Intention weekend for Called to Serve appeal is Nov. 5-6

By Brandon A. Evans

Catholics across central and southern Indiana are being asked this weekend to take seriously their call, as Christian disciples, to pledge support to the local Church with gifts of their talents and finances.

“Intention weekend,” which is Nov. 5-6 for most parishes, is a major part of the annual Called to Serve: Parish Stewardship and United Catholic Appeal. Already, most parishioners have received a letter from their pastor or parish life coordinator and an enclosed intention card to be placed in the collection basket this weekend.

The card includes a chance for Catholics to offer their services to any number of parish ministries as well as to pledge financial support to their parish and the archdiocese for the coming year. The archdiocese hopes to be able to raise at least $5.5 million to continue to support its shared ministries and home missions. Shared ministries are those services that require the help of many people to maintain, such as Holy Family Shelter in Indianapolis, the training of seminarians, the work of Catholic Charities and countless programs of Catholic education that benefit thousands in central and southern Indiana.

Nearly half of all the money raised in this appeal will also benefit the archdiocese’s home missions—parishes and schools that need to be where they are to minister to a Catholic population, but need help maintaining that ministry financially.

Also, any money that a parish raises beyond its financial goal can be donated to the St. Francis Xavier Home Mission Fund, which awards annual grants to home mission parishes and schools.

“As a people of faith, we acknowledge that everything we have comes from a loving God who fills our lives with his goodness,” said Archbishop Daniel M. Buechlein. “Through our faith, we also recognize that gratitude is at the heart of generosity and happiness.”

The theme of the annual appeal—“Receiving Graciously, Giving Generously”—will be challenged this weekend. Catholics across central and southern Indiana are being asked to offer their gift of financial support to the local Church with gifts of their talents and finances.

Hundreds of archdiocesan youth take part in National Catholic Youth Conference

By Katie Berger

ATLANTA—“The Winds of Change” swept 18,000 Catholic youth into Atlanta for the biennial National Catholic Youth Conference on Oct. 28-30.

More than 500 youth and chaperones from the Archdiocese of Indianapolis were among the participants. Prior to boarding the bus for an overnight trip to Atlanta, they gathered at Holy Family Parish in New Albany for an energetic welcome ceremony, which included skits, competitions and Mass.

Once in Atlanta, the youth had the opportunity to explore the city. Most parish groups took part in tours of the World of Coca Cola and the CNN Center.

The youth also were given dozens of choices for break-out sessions and workshops, which showcased many Catholic speakers and musicians. Among the favorites were Jason Evert, a nationally known chastity speaker and author of several books, and “XLT,” a eucharistic praise and worship session led by popular Catholic musician Matt Maher.

Many archdiocesan youth also enjoyed their time in Peachtree Corners Thematic Park, which featured booths from Catholic retailers, musicians, religious communities and Catholic colleges.

The park also gave participants the chance to use their physical and creative energy in many activities like a giant game of Twister and through craft projects, such as making prayer journals and rosaries.

Many youth ministry groups had been preparing for this trip for quite some time. Jean Melvin, youth minister at St. Vincent de Paul Parish in Bedford, held several fundraisers to make this important event happen as she has seen the results in her youth at previous conferences.
Cardinal Dulles discusses Pope Benedict XVI’s views on Vatican II

BRONX, N.Y. (CNS)—Cardinal Avery Dulles said on Oct. 25 that Pope Benedict XVI differs in significant ways from Pope John Paul II in his view of the Second Vatican Council, but added that both would agree that it has been “seriously misunderstood.”

“The true spirit of the council is to be found in, and not apart from, the letters” of the council texts, Cardinal Dulles said. “When rightly interpreted, the documents of Vatican II can still be a powerful source of renewal for the Church.”

Cardinal Dulles made the comments in his annual McGinley lecture, which took place this year at Fordham Preparatory School in the Bronx. The cardinal is the Laurence J. McGinley professor of religion and society at Jesuit-run Fordham University.

In his lecture, he traced the development of Pope Benedict’s thoughts on the council and its documents. The cardinal said the pope changed some of his positions over time, while remaining firmly committed to the authentic interpretation of the council’s teaching.

Popes Benedict and John Paul II participated in Vatican II in different ways, the cardinal noted. When the council opened in 1962, Pope John Paul was Bishop Karol Wojtyla, an auxiliary of Krakow, Poland. He was bishop of Krakow in 1964, a year before the council ended. Pope Benedict attended as Father Joseph Ratzinger, a theological expert.

Cardinal Dulles noted that Father Ratzinger “belonged to the inner circle of theologians whose thinking produced Vatican II.” He also described him as “a member of the progressive wing of the council,” noting that he joined the editorial board of Concilium, a progressive international theological journal founded in 1965. But in 1972, he became a founding editor of Communion, which describes itself as being committed to “a program of renewal through return to the sources of the authentic tradition.”

His theological orientation seemed to be “a member of the council,” Cardinal Dulles said. The cardinal also said there is a “strking contrast” between the two popes. He described Pope Benedict as a “social ethicist” who wanted to “involve the Church in shaping a world order of peace, justice and fraternal love.” While Pope Benedict “expects the Church to maintain a posture of prayer and worship,” he is “suspicious of social activism and of human claims to be building the kingdom of God.”

Cardinal Dulles discussed Pope Benedict’s early commentaries on council documents and later reflections on how the council was received. As a young theologian, he interpreted the “Dogmatic Constitution on Divine Revelation” (“Dei Verbum”) “as giving a certain priority to Scripture over tradition,” but as Cardinal Ratzinger he has said the document “is misread as though it taught that all revelation was contained in Scripture.”

“For [Cardinal] Ratzinger, revelation, as a living reality, is incapable of being enclosed in a text,” said Cardinal Dulles, noting that the current pope has said that the “neglect of living tradition … was one of the most serious errors” of modern interpretation of council documents.

Discussing Church teaching on Mary, Cardinal Dulles said then-Pope Ratzinger, “unlike Bishop Wojtyla,” was “wary of Marian maximalism and apparently averse to new titles such as ‘mother of the Church.’”

But as Cardinal Ratzinger, he stated that the council should have given rise to “new research rather than to neglect of it.”

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United Catholic Appeal Gifts
Executive Summary

Minimum Treasure Goal — $5,500,000

Our Shared Ministries $2,934,000

Our Call to Support Our Pastoral Ministries — $1,126,000 Supports our 260 pastoral ministries including: Helping our priests study to be archdiocesan priests and our 35 retired priests.

Educate Children, Youth and Adults — $680,000 The Office of Catholic Education teaches Catholic doctrine, training and values to nearly 50,000 children, youth and adults through 71 Catholic schools and 150 parish religious education programs. This includes leadership training and resources for school professionals.

Reach Out to Others Through Catholic Charities — $435,000 Catholic Charities promote an increased awareness of diversity in the archdiocese.

Spiritual Life and Worship — $363,000 Promotes retreat and renewal ministries and provides training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations. Your gifts to the United Catholic Appeal help provide the TV Mass for shut-in each Sunday for the benefit of Catholics who are homebound because of age, illness or disability.

Our Call to Serve Home Missions $2,566,000

Direct Parish Outreach — $1,678,000 Provides direct assistance to parishes struggling to meet the costs of their own ministry needs. Many have a vibrant school ministry.

Our home mission parishes and schools need to be there for the good of the people and their neighbors as they carry the ministries and mission of our Church.

Direct School Outreach — $885,000 Provides direct assistance to our seven center-city Catholic elementary schools. Children who attend center-city schools are able to break the cycle of poverty and reach their dreams. Your support helps educate approximately 1,100 students.

Generously—links the gratitude that the archbishop speaks of with action in the form of Christian charity. The appeal “is one way you can help people in need,” Archbishop Buechlein said. “By sharing your God-given gifts, you will help support your parish ministries and enhance our archdiocesan community collectively as the Body of Christ. ‘Your gift allows us to commemorate our journey to build up the kingdom of God.’”

One of the shared ministries that is benefited by the appeal is the care of retired priests, who have given a lifetime of service and leadership to the people of God. Father John Luerman, a retired pastor of parishes in the Connersville, New Albany and Indianapolis deaneries, said that he appreciates the support he receives from the United Catholic Appeal.

“It is reassuring to know the system exists that supports retired priests,” he said. “I am also grateful to be able to continue to minister and help my fellow active clergy.”

Hispanic ministry is another activity supported by the archdiocesan appeal. “We have the unique opportunity to accept, appreciate and celebrate our common Catholic tradition through the eyes of a different culture,” said John Brooks, a volunteer in Hispanic ministry at St. Ambrose Parish in Seymour.

An often forgotten group of people that receive aid—in the form of a televised Sunday Mass—are elderly people. “As a handicapped elderly woman, I appreciate the privilege of attending Sunday Mass on television,” said Ruth Shield of St. Charles Borromeo Parish in Bloomington. “Thank everyone who makes this possible for shut-ins like me.”

Over the years, countless home mission parishes and schools have been helped so that they can continue to help others. Megan Lecher, a parishioner at St. Mary-of-the-Rock Parish in Franklin County, said that her parish is like a family. “We are also a member of the archdiocesan family,” she said. Gifts to the annual appeal “have allowed St. Mary-of-the-Rock to complete repairs to our stained-glass windows.”

“As disciples of Jesus Christ, as Christian stewards and as an eucharistic people, you can help change the lives of others,” Archbishop Buechlein said.

(For more information about the appeal, log on to www.archindy.org/sec/1.)
The 13 seminarian residents of the Bishop Brute House of Formation at Marian College in Indianapolis have many resources available to aid them in their priestly formation.

Some of these are found in the common life of prayer and academic studies that the residents share. Others come from the Marian College community of which they are a part. Finally, the house of formation’s proximity to several archdiocesan parishes opens to its seminarians the wisdom and experiences of many priests and lay faithful in the Indianapolis area.

Seminarian Aaron Thomas, a sophomore at Marian College and member of St. Andrew Parish in Richmond, sees a great gift in the growth in the number of residents at the house of formation, rising to 13 this year from six last year when the house opened.

“When you have more guys come together, it affirms you in your vocation,” Thomas said. “It helps you to see that you’re not the only one who is seeking God, who is discerning where God is calling them. And it helps to have people who are your age to help you along that path to holiness.”

The seminarians gather with Father Robert Robeson, the house of formation’s director, early in the morning and late in the afternoon to pray the Liturgy of the Hours and to celebrate Mass.

Opportunities for eucharistic adoration are offered on Sunday, Tuesday and the afternoon to pray the Liturgy of the Hours.

Robeson introduces them to the congregation present at the Mass.

For Thomas, Msgr. Ryan and the way he “joyfully celebrated the sacraments” was an inspiration for his own priestly formation.

Beyond the diocesan priests that seminarians come to know through their life at the Bishop Brute House of Formation, they also receive support from many “prayer partners” scattered across the archdiocese.

Those who choose to be prayer partners are given a holy card of Servant of God Bishop Simon Brute with a prayer on the back that they are asked to pray on a daily basis. The seminarians offer the prayer during the general intercessions at every Mass they celebrate as a community.

Seminarian Corey Watkins, a sophomore at Marian and a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, values this spiritual support of his continued discernment.

