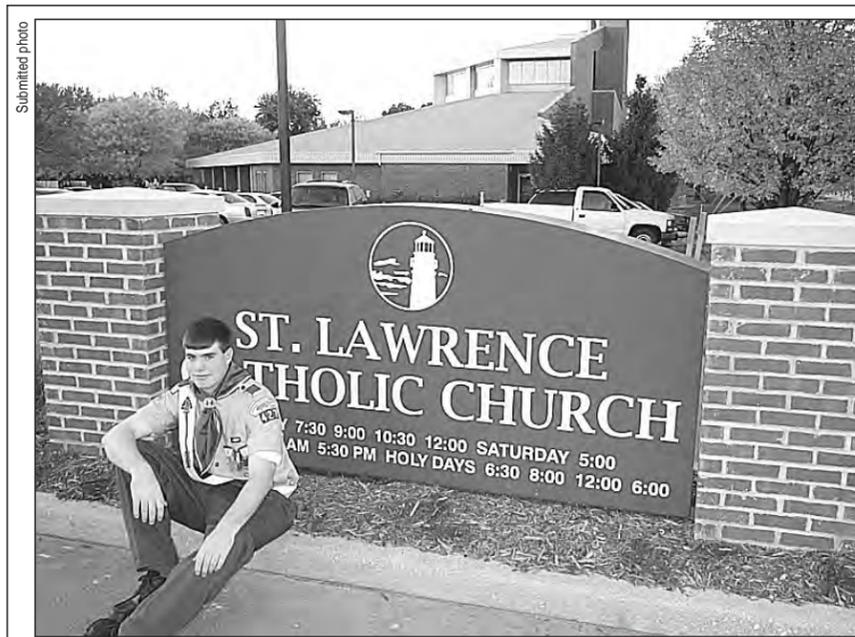
**"Family Advent/Christmas Traditions: An Afternoon of Family Fun"** from 1 p.m. to 4 p.m. on Nov. 23 at the Oldenburg Franciscan Center in Oldenburg. There will be a chance for families to create an Advent wreath, and various age-appropriate materials will also be provided for making ornaments. The cost is \$25 per family. For more information, call 812-933-6437.

Cathedral High School, 5225 E. 56th St., in Indianapolis, will present **The Elephant Man**, a play by Bernard Pomerance, at 7:30 p.m. on Nov. 20-23 and at 3 p.m. on Nov. 23. For more information or tickets, call the Cathedral theater ticket line at 317-543-4942, ext. 436.

The drama department of Father Thomas Seccina Memorial High School, 5000 Nowland Ave., in Indianapolis, will present its fall play, **The Complete Works of Shakespeare (Abridged)**. The comedy will be presented in the school cafeteria at 7 p.m. on Nov. 14 and 15. A pasta dinner will precede the show at 6 p.m. Written for only three cast members, the play will present all of Shakespeare's writings. Tickets are \$7 per person or \$10 at the door; and \$4 for Seccina students, or \$5 at the door. For more information or to reserve tickets, call Beth Tebbe at 317-356-6377, ext. 1203.

St. Francis Hospice will again sponsor a **Tree of Honor** during December at St. Francis Hospital—Indianapolis, 8111 S. Emerson Ave. The tree will be located in the main lobby and will be decorated with ornaments honoring or remembering special people. Each ornament will bear the name of a person being honored or remembered. They may be purchased for a minimum donation of \$7.50. All proceeds will benefit the St. Francis Hospice program in providing support for terminally ill patients and their families. The different styles of ornaments will be on display during November and December in the gifts shops of St. Francis Hospital-Indianapolis; St. Francis Hospital-Beech Grove, 1600 Albany St.; and St. Francis Hospital-Mooresville, 1201 Hadley Road. For more information, call St. Francis Hospice at 317-865-2092 or log on to [www.stfrancishospitals.org](http://www.stfrancishospitals.org).

The Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, in Beech Grove, will host three **Advent retreats** in December. There will be an **Advent mini-retreat** from 9 a.m. to noon or from 6 p.m. to 9 p.m. on Dec. 2 that will help participants enter Advent with a spirit of prayer and anticipation. There will be free child care and snacks. The cost is \$25 per person. There will be an **Advent silent retreat** on Dec. 5-7. It will be a chance to retreat from the hectic pace of life and holiday preparations. In addition to quiet time, participants will be able to experience daily prayer with the monastic community. The cost is \$140 for residents and \$110 for commuters. Also, there will be an **Advent family retreat** from 9 a.m. to 3:30 p.m. on Dec. 6. The retreat will help families keep Jesus in the center of Advent. The cost is \$25 per adult and \$10 per child (grades 1-8). Children 5 and under are free. For more information or to register, call the retreat and conference center at 317-788-7581. †



### Eagle Scout Project

David Andrew Wetterer, member of St. Lawrence Parish in Indianapolis, poses in front of a new parish sign that was his Eagle Scout project. Wetterer managed the building of the sign, which included design, permit, funding and purchasing the sign, as well as preparing the ground and constructing it. The project took nearly three months of work to complete and the help of volunteers when it came to the installation. Wetterer is a freshman at Indiana State University in Terre Haute.



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Fr. Barry Harmon  
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- SORRENTO & ALMAFI COAST, 9 DAYS IN NOV . . . . . \$1,740
- LONDON & ENGLISH COUNTRY SIDE, 10 DAYS IN NOV. . . . . \$1,748



**GERMANY & AUSTRIA**  
Fr. Richard Wiedert  
Ruma, IL

**GERMANY & AUSTRIA.** Ten days in May to the Bavarian and Austrian Alps, Munich, Berchtesgaden, Innsbruck, Oberammergau, King Ludwig's Linderhof Castle, the 6th century Marian Shrine at Altoetting and northern Austria are to be part of a beautiful spring trip. Shopping for wood carvings or cuckoo clocks in Oberammergau, and Austrian crystal in Innsbruck are added features. Trip has two hotel locations—in Oberammergau, and Berchtesgaden.

**May 2004 \$1,892**

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

Note: Beginning this month, any films reviewed by the Office for Film and Broadcasting that would normally receive the "A-IV (Adults, with reservations)" rating will now receive the rating "L (Limited Adult Audience)."

The rating is defined as describing a movie that has "problematic content that many adults would find troubling."

The new designation is meant to give a more cautionary assessment of the movie.

**Elf** (New Line)  
Rated **A-II (Adults and Adolescents)** because of minimal mildly crude language and humor.  
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

**Love Actually** (Universal)  
Rated **L (Limited Adult Audience)** because of several scenes of sexual encounters with nudity, a few sexual references and innuendoes, and intermittent rough language with an instance of profanity.  
Rated **R (Restricted)** by the MPAA.

**The Matrix Revolutions** (Warner Bros.)  
Rated **A-IV (Adults, with reservations)** because of much sci-fi violence as well as recurring profanity.  
Rated **R (Restricted)** by the MPAA. †

# ABORTION

continued from page 1

"Our nation owes its children a different and better welcome," he added.

Archbishop Charles J. Chaput of Denver, chairman of the U.S. bishops' Committee on Pro-Life Activities, said the signing marked "the first time in three decades that our nation has placed any restriction on an abortion procedure." He called it "a vital step in the right direction for our nation."

"We commend the president for his action, and we pledge our prayers and support to see that this brutal procedure remains prohibited by law and intolerable to the American people," the archbishop added in a Nov. 5 statement.

The new law defines partial-birth abortion as the partial delivery of a fetus from the womb "for the purpose of performing an overt act that the person knows will kill the partially delivered living fetus" and then performing that act, killing the partially delivered fetus instead of delivering it alive. Doctors who violate the ban could face a fine and up to two years in prison.

The legislation allows an exception to save the life of the mother but does not include an exception for the mother's health.

Pro-life members of Congress have been working since 1993 to ban the procedure. Bills barring partial-birth abortions were twice vetoed by President Clinton on grounds that there was no health exception in them. A health provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decisions to legalize abortion.

But even as the president signed the legislation, U.S. District Judge Richard Kopf was hearing arguments in Lincoln, Neb., on whether he should block implementation of the law.

As the hearing began, Kopf, an appointee of President Reagan, said the law had "serious vagueness problems" and expressed concern that there was no exception for a mother's health.

"It seems to me that the law is highly suspect, if not a per se violation of the Constitution," he said.

Kopf issued a temporary but indefinite injunction against the law's implementation, but he limited the scope of the injunction to Dr. LeRoy Carhart of Bellevue, Neb., and three other abortion providers who had filed the suit.

It was Carhart's fight against a statewide Nebraska law banning partial-birth abortions that led to the U.S. Supreme Court overturning the law in 2000.

On Nov. 6, a federal judge in San Francisco blocked the law. The ruling affects doctors at 900 clinics across the country run by Planned Parenthood.

The same day, a federal judge in Manhattan also blocked the ban, granting a temporary restraining order to a network of abortion providers, the National Abortion Federation, which filed a lawsuit challenging the ban's constitutionality.

Among the Catholic leaders attending the Nov. 5 signing ceremony at the Ronald Reagan Building in Washington were Cardinal Edward M. Egan of New York, Carl A. Anderson, supreme knight of the Knights of Columbus, and Gail Quinn and Richard Doerflinger, director and deputy director of the bishops' Secretariat for Pro-Life Activities.

In advertisements on Nov. 5 in *USA Today* and in a Capitol Hill political newspaper called *Roll Call*, the U.S. bishops' Committee for Pro-Life Activities and the Knights of Columbus congratulated Bush "and members of Congress on both sides of the aisle" for bringing the United States "one step closer to a culture of life." The ad was signed, "With gratitude, millions of Catholics across the United States."

A similar ad thanking Catholics for their



CNS photo by Bob Risher

President Bush signed the Partial-Birth Abortion Ban Act into law on Nov. 5, prohibiting the abortion procedure that has been challenged by pro-life members of Congress since 1993. Archbishop Charles J. Chaput of Denver, chairman of the U.S. bishops' Committee on Pro-Life Activities, said the signing "marks the first time in three decades that our nation has placed any restriction on an abortion procedure."

efforts in supporting the partial-birth abortion ban was to appear in the Nov. 16 issue of the *National Catholic Register* and the Nov. 23 issue of *Our Sunday Visitor*, both of which have nationwide circulation.

Even while acknowledging that the new law faced court challenges, the ad said: "After eight years, you've made history. This marks the first federal restriction of an abortion procedure in 30 years."

