



The

Criterion

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November 21, 2003

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

WASHINGTON (CNS)—The U.S. bishops opened their annual fall meeting with a challenge from their president to direct “the energy of the whole Church” to the eradication of sexual abuse and the healing of its victims. 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 eight other 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 bishops heard a presentation on the work of their National Review Board, formed last year in the wake of the clerical

sex abuse crisis, and were told of major national studies on the crisis and the U.S. bishops’ response to it that will be released early next year.

The studies will include a report on the extent of sexual abuse of minors by Catholic priests and deacons since 1950 by the John Jay College of Criminal Justice in New York and the review board’s consensus report on interviews with bishops, priests-abusers, victims and a wide array of professionals regarding the “causes and context” of the abuse crisis.

On Nov. 12, the bishops overwhelmingly approved a short teaching document on why same-sex unions should not be given

the social or legal status of marriage. The bishops were told that rapid developments on the issue across the country led the USCCB Administrative Committee in September to seek development of the statement in time for the November meeting.

The 2,000 word statement, “Between Man and Woman: Questions and Answers About Marriage and Same-Sex Union,” states that marriage between a man and a woman is God’s plan, and is seen in nature and in divine revelation. It was approved in a 234-3 vote.

The same day, they also unanimously approved their first new document on

See BISHOPS, page 8

Archdiocesan youth return from conference challenged to be disciples

By Katie Berger
Special to The Criterion

HOUSTON—Youth from the archdiocese recently found that things *are* bigger in Texas—especially when it comes to faith.

The National Catholic Youth Conference (NCYC) brought 23,000 youth from all over the country to Houston on Nov. 13-16. That number included more than 500 participants from the Archdiocese of Indianapolis.

The 27th biennial youth conference was hosted by the Diocese of Galveston-Houston and featured the theme “River of Life.”

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 archdiocesan 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.



Megan Glynn, from left, Megan Bolis and Jessica Chamblee, all from St. Agnes Parish in Nashville, move their hands to the song “Yes, Lord” during a warm-up before the closing liturgy of the National Catholic Youth Conference in Houston on Nov. 16.

“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 buses prayed the rosary “together” at set times. Family members and friends back in Indiana were also encouraged to join in the prayer.

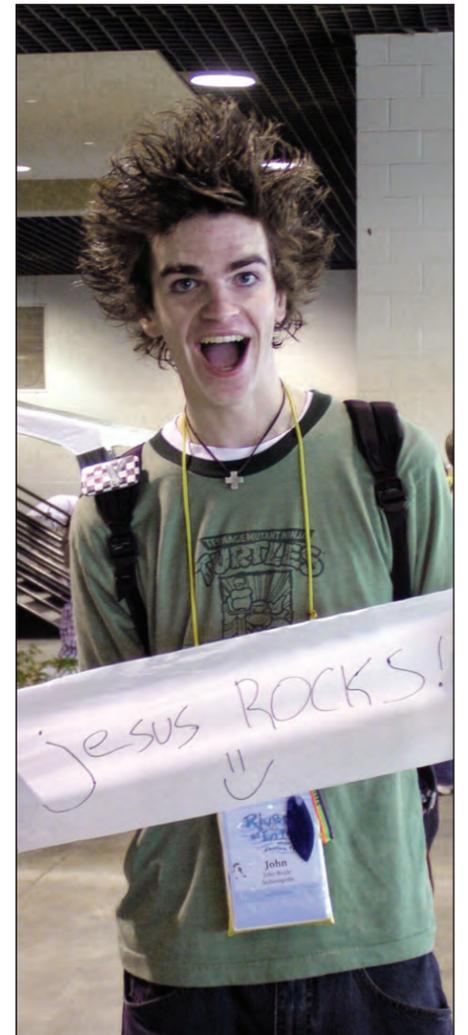
Beyond making the long distance trek, the young people also made additional sacrifices of missing several days of school. Many of the students brought homework to do on the bus.

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.

See YOUTH, page 10



John Boyle from Mary, Queen of Peace Parish in Danville sports a wild hairdo and holds a sign showing his love for Jesus.

Serving can be a springboard to vocations

By Brandon A. Evans
Third of four parts

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. Schaedel, 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. Malachy 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 Moriarty, 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.”

See SERVERS, page 16

Catholic Campaign for Human Development collection this weekend

By Brandon A. Evans

The goal of the Catholic Campaign for Human Development (CCHD) can be summed up in this: to teach a man to fish—for a lifetime.

But the important work of empowering the needy to become self-sufficient needs money to keep it going, and so for that the CCHD turns to Catholics once a year.

The annual collection for the CCHD will take place at Masses in parishes this weekend, Nov. 22-23.

"This collection is the only source of income for CCHD," said David Siler, secretary for Catholic Charities and Family Ministries for the archdiocese.

Instead of using the money it receives to provide immediate aid to the poor, such as hot meals and shelter, the CCHD works to help the needy to have no need for such aid.

Seventy-five percent of each year's collection is sent to the national CCHD office, and 25 percent stays local. Last year, the archdiocese collected nearly \$88,000.

That local money is given to programs, both Catholic and otherwise, that are designed to empower the poor in a manner consistent with Catholic social teaching.

This year, grants between \$3,000 and \$5,000 were given out for a total of nearly \$30,000.

The national CCHD takes money that it brings in from the collection and

distributes it in the form of grants in the tens of thousands of dollars to programs all over the country.

Last year, two local programs together received \$50,000 in national funding.

Siler said that the CCHD gives grants to "programs such as community organizing, leadership development for underprivileged youth, and community education about the needs of the poor."

"CCHD projects in our diocese and throughout the United States support low-income people as they work together to solve community problems, increase educational opportunities, and create jobs," wrote Archbishop Daniel M. Buechlein in a recent letter to parishes.

Two projects headed by The Church Federation of Greater Indianapolis received local grants last year.

One of the projects, the Church and Neighborhood Partnership, received \$3,000 to continue its work of strengthening the relationship between Churches and low-income housing residents—and to address their common concerns of safety, at-risk youth issues and family organizing.

The other project, the Hispanic-Latino Forum, received \$3,000. It's goal is to overcome cultural barriers to encourage hospitality toward the Hispanic community, as well as to contribute to the outcome of relationships that influence public policy sensitive to that community.

Mary Anne Schaefer, program director of Catholic Social Service's Family

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.C.E.S. program—which is a Spanish 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 Seccina 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 confidence, 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," Schaefer said.

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

"The need is so great here in the city," she said of Hispanic ministry—and it's a need that's growing.

Jesus 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 living in poverty.

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 life," he said.

"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 the fact that all of its members are part of that body and when one part of the body is suffering, we all suffer and are called to respond in a way to relieve that suffering."

Giving to the CCHD in the archdiocese is down from last year, and has remained fairly flat for several years.

"I consistently hear the excuse that 'times are difficult, the economy is bad,'" Siler said. "I simply don't buy that. Our giving is simply a matter of priority and as Catholic Christians, we are expected to prioritize giving—in terms of time, talent

Vatican meeting on depression stresses spirituality's importance

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 an existential and spiritual crisis that causes one to no longer see the value of living," he told the gathering sponsored by the Pontifical Council for Health Care Workers.

Dr. Bengt J. Safsten of Sweden's Uppsala University Hospital said the World Health Organization estimates that 1 million people will commit suicide this year and that the rate is 60 percent higher than it was 45 years ago.

The pope told the conference that growing rates of depression around the world are a cause for alarm and indicate that "human, psychological and spiritual fragility" are increased by societal factors, including consumerism and the idea that every desire could and should be satisfied immediately.

In caring for people with depression, the important role of family members, ministers and parish communities "consists above all in helping [the patient] recover self-esteem, faith in his own

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 perceive the tenderness of God, integrate them in a community of faith and life where they can feel listened to, understood, supported and worthy—in other words, able to love and be loved," the pope said.

Pope John Paul said reading the Book of Psalms, "in which the sacred author expresses in prayer his joys and anguishes, can be of great help."

Cardinal Jose Saraiva Martins, head of the Congregation for Saints' Causes, illustrated expressions of depression and of an even stronger faith found in the psalms.

The text of several psalms could be read as "expressions of a depressive state," with symptoms of sadness, lack of interest, diminished capacity for work, sleep disturbances, loss of weight, sense of guilt, desire to cry and suicidal thoughts, he said.

The cardinal quoted several examples, including Psalm 55: "My heart pounds within me; death's terrors fall upon me. Fear and trembling overwhelm me; shuddering sweeps over me." He cited the distressed author of Psalm 102, who wrote: "I am withered, dried up like grass, too wasted to eat my food."

