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 need 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 been helpful.
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 unsustained 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 all K-8 Catholic schools is being conducted, pro bono, by a professional who is a volunteer. Models of schools is being conducted, pro bono, by a professional who is a volunteer. New 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 establish a 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 First, 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 catherdaticum—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 catherdaticum increase will easily be offset.

Q The health insurance plan for parish, school, and agency employers 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. 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 direction from 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 e-mail in care of criterion@archindy.org by the Dec. 2 deadline.

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Program
resulted in much more clarity about our situation.

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1. The critical importance and centrality of serving parish ministry.
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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 Himieniz Lépez, director of Religious Education Popular in the archdiocese and pastor of Santísimo Cristo del Buen Viaje in Camagüey.

Other members of the delegation are Mario Ricardo González Tejeiro, director of Caritas in the archdiocese; Mercedes Cristina Acevedo Rivero, director of catechesis 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.

On Nov. 17, the delegation will visit the Archdiocese of Indianapolis, including St. Mary’s Child Center. About 13 percent of the children there are Hispanic.

A motor tour will include the Carmelite Monastery of the Resurrection, Marian College, Butler University, and Hinkle Fieldhouse, and the Indianapolis Motor Speedway and Museum.

On Nov. 18, they will visit Saint Meinrad Archabbey with the monks and students.

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

On Nov. 19, they will participate in Mass in the chapel at Fatima Retreat House then visit some archdiocesan ministries in Indianapolis, including St. Mary’s Child Center.

On Nov. 20, the Cuban delegation will tour archdiocesan agencies at the Cathedral of SS. Peter and Paul, the Indianapolis Statehouse, the 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.

On Nov. 21, the delegation will tour the Benedict Inn and Conference Center in Beech Grove, where they will also stay overnight.

That evening, they will attend an Indiana Pacers game at Conseco Fieldhouse.

On Nov. 22, 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. 23, 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 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 meeting at St. Patrick’s 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.

Celebrate the diversity that makes Indianapolis a blessed and beautiful center for worship.

Interfaith Thanksgiving Service

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

Bishop Woodie White
United Methodist Church
preacher

Tuesday, November 25, 2003

The Cathedral of SS. Peter and Paul
1347 N. Meridian Street, Indianapolis, IN 46202

6:30 p.m. prelude music

featuring the

Indianapolis Children’s Choir

What better way to give thanks for all of our blessings than by joining together in prayer and praise?

An offering of canned goods and/or money will be gathered during the service and donated to

The Julian Center.
Letters to the Editor

Questions about the need for living wills

Not so long ago, the concept of legal- 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 creation and dehdydration of "incapacitated" individuals as something virtuous and compassionate.

Terry Schiavo's case has 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 whether 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 suf- fering, 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 eugenics roots of the American euthanasia movement. More than a half- century ago, the Eugenics Society of America proposed legislation to legalize "voluntary" euthanasia, but it was clearly stated that the society hoped "eventually to legalizes the putting to death of non-volun- teers," because it was deemed "inhuman and useless" to be "a living failure for society." (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 we 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 Eugenics Society of America. These are documents by which a person can give in advance a directive to have life-supporting medical treatment withheld or discontinued at the time of failure of such illness should he or she be unable to make medical deci- sions.

However, living wills, most of the time, are essential but helpless. 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 inter- pretations. According to an authoritative brochures on living wills printed by the Metropolitan New York Right to Life Foundation, living wills are unnecessary because they provide no "right" for which patients and doctors already possess. Living wills are deceptively named—they have come to be used with everything and to do with dying. Please, if you have one or are consid- ering getting one, read it and think about it before you do. Some excellent We sites to find out more include the International Antee- Euthanasia Task Force at www.iatf.org. Priests for Life at www.priestsforlife.org and American Life League at www.all.org. Also, most impor- tantly, a very viable and pro-life alterna- tive to this document is the Proective Medical Decision Act which is available from the task force by calling 800-958-5678.

Monica Stierer, 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 pojector view term "WOP" to conclude that Italians pre- ceded Mexicans as illegal aliens. Like one, thousands of descendants of Italian immi- grants have their ancestors' passports and can trace their ancestors' specific records on official Ellis Island passenger lists. This documentation indicates legal entry. The word "WOP," first used in 1867, comes from the Neapolitan dialect guappo meaning "dandy" (hair slicked down, physi- cally agile, fancy dresser). The New York word comes from the Spanish word guapo meaning "handsome, shovvy, tough."