Having prayer partners within the archdiocese is a really huge support for me,” he said. “It’s a huge gift to have. I don’t think that anybody takes having people pray for them for granted.”

(Those interested in being a Bishop Brute House of Formation prayer partner should call the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.)

Our Lady of Fatima Retreat House

There is still time to register!

“Psalms of Passion”

November 14, 2005

Fr. William Munshower

Pastor, St. Thomas Aquinas Parish

Fr. Munshower explores chosen psalms that he finds to be personal, intensive and emotionally-charged.

Call 547-7681 for details or check our website!

Our Lady of Fatima Retreat House

5535 E. 56th Street

Indianapolis, IN 46226

(317) 547-7681

www.archindy.org/fatima

Our website is updated weekly!
What Catholic dioceses can learn from the experience of bankruptcy

Three U.S. dioceses have been forced to file for bankruptcy reorganization as a result of the burden of financial claims from victims of sexual abuse. The Archdiocese of Portland and the Diocese of Spokane (both in Oregon) and the Diocese of Tucson, Ariz., each decided to take this very serious action in order to compensate the valid claims of victims and, at the same time, continue the mission and ministries of the Church in their respective regions.

What impact has this decision had on these dioceses? And what can other dioceses learn from their experiences?

In a recent letter to all members of his diocese, Spokane Bishop William Skylstad reaffirmed the commitment made by all the U.S. bishops to “trans- parency and openness” and to “restor- ing the confidence” of the Catholic people and of society at large. The Diocese of Spokane is dealing with a special problem—a ruling by the local bankruptcy judge that would include all parishes, schools and other Catholic institutions as assets that can be used to satisfy legal claims. This means, for example, that the diocese does not own the parishes. They do not belong to me. I am not the owner of these properties: “The diocese does not own the parishes. They do not belong to me. I am not the owner of these properties,” Bishop Skylstad strongly said during a recent interview with the Criterion Press. “Without the sale of these properties, we will not be able to satisfy legal claims. This means that, if the diocese is forced to sell the parishes, the proceeds will not be used for their maintenance.”

The Church in central and southern Arizona is blessed with the excellent collaborative leadership and strong fiscal management of Archbishop Daniel M. Buechlein. Archbishop Buechlein and his staff, in order to do so by the court, the bishop would have to liquidate these assets and use any funds generated by their sale for settlement purposes.

Following Church law (and the diocesan understanding of trust law), Bishop Skylstad strongly asserts that he does not own these parishes. He said, “The parishes are owned by the diocese. They do not belong to me. I can no more sell parishes than I can choose the house or lake cabin prop- erty of a parishioner and sell those properties to satisfy claims.”

The bishop’s letter’s aim is to assure Catholics in his diocese that the Church’s ministry will continue in the absence of these funds. Until the end, “the Church in central and southern Arizona is blessed with the excellent collaborative leadership and strong fiscal management of Archbishop Daniel M. Buechlein and his staff. The bishop would have to liquidate these assets and use any funds generated by their sale for settlement purposes.”

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Seek what’s really important in life

Several years ago, while I was a general supervisor of a million-dollar company, there was a man who I call John (not his real name) who seldom missed a day of work. Did he do some work, even if he could not come to work, he would always call in so his supervisor would know that he would not be there.

Then, one day, John failed to show up at work and did not call in. Everyone was wondering where John was and what had happened. It was so unlike him.

John was 39 years old at that time and had an ambition to become a millionaire by the time he reached his 40th birthday. The man owned some heavy equipment, bought some fixed assets, borrowed money from relatives, bought merchandise from wrecked semis, and mishandled it. The president of the company was shocked. He called John and asked him what was going on. John said, “Mr. Moody, I was shocked. I never knew there was anything wrong. If I could have new furniture, I bought it for her. If I had to buy clothes, I bought them. If I had to buy clothes, I bought it. I can’t imagine what was wrong.”

I asked John, “didn’t you ever stop to think that maybe it wasn’t the ‘things’ that she wanted? Don’t you think maybe she wanted you?”. He just couldn’t understand why she demanded a divorce. I repeated what I had said, but he just didn’t get it.

John had eyes, but he saw not. He had ears, but he heard not. He had a mouth, but did not understand. He had energy, but he misused it.

John’s story had a very sad ending. Not long after this day, John was arranging a large log onto a piece of equipment and it rolled back and crushed him. He had lost his fam-ily. He died the next day in the hospital.

How many of us are like John? What keeps us from the ones that we love to work for less income, but for more money? It could be sports, hobbies, hunting and fish- ing or the corner bar. Too late, we realize that our children have grown up and that the house is sold, or maybe our spouse has left us, or perhaps death has taken those who really meant the most to us and we are left to face all of this by ourselves.

When will we learn that some old cliches are true? “All that glitters is not gold.” Or, “Money can’t buy happiness.” If John could come back today, I’m sure he’d say “Amen.”

Winfred E. “Bud” Moody, Indianapolis
We are united with the faithful who have gone before us

because of our belief in our communion with the saints in heaven and with the souls in purgatory, we are conscious of needing to remember our connection with them. That is one reason the Church holds them up for our commemoration during the month of November.

It is also why the Catholic Church has the age-old custom of keeping the community of the deceased together in Catholic burial grounds. From the beginning of the Church, we have created cemeteries for our deceased Catholic family. We want to remember, first of all, that some day we shall all rise again and be one with God in eternity. And we want to remember to honor our deceased sisters and brothers with our prayer for their eternal happiness.

Our visits to the tombs of our loved ones also remind us that some day we will need our descendants to pray for our repose in the house of the Father. They also remind us that our deceased loved ones are spiritually present to us.†
Events Calendar

November 5
Cardinal Ritter High School, 3333 S. 21st St., Indianapolis. Placement test for prospective students, 9 a.m.-noon. Information: 317-852-5910. e-mail: mklein@archdioceseindy.org.

November 6
Brebeuf Jesuit Preparatory School, 2801 W. 56th St., Indianapolis. Open house for prospective students, noon, Mass, 11 a.m.-1 p.m. Information: 317-545-4311 or e-mail rseth@bjesu.org.

November 6
Mount Saint Mary-of-the-Woods College, Providence, Ind. "Celebrating Advent as a Family," Franciscan Sister Anna Bertle, presenter. Information: 812-535-4531 or e-mail spawm@msotw.edu.

November 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Non-Directed Silent Retreat Weekend," $125 per person. Information: 317-545-4311 or e-mail rseth@bjesu.org.

November 6
Mount St. Francis Retreat Center, 101 St. An- drews St., Indianapolis. "Advent Retreat," Franciscan Sister Judy Hildred, presenter. Information: 317-535-4531 or e-mail rseth@bjesu.org.

November 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Non-directed silent retreat, 8:30 a.m.-8:00 p.m. $20 per person. Information: 317-545-4311 or e-mail rseth@bjesu.org.

November 6
Mount St. Francis Retreat Center, 101 St. An- drews St., Indianapolis. "An Advent Retreat" Franciscan Sister Judy Hildred, presenter. Information: 317-535-4531 or e-mail rseth@bjesu.org.

November 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "An Advent Day of Reflection," Father Robert Sana, presenter. Information: 317-545-4311 or e-mail rseth@bjesu.org.

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George Weigel sketches proceedings in last conclave

By George Weigel

HarperCollins

307 pages with index and chapter notes

$26.95

Reviewed by William R. Bruns

George Weigel, senior fellow of the Ethics and Public Policy Center in Washington, D.C., Catholic theologian and author of the bestseller, Witness to Hope: The Biography of John Paul II, has written another book. It’s titled God’s Choice: Pope Benedict XVI and the Future of the Catholic Church. And it’s likely to be another bestseller for Weigel.

The first three chapters—about 100 pages—deal with the last days and death of Pope John Paul II, his legacy to the Church and the world, and the papal funeral that drew as many as 3 million people from around the world to the Eternal City to pay their respects to the spiritual leader that many were already calling “John Paul the Great.”

Weigel characterizes the late pope’s last days as his “last, great paternal lesson,” a lesson about the dignity of human life and the value of redemptive suffering.

He discusses John Paul’s legacy in terms of his emphasis on Christian humanism and on fearlessness (“Be not afraid!”); the new evangelization; the huge body of magisterial teachings, especially in interpreting the teachings of religious orders and congregations to fully reform themselves; the failure to redesign the Curia, the central governing body of the Church; and, in Weigel’s view, the failure of the Church in the United States to realize its great potential.

Thus, in this first part of the book, Weigel brings to a close his reporting and commentary on the life of the man he so masterfully chronicled in Witness to Hope. However, the heart of Weigel’s book—and its most fascinating feature—is found in the fourth chapter, which deals with the conclave that elected Cardinal Joseph Ratzinger as pope.

Weigel gives the history and background of papal elections, outlines the changes made in the rules and procedures of the election process by Pope John Paul II in his 1996 apostolic constitution Universi Dominici Gregis (Pastor of the Lord’s Whole Flock), discusses papabili (those most likely to be elected), then presents readers with a “Conclave Diary.”

First, Weigel outlines what he believes happened in the conclave. “Because the Conclave of 2005 was short and because the timing of the announcement of his election made it clear that Cardinal Joseph Ratzinger had been elected on the fourth ballot [held on the afternoon of April 19], the basic story line of the papal election of 2005,” Weigel says, “came quickly into focus: Cardinal Ratzinger was the most likely candidate; he had very strong support and received a large vote on the first ballot, held on Monday evening, April 18. His total increased with each succeeding ballot, such that he was elected by an overwhelming majority at the first afternoon ballot on April 19.”

Following this general snapshot of the election, Weigel then develops—in diary format—what he believes were the day-to-day details, beginning with Monday, April 11, eight days before the opening of the conclave.

There he singles out three cardinals as being in the “first tier” of papabili: Cardinal Ratzinger, Cardinal Camillo Ruini, papal vicar for the Diocese of Rome, and Cardinal Jorge Mario Bergoglio, S.J., archbishop of Buenos Aires.

Later in the chapter, Weigel analyzes what he believes to be election specifics, saying that Cardinal Ratzinger perhaps received 50 votes on the first ballot, with Cardinals Ruini and Bergoglio also receiving support.

With the death of John Paul II, Weigel notes, the Italian cardinal Lamer published an account reportedly based on the diary kept by an unnamed Italian cardinal. This version described the basic scenario set forth by Weigel. The fact that Weigel identifies Cardinal Bergoglio as a front-runner clearly shows that he lives up to his publisher’s description of him as “one of the world’s foremost authorities on the Catholic Church” with “unparalleled access to the Vatican.”

Weigel’s description of Cardinal Bergoglio’s role in the papal election certainly enhances the credibility of what happened behind those locked doors.

The rest of the book gives a brief biography of Joseph Ratzinger and a 60-page chapter that looks into the possibility of the future of the Church under the leadership of Pope Benedict XVI.

The book is well-written and full of the on-target insights that readers have come to expect of George Weigel. A nonconventionalist, Weigel has strongly held opinions about what’s wrong with the Catholic Church and how it can be improved. However, even more liberal readers would agree that when George Weigel brings his considerable intellect to bear on issues, his opinions deserve careful consideration.