At the same time, he said, many psalms exalt the goodness of God and the created world and, in that way, offer a response and a remedy: the conviction

that "man is always loved and appreciated by God," that the world is not hostile but good, and that it is normal to express one's emotions.

Dr. S. Cervera Enguix, a physician and professor at the University of Navarra in Pamplona, Spain, told the conference that clinical depression is not simply an emotional state of unhappiness or sadness in reaction to difficult situations and events in life.

Unlike normal sadness, clinical depression is not transitory; the patient feels paralyzed and loses hope of ever feeling any better, he said. It is not simply an emotional or spiritual imbalance, but often includes biological or chemical imbalances, he said.

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

Retired Chilean Cardinal Jorge Medina Estevez 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 needs, 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.

During the three-day conference, Jewish, Muslim, Hindu and Buddhist leaders also emphasized the important role of religious practice and the virtue of hope in helping clinically depressed patients recover.

Dr. Kamel Ajlouni, a Muslim physician in Jordan, told the conference that worship and an attitude of total reliance on God provide protection from depression, as does belief in the hereafter.

Cardinal Javier Lozano Barragan, president of the Pontifical Council for Health Care Workers, told reporters on Nov. 12 that the Vatican was discussing the treatment and pastoral care of clinically depressed patients because the illness is striking an increasing number of people around the world.

"They say depression is the principal killer of our age, and I don't think one should be surprised," the cardinal said. "Unfortunately, the post-modern culture is a culture empty of values, founded on well-being and pleasure, in which economic profit counts as the supreme goal."

For all its progress, he said, modern culture has not been able to do away with death. The fact that the Christian faith faces the meaning of life and death and offers transcendent answers means that it also has much to offer about the topic of depression, he said. †



11/21/03

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New St. Agnes Church to be dedicated at Nashville

By Mary Ann Wyand

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.

The move also enables the parish to expand its longtime mission of hospitality to visitors.

Founded in 1940 with six families, St. Agnes Parish outgrew its 100-seat church and newer 170-seat social hall

years ago because of the popularity of this part of southern Indiana. Throughout the year, more than 2 million tourists visit Brown County to experience the beauty of nature there.

Construction work at the new site began shortly after the groundbreaking ceremony a year ago in September.

A year ago in October, the archdiocese sold the log chapel and 2.7 acres of parish property to the Brown County Presbyterian Fellowship, a 60-household Protestant congregation, so the chapel will continue to be used as a sacred worship space.

For more than a year, both faith communities shared the chapel and social hall by alternating worship times.

Benedictine Sister Mildred Wanne-muehler, parish life coordinator, said between 800 and 900 people attended four weekend Masses throughout the year, often with standing room only.

From late May through October, the parish also offers an outdoor Mass at the Nature Center in nearby Brown County State Park in addition to three liturgies at the church.

During weekend Masses, people seated in the log chapel would have to watch the videotaped Mass on a large screen above the original altar while Father Stumpf celebrated the eucharistic liturgy in the crowded social hall. Pews in the old chapel faced north and metal folding chairs in the social hall were arranged facing a newer altar at the west end of the hall, so people were seated in two directions during liturgies.

Parishioners are excited about moving into the new church, 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 60 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 from Generation to Generation capital and endowment campaign.

The Stillpoint property also includes a farmhouse, which is Sister Mildred's residence, as well as office space, a renovated cottage that is now the rectory, a summer kitchen for meetings and a horse barn with four stalls. †



Above, the new St. Agnes Church at Nashville will be dedicated by Archbishop Daniel M. Buechlein during a 1 p.m. eucharistic liturgy on Nov. 23 at the wooded location on McLary Road formerly known as Stillpoint. A large stained-glass window from the former St. Columba Oratory in Columbus was installed after this picture was taken in October.

Left, workers inspect the roofing and dormer windows on the new St. Agnes Church in October.

The bell from the former St. Bridget Church in Indianapolis has been installed in front of the newest church in the archdiocese.



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

Interfaith Thanksgiving Service

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

Bishop Woodie White
United Methodist Church
preacher

Tuesday, November 25, 2003

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

6:30 p.m. prelude music
featuring the
Indianapolis Children's Choir

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

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



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



CNS photo by Bob Roller

Members of Congress surround President Bush as he signs the Partial-Birth Abortion Ban Act into law on Nov. 5 at the Ronald Reagan Building in Washington. The bill prohibits the partial delivery of a fetus "for the purpose of performing an overt act that the person knows will kill the partially delivered living fetus." The U.S. bishops' Committee on Pro-Life Activities and the Knights of Columbus published a full-page ad in *USA Today* thanking the president and members of Congress for approving the ban.

Two steps forward, one step back

The ink of President George W. Bush's signature on the Partial-Birth Abortion Ban Act of 2003 wasn't even dry when federal judges in various areas of the country began issuing temporary restraining orders against the new law.

The ban, passed again this year by the Congress after two vetoes by President Bill Clinton (in 1996 and 1997) and a failure by Congress (in 1998) to override the second veto, makes it illegal for a physician to perform this particularly abhorrent procedure, which is carried out in as late as the third trimester of a pregnancy. In a partial-birth abortion, a living fetus is partially delivered and then killed by inserting a pair of long surgical scissors or a trochar (a pointed metal tube) into the base of the baby's skull. A tube is then inserted into the wound, and the baby's brains are sucked out.

Reasonable people can only conclude that this comes as close to infanticide as one can get.

In a letter to U.S. senators last September, Cardinal Anthony Bevilacqua, then-chairman of the U.S. bishops' Committee for Pro-Life Activities, said that realities of life were changing in the "real world outside Congress. In that world," the cardinal said, "women have increasingly come forward to recount how they and their children have suffered because of *Roe*, and the women who were the plaintiffs in *Roe* and the companion case of *Doe vs. Bolton* now urge reversal of these decisions [of the Supreme Court]. In that world, the vast majority

of Americans and 30 state legislatures have worked to eliminate the grisly killing of mostly born children, only to be thwarted by courts invoking *Roe*. And in that world, Americans are increasingly declaring themselves 'pro-life' as they become aware of the bloody reality concealed by the euphemism of 'choice.' "

A 2003 Gallup poll found that 70 percent of Americans favored banning this practice "except in cases necessary to save the life of the mother." The ban is the first federal restriction on abortion in 30 years.

In the face of the overwhelming support of the American people, we hope that the constitutional challenges in the courts move along swiftly. As National Right to Life Committee legislative director Douglas Johnson points out, "Partly born, premature infants will continue to die at the point of seven-inch scissors because of these judicial orders. But we believe that this law will ultimately be reviewed by the Supreme Court, where five justices in 2000 said *Roe vs. Wade* guarantees the right to perform partial-birth abortions at will. We can only hope," Johnson said, "that by the time this law reaches the Supreme Court, there will be at least a one-vote shift away from that extreme and inhumane position."

At least at the moment, we are one step closer to seeing this horrific practice banned. Let's pray for a swift resolution in the judicial system. And let's pray for the innocents who will continue to die while the decision works its way through the system. †

— William R. Bruns

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 passé while staying away from the Church and all that is holy is in popular vogue.

If Catholics oppose abortion, should they not oppose 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 her. Shouldn't prayers and sacrifices be made 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 nun who had begun to claim the world's attention. Imagine my elation when I learned that the concierge at our

hotel in New Delhi had a relative who worked with Mother Teresa. She arranged for my husband and me to have a private meeting with Mother Teresa when we arrived in Calcutta.

We spent an inspiring 30 minutes with her, talking about a range of topics including her work with Calcutta's orphans. She was a soft-spoken woman, but quite warm and animated as she spoke of her work.

Her spirit was such that I felt as though 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 Policy

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

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

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

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Readers with access to e-mail may send letters to criterion@archindy.org.

Church Facts

Public Religious Displays

U.S. adults who say they approve of the...



90%

Inscription "In God We Trust" on U.S. coins



70%

Display of a Ten Commandments monument in a public school or government building



33%

Display of a monument with a verse from the Quran, the holy book of Islam, in a public school or government building

From September nationwide poll of 1,003 adults; margin of error ± 3 percentage points

Source: Gallup

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Giving thanks reminds us that everything we have is a gift

As children, we were taught to say “Thank you” when someone complimented us, gave us a gift or did us a favor. We learned early on that saying “Thank you” is good manners, 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 themselves, but our response to them says a lot about how we see ourselves in relation to the world around us. In the midst of the holiday consumerism that preoccupies our society these days, we Catholics stand together to say a “me first” attitude does not foster good will in our homes or in our world.

