Bishops to vote on adult catechism, elect new president

WASHINGTON (CNS)—When the U.S. Catholic bishops meet in Washington in mid-November, they will be asked to approve a first-ever U.S. national catechism and elect a new president.

Archbishop Daniel M. Buechlein is among nominees for the presidential and vice presidential elections.

Among other USCCB assignments, Archbishop Buechlein chairs the catechism committee and serves as a consultant to the ad hoc committee to oversee the use of the catechism. He also is a member of the administrative committee and the budget committee.

One of the most controversial public issues the bishops have faced over the past year will come up on the floor in the form of a report by their Council on how should bishops deal with Catholic public officials whose policy stands conflict with Church teachings on fundamental issues such as abortion.

This became a major issue in the 2004 presidential election because the Democratic candidate, Sen. John F. Kerry of Massachusetts, is a Catholic whose public policy stands on abortion and human embryonic stem-cell research are in opposition to Church teachings on the sacredness of human life and the obligation of government to defend it.

By the time the bishops meet on Nov. 19-20, however, they will be over. Political analysts will already have spent countless hours on the air and tons of ink dissecting the role of religion, swing vote in the election and what influence this year’s debate within the Church may have had on Catholic voters.

Same-sex marriage has been another hot-button issue this year with more than a dozen states debating state constitutional amendments to protect the traditional definition of marriage as being between one man and one woman following the court-ordered legalization of same-sex marriages in Massachusetts.

The bishops, who have called for protection of marriage’s traditional definition by amending federal and state constitutions, will be asked to approve the writing of a pastoral letter on marriage making it the centerpiece for a multyear National Pastoral Initiative on Marriage.

The clergy sexual abuse crisis that emerged in 2002 will have a place on the November agenda as well.

Parishes enhance efforts to increase stewardship

By Brandon A. Evans

Twenty-seven parishes in the archdiocese began piloting a new initiative last spring that will help members of their communities in central and southern Indiana to grow as Christian stewards.

The new Mission Enhancement Initiative, as it is called, is formally titled Growing Stewards.

The initiative is “a response to parishes’ stated interests in planning, evaluating, ministry effectiveness, communicating ministry goals and increasing parishioners’ understanding and practice of stewardship,” said Dena Perry, director of stewardship for the archdiocese.

Perry said the three main goals of Growing Stewards are to help parishes create a parish action plan, which is similar to a strategic plan, as well as plan a ministry fair and educate parishioners about stewardship.

A ministry fair is usually a gathering of booths that are staffed by volunteers responsible for different programs, ministries, services or committees in the parish. The fairs give parishioners a chance to learn more about how to serve the parish community.

Stewardship education in many ways builds toward the climax of the annual Called to Service: Parish Stewardship and United Catholic Appeal.

Social doctrine text upholds dignity, common good

VATICAN CITY (CNS)—The God-given dignity of humans and the obligation to promote the common good of all the world’s people require the Catholic Church to speak out on behalf of social issues, said the new Compendium of the Social Doctrine of the Church.

The Church’s social doctrine offers criteria for judging various aspects of public and social life, and provides guidelines for “conforming them to the demands of Christian morality,” said the book, released on Oct. 25 at the Vatican.

Drafted at the request of Pope John Paul II by the Pontifical Council for Justice and Peace, the compendium explains Church teachings related to politics, war, the economy, the environment, work and legislation impacting family life, and more.

Not counting the index, the English volume presented to the press was 331 pages.

“Insomuch as it is part of the Church’s moral teaching,” the volume said, “the Church’s social doctrine has the same dignity and authority as her moral teaching.”

At an Oct. 25 press conference about the volume, officials from the justice and peace council said the book was reviewed and approved by the Congregation for the Doctrine of the Faith because it pertains to the Church’s moral teaching.

The compendium said, “By means of her social doctrine, the Church shows her concern for human life in society.”

While the text cautioned against trying to claim any one political party could represent fully Catholic social and moral teaching, it called on lay Catholics “to identify steps that can be taken in concrete political situations” to put into practice
asked to approve the inclusion, in the annual diocesan child protection compliance audits, of yearly data on new reports of alleged abuse in their diocese, how many cases were resolved during the year and associated costs. They also will be asked to adopt a contingency plan to assure a 2005 compliance audit of dioceses in case the review and revision of the abuse and prevention protection charter, which calls for such audits, is not completed by June 2005 as planned.

The bishops have received proposed revisions of the charter, but voting on a revised charter is not on the November agenda. Instead, they are being asked to hold structured consultations on the proposed revisions in diocesan and regional meetings around the country and to mail in the results of those consultations by mid-January so that a final revised draft can be presented for debate and a vote when the bishops meet in June 2005.

The bishops also will be asked to vote on joining a new national ecumenical association, Christian Churches Together in the USA, which will be known by the acronym CEC.

The Committee on Liturgy will ask the bishops to approve three Spanish texts for liturgical use in the United States. They are being asked to approve the inclusion, in the results of those consultations by mid-January so that a final revised draft can be presented for debate and a vote when the bishops meet in June 2005.

If the chapter, if approved, would mean that the bishops will be able to use the liturgical aid in the liturgical books for the United States.

The liturgical books for the United States.

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As another step to increase U.S. Catholic collaboration with and assistance to the Church in Africa, they will be asked to form a new Ad Hoc Committee to Aid the Church in Africa. One of its functions will be to solicit and distribute voluntary contributions for the Church in Africa, which is young and rapidly growing but financially strapped.

The proposed United States Catholic Catechism for Adults is a 456-page document that will be sent to the bishops before the meeting. It follows the four-part general structure of the Catechism of the Catholic Church issued by Pope John Paul II in 1992—creed, sacraments, moral life and prayer. But it is adapted in many ways to address specific issues, concerns and questions arising from the context in which U.S. Catholics live and to understand and stand their practice of faith.

Each of the 36 chapters opens with a story lesson of faith. These often draw on examples from U.S. Catholic events or the lives of American Catholics whose names and contributions should be part of the common cultural awareness in the U.S. Church. Each chapter ends with a meditation and prayer.

In between are a narrative exposition and application of the teaching of that chapter, sidebars, questions for discussion and a series of brief doctrinal statements on the topic. The doctrinal statements are often drawn from the Catechism of the Catholic Church, but they also include citations from Scripture, Church councils and other sources.

If the proposal to participate in Christian Churches Together is approved, it will mark a significant step forward in the U.S. Catholic Church becomes a member of such a national ecumenical association of Churches.

CCT’s purpose is to enable Churches and national Christian organizations to grow closer together, and to work to strengthen their Christian witness in the world.

Catholic Churches belong to national Church councils in 70 countries around the world. The U.S. Church has collaborated with, but not formed one of the National Council of Churches of Christ in the U.S. When Catholic membership was explored in the 1980s, it appeared one of the chief obstacles was the fact that, as the NCC is structured, the Catholic Church would dominate it if it were to join.

The NCC’s member-Churches—chiefly of the Orthodox and Protestant Presbyterian Churches—have an agreement among eight of U.S. Christians. The NCC has promoted working on our hearts. And it might have been in a very subtle way. It just helped us all seriously think about our voca-

Gries expressed that the retreat was a turn-around point for him in his discernment process, helping him to overcome his fear of speaking to people about his interest in the priesthood.

