Bishops’ meeting covers sex abuse crisis, farms, budget and devotions

WASHINGTON (CNS)—The U.S. bishops opened their meeting and pried with a challenge from their president to direct “the energy of the whole Church” to the eradication of sexual abuse and a culture of secrecy. They also heard from the review board they established to respond to the abuse crisis.

During general sessions the U.S. Conference of Catholic Bishops also discussed and voted on a vast array of issues from same-sex unions, agricultural concerns, popular devotions, socially responsible investment, stewardship, conflict-of-interest policy and several liturgical matters.

The bishops elected a new secretary, a pro-life committee chairman and chairmen-elect for each of the conference’s 13 committees.

On the first day of the annual fall meeting, held Nov. 10-12 at Washington’s Hyatt Regency Capitol Hill, the bishops approved the addition of one full-time and two part-time staff members for 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” on the abuse issue, said Coadjutor Bishop Joseph A. Galante of Dallas.

The four days offered participants the opportunity to share their faith through a number of musical performances, dynamic speakers, catechetical sessions and faith building as well as a chance to share in Mass and prayer with their peers in the archdiocese.

It also called them, through daily themes, to join together, seek God’s forgiveness, evangelize and return to their parish with a greater love of Christ.

The archdiocesan group was led by Father Robert Robeson, director of youth ministry, and Father Jonathan Meyer, associate director of youth ministry.

More than a day before the opening session, 234 of the Indianapolis archdiocese participants and their chaperones boarded seven buses and departed Indiana on the afternoon of Nov. 12. After the 23-hour bus ride, the youth were exhausted from the trip, but said that the long ride heightened the anticipation.

“You guys did something enormous just to get here,” Father Robeson told them at the archdiocesan opening Mass.

Four times during the trip to and from Houston, youth on the seven busses prayed the rosary “together” at set times. Family members and friends back in Indiana were also encouraged to join in the prayer.

Beyond making the long distance trek, the young people also made additional sacrifices of missing several days of school. Many of the students brought homework to do on the bus.

In addition to those who rode the bus, other participants from Indianapolis took various flights to Texas. Once in Houston, all gathered in the hotel for Mass. During his homily, Father Robeson asked for volunteers to share their stories about why they came to Houston.

“I came to grow in my faith and have the best time of my life,” said Jimmy Cox, a member of Sacred Heart Parish in Jeffersonville.

Serving can be a springboard to vocations

By Brandon A. Evans

It’s no secret that altar serving can move young people to think about their responsibility to the Church—and for boys, that means the priesthood in a special way.

“I see it as a springboard for vocations, or a way to awaken vocations in … boys and young men,” said Msgr. Joseph F. Schaeidel, vicar general and pastor of Holy Rosary Parish in Indianapolis.

“And to be quite honest, I tend to think that it’s even more important today than it was 50 years ago,” he said. “Now, with the scarcity of priests, altar serving is one of the few opportunities that any youngsters have to interact directly with a priest.”

He added that a majority of priests, if asked, would probably say that serving as a child was one of the things that helped them to think about the priesthood.

Father Daniel Staublin, pastor of St. Michael Parish in Brownsburg, said that his serving experience helped him consider a vocation.

“I enjoyed doing it,” he said, “so I think it gave me a sense of Church that was something that I wasn’t afraid of.”

Father Joseph Sauers, vocations director, said that serving was instrumental in his call to the priesthood.

Serving brings young men close to the priest and allows them to see what his life is like.

“I think serving helps you see the Mass from a different point of view,” said James Vincent, a recent graduate of Jennings County High School and member of St. Anne Parish in Jennings County. Serving helped him see more of the person in his parish priest.

“He’s basically a really, really good role model,” he said.

Vincent said that his serving experience has also made him think about the priesthood.

Andrew DeCrane, an altar server at Holy Rosary Parish and freshman at Marian College in Indianapolis, said that serving, and being so close to the priest and the Eucharist, has helped him to think about vocations.

Father Rick Eldred, pastor of St. Thomas More Parish in Mooresville, said that he thinks that altar serving is “a great builder for vocations.”

The Criterion
Serving the Church in Central and Southern Indiana Since 1960
www.archindy.org
November 21, 2003
Vol. XXXIII, No. 8 75¢
The Criterion  Friday, November 21, 2003

Growth Program, also received a grant for work in Hispanic ministry—and it is not the only grant she has received. It is the fourth time her office has received a local grant, and she plans to keep applying.

Last year, she received funding to work with area children on conflict resolution.

This year, she received $3,000 for the P.E.A.C.E. program, which is an acronym for the S.T.E.P. (Systemic Training for Effective Parenting) program.

Each session of the program will be held on two Saturdays in January and April at Father Thomas Seccia Memorial High School in Indianapolis.

The intent is to teach parents, among other things, how to build positive relationships with their children, how to better listen to their children, how to build their self-esteem, and how to deal with misbehavior.

“We’re going to offer child care, activities, [and] breakfast while we have the actual classes for the parents,” Schafer said.

Without the grant, she said, her office would not have been able to do its part to help the local Hispanic community.

“A grant is needed so great here in the city,” she said of Hispanic ministry—and it’s a need that’s growing.

Janssen said that the poor would always be with us, which makes CCHD’s job endless.

Despite the best efforts of concerned Catholics like those in this archdiocese, 33 million people in our country remain caught in the cycle of poverty,” the archbishop wrote.

That means one in six children in the United States are poor. Helping the poor is something that all Catholics are obliged to do, Siler said. “Service to the poor is the responsibility of every baptized Catholic—service to the poor is not optional, it is required of Christian faith.”

“We simply need to look at the life of Jesus and see that his work/ministry was directed at the poor,” he said. “‘As disciples, we are asked to show the same mercy and grace to the poor among us today.’

“When we truly see ourselves as the Body of Christ,” Siler said, “we cannot ignore those who suffer. As Christians, we are expected to prioritize giving—in terms of time, talent, and abilities, interest in the future and the desire to live,” the pope said.

“It is important to extend a hand to the sick, help them show the goodness of God, integrate them in a community of faith and life where they can feel to listen to, understood, respected and loved—indeed, praised—One who is living the harsh experience of depression can express in prayer his joys and anguish, can dine on a culture empty of values, founded on fear and trembling overwhelm me; shuddering sweeps over me.” He cited the dispassionate expressions of depression and of an existential and spiritual crisis that are growing rates of depression around the world are a cause for alarm and indicate the growing global need for people in the world to recognize and give expression to ‘expressions of a depressive culture has not been able to do away with its typical features but has grown even more widespread in the world’.

“Every Christian is called to be a missionary of the Gospel, including among those who suffer and need help.”

The pope told the conference that while medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense of trust in the God who saves and whose grace is powerful enough to overcome the most rending trials,” the cardinal said.

While medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense of trust in the God who saves and whose grace is powerful enough to overcome the most rending trials,” the cardinal said.

“The illness frequently is accompanied by guilt, desire to cry and suicidal feelings,” he said.

“Fear and trembling overwhelm me; shuddering sweeps over me.”

“He cited the dispassionate expressions of depression and of an existential and spiritual crisis that are growing rates of depression around the world are a cause for alarm and indicate the growing global need for people in the world to recognize and give expression to ‘expressions of a depressive culture has not been able to do away with its typical features but has grown even more widespread in the world’.

“Every Christian is called to be a missionary of the Gospel, including among those who suffer and need help.”

The pope told the conference that while medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense

VATICAN CITY (CNS)—Clinical depression is a serious illness that requires medical treatment, but religious assistance can play a key role in recovery, said speakers at a Vatican conference.

Pope John Paul II told participants at the Nov. 13-15 conference that depression is a spiritual trial, and those suffering from the illness should receive special support from their priests and parish communities.

“The illness frequently is accompanied by guilt, desire to cry and suicidal feelings,” he said.

“There is a spiritual trial, and those suffering from the illness should receive special support from their priests and parish communities,” the pope said. "It is important to extend a hand to the sick, help them show the goodness of God, integrate them in a community of faith and life where they can feel to listen to, understood, respected and loved—indeed, praised—One who is living the harsh experience of depression can express in prayer his joys and anguish, can dine on a culture empty of values, founded on fear and trembling overwhelm me; shuddering sweeps over me.” He cited the dispassionate expressions of depression and of an existential and spiritual crisis that are growing rates of depression around the world are a cause for alarm and indicate the growing global need for people in the world to recognize and give expression to ‘expressions of a depressive culture has not been able to do away with its typical features but has grown even more widespread in the world’.

“Every Christian is called to be a missionary of the Gospel, including among those who suffer and need help.”

The pope told the conference that while medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense of trust in the God who saves and whose grace is powerful enough to overcome the most rending trials,” the cardinal said.

While medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense of trust in the God who saves and whose grace is powerful enough to overcome the most rending trials,” the cardinal said.

While medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.

“One who is living the harsh experience of depression, from a spiritual point of view, to recover a profound sense of trust in the God who saves and whose grace is powerful enough to overcome the most rending trials,” the cardinal said.

While medical treatment is essential, support also are necessary because depression creates a feeling of absolute hopelessness and complete abandonment.

Retired Chilean Cardinal Jorge Medina Estevé told the conference that a spiritual guide could complement the work of therapists by helping the patient regain a sense of God’s goodness and wisdom, God’s desire for each person to be happy, God’s merciful love demonstrated by the sacrificing of his son for the salvation of all, God’s knowledge of every human limitation and sin and his desire to forgive.
NASHVILLE—St. Agnes parishioners will celebrate Thanksgiving in their new church home in scenic Brown County. After 15 years of planning and raising funds to acquire a larger worship space for their growing parish and thousands of visitors each year, St. Agnes parishioners will have plenty of reasons to offer thanks during the Mass of Dedication celebrated by Archbishop Daniel M. Buechlein at 1 p.m. on Nov. 23 in the new church.

Located at the intersection of Helmsburg and McLary Roads just west of Nashville on wooded property formerly known as Stillpoint, the newest church in the archdiocese incorporates a large stained-glass window from the former St. Columba Oratory in Columbus and the bell from the former St. Bridget Church in Indianapolis into its contemporary wood and fieldstone design.

“They are wonderful gifts from both of these parishes,” said Father William Stumpf, priest minister and moderator.

“The window and bell are visible reminders to the folks of St. Agnes of our connection to the archdiocese and to other parishes, and that’s very important.”

The nearly $1.4 million church, which seats 300 people and can be expanded to accommodate 400 people, was expected to be ready for use by early fall when hundreds of thousands of tourists visit Nashville to shop in the specialty stores and enjoy the fall colors in the wooded hills of Brown County.

But members of the 325-household parish will be able to end their time of waiting for their new church on the feast of Christ the King, just in time to begin the Advent period of waiting for the birth of the Christ Child.

Father Stumpf said it is fitting that St. Agnes parishioners will begin a new chapter in the life of the 63-year-old parish at the beginning of the Church’s liturgical year. “I think it’s a real sign of true sacrificial giving and extreme dedication and commitment to the parish and to the future,” he said. “Our folks see this as a legacy for future generations. They’re not only building a church for themselves, they’re building a church for the people that are going to come after them.”

For more than a decade, he said, the parish has needed to move from the small log chapel and adjacent social hall on Highway 135 into a larger worship space that will enable all of the parishioners to face the altar during Masses.

During weekend Masses, people seated in the log chapel would have to leave a worship space that has been difficult and painful for people,” Father Stumpf said. “But it’s also a bittersweet time because we have to leave a worship space that has been our parish home for over 50 years.” Eighty-two percent of St. Agnes parishioners supported the capital campaign, he said. Tourists from throughout the United States and three foreign countries also contributed about $60,000 for the new church.