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

James J. Divita, Indianapolis

Catholic and Episcopal relations

We would not normally editorialize about something that affects another faith community, but what is happen- ing in the Episcopal Church in the United States and its parent, the Anglican Church, greatly affects ecu- menical 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 Canter- row, Rowan Williams, quickly called a meeting in England, immediately following the ordination of New Hampshire and approval by the General Convention of the Episcopal Church of the United States. Williams has made that decision more Episcopal priests to make that decision now that Bishop Robinson has been consecrated.

An important development during the meeting in Plano was the reading of a letter from Cardinal Joseph 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 offi- cial statement from the CDF, the reading of the letter was followed by a standing ovation.

The division in the Episcopal Church shown by the fact that the two Episcopal bishops in India 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 minis- ters 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 af- fected in other ways, mainly by those within the Church who believe, as the members of the Episcopal Church’s General Convention do, that the teach- ing about the immorality of homosex- ual acts is outdated. There continues to be rejection of the traditional Christian teachings about the impor- tance of marriage and the purpose of human sexuality, and there’s no reason to think that will change in the near future.

—John F. Pint

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
William R. Bruns, Associate Publisher
Greg A. Otolski, Editor
John F. Pint, Editor Emeritus

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 of the United States and will 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 of the United States and will

Make something good happen today

How do we know when God is speaking to us? I believe we must be creative in our listening. 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 Pope’s recent visit. Bill Hemmer, the anchor, in the midst of a rather negative discussion, made the declaration that in his words “A Catholic.” Mr. Hemmer remarked that he believes discour- aged 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 us to be. 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 inspiration, we can be confident some good will happen. This renewed source of encouragement is to be to us in all of 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 minis- ter 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?” (Rom 8:31-39).

It is time to speak 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 to the Editor

Letters from readers are welcome and should be in 200 words or less. They should be expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit 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 letters@criterion.org.
Melancholy days remind us to prepare for our final home

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

La semana pasada nos recordamos el día de todos los 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, pueden recordarse que hace dos años y medio, y más recientemente, a una nieta mucho antes de tiempo, a un sobrino de dos años y medio, y más recientemente, a una nieta muy joven. No había escrito de este poema desde hace diez años. Ahora lo recuerdo con más soltura, siempre con ganas y una dulzura que debía de haber en el mundo de este poema.

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

“...y sus amantes y marcadas con el regalo de la vida.”

The poet does not mince 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 hearing someone say at age 2 and a half, more recently, a niece far too soon.

Still, 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 as 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 reflect on the mystery of life and death and our reason for a springtime of hope.

The Criterion Friday, November 14, 2003
The drama department of Father Thomas Scecina Memorial High School, 5000 Nowland Ave., 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. 24. For more information or tickets, call the Cathedral theater ticket line at 317-543-4942, ext. 436.

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 an “A-IV (Adults, with reservations)” rating will now receive the rating “L” (Limited Adult Audiences).

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.

EFL (New Line)
Rated A-II (Adults and Adolescents) because of minimal nudity, mild language, and mild violence.
Rated PG (Parental Guidance) for thematic content.
Rated R (Resisted) 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 some depictions of drugs, and because it has a long running time with an instance of profanity.
Rated R (Resisted) by the MPAA.

The Matrix Revolutions (Warner Bros.)
Rated R-AV (Adults, with reservations) because of much sci-fi violence as well as recurring profanity.
Rated R (Resisted) by the MPAA.
"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, an overt act that the person knows will kill the partially delivered living fetus, is ended," Kopf said.

The new law defines partial-birth abortion as the partial delivery of a fetus from the womb "by whatever means," including performing an overt act that the person knows will kill the partially delivered living fetus and then 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 banning 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.

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 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 Luthers for Life. 
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 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.

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

- Daily Servers
- No Servers

Vatican
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 lecturing 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 postmodern mysticism with stupefying violence.

“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.”

Currenty, 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 or 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, "I have done my part, may Christ teach you to do yours."

- St. Francis of Assisi

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The Criterion  Friday, November 14, 2003

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. †

Archdiocesan Pilgrimage to Ireland


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.

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.

Right, Msgr. Joseph F. Schaedel, vicar general, celebratizes 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.