In separate statements issued on Nov. 5, numerous Catholic and other leaders praised the signing of the ban by the president.

"Since this horrifying procedure became public almost a decade ago, the American people have shown a firm and unwavering resolve to ban it. That resolve has brought us to this historic day," said the Knights' Anderson.

"I welcome this law," said Cardinal Francis E. George of Chicago. "Children shouldn't be killed while being born."

Cardinal Justin F. Rigali of Philadelphia called the signing of the bill "a victory for women, for unborn children and indeed for all Americans who embrace a culture of life." He asked for "Catholics and others who value the sacredness of all human life to continue to work on behalf of women and their unborn children and to pray for the day when no abortions take place in this country."

Father Michael Place, president and chief executive officer of the Catholic Health Association, said, "We are grateful

that our nation's leaders agree that partial-birth abortion is an abhorrent practice that has no place in a society which believes in compassion and dignity for all."

He added, "We hope and pray that the courts see the partial-birth abortion procedure for what it is, the killing of children who are in the process of being born."

National Council of Catholic Women president Maggie Gray said that "by passing this bill, the U.S. Congress has moved beyond politics so that American law and medical practice can work together to protect rather than endanger partially born babies."

National Right to Life Committee legislative director Douglas Johnson noted the 2000 Supreme Court decision handed down on the Nebraska law and the court fight ahead on the new ban.

"This law will ultimately be reviewed by the Supreme Court, where five justices in 2000 said *Roe vs. Wade* guarantees the right to perform partial-birth abortions at will," he said. "We can only hope that by the time this law reaches the Supreme Court, there will be at least a one-vote shift away from that extreme and inhumane position."

"The lengthy and ardent opposition to this ban shows who the extremists really are and how far they will go to defend the undermining principle that imposed and violent death is the solution to the problems of life," said a statement from the Iowa-based Lutherans for Life. †



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## "A HIT OF THE FIRST ORDER" -USA Today



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# The lost art of serving and how to get it back

By Brandon A. Evans

Second of four parts

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, believes that altar serving has become a lost art—and an underused tool in promoting vocations.

While serving is by no means dead—nearly every parish in the archdiocese has a program for young people to serve at Mass and many take it seriously—over the last few decades the role of server has diminished.

The Criterion recently conducted an informal survey of 109 parishes to catch a glimpse of the state of altar serving in the archdiocese. The survey, mailed to each parish, represents more than 4,000 servers and nearly 65,000 households.

“I think there’s been neglect of the ministry of server,” Msgr. Schaedel said. “In other words, the attitude is kind of like, well, we don’t really need them.”

As a result, he said that some parishes have poorly trained their servers and not invested them with much of a sense of social responsibility.

Perhaps, he suggested, this minimalizing occurred because many of the roles of an altar server have been made optional; and all too often something that is optional becomes unused.

Most parishes use two servers per weekend Mass, though a handful use more.

Those who have served know that two people is about what a priest needs to cover the basic functions of a server at a weekend Mass. For a daily Mass, one server could do the job.

At Holy Rosary Parish, Msgr. Schaedel made a policy never to turn any of his servers away from Mass—and many of them attend as many Masses as they can.

It is not unusual for six servers to volunteer at a weekend Mass there. Msgr. Schaedel always finds something for them to do—but said that he doesn’t make up meaningless jobs.

The roles they fill are among the “extras” that Msgr. Schaedel said are symbolic for the assembly and for the servers.

During the eucharistic prayer, for example, several servers will bear candles, while another swings the incense and another slips into the sacristy to ring the church bells at the consecration of the bread and wine.

“There’s so much that an altar server can do, so much that you can incorporate into the Mass,” said Andrew DeCrane, an altar server at Holy Rosary Parish and a freshman at Marian College.

Msgr. Schaedel said servers need to be well-trained or the parish is missing something.

“I think, whether it’s serving Mass, schoolwork, sports, you name it,” he said, “I think kids appreciate being taught how to do something correctly. I think they appreciate doing it and feeling good about it—feeling that they’ve accomplished something.”

“So if you’ve got yourself in a situation where serving really doesn’t make any difference, where you don’t make any real effort to enhance it, so to speak, as a ministry, to have them well-trained, to keep them accountable, ... then I think kids lose interest,” he said.

That comes back to an idea of social responsibility. DeCrane said that the servers are in front of the assembly during the Mass, and that if they aren’t paying attention, the assembly will be distracted as well—but if they are reverent, it will help build the same virtue in the assembly.

Shirley Dreyer of the Serra Club of Indianapolis said that serving gives young

Photo by Mary Ann Wyand



Elizabeth Eads, an eighth-grader at Central Catholic School in Indianapolis, and Matthew Lynn, a freshman at Emmerich Manual High School in Indianapolis, carry candles as they process from the altar at the end of the rededication Mass for Sacred Heart of Jesus Church in Indianapolis on Feb. 16. Archbishop Daniel M. Buechlein was the main celebrant.

people “a feeling of real responsibility and [being] part of the liturgy.”

That feeling of responsibility, if fostered, can translate into something larger.

Father Anthony Volz, pastor of St. Michael the Archangel Parish in Indianapolis, said past servers “are people who are very active in parishes today.”

Serving, he said, can help launch young people into deeper involvement with their parish.

“It’s a training ground for ministry, not just religious, but all ministry,” said Mary Jo Lowe, a member of the liturgy committee at St. Thomas More Parish in

Mooresville.

James Vincent, a recent graduate of Jennings County High School and member of St. Anne Parish in Jennings County, a young man himself, agreed that getting involved in other parish ministries could be a positive fruit of serving.

Father Joseph Moriarty, vocations director, said that whether or not servers will be formed with such virtues depends heavily on the leadership of the parish.

“I think if the pastor or the associate or the person who’s in charge knows what they’re doing, the kids will know what

continued on next page

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they're doing, and why they're supposed to do it," he said.

Msgr. Schaedel agreed. Even such things as children having a lack of reverence regarding the Mass can be picked up from adults, he said.

If the adult leaders show the servers that their ministry is important—just like the ministries of lector, eucharistic ministers and musicians—then young people will take their cues from that, he said.

Another thing that Msgr. Schaedel and Father Moriarty agree upon—in an effort to continue to improve altar serving—is a more widespread use of daily Mass servers.

"I think having servers at daily Mass does several things," Msgr. Schaedel said. "It gives them one more opportunity to serve, to practice, [and] it lets them know that the role of the server at Mass, no matter when the Mass is celebrated, is important."

Currently, about 25 percent of parishes employ daily Mass servers, though it must be remembered that there are many parishes that do not offer daily Mass, or only offer a couple each week.

That number grows when the focus is narrowed to parishes with schools that also offer daily Mass at least three times a week during or before school hours.

There are 34 such parishes in the archdiocese, and 44 percent use daily Mass servers.

Several other parishes said that they have a school Mass each week that is served by students.

Msgr. Schaedel would like to see that number higher, especially when schools have the chance to supply a priest with student-servers.

"I would say if that situation exists,

where you have a school and the kids are not allowed to come over to serve Mass during school, I would say that's ... unfortunate," he said.

"As I think back, I don't remember much about serving Sunday Mass, but I remember a lot about serving daily Mass," Msgr. Schaedel said.

Father Joseph Moriarty, vocations director, said that he remembers fondly carrying his good shoes to Mass early in the morning when he was young. He thinks that giving young people the chance to serve daily Mass should be a priority for Catholic schools.

When children see their peers occasionally leaving class for Mass, Father Moriarty thinks that it essentially says that "this is the most important thing we do, and we need to keep it at the center of our lives. Everything that we do has to flow out of it and flow into it."

Students who serve daily Mass during school hours would miss some academic learning, but Father Moriarty thinks that it is an acceptable sacrifice.

"I think that's why parents send their child to a Catholic school; they have some understanding that their education is going to happen through and in their religious formation," he said. "Why would they send them to a Catholic school otherwise?"

"For [children] to have the experience of serving daily Mass, even serving funerals," Msgr. Schaedel said, "that's

part of a Catholic school education and always was—and I see no reason to change that."

Father Moriarty agreed, and said that children can learn lessons of a different sort from their harder serving experiences.

"We shouldn't ignore the amount of education, even in the school of life, if you will, that's going to happen by this child having to confront the fact that he's got to serve a funeral," Father Moriarty said.

Msgr. Schaedel said that getting up early for a Mass before school is hard but teaches a child sacrifice.

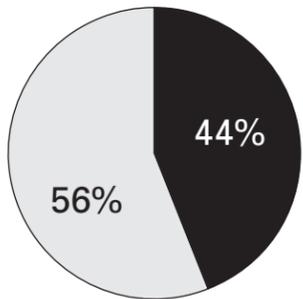
While some parishes may see having adult servers as an option, especially for daily Mass, Msgr. Schaedel cautioned that children should be given the first priority.

"It is one of the few roles during the liturgy that children can do and do well," he said. "I think in encouraging vocations, and just from the standpoint of getting them involved in some kind of liturgical role, this is something that children can do, and if we don't offer them the opportunity as often as possible, I think we're missing the boat."

Msgr. Schaedel said it was his own experience serving daily Mass that became one of many factors in finding his vocation.

(Next week: Encouraging vocations through altar serving.) †

**Parishes with schools that offer at least three daily masses before or during school that use altar servers**



■ Daily Servers  
 □ No Servers

**Vatican Radio pans *Matrix Revolutions***

VATICAN CITY (CNS)—Vatican Radio has given *The Matrix Revolutions* a thumbs down, saying the film represents a superficial commercialization of Christian ideas and symbols.

The movie, which completes the *Matrix* trilogy, engages in open looting of the Christian story, the radio said in a review on Nov. 10. For example, toward the end of the film the messianic hero—Neo—stands against a cross and appears to turn into a Christlike figure.

But Neo attains salvation for the human race "not with the heroism of the Beatitudes, but with the labor and blood of whirling and violent duels, in the Oriental style so popular in today's cinema," it said.

His sacrifice "has nothing to do with Golgotha and with the Christian path of redemption," it said.

The film plunders Christian traditions in the most shallow way, using them "in a direction opposite that of the original, in order to commercialize them," it said.

Vatican Radio said *The Matrix Revolutions* combines moments of post-modern mysticism with stupefying violence.

"Here once again, New Age and Christianity have a chance to meet, but it's not clear for whose benefit and in the respect of which culture," it said.