“I know for myself, I kind of had been having a calling for a while,” Gries said. “I’ve always thought that if Bishop Skyldt is not elected then, since USCCB rules bar a bishop from holding the same office for two consecutive cycles, three of the bishops on the USCCB rules, other conference of-

The bishops will be asked to choose between Croatian Cardinal Josip Bozanic, German Cardinal Christoph Schonborn, Naumann of Kansas City, Kan., and Bishop Dennis M. Schnurr of Deluth, Minn., for treasurer-elect of the CCC. He said he respects what the CCC has already accomplished.

The CCC has about 5,000 members.

They will also vote for chairmen-elect of 14 USCCB committees—African-American Catholics, canonical affairs, canon- ceh, ecumenical and interreligious affairs, education, evangelization, Hispanic affairs, laity, marriage and family, priesthood formation, relation- ship between Eastern and Latin Catholic Churches, science and human values, and international policy.

The bishops also will be asked to elect delegates and alternates to represent the USCCB in Rome at the October 2005 world Synod of Bishops on the Eucharist. Those elected are not to be named publicly until they have been approved by the pope.

The archdiocesan vocations retreat on November 15-17 in Indianapolis will be a seminar-

The retreat also will give participants the opportunity to get to know Archbishop Griesbuechl and hear his voca-

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At the beginning of his writing career, Ralph McInerny kept a note posted at his desk that simply said: “Nobody owes you a reading.”

Now, decades later, McInerny has earned his reading with such books as his bestseller, The Priest, and the “Father Dowling” mystery series, which was made into a television series.

McInerny talked about luck on Oct. 14 at the Plainfield-Guilford Township Public Library in Plainfield. He said it was a little bit of luck and a lot of discipline that led to his long and successful career in fiction writing.

Along with writing a career, McInerny has been a distinguished academic. He currently serves as the Michael P. Grace director of the Jacques Maratain Center.

McInerny is married and the father of six children.

He spoke about how he came across a copy of Writer's Digest when he was a young man, and read about how writers could use the craft to make serious money.

“It was just deliciously vulgar,” McInerny said.

It was an idea that he came back to as a young professor who needed to bring in extra money to support his family. He made a resolution on Jan. 16, 1964—he remembers the exact date—that he would write every night for a year, and if he wasn’t published by then would write every night for a year, and if he hasn’t acquired the skill, no amount of luck in the world is going to help you.”

“We have to attach ourselves to something. So if you don’t have the discipline, if you haven’t acquired the skill, no amount of luck in the world is going to help you.”

McInerny took a short story that he had written titled Jolly Rogerson and ended up making it into his first published novel.

His third novel, The Priest, became his only bestseller. It was about a young priest who witnesses the tumultuous times that followed the Second Vatican Council in 1968.

“The trouble with writing a book that does well is that editors and agents and so forth assume that now you’re going to keep on doing that,” he said, but the truth is that no one knows why some books sell so well.

So he taught full-time and, after his children went to bed, would go down to the basement and write for about four hours.

“When I would go downstairs to begin writing the day, it was as if a new day was beginning,” he said. “I felt buoyant as I went down there.”

Needless to say, he sold his stories. His time writing short pieces of fiction for magazines was an apprenticeship in “the technique of fiction,” McInerny said.

At some point, he had lunch with an editor and the man asked him if he had ever considered writing a novel.

“And I was looking into his eyes[s] and I was thinking, ‘Right now I’m thinking of writing a novel.’” McInerny said. The editor said that if he ever came up with anything to show it to him.

“It’s luck,” he said, “but luck like that has to attach itself to something. So if you don’t have the discipline, if you haven’t acquired the skill, no amount of luck in the world is going to help you.”

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“One thing that he did learn from writing The Priest was that ‘things that were ordinary to me were exotic for other people.’”

After writing other novels, his agent suggested that he write a novel about a mystery-solving priest. The idea, though McInerny first housed serious doubts about his ability as a mystery writer, eventually bore fruit in two novels that began the Father Dowling series.

“I began to publish a Father Dowling novel every year,” he said. He is working on the 24th installment in the series.

The mystery novels caught the interest of Hollywood producers, who turned the concept of Father Dowling into a series—that ran for more than 40 episodes—that starred Tom Bosley in the title role.

McInerny wasn’t involved in the television series because he said it was a different style of writing.

He also wrote a series about a mystery-solving nun, and another series about an Indiana lawyer. He currently writes for Crisis and Catholic Digest, both Catholic magazines.

McInerny still writes every day, though no so late at night anymore.

“It’s just something I do,” he said, “and I love doing it.”
 Voters cast their ballots during early voting at the Miami Government Center on October 29, 2004. (CNS photo from Reuters)

**Opinion**

**Be Our Guest/Douglas W. Kmiec**

**What a Catholic president would do**

The United States never has had a Catholic president.

As a youngster, I worked alongside my father for John F. Kennedy’s election. When I was in college, Robert Kennedy’s ideals and aspirations, bidding the hope of “a new world,” were hard to resist.

Historians frequently say that John Kennedy was running on too much distance himself from his Catholic faith to attain high office. Whether that sorry speculation is accurate or not.

In September 1960, Kennedy said he believed in America “the separation of Church and state is absolute.”

In constitutional terms, however, to say that Church and state are not to be one means that a government has the authority to deny individual religious freedom by establishing a Church or proscribing an individually chosen faith. The U.S. Constitution is rightly understood as keeping federal and state government out of the faith business. But the converse isn’t true. Nothing in the Constitution is intended to keep the Church from asserting the morality of public decisions. An individual’s ability freely to reference faith as a measure of governmental actions is a large part of why religious freedom is protected constitutionally.

Religious freedom shouldn’t be stood on its head. Kennedy wrongly asserted that Church should not seek to influence (he intended the pejorative “impose” upon) the “general populace.”

The policies of both George W. Bush and John Kerry are properly subject to Catholic scrutiny.

One can imagine it was awkward for President Bush to be reminded by Pope John Paul II to restore order in Iraq as the president was awarding him the Presidential Medal of Freedom. To his credit, Bush seemed to accept this criticism with grace and an understanding of the Church role as moral conscience.

Sen. Kerry is certainly genial, but troublingly he chastised as “an inappropriate violation of Church state” the pope’s call for Catholic politicians to fight gay marriage and stand up for human life.

Americans have approved since the Declaration of Independence to safeguard inalienable civil rights, including the right to worship and speak freely. Catholics belong to a Church that affirms these freedoms as a matter of human dignity.

The Constitution is intended to keep the government out of Church affairs. The point is that government (both federal and state) has a duty to create a level playing field, free of governmental action that would favor religion over nonreligion or vice versa. That is what public assistance policies are for.

The United States has often been wrong in so-called Church positions when they conflict with human dignity. The United States has at times been wrong in opposing the arms trade, cleaning up the environment, traditional marriage, fair-trade policies with poor nations, the cancellation of Third-World debt, dialogue, reconciliation and global solidarity.

On several of these issues, each president can offer some satisfaction, but not on issues involving war, career and pro-life policies.

Bush or Kerry? The polls say the outcome will be close. Do Catholics honestly think it so?

(Douglas W. Kmiec, dean of Columbus School of Law at The Catholic University of America in Washington, is a monthly columnist for Catholic News Service.)

**Making a Difference/Tony Magliano**

**To vote, or not to vote?**

Several months ago, I decided not to vote. I was deeply troubled that each presidential candidate—in different ways—was hostile to life. Since voting would require a moral commitment, I concluded that the best decision was to abstain.