“I’m very pleased about how supportive our parishioners have been to the campaign and to the move, even though it’s been difficult and painful for people,” Father Stumpf said. “We had an 82 percent participation rate for the campaign. The new parish property, a former horse farm named Stillpoint, is located on McLary Road less than a mile from St. Agnes Church. The wooded land on 20.6 acres just west of Nashville was purchased in 1999 with funds raised in the archdiocesan Legacy of Hope campaign.

The new church home in scenic Brown County.

Celebrating 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

Bishop Woodie White
United Methodist Church

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.
More emphasis needed on confession

It seems to me inconsistent for the Catholic community and the Church to promote and defend pro-life efforts, but not put the same emphasis and effort into promoting the need to acquire the graces, the lifeblood of the soul, in the sacraments of confession and the Holy Eucharist.

There is in the Church today the belief that it is no longer necessary to attend Mass regularly or go to confession either. It seems that the sacraments are considered passed while staying away from the Church and all that is holy is in popular vogue. If Catholics oppose abortion, should they not observe practices that keep the faithful away from the very means that Christ instituted, and which the Church provides, to save the souls of each of us? I think that with so many Catholics no longer practicing the faith and very few going to confession at all, that a spiritual crisis of major proportions is upon us.

Pope John Paul II has taught that, “There is a crisis in the sacrament of confession.” Indeed, there is a crisis in the Church that a majority of Catholics has abandoned. Shouldn’t we pray and sacrifice to bring back many to the practice of the faith? How else will they return if prayers on their behalf are not forthcoming?

Bob Saverine, Stamford, Conn.

Remembering meeting Mother Teresa in 1978

All the media coverage of the beatification of Mother Teresa has brought back vivid memories of my personal meeting with her some 25 years ago. My husband, Bob, and I, both educators and avid travelers, took advantage of our Christmas break in 1978 to tour India.

As a Catholic, it was my great hope to meet the tiny man who had begun to claim the world’s attention. Imagine my elation when I learned that I had met the Blessed Mother herself! Though not a Catholic, my husband, too, was awed by this tiny woman’s great spirit. I proudly presented her with a small American flag for her desk. My husband, an amateur photographer, captured the moment on film, and this photo is one of my most prized possessions.

Following our meeting, Mother assigned another nun to show us around the orphanage down the street. We were touched by the children’s eagerness for attention and their most frequent plea, in English, “Please take me.” At the end of our visit, we happily made a donation, feeling that this would truly be money well spent.

I lost my husband almost five years ago, so he is not here to join me in following Mother Teresa’s progress toward sainthood. I know he would be as thrilled as I to see her so justly honored.

Martha V. Johnson, Indianapolis

Letters to the Editor

More emphasis needed on confession

It seems to me inconsistent for the Catholic community and the Church to promote and defend pro-life efforts, but not put the same emphasis and effort into promoting the need to acquire the graces, the lifeblood of the soul, in the sacraments of confession and the Holy Eucharist.

There is in the Church today the belief that it is no longer necessary to attend Mass regularly or go to confession either. It seems that the sacraments are considered passed while staying away from the Church and all that is holy is in popular vogue. If Catholics oppose abortion, should they not observe practices that keep the faithful away from the very means that Christ instituted, and which the Church provides, to save the souls of each of us? I think that with so many Catholics no longer practicing the faith and very few going to confession at all, that a spiritual crisis of major proportions is upon us.

Pope John Paul II has taught that, “There is a crisis in the sacrament of confession.” Indeed, there is a crisis in the Church that a majority of Catholics has abandoned. Shouldn’t we pray and sacrifice to bring back many to the practice of the faith? How else will they return if prayers on their behalf are not forthcoming?

Bob Saverine, Stamford, Conn.

Remembering meeting Mother Teresa in 1978

All the media coverage of the beatification of Mother Teresa has brought back vivid memories of my personal meeting with her some 25 years ago. My husband, Bob, and I, both educators and avid travelers, took advantage of our Christmas break in 1978 to tour India.

As a Catholic, it was my great hope to meet the tiny man who had begun to claim the world’s attention. Imagine my elation when I learned that I had met the Blessed Mother herself! Though not a Catholic, my husband, too, was awed by this tiny woman’s great spirit. I proudly presented her with a small American flag for her desk. My husband, an amateur photographer, captured the moment on film, and this photo is one of my most prized possessions.

Following our meeting, Mother assigned another nun to show us around the orphanage down the street. We were touched by the children’s eagerness for attention and their most frequent plea, in English, “Please take me.” At the end of our visit, we happily made a donation, feeling that this would truly be money well spent.

I lost my husband almost five years ago, so he is not here to join me in following Mother Teresa’s progress toward sainthood. I know he would be as thrilled as I to see her so justly honored.

Martha V. Johnson, Indianapolis
D

A

s children, we were taught to say “Thank you” when someone complimented us, gave us a gift or when we did a favor. We knew that saying “Thank you” is good man

ners, and that it is a way of showing that we value what others do for us or share with us—no matter how insignificant these small favors may seem.

Our grateful attitude says that we value the giver as well as the gift. So, in addition to our expressions of gratitude for the “big things” in our life, it’s also customary for us to say “Thank you” when a waiter refills a water glass, or when a stranger holds open the elevator door or when we receive a compliment from a friend.

These little gifts of time and attention may not seem significant in and of them

selves, but our response to them says a lot about how we see ourselves in rela-

tion to the world around us. In the midst of the holiday consumerism that preoccu

pes our society these days, we Catholics stand together to say “me first” attitude
does not foster good will in our homes or in our world. Imagination what it would be like if everyone lived as though the world owes us a living and detector everything we can get. I think that would be a very lonely life. I also think that kind of attitude would lead easily to bitterness and resentment.

When we’re convinced that the world owes us a living and detector every
gifts that God has given each of us. Most of us were also taught to thank God daily
de la frivolidad de los

rodea. En medio del consumismo de los

cumplido de un amigo. La

regional

es un regalo. Aún aquellas cosas que

es dado, originalmente y básicamente,

cualquier necesidad lec
tes se comparan con otros, ¿y resultar
disgustados o insatisfechos con los

resultados? La envidia es destructiva. ¿No es cierto que la envidia es enemiga del

amarruga y el resentimiento. Cuando

sustancio convencidos de que el

mundo nos debe algo, aunque sea una

necesidad leccional o familiar, que los

comparan con otros, ¿y resultar
disgustados o insatisfechos con los

resultados? La envidia es destructiva. ¿No es cierto que la envidia es enemiga del

alma? Quizás no pensemos a menudo en ello, pero el otro lado de la envidia es la

ingratitude hacia Dios ya que pasamos por alto los dones personales únicos que Dios

nos ha dado a cada uno de nosotros. A la mayoría de nosotros nos se ha ensañado a
dar gracias a Dios diariamente por la

bendición de la vida. El hábito de decir “gracias” nos ayuda a recordar que todo cuanto tenemos es dado, originalmente y básicamente, como un regalo. Así las cosas, los dones que hemos ganado a través de nuestro arduo tra

bajo, y aquéllas que son nuestras debido a nuestros derechos básicos como personas, nos llegan a través del don de la vida y de la libertad política y religiosa que heredamos de nuestros padres y abuelos en este suelo que llamamos tierra de libertad.

Cuando libremente reconozcan nuestra gratitud hacia Dios y hacia otros al decir “gracias”, estamos reconociendo el hecho de que ningún de nosotros es una isla y que estamos todos interconectados como hermanos y

hermanos en la familia de Dios. A través de la gratitud, recordamos una cortesía y un respeto básicos hacia todos los seres humanos y al mismo tiempo

nos liberamos de las cargas de la arrogancia, el resentimiento y el aislamiento del resto de la familia humana. Tal liberación de la arrogancia, el resentimiento y el aislamiento es una condición necesaria para la paz en nuestras familias y en nuestra sociedad. La humilde gratitud es uno de los ingredientes esenciales para la paz. A pesar del hecho de que la vida es a veces dura y que las penas ocasionales aparecen en nuestro camino, nuestra fe

católica nos insta a cultivar un profundo y perdurable sentido de la gratitud. Ello se debe a que los hombres y mujeres sabios han aprendido de la Palabra de Dios, a menudo de la forma más dolorosa, que la verdadera libertad y el consuelo genuino

no se encuentran en detentemos demasiado en nuestros problemas o en nuestro dolor. Como nos lo han recordado los grandes santos a través de todos los tiempos, el consuelo y la plenitud sólo llegan cuando podemos alabar a Dios y dar gracias por los numerosos dones que recibimos a menudo de pruebas y adversidad.

En el agradecimiento nos recuerda que todo lo que poseemos es un regalo

importantes es estar agradecidos por los pequeños regalos de cada día, así como por los grandes dones de la vida, la libertad y la felicidad. Nuestras familias y nuestra nación, aunque imperfectas, son benditas. De modo que especiales en esta época del año cuando decimos “gracias” por las muchas bendiciones que hemos recibido, reafirmemos nuestros dones como individuos, familias y nación.

Recientemente encontré un paquete de cartas de niños que asisten a la Escuela

Bíblica Vacacional el pasado mes de junio en Columbus. Me agradecían que fuese el arzobispo. Me impresionó enormemente que muchos de ellos también se pidieran que orara por sus familias, algunos mencionaban especialmente abuelos que habían perdido a un cónyuge.

Al igual que aquellos niños de Columbus, comprometimos a pensar en otros, incluyendo los forasteros y aquellos de quienes nadie se ocupa en nuestro medio. Compartimos nuestras vivas en la gratitud hacia Dios quien nos conoce por nuestro nombre y nos ama tal como somos.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para

promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

El agradecimiento nos recuerda que todo lo que poseemos es un regalo
The fourth annual Interfaith Thanksgiving Service will be held on Nov. 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The Indianapolis Children’s Choir will sing at 6:30 p.m. and a procession of civic and religious leaders will begin at 7 p.m. Archbishop Daniel M. Buechlein will preside at 6:30 p.m. and a procession of civic and religious leaders will begin at 7 p.m. Archbishop Daniel M. Buechlein will preside at the service and Bishop Woodie White of Indianapolis. The meeting will allow the leadership team of the caucus to report on the activities of the past year, which include the development of bylaws and plans for hosting “Pastoring in African-American Parishes 2004” in Indianapolis. The meeting is open to all black Catholics. Refreshments will be available. For more information, call Father Kenneth Taylor at 317-236-1562.

There will be a charismatic retreat titled “The Fruits of the Holy Spirit” on Dec. 5-7 at Fatima Retreat House, 5355 E. 50th St., in Indianapolis. Father Tom Forrest, former director of the International Office for Catholic Charismatic Renewal, will lead the retreat and discuss topics such as fidelity, gentleness and patience. The weekend will offer prayer, renewal and singing. The cost is $145 per person or $275 per married couple. For more information, call the retreat house at 317-545-7681.

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

Looney Tunes: Back in Action (Warner Bros.)
Rated-Rated A-II (Adults and Adolescents) because of cartoon violence, minimal mild crude language and innuendo.
Rated PG-13 (Parents are strongly cautioned) for battle violence with related gory images, a suicide and minimal mild crude language.
Rated PG (Parental Guidance suggested) by the Motion Picture Association of America (MPAA).