(William R. Bruns is executive director of the archdiocese’s Secretariat for Communications.)

Rick Nagel grew up near Lafayette and attended Purdue University with plans to become a teacher. After graduation, he had a successful career through the Indiana State Department of Education in youth leadership development.

But plans change. And a few years later, Nagel discovered a new vocation—the priesthood.

“I could not imagine why God would give me the gift of a successful career and then ask me to change course right in the middle of it all,” Nagel said. “And while God continued to knock at my front door, I continued to run out the back door.”

“Saint Meinrad Seminary is preparing me to minister to the hearts and souls of those who search for something more and to give them food for the journey.”

Nagel, who is now a fourth-year seminarian at Saint Meinrad Archabbey’s School of Theology, was torn between a career he loved and a call he couldn’t ignore.

“In the midst of this relentless tension, my dad surprisingly asked me if I had ever considered becoming a priest. I looked at him as if he were crazy and replied, ‘Dad, I’m not even going to Mass regularly.’” Nagel said. “He responded with a shake of his head and said, ‘God has certainly worked greater miracles than that’.”

Legacy for Our Mission: For Our Children and the Future

Changing a life and following a new vocation

Rick Nagel (left) visited the Coliseum in Rome with Archbishop Daniel DiNardo and fellow seminarian Scott Noble in August 2003 during the World Youth Day pilgrimage.

However, it wasn’t until after the death of his father that Nagel seriously considered priesthood. With encouragement from family, friends and colleagues and financial support from the archdiocese, Nagel was ready to start a new chapter of his life.

“Saint Meinrad Seminary is preparing me to minister to the hearts and souls of those who search for something more and to give them food for the journey,” he said.

Nagel is just one of the 27 seminarians of the archdiocese studying at various colleges and seminaries: Bishop Brisco House of Formation at Marian College in Indianapolis, Mundelein Seminary in Mundelein, Ill.; the Pontifical North American College in Rome, Saint Meinrad Seminary in Saint Meinrad, Ind.; Seminario Menor de Guadalajara in Guadalajara, Mexico, and the University of St. Thomas in St. Paul, Minn.

“We are each called to discern our life’s purpose, our life’s meaning,” Nagel said. “One of the great gifts of priestly formation at the seminary has been to contemplate God’s call to all people: ‘Be not afraid…come follow me.’

For Nagel, his new path has made him stronger and more certain of the vocation he was blessed with. “What a great joy it has been to give God a chance in my life, answer the front door and welcome him in,” Nagel said.

And with the deaths of seven priests since February, the 27 seminarians are filling a great need in the archdiocese while also developing themselves.

“I believe we are each summoned to invite others to join us on the journey to holiness. I believe we must start right here at home,” Nagel said. “It is with great conviction that I believe that my seminary formation is preparing me to make the Legacy for Our Mission for the future of the Holy Catholic Church.”

Legacy for Our Mission, the archdiocese’s upcoming two-year capital campaign, is guided by the principles of Christian discipleship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to elementary education and formation.
Seminar and retreat will address Divine Mercy devotion and angels

By Mary Ann Wyand

Spirituality programs at Cardinal Ritter High School and the Marian Center in Indianapolis during November will feature well-known experts on the Divine Mercy devotion and spiritual direction.

A Divine Mercy seminar from 1 p.m. to 5 p.m. on Nov. 12 at Cardinal Ritter High School’s cafeteria will address the image and devotion of Divine Mercy, the life of St. Maria Faustina Kowalska of the Blessed Sacrament, the hour of mercy and Mary, the Mother of Mercy.

The keynote presenters are Marian Father Seraphim Michalenko, vice postulator of the Mother of Mercy.

The retreat costs $30 per person and includes lunch. Schlegel said, and is “a great way to prepare for the holy season of Advent.”

Cardinal Ritter High School and the Marian Center are located behind St. Michael the Archangel Church at 3354 W. 30th St. in Indianapolis.

Sister Mary Ann Schumann, an anchoress who ministers at the Divine Mercy Church and for the world.” St. Faustina was canonized by Pope John Paul II on April 30, 2000, as the first saint of the new millennium.

“At her canonization, the late Pope John Paul II instituted the feast of Divine Mercy to be celebrated worldwide on the second Sunday of Easter,” Sister Mary Ann said. “The private revelations given to St. Faustina offers no new doctrine, but does give new insights and provides guidance for the Church in this time of great need for Divine Mercy. St. Faustina knew her mission, which was to plead for mercy for the Church and for the world.”

St. Mary Ann said Father Michalenko and Stackpole will explain “the image of Divine Mercy, the life and mission of St. Faustina, the feast of Divine Mercy, the hour of mercy, the chaplet of Divine Mercy, the novena, and Our Lady, Mother of Mercy, and how important that is for our Church today.”

A free-will offering will help pay for the cost of the seminar. Stackpole’s books on the devotion will be available for purchase.

(For more information on the Divine Mercy seminar, call Sister Mary Ann Schumann at 317-926-1963. For more information on “The Holy Angels and Spiritual Direction,” call the Marian Center at 317-924-3982 or 317-808-0873.)

St. Francis Hospital-Mooresville to open medical center in Plainfield

By Mary Ann Wyand

St. Francis Hospital-Mooresville is expanding its health care services in central Indiana with the construction of a medical and professional center in Plainfield.

The new facility, currently being built on Dan Jones Road just north of U.S. 40, will open in April 2006.

Keith Jewell, executive director of St. Francis Hospital-Mooresville, said the Morgan County hospital operated by the Sisters of St. Francis of Perpetual Adoration already serves many patients from Hendricks County.

“We see many patients from the Plainfield area,” he said. “It is one of the fastest growing in the state. Our new location will provide area residents with convenient, quality care close to home.”

The one-story, 22,000-square-foot medical facility located about 20 minutes from the hospital will house radiology, laboratory and physical therapy services.

It also will include offices for physicians specializing in family practice, internal medicine, obstetrics and gynecology, colon and rectal surgery, and orthopedics.

Jewell said the new facility could be expanded at a later time to accommodate additional medical and surgical offices.

“We are looking at that facility to initially house two primary care physicians and one obstetrician and gynecology specialist, who will all be full-time physicians and members of our medical staff,” he said. “We also will have a time-share medical office for physicians who may want to practice in Plainfield, but not on a full-time basis. They will have medical staff privileges as well.”

“When things grow and go as well as we would like,” Jewell said, “our goal is that we will eventually have five or six primary care physicians at that location plus the ob/gyn and some surgical specialists, all of whom would be new members of the St. Francis medical staff.”

He said the new medical and professional center will bring 40 to 50 new jobs to Hendricks County.

St. Francis Hospital also operates two medical offices in southern Hendricks County in the Heartland Crossing area.

“When we were looking at providing medical services in Hendricks County—and we don’t make those investment decisions lightly—we found that the community had grown at a much faster rate than the medical resources of the community,” Jewell said. “It really looked to us to be a wise investment, one that was economically prudent, but that would also well serve a community that needs those services. It just seemed like a natural fit and a natural place to be able to extend our region to provide service.”

In addition to providing convenient access to medical care to Plainfield and Avon area residents, the new medical center will generate more inpatient and outpatient hospital’s admissions are for a variety of outpatient services.

“We have continued to be blessed with the opportunity to serve a growing number of patients,” Jewell said, “and the most recent expansion that we did at this campus certainly gives us the capacity to be able to do that. I would suspect that should that growth continues at its current pace that it won’t be long before we’re thinking about growing again here at Mooresville.”

John XXIII Center

I have given you a door flung open which no one can close. Rev. 3:8

Upcoming Retreats

Nov 4-6, 05 Gathering of Women *
Nov 9, 05 Day of Prayer/ Sr. Joetta Huelsmann, PHJC
Nov 25-27, 05 Miracle of the New Testament, Fr. Hessel, OSB
Dec 13-15, 05 Advent Day of Prayer, Sr. Joetta Huelsmann, PHJC
Dec 14, 05 The Best Book of the Year (Nowen)
Jan 6-8, 06 Men’s Lenten Retreat
Jan 31-Feb. 2, 06 Marriage Encounter
Feb 5-7, 06 Valentine’s Retreat
Feb 17-19, 06 Women’s Lenten Retreat
March 17-19, 06 Women’s Lenten Retreat
March 24-26, 06 Men’s Lenten Retreat
April 7-9, 06 Dream Workshop
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Beth Fields

Currently teaching government and U.S. history at better Thomas Sonia Memorial High School in Indianapolis.
Supreme Court’s ruling, the late Chief Justice William Rehnquist quoted Alito in his dissent against striking down the spousal notification portion of the law.

On the other hand, in 2000 Alito joined in a ruling striking down a New Jersey partial-birth abortion law as unconstitutional. In his concurring opinion, he said Supreme Court precedents required a health exception for the mother to make the law constitutional.

In a case of Church-state interest, Alito wrote the majority opinion of the appellate court in ACLU v. Schranden, upholding a New Jersey city’s holiday display that included a Nativity scene and menorah, on the grounds that it also displayed secular symbols including Frosty the Snowman.

In another religion-related case, he ruled in 1999 that the Newark, N.J., police department could not bar Muslim police officers from wearing beards for religious reasons since the city permitted other officers to wear beards for medical reasons. If confirmed, Alito would be the 11th Catholic in U.S. history to sit on the Supreme Court and would become the fifth Catholic justice on the current court, forming for the first time a majority of Catholics on the nine-member court.

Other Catholics currently on the nation’s highest bench are recently appointed Chief Justice John Roberts and Justices Antonin Scalia, Anthony Kennedy and Clarence Thomas.

Past Catholics on the Supreme Court included two other chief justices, Roger Taney, 1836-64, and Edward White, a justice from 1894-1910 and chief justice from 1910-20. Other former Catholic justices were Joseph McKenna, Pierce Butler, Frank Murphy and William Brennan Jr.

Alito was named to take the place of Justice Sandra Day O’Connor, who last summer announced her plans to retire as soon as a successor is confirmed.

In his nomination speech, Bush called Alito “one of the most accomplished and respected judges in America.”

The nomination came just four days after White House counsel Harriet Miers, who had been nominated on Oct. 3 to succeed O’Connor, withdrew her name under heavy fire from conservative groups who form the core of Bush’s political support. They were concerned that she had no court record to back administration claims that she would bring a conservative judicial philosophy to the bench.

Alito could face the opposite problem. Observers believe that if Democratic senators judge him too conservative, their shakily fashioned agreement to avoid minority filibusters to block judicial appointments could break down.

The day before Alito’s nomination Sen. Arlen Specter, R-Pa., chairman of the Senate Judiciary Committee, expressed fears of a filibuster by Democrats to oppose a nominee’s position on abortion.

“The topic which dominates the discussion, as we all know, is a woman’s right to choose,” he said.

“The topic which dominates the discussion, as we all know, is a woman’s right to choose,” she said.

Samuel Alito Jr.

**AGE** 55

*Born April 1, 1950, in Trenton, N.J.*

**EXPERIENCE** 1990-present

3rd U.S. Circuit Court of Appeals

**EDUCATION**

1975 JD, Yale Law School

1972 AB, Princeton University

**FAMILY**

Married with two children

**RELIGION**

Catholic

Alito was born on April 1, 1950, in Trenton, N.J. His late father, Samuel Alito Sr., was an Italian immigrant. His mother, Rose, who turns 91 later this year, was a public school teacher.