KILLARNEY NATIONAL PARK VISITOR CENTRE

MURPHY’S PUB

Blarney Woollen Mills

8 THE DUKE

Pilgrimage to New York

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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 traditions.

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 rags and in fine clothes 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 we do not know. Hospitality is a stance of openness to the stranger as someone about whom we do not know. 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 I should relate to them.

To be hospitable in the Christian sense is to risk inviting strangers into my life and my life into theirs. To be hospitable in the Christian sense is to risk inviting strangers into my life and my life into theirs. 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 I should relate to them.

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 doorstop 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: 42-37)?

(Richard R. Gaillardetz is the Thomas and Margaret Murray and James J. Back Professor of Catholic Studies at the University of Toledo in Ohio. He has written many books and articles, includ- ing 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 car ing of one another and more welcoming.

I found that greeting visitors from the altar and preaching sermons 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 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 dan- gers, 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 sim ply 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 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.)

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 of Baltimore, U.S. bishop. Before moving on to another political patriot and another prelate, I should say something about them both: the Carrolls who were also 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 country, 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 would become known as the first line of the Revolutionary War. In 1774, he was elected to the provincial convention even though his loyalties could not be voted. He lived on the committee to amend 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 swang a hostile Maryland government to approve a move toward independence supported by the Continental Congress. He was elected to the Continental Congress in 1776 which risked more than most colonists, because of his large fortune, when he signed the Declaration of Independence.

Carroll, the first Catholic to appoint to full strings on the site of the capital in Washington, D.C. He served 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 in early life since John Carroll "only" lived to age 80 — a month before his 61st birthday.

Las Vegas. I’m sure we’ve all experienced times and places — real life as well as movies — that coordinate our calendars. Easier said than done, we find, in this busy age. By the time one’s time is work, school, or personal, obligations are written down, there’s hardly enough time to rest or eat. Sometimes, we give up, 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, 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, "Oh that was before vacation, we’ll go visit Grandma,” or “Somebody we’ll take the kids camping.” And, sometimes, we’ve been disappointed and regretful when "more vacation" or "somebody" never came.

Still, we’ve got our calendars. We hang them up at home or the office, and carry them in our purses or palm pilots. We even have several calender pages for "mom's and dad’s and each kid’s, here there, in the car and next to the telephone.

In military movies, you “syncronize your watches” and must coordinate our calendars. Easier said than done, we find, in this busy age. By the time one’s time is work, school, or personal, obligations are written down, there’s hardly enough time to rest or eat. Sometimes, we give up, approach the "end" of the time known as a year.

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

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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. on Cinemax, the Cinemax cable television channel and simultaneously on Nov. 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. We do, and I received the film after the next morning via FedEx. That evening, Paul and I “met” her.

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 secret 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 by the New York-based Bob Fisman and Rebecca Cammissa, 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 is a homeless draft-dodger from Vietnam, homeless after alcohol took him to the streets, then to prison. The dynamics between them and Sister Helen is one of inter-partner volatility, 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.)

Perspectives

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 anti-poverty programs and funds for direct assistance for the poor.

The Catholic Campaign for Human Development to fill this void, while providing direct anti-poverty grants for poor, has several 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 parishes across the country every Sunday on a close Sunday to Thanksgiving (Nov. 23 this year). The connection is obvious. How you share your gratitude by sharing what you have with the poor.

Here in America we used to say “much ado about nothing.” But now, with the small or large. Some of our elders still use that expression. All of us should hear in that phrase an edict: "Let’s not serve the poor at the expense of those who share with less favor than we do in the possession of income and wealth.

Credible Signs, 5th, 1987-91, states that John P. Hogan calls CCHD projects. That’s the title he put on his just-published (Sheed Ward) book presenting seven stories that convey the substance and style of the good works made possible by CCHD funding. Indeed, Hogan projects “tell the story behind the poverty statistics and the hope behind the headlines,” Hogan said. What do you know? Wouldn’t love to over the question of why the Church calls for a “preferential love of the poor” will be introduced in the upcoming section on the famous parable of the Good Samaritan.

The Samaritan in the Gospel story is “a member of an outcast minority.” He is a sick man, a risk and “options for the victim.” The story makes the point, said Hogan, that God “is on the side of the poor.” He is a “preferential love of the poor.” But that doesn’t mean he’s not on our side. It means rather that God is push-}

Catholic News Service.)

Looking Around/Fe William J. Byron SJ

The parables 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.