Imagine what it would be like if everyone lived as though the world owes us a living and that we deserve 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 something—even if it’s a legitimate need—it’s tempting to compare ourselves with others and to be sadly disappointed or dissatisfied with the results! Envy is destructive. Isn’t it true that envy is an enemy of the soul?

Perhaps we don’t often think of it, but the underside of envy is ingratitude to God as we overlook the unique personal gifts that God has given each of us. Most of us were also taught to thank God daily for the blessings of life.

The habit of saying “Thank you” helps to remind us that everything we have comes to us, originally and ultimately, as a gift. Even those things that we have earned through our own hard work, and those things that are ours because of our basic rights as persons, come to us through the gift of life and through the political and religious freedoms that we inherited from our parents and grandparents in this land we call free.

When we freely acknowledge our indebtedness to God and others by saying “Thank you,” we recognize the fact that none of us is an island and that we are all interconnected as sisters and brothers in the family of God.

Through gratitude, we demonstrate a

basic courtesy and respect toward all human beings, but we also free ourselves from the burdens of arrogance, resentment and isolation from the rest of the human family. Such freedom from arrogance and resentment and isolation is a necessary condition for peace in our families and in our society. Humble gratitude is one of the essential ingredients of peacemaking.

In spite of the fact that life is sometimes hard and that occasional heartaches come our way, our Catholic faith urges us to cultivate a deep and abiding sense of gratitude. That’s because wise men and women have learned from the Word of God, oftentimes the hard way, that true freedom and genuine healing are not found by dwelling on our problems or on our pain.

As the great saints have reminded us throughout the ages, healing and wholeness only come when our hearts are clean and when we can praise God and give thanks for the many gifts which we receive even in times of trial and adversity.

The great American celebration of Thanksgiving reminds us of how important it is to be grateful for the little gifts of each day as well as for the great gifts of life, liberty and genuine happiness. Our families and our nation, however imperfect, are blessed. So especially at this time of year, when we say “Thank you” for the many blessings that we have received, let’s reaffirm our giftedness as individuals, families and as a nation.

Recently, I found a packet of letters from children who were in Vacation Bible School last June in Columbus. They thanked me for being archbishop. I was so impressed because many of them also asked me to pray for their families, and several especially mentioned grandparents who had lost a spouse.

Like the thoughtful children from Columbus, let’s commit ourselves to think of others, including foreigners and the uncared for in our culture. We share our lives out of gratitude to God, who knows us by name and who loves us as we are. †

Archbishop Buechlein’s intention for vocations for November

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

El agradecimiento nos recuerda que todo lo que poseemos es un regalo

De niños, se nos enseña a decir “Gracias” cuando alguien nos elogia, nos da un regalo o nos hace un favor. Aprendimos desde niños que decir “gracias” es indicativo de buenos modales y que es una forma de demostrar que valoramos lo que otros hacen por nosotros o comparten con nosotros, sin importar cuán insignificante estos pequeños favores puedan parecer.

Nuestro agradecimiento demuestra que valoramos tanto al dador como el regalo. De modo que además de nuestras expresiones de gratitud por las “grandes cosas” de nuestra vida, también es tradicional que digamos “gracias” cuando el mesonero nos vuelve a llenar un vaso con agua o cuando un extraño mantiene abierta la puerta del ascensor o cuando recibimos un cumplido de un amigo.

Estos pequeños regalos de tiempo y atención puede que no parezcan significativos en sí mismos pero nuestra respuesta a ellos dice mucho de cómo nos vemos en relación con el mundo que nos rodea. En medio del consumismo de los días festivos, que tanto preocupa a nuestra sociedad en estos días, los católicos nos mantenemos unidos para decir que con la actitud de “yo primero” no fomentamos la buena voluntad en nuestros hogares o en el mundo.

Imaginemos cómo sería si todo el mundo viviera como si el mundo nos debiese algo y que merecemos todo lo que podamos obtener. Creo que sería una vida muy solitaria. También creo que esa clase de actitud nos conduciría fácilmente a la

amargura y el resentimiento.

Cuando estamos convencidos de que el mundo nos debe algo, aunque sea una necesidad legítima, es tentador compararnos 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 ingratitud 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 se nos ha enseñado 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 nos es dado, originalmente y básicamente, como un regalo. Aún aquellas cosas que hemos ganado a través de nuestro arduo trabajo, y aquellas 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 reconocemos nuestra gratitud hacia Dios y hacia otros al decir “gracias”, estamos reconociendo el hecho de que ninguno de nosotros es una isla y que estamos todos interconectados como hermanas y hermanos en la familia de Dios.

A través de la gratitud demostramos 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 detenernos 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 aún en tiempos de pruebas y adversidad.

La gran celebración americana del Día de Acción de Gracias nos recuerda cuán

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

Recientemente encontré un paquete de cartas de niños que asistían a la Escuela Bíblica Vacacional el pasado mes de junio en Columbus. Me agradecían que fuese arzobispo. Me impresionó enormemente que muchos de ellos también me pidieran que orara por sus familias, algunos mencionaban especialmente abuelos que habían perdido a un cónyuge.

Al igual que aquellos niños de Columbus, comprometámonos a pensar en otros, incluyendo los forasteros y aquellos de quienes nadie se ocupa en nuestro medio. Compartimos nuestras vidas 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.

Check It Out . . .

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 the service and Bishop Woodie White of the United Methodist Church will preach a sermon. There will also be an **Advent/Christmas Concert** at the cathedral at 7:30 p.m. on Dec. 6. The program will include Laudis Cantores (principal choir of the cathedral), the Cathedral Trio and the Monument City Brass Quartet. Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish, will be the featured soloist. The suggested donation for the event is \$20. For more information, call Ed Greene at 317-634-4519, ext. 14.

The **Irvington Community Thanksgiving Dinner** will be held on Nov. 27 in the cafeteria of Our Lady of Lourdes School, 5333 E. Washington St., in Indianapolis. There will be appetizers and enter-

tainment 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 or people to share it with. The cost of the meal is \$2 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 Sacred Heart Parish, 2322 N. 13 1/2 St., in Terre Haute. At 1 p.m., Benedictine 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 opportu-

nity 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 deaconformation@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 Irsay Pavilion, 1303 W. 116th St., in Indianapolis. The "black tie optional" event will feature dinner and dancing. Nancy Irsay will host the event.

The cost is \$150 per person, \$300 per couple or \$1,000 for corporate sponsorship. For more information, call the development office at the St. Augustine Home for the Aged at 317-872-6420.

The **Indianapolis Archdiocese Black Catholic Caucus** 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 by-laws 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, 5353 E. 56th 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 \$270 per married couple. For more information, call the retreat house at 317-545-7681. †

Three Franciscans profess vows

Franciscan Sisters Kathleen Branham and Jannette Pruitt professed their first



Sr. Kathleen Branham, O.S.F.

vows and Franciscan Sister Susan Johnson professed her perpetual vows as members of the congregation of the Sisters of the Third Order of St. Francis during eucharistic liturgies earlier this year in the motherhouse chapel at Oldenburg.



Sr. Jannette Pruitt, O.S.F.

Sister Kathleen, formerly a member of St. Bernadette Parish in Indianapolis, attended the former St. Mary Academy in Indianapolis and graduated from Father Thomas Scecina Memorial High School

in Indianapolis. She formerly lived and ministered in Evansville, Ind., and now attends Marian



Sr. Susan Johnson, O.S.F.

College in Indianapolis and lives in one of the sisters' residences on the Franciscan college campus.

Sister Jannette, a native of Bay St. Louis, Miss., and a former member of St. Rita Parish in Indianapolis, attends the Aquinas Institute in St. Louis and lives at Nia Kuumba, 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. Before joining the order, she served as a religious education teacher and pastoral minister at St. Rita Parish in Indianapolis.

Sister Susan, formerly a member of Holy Cross Parish in Indianapolis, serves as a pastoral coordinator at St. Patrick Parish in Indianapolis. She is the mother of three grown children and also is a grandmother. †

Franciscan sister begins novitiate

Franciscan Sister Kathalin Ree Walker was recently received as a novice in the



congregation of the Sisters of the Third Order of St. Francis during a liturgy in the motherhouse chapel at Oldenburg.

A native of Anderson, Sister Kathalin was a member of St. Mary Parish in Indianapolis. 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. †

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

Looney Tunes: Back in Action (Warner Bros.)