But I didn’t make that decision lightly. Back and forth, weighing, comparing their stances on the major issues to the Gospel and Catholic social teaching. The more I informed my conscience, the more distasteful each candidate became.

While each one has acceptable positions on some issues, on several others their positions are gravely immoral.

Often, we are forced to vote for “the lesser of two evils.” But largely we have ourselves to blame. When are we Catholics going to start insisting that if politicians want our vote they will need to be committed to ending abortion, hunger, poverty, homelessness, corporate sweatshops, capital punishment, torture, embryonic stem-cell research and war?

Candidates should also commit themselves to a life that is consistent with the common good.

Three months ago, I decided to vote. I thought the candidates were acceptable. I called the Catholic Social Teaching Consultation, a group of parishes and church organizations, and asked their recommendations.

I was told that the right decision was to vote. They explained that voting is a duty. It is a way of making a difference.

They convinced me. But I worry: Will I make the right decision this time?

—John F. Fink

**How will Catholics vote?**

In case it has somehow escaped your attention, Tuesday is Election Day.

We here in Indiana will elect a president, vice president, a U.S. senator, members of the U.S. congress, a governor and attorney general, members of the Indiana legislature and various other government and political figures.

We strongly urge you to perform your civic duty and vote. Even if it’s government and political figures.

We here in Indiana will elect a president Tuesday.

After Kennedy, more Catholics again returned to the Republican Party, especially after the Democrat Party began to receive 52 percent of the voting Catholics, running Catholics intends to vote for Kerry. By the time of the 1992 election, though, pollsters realized that Catholics who practiced their faith by attending Mass weekly were more likely to vote for the Republican candidate and those who didn’t practice their faith were more likely to vote for the Democrat. The first President Bush received more votes than Clinton did among practicing Catholics. Similarly, in 1996, Dole received 52 percent of the practicing Catholics’ votes while Clinton received 39 percent, with Perot getting 9 percent.

There was another category of Catholic voters—Hispanics. Sixty-two percent of them voted for Clinton in 1992 and 75 percent voted for him in 1996.

In 2000, George W. Bush received 51 percent of the overall Catholic vote, 57 percent of the vote for practicing Catholics, but only 41 percent of the vote for non-practicing Catholics. Al Gore received 46 percent of the overall Catholic vote, 43 percent of that of non-practicing Catholics. Hispanic Catholics voted for Gore by 76 percent to 24 percent for Bush.

That brings us to this year’s election—what, for the third time in history, a Catholic, John Kerry, is one of the nominees—a Democrat as were the other two. This time, though, no one expects Catholics to flock to him as they did to John Kennedy. Polls, which seem to change weekly, indicate that a majority of practicing Catholics intends to vote for Bush and a majority of non-practicing Catholics intends to vote for Kerry. Bush has campaigned strenuously for the vote of practicing Catholics, running as a pro-life president who is also opposed to same-sex marriage. Kerry professes his Catholicism, but also his strong support of abortion rights.

For both men, though, other issues have received much more attention—especially the war in Iraq and the economy. So how will Catholics vote? We’ll know next week.

—John F. Fink
Las festividades de noviembre reflejan nuestra creencia en la comunión de los Santos.

El 1º de noviembre celebramos la solemne Solemnity of All Saints, Dia de todos los Santos y al día siguiente, el 2 de noviembre, conmemoramos a todos los fieles que han partido (todas las almas), en honor de estas celebraciones litúrgicas a comienzos de noviembre porque promueven un sentido de solidaridad para con aquellos seres amados que han partido antes que nosotros. Del mismo modo, nos “conectamos” con todos los santos que difundieron la fe y la transmitieron de generación en generación, siglo tras siglo hasta nuestros días.

Cuando rezamos el Credo de los Apóstoles, profesamos una de las principales verdades de la fe católica: “Creo en la comunión de los Santos.” El glosario del Catecismo de la Iglesia Católica define la Comunión de los Santos en los siguientes términos: “La unidad en Cristo de todos los redimidos, los que están en la tierra y los que ya han muerto. La Comunión de los Santos se profesa en el Credo de los Apóstoles, donde también se ha interpretado en la unidad en las “cosas santas” (communion sanctorum), en especial la unidad en la fe y en la caridad, que se consigue mediante la participación en la Eucaristía.”

Las festividades litúrgicas de principios de noviembre nos ayudan a conectar con la comunidad de los Santos en la primera parte de la definición, a saber, en nuestra solidaridad, no solo con aquellos comprometidos aquí en la tierra, sino también con aquellos que han fallecido. Por así decirlo, esta doctrina de la fe católica puede concebirse como una unión de varias capas superpuestas. De cierta forma, convulmos con todos los hombres y mujeres de todos los tiempos, quienes también profesan la misma fe y el evangelio como estilo de vida, y se encuentran unificados en la comunión de la Eucaristía.

Por otro lado, la doctrina de la Comunión de los Santos profesa nuestra solidaridad con todos los bautizados de todas las edades, desde el comienzo de la misión de Cristo. En otro sentido, la Comunión de los Santos hace referencia a la solidaridad de todos aquellos que han sido salvos por Cristo, desde el comienzo de los tiempos. Por último, la Comunión de los Santos también tiene que ver con nuestra solidaridad con todos aquellos santos formalmente reconocidos como tales por la Iglesia, bien sea por canonización, o como se hacía antiguamente, por aclamación. ¿Qué significa para nosotros la Comunión de los Santos en la práctica?

Una de las gratificantes implicaciones de esta doctrina es que estamos atentos en nuestra fe, nos damos cuenta de que en todo momento, sea en nuestras rutinas cotidianas, en el trabajo o del estudio, aun en los momentos de lucha interna o duda, podemos sentir una alegría y una fuerza que nunca nos abandonan. La práctica de la “comunión” significa que todos somos en la tierra los Santos en el cielo y las ánimas del purgatorio, tenemos presente que nos necesitan los unos a los otros. Los peregrinos en la tierra rezamos para que los Santos en el cielo intercedan por nuestra causa. Como Santos en el cielo, harán porque somos uno en comunión con Cristo. La fuerza de alianzas que los Santos en el cielo ofrecen por nosotros y por las almas del purgatorio es incalculable. Basándonos en la misma praxis de la comunidad de Cristo, rezamos para interceder por las almas de nuestros seres queridos que continúan trabajando en el purgatorio y dependen de nosotros. Seguramente reconocemos que algún día contaremos con la intercesión de aquellos que dejamos atrás.

Nuestra comunión en el Cuerpo de Cristo también tiene implicaciones prácticas aquí y ahora para nosotros como peregrinos. Nos necesitamos los unos a los otros a lo largo del sendero. Rezamos los unos por los otros. Nuestras almas se fortalecen por la solidaridad en el sufrimiento y la alegría; nos revitalizan si alguna ofreces su obra por nosotros; somos los beneficiarios de alguien que reza por nosotros y que, quizás, ni siquiera conocemos. Nuestra comunión en el Cuerpo de Cristo significa que nuestros propios sacrificios, obras y oraciones pueden ayudar a otras personas.

La segunda interpretación de la Comunión de los Santos tiene que ver con nuestra comunión y el compartir en cosas sagradas, especialmente la Eucaristía. Disfrutamos de una cierta unidad mística porque somos miembros del místico Cuerpo de Cristo. Gracias a nuestra comunión mística en el Cuerpo de Cristo, cada uno de nosotros recibe las gracias de cada misa, se celebra ésta en la presencia de miles de personas, o inúnicamente en la presencia de un monaguillo distraído.