Master and Commander: The Far Side of the World (20th Century Fox)
Rated-Rated A-H (Adults) because of naval battle violence with related gory images, a suicide and minimal mild crude language.
Rated PG-13 (Parents are strongly cautioned) for some material may be inappropriate for children under 13 by the MPAA.

Fatima Retreat House

December 5-7
Annual Charismatic retreat: “The Fruits of the Holy Spirit” with nationally-known speaker Fr. Tom Forrest

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

December 12-14
Jack Shea: Images and Stories of Advent & Christmas—a weekend retreat with this nationally-known storyteller and author

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

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

A Gift Annuity Guarantees You Income for Life and Benefits the Sisters of St. Joseph of Carondelet

By establishing a Gift Annuity with the Sisters of St. Joseph of Carondelet, you can receive a significant rate of interest and a substantial tax deduction. In addition, approximately 50% of your annual annuity income is tax-free. These interest rates are set according to your age and fixed for your lifetime. Most important, you will be assisting the Sisters of St. Joseph of Carondelet in their mission of service. The Sisters of St. Joseph of Carondelet, St. Louis Province, were founded in 1836, and today touch the lives of people in 25 states, 37 dioceses, Canada, Chile, Japan and Peru. Please consider a gift of gratitude to further their mission.

The Indianapolis Archdiocese Black Catholic Ministry will hold a general membership meeting at 2:30 p.m. on Nov. 23 in Bockhold Hall at Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis. The meeting will allow the leadership team of the caucus to report on the activities of the past year, which include the development of bylaws and plans for hosting “Pastoring in African-American Parishes 2004” in Indianapolis. The meeting is open to all black Catholics. Refreshments will be available. For more information, call Father Kenneth Taylor at 317-236-1562.

The Indianapolis Archdiocese Black Catholic Ministry will hold a general membership meeting at 2:30 p.m. on Nov. 23 in Bockhold Hall at Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis. The meeting will allow the leadership team of the caucus to report on the activities of the past year, which include the development of bylaws and plans for hosting “Pastoring in African-American Parishes 2004” in Indianapolis. The meeting is open to all black Catholics. Refreshments will be available. For more information, call Father Kenneth Taylor at 317-236-1562.

The Irvington Community Thanksgiving Dinner will be held on Nov. 27 in the cafeteria of Our Lady of Lourdes School, 533 E. Washington St., in Indianapolis. There will be appetizers and entertainment at 11:30 a.m. and dinner at 12:30 p.m. The event provides a home-cooked Thanksgiving dinner with fellowship to those who would not otherwise have a Thanksgiving meal. Tickets are $15 per person. Carryout and delivery are available. For more information or reservations, call 317-356-7291.

The Archdiocesan Deacon Formation Program will present the fourth in a monthly series of informational programs from 1 p.m. to 4 p.m. on Dec. 7 at St. Joseph Heart Parish, 2222 N. 13 1/2 St., in Terre Haute. At 1 p.m., Benedicente Father Bede Cisco, director of deacon formation, will provide information about the order of deacons and give an overview of the formation program. This will be repeated at each one of the sessions. At 2 p.m., Deacon Gerry Quinn, director of deacon formation for the Archdiocese of St. Louis, along with other St. Louis deacons and their wives, will discuss the ministries of the deacon and the impact of being a deacon on the deacon’s wife and family. There will be an opportunity for questions. Advance registration is requested. For more information or to register, call 317-236-1491 or 800-382-9836, ext. 1491, or e-mail deacon formation@archindy.org.

From Crib to Tabernacle: Four Advent Meditations on the Incarnation” will be held from 7 p.m. to 8 p.m. on four upcoming Wednesdays in the Catholic Youth Organization classroom adjacent to Holy Rosary Parish, 520 Stevens St., in Indianapolis. The meditations, sponsored by the Holy Rosary faith formation team, will address “St. Joseph, Co-Adorer of the Christ Child” on Nov. 26, “The Incarnation in Sacred Art” on Dec. 3, “The Only Begotten Son” on Dec. 10, and “St. Peter Julian Eymard: Apostle of the Eucharist” on Dec. 17. A Latin Low Mass will be offered at 5:45 p.m. on Nov. 26, Dec. 3 and 10. There is no cost for the meditations. A free-will offering for the parish will be accepted. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of religious education for the parish, at 317-236-1521 or 800-382-9836, ext. 1521.

There will be a Christmas Celebration to benefit the Little Sisters of the Poor ministry to the elderly poor at 6:30 p.m. on Dec. 13 at the Robert Irasvany Pavilion, 1303 W. 116th St., in Indianapolis. The “black tie optional” event will feature dining and dancing. Nancy Irasvany will host the event.

Franciscan sisters begin novitiate

Franciscan Sister Kathalin Ree Walker was recently received as a novice in the congregation of the Sisters of St. Francis of the Third Order of St. Francis during eucharistic liturgies earlier this year in the motherhouse chapel at Oldenburg.

Sister Kathalin, formerly a member of St. Bernadette Parish in Indianapolis, attended the former Franciscan Academy in Indianapolis and graduated from Father Thomas More School Memorial High School in Indianapolis. She formerly lived and ministered in Evansville, Ind., and now attends Marian College in Indianapolis and lives in one of the sisters’ residences on the Franciscan college campus.

Sister Kathalin will live at the motherhouse in Oldenburg. Her preparation will focus on the Francisian way of life, getting to know the community and attending an intercommunity program.

Franciscan sisters profess vows

Franciscan Sisters Kathleen Branham and Jannette Pruitt professed their first vows and Franciscan Sister Susan Johnson professed perpetual vows as members of the congregation of the Sisters of St. Joseph of Carondelet in Indianapolis and lives in one of the sisters’ residences on the Franciscan college campus.

Sr. Kathleen Branham, O.S.F.

Sr. Susan Johnson, O.S.F.

Sr. Jannette Pruitt, O.S.F.

Sr. Susan Johnson, O.S.F.

Sr. Kathleen Branham, O.S.F.

St. Rita Parish in Indianapolis, attends the Aquinas Institute in St. Louis and lives at Nia Kumba, a residence offering prayer and support for women of African-American heritage. She is the mother of three grown children and also is a grandmother.

Sister Susan Johnson, O.S.F.

During her two-year novitiate, Sister Kathalin will live at the motherhouse in Oldenburg. Her preparation will focus on deepening her prayer life, learning about the Franciscan way of life, getting to know the community and attending an intercommunity program.

St. Rita Parish in Indianapolis, attends the Aquinas Institute in St. Louis and lives at Nia Kumba, a residence offering prayer and support for women of African-American heritage. She is the mother of three grown children and also is a grandmother.

Sister Susan Johnson, O.S.F.

Sister Kathleen Branham, O.S.F.

Sister Kathleen Branham, O.S.F.

Sister Kathleen Branham, O.S.F.

Sister Kathleen Branham, O.S.F.
St. Augustine Home earns ‘house and garden’ awards

By Mary Ann Wyand

There’s always a lot to be thankful for at the St. Augustine Home for the Aged in Indianapolis, including recent “house and garden” awards.

In October, the Indiana State Department of Health recognized St. Augustine Home for the Aged and 43 other nursing homes and long-term care facilities in the state for “zero deficiencies” after rigorous inspections done in April, May and June.

Also in October, the Little Sisters received an America in Bloom Award for their large flower, vegetable and fruit gardens, which are tended by volunteers and residents.

Every day, the Little Sisters of the Poor rely on Divine Providence, manifested in generous support from volunteers and benefactors, to help them care for 90 to 95 low-income elderly residents in the skilled health care and semi-independent living facility at 2345 W. 86th St.

It costs the Little Sisters about $4 million a year to operate St. Augustine Home for the Aged. About 50 percent of their operating funds come from Medicaid and other government sources. The Little Sisters depend on private donations and donations of money, supplies, services and bequests to help pay for the remaining costs of resident care and facilities maintenance.

“We are a real home, not a nursing home,” said Sister Geraldine Harvie, superior of the Little Sisters of the Poor in Indianapolis. “We are family with the residents.”

Since the Little Sisters founded St. Augustine Home in downtown Indianapolis in 1873, they have cared for more than 5,000 elderly people at their original site and their current home by trusting God to provide for all their needs.

“The Lord is so close to us and sees our needs,” Sister Geraldine said. “We are very helpless. But we are part of God’s plan—I’m convinced of that—to sustain life for the elderly poor. The elderly can live their lives in comfort and peace here, and we are able to provide religious elements for them.”

Terry Whitson, assistant commissioner for health care regulatory services at the Indiana State Department of Health in Indianapolis, said in a press release that the inspection process is rigorous and congratulated the managers and staffs of facilities that had no deficiencies.

Whitson said the inspectors examined residents’ rights and behavior, facility practices, quality of life, resident assessment, quality of care, nursing services, physician services, dental services, infection control, physical environment and administration.

“We’re happy to say that we were deficiency free,” said Sister Celestine Mary Meade, administrator of the home.

“I’m also pleased to say that it’s really thanks to our wonderful staff members and all the Little Sisters, who helped us comply with all the regulations,” St. Augustine Home is wonderfully maintained, Sister Celestine said, but the needs are still great.

“We can use donations for many things,” she said.

“Right now, we’re installing three new elevators. That’s a tremendous expense. We also have to pay for the generator that was just installed recently as well as the upkeep and maintenance of the building.”

Some of the commercial-grade kitchen equipment also needs replaced, she said, and repairs are needed to the heating and cooling systems throughout the home.

“We really trust in the Lord and his Providence,” Sister Celestine said, “and he sure gives us what we need when we need it. Many prayers are answered. Sometimes we will pray when we have a bill that needs to be paid, and we do.”

Once again, St. Vincent is a top hospital for neurology, neurosurgery and cardiovascular care.

And once again, we’re the only Indiana hospital listed among America’s best in these categories by U.S. News & World Report. Which means if you’re looking for high-level, compassionate treatment for the brain, spine or heart, you’ll find it close to home. Many thanks to our caregivers and associates. The honor is all yours.

Read any good hospital rankings lately?
agriculture in 14 years: “For I Was Hungry and You Gave Me Food: Catholic Reflections on Food, Farmers and Farmworkers.” The document, which examines agricultural issues from genetically modified crops to crop subsidies and market forces affecting rural life both in the United States and in the nation’s trading partners, passed with a 237-0 vote.

The bishops spent time on Nov. 10 discussing the need for guidelines on how they should handle relationships with Catholics whose actions in public life are not in accord with Church teaching.

The guidelines, which are not expected to be in final form until after the 2004 elections, are meant to help bishops make distinctions between “respect for the office and approval of the officiholder — to distinguish between fundamental moral principles and prudential judgments on the application of those principles,” said Bishop John H. Ricard of Pensacola-Tallahassee, Fla., chairman of a new task force charged with addressing the issue.

On other political matters, Mark Chopko, the bishops’ general counsel, told the bishops on Nov. 12 that the Church faces a “multifacted affluent” to its integrity and identity from regulatory and legislative pressures.

Those pressures include laws that require Church-run social service agencies to include contraceptives in prescription drug plans for employees, or that seek to use charitable trusts or tax exemptions as ways of forcing changes in policies based on Church teachings.

He warned that if Catholic and other faith-based agencies are confront with the choice of conforming to some societal standards or withdrawing from society, they might have to stop serving the poor, the vulnerable and needy.

That same day, the bishops approved, in 236-6 vote with two abstentions, a pastoral statement encouraging popular devotions but cautioning that those devotions should never supplant the liturgy, the primary form of the Church’s worship and sacramental life. The 21-page statement is called, “Popular Devotional Practices: Basic Questions and Answers.”