Rated **A-II (Adults and Adolescents)** because of cartoon violence, minimal mildly crude language and innuendo. 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 **A-III (Adults)** because of naval battle violence with related gory images, a suicide and minimal mildly crude language. Rated **PG-13 (Parents are strongly cautioned. 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



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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 pensions 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

See **LITTLE SISTERS**, page 18



St. Augustine Home for the Aged volunteer Jim Weaver, a member of St. Luke Parish in Indianapolis, helps Indiana School for the Blind student Charlie Johnson select a watermelon in the large fruit and vegetable garden at the home. St. Augustine Home recently earned an America in Bloom Award for the chemical-free garden tended by volunteers and residents.

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Two Little Sisters of the Poor enjoy a walk in the garden with St. Augustine Home for the Aged residents on a warm fall day.

BISHOPS

continued from page 1

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 officeholder ... 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 "multifaceted affront" 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 faiths' agencies are confronted by 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 using their gifts and skills to embrace the Church's social teachings.

- A policy to prevent conflict of interest in conducting business and an updated version of their guidelines on socially responsible investing, by voice vote.

- A revised edition of "Sunday Celebrations in the Absence of a Priest" and 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.

The bishops 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 chairmen 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. Blaize 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 renewed attention to the plight of their continent.

Coadjutor Archbishop Diarmuid Martin of Dublin, Ireland, former Vatican representative at U.N. agencies that are based in Geneva and former secretary of the Pontifical Council for Justice and Peace, spoke on issues of war and peace 40 years after the encyclical "Pacem in Terris." He said international cooperation and gathering accurate intelligence about terrorist groups are preferable to war in combating terrorism. †



Decisions 2003

Brief look at action taken at the U.S. bishops' 2003 fall meeting

Agriculture

- Unanimously approved their first new document on agriculture in 14 years.

Artificial Contraception

- Authorized preparation of a brochure on artificial contraception and acceptable alternatives.

Clergy Sexual Abuse

- Got updates on major national studies to be released early next year.
- Began a review of abuse-related procedures for foreign priests working in U.S. ministry.

Devotions

- Approved a pastoral statement encouraging popular devotions.

Liturgy

- Approved a revised edition of "Sunday Celebrations in the Absence of a Priest."
- Adopted revised guidelines for concelebration of the Mass.

Politics

- Began work on guidelines for relationships with Catholics in public life.

Same-Sex Marriages

- Approved a short document on same-sex marriages.

Stewardship

- Issued a new call to stewardship for young adult Catholics.

2004 Budget

- Cut \$4.5 million to create a balanced \$126.8 million budget.

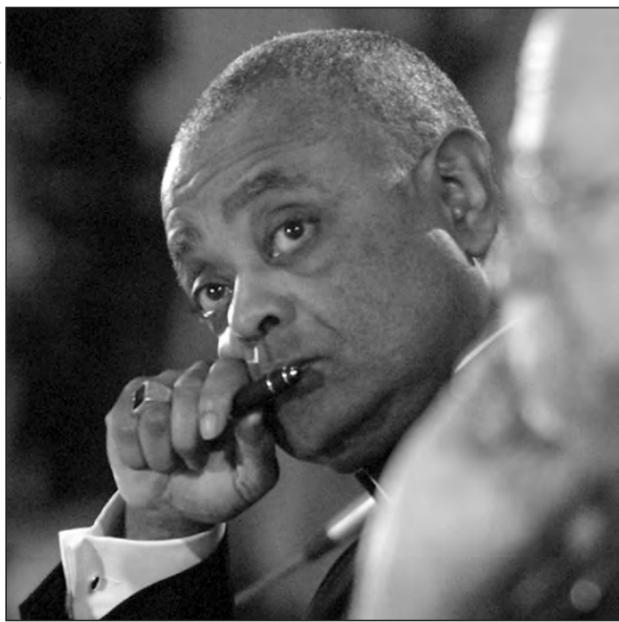
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United States Conference of Catholic Bishops
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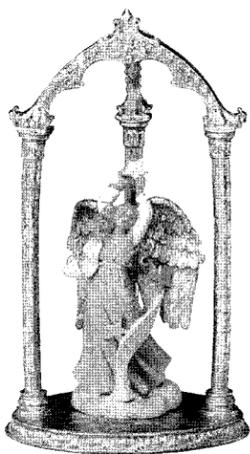


Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, listens to discussion at the USCCB general meeting in Washington on Nov. 12. Bishop Gregory urged bishops to direct "the energy of the whole Church" to the eradication of sexual abuse and the healing of its victims.

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Bishops told of national sex abuse response plans

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 on Nov. 11.

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

They are the national study on the extent of sexual abuse of minors by Catholic priests and deacons since 1950 by the John Jay College of Criminal Justice in New York and the board's consensus report on interviews with bishops, priests-abusers, victims 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 Burleigh, 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 measure diocesan compliance or 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 all dioceses must meet to assure that minors are protected from sexual abuse in Church environments and that allegations of abuse are dealt with promptly and adequately.

William Gavin, a former FBI official and head of the Boston-based Gavin Group commissioned to audit compliance of all U.S. dioceses with the mandates of the bishops' charter, commended the bishops for their cooperation with his audit teams as they traveled the country in 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 that the laity has had such in-depth access to the problem of sexual abuse of minors within each diocese. It was difficult for the auditors, as they worked very hard 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," Gavin said. Gavin also reported that the diocesan audits had come in "under budget," with an average cost of \$2,200 per auditor per audit, not counting travel costs.

Burke told the bishops that the National Review Board's interviews with a wide range of Church officials, abuse victims and perpetrators, professionals in various fields and others represented a *pro bono* contribution of at least \$500,000 by the law firm of board member Robert



U.S. Conference of Catholic Bishops' president Bishop Wilton D. Gregory of Belleville, Ill., and National Review Board interim chairwoman Justice Anne Burke answer questions during the USCCB general meeting in Washington on Nov. 11. Major national studies and audits on clergy sexual abuse of minors will be released next January and February.

Bennett.

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.

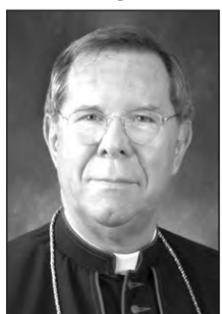
He cited the progress the bishops have made in the past two years in removing priests from ministry who have sexually abused children, reaching out to victims for reconciliation, and taking other actions that signal a new seriousness about dealing with the problem.

"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. †

Plans to discuss possible U.S. plenary Church council outlined

WASHINGTON (CNS)—Archbishop Daniel M. Buechlein of Indianapolis on Nov. 10 urged the U.S. bishops to attend their entire special assembly next June when they will discuss the pros and cons of convening the first plenary council of the U.S. Church since 1884.



Archbishop Daniel M. Buechlein

There will be no debate or votes on particular proposals until next November's general meeting, he said, but the ad hoc committee overseeing the process hopes that at the June gathering "by the end of the week there may well be an emerging common sense of the body" on where to go next.

The bishops meet in a special assembly, in place of their regular spring business meetings, every third or fourth June. The assembly is usually a longer meeting,

held in a more retreat-like atmosphere, and no formal business sessions are held. The upcoming assembly will be held on June 14-19 in Denver.

The crisis of the clergy sexual abuse scandal in 2002 prompted some bishops to propose convening the U.S. Church's first plenary council since the Third Plenary Council of Baltimore in 1884.

They suggested that the sex abuse crisis was symptomatic of deeper issues of holiness, morality and the life and ministry of priests and bishops that must be addressed 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 disciple-

ship—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 Gregis*." 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.

These will include "two series of rotating round-table workshops" allowing bishops to engage in smaller group discussions of the 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 ecclesial climate, consideration of the priority of pressing issues, consideration of ways to address 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 United States 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 in reports 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. †

U.S. Bishops' catechesis committee tackling four projects

WASHINGTON (CNS)—The U.S. bishops' Committee on Catechesis has begun work on four projects 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 education and formation 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 the Church and directives to educators.

"We expect that this document will have a wide audience 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." †

YOUTH

continued from page 1

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 to 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 Bud 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.

"In our lives, 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 homeless help programs, notes written by youth and a self-addressed, stamped postcard to mail in prayer requests.

The youth also could make butterflies



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 at NCYC on Nov. 16.

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 chastity, 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 Pavey, 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 a 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

teens, you're shocked," she said.

"That's exactly what you need before you get back on the bus, said Maria Coudret, youth minister at Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin.