Dejemos que la conmemoración de noviembre de Todos los Santos y Todas las Ánimas, remueva nuestra gratitud por nuestra comunión en Jesús y nos aliente a ser solidarios con aquellos “vivos y que no los vemos”. Sólo ese sentido de nuestra fe me anima a rezar por mi madre y mi padre difuntos, con ellos y en ellos, al igual que por otros que han sido muy allegados a mí en mi camino espiritual. También profundiza mi sentido de gratitud para con todos aquellos compañeros que me cuentan que rezan por mí. Le agrego un profundo significado a mi oración por todos ustedes, aquellos que no lo saben, conocidos y desconocidos, que se encuentran bajo mi tutela pastoral.

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein
Si se usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein el 19 al 20 de noviembre en la casa de retiro Fatima Retreat House en Indianapolis. Podrá encontrar más información y una solicitud de inscripción en la página 8 de esta edición de The Criterion.
St. Bridget Parish, 404 E. Vine St., in Liberty, has announced a new Mass schedule. Beginning on Nov. 6-7, the Saturday anticipation Mass will begin at 7 p.m. and the Sunday morning Mass will be at 8 a.m. For more information, call the parish at 765-458-5412.

The Sisters of Providence of Saint Mary-of-the-Woods have announced a new Mass schedule. Beginning on Nov. 7, the Sunday Mass will be held at 11 a.m. The daily Mass schedule is not changing. “Sunday Brunch at The Woods” will still be available from 10:45 a.m. to 1:15 p.m. each week. The cost is $10.50 per adult, $9.50 for seniors age 55 and older, $5.25 for children ages 6 to 11 and free for children younger than 6. For more information, call 812-355-3131.

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is having a silent Advent retreat titled “My Soul in Stillness Waits” on Dec. 10-12. The retreat, which will draw on the spirituality of St. Ignatius of Loyola and the Spiritual Exercises, will be presented by Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis. For more information, call 317-545-7681 or e-mail fatima@archindy.com.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany, is hosting a monthly speaker series on Catholic identity for adults. The next topic is “Saints in the Making—The Life of Blessed Mother Theodore Guérin: Her Work in Indiana and the Canonical Process” and will be presented at 6:45 p.m. on Nov. 3 in the school cafeteria. Providence Sister Marie Stinnett, members of Holy Rosary Parish in Indianapol- is, celebrated their 50th wedding anniversary on Oct. 10 with a Mass at their parish. The couple was married on that date in 1954 at Holy Rosary Church. They have six chil- dren: Catherine Peck, Brian, John, Suzanne, John, Michael and Steven. They have 10 grandchildren and six great-grandchildren.

Kevin Tighe, the promoter of the Cause for Canonization for Blessed Mother Theodore, will present the program. It is free and open to the public. For more information, call 812-944-1184.

“Coping with the Holidays After the Loss of a Love” will be presented from 7 p.m. to 9 p.m. on Nov. 4 at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute. Registration is requested by Nov. 1. For more informa- tion, call 812-232-8400 or sue@thdeanery.org.

“Economics of Sustainability: Food, Environment and the Economy in 2004” will be offered to the public from 9 a.m. to 4 p.m. on Nov. 6 at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. The event is the first of two related workshops in the “Green Living” series. The cost is $60 in advance, which includes materials and lunch. The registration deadline is Oct. 30. For more information, call Lisa Behringer at 812-535-5205 or e-mail lbehringer@swmv.edu.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, is host- ing an open house for prospective stu- dents and their families on Nov. 7. The formal program will begin at 12:30 p.m., followed by tours and conversation with students and faculty until 3 p.m. Jesuit Father Benjamin Hawley, president of the school, will celebrate Mass at 11:30 a.m. For more information, call the school’s Office of Admissions at 317-876-4726 or log on to www.brebeuf.org.

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

Eulogy (Lions Gate) Rated: R. (Adult Audience) because of graphic and straight sexual encounters, drug content, two attempted suicides, as well as recurring rough and crude language and humor. Rated: O.R (Restricted) by the Motion Picture Association of America (MPAA).

The Gudge (Columbia) Rated: A-II (Adults) because of scary scenes, a suicide and some violence. Rated: A-II (Adults) because of some material that may be inappropriate for children under 13.) by the MPAA.

Shall We Dance? (Miramax) Rated: A-II (Adults) because of a few instances of rough and crass language. Rated: R (Restricted) by the MPAA.

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Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, is host- ing an open house for prospective stu- dents and their families on Nov. 7. The formal program will begin at 12:30 p.m., followed by tours and conversation with students and faculty until 3 p.m. Jesuit Father Benjamin Hawley, president of the school, will celebrate Mass at 11:30 a.m. For more information, call the school’s Office of Admissions at 317-876-4726 or log on to www.brebeuf.org.

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

Eulogy (Lions Gate) Rated: R. (Limited Adult Audience) because of graphic and straight sexual encounters, drug content, two attempted suicides, as well as recurring rough and crude language and humor. Rated: O.R (Restricted) by the Motion Picture Association of America (MPAA).

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The principal place of interpersonal relationships, the first in its own specific and original social dimension, in that it is marriage between one man and one woman. It possesses the intimate communion of life and love founded on the fact that is consistent with moral law; even less does it justify the recognition of a right to marriage between persons of the same sex and its being considered equivalent to the family.

On another current topic, it said that while nations have a right and duty to defend themselves, the option of preventative war is a sad phenomenon that contributes seriously to a just and democratic social coexistence. "Engaging in a preventative war without clear proof that an attack is imminent cannot fail to raise serious moral and juridical questions.

international legitimacy for the use of armed force, on the basis of rigorous assessment and with well-founded motivations, can only be given by the decision of a competent body that identifies a specific and urgent threat to peace and authorizes an intrusion into the sphere of autonomy usually reserved to a state," it said.

VATICAN CITY (CNS)—Here is a selection of quotations from Vatican's "Compendium of the Social Doctrine of the Church," released on Oct. 25 at the Vatican:

• Abortion and birth control—"Concerning the ‘methods’ for practicing responsible procreation, the first to be rejected as morally illicit are abortion and sterilization. The latter in particular, because it is an gratuitous interference which constitutes a particularly serious moral disorder; far from being a right, it is a sad phenomenon that contributes seriously to a just and democratic social coexistence."

• Business—"All those involved in a business venture must be mindful that the community in which they work represents a good for everyone and not a structure that permits the satisfaction of someone’s merely personal interests. This awareness alone makes it possible to build an economy that is truly at the service of mankind and to create programs of real cooperation among the different parties to it."

• Environment—"The biblical message and the Church’s magisterium represent the essential reference point for evaluating the problems found in the relationship between man and the environment. The underlying cause of these problems can be seen in man’s pretension of exercising an autonomous power over things, heedless of any moral considerations which, on the contrary, must distinguish all human activity."

• Family and marriage—"The family, in fact, is born of the intimate communion of love and life founded on the marriage between one man and one woman. It possesses its own specific and original social dimension, in that it is the principal place of interpersonal relationships, the first and vital cell of society. The family is a divine institution that stands as the prototype of every human person, as the prototype of every social order."

• Politics—"A particular area for discernment on the part of the lay faithful concerns the choice of political instruments, that is, membership in a party or in other political forms of participation. A choice must be made that is consistent with values, taking into account actual circumstances. In every case, whatever choice is made must be rooted in charity and tend toward the attainment of the common good."