The Office for Film and Broadcasting of the U.S. Conference of Catholic Bishops has classified the film A-IV—adults, with reservations—due to its violence and recurring profanity. †



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**- St. Francis of Assisi**

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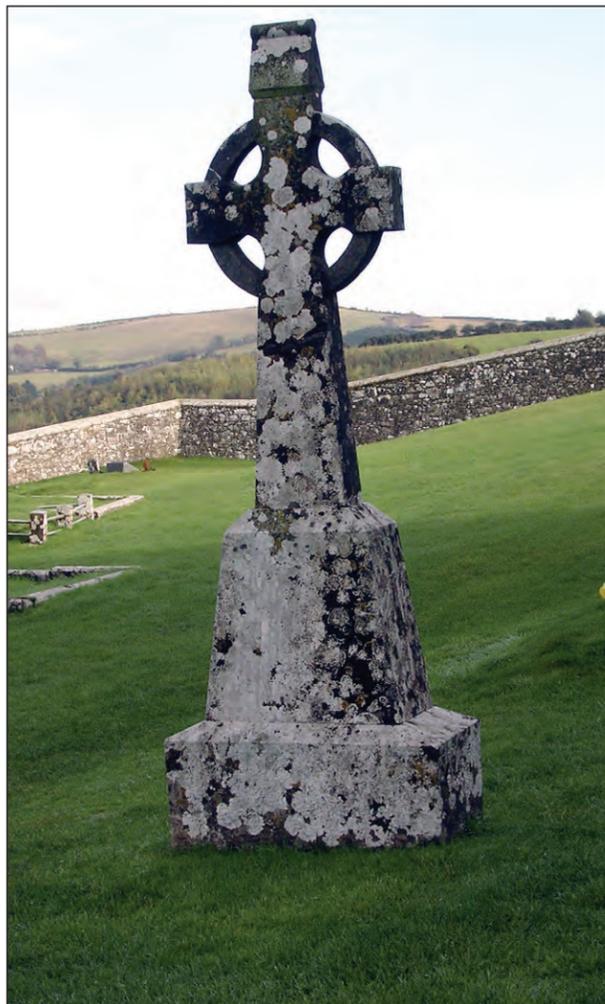
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# ARCHDIOCESAN PILGRIMAGE TO IRELAND

Oct. 19-29, 2003



A Celtic cross marks a grave in a cemetery attached to the Rock of Cashel, a former fortress where St. Patrick once preached.



Left, the domed archway on the grounds of Trinity College at the University of Dublin, also called the Campanile, is sometimes used as a symbol for the college.

Right, Msgr. Joseph F. Schaedel, vicar general, celebrates Mass on Oct. 21 with Father Gordon Mann, left, pastor of St. Wendel Parish in Evansville, Ind., and Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, in a chapel built on the back of the shrine in Knock. The white statues depict the famous apparition that took place there in 1879.



Below, various signs identify Irish locations on the pilgrimage.



Photos by Carolyn Noone



Above, O'Brien's Tower sits atop the cliffs of Moher.

Below, a stained-glass window of St. Finbarr is seen inside St. Finbarr's Oratory.



Left, Joan and Mick McDonald, members of St. Michael the Archangel Parish in Indianapolis, pause at a rock covering St. Patrick's grave in Downpatrick in Northern Ireland on Oct. 28.

## Pilgrimage to New York

Space has opened up for the Advent archdiocesan pilgrimage to New York for two people sharing a double room.

The popular annual trip will take place from Dec. 12-15.

The cost of the trip is \$899 per person, which includes airfare, hotel, motor-coach transportation, most meals, entrance fees, guide and tips.

For more information on the pilgrimage, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. †

## Scriptures remind Christians to seek Christ in every person

By Richard R. Gaillardetz

When I invite non-Catholic friends to accompany me to Mass, I am always proud to introduce them to my religious tradition.

After the liturgy, they frequently comment on the reverence and power of ritual actions that comprise the Sunday Eucharist's celebration.

Hospitality is important in parish life today and was considered vital to the early Christian community's life.

The early Christians took to heart the injunction in the Letter to the Hebrews: "Let mutual love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels" (Heb 13:1-2).

Indeed, ancient documents from the first and second centuries testify that the early Christians had a reputation for being concerned about the poor and forgotten. This included welcoming the marginalized and the stranger into their communities.

The early Christians recognized the seriousness of the warning in the Letter of James: "If a man with gold rings on his fingers and in fine clothes comes into your assembly and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, 'Sit here, please,' while you say to the poor one, 'Stand there,' or, 'Sit at my feet,' have you not made distinctions among yourselves and become judges with evil designs?" (Jas 2:2-4).

The call to genuine hospitality demands much of us. Hospitality too often is reduced to an attitude of friendliness toward those we do not know.

I certainly believe that being friendly to others is important, but the Christian virtue of hospitality demands more than mere friendliness.

Hospitality is a stance of openness to the stranger as someone about whom I am to have a vital concern. It is a virtue that demands my conversion, for it calls me to abandon my tendency to put people in neat categories that determine how obliged I am to them.

To be hospitable in the Christian sense is to risk inviting strangers into my life and the life of my community, to attend to their needs and to affirm the gifts that they offer us.

The call to cultivate the virtue of

Christian hospitality stands as a challenge to every parish.

Does the character of our liturgies and conduct of our liturgical ministers reflect the radical hospitality that characterized Jesus' embrace of the stranger and those not accepted by respectable society?

Do our parish receptionists recognize that they are the first face and/or voice that newcomers encounter? Is the effort made to see that this first encounter is for the stranger an encounter with Christ?

Does our parish reach out to strangers and seek to meet their needs, spiritually and materially?

Do we greet the homeless at our parish doorstep with a brusque dismissal and a voucher to a food bank?

Are we as parishes in any way concerned that our Lord one day will declare before us: "I was hungry and you gave me no food, ... a stranger and you gave me no welcome" (Mt 25: 42-3)?

*(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 has written many books and articles, including A Daring Promise: A Spirituality of Christian Marriage, published by Crossroad.) †*

## Hospitality is an important part of Christian life

By Fr. Dan Danielson

A great deal of effort gets invested in bringing the concept of "evangelization" down to the parish level.

Sometimes the question that is not asked, but needs to be addressed up front, is, "When we invite people to our church, what are we inviting them to?"

Parish hospitality often depends on whom people sit next to in church.

In our parish, we had to help the people who gather regularly with us on Sunday to become more open, more caring of one another and more welcoming.

I found that greeting visitors from the altar and preaching homilies about how hospitality is a part of Christian life were helpful.

As a parish, we had to look at whether our large faith community is "user-friendly."

We examined how people



The call to genuine hospitality demands much of Christians. The early Christians had a reputation for being concerned about the poor and forgotten. This included welcoming the marginalized and the stranger into their communities.

communicate with us and how they find out our Mass times and location. This led us to create a Web page that is helpful to many parishioners and visitors.

We also make sure that a person answers the telephone. Secretaries and receptionists are told that their primary job is people, on the phone and at the door. Only when these people have been taken care of superbly does other work get done. All staff members are required to update their voice-mail messages every day.

A large parish has many advantages—enough people with enough talent to do most everything in ministry and enough money to hire staff—but there are dangers, too. A large parish can easily become impersonal, where no one really knows anyone else and people get run through a program without personal time being spent with them or their issues.

We have made a strong effort to form small Christian communities at the

neighborhood level, work level and family level. Some groups have been meeting for 15 years. For them, the Church is not simply an impersonal mass of people, but a small community whose members act as good stewards of what they have received.

One of the last issues we dealt with was how we welcome newcomers in our parish. We prepared a folder with information and gifts, and a parishioner meets with new parishioners in their homes to answer questions then remains in contact with them. We also have a wine-and-cheese social each month for newcomers with child care provided.

What is critical is a mentality that thinks in terms of "hospitality." With that ongoing point of view, all sorts of new opportunities will become apparent.

*(Father Dan Danielson is pastor of the Catholic Community of Pleasanton, Calif.) †*

### Discussion Point

## Social time builds friendships

### This Week's Question

What activities or actions make your parish a welcoming place?

"One of the things that stands out for me is our *kavute* (kah-VOO-tay), which is Lithuanian for a coffee hour. [At St. Peter Parish in South Boston], we hold these every Sunday after Mass. Sometimes there's cake and coffee, but often it's an all-you-can-eat luncheon buffet featuring Lithuanian food. But this is only a backdrop. It's really an opportunity for the people who come here to spend some quality time as a real parish family. The celebration of the Eucharist extends into a celebration of friendship and togetherness." (David Skirkey, Boston, Mass.)

"We [St. Francis of Assisi Parish in Madison, Miss.] have a large welcoming space at the entrance of our church where people can meet and greet before Mass. We work diligently to get everyone involved with

parish ministries in some fashion, and our pastor always sends a welcoming letter to our new parishioners." (Franciscan Sister Michele Doyle, Madison, Miss.)

"We have a welcoming committee that visits all new parishioners of Sacred Heart Church. The members of this committee also serve as greeters at the church doors before Mass begins." (Father Terry Anderson, Aberdeen, S.D.)

### Lend Us Your Voice

An upcoming edition asks: Describe a time when, perhaps surprisingly, forgiving someone or some group proved all to the best.

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



From the Editor Emeritus/John F. Fink

## Catholic patriots: Charles and Daniel Carroll

Fifth in a series

My previous three columns in this series about American Catholic patriots were



about Archbishop John Carroll, the first U.S. bishop. Before moving on to another period of U.S. history, and another prelate, I should say something about two other Carrolls who were also ardent Catholic patriots.

Charles Carroll of Carrollton was the most influential Catholic in civic life during this period of American history. The wealthiest man in the colonies, he was the only Catholic to sign the Declaration of Independence. But he had more than that to his credit.

Born in Annapolis, Md., on Sept. 19, 1737, Charles was educated in France along with his cousin, John, who was two years his elder. After studying law in London for several years, he returned to this country in 1765 to take over an estate at Carrollton, Md.

In 1779, he wrote in the *Maryland Gazette* against taxation without representation, which was to become a battle cry of the Revolutionary War. In 1774, he was elected to the provincial convention even though Catholics could not vote. He served on the committee to arm the state and to manufacture gunpowder. As we saw in an earlier column, he was a member of the committee sent to seek aid from Canada.

He successfully swung a hostile Maryland government to approve a move toward independence supported by the Continental Congress. He was elected to the Continental Congress in 1776 and risked more than most colonists, because of his large fortune, when he signed the Declaration of Independence.