The impact can be felt among non-Catholics who came, as well. Kelly Mann, who was with the group from Holy Trinity Parish and St. Rose of Lima Parish, is not Catholic but is considering becoming Catholic after the trip.

She said she most liked being around so many people who believe the same things.

"I like meeting all these people who are Catholic who are going to Mass and praying together," she said.

Bishop Joseph A. Fiorenza, bishop of the Diocese of Galveston-Houston, set the tone for the conference with a challenge for the youth. "Arise, arise young people and be my great disciples before this world."

(Katie Berger is youth minister for St. Barnabas Parish in Indianapolis.) †

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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 ministry."

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 the 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 a homebound parishioner, but those events are situated within the larger life of a community.

Such 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 members of their faith community.

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 a changing culture 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 practice 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.) †



Church ministry is pastoral to the degree that it deals with concrete experiences of real people. Pastoral ministry is person-oriented, experience-based and practice-driven.

Parish thrives with lay volunteers

By Mary Jo Pedersen

Steve and Linda bundled up their new baby and headed for St. Leo Parish for the Welcome Your Child program as part of their baptismal preparation process.

With the help of trained facilitators who are experienced parents, couples and single parents shared experiences of changes taking place in their lives with a new baby.

Through prayer and discussion, they reflected on God's presence in the midst of mundane tasks of parenthood. They also made new friends and learned about the sharing groups, babysitting co-ops, and other parenting and marriage resources.

Bill, a retired Air Force pilot, is recovering from a stroke. He is widowed, and one of his children comes into town twice monthly to help organize his affairs and check his medications.

Most days he is home alone. Attending Mass on Sundays is important to Bill, but he cannot drive so he has been unable to go to church, the grocery or the doctor.

His son contacted the parish to explain their family's dilemma and was given the name of a parishioner who coordinates parish services to the homebound.

Steve, Linda and Bill live in a parish that offers pastoral care to families from cradle to grave, such as a visit to pregnant parishioners by an Elizabeth Ministry volunteer or a divorce group that meets for education, socializing and support.

A group of volunteers who started a ministry to grieving people in the parish all have experienced a devastating loss. Whether they had the support and comfort of friends and family, or were left alone to suffer the loss, each volunteer understood the pain and difficulties that a transition after a loss could bring.

Most said they had felt "the comforting presence of Jesus" with them during their most difficult days, and wanted to be that comforting presence to others.

In my 20 years of training parish family ministers, I have visited hundreds of parishes. Large or small, rich or poor, parishes that offer pastoral care to families at a time of happy transition or serious crisis experience a similar phenomenon.

Asked why they help with pastoral ministry, the universal response from people is, "I get far more than I give."

(Mary Jo Pedersen is coordinator of Leadership in Family Life Training for the Archdiocese of Omaha, Neb.) †

Discussion Point

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'Ulisse, 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. †



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Catholic patriots: Bishop John England (I)

Sixth in a series

On Jan. 8, 1826, a 39-year-old man with strong manly features stepped up to the speaker's rostrum in the United States House of Representatives. History was being made, for this was the first time a Catholic clergyman had ever spoken before the legislature of the United States.

Crowds had gathered for hours before the time set for the speech, and the chamber of the House of Representatives was packed. It was so packed that President John Quincy Adams found it difficult to get in, and, once in, much more difficult to find a seat. (There was no Secret Service in those days and presidents had to fend for themselves.)

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 had the reputation of being a courageous 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. One of his orations contrasted freedom of religion and American democracy with "... that pretentious system of despotism and superstition which, in the name of the meek and humble Jesus, has been spread over the Christian world."

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 time.

And speak he did—for two hours. He tried to give the American lawmakers a true picture of what the Catholic Church teaches, emphasizing the relations of the Church to the State and the State to the Church. He told them that he meant to answer the two burning questions of the day: "Can a free government possibly exist with the Roman Catholic religion?" 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 outside this Union, the smallest interference with the humblest vote at our most insignificant balloting 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." †

Cornucopia/Cynthia Dewes

The Pilgrims had it right by thanking God

It's that time of year when the most thankful creatures around must be the lucky turkeys who weren't selected for duty in the meat market. These fellows (Thanksgiving turkeys are almost always guys) will be spared to live another day.

The rest of us might think Thanksgiving is a rather contrived holiday, a mandated weekend of thanksgiving and shopping demonstrated chiefly by gluttony. After all, the Pilgrims are a remote historical bunch by now, not usually constant in our thoughts or admired as celebrities.

But, if you think about it, what other country has such a cool custom as a day for being thankful just for our blessings alone. Not for political, economic or religious freedom, per se, nor to memorialize our heroes, but only to thank God (yes, God!). Thanksgiving is uniquely American, and we should rise to the occasion with enthusiasm.

This American tribute to God's goodness is kind of ironic because it goes

hand-in-hand with American ideals of pluralism. It seems on this day all the pseudo-atheists, or whatever they are, like to purge any mention of God from the public arena. They've tried hard to secularize the Christian holidays of Christmas and Easter, but this secular holiday must baffle them with its implicit connection to God.

They'll probably agree that we all have at least something to be grateful for, but they never say to whom or what we should be grateful. If people can't thank God for these things, then who? The President? The Boss? Fate? I don't think so.

The Pilgrims were thankful to be alive in a new place, to have food to eat and shelter to protect them through the winter. They were glad the Indians were, at least temporarily, friendly and helpful. They thanked God largely for material things, not intellectual abstractions.

And it's the same with us. Many of us are thankful to be alive, to have a job that feeds and shelters our families, and to have networks of supportive relatives and friends. Besides that, we may be grateful for passing grades in school, reasonably good health or a car that runs. No matter what economic level we're in, there's

usually something to make us thankful.

Some of us are privileged to have spiritual support and intellectual stimulation, talents, skills and other kinds of gratifications, which are harder to define. These are the added dimensions making an ordinary life rich and satisfying, and we're certainly thankful for those as well.

The thing is, when God is in the picture, it's not enough just to thank him. The privilege of God's grace carries with it a responsibility to share it with others. The Pilgrims knew this, and tried to help each other while making nice with the Indians as well.

From ensuing historical events, we know that all was not perfect in Pilgrim land. But at least those folks understood their obligation to share their good fortune, if only for the practical reason that everyone's survival depended upon it.

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 should give the non-believing naysayers something to chew on this Thanksgiving day.

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

Faithful Lines/Shirley Vogler Meister

History notes with November interest

When my husband's new issue of *American History* arrived, I read two important dates listed in its "American Almanac," Nov. 19, 1863—"President Lincoln delivers his Gettysburg Address at the dedication of a national military cemetery on the site of the Gettysburg battlefield" and Nov. 22, 1963—"John F. Kennedy assassinated in Dallas, Texas."

This week commemorates these two pivotal U.S. events 100 years and three days apart. Abraham Lincoln was the 16th U.S. president; John F. Kennedy was the 35th.

I was led to research them in books and on Web sites. At www.jfkin61.com/assassination/lincoln_kennedy.html, I found these unusual notes:

- Lincoln and Kennedy were both involved with civil rights.
- Lincoln was elected to Congress in 1846; Kennedy in 1946.
- Lincoln was elected president in 1860;

Kennedy in 1960.

- While in the White House, both lost children to death.
- Both were assassinated on a Friday in the presence of their wives.
- Both had vice presidents named Johnson.
- Andrew Johnson was born in 1808; Lyndon Johnson in 1908.
- Both assassins were known by their three names; both names have 15 letters.
- John Wilkes Booth was born in 1839; Lee Harvey Oswald in 1939.
- Booth shot Lincoln in a theater and ran to a warehouse.
- Oswald shot Kennedy from a warehouse and ran to a theater.
- Lincoln was shot in Ford's Theater.
- Kennedy was shot in a Ford Motor Co. car.

These coincidences caused long pauses for reflection. Then I realized that the similarities, although interesting, don't matter as much as what these presidents represented as Christians. (Kennedy was a life-long Catholic.) Neither man was perfect. However, history—and God—judges each

on his own merits.

Blessed Mother Teresa wrote, "When we come face to face with God, we are going to be judged on how much we have loved." Politicians are no exception.

Once in a used bookshop, I found a tiny book published by Eli Lilly and Co. in 1974: *Abraham Lincoln—Wit and Wisdom*. Here are two Lincoln-esque thoughts:

"When any church will inscribe over its altar as its sole qualification for membership the Savior's condensed statement (substance of both law and Gospel)—'Thou shalt love the Lord thy God with all thy heart and with all thy soul and thy neighbor as thyself'—that church will I join with all my heart and all my soul."