• Women and work—"The feminine genius is needed in all expressions of the life of society; therefore, the presence of women in the workplace must also be guaranteed. The first indispensable step in this direction is the concrete possibility of access to professional formation. The recognition and defense of work as a basic right to which every human being is entitled and the recognition of the possibility that the sexual and reproductive roles and responsibilities of women have a right to a profession and to not be discriminated against in the workplace, it said. But responsibility for terrorist activity "cannot be extended to the religions, nations or ethnic groups to which the terrorists belong."

Throughout the volume, the sacredness and dignity of human life is emphasized: Legalized abortion is condemned repeatedly, as is the exploitation of any human being, including children, women, the poor and the indigenous.

On the question of capital punishment, the compendium repeats the traditional Church teaching that society has a right to defend itself by punishing and, in some circumstances, taking the life of a person convicted for a serious crime. However, it also said that modern societies have the means to suppress crime and render criminals harmless without taking their lives.

The growing aversion of public opinion toward the death penalty and the various provisions aimed at abolishing it or suspending its application constitute visible manifestations of a heightened moral awareness," it said.

The compendium said the Catholic Church does not bless or wholeheartedly endorse a democratic system, political party or government configuration; rather it calls on Catholics and all people of good will to ensure that economic and political systems respond completely to the demands of individuals, promote the common good, and act in solidarity with the poorest and weakest citizens of their nation and of the world.

While democracy meets the moral criteria of giving every citizen a voice in government, it said many modern democracies risk not reflecting and upholding the dignity of every human person.

Moralit, it said, cannot be decided by a majority vote. "If there is no ultimate truth to guide us in a political action, then ideas and convictions can easily be manipulated for reasons of power," it said.

The compendium called for a recognition of the unrightful work women perform at home and, while stating that women have a right to a profession and to not be discriminated against in the workplace, it also said employers have a moral obligation to ensure that women are able to work without sacrificing their basic obligations to their families.

Biotechnology, particularly in the field of agriculture, holds great hope for better feeding the world’s poor, it said. "The Christian vision of creation makes a positive judgment on the acceptability of human intervention in nature, which also includes other living beings, and at the same time makes a strong appeal for responsibility," it said.

In evaluating possible uses for new technology, profit cannot be the only consideration, the compendium said. The common good and possible negative side effects on human consumers and on the environment must also be considered.

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World Mission Sunday Mass honors missionary efforts

Paraphrasing the Gospel of Matthew, St. Gabriel youth ministry coordinator Dorothy Kelly of Connersville reminded the World Mission Sunday gathering on Oct. 24 at SS. Peter and Paul Cathedral in Indianapolis that, “Whatever you do to the least of my people, that you do unto me.”

In a witness talk at the conclusion of the Mass, Kelly said Jesus’ admonition (Mt 25:40, 45) is “a message for all of us to live by” and has inspired her youth ministry efforts during nine years at the ConnersvilleDeanery parish.

“No one should have too much until everybody has enough,” Kelly said. “That sentence has affected me for the last nine years. I heard it during a youth ministry weekend on justice and service, and I think it says it all—how we should live each day trying to make it better for everyone.”

Kelly said she feels “blessed beyond measure” to know and work with the young people in St. Gabriel Parish.

“I’ve learned many, many things [from the youth],” she said. “One important thing is that young people have big hearts and they want to serve others in order to make a difference in the world.”

With today’s technology, Kelly said, “we all hear and see the problems [in the world] almost in an instant. There is poverty, homelessness, abuse, unemployment. Many [people] in our society are in great need, just like in Jesus’ day.”

Kelly said about 65 teenagers and adult chaperones at St. Gabriel Parish have lived the Gospel message by going on weeklong Catholic HEART Workcamp missions to impoverished areas in Indiana, Kentucky and West Virginia for the past four summers that have given them the opportunity to be Jesus for others.

“We’ve worked in soup kitchens, daycare centers, individual homes, homeless shelters,” she said. “We serve by painting. We do yard work. We do childcare. There are many opportunities for us to help. Our days are filled with prayer, service, fun and friendship. Youth come from all over the country so it’s an opportunity for us to meet young people from all over the United States.”

Youth ministry coordinator Dorothy Kelly of St. Gabriel Parish in Connersville urges the World Mission Sunday gathering to live the Gospel message by helping others each day.

Kelly said she has learned that “we are all called to be disciples, to go out into the world and live the Gospel, to show the world what being a Christian means, to love with the heart and the hands.”

“Today at Mass we sang ‘The Lord hears the cry of the poor,’” she said. “He sends us out to be his hands, his feet, to support each other, to give comfort and to be friends. In the Bible, Jesus tells us to seek him in everyone . . . and at the same time we have to be him for everyone.”

Msgr. Joseph F. Scheaudel, vicar general, was the principal celebrant for the archdiocesan World Mission Sunday Mass with Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, and Augustinian Father Moses Itaya of Nigeria.

In his homily, Msgr. Scheudel emphasized that “Jesus says authentic prayer demands that we recognize who we are before God. So in order to pray well, we need to know ourselves.”

The vicar general asked people to pray for all of the Church’s missionaries throughout the world so “that God will strengthen them by his grace and strengthen their work to spread the Good News of the Gospel.”

Christ the King School eighth-grader Sarah Tarvin of Indianapolis, left, and St. Joseph parishioners Olivia and Aspen Donohue of Rockville place a globe, African ceremonial cane and Mekaka mat used for prayer and to honor guests near the altar at the start of the World Mission Sunday Mass.

Holy Angels School second-grader Brittany Minor, center, and fourth-grader Meghan Butler of Indianapolis dance to a Ugandan thanksgiving song during the World Mission Sunday Mass on Oct. 24 at SS. Peter and Paul Cathedral in Indianapolis. Sixth-grader LeVonte Abercrombie of Indianapolis, left, plays the drums.

They are outstanding role models and mentors.

Marian College’s nursing department has a respected reputation due to its emphasis on Franciscan values. The nursing school faculty consists of inspirational instructors who emphasize the fundamentals in class and also provide excellent mentoring opportunities. The liberal arts courses combined with the clinical skills provide me with a foundation for ongoing personal and professional growth.

KIMBERLY VINCIGUERRA

Currently working as the progressive care unit at Methodist Hospital in Indianapolis with plans to pursue a master’s degree.

Marian College, B.S. in Nursing (accelerated, summer comm. license) ’04 Butler University, B.S. in Radio/TV ’93 Brebeuf Jesuit Preparatory High School ’89

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They have given them the opportunity to be Jesus for others.

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Holy Angels School second-grader Brittany Minor, center, and fourth-grader Meghan Butler of Indianapolis dance to a Ugandan thanksgiving song during the World Mission Sunday Mass on Oct. 24 at SS. Peter and Paul Cathedral in Indianapolis. Sixth-grader LeVonte Abercrombie of Indianapolis, left, plays the drums.
Church plays vital role in breaking cycle of domestic violence

By Sheila Garcia

The Church can help play a vital role in breaking the cycle of domestic violence. In partnership with law-enforcement agencies, the courts and social-service providers, the Church works to raise public awareness about domestic violence. It supports women who are abused and holds abusers accountable for their actions.

Domestic violence is any kind of behavior that a person uses to control a partner through fear and intimidation. It includes physical, sexual, psychological, verbal and economic abuse. It cuts across all ethnic and economic backgrounds.