After the Revolutionary War, Charles was elected a United States senator from Maryland. He was an enthusiastic supporter of George Washington and the Federalist Party. In 1792, when a new law made it impossible to hold two political posts at the same time, he resigned as a U.S. senator to retain his position as a state senator. He served his state in that capacity until 1801.

His last years were spent in political retirement, though he continued to comment on public events. Since he was the last surviving signer of the Declaration of Independence, he was highly esteemed throughout the country. He died at age 95 on Nov. 14, 1832.

Daniel Carroll, Archbishop Carroll's older brother, was another active patriot during the early years of the United States. He served as a member of the Continental Congress from 1780-84, was a delegate to the Constitutional Convention in Philadelphia in 1789 and was one of the signers of the U.S. Constitution.

He was a member of the national Congress from 1789-91 and one of three commissioners appointed to lay out the site of the capital in Washington, D.C. He himself donated a quarter of the land for the capital.

He too lived to an old age, dying in 1829 at age 96. Indeed, Charles and Daniel Carroll made John Carroll appear to die early in life since John Carroll "only" lived to age 80—a month before his 81st birthday. †

Cornucopia/Cynthia Dewes

## Time is always of the essence

In November, among other things, we think about buying new calendars. The human idea of organizing time into increments we can understand is always at work, and gains significance as we approach the "end" of the time known as a year.



Time itself is a human invention since God probably cares nothing about it. In fact, he *is* time, since he is, was and always has been. It's we who are limited by death for whom time is so important.

Not that we use it well, or even appreciate it most of the time. Most of us have said things like, "When we get more vacation, we'll go visit Grandma," or "Someday we'll take the kids camping." And, sometimes we've been disappointed and regretful when "more vacation" or "someday" never came.

Still, we're good at calendars. We hang them up at home or the office, and carry them in our purses or palm pilots. We even have several, upstairs and down, mom's and dad's and each kid's, here, there, in the car and next to the telephone.

In military movies, guys "synchronize your watches" and in real life we try to coordinate our calendars. Easier said than done, we find, in this busy age. By the time everyone's work, social, school and play obligations are written down, there's hardly enough time to sleep or eat.

In this jungle of time management, we're advised to "prioritize," a manufactured word which ostensibly means to put the more important events first. This sounds easy when we think only of pitting family outings against pleasures which can be taken at any time. Or, spur-of-the-moment events we'd love to attend if it weren't for the promise we made to visit Grandpa in the nursing home today.

But, it becomes downright hard when we're trying to figure out whether it's more important to attend Junior's first soccer game or to play golf when the boss invites us to the big deal tournament. We need to choose between things like this, not only because we might want to do both, but also because we want to please both the people we'd be doing them with.

Sometimes it comes down to Junior vs. the boss (a.k.a. the job), the wife vs. the ball game on TV with the guys, or the visit to parents vs. the weekend in

Las Vegas. I'm sure we've all experienced this dilemma. And, probably, have failed to please everyone, including ourselves, more than once.

This leads to guilt in all its splendid forms. There's guilt about being the bad daughter, father or friend, or guilt about not serving our own needs. There's religious guilt or social guilt or political guilt, depending upon whom our time choices offend.

Then, there's rationalization, guilt's Siamese twin. Here's where we decide to go to the rock concert with our pals rather than the bingo game with Grandma. Later, we excuse our behavior by maintaining that Grandma would just be losing money gambling and we'll do something more constructive with her another time. Oh, yeah.

So, it seems to me, we can forget about mandated prioritizing, guilt and rationalization. Hard as it is, we need to follow our conscience in making decisions about how we'll spend our time, and then stick to them. If we master that, we can work on understanding eternity.

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

Faithful Lines/Shirley Vogler Meister

## Film reveals streetwise Benedictine nun

Recently, I received an e-mail introducing a documentary film about Sister Helen Travis, a 69-year-old streetwise Benedictine nun, who'd formerly been married with children.



The movie will be aired on Nov. 18 at 7 p.m. EST on the Cinemax cable television channel and repeated on Dec. 11 at

6:30 a.m. I responded to the e-mail by saying I would tune in—if my husband and I had cable. To my surprise, TC:DM & Associates (The Company: David Magdael & Associates) of Los Angeles had a video of *Sister Helen* at my door the next afternoon via FedEx. That evening, Paul and I "met" her.

She made me both cringe and want to hug her. I also laughed, cried and realized what a sheltered life I live. Coming from a nun, her salty language is startling, but she also has an endearing side.

In 1989, she opened the privately-

funded John Travis House, a halfway haven for male substance abusers in South Bronx, one of the worst crime areas in New York City and the poorest congressional district in the nation. She did this only a few years after taking vows as a Benedictine at the age of 56. However, she first sensed a religious vocation in her teens.

Haunted by her own decades-long struggle with alcoholism and tragic losses—including the substance abuse-related deaths of her husband and two sons—through faith she overcame personal battles and sensed again a calling from God.

"I tried to do for other people's sons what I didn't do for my own. It was a second chance ... to do it right," said Sister Helen.

In the film, her only surviving child, Mary, is upset by her mother's dangerous work, wishing she'd instead live with her in safety. However, Mary plays an important role in her mother's story, but I won't reveal that here.

Last year, the film won the Best Director Award at the Sundance Film

Festival in Park City, Utah, and the Gold Hugo Award for the best documentary at Chicago's International Film Festival. It is produced and directed by Rob Fruchtmann and Rebecca Cammisa, who for 18 months lived at Travis House in order to catch action at any time.

Four men are interviewed and followed, each of them with a tragic story. One previously earned a six-figure salary before alcohol took him to the streets, then to prison. The dynamics between them and Sister Helen are sometimes volatile, but often beautiful.

Watching the surrounding community's love and respect for her is heartwarming, as is her prayer life. One day in church, she holds the hand of a statue of the Blessed Mother while chatting with Our Lady as a friend. Other church scenes are even more poignant.

When watching the film, please read the credits at the end.

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

Looking Around/

Fr. William J. Byron S.J.

## The Church's preference for the poor

In 1969, the U.S. Catholic bishops faced up to the fact that the Church had no national program funds for direct assistance for the poor.



They launched the Campaign for Human Development to fill this vacuum and began providing direct anti-poverty grants for projects that meet three criteria: 1) Recipient organizations have to be working for institutional change that gets at the causes of poverty; 2) the principal beneficiaries of the projects have to be poor people; and 3) at least 50 percent of those who plan and manage the projects have to be involuntarily poor.

Now officially labeled the Catholic Campaign for Human Development, this anti-poverty initiative passes the basket in Catholic parishes across the country every year on a Sunday close to Thanksgiving (Nov. 23 this year). The connection is obvious. Show your gratitude by sharing what you have with the poor.

Here in America we used to say "much obliged" to express our gratitude for favors small or large. Some of our elders still use that expression. All of us should hear in that phrase an echo of a moral obligation to share with those less favored than we in the possession of income and wealth.

*Credible Signs of Christ Alive* is what John P. Hogan calls CCHD projects. That's the title he put on his just-published (Sheed & Ward) book presenting six case-studies that convey the substance and style of the good works made possible by CCHD funding. The selected projects "tell the story behind the poverty statistics and the hope behind the headlines," Hogan said.

Conscientious Catholics who puzzle over the question of why the Church calls for a "preferential love of the poor" will be helped by this author's reflection on the famous parable of the Good Samaritan.

The Samaritan in the Gospel story is "a member of an outcast minority." He takes a risk and "opts for the victim." The story makes the point, said Hogan, that God "is on the side of the victim—the poor, the outcast. But that doesn't mean he's not on our side. It means rather that God is pushing us to see, understand and identify with the less fortunate in our society. That is the meaning of the Church's 'option for and with the poor.'"

The parable ends with Jesus' instruction to the lawyer to "go and do likewise." The Catholic Campaign for Human Development puts the same challenge before contemporary Catholics at the time of Thanksgiving.

The six "credible signs" of Christ alive in the midst of poverty are an organization in Pocomoke City, Md., that brings justice to poultry workers; an Alexandria, Va., Tenants' and Workers' Support Committee; a Camden, N.J., group called "Churches Organized for People"; a Southeast Iowa citizens organization aimed at stemming forces that are destroying the family farm; an "Anti-Displacement Project" in Springfield Mass., that links community organization to economic development and control of assets by low-income people; and a Los Angeles, Calif., parish-based "Safe Passage" program for the defense of children in troubled neighborhoods.

Jack Hogan laces his narrative with excerpts from important documents in the body of Catholic social teaching. Readers will come away from a reflective reading of this book with a better ability to "see, understand and identify with the less fortunate in our society."

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, Nov. 16, 2003

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel provides the first reading this weekend.



Michael, the archangel and "great prince" of the angels, is the center of attention in this reading. He is one of the few angels mentioned by name in the Scriptures.

Michael's role in Daniel was to defend God's people. In this role, he was God's servant and instrument. Michael, with the other angels, appear as opposites of the devils, the fallen angels.

In this reading, Michael protects God's people. However, the fundamental point is that God protects the good from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress. Persecution, hardship and terror are everywhere. Some will die. However, the names of all will be recorded. The dead will awake. Some will live forever. Others will be cast into eternal doom.

Living forever will be the wise. The wise, in the Scriptures' judgment, are not necessarily persons of high intelligence, but rather those persons able to perceive the greatness of God in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews.

This book of the New Testament, majestic in its eloquence and deep in its message, extols Jesus. Drawing upon symbols in ancient Judaism, it describes Jesus as the one and eternal high priest. Jesus offered the ultimate and profound sacrifice.

One with God, Jesus sits at the right hand of God's throne, judging the good and the bad. He has vanquished all enemies of God and of the right and just.

He sanctifies, or makes holy, all who have been perfected by their turning to God and by having had their sins forgiven.

St. Mark's Gospel supplies this weekend's third reading.

Scholars assume that this Gospel was the first of the four to be written. Many believe that it was composed in Rome. Some think that the author had connections with Peter. They wonder if the author of this Gospel might not have been a scribe, writing at the behest of the illiterate Peter.

In any case, the Gospel apparently was written in a time of anxiety, if not outright

persecution. Christians were under great duress from authorities in Rome.