Also, "I am not at all concerned that the Lord is on our side ... for I know that the Lord is always on the side of the right; but it is my constant anxiety and prayer that I and this nation may be on the Lord's side."

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

Evangelization News and Notes/
Karen Oddi

Parishes are spreading the Good News

In an earlier column, I mentioned a few of the outreach areas that the Disciples in Mission parishes noted in their Year II reports and how willing people were to actually "go" beyond the confines of their parish to spread the Good News of Jesus Christ in the workplace, in prisons, in health care facilities and other locations.



This outward focus is compelling evidence of an understanding of our call to foster Gospel values in all areas of society with particular emphasis on the dignity of every human being.

Now, let's take a look at what else is happening in the parishes as our youth and adults explore the landmark document from the U.S. bishops, *Go and Make Disciples*, through the Disciples in Mission program and other initiatives. Disciples in Mission, a program of the Paulist National Catholic Evangelization Association, is a very powerful means of raising the consciousness of a parish about what Catholic evangelization is intended to be.

It has definitely helped to dispel the idea that evangelization is only knocking on doors or passing out leaflets. It has led to a clearer understanding of the meaning of "conversion" as people's lives are changed by the power of the Holy Spirit through prayer, reflection, explicit faith-sharing and witness. It also has provided parishes with a means to examine just how welcoming and evangelizing they really are.

When I think about a welcoming parish, what comes to mind first is my own experience of not being welcomed. Nearly 30 years ago, my husband and our five daughters lived for two years in Fort Wayne, Ind. Our home was on the boundary between two parishes, but closer to the one that was not our "official" parish. Not knowing the boundaries, we went to the closest church and were told that we did not belong there.

My interest in parish involvement, beyond Mass attendance, disappeared for two years until we moved to Indianapolis and were warmly welcomed at St. Barnabas Parish. I know that such blatant lack of hospitality is a thing of the past, but also realize that for a parish to be truly evangelizing it takes a conscious effort and ongoing self-assessment.

Over two years, parish leaders and participants have given high marks to Disciples in Mission and have already begun to think about ways to continue to foster the evangelizing mission of the Church. The small faith-sharing groups have been very popular, and many parishes want to continue to make them a permanent part of parish life.

Many parishes are already reaching out and inviting inactive or alienated Catholics home, while many more plan to do so. Doing more for youth and young adults to help them grow into mature disciples is a goal for several parishes. Others want to embrace the cultural diversity that is emerging in all regions of the archdiocese. The need for more adult faith-formation opportunities was also clearly expressed throughout the reports.

If any part of the reports could be considered the "down side," it would be some concerns about the lack of response to the parish reflection days. However, the reflection day participants themselves were very pleased with the events.

As we move toward Year III of the program and beyond, let us pray together that the Holy Spirit will continue to guide the evangelizing mission of all the parishes in the archdiocese.

(Karen Oddi is associate director of faith formation for the archdiocese.) †

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 23, 2003

- Daniel 7:13-14
- 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 king, and justice and peace only occur 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 mysterious 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 book of Scripture.)

The reading is straightforward and bold. There is no question as to its message that Jesus, the holiest and the perfect, rose from the dead, rules the world, and has vivified all who love God with eternal strength.

St. John's Gospel furnishes the last reading.

It is a bittersweet reading for this great, joyous feast. The scene is Pilate's courtroom. Pontius Pilate, the Roman governor of the Holy Land, called "*Palestina*" at the time of Jesus, goes immediately to the heart of the charge against Jesus.

Is Jesus a king? Does he rival the mighty emperor of Rome?

Jesus replies but, in fact, he and Pilate are talking about two distinct realities. Pilate is interested in the political and

social stability of the Roman Empire. Jesus is speaking of a kingdom much more profound, that of human hearts.

Jesus affirms kingship. He is indeed the king. He is the king anointed by God to bring all people back to the Father in heaven.

Reflection

Just over a century ago, Pope Leo XIII, one of the greatest Popes, consecrated the human race to the Sacred Heart of Jesus. In this, the Pope appealed to the people of the world to make Jesus their king, and the Gospel their law.

Forty years later, Pope Pius XI established the feast of Christ the King for late October.

Pope Paul VI, after the Second Vatican Council, moved the feast to the last Sunday of the Church's year. In so doing, it offered the feast to Catholics as an opportunity to draw everything together in one essential fact: Christ is king.

Kings abound in the New Testament. Some ruled over God's own people. Some were good and holy, but others were not. Kings who governed other nations are mentioned throughout the Bible.

The image is clear. Kings were rulers. Moreover, they protected, and cared for, their people. Peace abided when the kings' commands were obeyed.

This feast's liturgy calls us to recognize that, above all, Jesus is king. His reign is not harsh or selfish, but loving and life-giving. In Jesus alone is peace. God has given Jesus to us, thus today we celebrate because Christ is king!

He is our Savior. The readings from Daniel, Revelation and John not only identify Jesus as king, but also describe the gifts of salvation and life given to us by God through and in Jesus. †

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. †

Daily Readings

Monday, November 24
Andrew Dung-Lac, priest and martyr
and his companions, martyrs
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-56
Luke 12:1-4

Tuesday, November 25
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, November 26
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Thursday, November 27
Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28

Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, November 28
Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Saturday, November 29
Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

Sunday, November 30
First Sunday of Advent
Isaiah 33:14-16
Psalm 25:4-5, 8-9, 10, 14
1 Thessalonians 3:12-4:2
Luke 21:25-28, 34-36

Question Corner/Fr. John Dietzen

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 a 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 taste "the good word of God" (Heb 6:4-5).

The central image, however, was the one indicated 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 poured over the heads of the baptized—

was seen as a fuller expression of this burial and rising to new birth. It continued to predominate in the Church for hundreds of years.

Over the centuries, theological attempts to define what was "absolutely essential" in the sacraments caused Catholic Christians to lose sight of many of these stronger symbols.

Real eucharistic "bread," for example, evolved into small white wafers, or hosts.

The decline of the dying-rising symbolism of baptism helped bring about a change in that sacrament.

Interestingly, early Christian art and literature reveal that, already in the first decades and centuries after Christ, the method of baptism with which we are more familiar, pouring water over the head (called infusion), was also acceptable.

This form of the sacrament has grown more common since the 14th century, as the "washing away of original sin" became the more prevailing symbol of the effects of baptism.

In more recent times, the Church is attempting to revive awareness and use of genuine, meaningful signs in sacramental liturgies.

Eucharistic bread, for instance, should "have the appearance of food" (*General Instruction of the Roman Missal*, #321).

The same situation applies with baptism.

The *Catechism of the Catholic Church* (#1239), continuing the ancient tradition, says, "Baptism is performed in the most expressive way by triple immersion in the baptismal water."

However, the Rite of Christian Initiation of Adults (#213), the Rite of Baptism for Children (#18), and the catechism, all indicate that either immersion or infusion may be chosen, according to local traditions and circumstances.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

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 lawn,
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.

Then you'll hear the sounds of
Christmas,
Season's greetings and holiday cheer.
Once again, there's a joyous feeling.
Once again, Christmas day is near.

It's something to look forward to
When the chilling north winds blow,
And the sight is really beautiful
When the earth is white with snow.

And, once again, we'll hope for
"Peace on Earth, Good will toward
men,"
And we'll wish everyone a Merry
Christmas
And a Happy New Year again.

By Bob Tonte

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

The Active List

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

November 21

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

November 22

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Catholics for Life: A Pro-Life Legislative Forum," 1-4 p.m., Mass, 4:30 p.m., free-will donation. Reservations: 317-636-4478.

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

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

November 23

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

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person.

Mary's King's Village Schoenstatt, **Rexville** (located on 925

South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

November 24

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

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

November 25

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Interfaith Thanksgiving Service, 6:30 p.m. prelude music by Indianapolis Children's Choir, Archbishop Daniel M. Buechlein, president, and Bishop Woodie White of United Methodist Church, homilist, offering for Julian Center ministry to women and children experiencing domestic violence. Information: 317-634-4519.

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

November 26

Holy Rosary Parish, Catholic Youth Organization Center classroom, 520 Stevens St., **Indianapolis**.

polis. "Four Advent Meditations on the Incarnation: St. Joseph, Co-Adorer of the Christ Child," Servants of the Gospel of Life Sister Diane Carollo, presenter, 7-8 p.m. Information: 317-236-1521.

