



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## 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.

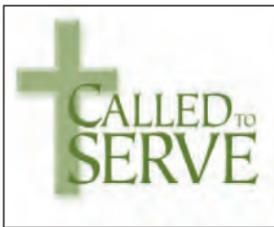
The card includes a chance for Catholics to offer their services to any number of parish ministries as well as to pledge financial support to their parish and the archdiocese over the coming year.

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 Gratefully, Giving

See APPEAL, page 2



Allison Eve, left, and Audrey Harbeson, members of St. Michael Parish in Bradford, listen to music before a keynote session during the National Catholic Youth Conference in Atlanta. The event ran from Oct. 28-30.

## Hundreds of archdiocesan youth take part in National Catholic Youth Conference

By Katie Berger  
Special to The Criterion

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.

When the conference began,

participants were welcomed by Atlanta Archbishop Wilton Gregory, who called them to be the “wind of change in the world.”

In the two days that followed, they had many activities to choose from each day.

Activities included keynote addresses from Tammy Evevard, who spoke about God’s “crazy” love for us; Bishop Gordon Bennett of Mandeville, Jamaica, who spoke about allowing the Holy Spirit; to work and musician Jesse Manibusan, who spoke, through his personal testimony, about praising God above all things.

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.

See YOUTH, page 10

## Alito would be fifth Catholic on the U.S. Supreme Court

WASHINGTON (CNS)—If Judge Samuel Alito Jr. is confirmed as a U.S. Supreme Court justice, it would be the first time in history that the majority of justices on the nation’s highest court are Catholic.

President George W. Bush on Oct. 31 nominated Alito, a former U.S. attorney in New Jersey and for the past 15 years a judge on the Philadelphia-based

3rd U.S. Circuit Court of Appeals. He is widely regarded as a strong conservative on an appellate court that is considered among the most liberal in the country.

The 55-year-old judge is likely to face strong Democratic opposition because on the appellate court he opined that it was constitutional to require wives to notify their husbands before having an abortion. That opinion came as a minority dissent in *Planned Parenthood vs. Casey*, a landmark case contesting Pennsylvania’s 1989 Abortion Control Act.

The Supreme Court in 1992 upheld most of the Pennsylvania law, but agreed with the appeals court majority in striking down the spousal notification provision. In the

See JUDGE, page 9



Samuel Alito Jr.

# APPEAL

continued from page 1

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 continue 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 leadership and service to the people of God.

Father John Luerman, a retired pastor of parishes in the Connorsville, 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

educate, appreciate and celebrate our common Catholic heritage 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 shut-ins.

“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 a 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/uca](http://www.archindy.org/uca).) †



Contributions to the annual United Catholic Appeal help pay to educate the archdiocese's seminarians.

## UNITED CATHOLIC APPEAL GIFTS Executive Summary

Minimum Treasure Goal — \$5,500,000

### Our Shared Ministries \$2,934,000

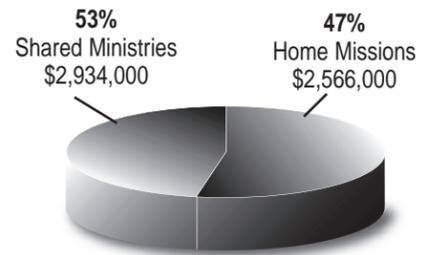
**OUR CALL TO SUPPORT OUR PASTORAL MINISTRIES - \$1,126,000**  
Supports our 26 seminarians currently studying to be archdiocesan priests and our 35 retired priests.

**EDUCATE CHILDREN, YOUTH AND ADULTS - \$680,000**  
The Office of Catholic Education teaches Catholic beliefs, traditions 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 serves more than 299,487 people in need annually through approximately 38 social service programs.

**FAMILY MINISTRIES HELP FAMILIES IN TRANSITION - \$330,000**  
Your gift to the United Catholic Appeal provides services such as marriage preparation, bereavement, divorce recovery, family enrichment, parent education and deaf ministry. Multicultural ministries 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-ins 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 annual ministry needs. Many have a vibrant school ministry.