During the meeting, the bishops also approved:

• A stewardship document that encourages young adults to change the world by putting their faith into action in a religious community.
• A policy to prevent conflict of interest among bishops.
• A revised edition of “Guidelines for the Concelebration of the Eucharist.”
• A 2004 budget for the USCCB that shaved $4.5 million off the 2003 expenditures.

They elected Archbishop Michael J. Sheehan of Santa Fe, N.M., as the new secretary of the USCCB, succeeding Bishop William B. Friend of Shreveport, La., who completed a three-year term.

They also elected Cardinal William H.Keeler of Baltimore to a three-year term as the new chairman of their Committee on Pro-Life Activities. He succeeds Cardinal Anthony J. Bevilacqua, now retired archbishop of Philadelphia. They also chose new chairmen-elect for eight other committees who will automatically succeed the current chairman at next year’s fall meeting.

The bishops also agreed to extend for another three years 14 USCCB ad hoc committees, including stewardship, Spanish-language Bible, sexual abuse, Native American Catholics and aid to the Church in Central and Eastern Europe. They disbanded the Ad Hoc Committee on Agriculture Issues since the conference approved a statement raising concerns about the ethical dimensions of policy on agriculture and trade.

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

Another report, given by Archbishop Alexander J. Brunett of Seattle, Catholic co-chair of the Anglican-Roman Catholic International Commission, spoke of Anglican-Catholic dialogue and urged bishops to remain committed to dialogue despite challenges raised by the recent ordination of an openly gay bishop in the U.S. Episcopal Church.

Bishop Stephen E. Blair of Stockton, Calif., chairman of the Catholic bishops’ Committee on Ecumenical and Interreligious Affairs, gave a report on the preparations for a new ecumenical forum in the United States that would embrace a wider range of Churches than the National Council of Churches currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.

The first two days of the meeting had an international flavor, with reports from the president of the Vietnamese bishops’ conference, a former Vatican justice and peace official and African bishops seeking admission to an international body currently does. He said the bishops may be asked to make a decision about joining this body next year.

The bishops were also asked to consider formalizing economic support for pastoral programs in Africa similar to what they now provide to the Catholic Church in Central and Eastern Europe and Latin America.
WASHINGTON (CNS)—Major national studies on the crisis of clergy sexual abuse of minors and the U.S. bishops’ response to it will be released next January and February, members of the U.S. Conference of Catholic Bishops learned at their Nov. 11 meeting in Washington.

Justice Anne Burke, interim chair of the National Review Board monitoring diocesan compliance with the charter and program to protect children and respond to clergy sexual abuse, told the bishops that the board plans to release two studies on Feb. 27 at a press conference in Washington.

The first is a study on the national extent of sexual abuse by minors of Catholic priests and deacons since 1950 by the John Jay Corporation in Justice in New York and the board’s consensus report on interviews with bishops, priests, victims, women, and a wide array of professionals regarding the “causes and context” of the abuse crisis, she said.

Burke, a justice of the Appellate Court of Illinois, has headed the all-lay National Review Board since the resignation last June of its chairman, former Oklahoma Gov. Frank Keating.

William Burke, a review board member, and veteran communications professional with the Scripps-Howard newspaper chain, told the bishops that nearly two months before the release of the two studies the board intends to release on Jan. 6 the first annual audit of dioceses.

The audit will review each diocese’s compliance and failure to comply with the mandates of the “Charter for the Protection of Children and Young People.”

The charter, adopted by the bishops in June 2002, established the review board and the policies and procedures that dioceses must meet to assure that minors are protected from sexual abuse in Church environment and that complaining adults are dealt with promptly and adequately.

William Gvin, a former FBI official and the head of the Boston-based Gvin Group commissioned to audit compliance of all U.S. dioceses with the mandates of the bishops’ charter, commended the bishops’ cooperation with their audit teams as they traveled the country over the past six months to investigate how well or poorly each diocese is meeting the charter mandates.

“It was difficult,” he said. “Difficult for the clergy, as it was really the first time the clergy has had to look honestly to the problem of sexual abuse of minors within each diocese. It was difficult for the auditors, as they were asked to uphold the principles of a valid audit and remain sensitive to the concerns of the victims and the clergy.

He said the audits, which typically lasted a week, required “comprehensive documentation” of what each diocese is doing to respond to allegations of sexual abuse, along with interviews with the local bishop, “diocesan personnel, victims, abusers, prosecutors and [diocesan] review board members.”

Each diocesan audit ended with instructions if a diocese was found not in compliance with a charter mandate, recommendations if compliance with some segment of a mandate was deemed lacking, or commendations if the diocese “was determined to have addressed issues prior to the charter or had taken actions above the demands of the charter,” Gvin said.

Burke also reported that the Church’s first audits had come in “under budget,” with an average cost of $2.20 per diocesan auditor per diocese.

Archbishop Harry J. Flynn of St. Paul, Minneapolis, chairman of the bishops’ Ad Hoc Committee on Sexual Abuse, urged bishops to participate in a process to develop candidates for replacement of the current members of the National Review Board, saying his committee and the board will soon offer suggestions for qualifications of future replacements of current members of the board.

At a press conference following the session, Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, defended a recent comment in an interview with The Boston Globe daily newspaper in which he said the bishops have “turned the corner” on the sexual abuse issue.

He cited the progress the bishops have made in the past two years in removing priests from ministry who have sexually abused children, reaching out to victims for reconciliation, and taking other actions that signal a new seriousness about dealing with the problem.

“Turning the corner does not mean crossing the finish line,” he said.

The U.S. Church still has a long way to go to complete the job of protecting children and reaching out to victims of clerical sexual abuse of minors, but “we certainly have made significant progress” along that path, he said.†

WASHINGTON (CNS)—Archbishop Daniel M. Buechlein of Indianapolis on Nov. 10 urged the U.S. bishops to attend a major assembly next June when they will discuss and decide the possible formation of an ad hoc committee to develop proposals of convening the U.S. Church’s first plenary council.

He said the schedule in Denver will be “an important step” in the “next horizon of our pastoral mission” in a different way than is possible at their regular meetings as the U.S. Conference of Catholic Bishops.

Archbishop Buechlein, who chairs the committee formed to guide the bishops through an exploration of what deeper issues should be addressed and how best to address them, said one aspect of the June assembly will be “a series of daily reflections, given by brother bishops.

“We plan to reflect on the role of bishop as pastor and minister of grace; pastor, teacher and witness of confession—faith; pastor, teacher and witness of discipline—morality; and pastor of communion and administration,” he said.

He said the framework for those reflections will be two major papal documents, “Novo Millennio Ineunte” and “Pastores Gregri.” Those are the Latin titles of Pope John Paul II’s 2001 apostolic letter, “At the Beginning of the New Millennium,” and his apostolic exhortation, “Shepherds of the Flock,” issued this October on the mission and identity of the bishop.

Archbishop Buechlein said the second major orientation running through the assembly will be to focus on issues related to the suggestion of holding a plenary council.

There will be “two series of rotating round-table workshops” allowing bishops to engage in smaller group discussions of issues involved, he said.

“As background to those,” he said, “there will be a historical overview of the Baltimore councils, a presentation of the canonical requirements relative to a plenary council and a look at financial and schedule scenarios.”

The first series of rotating workshops,” he continued, “will address present and future issues in the climate of the American culture, present and future issues in the current ecumenical climate, consideration of the priority of pressing social issues in the context of addressing the pressing present issues we face.”

“The second series of round-table workshops will provide someone doing a proposal in favor of a plenary council, someone doing a proposal in favor of a small $50-500 regional synod of bishops, someone offering a proposal in favor of USCCB initiatives, perhaps new ones,” he said.

Each workshop will begin with a presentation setting the context, followed by table discussion, Archbishop Buechlein said. He said the results of the smaller group sessions would then be pulled together to report to the entire group.

He said the schedule in Denver will be more relaxed than at the bishops’ business meetings, to allow more time for leisure, spiritual enrichment, prayer and fellowship.

WASHINGTON (CNS)—The U.S. bishops’ Committee on Catechesis has met for the first time to benefit the American Church, said its chairman, Archbishop Daniel M. Buechlein of Indianapolis.

Areas to be covered in the committee’s work are education in human sexuality, the role of catechists and catechetical leadership, the development of doctrinal guidelines for high school-level catechetical instruction, and a project to outline key doctrinal elements in the Rite of Christian Initiation of Adults.

Archbishop Buechlein made his remarks on Nov. 10 during a presentation at the fall general meeting of the U.S. bishops in Washington.

The document on human sexuality, he said, would comprise doctrinal principles, the responsibilities and rights of parents, the pastoral role of catechists, and suggestions to educators.

“We expect that this document will have an influence including publishers developing catechetical materials besides bishops, diocesan offices, pastors, principals, teachers, catechists, parents and guardians who have responsibility for this aspect of catechesis,” Archbishop Buechlein said.

On the subject of formation for catechists, the archbishop said, “After considering what should be provided in effective formation and certification programs, we expect to present to you a series of recommendations of formational directives for possible use within your diocese.

The high school catechism doctrinal guidelines should be “of help both to catechetical publishers in the development of catechetical materials as well as to dioceses and/or parishes as they develop their curriculum guidelines,” Archbishop Buechlein said.

He added that the committee reviewed an eight-part set of guidelines on Nov. 7 and gave staffers from the U.S. Conference of Catholic Bishops further direction for development.

As for RCIA doctrinal guidelines, Archbishop Buechlein said the committee plans to develop an outline of doctrinal elements it believes need to be included in a “foundational catechesis” for those considering joining the Church. The elements would be published in a document for use in dioceses, he added.

While there are a number of other projects the Committee on Catechesis is considering, we mention these four specifically because of their special importance in serving our catechetical responsibilities as bishops,” Archbishop Buechlein said.

“A primary goal of our committee is to assist us bishops in our role as the chief catechists in our dioceses.”†
Others challenged the group to keep an open heart and mind for Christ’s presence. “It’s about saying ‘yes,’” said John Allen, an adult participant from St. Simon the Apostle Parish in Indianapolis. “Christ comes to you and asks you to do something.”

Mass was a central element for the archdiocesan youth each day of the conference. “If we call ourselves 100 percent Catholic, we have to be people who wash feet and break bread together,” said Bob McCarty, director of the National Federation of Catholic Youth Ministers. Participating in the Mass gave a feeling of calm among the energized atmosphere: “God is present in the midst of this,” said Father Meyer.

He urged them to see the importance of coming together, understanding the Mass and loving the Eucharist. He also spoke of having the same fire when they return to their home parishes.

“Mass won’t be as exciting if we don’t have the eyes of faith to see what takes place,” Meyer said.

Keynote addresses were delivered by Bad Welch, who lost his only daughter in the Oklahoma City Federal Building bombing in 1995, and Craig Kielburger, a 20-year-old advocate for children’s rights. Welch, once enraged by those responsible for the bombing, now speaks out against the death penalty. He shared his story of grief following her death, which led to his abuse of alcohol. He also spoke of the numerous families who also lost loved ones who did not feel the peace they expected following the execution of Timothy McVeigh, who was responsible for the bombing.

Kielburger, who found an interest in children’s rights at the age of 12, spoke to the participants of bringing back the excitement of NCYC to their respective parishes and how each person can do something.

“I always felt the freedom to ask questions. I always felt the freedom to ask questions. I always felt the freedom to ask questions. ‘Why’ for us, we can do no great things, only small things with great love,” he said, quoting Blessed Mother Teresa of Calcutta. “We have more than enough. It’s a question if we care enough.”