After graduating from Princeton University, he attended Yale Law School, where he was editor of the Yale Law Journal and earned his law degree in 1976.


He was only 39 when he was appointed to the federal appeals court in 1990. Bush said that, with 15 years on that court, Alito “has more prior judicial experience than any Supreme Court nominee in more than 70 years.”

Alito’s wife, Martha, was a law librarian when they met. They have two children: a son, Philip, in college and a daughter, Laura, in high school.

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Youth pack the Georgia Dome in Atlanta for a keynote session during the National Catholic Youth Conference. The event ran from Oct. 28-30.

“I do this because I know the Lord called me to do it,” Melvin said. “It’s neat to watch the Holy Spirit work; to give it to God and know he will take care of it.”

Like Melvin, Chris Smith, youth minister at St. Ambrose Parish in Seymour, felt that the Holy Spirit was working during this conference and was deeply moved by emcee Steve Angrisano, who told a story of a youth minister’s interaction with Blessed Mother Teresa of Calcutta.

Many youth had similar experiences of being touched by the words of individual speakers.

Madonna Fulford of Sacred Heart Parish in Terre Haute was inspired by musician Tony Melendez, who plays the guitar using his feet because he was born without arms.

Above all, Madonna and many archdiocesan youth were moved by the many young people. A gathering like this allows many youth to experience a much larger Church for the first time.

“All the people made such an impact on me,” Madonna said. “You can see 18,000 kids here just for God.”

“NCYC allows our young people to experience the universal Church through the celebration of Holy Mass, other forms of prayer, catechesis and lots of fellowship,” said Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry.

Many youth had similar experiences of being touched by the words of individual speakers.

Above, Anthony Burianek, a member of St. Barnabas Parish in Indianapolis, shows off some of the buttons he acquired during the National Catholic Youth Conference in Atlanta. Youth from various parts of the country often trade items, such as buttons, with each other.

Katie Berger is the youth minister at St. Barnabas Parish in Indianapolis.

Above, Anthony Burianek, a member of St. Barnabas Parish in Indianapolis, shows off some of the buttons he acquired during the National Catholic Youth Conference in Atlanta. Youth from various parts of the country often trade items, such as buttons, with each other.

Left, Sarah Watson, far left, youth minister at St. Michael the Archangel Parish in Indianapolis, distributes Communion with Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry, during a Mass at the National Catholic Youth Conference in Atlanta.

(Katie Berger is the youth minister at St. Barnabas Parish in Indianapolis.)

(Photos by Katie Berger)

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Love forms our view of the world and our daily actions

By Fr. John W. Crossin, O.S.F.S.

Regular meditation on Scripture forms our way of looking at the world. Gradually, reflecting upon Jesus’ teachings, we come to see the world differently.

This truth came home to me early one morning when I was walking in downtown Washington, D.C. from the Union Station subway stop up to Capitol Hill. A beggar asked me for some money, but I did not give him any. I wondered later if I was the “priest who walked by” in the Good Samaritan parable.

I am not sure when to give money to Washington’s numerous beggars. I do know that I am viewing the world, at least at times, through the lens of Jesus’ teachings.

Jesus’ moral teachings have begun to become part of my makeup—even of my subconscious life. Every day, I find reflections on reconciliation or inner peace or charity bubbling up in my mind. Have I shown this person divine love? Shouldn’t I pray for forgiveness for my sins?

Worry depletes me of Christ’s peace. Jesus taught us to love the outcast neighbor in the Good Samaritan parable. He gave us a deeper view of repentance and forgiveness in theparable of the Prodigal Son. Praying over these and other parables for an extended period of time can help make them part of us.

The most frequently cited moral teaching of Jesus is the Sermon on the Mount in Matthew’s Gospel, Chapters 5 through 7. Here, Jesus challenges us to live up to a high standard—with the help of his grace, the guidance of his Holy Spirit.

The Beatitudes are more than a set of instructions. The catechism says that the Beatitudes “depict the countenance of the truly blessed or happy people referred to in the Beatitudes try to live as if that new order has arrived. The Beatitudes are their blueprints for moral living.”

The Beatitudes are commonly known old sins, such as divorce, but the new order has arrived. The Beatitudes are new sins. “Church creates new sins!”

The full realization of God’s kingdom won’t happen until the end of time. But the truly blessed or happy people referred to in the Beatitudes try to live as if that new order has arrived. The Beatitudes are their blueprints for moral living.

The Beatitudes are more than a set of instructions. The catechism says that the Beatitudes “depict the countenance of Jesus Christ and portray his charity.”

I was amused a decade ago when the Catechism of the Catholic Church appeared and a newspaper proclaimed, “Church creates new sins!”

Of course, the “new sins,” such as “insider trading,” can be variations of commonly known old sins, such as dishonesty.

Scriptural teaching calls us to form a Christian way of life. This way of life points all our decisions in the right direction. This way of life requires reminders and concrete practices.

Women prepare infant food packages for families in need at the parish-operated Nativity Food Bank in Dover, Fla. The moral life is essentially about doing what is good.

I knew a judge in Washington who displayed a portrait of St. Thomas More on a wall in his office. This was his reminder of who the Gospel calls us to be as Christians.

We all can be forgetful. We need reminders of who the Gospel calls us to be as Christians. We also need practices that express our faith.

A person I know visited the prisoners in the county jail on Saturday afternoons. Another formed a group of professional colleagues to discuss—and to help maintain—the highest ethical standards in his field. One family I know brings canned goods to church each Sunday for the homeless shelter.

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Loving God and neighbor” is the core of scriptural morality. Love forms our view of the world and our daily actions.

(Ohlone Father John W. Crossin is executive director of the Washington Theological Consortium. His most recent book, Walking in Virtue, was published by Paulist Press.)

Bible teaches us moral choices

Do you have a favorite biblical story that says a lot about how to live morally?

“Jesus in the temple. It shows his youth and innocence, but also his ability to lead older people and to set an example.” (Chuck Paul, Great Falls, Mont.)

“I like the Prodigal Son. It’s universal, and it shows forgiveness.” (Deidah Bernaldo, Petersburg, Alaska)

“The story of Jesus in the temple shows that he was so young when he went about his Father’s work. It’s something young people should think about.” (Sue Zeitvogel, Reno, Nev.)

Lend Us Your Voice

An upcoming edition asks: What is your “take” on world peace? Is it possible?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Walking in Virtue, was published by Paulist Press.

Discussion Point

This Week’s Question

“Are we all parts of one body, I like the analogy of the body in Paul’s Letter to the Corinthians [1 Cor 12:4-13]. It says we all have gifts and talents, and should use them to serve the Lord.” (Terry Tadeo, Kailua, Hawaii)

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Lend Us Your Voice

An upcoming edition asks: What is your “take” on world peace? Is it possible?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Walking in Virtue, was published by Paulist Press.
Jesus in the Gospels: the raising of Lazarus

See John 11:1-44

We all know the story of Jesus raising Lazarus from the dead. It was Jesus’ most spectacular miracle and the one that, according to John’s Gospel, convinced the Jewish leaders determined to kill him. It is also found as a spectacular miracle, not just because he raised someone from the dead, but he had done that before: Jairus’ daughter (Lk 8:40-56) and the son of the widow at Naim (2:11-21), yet they hadn’t been buried yet. Lazarus had been dead for four days and his body should have begun to decay by Lazarus sister, Martha, said, “By now there will be a stench.” Jesus couldn’t have been more deliberative in what he did. After the messengers came to him where he was staying across the Jordan River in the province of Perea to tell him that Lazarus was ill, he purposely waited for two days, knowing that Lazarus had died. Not only he, but his Apostles too, knew that going back to Judea was dangerous. They reminded him that, while he was in Jerusalem for the feast of the Passover, “You Jews were going to stone you, and you want to go back there?” Thomas, speaking for the first time in John’s Gospels, was only being realistic, as well as cautious, when he said, “Let us also go to die with him.” (Later, of course, he would disavow the rest as the despair of them did.)

Jesus knew about the dangers. He knew what he had to do to intend to hasten his death. But his death was his Father’s plan for the redemption of the world. “I haven’t gone to die away from his face.” Jesus also obviously still felt necessary to perform a spectacular miracle so his followers would believe in him. He told them that he was glad that he wasn’t with Lazarus before his death “that you may believe.” And he told Martha that she would see “the glory of God.”

In his prayer before he called Lazarus to “come out” of the tomb, Jesus thanked his Father for performing his miracle so that the crowd “may believe that you sent me.” Jesus also displayed emotion in this episode. “And Jesus wept.” He shed silent tears, prompting those present to say, “See how he loved Lazarus.” But he wasn’t crying out of grief, he didn’t weep because Lazarus had died since he knew that he was going to bring him back to life. He wept, he said, because of his sympathy for Martha and her sister, Mary. He empathized with their grief even though he knew that he was about to wipe away their tears.

Thus, Jesus purposely and deliberately performed this miracle for the effect it would have on both his friends and his enemies.

For us, perhaps the most important words are those of Jesus to Martha: “Whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die.” Jesus promised eternal life to those who believe in him.

Cornucopia/Cynthia Dewes

Failing a challenge when we once knew

There’s this old dog, who lives down the road from us, who sees every passing car as a challenge. He’s shaggy and a bit unkempt, and we never knew if he was half of the street or whether he was white, but then he probably used to be a lot younger. He’s a stubborn old dog, any still. More, he knows an enemy when he sees one.

He lies in the middle of the road and, when he hears a car approaching, he holds his ground and prepares to take it. We’ve had to perfect the skill of gauging how far he’ll chase us and how close he’ll run beside us, to avoid hitting him. It seems that both these distances are as mysterious to him as they are to us, so he sees any car that he believes when he sees still alive, appearing in our rear-view mirror.

There’s another doggie who lives on the road, an equally aged beagle, who also likes to sleep in the middle of the lane. He doesn’t chase cars, but merely stands up to show he’s aware we’re passing. Often, he balances on three legs while scratching his back with his tail reflected in one hind leg. Apparently, he doesn’t find cars a challenge to his dog- hood.

Observing these two, I realized that humans are a lot like animals in a certain way. Some of us see life events as a challenge. Others see them as absolutely obvious to them or deny they may be a threat. Some of us meet them wisely, others inappropriately and still others don’t meet them at all.

There are people who experience great trials, such as the death of children or parents.

‘There are people who experience great trials, such as the death of children or spouses, chronic illness, poverty. Some of them react with grace, always in prayerful contact with God . . . .

sponsors, chronic illness or poverty. Some of them react with grace, always in prayerful contact with God while taking human advice, support and comfort gracefully. They don’t pity themselves and they don’t allow others to pity them either.

These are the people who often seem to “overcome” their difficulties because they make the rest of us feel good even when their situation is bad. Somehow, they’ve defined the challenges they face because of faith that God will someday make all things clear and because of their love for others.