Our home mission parishes and schools need to be where they are for the good of the people and their neighborhoods as they carry out the ministries and mission of our Church.

**DIRECT SCHOOL OUTREACH - \$888,000**  
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.

Receiving Gratefully  
Giving Generously

## 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



Cardinal Avery Dulles

view of the Second Vatican Council, but added that both would agree that it has been “seriously misinterpreted.”

The council, he said, “needs to be understood in conformity with the constant teaching of the Church.”

“The true spirit of the council is to be found in, and not apart from, the letter” 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 named archbishop 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 the theologians whose thinking prevailed at 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 *Communio*, 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 shifting,” Cardinal Dulles said.

The cardinal also said there is a “striking contrast” between the two popes. He described Pope John Paul 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,” and “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 is 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 that then-Father 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

See DULLES, page 14



11/4/05

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# Bishop Bruté House seminarians receive support from many people

By Sean Gallagher

The 13 seminarian residents of the Bishop Bruté 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 Thursday evenings. They meet with their own spiritual director—either a diocesan

priest or a religious priest serving in the archdiocese—every two to three weeks.

They also have days of recollection each semester.

Formation conferences are presented on Monday evenings either by Father Robeson, a visiting diocesan priest or other people, including Marian College president Daniel J. Elsener.

In addition to the support that the seminarians receive from each other and their common life of prayer and formation, Father Robeson sees strengths for the house of formation coming from the broader Marian College community.

In particular, he cited Marian's Rebuild My Church program, which, among other things, aids in the education and formation of future lay leaders in the Church.

"In the same college, you have the guys who are going to be priests as well as the other folks who are studying to fulfill leadership roles in the Church," he said. "I think that there are some good networks and relationships that can develop."

But the seminarians are also fostering relationships beyond Marian's campus that are assisting them in their priestly formation.

The seminarians go together to Sunday Mass at different parishes around the Indianapolis area one Sunday a month. Father Robeson introduces them to the congregation present at the Mass.

For the other Sundays of the month, each seminarian chooses to attend Mass either at Marian College or at one parish which is not his home parish.

According to Father Robeson, this



Father Robert Robeson, director of the Bishop Bruté House of Formation at Marian College in Indianapolis, preaches during an Oct. 25 Mass at the St. Francis Hall Chapel. Listening to him are, from left, archdiocesan seminarians David Proctor, Michael Parrett, Jeff Read, of the Evansville Diocese, Joshua Cappel, Martin Rodriguez, Kristen Casey and Nicholas Foster.

practice helps the seminarians get a broad perspective on the parishes where they might serve if they are ordained to the priesthood.

The seminarians are also starting to minister in nearby parishes. Thomas is assisting with Hispanic ministry at St. Anthony Parish in Indianapolis. He described his service there as a way of "giving back" all he had received during his freshman year in the house of formation from the late Msgr. John Ryan, the former pastor of St. Anthony, who died in July.

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 Bruté 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 Bruté 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 Bruté House of Formation prayer partner should call the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.) †



Resident archdiocesan seminarians of the Bishop Bruté House of Formation at Marian College in Indianapolis eat breakfast together on Oct. 25. Clockwise from left, they are Aaron Thomas, Martin Rodriguez, Jeff Read, of the Evansville Diocese, Joshua Cappel, David Proctor, Kristen Casey, Father Robert Robeson, director of the house of formation, and Andrew Proctor.

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## Editorial

# 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 "transparency and openness" and to "restoring 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 that, if ordered 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 diocese's understanding of Washington trust law), Bishop Skylstad strongly asserts that he does not own these properties: "The diocese does not own the parishes. They do not belong to me. I can no more sell parishes than I can choose the house or lake cabin property of a parishioner and sell those properties to satisfy claims."