Jack Hogan traces his narrative with excerpts from The Catholic Church and the body of Catholic social teaching. Readers will come away from a reflective reading of this book with a better ability to understand and identify with the less fortunate in our society.

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

On the cover: A nun at Our Lady of the Lake, Greencastle, Pa. (Jesuit Father William J. Byron is a columnist for Catholic News Service.)

Catholic News Service/Perspectives
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, was at the center of the Sanctoral Reading 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, appears 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 everlast- ing 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 God 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 majesty, offers us a selection from the Epistle to the Hebrews. Scholars assume that this Gospel was written in a time of anxiety, if not outright writing at the behest of the illiterate Peter. Some think that the author had connections to God and by having had their sins forgiven, have been perfected by their turning to the hand of God’s throne, judging the good and the bad. He has vanquished all enemies as the one and eternal high priest. Jesus sanctifies, or makes holy, all who believe in Him. He sits at the right of God, 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 Gospels. Many believe that it was composed in Rome. Some think that the author had connections with Peter. They consider, if the author of this Gospel might not have been a scribe, writing at the best 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 the 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 devil and all 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 and seek 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.

We will prevail. His will cannot be thwarted. Jesus is Jesus. 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.

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 are also appreciated.

Readers may submit prose or poetry for faith column

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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.

Question Corner/Fr. John Dietzen

Church has not commented on question of Mary’s death

A nine-year-old, in a city, worked in Israel, spoke of visiting the tomb of the Blessed Virgin Mary. I didn’t know there was one! Did Mary die? Why should she have needed a tomb? (California)

A On the southwest side of old Jeru- salem, on a hill called Mount Zion, there is a church named the Dormition (falling asleep) of the Virgin. Christians often refer to death as falling asleep, awaiting the resurrection. That church’s establishment goes back nearly 1,500 years, to fifth-century writ- ings 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 cen- turies, a feast of the Dormition was estab- lished in various areas of the Christian world on Aug. 15, honoring all her prerog- atives as the mother of the Lord. Later, the celebration was renamed the Feast of the Assumption. The crypt in the Dormition church con- tains 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 categorically 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 Latin, ‘exponere corpora vitae cura’), was taken body and soul into heavenly glory.

Q Your column on laicization of priests was interesting. Outside of the Eastern Churches (those in which the West have little contact) and a few former Lutharians 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 vacation, why not in the other? (New York)

A We have about 100 former non- Catholic men who now serve as mar- ried priests in the United States, perhaps more. Additional numbers are active mar- ried 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 married. As a baptized Christian does not lose his baptism if he later becomes a Buddhist. The priest is not permanently deprived of his sacramental min- istries or publicly function as a priest. However, in severe emergency situations such as danger of death, he still may validly celebrate Mass and minster the sacraments of penance, Eucharist and anointing of the sick. He, 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 long-time 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 supersed- ed 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 deliber- ately to harm oneself or others. This is true for biblical commands—the Ten Commandments. The primary commandments of Jesus to live with our whole heart and mind and soul, and our neighbor as ourselves. Some forms of public and private wrongdoing are also an interference with the plans of God and apathy toward others. 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.
**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 day of publication: The Criterion, The Active List, 1490 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).*

**November 13**
Cathedral High School, 3225 E. 56th St., Indianapolis, Mass. 5, p.m., open house, 5:30-8 p.m., dinner, tours, department presentations, school presentation. Information: 317-542-1471.

**November 14**
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis, Catholic Charismatic Renewal, praise, worship, healing prayers, 7 p.m. Information: 317-927-6709.

**November 15-17**
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, 14400 Fairbanks Lane, Bradford, Spaghetti supper and Christmas gifts, 5:30-8 p.m., $6 adults, $3 children.

Benedict Inc Retreat and Conference Center, 1402 Southern Ave., Beech Grove, "Six Pathways to Forgiveness," Precious Blood Father Joseph Naselli, presenter, 9 a.m.-5 p.m., $50 per person includes lunch. Information: 317-786-7581.

Hubbard’s Oratory andWarehouse, Starlight. St. Mary’s of-the-Clouds Parish, Night Out, 6 p.m., $35 per person. Information: 317-825-0155.