Then there are folks who seem to be making a career out of their problems, not because they are any other oblivious to them or deny they only their own pain. They’re so focused on “me” that they’re hurt when friends become inattentive and unwilling to enable them in their despondence.

Some people see challenges where others see no threat. They become hugely upset because the paper isn’t delivered on time or the baby misbehaves and has to be taken out of church. Meanwhile, the man next door loses his job of 20 years or fire destroys the home of the family down the street. The human challenge seems subjective, to say the least.

There are people who use denial to combat the challenge. They simply don’t acknowledge that something might be a threat, such as miscommunication in marriage leading to divorce or irresponsible behavior leading to addiction or other abuse. In the end, they may even act surprised when threat becomes reality.

Perhaps God established challenges to give us a chance to exercise our free will. Perhaps ultimately, the grief we experience, the struggles, the dilemmas of choice, may turn out to be the most rewarding times of our lives. Or not.

(cynthia dewes, a member of st. paul the apostle parish in greenacres, is a regular columnist for the criterion. †)

The Bottom Line/Antoinette Bosco

A determined woman and worker for the Lord

In the early 1950s, Hollywood made a movie called Come to the Stable with Dorothy McGuire as St. Therese of Lisieux. Now, Celeste Holm playing two penniless nuns who flee from America to France at the end of World War II to run a hospital for children. It was a fictional- ized version of a story that was much more powerful in fact. The real-life woman who was a Catholic convert from a temperamental actress and a William Duss, an American-born graduate of a medical school in Paris, a nun at the Benedictine Abbey at Jouarre in France and a fugitive from the Gestapo.

More than that, she was a faith-motivated, courageous pioneer determined to found a Benedictine monastery for women in America as her way of thanking this country for liberating her abbey in France. Her real story is a page-turner. I know because I spent several years inter- viewing her, learning from her and writing her story so that her legacy never would be misunderstood or forgotten.

It was the decade that followed the movie until her death on Oct. 2, 2005, at age 94, Mother Duss was the first to acknowledge that a temperamental actress, a woman who had been for her as the maverick foundress of the Abbey of Regina Laudis in Bethlehem, Connecticut, who had faced poverty, trauma, setbacks, success, failure, physical illness, sometimes harsh accusations—but always she had faith and love from her fellow “daughters.” I visit them often at their abbey, some 45 miles north of Hartford, who have now taken vows making them members of this first cloistered Benedictine community of women in the United States. These women wear a traditional habit and live according to a rule written for women from the Benedict.

But that’s just the overview. What has been established here is a model that was exactly that—based on a 1,500-year-old rule. It was a monastic community for women to be established in the United States. These women wear a traditional habit and live according to a rule written for women from the Benedict.

She became a fugitive from the Gestapo and somehow escaped arrest. At the liberation of Bourey by the Americans, Mother Benedict had something of a mystical experience, leading her to promise then and there that she would thank her birth country for this liberation by founding a monastery in America.

How she convinced the Vatican that this was a viable project is a tale of a strong woman who stood up to posterity and winning. She also had the coinciden- tal luck of finding some American women who had been attracted to the Sisters of Mercy, who offered her and her companion, Mother Mary Aline, hospitality and a place to start at their home in Chicago appropriately, Bethlehem in the hills of Connecticut.

Much attention came their way after Hollywood made the movie, and even more eyes were on this abbey when a beautiful blonde saintly woman named Dolores Hart left Hollywood and entered the commu- nity in 1963—and known and beloved these monks ever since as Mother Duss.

In a time when religious orders are on the way out, Mother Benedict had something of a mystical experience, leading her to promise then and there that she would thank her birth country for this liberation by founding a monastery in America.
The Sunday Readings

Sunday, Nov. 6, 2005

**Wisdom 6:12-16**
**1 Thessalonians 4:13-18**
**Matthew 25:1-13**

The Book of Wisdom supplies the first reading for this weekend.

The title of the book itself teaches a lesson. As centuries passed, wisdom influences virtually overwhelmed the Holy Land and significantly permeated the culture. In addition, many Jews left their ancestral homeland in search of better lives. They emigrated and went to places where paganism prevailed. Amid all these circumstances, the devoted Jews found themselves bound to explain and defend their ancient belief in the One God of Israel.

This book, among others, arose from the second reading: the first point makes the point that acceptance of the God of Israel is the choice. It is the logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified. Wisdom is described as if this human attribute were a person, moving through the world and being available to humans.

The First Epistle to the Thessalonians provides the second reading.

The fact that this epistle was sent so long ago testifies to the presence of a Christian community in Thessalonica, now the city of Saloniki in modern Greece. The Christian community there in the first century A.D. indicates that already the Church had moved beyond its geographic origins and was becoming present in Europe, not only in Asia.

Paul makes several important theological points in this reading.

The first point is to express the Christian thought that life endures after earthly death. Such a concept was not Hebrew in origin, at least not in its purest form. The Christian contribution to this concept was not present in the first century A.D. indicates that already the Church had moved beyond its geographic origins and was becoming present in Europe, not only in Asia. The First Epistle to the Thessalonians provides the second reading.

Near all priests and other Church ministers say “The body of Christ” before giving us Communion. But one priest who helps out in our parish says “You are the body of Christ,” and we answer “Amen.”

What your visiting priest proclaims about the Sacrament of Communion is a unique way he unites us to his attitude of giving himself in the service of others, as he has given himself in his cross. He invites us to sub serve, but to serve, and to give his life for his brothers and sisters (Mt 20:28).

O n this understanding of receiving Communion, it is not a new idea in the Church, nor is it a speculative novelty. Early Christian bishops and theologians who lived during this time were aware of what Communion in fact must mean for us who receive it. St. Augustine, for example, reflects this theology in his homily on the feast of the martyrdom of St. Lawrence.

**Question Corner/ Fr John Dietzen**

Christ unites himself to us in service to others.

**SUNDAY READINGS**

**Wisdom 1:1-7**
Psalm 139:1-10
Luke 17:1-6

**Tuesday, Nov. 8**
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

**Wednesday, Nov. 9**
The Dedication of the Lateran Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 46-2:3-5, 6-8, 9
1 Corinthians 3:9-11, 16-17
John 2:13-22

**Thursday, Nov. 10**
Leo the Great, pope and doctor of the Church
Wisdom 7:22-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

**Daily Readings**

**Monday, Nov. 7**
Wisdom 1:1-7
Psalm 139:1-10
Luke 17:1-6

**Tuesday, Nov. 8**
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

**Wednesday, Nov. 9**
The Dedication of the Lateran Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 46-2:3-5, 6-8, 9
1 Corinthians 3:9-11, 16-17
John 2:13-22

**Thursday, Nov. 10**
Leo the Great, pope and doctor of the Church
Wisdom 7:22-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

**Friday, Nov. 11**
Martin of Tours, bishop
Wisdom 13:1-9
Psalm 19:2-5
Luke 17:26-37

**Saturday, Nov. 12**
Josaphat, bishop and martyr
Wisdom 18:14-16, 19-6
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

**Sunday, Nov. 13**
Thirty-third Sunday in Ordinary Time
Proverbs 31:10-13, 19-20
Psalm 128:1-5
1 Thessalonians 3:1-6
Matthew 23:14-30
or Matthew 23:14-15, 19-21

**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 Fr. John Dietzen, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to cjdietzen@aol.com

**My Journey to God**

In Memory

The time we’ve spent together lingers long beyond the parting.

Sweet remembrance fills the cup of plenty pouring out its gifts;

The Lord share in this victory over death. They lives forever. He overcame death. Christians were a person, moving through the world and being available to humans. The fact that this epistle was sent so long ago testifies to the presence of a Christian community in Thessalonica, now the city of Saloniki in modern Greece. The Christian community there in the first century A.D. indicates that already the Church had moved beyond its geographic origins and was becoming present in Europe, not only in Asia. Paul makes several important theological points in this reading.

The first point is to express the Christian thought that life endures after earthly death. Such a concept was not Hebrew in origin, at least not in its purest form. It was an idea in Greek philosophy, but the Christian contribution to this idea was that eternal life was intimately connected with the reality of an individual person’s acceptance of, or rejection of, God in earthly existence. The second point posits the link between Christ and each Christian. Christ lives forever. He overcame death. Christians who earnestly and truly accept the Lord share in this victory over death. They 

The priest, a member of Christ’s body, gives the eucharistic body to one who is already part of the body of Christ, the Church.

It is a profound and beautiful mystery. In Christian tradition, however, and according to liturgical rules, the profession of faith made in the “Amen” before Communion is a particularly specific expression of eucharistic belief.

As you suggest, the communicant’s “Amen” is a declaration of belief in the real presence of Jesus in the Eucharist. Is there a change or an option for the words before Communion? (California)

A What your visiting priest proclaims about the Sacrament of Communion is, of course, true.

As St. Augustine taught frequently, receiving Communion is for Christians a many faceted expression of faith: The body of Christ gives the body of Christ to the body of Christ.

The priest, a member of Christ’s body, gives the eucharistic body to one who is already part of the body of Christ, the Church.

It is a profound and beautiful mystery. In Christian tradition, however, and according to liturgical rules, the profession of faith made in the “Amen” before Communion is a particularly specific expression of eucharistic belief.

As you suggest, the communicant’s “Amen” is a declaration of belief in the real presence of Jesus under the species of bread and wine. But it is more than that. The full significance of that “Amen” goes even deeper.

In the consecration of the Eucharist at Mass, Jesus declares that in the eucharistic species he offers his body specifically as sacrifice for us and his blood specifically as shed for us.

Therefore, the command of the Lord, which follows, “Do this in memory of me,” means more than merely to perform a liturgical act, to “make” his person present in the eucharistic bread and wine at Mass. He tells us that, as he has given his life for us, we are to give our lives for each other.

At Communion time, then, our “Amen,” our yes, means not only that we

love it is the body and blood of Christ. It further signifies that we accept the meaning Jesus has given to this eucharistic union; we promise to give ourselves in wholehearted love to the service of others, as he has given himself for us.

Perhaps we have not heard much about this understanding of receiving Communion, but it is not a new idea in the Church, nor is it a speculative novelty. Early Christian bishops and theologians who lived during this time were aware of what Communion in fact must mean for us who receive it.

St. Augustine, for example, reflects this theology in his homily on the feast of the martyrdom of St. Lawrence.

“Just as Jesus Christ laid down his life for us, so we ought to lay down our lives for the brothers,” he said. “Lawrence understood the lesson. He offered his body for the gift of Christ’s self at the table of the Lord, so he prepared to offer such a gift.”

By focusing attention on one aspect of the Eucharist, as the priest in your parish does, he seriously diminishes the impact of the specific interpretation the Church points us to as we receive Communion.

It is true that we are the body of Christ. But the sacrament of eucharistic Communion directs us in a special way to what Jesus wants that to mean. It is a unique way he unites us to his attitude about himself, who did not come to be served, but to serve, and to give his life for his brothers and sisters (Mt 20:28).

Just before the reading of the Gospel, the priest touches his head, his mouth and his breast.

Then most of the people do the same.

What does this mean? (Illinois)

The priest and people make a small sign of the cross on their forehead, their lips and breast.

The action is a prayer that the Good News of the Kingdom, which they are about to hear, may be always in their minds, on their lips and in their hearts.