November 27

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Irvington Community Thanksgiving Dinner, appetizers and entertainment, 11:30 a.m., dinner, 12:30 p.m., \$2 per meal, carry-out and delivery available. Reservations: 317-356-7291.

November 28-30

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

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

December 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Mini Retreat, Benedictine Sister Joan Massura, presenter, 9 a.m.-noon or 6-9 p.m., \$25 per person, child care available. Information: 317-788-7581.

December 5

Michaela Farm, **Oldenburg**. Day of prayer, 9 a.m.-4 p.m. EST. Information: 812-933-0661.

December 5-7

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic Retreat, "The Fruits of the Holy Spirit," Father Thomas Forrest, presenter, \$145 for individual or \$270 for couple. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Family Retreat, 9 a.m.-3 p.m., \$25 for adult, \$10 for child grades 1-8, age 5 and under free. Information: 317-788-7581.

December 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Family Retreat, 9 a.m.-3 p.m., \$25 for adult, \$10 for child grades 1-8, age 5 and under free. Information: 317-788-7581.

Benedict Inn Retreat and Confer-

ence Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," 9 a.m.-4 p.m., \$60 per person includes lunch and materials. Information: 317-788-7581.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

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

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

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

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

Mondays

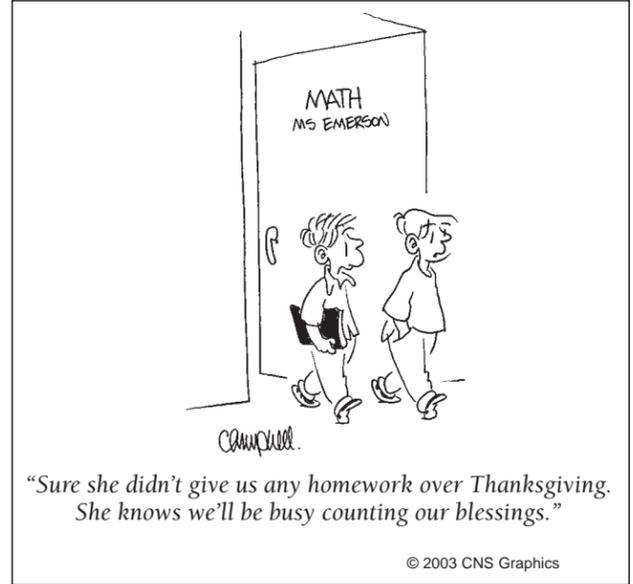
St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

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

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

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

Cordiafonte House of Prayer,



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

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.
Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

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

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

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

Wednesdays

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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

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

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

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

Thursdays

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

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

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

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

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

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

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

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

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

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

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 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: 317-784-5454.

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 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

St. Rita Church, 1733 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., sacrament of reconciliation, rosary, meditations following Mass.

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. 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 Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

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

Second Saturdays

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

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

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

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

Third Thursdays

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

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

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

Third Fridays

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

Third Saturdays

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

Fourth Wednesdays

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

Last Sundays

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

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SERVERS

continued from page 1

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 perhaps 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 their altar servers specifically to think about vocations to the priesthood or religious life.

Thirty percent answered yes. "That's a surprise to me," Father Moriarty said. "That's higher than I thought it would be."

He said that he doesn't hear any feedback from his brother priests about the ways that they might be specifically targeting altar servers.

Msgr. Schaedel took a different approach.

"I'm surprised to see that it's that low," he said. "I would say 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



Archbishop Daniel M. Buechlein prays over the oil to be consecrated during the Chrism Mass on April 15 at SS. Peter and Paul Cathedral in Indianapolis. Seminarian Shaun Whittington holds the ritual book for the archbishop.

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—to 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's a real poverty 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.

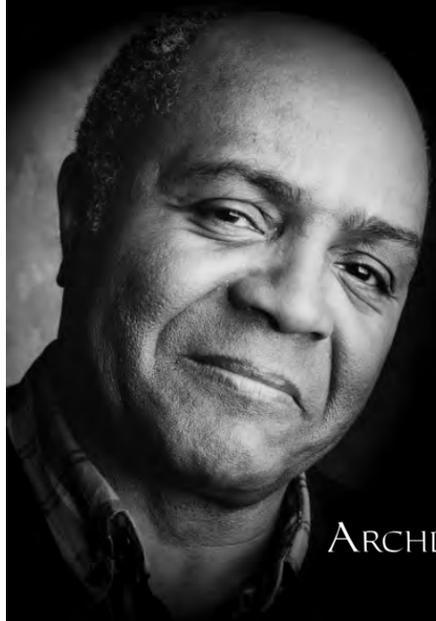
(Next week: A day in the life of Msgr. Schaedel's altar servers at Holy Rosary Parish in Indianapolis.) †

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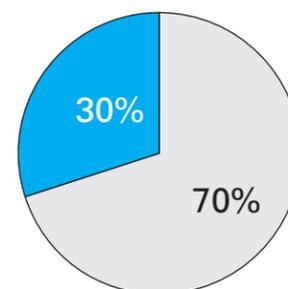
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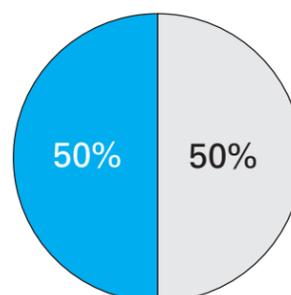
ARCHDIOCESE OF INDIANAPOLIS
Blessed to be a Blessing

Parishes encouraging vocations among servers

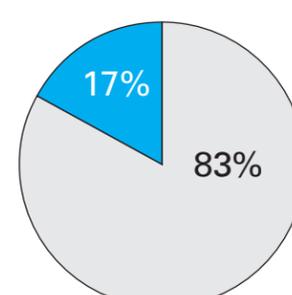
All parishes



Parishes with less than 250 families



Parishes with at least 1,000 families



■ Vocations Encouraged
■ Not Encouraged

Rest in peace

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

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

BECHT, Clarence A., 85, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 9. Father of Kathy Mercuri. Grandfather of two.

BLANCO, Clara (Harl), 73, St. Rose of Lima, Franklin, Nov. 10. Mother of Maria Hilycord, Hunter, Norman, Richard and Steve Blanco. Grandmother of 13. Step-grandmother of two. Great-grandmother of one.

BOTTIN, Evelyn M. (Krapp), 85, St. Lawrence, Indianapolis, Nov. 8. Wife of Richard Bottin.

BRAUN, Charles M., 88, St. Paul, Tell City, Oct. 24. Father of Jan and Charles Braun. Grandfather of five. Great-grandfather of 10.

CONNOLLY, Muriel S., 88, St. Pius X, Indianapolis, Oct. 24. Mother of Terrence, Timothy and Paul Connolly Jr. Sister of Beverly Fitzgerald and Lois Riley. Grandmother of eight. Great-grandmother of seven.

DAILEY, Paul E., 78, St. Patrick, Terre Haute, Oct. 17. Father of Barbara Kearschner, Mary Wells, Janice and Robert Dailey. Brother of Alberta Shepherd. Grandfather of three.

DELANEY, Leonard J., 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 27. Uncle of Donna Clifford.

ENGLE, James L., 38, Our Lady of Perpetual Help, New Albany, Oct. 27. Husband of Tina (Bouvier) Engle. Father of Rachel and Sydney Engle. Son of Jake and Martha Engle. Brother of Karol Kupper, Kathy Potts, Karen Sheriff and John Engle.

ENGLISH, Edward Wayne, 68, Good Shepherd, Indianapolis, Oct. 28. Husband of Carolyn (Painter) English. Father of Cindy Ahaus, Marla Cothron, Lauri Godshalk, Tina Harmening, Tammy Sellas and Edward English. Brother of Barbara Dean, Dorothy Engleking, Judy Greene, Carolyn Koerner, Peggy Stinson, Alan and Gerry English. Grandfather of 24. Great-grandfather of seven.

EURIGA, Mary Ann, 83, Sacred Heart of Jesus, Terre Haute, Oct. 23. Mother of Joan Louche and Mary Webster.

FANTE, Alberta (Lipp), 97, St. Mary, Lanesville, Oct. 27. Mother of Sharon Scanlan and Robert Ashely. Sister of Ann Hustedt. Grandmother of 22. Great-grandmother of 42. Great-great-grandmother of eight.

FRENCH, Richard S., 90, St. Roch, Indianapolis, Nov. 8. Husband of Dorothy French. Father of Leticia Cranfill, Bonita Gardner, Rosemary Kelley, Mary Ann Williams, Roseann Silnes, James and Joseph French. Grandfather of 18. Great-grandfather of 21.