Youth were provided with several different options during the day for entertainment. Most spent time in the Bayou Village, an area that included exhibitors, new products in youth ministry, a computer lab and representatives from several colleges and religious orders, as well as activities like Sumo wrestling, an obstacle course and a mechanical bull to ride.

Many of the youth also took part in a number of service projects. Some assembled Project Hope Bags, part of a nationwide homeless outreach project. The bags contained food, beverages, a list of home- less help programs, notes written by youth and a self-addressed, stamped postcard to mail in prayer requests.

The youth also could make butterflies as a part of the Holocaust Memorial. The Houston Holocaust Museum is attempting to collect 1.5 million butterflies, one for each child lost in the Holocaust. They were asked to bring several items from home, including toiletries for chaplains on ships to distribute to sailors and Teddy bears for the Houston Police Department to distribute to children in need of help. They were able to choose between different sessions to attend, which included speakers and musicians. Among the favorites was a session called, “Romance Without Regret” by Jason Evert.

Evert, a speaker on charity, also spoke in the Indianapolis area in September. Joining Evert was Matt Smith, former star of MTV’s Real World New Orleans. Evert and Smith talked about teens respecting their bodies and only giving their virginity to their spouse in marriage. The duo reached the students in an up-front and honest way.

“Other talks we’ve had haven’t related to us and [Evert and Smith] really related to us,” said Megan Usab from St. Matthew Parish in Indianapolis.

Megan was one of hundreds of youth who waited in line to talk to Smith. She and her friends received autographs and had their picture taken.

Anna Pavoy, from Our Lady of the Greenwood Parish, was also impressed by the MTV star. “He defended his faith no matter what,” she said.

The message was quite clear to Anna. “It makes you want to be a better person. It makes you want to be at better Catholic,” she said.

Possibly the most memorable part of each National Catholic Youth Conference is the closing liturgy. Although all 23,000 participants gathered other times, this was the only chance for Mass together.

“IT’s really overwhelming,” said Amy Babinec from St. Bartholomew Parish in Columbus. “In your parish, you realize there are a lot of Catholics, but when you get here and there are over 20,000 other

Page 10 The Criterion, Friday, November 21, 2003

Above left, archdiocesan participants at the National Catholic Youth Conference in Houston write letters to homeless men and women for Project Hope. The service project was one of many available for the youth to participate in during the conference.

Above, more than 20,000 participants at NCYC in Houston sing immediately before the closing liturgy.

Left, Bishop Joseph Fiorenza of Galveston- Houston celebrates the closing liturgy of NCYC on Nov. 16.

(Katie Berger is youth minister for St. Barnabas Parish in Indianapolis.)
Pastoral ministry supports people’s life experiences

By Fr. Robert L. Kinast

Few terms in Church vocabulary have as broad and varied a meaning as “pastoral.”

In the 35 years I have worked in pastoral ministry, I have heard it defined as the ministry a pastor performs, the application of doctrine and canon law to practical situations, the feel-good side of religion, and even thinking about God in the countryside.

I have formed convictions about what makes ministry and theology “pastoral.”

First, it is person-oriented rather than program- or policy-oriented.

Pastoral ministry responds to people as they live out their faith in the midst of everyday circumstances and concerns: parents raising children, workers doing their jobs, citizens functioning responsibly in their communities, and believers deepening and sharing faith in parishes and through Church activities.

Other types of ministry such as administration, stewardship, or research may be called “pastoral” to the extent that they are involved with people.

Those who develop general resources for use in worship are not as directly involved with people as those who use the resources to plan the liturgy for a parish. Those who plan a specific parish liturgy are not as engaged with parishioners as a priest and other ministers who lead it.

Certainly the developing and planning of liturgies may be called pastoral, but not in the sense of direct service to people.

Pastoral ministry is oriented to people as members of a faith community.

The ministry itself may involve a one-to-one activity such as counseling or a visit to someone on a hospital floor, but those events are situated within the larger life of a community.

Since ministry is pastoral because it is part of the life of a community of faith.

Doing pure academic research or keeping a private journal of spiritual reflections is not pastoral in this sense.

When members of a faith community engage in social action or exercise their rights in the public forum, their service is pastoral to the extent that they are acting as a youth minister, and so on.

A second characteristic of pastoral ministry is that it is experience-based.

Pastoral ministry deals with the current experience of specific people. It addresses what they are feeling, decisions they must make, problems they face and relationships they develop. A ministry is pastoral to the degree that it deals with the concrete experiences of real people.

My younger brother died recently of a sudden heart attack. He is the first of my siblings to die, and his unexpected death occurred six months after our mother died. Pastoral ministry takes these specific facts into account as it helps the family grieve, adjust to his absence, recall and share his memory, contemplate our own deaths, and anticipate family gatherings without him.

Other types of ministry do not address these experiences as directly and specifically as pastoral ministry.

Theologians can teach and write in general about death and immortality, but they do not relate it to my brother. That’s the role of a pastoral theologian or minister who knows him and his situation.

Church officials and canon lawyers cannot have my brother in mind when they formulate guidelines and regulations for Christian burial, but a pastoral minister can apply the norms to his circumstances.

Pastoral ministry is experience-based in a second way. It draws upon the accumulated experience of believers throughout the centuries in order to respond to contemporary situations.

This is especially the role of pastoral theology. Knowing how others have faced challenges to the faith, responded to personal and communal crises, found ways to hand on their beliefs to a new generation, and adapted spiritual and liturgical forms in the face of historical changes helps ministers to be both pastoral and effective.

A third characteristic of pastoral ministry is that it is practice-driven.

The goal of pastoral ministry is to help people act out their faith in experiences that make up their lives. At its core, practice-driven pastoral ministry recalls that the Christian faith is a way of life.

Ministry that is pastoral aims at helping people live what they believe consistently and deliberately. It is oriented to concrete decisions and actions that shape people’s lives, especially those that are repeated and become good habits of a spiritual life.

The term “pastoral ministry” may be difficult to define, but most people know when the ministry they have received is truly pastoral. In the end, that’s the most important, and pastoral, fact of all.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.)

Service projects unite parish

This Week’s Question

What “new ministry” of your parish has been particularly effective?

“Perhaps our most effective ministry has been our outreach to the poor and less fortunate. We run a food pantry here at St. Joseph [Parish]; and we provide food and volunteers for the operation of a soup kitchen in the neighboring community of Waukegan.” (Deacon Dennis Mudd, Libertyville, Ill.)

“Our youth ministry. We [St. Anthony Parish] now have a youth minister, and she’s been very active in getting our young people involved.” (Josephine D’Ullisse, Follansbee, W. Va.)

“We [St. Henry Parish] have a very strong youth-ministry program. We’ve had wonderful support from the pastor, who has been instrumental in getting the parents of our youth behind the idea. Volunteer support is excellent, too, and we have a youth ministry staff person in charge of the program.” (Yvonne Eubank, Owasso, Okla.)

Lend Us Your Voice

An upcoming edition asks: What saint is a model for you? Why?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Catholic patriots: Bishop John England (I)

Sixth in a series

On Jan. 8, 1826, a 39-year-old man with strong religious features stepped up to the speaker’s rostrum at the Massachusetts House of Repre- sentatives. History was being written. This was the first time a Catholic clergyman spoke in the House before the legislature of the United States. Congress had gathered for the first time in session, and there were a number of matters for which a change of rules had been called for. (There was no Secret Service in those days.)

It was so hot in the chamber of the House of Representatives that the Speaker’s rostrum was covered with a cloth to protect the speaker from the heat. The heat was so intense that the Speaker had to remove his cap and tie the cloth on top of it to keep cool

The Chamber of the House of Representatives had been built in 1807, and the members were to wear a cap and a tie to keep cool. (This was the first time a Catholic clergyman had spoken in the House before the legislature of the United States.)

Congressional sessions had begun in 1807, and the members were to wear a cap and a tie to keep cool. (This was the first time a Catholic clergyman had spoken in the House before the legislature of the United States.)

But Adams did get in, because he more than any other man wanted to hear what Bishop John England of Charleston, South Carolina, had to say. For Bishop England, although in this country only five years, already the reputation of being a coura- geous and brilliant defender of the Catholic faith. And at this point in the history of the Catholic Church in the United States, the Church needed a strong defender.

John Quincy Adams, himself a great orator, and a man of courage when it came to standing up for the things he believed in, unfortunately also ranks among the most anti-Catholic leaders in the history of this country. Considering his high rank and influence, he had done the Catholic Church considerable harm. Considerable harm.

And it was this Christmas day sermon which, in the name of the meek and humble Jesus, has been spread over the Church for ages.

Bishop England responded to President Adams’ speech on Christmas Day in 1825. He met the Adams speech point by point. It was this Christmas day sermon which brought the invitation to address Congress. Never before had there been such an opportunity for a representative of the Catholic Church to state that Church’s position and what an audience! It was composed of the lawmakers of the nation most of whom had been nurtured in the anti-Catholic tradition of the United States.

And speak he did—for two hours. He tried to give the American lawmakers a true picture of what Catholic Church teaches, emphasizing the relations of the Church to the State and to the Church. He told the lawmakers to answer the two burning questions of the day: “Can a free government possibly exist without religion? Is religion an essential part of government?” And “Can a good Roman Catholic be a loyal American citizen?”

He said: “I would not allow to the pope, or to any bishop of our Church out- side this Union, the smallest interference with the humblest vote at our most insignificant ballot box.” He told the president and the Congress, “You have no power to interfere with my religious rights,” and added in the same breath, “The tribunal of the Church has no power to interfere with my civil rights.”

From ensuing historical events, we know that all was not perfect in Pilgrim land. By 1863, the presence of their wives. They were glad the Indians were, at least for the moment, sparing to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a spurious weekend of thanksgiving and shopping demonstrated chiefly by glutony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities. The first Thanksgiving in our country has such a cool custom as a day for being thankful just for our blessings. Not for political, economic or reli- gious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God.

And it’s the same with us. Many of us think so. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God. We, too, must share with each other whatever gifts we possess, not just for physical survival, but also for the eternal survival promised by God. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues.

When I think about a welcoming parish, what comes to mind first is my own experi- ence of not being welcomed. Nearly 30 years ago, my husband and our five daugh- ters lived for two years in Fort Wayne, Ind. One thing I remember about Fort Wayne is that the Western Democrats were spread over the entire state. They were glad the Indians were, at least for the moment, sparing to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a spurious weekend of thanksgiving and shopping demonstrated chiefly by glutony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities. The first Thanksgiving in our country has such a cool custom as a day for being thankful just for our blessings. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God.

And it’s the same with us. Many of us think so. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God. We, too, must share with each other whatever gifts we possess, not just for physical survival, but also for the eternal survival promised by God. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues.

When I think about a welcoming parish, what comes to mind first is my own experi- ence of not being welcomed. Nearly 30 years ago, my husband and our five daugh- ters lived for two years in Fort Wayne, Ind. One thing I remember about Fort Wayne is that the Western Democrats were spread over the entire state. They were glad the Indians were, at least for the moment, sparing to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a spurious weekend of thanksgiving and shopping demonstrated chiefly by glutony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities. The first Thanksgiving in our country has such a cool custom as a day for being thankful just for our blessings. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God.

And it’s the same with us. Many of us think so. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God. We, too, must share with each other whatever gifts we possess, not just for physical survival, but also for the eternal survival promised by God. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues.