It is an act of reverence for Jesus and the Gospel.

(Questions may be sent to Father John Dietzen at Box 5515 Peoria, IL 61612 or by e-mail in care of jdietzen@aol.com)
**VATICAN CITY (CNS)—**To discuss the impact of poverty and war on women and women’s contributions to development and peace, the Vatican assembled an international group of women. The Oct. 28-29 seminar at the Pontifical Council for Justice and Peace included only three male speakers, including Cardinal Renato Martino, council president, who welcomed the 77 participants.

“We will stop to look at the face of today’s women,” he said. “Much more than the face of men, in many parts of the globe, theirs is a face marked by misery, poverty, exploitation, violence and the lack of any elementary respect for the basic rights of the human person.

“We will stop to consider the heart of today’s women. Much more than that of men, theirs is a heart ready to promote a new humanism, a holistic humanism marked by solidarity for a more equitable, just and peaceful world,” he said.

The 17 women who were scheduled to address the seminar included government officials from Africa, Europe and Latin America, U.N. officials, scholars, educators and women directly involved in serving refugees, people living with AIDS and women who had been trafficked.

The meeting also looked at women’s essential role within the family for educating children in skills and values, overcoming poverty, and promoting tolerance, respect, reconciliation and peace.

Merry Sister Phyllis Hughs from Catholic Relief Services, the U.S. bishops’ international relief and development agency, said: “I feel this is a new moment. The Church really is becoming aware of women’s gifts and not just talking about them.

Sister Catherine Arata, a School Sister of Notre Dame, said the meeting was an opportunity to look at how much Catholic women—especially women’s religious orders—have contributed to peace, justice and development, using their health and educational activities not only to give women skills, but to promote connections among them.

In her presentation to the seminar, Sister Phyllis spoke about women, AIDS and poverty. Especially in developing countries, she said, the issues of HIV infection, poverty, violence, food security, education, human rights and even armed conflict are interwoven.

In sub-Saharan Africa and in the Caribbean, more than 50 percent of people living with HIV/AIDS are women, and in “South Africa, Zimbabwe and Zambia, more than three-quarters of all young people living with HIV are women,” she said.

“They face risks socially, culturally and economically that men and boys do not,” she said. “And ‘one of the saddest’ aspects of the problem is that often women and girls ‘lack control over engaging in behavior that could lead to infection.’

Rape and coerced sex, marriage at a young age to older men who have had many partners and social customs that do nothing to encourage men to be faithful to their wives all contribute to the epidemic’s spread,” Sister Phyllis said.

“At the current infection and death rates, by 2020 there will be many fewer women than men in southern Africa, a condition that in itself leads to more violence against women,” she said.

**VATICAN CITY (CNS)—**Pope Benedict XVI condemned the “barbaric” beheadings of three Christian girls in Indonesia and prayed for the end of civil strife in the area.

Masked men armed with machetes attacked the girls as they walked to school in the town of Poso on Oct. 29. Their heads were taken by the killers and were found later in the day, one near a Catholic church and two near a police station.

The girls were dressed in the brown uniforms of their Catholic school on the island of Sulawesi, which has a history of violence between local Christians and Muslims. A fourth girl suffered facial injuries but survived the attack.

The Vatican said that as soon as the pope was given the “painful news of the barbaric killings of three Christian girls in Indonesia,” he sent his condolences to the families of the victims. He also asked the local bishop, Bishop Joseph Suwatan of Manado, to convey his sympathy to the local Catholic community.

The Vatican said the pope was praying “for the return of peace between those populations” on the island.

According to Italian news reports, Bishop Suwatan said the killings were part of a destabilization campaign.

“We are facing a strategy of terror that aims to shock the population and make it feel insecure, precisely when relations between the two communities have become peaceful,” Bishop Suwatan said.

Last May, two bomb blasts in a predominantly Christian town on the island left 20 people dead. Officials said they were an attempt to reignite violence in the religiously mixed area. Several times the Church has joined with local Muslim leaders in efforts to quell the violence, which broke out in 1998.

Central Sulawesi is an impoverished, remote area wedged between the predominantly Christian northern and main Muslim southern parts of the island. Its people earn a living from farming and fishing. Some have described the violence there as a spillover from fighting between Christian and Muslim communities in the Molucca Islands to the east.

Others have said it was caused by the influx of mainly Muslim migrants from Java, reducing the Christian majority. Muslims now dominate the political and commercial life in the area around Poso, and local people maintain that tens of thousands of mainly Christian inhabitants have been expelled from Poso and surrounding villages.

**DULLES**

Mary, and has said that it “is imperative to turn to Mary in order to learn the truth about Jesus Christ that is to be proclaimed,” Cardinal Dulles said.

He also suggested that Pope Benedict’s role in the Church affected his theology because of his growing responsibility for the Church’s public life.

Cardinal Dulles stated, however, that Pope Benedict “has shown a fundamental consistency” in his theology.

In response to a question, Cardinal Dulles made several observations about the new pope. He said the pope “did an admirable job” as head of the Congregation for the Doctrine of the Faith and “was very restrained” in his dealings with theologians.

“In spite of what you read in newspapers, he was really very respectful of the right of the theologians he had to question, he added.

Cardinal Dulles also noted that in the pope’s early months as pope he was “loving and joyful” in his public appearances, particularly at World Youth Day in Cologne, Germany.

The cardinal said the pope’s homilies are “very doctrinal, very profound, yet very simple,” and added, “he has a great knack for putting profound truths in simple language.”

“I’m very optimistic about his papacy,” he said.

**GREETING HONDURAN PRIEST**

Carmelite Father Oswaldo Escobar, pastor of St. James the Apostle Parish in Lepaterique, Honduras, third from left, is greeted by Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, second from left, and several members of St. Monica Parish on Oct. 22 at the Indianapolis International Airport. St. Monica Parish has an ongoing twinning relationship with the parish that Father Oswaldo serves in Honduras.
Rosa Parks, civil rights pioneer, honored in U.S. Capitol

DETROIT (CNS)—Rosa Parks, the civil rights pioneer who became the first woman to lie in honor in the Capitol Rotunda on Oct. 30, “changed the history of our nation” and “forced us to recognize the dignity of every person,” said Cardinal Adam J. Maida of Detroit.

“She was a prophet—a common instrument of God inviting us and challenging us to a new vision of solidarity, equality and justice,” the cardinal said of Parks, who prompted a more-than-year-long bus boycott in Montgomery, Ala., after her arrest on Dec. 1, 1955, for refusing to give up her seat on a bus to a white man.

Parks died on Oct. 24 at the age of 92. President George W. Bush ordered the U.S. flag to be flown at half-staff over all public buildings on Nov. 2, the day of Parks’ funeral and burial.

Cardinal Maida had urged priests of the archdiocese to refer to Parks in their homilies at Masses on Oct. 29-30 as a way of affirming ongoing efforts to combat racism in the Detroit area and around the country. He also asked each priest to include this petition in the prayer of the faithful at weekend Masses: “As we give thanks to God for the humble and courageous witness of Rosa Parks, we ask you, Lord, for the strength to resist any form of racial prejudice in our minds and hearts; renew our desire to create a nation where the dignity and value of every person will be respected and affirmed, we pray to the Lord.”

An estimated 30,000 people passed by Parks’ casket during its eight hours in the Rotunda over two days. Parks was also only the second African-American to lie in honor at the Capitol, the first being Capitol Police Officer Jacob J. Chestnut, killed in the line of duty in 1999.

Parks, a member of the African Methodist Episcopal Church for her entire life and a resident of Detroit since 1957, attended an interfaith prayer service in St. Louis led by Pope John Paul II at the Cathedral Basilica of St. Louis in 1999. She met the pope privately afterward, rising from her wheelchair to shake the pope’s hand.

But it was “in her own simple way,” as Cardinal Maida put it, that Parks sparked the boycott that led to the U.S. Supreme Court’s 1956 order integrating Montgomery buses and gave impetus to the civil rights movement in the South.

In her 1992 autobiography “Rosa Parks: My Story,” she said many people believe she did not give up her seat because she was tired from working, but that was not true. “I was not physically, or no more tired than I usually was at the end of a working day,” Parks wrote. “I was not old, although some people have an image of me as being old then. I was 42. No, the tired I was, was tired of giving in.”

Born Rosa Louise McCauley on Feb. 4, 1913, in Tuskegee, Ala., she twice quit school to care for ailing relatives but eventually earned her high school diploma in 1933, a year after marrying barber Raymond Parks. He died in 1977.

After her arrest and payment of a $1 fine, Parks lost her job as a seamstress at a Montgomery department store. Her husband quit his job after his employer banned any talk of Parks’ case in the workplace. The family moved in 1957 to Detroit. Parks worked there as a seamstress and then, from 1965 to 1988, she worked as a staff assistant to U.S. Rep. John Conyers, D-Mich. She retired in 1988.

In a 1993 interview with Catholic News Service, Parks cited two Detroit Catholics—Father William Cunningham, co-founder of Focus: Hope, and Auxiliary Bishop Thomas J. Gumbleton—as among those carrying on the civil rights struggle for a new generation: “These are two outstanding [Catholic] people that I know of,” she said. Sadly, she added, “there was none in Alabama” at the time of the Montgomery bus boycott.

Parks received the Presidential Medal of Freedom, the nation’s highest civilian award, in 1996 and the Congressional Gold Medal in 1999. Other honors bestowed on her included the Spingarn Award of the National Association for the Advancement of Colored People in 1979; the Martin Luther King Jr. Nonviolent Peace Prize in 1980; the Eleanor Roosevelt Women of Courage Award in 1984; and honorary doctorates from some 40 colleges and universities.

Earlier this year, she received the Cardinal John Dearden Peace Medal for her contributions to civil rights in the United States.

Parks was to be remembered at a Mass on Nov. 3 at Blessed Sacrament Cathedral in Detroit marking the feast day of St. Martin de Porres, the patron saint of social justice.

The late civil rights pioneer Rosa Parks lies in honor in the U.S. Capitol Rotunda, a tribute usually reserved for presidents, soldiers and politicians, on Capitol Hill in Washington on Oct. 30.

Parks, the black seamstress whose refusal to give her seat on a Montgomery, Ala., bus to a white man sparked a revolution in American race relations, died on Oct. 24 at her Detroit home at age 92. She met with Pope John Paul II in 1999 at the Cathedral Basilica of St. Louis following an ecumenical prayer service.
WASHINGTON (CNS)—Father Daniel Coughlin said his work on Capitol Hill as chaplain of the U.S. House of Representatives is the “balance of contemplation and action, prayer and reflection, words and listening” he has longed for his whole life.

“I wrestle with angels at times to create prayer that will lift controversy to resolve and inspire differences to seek the common good,” he said on Oct. 26 at a reception where he received the 2005 Distinguished Service Award from the Washington Theological Union.

“In pastoral care of members and those around them, I have uncovered depths of public service, the highest motivations and contemporary suffering that the public will never know or appreciate,” he added.

In the time he has spent with people at the Capitol, he said, he has learned that “America is in good hands.”

Washington Theological Union, a Catholic graduate school of theology and ministry, honored the priest for “his commitment and dedication to Pastoring at the parish level and at the highest levels of government.”