St. Gabriel Parish, Lott, 5050 Brookwood Road, Louisville, KY, Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

**November 15-18**

St. Nicholas Parish, Parish Hall, 4631 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 Village Schenectady, Rivelle (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30-3:30 p.m., Mass, 3:30 p.m., Father Elmer Barwinkel. Information: 812-689-3551 or e-barwinkel@seidata.com or log on to sheridanweb.com or seidata.com. Information: 317-722-8299, ext. 116.

St. Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods, Bazaar and sale, 9:30 a.m.-3 p.m. Information: 812-353-3111.

St. Nicholas, Parish Hall, 4601 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 Schenectady, Rivelle (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30-3:30 p.m., Mass, 3:30 p.m., Father Elmer Barwinkel. Information: 812-689-3551 or e-barwinkel@seidata.com or log on to sheridanweb.com or seidata.com. Information: 317-722-8299, ext. 116.

Mary Queen of Peace Parish, 1005 W. Main St., Daviessville, "The Reformation," Father Nicholas Dart, presenter, 7 p.m. Information: 317-655-4221.

**November 19**
Marian College Chapel, 3200 Cold Spring Road, Indianapolis. Christmas Bazaar, 9 a.m.-noon, dinner and speaker and歌手, Stokley Mansion, 5:30 p.m., Phil Milto, "Keeping the Faith in Times of Challenge," $35 per person. Information and reservations: 317-253-1678.

Archbishop Edward T. O’Meara Catholic Church, 1401 N. Meridian St., Indianapolis. Catholic Widowed Organization, meeting, 7 p.m. Information: 317-784-4207.

**November 20**
Oldenburg Academy of the Immaculate Conception, 1 Twitter Circle, Oldenburg, Open house, 5:30-8 p.m. Information: 812-934-4440, ext. 231.

**November 22**

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 Mass and also invited to discuss religious vocations in the next area of the Gospel of Life. Information: Sisters of the Good Counsel, St. Clare Sister, 812-535-5186 or e-photos@archindy.org.

St. Lawrence Parish, parking lot, 6944 E. 46th St., Indianapolis. St. Peter Claver Ladies Auxiliary, St. Lawrence Court #90, "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**

**November 28-30**
Fatima Retreat House, 5353 E. 56th St., Indianapolis, "Indianapolis Catholic Young Adult Weekend," $250 per couple. Information: 317-543-7681.
Tuesdays
St. Joseph Church, 2605 St. Joe Road W., Sellersburg.
Shepherds of Christ rosary prayer, 7 p.m. Mass.
Holy Name Parish, 89 N. 17th St., Beech Grove.
Parish group prayer, 2:30-3:30 p.m.
St. Joan of Arc Parish, 4217 Central Ave., Indianapolis.
Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesday
Divine Mercy Chapel, 335 W. 10th St. (inside St. Michael Church), Indianapolis.
Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.
Rosary and Chaplet of Divine Mercy, 7 p.m.
Immaculate Heart of Mary Church, 562 Central Ave., Indianapolis.
Marian Movement of Priests, prayer concele for Mass, 1 p.m. Information: 317-255-6678.
Holy Rosary Church, 520 Stevens St., Indianapolis.
Adoration of the Blessed Sacrament, between Masses, noon-8 p.m. Information: 317-636-4478.
St. Francis and Clare Church, 1990 Olive Branch Road, Greenwood.
Mass, 6:30 a.m.; admission of the Blessed Sacrament, 7 a.m.-8 p.m.; rosary and Divine Mercy Chaplet, 11 a.m.; Benediction, 8 p.m. Information: 317-859-8109.
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis.
Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-0947.
St. Thomas More Church, 1200 N. Indiana St., Indianapolis.
Rosary, 6:30 a.m.; Tridentine Mass, 4 p.m. Information: 317-244-9002.
St. Patrick Church, 4217 N. Indiana Ave., Indianapolis.
Mass and anointing of the sick, 6:30 a.m., drive to St. Thomas Hospital.
St. Malachy Church, 326 N. Green St., Indianapolis.
Mass and rosary, 6 p.m. Information: 317-638-5551.
St. Thomas Aquinas Church, 1400 N. Meridian St., Indianapolis.
Catholic Widows of the Archdiocese, 7 p.m. Information: 317-638-8416.
St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis.
Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m.
St. Lawrence Church, 4644 E. 46th St., Indianapolis.
Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.
St. Mary Church, 415 E. Eighth St., New Albany.
Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