In recent years, society has come to appreciate the role that religion plays in our efforts to eradicate abuse. In many countries, most people have a connection to some religious tradition.

When a personal crisis arises, people often experience a crisis of meaning in their lives. This is true of abused women. They may ask, “Why is this happening to me and my family?” and “Where is God in all this?” People try to make sense of their experiences of suffering, and they often express these attempts in religious terms.

In these situations, an abused woman may turn to her Church, which she sees as a safe place and a possible source of practical assistance. Moreover, although abusers frequently isolate their victims from social contacts, they may still allow them to go to religious services. This gives the Church an opening to connect with them.

“When I Call for Help: A Pastoral Response to Domestic Violence Against Women,” is a 2002 statement by the U.S. bishops that recognizes the role that religion can play here. The bishops apply a fundamental principle of Catholic social teaching—the dignity of all human persons—to a concrete situation where women are exploited and dominated. They declare: “Violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological or verbal—is sinful.” Religion, however, is not neutral. It can be either a resource or a roadblock to battered women. When Scripture is misinterpreted, for example, it can keep a woman trapped in an abusive relationship. Abusers often will take Scripture passages out of context to justify their behavior.

An abuser might say, “The Bible tells wives to be subordinate to their husbands.” The bishops are clear about this misuse of Scripture: “We condemn the use of the Bible to support abusive behavior in any form.”

Again, the issue of forgiveness arises for many victims. Batterers may insist that their victims turn the other cheek and forgive them. Abused women then feel guilty when they cannot do so.

Forgiveness, however, does not imply forgetting about abuse, nor does it mean permission to repeat the abuse. Church teaching on the permanence of marriage can also be a roadblock for women if they believe that they are required to stay in a marriage even at the risk of their own and their children’s lives.

“When I Call for Help” points out that, in these cases, violence and abuse, not divorce, break up a marriage. When women understand this, religion can be a resource for them to start a new life.

Last year, while speaking to a gathering of women in a Midwest diocese, I mentioned “When I Call for Help.” After my talk, a woman came up and told me that the statement had saved her life. She explained that she had been in a violent marriage. The bishops’ statement gave her the support she needed to leave the destructive relationship. She wanted to express her gratitude to the Church. Pastors, pastoral staff and concerned parishioners can make their parishes safe places where abused women and abusive men can come for help. Priests and deacons, for example, can preach about domestic abuse. Even a brief mention in a homily lets abused women know that they can approach the pastor or staff for assistance.

Pastors and parishioners need not be domestic-violence experts. When an abused woman approaches them, they can listen to her story, believe her and know how to refer her to appropriate resources within the community. The parish council, social-justice committee or similar group can work with the pastor to compile a list of such resources, including local shelters, substance abuse programs, counselors, and local and national hotline numbers.

Some parishes use their Web site, newsletter or bulletin to provide information about domestic violence. Some parish bulletins have published excerpts from “When I Call for Help” on consecutive Sundays. Parishes can also invite speakers from a local shelter as part of their adult education program. An action can be as simple as putting information and hotline numbers in the women’s restroom.

The observance of Domestic Violence Awareness Month each October also provides an ideal opportunity to provide education and training programs and to connect a parish to support abused women throughout the year.

(Copies of “When I Call for Help” can be ordered from UGCCB Publishing at 800-235-8722. Additional resources and information are available at www.ucgb.org/ia/n/women.htm. Sheila Garcia is assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Faith Alive!

Church plays vital role in breaking cycle of domestic violence

By Frederic Flach, M.D.

As a psychiatrist, most of the violence I see is verbal. Often, men and women abuse each other with words and a deprecation from one spouse to another makes the victims doubt themselves and feel angry and depressed.

About 25 percent of women report being physically assaulted at one time or another by an intimate partner. Seven percent of men report having been assaulted by their partners.

Verbal and economic abuse. It cuts across all ethnic and economic backgrounds.

As a psychiatrist, most of the violence I see is verbal. Abusers frequently isolate their victims and their families. One overlooked context for violent outbursts is medically significant clinical awareness about domestic violence. It acts as a catalyst to some religious tradition.

When healing is possible, both partners will need to go through a process of developing a solid respect for each other.

(Dr. Frederic Flach is an author and practices psychiatry in New York.)

Depression can lead to violence

By Frederic Flach, M.D.

Seven percent of men report having been assaulted by their partners. When healing is possible, both partners will need to go through a process of developing a solid respect for each other.

(Dr. Frederic Flach is an author and practices psychiatry in New York.)

Discussion Point

Respect is critical to happy family life

This Week’s Question

How can family members create an atmosphere of respect at home?

“We appreciate each other and what we all do both within and outside of the home. Because of this appreciation, we realize that the family works best when we all work together, and our togetherness fosters respect.” (Cathy Varley, Charleston, W.Va.)

“First, respect begins with teaching a child about it at an early age and continuing the education through the preteen years and beyond. And always, of course, showing respect to others—spouse, children—teaches respect in the best possible way.” (Dennis Mueggenborg, Kingfisher, Okla.)

“I had two rules which I demanded of my children as they were growing up: that they never talk back to their mother or raise their voice to me and that they never hit each other. These two rules have promoted respect within our home.” (Carol Schwenn, Mountaintop, N.M.)

Lend Us Your Voice

The story of Father Patrick Peyton

While he was studying Spanish in Malaga, Spain, Father Peyton got the idea of producing a series of short movies for an hour movies, one for each of the (then) major religious holidays in the rosary. As always, his first problem was to find a project that could produce them. But, typically for Father Peyton, he decided to use his gift of coax to coax and cajole the money needed—$1 million.

He decided to film the movies in Spain. It was cheaper to do it there, Madrid had excellent studio facilities, the scenery was close to that of the Holy Land and it was easy to find extras with facial characteristics similar to those of Spain. It was cheaper to do it there, $1 million.

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Father Peyton con- ceived a plan on Lourdes, where he planned to film a rosary film. Another was Trial at Tara, the story of St. Patrick. Still another was an adapta- tion of Francis Thompson’s poem Hound of Heaven.

In all, he produced 14 more TV pro- grams, including two three-part series on the rosary, one featuring Princess Grace of Monaco and the other focusing on Loretta Young. He also continued to conduct rosary crusades.

By the time he died on June 3, 1992, at age 83, Father Peyton had conducted rosary crusades in 40 countries, attract- ing 30 million people to participate in more than 600 radio and TV programs that were broadcast 10,000 times. Not bad an immigration to the United States to escape a life of poverty in Ireland and made it his life’s work to promote family prayer and the rosary.

On Oct. 7, 1995, Pope John Paul II gave a talk on family prayer then led the rosary at St. Patrick’s Cathedral in New York City. During his talk, he said, “To use a phrase made famous by the late Father Patrick Peyton, ‘The family that prays together stays together.’”

Hold the witch costume, please!

It hold it. Stop for a moment. It seems we’ve been wrong about Halloween witches all these years. They were not throw away your pointy hats and cauldrons and move on. They were prac- ticing that scary cackle and just stick to the role out fits or something else when you go trick-or-treating on the day after tomorrow.

Last summer, a “Y-Press” story in The Indianapolis Star featured interviews with two teenagers who claim to be followers of Wicca, “one of America’s most misunderstood religions.” They said practitioners of Wicca are called witches, which comes from an old English word, wicca, meaning “wise.” Witches may be male or female.