When I think about a welcoming parish, what comes to mind first is my own experi- ence of not being welcomed. Nearly 30 years ago, my husband and our five daugh- ters lived for two years in Fort Wayne, Ind. One thing I remember about Fort Wayne is that the Western Democrats were spread over the entire state. They were glad the Indians were, at least for the moment, sparing to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a spurious weekend of thanksgiving and shopping demonstrated chiefly by glutony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities. The first Thanksgiving in our country has such a cool custom as a day for being thankful just for our blessings. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God.

And it’s the same with us. Many of us think so. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God. We, too, must share with each other whatever gifts we possess, not just for physical survival, but also for the eternal survival promised by God. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues.

When I think about a welcoming parish, what comes to mind first is my own experi- ence of not being welcomed. Nearly 30 years ago, my husband and our five daugh- daughters lived for two years in Fort Wayne, Ind. One thing I remember about Fort Wayne is that the Western Democrats were spread over the entire state. They were glad the Indians were, at least for the moment, sparing to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a spurious weekend of thanksgiving and shopping demonstrated chiefly by glutony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities. The first Thanksgiving in our country has such a cool custom as a day for being thankful just for our blessings. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God.

And it’s the same with us. Many of us think so. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank (yes, thank) our God. We, too, must share with each other whatever gifts we possess, not just for physical survival, but also for the eternal survival promised by God. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues. That is, we must share with each other gifts of grace, of charity, of love, of self-sacrifice, of devotion, of the Christian virtues.
Feast of Christ the King

The Sunday Readings

Sunday, Nov. 23, 2003

• Daniel 7:13-14, 18-28
• Revelation 1:5-8
• John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year.

As it looks back through the days and months of 2003, it gives thanks for salvation achieved in Christ the Lord. He is kind, just, and merciful, and peace only occurs when Jesus truly is acknowledged as Lord.

The Book of Daniel supplies the first reading. This book, like many other books in the Old Testament, was written when God's people were experiencing many trials. The book includes a certain literary exaggeration among its techniques. It is to impress upon readers the depth of the troubles being faced by God's people at this time.

This technique also dramatizes God's redemption and protection. God subdues every evil force. He is Almighty. In this reading, a certain representative of God appears. He is identified by his title of "Son of Man." The Son of Man receives dominion, glory and kingship from God.

In the New Testament, Jesus was called the "Son of Man." The New Testament title referred back to the image in Daniel.

For its second reading, the feast's liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed as mystical as Revelation. Revelation is at times, and more aptly, called, the "Apocalypse." It is of the apocalyptic style in biblical literature. "Revelation" could be applied to any scripture.

The reading is straightforward and bold. There is no question as to its message that is true. "Revelation" could be applied to any book of Scripture.

The reading is straightforward and bold. There is no question as to its message that is true. "Revelation" could be applied to any book of Scripture.

Questions may be sent to Father Dietzen, Box 325, Peoria, IL 61651.

Both methods of baptism are valid forms of the sacrament

My question involves the process of baptism. Is immersion the only fully authentic way to administer baptism, as some non-Catholic religions teach? I know some Catholic churches have immersion "pools" for baptism. Is the method of pouring the water over the head just as proper? (Ohio)

Either way is proper, according to the practice and rituals of the Roman Catholic Church. The reasons are important and, I think, interesting.

The Catechism of the Catholic Church reminds us of significant truth about the sacraments. "All sacramental celebrations, it says, "are woven from signs and symbols. In keeping with the divine pedagogy of salvation [that is, God's method of teaching us about his way of saving the human race], their meaning is rooted in the work of creation and in human culture." (1145)

From the beginning, the Church has taken that idea seriously. It is essential that all material elements and actions used in the liturgy (bread, wine, oil, water, words) be recognized for what they should be, authentic "signs" of what Jesus Christ accomplishes in us through these rituals.

What is Jesus really doing in baptism? From the beginning, Christians were familiar with several biblical images of the effect of baptism. Through it, we "put on a new self" like a new garment (Col 3:10). We are "enlightened," and we are justified (Rom 6:23)." (Heb 6:5-4)

The central image, however, was-the one used by Jesus to Nicodemus in the Gospel of John, "We are born of water and Spirit" (Jn 3:5).

That's the way St. Paul saw baptism. We were "buried with him [Jesus] through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life" (Rom 6:4).

Immersion of people receiving baptism—standing in water, which is then live in newness of life (Rom 6:4). Socialism—standing in water, which is then live in newness of life (Rom 6:4).

My Journey to God

Christmas Soon (1980)

The petals of the rose
Fall softly on the ground, And now the leaves of vivid colors Have turned a deep dark brown.

And in the early morning mist, A chill is in the air, And everywhere you gaze, A glistening frost is there. Frost upon the windows, Frost upon the trees, A sign that the balmy days Of summertime are gone.

Sitting on the patio, Waiting for a breeze ... Now it's just the opposite. Soon will come a freeze.

(St. Jude parishioner Cathy Patton of Indianapolis submitted this poem written by her brother-in-law, Bob Tonte, also a member of St. Jude Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

Questions could be asked about the sacraments. "All sacramental celebrations, it says, "are woven from signs and symbols. In keeping with the divine pedagogy of salvation [that is, God's method of teaching us about his way of saving the human race], their meaning is rooted in the work of creation and in human culture." (1145)

From the beginning, the Church has taken that idea seriously. It is essential that all material elements and actions used in the liturgy (bread, wine, oil, water, words) be recognized for what they should be, authentic "signs" of what Jesus Christ accomplishes in us through these rituals.

What is Jesus really doing in baptism? From the beginning, Christians were familiar with several biblical images of the effect of baptism. Through it, we "put on a new self" like a new garment (Col 3:10). We are "enlightened," and we are justified (Rom 6:23). "(Heb 6:5-4)

The central image, however, was-the one used by Jesus to Nicodemus in the Gospel of John, "We are born of water and Spirit" (Jn 3:5).

That's the way St. Paul saw baptism. We were "buried with him [Jesus] through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life" (Rom 6:4).

Immersion of people receiving baptism—standing in water, which is then live in newness of life (Rom 6:4). Socialism—standing in water, which is then live in newness of life (Rom 6:4).
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 verifi- cation. All announcements will be taken to the press. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1409 N. Meridian St. (Indianapolis, IN 46202) (mail), 317-236-1593 (fax), inkem@archindy.org (e-mail).

November 21
Marian College, St. Matthew Hall Chapel, 3201 N. Meridian Road, Indianapolis. Catholic Charis- matic Renewal, 7 p.m. 317-927-6709.

November 22
Holy Rosary Church, 520 Stevens St., Indianapolis. Missions and apostolates, 8:30 a.m.-11:30 a.m. Mass, 4:30 p.m., free-will donation. Information: 317-636- 4478.

November 25
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Spanish Sunday Mass, 7:30 a.m. and 5:30 p.m. Information: 317-636-0251 or 800-382-9836, ext. 1521, or e-mail dominico@archindy.org.

St. Lawrence Parish, parking lot, 6944 E. 46th St., Indianapolis. 4th Annual St. Lawrence Chili Dinner, 9-11 a.m., 8-9 p.m., $10 per person. Information: 317-636-0251. Indianpolis.

November 27
Our Lady of Lourdes School, cafeteria, 5335 E. Washington St., Indianapolis. Irvington Community Thanksgiving Din- ner; appetizers and entrée, 11:30 a.m.-dinner, 12-2 p.m., carry-out and delivery available. Reservations: 317-356-7291.

November 28-30
Fatima Retreat House, 3353 E. 56th St., Indianapolis. Tobit Weekend, $250 per couple. Information: 317-925-8817 or e-mail tobitretreat2010@gmail.com

December 2
Benedict Immaculate Conception Center, 1402 Southern Ave., Beech Grove. “Introduction to Centering Prayer,” 9 a.m.-4 p.m., $50 per person includes lunch and materials. Information: 317- 788-7581.

December 7
St. Rita Church, 1735 Dr. An- drew J. Brown Ave., Indianapolis. Jennifer Hannan, presenter, 9 a.m.-noon or 6:30-9:30 p.m., $25 per person, child care available. Information: 317-780-7581.

December 9
St. Rita Church, 1735 Dr. An- drew J. Brown Ave., Indianapolis. Mass in Vietnamese, 9-9:30 a.m. Information: 317-632-9349.

December 13
Our Lady of the Rosary School, 520 Stevens St., Indianapolis. Vigil Mass, 7:30 p.m. Information: 317-636-4478.

December 20
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

December 23
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Tuesday
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Thursday
Holy Rosary Church, 520 Stevens St., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-636-4478.

Page 14 The Criterion, Friday, November 21, 2003

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 verifi- cation. All announcements will be taken to the press. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1409 N. Meridian St. (Indianapolis, IN 46202) (mail), 317-236-1593 (fax), inkem@archindy.org (e-mail).

November 21
Marian College, St. Matthew Hall Chapel, 3201 N. Meridian Road, Indianapolis. Catholic Charis- matic Renewal, 7 p.m. 317-927-6709.

November 22
Holy Rosary Church, 520 Stevens St., Indianapolis. Missions and apostolates, 8:30 a.m.-11:30 a.m. Mass, 4:30 p.m., free-will donation. Information: 317-636-4478.

November 25
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Interfaith Thanksgiving Service, 6:30 p.m. 317-636-0251 or 800-382-9836, ext. 1521, or e-mail dominico@archindy.org.

St. Lawrence Parish, parking lot, 6944 E. 46th St., Indianapolis. 4th Annual St. Lawrence Chili Dinner, 9-11 a.m., 8-9 p.m., $10 per person. Information: 317-636-0251.

November 27
Our Lady of Lourdes School, cafeteria, 5335 E. Washington St., Indianapolis. Irvington Community Thanksgiving Din- ner; appetizers and entrée, 11:30 a.m.-dinner, 12-2 p.m., carry-out and delivery available. Reservations: 317-356-7291.

November 28-30
Fatima Retreat House, 3353 E. 56th St., Indianapolis. Tobit Weekend, $250 per couple. Information: 317-925-8817 or e-mail tobitretreat2010@gmail.com

December 2
Benedict Immaculate Conception Center, 1402 Southern Ave., Beech Grove. “Introduction to Centering Prayer,” 9 a.m.-4 p.m., $50 per person includes lunch and materials. Information: 317- 788-7581.

December 7
St. Rita Church, 1735 Dr. An- drew J. Brown Ave., Indianapolis. Jennifer Hannan, presenter, 9 a.m.-noon or 6:30-9:30 p.m., $25 per person, child care available. Information: 317-780-7581.

December 9
St. Rita Church, 1735 Dr. An- drew J. Brown Ave., Indianapolis. Mass in Vietnamese, 9-9:30 a.m. Information: 317-632-9349.

December 13
Our Lady of the Rosary School, 520 Stevens St., Indianapolis. Vigil Mass, 7:30 p.m. Information: 317-636-4478.

December 20
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Tuesday
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Thursday
Holy Rosary Church, 520 Stevens St., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-636-4478.

Tuesday
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Thursday
Holy Rosary Church, 520 Stevens St., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5900 E. 46th St., Greenwood. Green- wood, Mass, 6:30 a.m., adoration of the Blessed Sacra- ment, 7-8 a.m., rosary and Divine Mercy Chapel, 11 a.m., Adoration of the Blessed Sacrament, 3:30 p.m., Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Thursday
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.