Maybe this experience led the Evangelist to include in the Gospel text the Lord's words about "trials of every sort." Difficult times might come, as they indeed came in the awful persecution of Nero and subsequent emperors. But, no power on earth, not even that of the mighty Roman emperor, would be able to thwart God's plan of salvation. Even if evil seemed to prevail, the heavenly forces of God would descend from the clouds in glory and in victory. God's messengers would overwhelm any enemy, any representative of darkness and evil.

## Reflection

The readings this weekend set the stage for next weekend, the great feast of Christ the King. They also address a situation as ancient in Christianity as the days of the Apostle Peter in Rome. They speak of the devout living among the enemies of God, amid harsh times.

The first part of the lesson reminds us that life on earth is no paradise. It has never been paradise for anyone loyal to God. Enemies of God are real, and they are active. They come, in the words of the old catechism, from "the world, the flesh and the devil."

However, none of these enemies is strong enough to stand against God.

God will prevail. His will cannot be thwarted. Jesus is God. Jesus triumphed over the devil, for Jesus rescued sinners from the ultimate grasp of the devil. Christians have nothing to fear because Jesus is their guide and protector. Next weekend, the Church will joyfully celebrate the feast of Christ the King. †

## Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated.

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

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

## Daily Readings

### Monday, November 17

Elizabeth of Hungary, religious  
1 Maccabees 1:10-15, 41-43,  
54-57, 62-64  
Psalm 119:53, 61, 134, 150, 155,  
158  
Luke 18:35-43

### Tuesday, November 18

Dedication of the Basilicas of the  
Apostles Peter and Paul in  
Rome  
Rose Philippine Duchesne, virgin  
2 Maccabees 6:18-31  
Psalm 3:2-8  
Luke 19:1-10

### Wednesday, November 19

2 Maccabees 7:1, 20-31  
Psalm 17:1, 5-6, 8, 15  
Luke 19:11-28

### Thursday, November 20

1 Maccabees 2:15-29

Psalms 50:1-2, 5-6, 14-15  
Luke 19:41-44

### Friday, November 21

Presentation of the Blessed  
Virgin Mary  
1 Maccabees 4:36-37, 52-59  
(Response) 1 Chronicles  
29:10-12  
Luke 19:45-48

### Saturday, November 22

Cecilia, virgin and martyr  
1 Maccabees 6:1-13  
Psalm 9:2-4, 6, 16-19  
Luke 20:27-40

### Sunday, November 23

Our Lord Jesus Christ the King  
Daniel 7:13-14  
Psalm 93:1-2, 5  
Revelations 1:5-8  
John 18:33b-37

## Question Corner/Fr. John Dietzen

# Church has not commented on question of Mary's death

**Q**A sister in our city, who worked in Israel, spoke of visiting the tomb of the Blessed Virgin Mary. I didn't know there was one! Did Mary die? Why would she have needed a tomb? (California)



**A**On the southwest side of old Jerusalem, on a hill called Mount Zion, there is a church named the Dormition (falling asleep) of the Virgin. Christians often referred to death as falling asleep, awaiting the resurrection.

That church's establishment goes back nearly 1,500 years, to fifth-century writings referred to as the *Transitus Mariae*, the passage of Mary.

Christians, especially pilgrims to the Holy Land, wanted to know more about the death of the mother of Jesus. These works, which are largely fictitious, attempted to satisfy that curiosity.

During the fifth, sixth and seventh centuries, a feast of the Dormition was established in various areas of the Christian world on Aug. 15, honoring all her prerogatives as the mother of the Lord. Later, the celebration was renamed the Feast of the Assumption.

The crypt in the Dormition church contains a sculpture of Mary lying peacefully in death. No one today hints that this is her tomb or that there is a tomb.

Did Mary actually die? The question has been debated for centuries. The Church has not declared authoritatively one way or the other.

When Pope Pius XII defined the dogma of the Assumption in 1959, he avoided the subject of her death. He said that Mary, "having finished the course of her earthly life" (in Latin, "*expleto terrestri vitae cursu*"), was taken body and soul into heavenly glory.

**Q**Your column on laicization of priests was interesting. Outside of the Eastern Churches (with which we in the West have little contact) and a few former Lutherans and Episcopalians who are now married and active Catholic priests, do we really have many married priests in the Church?

If you can vacate your vows in one vocation, why not in the other? (New York)

**A**We have about 100 former non-Catholic men who now serve as married priests in the United States, perhaps more. Additional numbers are active married priests of the Catholic Church in other countries, particularly in Europe.

A priest's ordination is not "vacated" through laicization unless the ordination itself was found invalid for reasons similar to those that may invalidate marriage vows.

When a priest loses the clerical state, he remains a priest, just as a baptized Christian does not lose his baptism if he later becomes a Buddhist. The priest is not permitted to exercise his sacramental ministries or publicly function as a priest. However, in severe emergency situations such as danger of death, he still may validly celebrate Mass and minister the sacraments of penance, Eucharist and anointing of the sick. He is, in other words, still an ordained priest. It is possible, with the necessary processes and arrangement with his bishop, for such a priest to return later to active ministry.

A laicized priest is normally free to marry. The rule of celibacy is a longtime tradition and law of the Church, but—unlike the marriage covenant that we believe was established by God—celibacy is a Church law, not a divine command, and can be dispensed by the Church.

Marriage vows are not vacated unless the marriage is declared invalid or is superseded by dissolution through a Pauline Privilege or other tribunal procedure.

**Q**If I help the poor, fight for justice, etc., but live a sinful life, will my good deeds cancel out my sins? (Ohio)

**A**Sinning is doing something deliberately to harm oneself or others. This is true for biblical commands—the Ten Commandments, the primary commands of Jesus to love God with our whole heart and mind and soul, and our neighbor as ourself—and commands of care for others from Matthew 25.

There is no conflict or opposition between these essential Christian responsibilities.

One cannot be living a life of loving service to others and at the same time be doing sinful damage to one's own person or to someone else. To consciously and intentionally do injury to someone, through any sinful act, is incompatible with any moral obligation. †

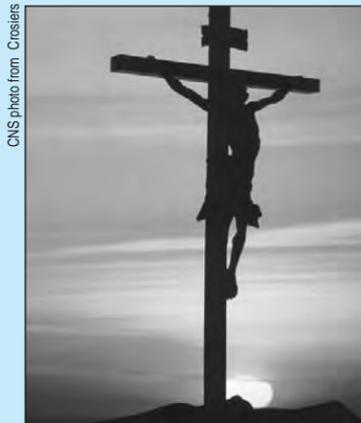
## My Journey to God

# Razor-wire View

Layers of razor-wire mesh are a viciously spiked maze between myself and all the beauty that holds fast my gaze.

Sun-drenched horizon, colored by the sensitive touch of His hand, stretches down from heaven, taking my breath away with splendor and majestic artistry as only the Master can.

Looking past the foreground of my current incarceration, through my little window, past the high razor-wire fence which all but blocks my vision, finally, there I see heaven—



not without, but within!

By Charles F. Boring Jr.

(Charles F. Boring Jr. is incarcerated at the Miami Correctional Facility near Peru, Ind.)

## 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](mailto:mklein@archindy.org) (e-mail).

### November 13

Cathedral High School, 5225 E. 56th St., **Indianapolis**, Mass, 5 p.m., open house, 5:30-8 p.m., dinner, tours, department presentations, school presentation. Information: 317-542-1481.

### November 14

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-927-6709.

### November 14-15

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Christmas bazaar for the Little Sisters of the Poor, baked goods, holiday wreaths, ornaments, baby clothes, 9 a.m.-4 p.m. Information: 317-259-4696.

### November 15

St. Michael Parish, Parish Hall, 11400 Farmers Lane, **Bradford**.

Spaghetti supper and Christmas bazaar, 4-8 p.m., \$6 adults, \$3 children.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Six Pathways to Forgiveness," Precious Blood Father Joseph Nassal, presenter, 9 a.m.-5 p.m., \$60 per person includes lunch. Information: 317-788-7581.

Huber's Orchard and Winery, **Starlight**. St. Mary-of-the-Knobs Parish, Night Out, 6 p.m., \$35 per person. Information: 812-923-8853.

St. Gabriel Parish, Loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

### November 15-18

St. Paul the Apostle Parish, 202 E. Washington St., **Greencastle**. Parish mission, Father James

Farrell, presenter. Information: 765-653-5678.

### November 16

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday series, "Meeting Challenges as Blended and Single Parent Families," Chris Countryman, M.S.W., presenter, 4-5:30 p.m. Information: 317-253-2193.

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. Annual open house, 12:30-3 p.m. Information: 317-251-1451.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana conference for engaged couples, 2-6 p.m., \$30. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**, Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 10 a.m.-noon. Information: 317-722-8299, ext. 116.

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

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. St. Nicholas seventh- and eighth-graders, whole hog sausage and pancake breakfast, free-will offering, 7:30 a.m.-noon.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### November 17

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," fourth of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

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

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### November 18

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

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Foundations of the Faith: A Beginning Exercise in Fundamental Theology," Scott M. Sullivan, presenter, 6-7 p.m., \$10 per person. Information: 317-236-1521 or 800-382-9836, ext. 1521.

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

### November 19

Marian College Chapel, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei, Mass, 5:45 p.m.; dinner and speaker, Stokley Mansion, 6:30 p.m., Phil Milto, presenter, "Nathan's Battle: Keeping the Faith in Times of Challenge," \$35 per person. Information and reservations: 317-253-1678.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting, 7 p.m. Information: 317-784-4207.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, second quarterly meeting, 10 a.m. Information: 317-852-5451.

### November 20

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

### November 22

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Catholics for Life: A Pro-Life Legislative Forum," 1-4 p.m., Mass, 4:30 p.m., free-will

donation. Reservations: 317-636-4478.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Missionaries of the Gospel of Life, Mass, 4:30 p.m., supper and informal gathering following Mass, single women between 18-45 invited to Mass and dinner and also invited to discern religious vocation to the Servants of the Gospel of Life. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521, or e-mail [dcarollo@archindy.org](mailto:dcarollo@archindy.org).

St. Lawrence Parish, parking lot, 6944 E. 46th St., **Indianapolis**. St. Peter Claver Ladies Auxiliary, St. Lawrence Court #190, "Shop Till You Drop," Michigan City Mall, bus departs 7:30 a.m., bus returns 6:30 p.m., \$35 per person. Information: 317-547-6198.

### November 23

Holy Name School, cafeteria, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual Christmas bazaar and chili dinner, crafts, bake sale, white elephant items, games, 12:30-5 p.m., Santa arrives 2:30 p.m. Information: 317-784-5454.