According to the teens, Wicca is not what many believe it to be. They said, instead of a “form of black magic linked to Satan worship,” Wicca is “an ancient nature-based religion that is gaining influence in England.” Its main doctrines are cen- tered on five elements: earth, water, fire, air and spirit. Wicca celebrates positive spiritual energy, and worships a higher supernat- ural being, usually referred to as the goddess. Humans also can use this higher power, called “magic” (sic), to cast spells. And, according to their holy book, The Wiccan Rede, spells must always be used for good because “Harm none, do what ye will.”

When pressed, one girl admitted she had personally cast several spells that were “more a manifestation of will and the energy toward the goal, like getting a job or giving someone love.” She fol- lows “The Threefold Rule,” which promises a three-fold return in the witch’s life of whatever good or evil she or he released onto others through spells. Evil intention is frowned upon because “witches do not believe in evil.” Nor do Wiccans believe in an all-powerful, all-knowing commonally. The other girl said, “Christians, I don’t know why they blame us for sacrificing things. Like in the Bible, they usually sacrifice ani- mals.”

Also, aside from the corny references to Old English (“magick,” “what ye will,” “threefold”—gimme a break) and the fact that both the articles’ authors and subjects were immature kids, some important stuff may be going on here. There’s a serious effort being made link to link what it contains every quality they desire in a religion.

The positive spiritual energy found in nature, the requirement to only do to others what you would like done to you and the worship of a powerful supernat- ural being, all these are basic elements of Christianity. Maybe the young witches “magic” will eventually lead them to Christ. We can only hope.

Cynthia Dewes

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Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion. ✫
The Sunday Readings

Sunday, Oct. 31, 2004

• Wisdom 11:22-12:2
• 2 Thessalonians 1:11-22
• Luke 19:1-10

The Book of Wisdom is the source of this weekend’s first reading. Over the centuries, this book of the Old Testament had been popular among Christians, surely in part because of its literary interest, and the ease with which it can be read. This weekend’s reading is a direct statement by the author of the book to God, “the Lord of the whole universe,” great, but also merciful. He overlooks sin, if sinners repent. God loathes nothing so much as sin. The word is closely followed by saluting God as the “lover of souls.”

For the second reading, the Church presents the Second Epistle to the Thessalonians.

Many of the cities mentioned in the New Testament no longer exist as living communities. Corinth is in ruins, as is Ephesus. Rome and Jerusalem, of course, still stand. So does Thessalonica, known today by its Greek name, Saloniki, situated in the northern part of modern Greece.

Early Christians were fascinated by the thought that Jesus would come to earth again, in victory over sin, to vindicate the faithful.

This reading calls upon Christian Thessalonians not to await the Second Coming anxiously, or with fright, but with placidity and resolutely, living lives faithful to the Gospel. Time on earth will end, either for creation or for each creature.

As its last reading, the Church offers us in this liturgy a selection from St. Luke’s Gospel.

After Jesus, the reading’s principal figure is Zacchaeus, a tax collector and a “wealthy man.” Being wealthy was no guarantee of grace to God, necessary in order to be found truly repentant.

The Lord recognized Zacchaeus as a “son of Abraham,” worthy of redemption. The Lord even went into the house of Zacchaeus, signifying fellowship with Zacchaeus. As the reading notes, these gestures astonished the pious Jews who witnessed it.

Reflection

For several months the Church, through the weekend readings, has been calling us to discipleship.

A good teacher, and concerned with our own good, the Church has never glossed over the hardships involved in being true disciples. So, by now, we all should be aware well of the demands upon us if we truly follow Christ.

Elsewhere in the New Testament, the Lord warned that true disciples must also face crosses.

All humans have sinned. Indeed, humans with the best of intentions, having intended to unite themselves with God in Christ, still sin.

Sin is more than breaking rules. It is cutting God out of life. It can be an awful, final decision. It can deny us life in God’s holy presence for all eternity.

This reading reassures us. Being eternally lost is not God’s plan for us. Whatever comes, God loves us, as Wisdom insists. He creates us. He offers us forgiveness. He offers us the will to renounce sin. He shows us the path away from sin.

I am not alone in my sin. Sin is more than breaking rules. It is cutting God out of life. It can be an awful, final decision. It can deny us life in God’s holy presence for all eternity.

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My Journey to God

Drowned in the Infinite Sea

The water is inviting. Waves flowing to the shore A beckoning from far to be United with the ceaseless.

A sense of fear and wonder Enircles my heart as I Contemplate the plunge into the Infinite depth of God’s love.

My soul searches for the Illimitable sea of God Longing to be in the grip Of unseen overpowering love.

A deluge that engulfs, Saturates and stays every Thought other than that Of God’s love.

Submerged in the deep eternal Surrounded by the never fading (Trudy Bledsoe is a member of Christ the King Parish in Indianapolis and the Order of Secular Discalced Carmelites.)

Daily Readings

Monday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-10, 11-15
1 John 3:1-3
Matthew 3:1-12a

Tuesday, Nov. 2
The Commemoration of All the Faithful Departed (All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 11:17-27

Wednesday, Nov. 3
Martin de Porres, religious
Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 4
Charles Borromeo, bishop
Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, Nov. 5
Philippians 3:17-4:1
Psalm 122:1-3
Luke 16:1-8

Saturday, Nov. 6
Philippians 4:1-10
Psalm 112:1-2, 5-6, 8-9
Luke 16:9-15

Sunday, Nov. 7
The Second Sunday in Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:1-6, 3-5
or Luke 20:27, 34-38

Question Corner/ Fr. John Dietzen

Church has ritual for Sunday celebration in absence of priest

Q Once in awhile, we are without a priest on the weekend and a lay person leads the liturgy. (I am one) conducts a Communion service. Prayers are approved by the pastor or another priest. It was once announced that this fulfills the Sunday obligation but does not take the place of Mass, which confuses some people.

Can you explain what to tell them? (Illinois)

A Yes I can, and I hope you will do as I say. Follow the directions the priest gives you.

Scrupulosity means that for any of several reasons an individual has lost his or her good judgment about what is a sin and about personal culpability. A scrupulous person tends to see sin where there is no sin, sometimes interpreting the most innocent action as seriously sinful, because of “bad intentions.”

A priest is, or should be, prepared to recognize signs of genuine scrupulosity in confession and help the individual resolve the difficulty. In some cases where the problem has grown into a deeper neurosis, he may even suggest professional psychological assistance.

Your best course—in fact, your only helpful and healthy course—is to go to a priest in whom you have confidence and follow his directions, even about receiving Communion.

And don’t float around looking for a priest who “really understands” your situation. Chances are that the priests you mention do understand and are doing what is best to help you. Pick the priest or other religious counselor whose ability you trust best, and follow his or her guidance.

Most of all, don’t be discouraged. Even great saints have struggled with scrupulosity, accepted this cross with patience and worked through it.

Scrupulosity always causes anxiety and suffering, but there are encouraging signs. If you pray and follow the course I’ve outlined, you either will solve the problem or learn how to live with it peacefully.

(‘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 61655.)

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Retreat for separated and divorced Catholics helps with healing process

By Mary Ann Wyand

Separated and divorced Catholics in central and southern Indiana are invited to take a break from the busyness of daily life for a weekend retreat titled “Being and Belonging,” Oct. 29-30 at St. Pius X Church in Indianapolis.