Tuesday
St. John the Baptist Church, 325 N. Park Ave., Indianapolis. Marian Mass of Holy Light, 7 p.m. Information: 317-927-6709.
Blessed Sacrament. Followed by Benediction of the Blessed Sacrament after 5:30 p.m., hour for religious vocations, 6-7 p.m., Benediction. Information: 317-784-4242.

First Fridays
St. Vincent de Paul Church, 1723 S.W. Bedford Ave., Indianapolis, Exposition of the Blessed Sacrament after 8:30 a.m. Mass and 9 a.m. Sat. morning, reconciliation, Fri.-Sat., 6-9 a.m., “Children of Hope” program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., Beech Grove, Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5445.

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

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

St. Francis Catholic Church, 5902 Olive Branch Road, Greenwood. Mass, 8 a.m., adoration, 8:30 a.m.-4 p.m. Sacred Heart Chapel, 8:30 a.m.-Divine Mercy Chapel, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kesler Blvd., E., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass, 5:30 p.m. Benediction and service. Information: 317-636-4478.

Holy Rosary Church, 520 Stevens St., Indianapolis. Exposition of the Blessed Sacrament after 5:45 p.m. Play group, 9 a.m., Sunday, Information: 317-636-4478.

Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Joseph Church, 1375 S. Mckivy Ave., Indianapolis. Adoration of the Blessed Sacrament, 8 a.m., rosary, 5 p.m. Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1735 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6:7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

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

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m. sacrement of reconciliation, rosary, meditations following Mass. Holy Angels Church, 740 W. 20th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m. noon.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville, Mass, 8:35 a.m. Information: 317-831-4142.

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

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

Second Sundays
St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocese Office of Family Ministries, 317-236-1996 or 800-382-9363, ext. 1596.

Second Thursdays
St. Luke Church, 7757 Holliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

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

Calvary Mission Church, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Sundays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-236-1996 or 800-382-9363, ext. 1596.

Third Saturdays

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and mass, 5 p.m. Information: 317-784-5454.

St. Jude Church, 5535 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville Mass and meeting of the sick, 6 p.m. Information: 317-431-4422.

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

We'll be expecting you.

We know you'll have questions. We suspect you'll be both excited and apprehensive. We understand that you'll want reassurance as well as expertise. We expect all of that, and more. Because at St. Francis Hospital & Health Centers, we've been delivering babies and caring for their parents for more than 75 years. Each year, thousands of expectant parents choose the advanced obstetric care of our Indianapolis and Mooresville campuses. Each location takes a family-centered approach to childbirth that's focused on personalized attention to your needs. This approach is apparent in everything from our wide selection of maternity education classes, to birthing options that enable you to experience labor, delivery and recovery in the same room, to the sophisticated treatment of high-risk newborns provided by our Neonatal Intensive Care Unit. We also care for you and your child's needs after delivery, with our dedicated Pediatrics Unit and comprehensive Women's Health Services.

So when you're ready to bring your baby into the world, turn to St. Francis. Our family of caring professionals will see to it that you have everything you could possibly need to deliver a miracle.
And that doesn’t just mean vocations for young men.

Shirley Dreyer from the Serra Club of Indianapolis said that girls who serve will be drawn deeper into the liturgy and feel more involved. Anything, she said, that brings them closer to worship “will certainly awaken in these girls a spiritual attitude.”

Father Moriarty noted that when most parishes pray for vocations to the priesthood, they also pray for vocations to the religious life.

Father Moriarty suggested having a “club” of sorts for male servers that focused on the priesthood, while female servers also had a club that focused on religious life.

“I think a lot can be accomplished by having the men as a fraternity and the women almost as a sisterhood or a type of sorority,” he said.

“I think there’s a lot to be said for the identity of young men and women that they can establish in a single sex environment,” he said. “It would be a chance to focus on the charisms of both sexes.

Boys could have a special gathering on the feast day of St. John Vianney, while girls could develop a deeper theology of the Virgin Mary’s spirituality, for example.

“I think it’s pouring energy into the identity of who they are as boys and girls,” Father Moriarty said.

Msgr. Schaedel thought that something similar might help.

In a recent informal survey by The Criterion of 109 parishes, almost every parish reported that it in no way separated or put different focuses on the boys and girls in their server program.

Regarding vocations, each parish was also asked if they encourage altar servers specifically to think about vocations among altar servers. For the most part, boys or girls, if they’re interested in serving at the altar, that says something.

Archdiocese of Indianapolis
Blessed to be a Blessing

“Promising an opportunity to encourage vocations among altar servers. For the most part, boys or girls, if they’re interested in serving at the altar, that says something.”

Father Moriarty said. “That’s higher than I expected, but it’s not that low.

“I’m surprised to see that it’s that low,” he said. “I would say that parishes are certainly awakening in these girls a spiritual attitude.”

“I think and hope that parishes are,” Father Moriarty said. “I think and hope that parishes are missing an opportunity to encourage vocations among altar servers. For the most part, boys or girls, if they’re interested in serving at the altar, that says something.

Parishes with less than 250 families, though, responded with 50 percent answering yes.

Msgr. Schaedel said that he thinks “very small parishes tend to be a little more mindful of the fact that we need to promote vocations, because they know they may be the first to lose a full-time priest.”

On the other end of the scale, only 17 percent of parishes with at least 1,000 families answered yes.

It is assumed, though, that if a priest or a parish life coordinator sees any young person that has special promise, that individual encouragement will be given to him or her.

Also, several parishes did respond that they encourage vocations, but through religious education or school programs.

Robert Alerding, a member of St. Matthew Parish in Indianapolis and charter member of the Serra Club of Indianapolis, said that the club has always recognized serving as a fertile ground for vocations to the priesthood.

Alerding was an altar server in his youth, and “considered very, very seriously going to the seminary.”

The Serra Club has, for years, given outstanding servers awards. Each year, they contact every parish in the archdiocese and ask for a list of graduating servers and for the most outstanding server of the year.

Dreyer said that most of the parishes participate in the free service.

The eighth-graders get a certificate, while the best server at each parish gets a special medal from Serra International.

Dreyer said that parishes usually give out the awards, named in honor of Alerding, at graduations.

She said that there are some priests in the archdiocese that once received medals for being outstanding servers.

Joseph Naughton, a member of St. Barnabas Parish in Indianapolis and a member of the Serra Club, said that it is nice to give out awards for something other than sports. Also, the servers often get recognition in front of their peers.

Father Moriarty said that last spring he was invited to speak about vocations at a luncheon held in the Indianapolis North Deanery by the Knights of Columbus.

It was a recognition event for all the servers in the deanery—so at once honor them for their work and also to speak to them about vocations. A Benedictine sister also spoke about vocations.

In the Criterion survey, parishes were asked if they ever attended such an event, or held their own recognition event of any sort, for their servers. This could range from a pizza party to a trip to an amusement park.

One in four parishes responded that they had indeed honored their servers.

“I think that there’s a reality for any ministry,” Father Moriarty said.

Even on a basic level, he said, children can be inspired to sign up for serving consistently if they know that they will have a fun event planned for them at the end of the year.

Among larger parishes, though, 42 percent had honored their servers, compared with 23 percent of smaller parishes.

On the flip side, when parishes were asked if they would support a deanery-wide server recognition event, 82 percent said that they would. Some preferred to simply have a local parish event.

Of parishes in the Indianapolis-area, 93 percent said that they would support a deanery-wide event.

Msgr. Schaedel was confident that such events, if they are organized, would be well-attended.

The more that servers are encouraged, used for more than the minimum and taken seriously, the better the art of serving will be and the more young people will be encouraged to think about their vocation, he said.

“I think we have to make an effort to decide that we do want to have servers at Mass, [decide] what their appropriate role is, and train them to do it well and make them feel like it’s important,” he said.

(Next week: A day in the life of Msgr. Schaedel’s altar servers at Holy Rosary Parish in Indianapolis.)
WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops overwhelmingly approved a short teaching document on Nov. 12 on why same-sex unions should not be legitimized by the social or legal status of marriage.


Introducing the statement the day before, Bishop J. Kevin Boland of Savannah, Ga., chairman of the USCCB Committee on Marriage and Family, said it was intended, “first and foremost, to help our Catholic people participate in the current social debate about marriage.”

The 2,000-word statement says marriage between a man and a woman is God’s plan, seen in nature and in divine revelation.

“Marriage, whose nature and purposes are established by God, can only be the union of a man and a woman and must remain such in law,” it says.

“A same-sex union contradicts the nature of marriage,” it says. “It is not based on the natural complementarity of male and female; it cannot cooperate with God to create new life; and the natural purpose of sexual union cannot be achieved by a same-sex union,” it says.

Speaking of the social importance of preserving marriage, it says: “Across times, cultures and very different religious beliefs, marriage is the foundation of the family. The family, in turn, is the basic unit of society. Thus, marriage is a personal relationship with public significance.”

It adds, “The state rightly recognizes the unique nature of marriage and its laws because the relationship makes a unique and essential contribution to the common good.”

The bishops had to make an exception to their usual rules of procedure to put the marriage issue on the fall agenda on an expedited basis, barely two months after the decision to write it. Ordinarily it takes six years to put to a vote such statements under standard conference procedures.

Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, told the bishops that “rapid developments, both social and legal, which attempt to equate such [same-sex] unions with marriage between a man and a woman” led the USCCB Administrative Committee in September to seek development of the statement in time for the November meeting.

The 47-bishop Administrative Committee, the highest body in the USCCB short of a general assembly of the bishops, issued a public policy statement in September calling for a constitutional amendment to protect the unique and legal status of marriage as a union of a man and a woman.

The committee also recognized “the importance of restating in a clear, un- standable and unequivocal way the meaning of marriage, its purposes and its value to individuals, families and societies,” Bishop Gregory said.

For that reason, it asked Bishop Boland’s committee, in consultation with the Committee on Doctrine, to draft a statement in which the bishops could explain the Church’s stand to Catholics and other Americans.

In a preliminary presentation of the statement on Nov. 11 Bishop Boland said, “This statement has one main purpose, namely, to express the Catholic Church’s core belief and teaching about marriage and then apply it to the current debate about extending marriage to include the legal recognition of same-sex unions.”

He said the proposed statement was “educational and catechetical” and was “not meant to be a detailed theological treatise, public policy statement or legal argument.”

“It strives to show that marriage is directly related to the common good of society,” he said. “This point is essential. Marriage, by being true to its God-given nature and purpose, makes a unique and irreplaceable contribution to the common good.”

“It is a public institution, not simply a lifestyle choice made by two people who can give it whatever meaning they wish,” it said.

The statement is to be published in brochure form, with plans for wide distribution.

The statement called for new initiatives to change the traditional legal definition of marriage have arisen in several U.S. states and in a number of other countries in recent years.

In 2000, a Vermont law established same-sex civil unions as the legal equivalent of marriage after the Vermont Supreme Court ruled that it was a violation of the state constitution to deny same- sex couples the benefits that married couples have.

U.S. attention in recent months has focused on a similar legal challenge in Massachusetts.

In response to an increasing number of such initiatives around the world, the Vatican on July 31 declared that same-sex unions were contrary to human nature and ultimately harmful to society.

It called on lawmakers to offer “clear and emphatic opposition” to any change in the unique status of marriage.

“The denial of the social and legal sta- tus of marriage to forms of cohabitation that are not and cannot be marital is not opposed to justice; on the contrary, justice requires it,” the Vatican document said.

The statement adopted by the U.S. bishops addresses the same question.