Thursday
St. Susanna Church, 1210 E. Main St., Plainfield.
Adoration of the Blessed Sacrament, 7 a.m.-8 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, 4644 E. 46th St., Indianapolis.
Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.
St. Jude Church, 5353 McFarland Road, Indianapolis.
Rosary, 6:15 a.m. Information: 317-783-1445.
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.
Catholic Widows of the Archdiocese, 7-9:30 p.m. Information: 317-784-1102.
Calvary Massaeum Chapel, 435 Troy Ave., Indianapolis.
Mass, 2 p.m.
St. Elizabeth's Pregnancy and Adoption Services, 2500 St. Francis Ave., Indianapolis.
Daughters of Isabelle, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-569-5840.
St. Joseph Church, 1375 S. Mckivy Ave., Indianapolis.
Adoration of the 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., Indianapolis.
Prayer for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.
St. John the Baptist Church, 335 W. 30th St., Indianapolis.
Adoration of the Blessed Sacrament, 9 a.m.

Friday
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis.
Adoration of the Blessed Sacrament, 7 a.m.-8 p.m.
St. Lawrence Church, 4644 E. 46th St., Indianapolis.
Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.
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.
Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m.
St. Lawrence Church, 4644 E. 46th St., Indianapolis.
Frigate Knights of Columbus, 1040 N. Post Road, Indianapolis.
Frigate, 7 p.m. Information: 317-632-8416.
Sacred Heart of Jesus Parish, 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 prayer group for lay and religious vocations, 7 p.m.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Indianapolis.
Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.
Last Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis.
First Sundays
St. Paul Church, 218 Scheller Ave., Sellersburg.
Prayer group, 7-8:15 p.m. Information: 312-246-4555.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis.
Eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.
Third Fridays
St. Andrew's Catholic Church, 335 W. 30th St., Indianapolis.
Adoration of the Blessed Sacrament, 9:30 a.m.
St. Malachy Church, 326 N. Green Street.
Mass and rosary, 6 p.m. Information: 317-638-5551.
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.

Weekly
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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 near 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 slowed 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 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—at 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 will 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 vocation 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 mirrors 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.”†
Msgr. Frederick C. Easton, vicar judicial for the archdiocesan Tribunal, recently was awarded the highest honor of the Canon Law Society of America (CLSA).

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 1974.

“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 inviolate.’”

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. †
Women grieving from the trauma of abortion gathered at St. Michael the Archangel Church in Indianapolis on Oct. 7 for an afternoon 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 and spiritual director for the archdiocese’s Rachel’s Compiony’s 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.

“So 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, make his presence real in our own person, make his presence real in our own person, make his presence real in our own person, make his presence real in our own person.”

After the liturgy, Sister Diane said the Healing Mass is meant to help support women who are grieving the loss of children through abortion, said, “We like to see people 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 a lie,” Sister Diane said. “As abortion mills prosper, lives are lost and women suffer, grief 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 to continue or 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 of the 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 Carolis at (317) 237-1521 or 800-382-9836, ext. 1521.)
Planned Giving Officer

Diocese of Lafayette-in-Indiana invites applications for its Planned Giving Officer; position is responsible for the analysis, planning, execution, education and evaluation of planned giving efforts in the Diocese; also responsible for the promotion and administration of the Catholic Foundation of Northcentral Indiana, Inc.

The position requires the candidate to be a practicing Catholic, committed to the mission of the Catholic Church, a minimum of five years experience in planned giving and/or financial planning; development and supervision experience; superior interpersonal and organizational skills.

Send letter of application, resume, salary requirements, and three professional references to:

Pamela Storms-Barrett
Director – Pastoral Office for Stewardship and Development
P.O. Box 1687
Lafayette, IN 47901-1687
E-mail: pbarrett@dioceseoflafayette.org
Deadline – November 26, 2003
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 eradi-
cation of sexual abuse and the healing of its victims.

Shortly after Bishop Wilton D. Gregory of Belleville, Ill., made that call, the bish-
ops 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 invest-
ment, stewardship, conflict-of-interest pol-
icy 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’ con-
ference, 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,
advised the agriculture document by
saying that “men and women are impaled
on the jagged edges of this [farming] sys-
tem.”

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 “sup-
portive and encouraging approach” to
such devotions in the lives of Catholics.

But the statement stresses that the prac-
tices “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 F. 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 invest-
ments.

He said the bishops do not have a con-
flict-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
standards and predatory lending.

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.†