Jesus is attentive to people’s pain and suffering, he said in his homily, and wants to help people address their pain and work their way through it. “Suffering is very important to God,” Father Dan explained. “That suffering will be a primary way that God is going to judge us.”

Jesus insists on compassion, he said. “Compassion is a radical form of criticism because it announces that the hurt caused by whatever causes the hurt in this world, to be taken seriously. The hurt is not to be accepted as normal or natural. A hurt is an abnormal and unacceptable condition of our humaneness.”

Christians can take heart, he said, because Jesus enters into the hurt in our lives. “Jesus comes to us by that hurt on the cross,” Father Dan said. “Our task as Christians is to enter into the hurt.” To expose the wounds that make the suffering, expose the wounds that make the hurt inevitable. “We all need to look closely at our own lives, at our many and varied relationships with other people. Jesus warns us not to be complacent and not to be arrogant.”

Suffering is present in many forms in the world today, he said. “Whether it is the homeless person that is right outside this door or the million people that are suffering starvation in the Sudan, whether it is the violence in our streets or the terrible violence of this war in Iraq, we cannot—as Christians who call ourselves followers of Jesus—we cannot stand aloof. We cannot be unconcerned. We cannot look away from the hurt in this world.”

Whatever causes hurt must be critically assessed, Father Dan said. “These hurts must be taken seriously. Any system, any ideology, any force, that would cause hurt to our weaker, marginalized brothers and sisters must be stood up to.”

Father Dan said he thought about the pain that separated and divorced Catholics live with each day when he prepared his homily.

During the last North American Conference for Separated and Divorced Catholics, Father Dan said he learned about a number of resources that are available to people to help them begin the important process of healing that is so necessary for separated and divorced people.

Father Dan said he feels badly for separated and divorced Catholics because they “deserve all the compassion that is available to us as a Church” and don’t always receive it.

He said he hopes that separated and divorced Catholics will turn to the Church for healing, including the desire to heal complacency and arrogance in their lives.

As part of the healing process, Father Dan said, separated and divorced Catholics must learn how to trust others again in order to overcome their fear of being hurt and begin to feel love for another person “in an attractive manner that invites another [person] into your life.”

He said retreats like “Being and Belonging” help hurting people begin to rebuild their self-esteem and find happiness in their lives again.

(Registrations are $145 per person for lodging for two nights, five meals and the retreat programming. There is still time to register for the “Being and Belonging” retreat by calling the John XXIII Center at 765-348-4068 or by sending an e-mail inquiry to john23rd@netusa1.net. For more information, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state due date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and priests serving our archdiocese before the week of publication; Please submit in writing to our office.


Baldwin, Lucille C., Aulbach. Grandson of Irene on this page.

Hentrup. Grandfather of 11.


Pieczko. Aunt of several.


Hatfield, the Apostle of Jesus. In her later years, Sister Rosemary Gorey was noted for her proficiency and poise under pressure. As the leader of this order, she kept her peace and orderliness, setting a tone of discipline and reverence.

Memorial gifts may be sent to the Carmelite Monastery of the Resurrection, 2500 Indiana Ave., Indianapolis, IN 46222.

The Mass of Christian Burial was celebrated on Oct. 23 in the chapel at the Carmelite Monastery of the Resurrection for Sister Frances Mary. Following the burial in the sisters’ cemetery, the body of Sister Frances Mary was interred in the community's altar bread of Sister Rosemary Gorey was noted for her proficiency and poise under pressure. As the leader of this order, she kept her peace and orderliness, setting a tone of discipline and reverence.

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Parish Business Manager

This person is responsible for the temporal affairs of the Parish. He/She will maintain financial records and files pertaining to the parish. Prepare, administer and review parish business process, serve as liaison with diocesan office on financial reporting matters. Oversees accounts payable, cash receipts, deposits and activities relating to bank accounts and investment accounts. Document and maintain personnel records and administration of payroll functions. Oversees the maintenance of parish facilities and grounds and church matters pertaining to safety and security. Attend various council and committee meetings as necessary. Recruit, train and supervise employees and vol.unteers. Apply/hire and train parish employees in good faith, familiar with computers and software such as Excel and Word. Experience with QuickBooks, Power Point and Publisher is not necessary but would be helpful. Applicant must have experience in accounting or business management degree or equivalent work experience. Participation in the Ecclesiastical Lay Ministry Program is a plus. Interested parties should contact the parish office or email letters and résumé to:

St. John of Arc Catholic Church
Kokomo, IN
jobhires@kokomocatholic.org
Deadline is Nov 5th.
Bilingual Mass will celebrate feast of St. Martin de Porres on Nov. 3

By Mary Ann Wyand

For the first time, archdiocesan Catholics will formally celebrate the feast of St. Martin de Porres with song and worship during a 7 p.m. bilingual Mass on Nov. 3 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said the Mass will enable Catholics to remember and celebrate the life and ministry of the first Latin American saint of both black and Hispanic heritage.

Martin de Porres was born in Lima, Peru, in 1579. His parents were John de Porres, a Spanish nobleman, and Anna de Porres, a colored, freed slave from Panama. His father later left the family, leaving Martin to support his mother and sister.

At 15, Martin received the habit of the Third Order of St. Dominic and cared for poor and sick people in Lima. He helped establish an orphanage, founding hospital and other charitable institutions. A close friend of St. Rose of Lima, he became a model of social justice and diversity. He died on Nov. 3, 1639, and was canonized on May 6, 1962.

“There’s been an issue for a while about relations between the African-American and Hispanic communities,” Father Taylor said. “Some folks have noticed some tensions that need to be addressed before they get out of hand. I’ve been to other meetings in the Indianapolis community and the same issues have come up. It’s true throughout the country. The latest newsletter from the U.S. bishops’ Secretariat for Hispanic Affairs has an article about the tensions between Hispanics and African-Americans.”

Father Taylor said “there is a following for St. Martin de Porres among both the black community and the Hispanic community so the [feast day] Mass offers a way to bring people together around him. This is our effort as Catholics to address this whole issue and bring the two cultures together in a common worship experience.”

Divine Word Missionary Father Stephan Brown, pastor of St. Rita Parish in Indianapolis, is the principal celebrant. “Father Stephan is a black priest who is fluent in Spanish and has spent some time in Mexico,” Father Taylor said, “so from a personal perspective he can speak to both communities very well.”

Martin de Porres is the patron saint for the poor, Father Stephan said, and experienced segregation during his life. “He was smart and helped teach the seminarians, but because he was of African blood he could not be ordained a priest,” Father Stephan said. “This is very significant in terms of social justice, in terms of reaching out to the poor and the marginalized. This is an important piece that we need to celebrate as we come together as a bilingual, bicultural community. The Mass is an opportunity for bridge-building between Hispanic Catholics, black Catholics and all other Catholics that we are truly one family, one people, who share one faith and one baptism. We are one Church. As we share our Catholic faith, we will soon find that our struggle is very similar as well.”

Thomas Airune, archdiocesan director of Hispanic Affairs has an article about the tensions very well.”

As parishioners participate in Growing Stewards,” Perry said, “they are asked to meditate on the meaning of the Lord with increase.”

In 2003, Bob Fisher of Brownsburg had his own show. The plot: transplant.

The setting: St. Vincent. And thanks to our experience in treating a lot of hearts—and treating them individually—Bob now stars in a better role: life. To learn more about our heart care, call 338-CARE or visit stvincent.org.