“It is not unjust to deny legal status to same-sex unions because marriage and same-sex unions are essentially different realities,” it says.

“To uphold God’s intent for marriage, in which sexual relations have their proper and exclusive place, is not to offend the dignity of homosexual persons,” it adds.

“Christians must give witness to the whole truth and oppose as immoral both homosexual acts and unjust discrimination against homosexual persons.”

The statement is an obligation to promote the family, which is rooted in marriage,” it says. “Therefore, it can justly give married couples rights and benefits it does not extend to others. It would be wrong to redefine marriage for the sake of providing benefits to those who cannot rightfully enter into marriage.”

Reversal urged for Massachusetts decision on same-sex marriage

WASHINGTON (CNS)—The decision by Massachusetts’ highest court to overturn a ban on same-sex marriages “defies reason” and rejects “an understanding of marriage tested over thousands of years and accepted nearly everywhere as the key to a stable society,” the Massachusetts Catholic bishops said.

The bishops called the Commonwealth’s decision “a judicial declaration that the Commonwealth Constitution ‘forbids the creation of second-class citizens.’”

The commonwealth, the court said, “has failed to identify any constitutionally adequate reason for denying civil marriage to same-sex couples.”

“We are mindful that our decision marks a change in the history of our marriage law,” the decision said.

“Many people hold deep-seated religious, moral and constitutional convictions that marriage should be limited to the union of one man and one woman, and that homosexual conduct is immoral,” it said.

“Many hold equally strong religious, moral and ethical convictions that same-sex couples are entitled to be married, and that homosexual persons should be treated no differently than their heterosexual neighbors. Neither view answers the question before us.”

“If it takes effect in 180 days, the decision changes the law only in Massachusetts.”

The majority decision said the Massachusetts Constitution “forbids the creation of second-class citizens.”

“At any time, if anything, more protective of individual liberty and equality than the federal Constitution in particular, it must demand broader protection of fundamental rights; and it is less tolerant of government intrusion into the protected sphere of personal life.”

The ceremony that is appearing in the archbishop’s summer series plus the text of all the presentations in time for the Thanksgiving holiday. This booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of friendly Mysteries favored by Archbishop Buechlein.

In a specially priced package, The Criterion is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18” long, with quadrofoil interlocking metal links.
Rest in peace

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

BARTON, Margaret, 90, Christ the King, Indianapolis, Nov. 5. Sister of Kathy James and John J. Barton.

BECHT, Clarence A., 81, 85, St. Mary—the Falls, Floyds Knobs, Nov. 9. Father of Kathy Murphy and Joseph.

BRAUN, John, 58, Sacred Heart, Indianapolis, Oct. 28. Grandson of five.

DENLEY, Leonard J., 95, St. Paul, Cannelton, Nov. 7. Son of Timothy and Margaret (Chappell) Moore. Grandson of Elmer Ritter, then archbishop of Indianapolis, and to send us good benefactors and legacies,” she said. “We pray to St. Joseph to guide and protect our homes and to this end we shall make our sacrifices,” she said. “We trust in the Lord and in Divine Providence and in St. Joseph. He’s helped us through the years with many things we have needed and we trust in Joseph and as to his help, and we will offer our prayers.”

The Little Sisters, staff and residents also are thrilled about the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Ritter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Ritter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Ritter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Riter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Riter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Riter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.


THE former Theresa Ann Poor Clare Sister Mary Veronica Zoeller died on Nov. 8

Poor Clare Sister Mary Veronica Zoeller died on Nov. 8 by the late Cardinal Joseph Emler Riter, then archbishop of the Evansville Poor Clares to help meet this need.

We also wished for the America in Bloom recognition for their chemical-free flower, fruit and vegetable gardens, Sister Celestine said. “Our garden is beautiful from the early spring until the late fall. The wonderful people who help us maintain our garden volunteer many hours of their time, effort and talent.”

St. Luke parishioner Jim Weaver and Dawn Marie, both of Indianapolis, are master gardeners who enjoy working with other volunteers to provide food, flowers and herbs for the Little Sisters. 82, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leonore Cox, Angela Keise, Mildred Hamm and Franciscan Sister Mary Catherine Euchenevan. Grandmother of one.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Sister of Veronica Zoellner of St. Louis, Mo. She was 69.
For information about rates for classified advertising, call (317) 236-1572.

### Classified Directory

#### General Contractors

#### Real Estate
- **Buying, Selling or Building a Home? I can help!**

- **Serving Our Community for over 20 years!**
  - Lynda King
  - Cindy Sylvester
  - Peggy Vendre
  - Tom Williams
  - Tom Mattey

- **RE/MAX at the Crossing**
  - (317) 595-1900
  - www.indyhomeonline.com

#### Position Available:
- **Director of Liturgical Music**
  - St. Joseph Church in Lebanon, Indiana, is looking for a new Director of Liturgical Music. It is a part-time or full-time position, depending on your qualifications. Can you direct choirs of various ages? Can music be fun, reverential, and uplifting? Can you sing, play, and arrange music? If you answered ‘yes’ to all three questions, this may just be the calling for you. Please contact us at: stjo@sijoeleh.org or (765) 482-5558 for a job description and an application.

#### Positions Available:
- **St. Francis**
  - 1600 Albany Street
  - leading the way
  - Beech Grove, IN 46107

- **EMPLOYMENT OPPORTUNITIES AVAILABLE**
  - Job Line – 317-783-8333
  - Phone – 317-783-8251
  - Web Site – www.stfrancishospitals.org

- **DIETETICIAN**
  - Bride’s, Machern’s
  - Beech Grove – Indianapolis

- **Director — Pastoral Office for Stewardship & Development**
  - Northcentral Indiana, Inc.
  - The position requires the candidate to be a Catholic who has a proven track record of success in planned giving efforts in the Diocese; also responsible for the promotion and administration of the Catholic Foundation of Lafayette-in-Indiana, Inc.

- **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 fine traditional furniture in every room.
  - **Deadline — November 26, 2003**

- **HOMEPARTY**
  - Call 317-888-1808
  - Discover new products and opportunities!

- **For Sale**
  - **‘90 HONDA CIVIC**
    - $2500
    - Call After 6:00 p.m.
    - (317) 241-2251
    - Good Condition
    - MUST SEE!

### Advertise in The Criterion!

#### Positions Available
- **Class Reunions**
  - CLASS OF ‘83
    - Twenty-Year Reunion
    - Saturday, November 29, 2003
    - St. Roch School Cafeteria
    - (Corner of South Meridian & Sumner Avenue)
    - 25 years experience • References available
    - R.S.V.P.
    - by sending check payable to:

      - Call: Brownell Payne to see if you qualify: 317-766-7884
      - NAPLES, FL. Now 2BR/2BA on golf course. Pool, tennis, close to beach. $1800. Call: 317-357-4341
      - LAKE MONROE, lakeview condo, fully furnished. Pool, tennis, golf. $3000/week. Call: 317-357-4341

#### Home Improvement
- **HOUSING/HANDYMAN**
  - Painting,uchrooms Remodeling & Room Additions
  - All Types General Home Repair
  - Merchants/Business Owners
    - Call 317-236-1572
    - Dependable/Insured/Family Man
    - Weekly or Monthly
    - Reasonable Rates

#### Employment Opportunities
- **Opportunities Available**
  - Merchants/Business Owners
  - Video Games/Gumball Machines
  - In your business, plus your commission.
  - Call: Brownell Payne to see if you qualify: 317-766-7884

#### Automotive Service
- **Toby’s Garage, Inc.** (Southwest Indianapolis) In your business, plus your commission.
  - Donation: Turf Tips: to see if you qualify: 317-924-9785
  - St. Monica Parish

#### Advertisement in The Criterion!

- **Advertise in The Criterion!**
  - Indiana’s Largest Weekly Newspaper
  - Call 236-1572 to advertise!

#### More than 50 years of friends, family, and above all, pride

#### A President Is Needed to Lead Us Onward

Where there is a following, there is an opportunity. At Sacred Heart Memorial High School, we are looking for a true leader. This individual will lead more than 5 decades of families, friends and students toward a future of unfulfilled successes. NO OTHER INDIANAPOLIS ARCHDIOCESAN HIGH SCHOOL CAN CLAIM THIS KIND OF TRADITION. IMAGINE THE REWARDS.

We are looking for an individual who offers:
- A strong, exemplary Catholic identity
- Proven experience in fundraising for not-for-profits
- Trustworthy leadership skills
- Accountability
- Strategic planning and future development visions
- An understanding of education and a desire to nurture an environment for academic success
- A desire to maintain a strong and diverse student body
- An approachable personality
- Integrity
- A participatory management style
- A talent to communicate and a desire to maintain relationships with the public, the board of directors and the Archdiocesan Office of Catholic Education

INQUIRIES MAY BE SENT TO: OFFICE OF CATHOLIC EDUCATION, ARCHDIOCESE OF INDIANAPOLIS, JOHN M. MEREDITH ST., INDIANAPOLIS, IN 46252-2397. ATTN: MICKEY LENTZ.
Archdiocese plans ninth youth trip to March for Life in Washington

By Mary Ann Wyand

Nearly 500 teen-agers and adults from central and southern Indiana are expected to participate in the ninth annual archdiocesan youth pro-life pilgrimage to the March for Life on Jan. 22 in Washington, D.C.

The annual pilgrimage to the nation’s capital from Jan. 20-23 is coordinated by the archdiocesan Office of Pro-Life Activities.

“This trip will be a pilgrimage of faith that offers our students an excellent opportunity to affirm their commitment to the Gospel of Life,” said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office.

The pilgrimage includes participation in the National Mass for Life, concelebrated by a number of U.S. cardinals and bishops, at 8 p.m. on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America.

The youth also will participate in Mass celebrated by Archbishop Daniel M. Buechlein at 8 a.m. on Jan. 22 at the Franciscan Monastery Church.

The March for Life rally begins at noon on Jan. 22 near the Ellipse. The march starts at 1 p.m. on Constitution Avenue and proceeds to the Supreme Court building on Capitol Hill.

Shortly after the buses arrive in Washington on Jan. 21, the youth and adults will have free time to visit the Smithsonian Museums.

The evenings of Jan. 20 and Jan. 22 will be spent on the buses traveling to and from Washington. On the night of Jan. 21, the students will sleep in the Dufour Center gymnasium at Catholic University.

Diocesan priests scheduled to serve as pilgrimage leaders and bus captains include Father Robert Robeson, director of youth ministry, and Father Jonathan Meyer, associate director of youth ministry.

Other priests planning to participate in the archdiocesan pro-life pilgrimage are Fathers Gregory Bramlage, Darvin Winters, Eric Johnson, John McCaslin and Robert Hcue.

Each year, the Knights of Columbus, Right to Life of Indianapolis and other benefactors help defray the cost of the trip for each student and chaperone.

This year, the cost is $60 for high school and college students. An additional $40 per person is needed for meals and incidental expenses.

(Registrations are due by Dec. 8. For more information, call the archdiocesan Office of Pro-Life activities at 317-236-1569 or 800-382-9856, ext. 1569.)

Pro-life angels

The sale of prints of four seasonal angel paintings created by Our Lady of Lourdes parishioner E. Adele Schluge of Indianapolis will raise funds for pro-life efforts coordinated by Right to Life of Indianapolis, which also helps pay for the archdiocesan youth pro-life pilgrimage to the March for Life in Washington, D.C., each January.

For more information or to order the prints, which are $16 each, call Schluge at 317-352-1090 or e-mail her at irvhouse@aol.com.

By the way...