### November 26

Holy Rosary Parish, Catholic Youth Organization Center classroom, 520 Stevens St., **Indianapolis**. Advent Meditation on the Incarnation, "St. Joseph, Co-adorer of the Christ Child," Servants of the Gospel of Life Sister Diane Carollo, presenter, 7-8 p.m. Information: 317-236-1521.

### November 28-30

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Serenity (12-Step) Retreat. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

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

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

#### Mondays

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

Our Lady of the Greenwood Church, 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.

—See ACTIVE LIST, page 15

## "Thanks for Giving" Sale

November 13, 14, 15  
**50% OFF Sale\***

Thursday: 10:00 a.m. – 8:00 p.m.

Friday: 10:00 a.m. – 6:00 p.m.

Saturday: 10:00 a.m. – 4:30 p.m.

\* Some items are excluded from these sales

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## Fatima Retreat House

Monday, November 10 9:30 a.m.-2:00 p.m.

**Praying Through Uncertainty**

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

November 14-16

**Being & Belonging: A retreat for Separated & Divorced Catholics**  
with Fr. Dan Davis and team

December 5-7

**Annual Charismatic retreat: "The Fruits of the Holy Spirit"**  
with nationally-known speaker Fr. Tom Forrest

Tuesday, December 11 9:00 a.m.-4:00 p.m.  
**Reflection Day on Healing with Fr. Jim Farrell**

December 12-14

**Jack Shea: Images and Stories of Advent & Christmas**  
a weekend retreat with this nationally-known storyteller and author

December 31 to January 1  
**New Year's Eve retreat with Fr. Jim Farrell**



(317) 545-7681  
[fatima@archindy.org](mailto:fatima@archindy.org)

Come, practice the art of renewal... contact us for a brochure

## St. Joan of Arc Christmas Bazaar

**Saturday, November 15, 2003**  
9:00 a.m. – 8:00 p.m.

**Free Admission**

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The Active List, continued from page 14

**Tuesdays**

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

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

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

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

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 Church, 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-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

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

**Thursdays**

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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.

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

**Fridays**

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

St. Lawrence Church, 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), 3607 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**

**Third Sundays**

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

until midnight.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Wednesdays**

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

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

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

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

**Third Thursdays**

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

St. Elizabeth's Pregnancy and Adoption Services, 2500

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

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

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

**Third Fridays**

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

**Third Saturdays**

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

**Fourth Wednesdays**

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

**Last Sundays**

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

**First Sundays**

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

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

**First Mondays**

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

**First Tuesdays**

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. †

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JOB LISTINGS

# FOUNDATION

continued from page 1

also positive, Stumpf said.

The total number of endowments grew from 261 to 275, and the total assets of the CCF grew more than \$11 million to just over \$90 million—although \$10 million of that was a transfer of existing endowments into an endowment fund.

Stumpf also talked about municipal bonds—a way for the archdiocese, through the Indiana Development Finance Authority, to sell tax-exempt bonds.

Because they are tax-exempt, the interest rate that the diocese must pay investors over 30 years is low—it is an inexpensive way for the diocese to raise large amounts of money for construction projects.

The archdiocese sold \$38 million in bonds in 1996 and \$20 million in 2003. The money funded 31 school and charity projects this past year.

“We’re still one of only a few dioceses in the country that have used this financing mechanism and we believe very strongly in it,” Stumpf said.

The last few years, Stumpf said, have presented numerous financial challenges to the continued ministry of the local Church. Health care costs have soared in the last five years, and property insurance doubled in a single year—and after years of continuous growth, Sunday and Holy Day giving was nearly flat in the last year.

In June, the archdiocese announced it was facing a \$2.1 million operating budget deficit for its central offices and agencies, which resulted in several cutbacks and layoffs. Also, funding to archdiocesan Catholic Charities and social services agencies from the United Way and the government have gone down.

Archbishop Buechlein, during the Mass, said that the gathering that day was meant to do whatever is possible to continue the ministry of Christ in the archdiocese.

“Jesus asks a lot of us,” the archbishop said. “He gave himself to us and he wants to be the first love of our lives—and more. He wants us to mirror his love, even to the point of carrying the cross as he did.”

Later, during the meeting, the archbishop helped bring those attending up to date as to how the archdiocese has handled its mission.

Besides cutting the central administration of the archdiocese by about 20 percent, he said, the archdiocese also has sought to divest itself of any capital assets that are “expensive



Archbishop Daniel M. Buechlein poses with departing Catholic Community Foundation (CCF) board members Robert Barlow II, from left, Patricia DeVault, Mary Horn, Sandra Behringer and Paul Corsaro. Each received a service award during the CCF annual meeting and luncheon on Nov. 5 at Primo South Banquet and Conference Center in Indianapolis.

or unnecessary.”

The archbishop said that, after consulting with various groups, it has been decided that Fatima Retreat House in Indianapolis and his residence will not be sold.

“We have tried to be pro-active, and we have developed several strategies to strengthen our parishes and to continue our help to the poor,” he said.

An efficiency audit of Indianapolis center-city schools and operations is being conducted for free by a professional volunteer, he said, and a Home Mission Task Force is being established to increase understanding of and support for the archdiocesan home missions.

“The new administrator for Catholic Charities, David Siler, is charged with bringing a new focus and direction to the various member agencies,” the archbishop said.

He also reviewed his concept for moving the local Church into the future—a plan he unveiled earlier this year called “A New Moment of Grace 2007.”

Each year from 2004 to 2007 will have a theme that the archdiocesan Church will focus on.

“I am proposing that we begin in 2004 with a focus on a mission enhancement and stewardship education initiative,” Archbishop Buechlein said. “This effort would be aimed at strengthening our parishes through stewardship planning and parish stewardship education.”

“The year 2005 could be devoted to a focus on our mission and ministries of adults,” he said, “and could include ideas such as the renewal of adult religious education efforts and the universal call to holiness that we share, archdiocesan retreats specifically designed as those that would support couples and singles, [and] an archdiocesan-wide conference where we would bring together various adult formation groups.

“In 2006, we could turn our attention to the mission of our youth and young adults,” he said. “During this year, we would make a concentrated vocations recruitment effort and perhaps hold a youth or schools rally at the convention center in Indianapolis.

“In 2007, we would be at the apex of a new archdiocesan

campaign,” he said.

The archbishop added that the campaign might be called “Legacy for Mission Campaign: For the Children and Our Future.”

“Some ideas for crafting the case of the Legacy for Mission would include establishing legacies for our mission of education, for our home missions here at home, for future ministry, and for care for our retired priests, for our retreat ministry at Fatima, for our cemeteries.”

He said that these are some of the ideas that have emerged so far.

“Our financial problems are not fully solved ... but much has been and is being done,” he said. “We are setting solid plans and strategies in place. We are making significant progress. The future of our archdiocese is promising.”

Stumpf said that the archdiocese continues to support the value of endowments, and related it to a parable of the Lord. “I think of it like I think about the parable of the mustard seed, and I think about our endowments and I think about these investments we’re establishing as seeds that help us grow into the future,” Stumpf said.

Archbishop Buechlein urged those present to continue to pray, especially to the Virgin Mary and to St. Joseph.

The heart of our mission, the archbishop said, is the selfless love that Christ asks for, “the selfless love that is much more powerful than we sometimes think.”

In his homily, Archbishop Buechlein spoke of St. Telemachus, a fourth-century Eastern monk who felt called to travel to Rome.

Upon arriving, he was horrified at what he found happening: tens of thousands of spectators watching gladiators fight to the death in the Colosseum.

One Sunday, he went to the games, jumped into the arena and stood between the gladiators. He was pushed aside twice, but kept trying to stop the fight.

“Finally,” the archbishop said, “the Roman Prefect’s command rang out over the crowd. A sword flashed and Telemachus was dead.

“Suddenly there was a hush; suddenly the crowd realized what had happened. A holy man lay dead.”

The people left the stadium, and the gladiatorial fights were never held again.

“The unknown Telemachus, my friends, is an example of the power of one,” the archbishop said.

“If one courageous and generous person can make a difference,” he said, “how much more can we carry on the teaching, the mission, the mirroring of Jesus if we unite in our efforts?”

“But, you know, our common apostolic mission, the ministry we do, still depends on the generosity and courage of the individual. The mission of Christ depends on the power of one, and one, and one.” †

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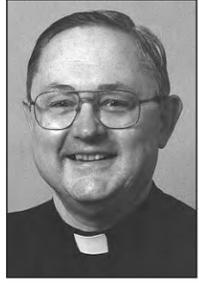
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# Msgr. Easton wins national canon law award

By Brandon A. Evans

Msgr. Frederick C. Easton, vicar judicial for the archdiocesan Tribunal, recently was awarded the highest honor of the Canon Law Society of America (CLSA).



Msgr. Frederick C. Easton

He became the 2003 recipient of the Role of Law Award at the annual convention of the CLSA on Oct. 15 in Portland, Ore.

"I certainly was very surprised to hear that I had been selected," Msgr. Easton said. "I have said many times since receiving the award that it is a humbling experience and one which made me do some soul-searching to discover how it was I that was selected."

Besides working for the Tribunal, Msgr. Easton also offers sacramental assistance at Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin. He was ordained in 1966 and named a prelate of honor in 1997.

"The archdiocese is proud of Msgr. Easton's achievements," said Suzanne Magnant, chancellor. "It is always significant when a person with special skills is honored by a peer group that is most able to recognize these skills."

Likewise, Msgr. Easton said, "it is one of the greatest honors and affirmations to receive such an award from one's peers in this work."

He also said that he admires those who have earned the Role of Law Award in previous years. It has been presented since 1973.

"The CLSA is a professional associate of canon lawyers and paraprofessionals in canon law who work in tribunals, chanceries, in communities of religious and in other forms of consecrated life," Msgr. Easton said.

Father Lawrence O'Keefe, president of the CLSA, remarked on the reasons why Msgr. Easton was chosen in his comments at the convention.

"Our society's *Code of Professional Responsibility* delineates in rather eloquent terms the qualities to which the canonist should aspire," Father O'Keefe said. "He or she is portrayed as 'a person firmly committed to Christ and the Church ... marked by zeal for justice in the Church, aware that while each individual must sacrifice for the common good, true communion is advanced only when the dignity and fundamental rights of each person are held inviolable.'"

Magnant said that it is important for people to know the role that canon law—and canon lawyers—play in the Church.