Father Coughlin said he gladly accepted the award “to affirm the power of prayer to transform the world we live in and underscore the importance of chaplaincy in the workplace of government leaders, especially in times of crisis.”

The honor comes at a time in the country’s history, he said, when “religion’s place in government is scrutinized and the role of chaplain and prayer in the legislature has been contested in the courts.”

Father Coughlin also said he was “proud to receive this award as an American Catholic priest during these times when respect for priests has been tarnished and a subtle but real anti-clericalism can be found even in surprising corners of the Church.”

A priest of the Chicago Archdiocese and a Chicago native, Father Coughlin thanked his archbishop, Cardinal Francis George, for allowing him to work in Washington as House chaplain, and House Speaker Dennis Hastert, R-III, for naming him to the post in March 2000.

Father Coughlin’s 91-year-old mother, Lucille, came from Chicago for the reception.

“The House is a wonderful institution to the people who work there,” said the priest, who is the first Catholic to serve as House chaplain since the body elected its first chaplain in 1789.

Besides the elected lawmakers, he said, he has come to know the dedication of many who are not elected but come to Washington to serve the country and guide it.

Now that he has experience on the Hill, he added, “the work of government no longer frightens him.”

He called America “a sign and a gift to the world,” but at the same time, he said, it is “very vulnerable, like the poorest in the world.”

Father Coughlin said he loves being able to work for God and country at the same time, and be among you, a Catholic people “will see work on the Hill as true ministry.”

He noted that the Washington Theological Union would like to create stronger ties with people on Capitol Hill and “be more instrumental in shaping Catholic leaders or others for public service and create a place for greater faith reflection on the world of politics.”

The priest said someday, with the help of the school, he would like to host an interfaith symposium on “the theology of power, something I think America needs.”

He said being a priest “has always been a joy and a challenge” and, as House chaplain, no two days are alike.

His duties include many of the pastoral responsibilities he might have in a Catholic parish as well as invitations and Benedictions for ceremonies and meetings. He also delivers the prayer that opens each day’s session of the House—unless a guest is scheduled to present it.

The tradition of opening the lawmakers’ proceedings each day with a prayer was established by the Continental Congress in 1775.

Father Coughlin, who was ordained in 1960, said that a while ago a friend asked him, “How long are you going to keep doing what you are doing?”

He said he told his friend he had “four major obstacles to thinking about retirement”—Pope John Paul II, Chief Justice William Rehnquist, Federal Reserve chairman Alan Greenspan, “and my mother.” Since the deaths of the pope, 84, and Rehnquist, 80, and the retirement of Greenspan, 79, Father Coughlin said, “She’s the only one still standing.”

At 91, Lucille Coughlin, who also has a daughter and another son, continues to usher at Wrigley Field in Chicago, home of the Chicago Cubs. She told Catholic News Service she just finished her 17th year at the ballpark and has no plans to stop.

Father Coughlin noted in his remarks that the Chicago White Sox “were still holding her interest. Luckily, neither she nor they rejected the House has asked me to pray for them before the House.” The night of the reception, the White Sox won their first World Series since 1917.

The Archdiocese of Indianapolis has 10 perpetual adoration chapels

By Sean Gallagher

In God is With Us, a book of reflections on the Eucharist that he wrote before his election as bishop of Rome, Pope Benedict XVI noted an important connection between the Mass and eucharistic adoration.

In that book, he wrote that “only contemplation and action, prayer and reflection, words and listening” he has longed for his whole life.

The following is a list of the 10 perpetual adoration chapels spread across six of the 11 deaneries of the archdiocese where Catholics in central and southern Indiana may pray before the exposed Blessed Sacrament at any time.

For more information about individual chapels on the list, contact the parish:

• Our Lady of the Greenwood Parish, Greenwood 335 S. Meridian St. 317-888-2861
• St. Michael the Archangel Parish, Indianapolis 3356 W. 30th Street 317-926-7359
• St. Thomas More Parish, Mooresville 1200 N. Indiana St. 317-831-4142
• St. Vincent de Paul Parish, Bedford 1220 Poplar St. 812-275-6539
• St. Mary Parish, Greensburg 302 E. McKee St. Monica O’Brien, 812-663-8427
• St. Patrick Parish, Terre Haute 1807 Poplar St. 812-232-8518
• St. Nicholas Parish, Sunman 640 S. Nicholas Drive 812-623-2964
• St. Louis Parish, Batesville 13 St. Louis Place 812-934-3204

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New study finds lay ecclesial ministry still growing in United States

WASHINGTON (CNS)—A new national study reports that there are now nearly 31,000 paid lay parish ministers in the U.S. and more than 2,000 others who work in parish ministry at least 20 hours a week in a voluntary capacity.

It found that since 1990 there have been major improvements in pay for the paid ministers. It also found striking advances since 1990 in the involvement of dioceses in the training, screening, certification and commissioning of lay parish ministers, in providing them with continuing education and in setting employment standards and salary ranges for them.

“The first time in the history of our country, there are more paid professional lay ministers in our parishes than there are priests,” said Father Eugene F. Lauer, director of the National Pastoral Life Center in New York, which conducted the study. It was commissioned by the Committee on the Laity of the U.S. Conference of Catholic Bishops and funded by the Indianapolis-based Lilly Endowment.

Results of the study are reported in the 159-page book Lay Parish Ministers: A Study of Emerging Leadership by David DeLambo, associate director of pastoral planning for the Cleveland Diocese, who also collaborated with the center on previous national studies of lay parish ministry.

Catholic News Service served as an advance copy on Oct. 28, shortly before the book was to go on sale.

The Committee on the Laity’s Subcommittee on Lay Ministry has incorporated findings from the study into a resource document on lay ecclesial ministry that the U.S. bishops are being asked to approve when they meet in Washington in mid-November. An executive summary of the study along with commentaries on it appears as a special insert in the fall issue of Church, a quarterly publication of the center.

The two previous studies were conducted in 1990 and 1997.

The 2005 study was based on survey responses received from 928 parishes across the country and, in a second phase, responses from 752 lay parish ministers and 336 pastors. It found that the average parish has 1.6 paid lay ministers. If unpaid lay ministers who work 20 or more hours a week are added, the number rises to 1.7 per parish.

Among the salaried lay ministers, 74 percent are full-time employees and 26 percent are part-time. Only 6.6 percent of those who work 20 hours or more a week are unpaid.

The study said average salaries of the paid lay ministers have climbed substantially over the past 15 years and are now comparable to the average wages of the general American work force, if one ignores other factors such as educational background. Nearly half the paid lay ministers in parishes have a master’s degree or better.

The 1990 study found the average salary paid to full-time lay ministers was in the range of $13,000 to $20,000. In 2005, the average full-time salary was $15,261 and the median was $37,500.

Religious educators formed the largest group of lay ministers, about 42 percent. Next came general pastoral ministers, 25 percent; youth ministers, 10 percent; and music ministers, 9 percent. About 14 percent were in other ministries.

The 1990 study found that there were 21,269 paid parish lay ministers and 54 percent of U.S. parishes employed at least one lay minister. In 2005, the number of paid ministers was 30,632 and 66 percent of U.S. parishes employed at least one. Most of that increase occurred between 1990 and 1997, but since 1997 the number has grown by about 1,500.

In 1990, 41 percent of the paid lay ministers were women religious; that dropped to 16 percent in 2005. The drop reflects two converging factors: a 42 percent increase of the total number of such lay ministers over the past 15 years and a steadily declining pool of women religious still available for active ministry.

Women still make up 80 percent of paid lay ministers, but that is down from the 85 percent found in 1990. Between 1990 and 2005, the proportion of laywomen (as distinct from women religious) in such positions rose from 44 percent to 64 percent and the proportion of laymen rose from 15 percent to 20 percent.

The lay ministry work force is slowly becoming more multicultural. Hispanics, blacks and other minorities made up only 6.4 percent of paid lay ministers in 1990. By 2005, the number has grown to 1.7 percent.

Minorities, however, account for more than one-fourth of volunteers working in parish ministry 20 hours or more a week.

The 1990 and 1997 studies did not include data on volunteer lay ministers who work 20 hours or more a week, so only the findings on paid lay ministers in the 2005 study are directly comparable to the 1990 and 1997 findings.

The study found that more parishes of all sizes have lay ministers now compared with 1990. Now 90 percent of parishes with more than 2,500 people employ at least one lay minister; 75 percent of medium-size parishes do so; 42 percent of parishes with 1,000 or fewer members do so.

In the 1990 survey, fewer than 10 percent of the lay ministers said the diocese had been involved in training, screening or certifying them. In 2005, over half said the diocese had been involved in their training and certification, and nearly two out of five said they had been screened by the diocese.

The portion of those who said the diocese had established policies, ministry classification and salary ranges for them rose from 11 percent in 1990 to 62 percent in 2005. Only 8 percent reported being included in diocesan events in 1990, but 86 percent reported such inclusion in 2005. About 9 percent said the diocese offered them continuing education in 1990, but that rose to 75 percent in 2005.

Lay Parish Ministers costs $19.95 plus shipping. “Ministries: A Parish Guide,” a 16-page booklet containing the executive study and parish-oriented commentary, costs $2.50 plus shipping, with bulk discounts available. Either can be ordered from the National Pastoral Life Center’s website, www.nplc.org, by clicking the “order publications link.”

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Franciscan Sister Mary Virgine Finkbiner was a teacher, organist

Franciscan Sister Mary Virgine Finkbiner died on Oct. 21 at St. Clare Hall, the home for retired sisters for Sisters of the Third Order of St. Francis, at Oldenburg. She was 75.

The Mass of Christian Burial was celebrated on Oct. 24 at the motherhouse chapel in Oldenburg, Burial followed in the motherhouse chapel in Oldenburg, Ind.

The former Marie Finkbiner was born on Feb. 3, 1912, in Indianapolis. She entered the Oldenburg Franciscan community on Sept. 6, 1929, and professed her final vows on July 2, 1936.

Sister Mary Virgine was a dedicated grade school teacher and a lifelong organist.

She ministered at St. John the Baptist, St. Mary’s, St. Mary Parish in North Vernon, St. Mary Parish in St. Leon, the former St. Francis de Sales Parish in Indianapolis, St. Mark Parish in Indianapolis and Our Lady of Lourdes Parish in Indianapolis. She was also at the St. Vincent Orphanage in Indianapolis, the Bethany House and Evansville Diocese, and taught at Catholic schools in Ohio, Missouri and New Mexico.

In 1980, Sister Mary Virgine retired to the motherhouse, where she ministered in community service.

Surviving are a sister-in-law, Mary Ellen Finkbiner of Indianapolis, a nephew, Charles Finkbiner of California; and a niece, Anna Roberts of Arizona.

Two sisters also were Oldenburg Franciscans pre- ceded her in death.

She is survived by six great grandchildren sent to the Sisters of St. Francis, P.O. Box 100, Indianapolis, IN 47036.1

By Mary Ann Wyand

“Stewardship of Last Things,” a four-part educational series about death and dying presented by St. Thomas Aquinas Parish’s bereavement ministry, begins with a panel discussion on “Be Not Afraid —A Discussion About Our Inevitable Fate” on Nov. 16 in the Bethany Room at the Indianapolis North Deeney church at 49th and Illinois streets.