GREEN, Joyce, 71, St. Philip Neri, Indianapolis, Nov. 8. Mother of Patty Cunningham,

Karen Goss, Cheryl White, Gayle, Duane, Joe, Kevin and Rocky Green. Sister of Goldie Mangus and Jeanie Mollet. Grandmother of 20. Great-grandmother of four.

HILBERT, Lucille A., 84, St. Peter, Brookville, Oct. 22. Mother of Juliana Wilhelm, Jim and Robert Hilbert. Sister of Catherine Back, Delores Bosse, Eunice Miller, Rosemary Moster, Roslyn Volk, Bill, Paul and Tom Metz. Grandmother of 14. Great-grandmother of two.

HOWELL, Moses, 95, St. Paul, Tell City, Oct. 26. Uncle of several.

JOHNSON, Russell, 71, Holy Spirit, Indianapolis, Nov. 2. Husband of Bobby Johnson. Father of Catherine Honeycut, Andrew, Chris, Daniel, Eric, James, Philip and Sean Johnson. Foster father of Jim Burrows. Brother of Leawana Carrico, Richard and Ronald Johnson. Grandfather of 27. Great-grandfather of four.

KELLEY, Joanna R., 50, Holy Trinity, Indianapolis, Nov. 5. Daughter of Georgia Hazel Kelley. Sister of John D. Kelley.

McKAY, Robert L., 82, Our Lady of Perpetual Help, New Albany, Oct. 30. Husband of Virginia (Conniff) McKay. Father of Michael and Patrick McKay. Grandfather of six. Great-grandfather of four.

McKINNEY, Michael, 21, St. Vincent de Paul, Bedford, Nov. 8. Son of Timothy and Lisa McKinney. Brother of Katie, Rosie and Ryan McKinney. Grandson of Tom and Helene McKinney.

MINTO, Wanda L., 71, St. Paul, Tell City, Oct. 26. Wife of Thomas Minto. Mother of Pam Minto. Sister of Bettye Lou Lemon.

MOORE, J. Matthew, 28, St. Michael, Cannelton, Nov. 7. Husband of Lucy (Rhodes) Moore. Son of John and Ann (Chappell) Moore. Grandson of

Margaret Chappell. Brother of K.C. Moore-Waller. Uncle of Zach Criss.

MURRAY, Dorothy M. (Suhm), 77, Holy Spirit, Indianapolis, Nov. 1. Mother of Michael Murray. Grandmother of two.

O'GARA, Mary (Brick), 95, Holy Name, Beech Grove, Nov. 1.

OSBORNE, Donna Day, 73, Holy Family, New Albany, Nov. 3. Wife of Edgar H. Osborne. Mother of Rhonda Denman, Laurie Scarff, Janice Wright and Greg Osborne. Grandmother of seven.

RICHARDSON, Carlann F. (Eschenbach), 62, St. Jude, Indianapolis, Nov. 6. Wife of Spencer Richardson. Mother of John Marshall and Scott Allen Richardson. Sister of Leanore Cox, Angela Kriese, Mildred Rambow and Franciscan Sister Mary Catherine Eschenbach. Grandmother of one.

RUBLE, Sarah Kay, 23, St. Mary, Greensburg, Nov. 8. Daughter of Ray and Linda Ruble Jr. Sister of Stephanie Dailey. Granddaughter of Nina Jo Ruble and Veda Summers.

RUSSELL, George David, 58, Holy Name, Beech Grove, Oct. 29. Husband of Janet (Bristow) Russell. Father of Amy Cottrell and Tina Daily. Brother of Marian Kays, Gayle Kuntz, Louann Tumej, Bill, Bob, Dale and Steve Russell. Grandfather of four.

SPISTA, John William, 84, Our Lady of the Greenwood, Greenwood, Nov. 6. Husband of Bernice A. (Boyle) Spista. Father of Kathleen Hurrle, Patricia Aversano, Gary, John Jr. and Robert Spista. Grandfather of 11. Great-grandfather of two. †

LITTLE SISTERS

continued from page 7

paid, and a check will come in the mail that is practically the same amount [as the bill].

"We pray to St. Joseph to guide and protect our homes and to send us good benefactors and legacies," 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. We have learned to rely on St. Joseph and to ask for his help, and he will answer 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, St. Augustine Home residents, Second Helpings and Robin Run Village residents.

Weaver said when he asked the Little Sisters for permission to start a garden at the home in the spring of 1997, the sisters said they had installed an irrigation system and had been praying for volunteer gardeners.

Marie coordinates 50 volunteers who are working to earn master gardener status by tending the organic gardens. She said the home now has large vegetable, flower and herb gardens, dozens of fruit and nut trees, a butterfly garden and a bird sanctuary that remind her of "heaven on Earth." †

State also recognizes St. Francis Hospital and St. Paul Hermitage

Other Catholic health care facilities in the archdiocese that recently received "deficiency-free" annual reports from the Indiana Department of Health are:

- St. Paul Hermitage, operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.
- Transitional Care Unit of St. Francis Hospital Center in Beech Grove, operated by the Sisters of St. Francis of Perpetual Adoration, whose motherhouse is located in Mishawaka, Ind. †

Poor Clare Sister Mary Veronica Zoellner died on Nov. 8

Poor Clare Sister Mary Veronica Zoellner of St. Louis, formerly of Indianapolis, died on Nov. 8. She was 69.

The funeral Mass was celebrated on Nov. 12 at the Monastery of St. Clare. Burial followed in the monastery cemetery.

The former Theresa Ann Zoellner was born in Greensburg. After the family moved to Indianapolis, she graduated from St. Joan of Arc School and the former St. Mary Academy, both in Indianapolis. She was an accomplished pianist and organist by age 17.

She entered the cloistered Community of Poor Clare Sisters in Evansville, Ind., on May 22, 1952.

In 1959, the Evansville Poor Clares were invited to open a new motherhouse in St. Louis

by the late Cardinal Joseph Elmer Ritter, then archbishop of St. Louis. Sister Mary Veronica was one of several sisters chosen by the Evansville Poor Clares to help found the new monastery.

She served as abbess of the Poor Clare Sisters for 16 years until becoming ill with Alzheimer's disease in 1990.

During her 51 years of contemplative life, Sister Mary Veronica held various other positions in the Poor Clare community, including mistress of novices, organist and director of music.

She also was proficient in making altar breads, and taught the other sisters the art of baking the communion breads as a means of financial support for the community.

During her long illness,

Sister Mary Veronica was cared for by the Poor Clare community in St. Louis.

Survivors include her mother, Loretta Zoellner, a member of Christ the King Parish in Indianapolis; two sisters, Cecilia Shepley of Indianapolis and Barbara McEvoy of Carmel; a nephew, John Shepley of Oak Park, Ill.; and a niece, Anne Baker of Chicago.

She also is survived by six aunts, Franciscan Sisters Mary Catherine Stier, Olivia Marie Stier and Anna Marie Stier, all of Oldenburg; as well as Eleanor Peters, Margaret Feldman and Florence Stier, all of Greensburg.

Memorial gifts may be sent to the Poor Clare Sisters, 200 Marycrest Dr., St. Louis, MO 63129. †

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1 Tim 6:7

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Send letter of application, résumé, salary
requirements, and three professional refer-
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Pamelia Storms-Barrett
Director – Pastoral Office for Stewardship
and Development
P.O. Box 1687
Lafayette, IN 47901-1687
E-mail: pbarrett@dioceseoflafayette.org
Deadline – November 26, 2003

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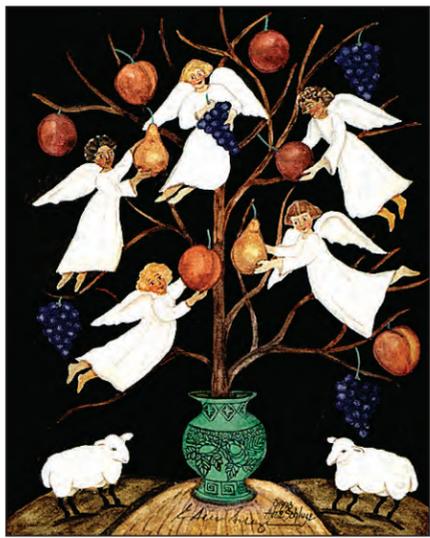
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Paintings by E. Adele Schluge



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.

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, Darwin Winters, Eric Johnson, John McCaslin and Robert Hankee.

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 800-382-9836, ext. 1569.) †

Readers may share Christmas memories

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

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

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

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