"Canon law enriches the Church by providing a legal framework that protects everyone, including the newest catechumen and the most senior bishop," she said.

"These are laws that govern the laity, religious, clergy and bishops as well as the sacraments, our churches and our administrative system," Magnant said. "Canon lawyers help the Church interpret and follow canon law in the daily life of the Church."

Indeed, Msgr. Easton reiterated that the bishops involved in the 1967 synod of bishops made it clear that canon law is designed for the pastoral care of souls.

"I would say that since it is clear that the CLSA's constitution states that the society is focused upon promoting 'the use of every method of serving God's people that comes under the concept of law,' that CLSA most directly fosters the pastoral care of everyday Catholics," he said.

The CLSA was responsible for providing a translation of the 1983 *Code of Canon Law* as well as for continuing to provide publications in canon law that are geared to helping people in diocesan governance.

Msgr. Easton has served as the organization's secretary,

vice president and then president in the late 1990s.

Last year, he helped the CLSA address the canonical issues surrounding the implementation of the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse*.

He chaired a committee and special task force that prepared the *Guide to the implementation of the U.S. Bishops Essential Norms*.

Msgr. Easton believes that his work in the CLSA helps him with his job in the archdiocese.

"Flowing from the pastoral nature of canon law, I believe that my involvement with CLSA helps me improve my knowledge and skill in this area of ministry," he said.

"As judicial vicar, I manage the Tribunal," he said. "I am its chief judge and administrator. This role combines the elements of a large dose of administration, of investigating and judging marriage cases, of investigating and preparing certain cases to go to the Holy See for papal dissolutions of marriage.

"As it happens, in addition to dealing with Tribunal matters, about anything having to do with canon law comes my way."

"Msgr. Easton is able to research a question of law, consulting experts throughout the United States and beyond," Magnant said.

Msgr. Easton said that his involvement in workshops and seminars at the annual CLSA convention has helped him to grow in knowledge and better serve the Tribunal.

"[The] CLSA has been a great support to my ministry at the Tribunal," Msgr. Easton said. "Going to the conventions have been, in a sense, like a little spiritual retreat because of the inspiration I always receive by the experience of participating at the conventions."

As he continues to be involved in both the Tribunal and the CLSA, Msgr. Easton said that his Role of Law Award is a sort of obligation for his role in the future.

"I think the award means I must continue to do what I have been doing, and I plan to do so," he said. †

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## Relic

Sister Nirmala Joshi, Mother Teresa's successor as superior of the Missionaries of Charity, accompanies a relic containing the blood of Blessed Mother Teresa of Calcutta to a Mass of Thanksgiving in Calcutta on Nov. 8. The relic, which was blessed by Pope John Paul II, was to be taken to parishes in Calcutta during the coming week.



CNS photo by Anjo Akana



THE SPIRIT OF CARING<sup>SM</sup>

# Rest in peace

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

**BANNING, Ruth K.,** 77, St. Michael, Brookville, Oct. 25. Wife of Keith Banning. Mother of Jana Rae Fetting, Mickey O'Connor, Jill Taylor and Terry Banning. Grandmother of 15.

**BARNES, Rosalie M.,** 62, St. Bartholomew, Columbus, Oct. 24. Wife of Jack E. Barnes. Mother of Theresa Berg and Joe Milliner. Stepmother of Wanda Artist, Teresa Bunch and Karen McIntosh. Daughter of Johanna Gudauskas. Sister of Bill and Jerry Gudauskas. Grandmother of one. Step-grandmother of five.

**BUSHHORN, Bernadette,** 89, St. Charles, Milan, Oct. 18. Mother of Clifford Bushhorn. Sister of Anna Hayes. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of one.

**CABOU, Eugene J., Jr.,** 80, St. Joseph, Indianapolis, Oct. 2. Father of Ruth Ann Hoffman. Grandfather of three.

**CALLAHAN, Alberta H.,** 98, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 21.

**CANFIELD, Roumilda A.,** 91, St. Louis, Batesville, Oct. 30. Sister of Irene Kirk. Aunt of several.

**CARDENAS, James Manuel,** 42, Holy Name, Beech Grove, Oct. 17. Husband of Kerry F. (Taylor) Cardenas. Father of Cameron, Taylor and Joseph Cardenas. Brother of Marta Smith, Anthony and Michael Cardenas.

**CATHEY, George H., Sr.,** 88, St. Bartholomew, Columbus, Nov. 1. Husband of Helen E. (Preuss) Cathey. Father of Sylvia Monroe and George Cathey Jr. Brother of Violet Case, James and Melvin Cathey. Grandfather of seven. Great-grandfather of 17.

**DeCAMP, Cecilia Marie,** 75, St. Barnabas, Indianapolis, Nov. 4. Wife of James DeCamp. Mother of JoAnn Ruiz, Susan Wells, Dan, James

Jr. and Rich DeCamp. Sister of Louise Bellissimo, Marie Isadore, Tullie Newman, Teresa Schultz, Frank and Joe Gramaglia. Grandmother of eight.

**ELDRIDGE, Marie Dolores,** 90, St. Thomas Aquinas, Indianapolis, Nov. 1. Sister of Elizabeth Manley, Homer and Leo Smith.

**GARDNER, Arthur J.,** 89, St. Louis, Batesville, Nov. 8. Father of Helen Ellinghausen, Sue Pigmon, Mary Washburn, Anthony and Richard Gardner. Brother of Sona Lange. Grandfather of 12. Great-grandfather of 18. Great-great-grandfather of one.

**HELLMICH, Robert J.,** 72, St. Mary, Greensburg, Nov. 1. Husband of Leona C. Daeger. Father of Mary Lou Gauck, Marilyn Lecher, Dale and Fred Hellmich. Brother of Evelyn Kramer. Grandfather of 10.

**HENN, James,** 56, Holy Spirit, Indianapolis, Oct. 25. Husband of Kathleen Henn. Father of Jeremy Helms, Jessica and Zachary Henn. Stepfather of Elizabeth Sims, James, John and Joseph Arbuckle. Brother of Mary Hull and John Henn. Grandfather of six.

**HULL, Francis J.,** 76, Holy Spirit, Indianapolis, Oct. 22. Husband of Betty A. (Beckman) Hull. Father of Maureen Cooper, Kathleen Rollins, Gerald, Patrick and Robert Hull. Grandfather of 13. Great-grandfather of five.

**LAMKIN, Martin,** 80, St. Isidore, Bristow, Oct. 24. Father of Ann Hay and Arthur Lamkin. Brother of Hazel Limes and John Lamkin. Grandfather of two.

**LAWLEY, Margaret,** 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 7. Mother of Margaret Morse. Grandmother of 13. Great-grandmother of 20. Great-great-grandmother of one.

**MAHONEY, Carolyn E.,** 68, Christ the King, Indianapolis, Oct. 19. Mother of Carolyn Jean Sutherlin. Sister of Barbara Mascari and Suzanne Smith. Grandmother of two.

**McKENNA, Agnes Marie,** 81, St. Joseph, Indianapolis, Oct. 21. Sister of Esta Dearduff, Mary Lentz, Margaret Ritter, Albert, Fred, George, Harry, Robert and William McKenna.

**MURPHY, Pauline,** 89, St. Margaret Mary, Terre Haute, Oct. 28. Mother of Janet

Pickering. Sister of Gene Harden. Grandmother of five. Great-grandmother of four.

**ORSCHELL, Albert,** 76, St. Michael, Brookville, Oct. 27. Husband of Charlotte (Mistler) Orschell. Father of Melanie and Marlene Flaspohler, Rebecca Werner, Andrew and Marty Orschell. Brother of Catherine Brackney, Norma Westkamp, Howard and Robert Orschell. Grandfather of 11.

**PERRY, Kathleen Frances,** 71, St. Barnabas, Indianapolis, Oct. 22. Mother of Donna Barr, Rena Daprile, Ruth Lester, David, Fritz and Gary Ruffin.

**PFLUM, Jeane,** 74, St. Gabriel, Connersville, Oct. 31. Wife of Leo J. Pflum. Mother of Bart and Randal Pflum. Grandmother of four.

**SMALL, Annie F.,** 88, St. Joseph, Indianapolis, Oct. 26. Mother of James and Michael Small. Sister of Lester and Rooks Falterman. Grandmother of five. Great-grandmother of seven. Great-great-grandmother of one.

**SMITH, Philip J.,** 76, Annunciation, Brazil, Oct. 30. Husband of Elsie Jean Smith. Father of Becky Smith-Farfsing and Phyllis Smith. Grandfather of two. Great-grandfather of one.

**SPRINGMEYER, Donald R.,** 72, St. Mary, Greensburg, Oct. 31. Husband of Ruth M. (Lambert) Springmeyer. Father of Regina Badgley, Dorothy Lecher, Linda Meyer, Sharon Siefert and Gary Springmeyer. Brother of Joanne Clark, Juanita Scheidler, Cliff, John, Vincent and Wayne Springmeyer. Grandfather of 10.

**TUTTLE, Judith Ann (Cunningham),** 60, St. Luke, Indianapolis, Oct. 29. Wife of Peter Q. Tuttle Sr. Mother of Emily DeMilt, Elizabeth French, H. Alexander and P. Quinn Tuttle. Sister of Kathleen DuPont, Nancy Famulari, Cynthia Kirles and Barbara May. Grandmother of 10.

**VALENTINE, James,** 75, St. Paul, Sellersburg, Oct. 28. Husband of Stella Valentine. Father of Donna Blevins, Judy Largan, Phyllis Scharrer, Curtis Wadkins, Jim and Richard Valentine. Brother of Robert Valentine. Grandfather of 10. Great-grandfather of five.

**WOLFE, Elizabeth Ann,** 82, Holy Family, New Albany, Oct. 29. Mother of Kathleen Sisk Priddy, Leslie, Nelson Jr. and Dr. Thomas Wolfe. Sister of Bonnie Ellenbrand, Judy Jagielski, Jerry and Merle Denny. Grandmother of nine. †

# Archdiocesan Healing Mass helps women heal from pain of abortion

By Mary Ann Wyand

Women grieving from the trauma of abortion gathered at St. Michael the Archangel Church in Indianapolis on Oct. 29 for an archdiocesan Healing Mass intended to help them grow closer to God and address the pain of aborting their babies.

"God's mercy is boundless," Father Anthony Volz, pastor of St. Michael Parish and spiritual director for the archdiocese's Rachel's Companions ministry, told the post-abortive women and their relatives or friends during his homily for the liturgy sponsored by the archdiocesan Office of Pro-Life Activities.