Rev. E. Michael Debono, who also volunteers in hospice ministry, said the goals of the four-part series are “to contemplate and facilitate education about the possibilities at the end of our lives and those of our loved ones.”

She said the programs are intended “to increase spiritual awareness of death and dying issues for us as Resurrection people, provide an opportunity for discussion of our mortality and immortality within a trusting community, provide education and resources on ethical and practical matters we may have to handle, and facilitate the responsible writing of wills, advanced directives and funeral planning.”

It’s natural for people to fear death, he said, “That’s very human. We’ve made great efforts on our committee to get our selves educated and to bring people in to share their experiences at a panel level. We help the families plan their funeral services now.”

St. Thomas Aquinas Parish started its bereavement ministry in 1991, and it is affiliated with the bereavement committee at St. Monica Parish in Indianapolis.

Marilyn Hess, associate director of healing ministries for the archdiocesan Office of Family Ministries, said parish- based bereavement programs are invaluable in helping families during times of crisis.

The priests have more and more on their plate so parishioners need to help.

“We’re called by our baptism to minister to those who mourn,” she said. “That’s part of our baptismal call as parishioners. Some of the things that we can do is to be there to support grieving parishioners in whatever ways they need help.

“We should try to see if someone in the family needs to share the story of their loved one. Is it a good time to look at the needs of the faith community. Hess said the Office of Family Ministries helps parishioners look at the faith community’s needs and decide what the possibilities are for bereavement ministry and how to go about doing it. The archdiocesan agency also provides bereavement training for parish ministers and volunteers.

“We provide parishes with training and materials about death and dying,” Hess said. “We also offer periodic educational opportunities for men and women involved in bereave ment ministry on the parish level. We are currently working with Catholic Cemeteries to bring in a presenter to talk about turnaround training for the bereaved.”

Hess said it’s important to know how to approach people when they are grieving about a loved one’s death.

“We are called to comfort those who mourn,” she said. “The mourning person needs someone to listen to them, not to offer advice or try to take away their grief because we can’t do that. They don’t need advice. They need to be able to tell their story over and over and over. They need someone to listen to how they are feeling. It’s a ministry of listening.”

Hess said the grieving person never forgets their loss and appreciates opportunities to talk about their spouse, child or other relative.

“The pain may diminish over time,” she said, “but you always remember your loved one. One of the hardest things for people to be is that their child has died. It’s very important for the parish to look at the needs of the faith community.”
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The position requires a bachelor’s degree in English, journalism, or a related field and ideally two or more years of experience in print journalism. Applicants must be practicing Catholics, and some previous study in theology is preferred. Bilingual fluency in Spanish and English is a plus.

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Friday, November 4, 2005
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Nostra Aetate
U.S.

Nostra Aetate offers important lessons 40 years later, panel says

WASHINGTON (CNS)—Although much remains to be done, the progress made in relations between Catholics and Jews in the past 40 years was being praised at the U.S. Catholic Conference discussion on relations with non-Christians can point the way toward a more peaceful world, panelists said Oct. 27. “This was no empty sentimentalism,” said Rep. Rush Holt, D-N.J., of “Nostra Aetate,” the Vatican II document improved in all forms. “It was historic, important and effective. It has made a difference in the history of the world,” Holt, who sponsored a House resolution marking the 40th anniversary of “Nostra Aetate,” convened the panel that also included Rep. Tom Lantos, D-Calif.; two rabbis; two Catholic priests; and a member of the Congressional Task Force Against Anti-Semitism and a Holocaust survivor, said the resolution and the panel discussion were particularly timely in light of Iranian President Mahmoud Ahmadinejad’s statement the day before that the state of Israel “should be wiped off the map.”

Despite objections to amendments, House approves housing legislation

WASHINGTON (CNS)—Despite the objections of Catholic and other faith-based leaders, the House approved legislation on Oct. 26 that would bar groups that run voter registration drives or do not have housing as their primary mission from applying for funds from a new federal affordable-housing fund. Among those opposing the amendments were Bishop Nicholas DiMarzio of Brooklyn, N.Y., chairman of the U.S. bishops’ Committee on Domestic Policy, and Father Larry Snyder, president of Catholic Charities USA. “We are puzzled and troubled by the double standard being applied to faith-based and nonprofit organizations,” said Father Snyder in a letter to House Speaker Dennis Hastert, R-Ill., before the 331-90 vote on the Federal Housing Finance Reform Act of 2005. “While this administration has worked diligently to remove barriers to full participation in federal programs and funding by faith-based organizations, these amendments would bar these very same groups from being considered for this funding while for-profit agencies remain free to engage in these same voter activities,” the Catholic Charities leader wrote.

Home visits seen as way to reach unchurched Hispanics

SAN ANTONIO (CNS)—Being a welcoming Church to the growing number of Hispanic immigrants often means knocking on their doors, said Martin Martinez, who teaches people in Hispanic ministry how to conduct house calls. “A lot of faith is celebrated in Hispanic homes,” said Martinez, who examples the Mexican custom of erecting a home altar to commemorate the dead and the placing of religious statues in the house. Home visits conducted by lay people who capitalize on Hispanic hospitality and use a way of taping into that faith and to the household know there is a Catholic parish nearby willing to help their needs, he said. Martin was chair of the Lay Leadership Formation Program at the Mexican American Cultural Center in San Antonio. The center trains people engaged in Hispanic ministry. One of the center’s work-shops, he said, teaches participants how to conduct house visits “in a nonthreatening way.” Reaching Hispanics who do not go to any Church is the biggest challenge facing Hispanic ministry today, Martinez told Catholic News Service.

Priests spotlight women in Bible in new ‘Dummies’ book

METUCHEN, N.J. (CNS)—How important are women in the Bible? And how are books about them? Fathers Kenneth Brightghi and John Trigillo Jr. explore these questions and more in their new book, Women in the Bible for Dummies, using the light-hearted, informative style typical of the popular Dummies book series. Father Brightghi, pastor of St. Ann Parish in Raritan, and Father Trigillo, pastor of the Good Shepherd Lounge in Metuchen, came up with this book—approached by Wiley Publishing of Indiana to write about women in the Bible after the success of their book, Catholicism for Dummies, which was released in 2003 and has sold 100,000 copies. The priests also co-wrote The Everything Bible Book, published in 2004 by Adams Media, which was well-received by theologians. They say, “We tried to approach the Bible in a hot topic.” Therefore, they thought that writing about the Bible would be a hot topic.” Father Brightghi said in an interview with The Catholic Spirit, newspaper of the Metuchen Diocese.
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2004 CYO CHESS LEAGUE RESULTS

LEAGUE

2004 4th GIRLS' GRADE KICKBALL
League Champion - Nativity R

2004 56 B GIRLS' KICKBALL LEAGUE
League Champion - St. Jude

2004 56 A GIRLS' KICKBALL LEAGUE
League Champion - St. Luke

2004 CADET A GIRLS' KICKBALL LEAGUE
League Champion - Immaculate Heart of Mary

56 BOYS TEAM RESULTS

1st - Immaculate Heart of Mary

56 GIRLS CROSS COUNTRY TEAM

2004 34 FOOTBALL LEAGUE
League Champion - St. Simon

2004 CADET A GIRLS' BASKETBALL
Tournament Champion - OL of Mount Carmel

2004 CADET B GIRLS' BASKETBALL
Tournament Champion - OL of Mount Carmel B

2004 CADET B GIRLS' NATIONAL BASKETBALL TOURNAMENT
Tournament Champion - St. Simon W

2004 CADET B GIRLS' AMERICAN BASKETBALL TOURNAMENT
Tournament Champion - Immaculate Heart N

2004 56 A GIRLS' BASKETBALL LEAGUE
League Champion - St. Luke R

2004 56 A GIRLS' NATIONAL BASKETBALL LEAGUE
League Champion - St. Luke

2004-2005 CADET C BOYS' BASKETBALL LEAGUE
League Champion - Holy Spirit G

2004-2005 CADET B BOYS' AMERICAN BASKETBALL LEAGUE
League Champion - OL of Lourdes L

2004-2005 CADET A BOYS' BASKETBALL LEAGUE
League Champion - St. Barnabas T

2004 56 B NATIONAL GIRLS' BASKETBALL LEAGUE
League Champion - Immaculate Heart B

2004 56 B AMERICAN GIRLS' BASKETBALL LEAGUE
Tournament Champion - Holy Spirit Lady

2004-2005 4th GRADE BOYS' NATIONAL BASKETBALL LEAGUE
League Champion - OL of Grace L

2004-2005 4th GRADE BOYS' AMERICAN BASKETBALL LEAGUE
League Champion - St. Barnabas H

2004-05 FRESHMAN-SOPHOMORE BOYS BASKETBALL LEAGUE
League Champion - St. Luke 12

2005 BOYS BASEBALL 7TH GRADE LEAGUE
League Champion - St. Jude R

2005 CADET A GIRLS' SPRING VOLLEYBALL LEAGUE
League Champion - St. Luke

2005 CADET B GIRLS' SPRING SOCCER LEAGUE
League Champion - St. Roch

2005 CADET A GIRLS' SPRING BASKETBALL LEAGUE
League Champion - Little Flower G

2005 56 B GIRLS' SPRING KICKBALL LEAGUE
League Champion - Immaculate Heart N

2005 56 A GIRLS' NATIONAL SPRING VOLLEYBALL LEAGUE
League Champion - Nativity

2005 56 A GIRLS' NATIONAL SPRING BASKETBALL LEAGUE
League Champion - St. Mark A

2005 56 B GIRLS' NATIONAL SPRING KICKBALL LEAGUE
League Champion - St. Mary

2005 4TH GRADE GIRLS' SPRING KICKBALL LEAGUE
League Champion - St. Roch

2005 56 C GIRLS' SPRING VOLLEYBALL LEAGUE
League Champion - St. Barnabas B

2005 4TH GRADE GIRLS' SPRING TRACK AND FIELD TEAM
Tournament Champion - St. Simon

2005 56 GIRLS OVER-ALL TRACK AND FIELD LEAGUE
League Champion - St. Simon

2005 4TH GRADE DIVISION BOYS TRACK AND FIELD TEAM
1st - St. Simon

2005 6TH GRADE DIVISION TRACK AND FIELD TEAM
1st - St. Luke

2005 6TH GRADE DIVISION GIRLS TRACK AND FIELD TEAM
1st - St. Luke

2005 6TH GRADE DIVISION BOYS TRACK AND FIELD TEAM
1st - St. Simon

2005 6TH GRADE DIVISION GIRLS TRACK AND FIELD TEAM
1st - St. Luke

2005 GIRLS OVER-ALL TRACK AND FIELD TEAM
1st - St. Simon

2005 GIRLS DIVISION BOYS TRACK AND FIELD TEAM
1st - St. Simon

2005 GIRLS DIVISION GIRLS TRACK AND FIELD TEAM
1st - St. Simon

2005 56 GIRLS DIVISION TEAM
1st - St. Simon

The Catholic Youth Organization

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