"We come here tonight to lessen the burden of our lives," Father Volz said. "We know that it is sometimes hard for us to imagine God's mercy, [but] his mercy is boundless. The world is in need of mercy. The world is in need of God's presence."

As Catholics and people of good will, he said, we are called to make God's presence real to the world by helping others who are hurting.

"We make his presence real to the world through the holy Eucharist, through the sacraments of the Church," he said. "We make his presence real in our own person, made in the image of God. We are created by God, and God knows us. He knows what we need before we ask him."

Scripture tells us that Jesus always takes time to listen to people's needs, Father Volz said. "He listens intently because he loves us and wants us to connect with him."

Every person is in need of forgiveness, he said, and God offers his love and mercy to everyone.

"The beautiful gift of the sacrament of reconciliation is that we acknowledge our need for forgiveness and our imperfections," he said, "and we can walk away enlightened by Christ."

In the Scriptures, Jesus tells people that their faith has saved them then encourages them to go and sin no more, Father Volz said. Through the sacrament of reconciliation, people of faith continue to be enlightened by the love of Christ.

"The presence of Jesus changes people's lives," he said. "God's love and mercy doesn't cost anything. It's free ... [but] we don't trust many things that are free. I think the world has such a hard time accepting God's love and mercy because trust hasn't been a part of many people's lives."

Citing the Scripture passage about the lost sheep in Chapter 15 of the Gospel of Luke, Father Volz said that sometimes our faith is weak and we stray from God, but "Jesus runs after us, embraces us and says 'Come home.'"

Whenever we have doubts about God's love for us, he said, "we can remove those doubts by simply saying, 'I believe.' Our anxiety can be lessened and even eliminated in the presence of God. Jesus says to

us, 'My love has always been there for you.'

"Let us take advantage of this moment," Father Volz said. "Let us touch the hem of Christ's garment in any way possible in prayer, and let us feel his saving grace coming into our lives. Let us ask God to restore us to inner peace, which brings us in touch with God and with one another. Let us ask God to heal the hurts of our lives and the hurts we have created for others."

Jesus taught us how to pray with the Lord's Prayer, he said. "They're great words. They say everything about our life as people of faith, as Christians, as Catholics, as people of good will. [The Lord's Prayer] says that forgiveness is real. God forgives us, and we must forgive ourselves and we must forgive others in the same way."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, told the assembly that, "After an abortion, many women attempt to bury their grief, deny their emotions and flee from God."

The Healing Mass is meant to help support women who are grieving the loss of children through abortion, she said. "Maybe that woman is not here tonight. Maybe it's a friend, a loved one, a family member. Pray for that individual, who needs to begin the [post-abortion] journey of reconciliation to find peace."

After the liturgy, Sister Diane said the Healing Mass was "an invitation to women to take their pain, sorrow and woundedness to Jesus, the Divine Healer."

Project Rachel and Rachel's Companions are confidential Church ministries that help women overcome the devastating effects of their decision to kill their child in abortion, she said, and begin to discover true healing and peace.

"Abortion is the big lie," Sister Diane said. "As abortion mills prosper, lives are lost and women suffer, grieve and agonize over the choice they made. Rachel's Companions is a support group that meets weekly for three months. I encourage any woman who is suffering from the experience of abortion to contact me so she can begin or continue to heal. All calls to me are completely confidential."

A woman who drove more than an hour to attend the Healing Mass said she had an abortion 20 years ago and has to live with her decision every day.

"The Mass was very meaningful for me," she said. "Post-abortive women need to know that they have God's forgiveness. Many women just block it out and are in denial. They have to face their feelings in order to heal, but the pain is so great."

(For more information about Project Rachel or Rachel's Companions, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521.) †



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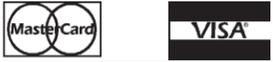
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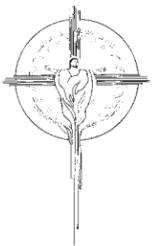
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# Response to sex abuse and a dozen other topics on bishops' agenda

WASHINGTON (CNS)—Members of the U.S. Conference of Catholic Bishops opened their fall general meeting in Washington on Nov. 10 by hearing a challenge from their president to direct “the energy of the whole Church” to the eradication of sexual abuse and the healing of its victims.

Shortly after Bishop Wilton D. Gregory of Belleville, Ill., made that call, the bishops approved the addition of one full-time and two part-time staff members in their Office for Child and Youth Protection at a cost of more than \$265,000 through 2005.

Failure to approve the new posts “would look like our institutional memory has been lost,” said Coadjutor Bishop Joseph A. Galante of Dallas.

The bishops also had more than a dozen other topics to deal with during their Nov. 10-13 meeting, held at the Hyatt Regency Capitol Hill.

Documents on agriculture, popular devotions, socially responsible investment, stewardship, conflict-of-interest policy and several liturgical matters received preliminary discussion on Nov. 10 but were to be voted on later in the meeting.

The first day also had an international flavor, with reports by Bishop Paul Nguyen Van Hoa of Nha Trang, Vietnam, president of the Vietnamese bishops' conference, and by Coadjutor Archbishop Diarmuid Martin of Dublin, Ireland.

Archbishop Martin, the former Vatican representative at U.N. agencies that are based in Geneva and former secretary of the Pontifical Council for Justice and Peace, spoke on issues of war and peace 40 years after the encyclical, “*Pacem in Terris*.”

Bishop Ronald M. Gilmore of Dodge City, Kan., chairman of the bishops' Ad Hoc Committee on Agriculture Issues, introduced the agriculture document by saying that “men and women are impaled

on the jagged edges of this [farming] system.”

He said the document, developed and written over the past four years, was not “a typical conference document” in that it offers a combination of pastoral message, statistics from various government and private research agencies, a summary of Catholic social teaching and a proposed agenda for action.

The bishops were to vote on “For I Was Hungry and You Gave Me Food: Catholic Reflections on Food, Farmers and Farmworkers” on Nov. 12.

On another issue, Bishop Donald W. Trautman of Erie, Pa., called a proposed document on popular devotions a pastoral statement that is intended to take a “supportive and encouraging approach” to such devotions in the lives of Catholics.

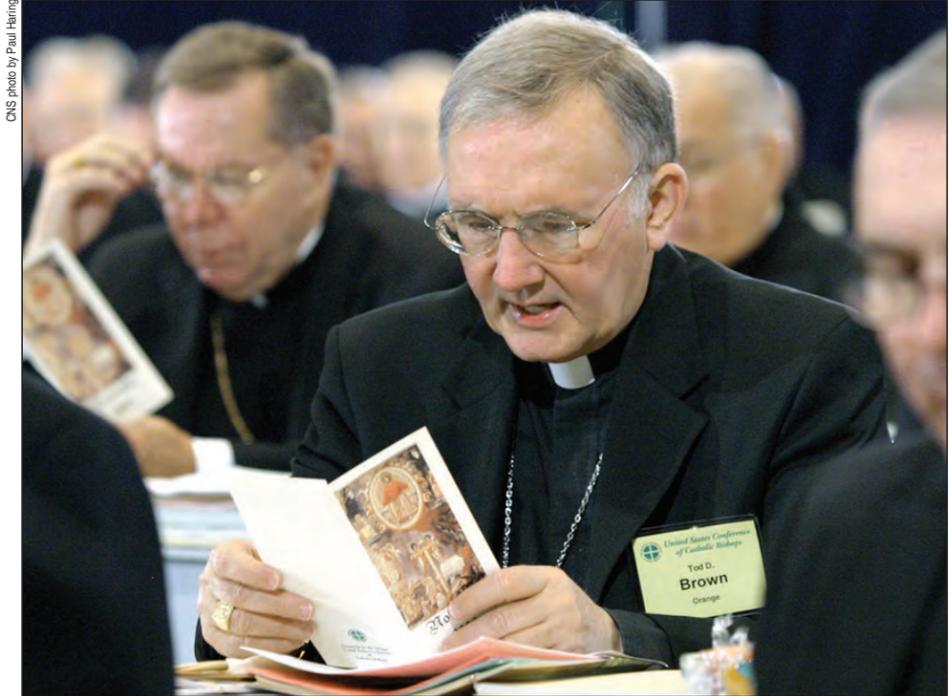
But the statement stresses that the practices “do not replace the liturgical life of the Church; rather they extend it into daily life.”

The stewardship document, introduced by Bishop Sylvester D. Ryan of Monterey, Calif., is aimed at young adults, asking them to change the world by using their gifts and skills to embrace the Church's social teachings. A vote on whether to accept the document was set for Nov. 12.

Archbishop James P. Keleher of Kansas City, Kan., asked the bishops to adopt a policy to prevent conflicts of interest in conducting business and to update their guidelines for socially responsible investing.

He said the bishops do not have a conflict-of-interest policy and that the current guidelines, adopted in 1991, do not reflect new concerns such as stem-cell research, pornography, land-mine production, labor sweatshops and predatory lending.

Cardinal Francis E. George of Chicago introduced two liturgy documents—one on concelebrated Masses and one on the



Indianapolis Archbishop Daniel M. Buechlein, left, and Bishop Tod D. Brown of Orange, Calif., pray for deceased bishops from around the country at the U.S. Conference of Catholic Bishops' general meeting in Washington on Nov. 10. The bishops opened their annual fall meeting with agricultural reflections and clergy sex abuse issues among their agenda items.

rites for Sunday worship when no priest is present—that were to come up for a vote on Nov. 12.

The bishops also heard a report on Nov. 10 on plans for their 2004 special assembly in Denver, which will involve discussions of a possible plenary council of the U.S. Church. No decision will be made on that issue at the June assembly, however, said Archbishop Daniel M. Buechlein of Indianapolis, chairman of the Ad Hoc Committee on a Plenary Council.

Bishop John H. Ricard of Pensacola-Tallahassee, Fla., made a follow-up report on the “Doctrinal Note on Some Questions Regarding the Participation of

Catholics in Public Life” issued in January by the Vatican Congregation for the Doctrine of the Faith.

Still to come in the meeting was the election of a new USCCB secretary and a new chairman for the Committee on Pro-Life Activities, as well as the selection of eight chairmen-elect.

Added to the agenda at the last minute was consideration of a document on same-sex marriages prepared by the Committee on Marriage and Family. The document, called “Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions,” had not been made public as of Nov. 10. †

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