The bishop's letter aims to assure Catholics in his diocese that the Church's ministry will continue in spite of these difficult legal, financial and pastoral problems. "Our parishes remain vibrant; our parishioners are involved; our staffs continue to provide leadership and facilitate discipleship across the diocese. ... Although the judge's ruling is a disappointment, it is not the end of the Catholic Church in eastern Washington." Whatever happens, Bishop Skylstad insists, the ministry of Christ will continue.

An article by Tucson Bishop Gerald F. Kicanas in the Sept. 26 issue of *America* magazine outlines four primary lessons that he says emerged from his diocese's Chapter 11 process:

- Negotiation entered into in good faith can work—provided that all

parties concentrate on the goal of "fair compensation of victims."

- More than ever before, Church leaders need to be collaborative—"to work together, to pray together, to hold each other accountable and to work collaboratively with others in ministry."
- "Ma and Pa management in our dioceses must go. The Church needs to be more responsible and accountable" in its fiscal management and in its decision-making.
- "We need to rediscover again our spiritual center."

Working together in good faith, dioceses need to be better managed, but they also need to be "spiritually centered." As Bishop Kicanas sees it, this dual challenge—maintaining both a clear spiritual focus and sound fiscal management—is the challenge (and opportunity) facing all Catholic dioceses today.

The Church in central and southern Indiana is blessed with the excellent collaborative leadership and strong fiscal management of Archbishop Daniel M. Buechlein and his strong team of clergy and lay leaders. During the past decade, this archdiocese has faced a number of difficult pastoral and financial challenges. Some mistakes have been made along the way, but, overall, the Archdiocese of Indianapolis has emerged with a stronger focus on the Church's mission and a more consistent emphasis on the responsible stewardship of all God's gifts.

In their 1992 pastoral letter, *Stewardship: A Disciple's Response*, the Catholic bishops of the United States committed all dioceses, parishes and Catholic organizations in our country to observance of "the most stringent legal, ethical and fiscal standards." To be transparent and accountable is not an option today. It is the challenge (and the opportunity) faced by every individual, and every faith community, who seeks to imitate Christ, the Good Steward.

Let's pray that Church leaders everywhere will find the support and encouragement they need to face the challenges of our day and to grow in their understanding and practice of stewardship.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Making a Difference/Tony Magliano

# Suffering continues in Sudan

Since I couldn't go to Sudan, an important part of Sudan came to me. At Catholic Relief Services' world headquarters in Baltimore, Md., Archbishop Paolino Lukudu Loro, president of the Sudan Catholic Bishops Conference, shared with me his thoughts regarding the desperate situation facing Sudan.



He said that his country—one of the world's poorest—has no infrastructure. "There are hardly any schools, health clinics or paved roads. And there is no electricity. Many people are dying of hunger!"

The violence of the 20-year civil war, savagely waged by the National Islamic Front government in Khartoum against the mostly non-Muslim people of southern Sudan, is well known. Archbishop Loro emphasized that it was strong international pressure that moved the government of Sudan finally to agree to end its brutal attacks upon the south. But he also stressed the importance of continued international pressure here.

While a fragile peace is holding between the national government and southern Sudan, eastern Sudan and especially the Darfur region in western Sudan are being brutalized by Khartoum.

Like the south, eastern and western Sudanese have been marginalized. The government does not represent them or care about their legitimate needs. When they began to object to these injustices, Khartoum's military forces, together with Arab militias known as the Janjaweed, launched a genocidal campaign of murder and rape.

In Darfur, as many as 400,000 innocent black children, women and men have been killed during the last two years—another terrible example of "ethnic cleansing"—with no end in sight.

Additionally, Darfur wells have been poisoned, crops destroyed, livestock stolen and villages burned to the ground.

Fifteen long years ago, I heard another Sudanese bishop—Paride Taban—plead for his people. His weary appearance, well-worn clerical clothes and humble voice reflected a bishop who lived with his people and experienced their struggles.

Why are we so slow to respond? Most often, the developed world does too little, too late. Remember Rwanda?

I asked Archbishop Loro what he would like his brother bishops in the United States to do. He said he is requesting that they "ask their faithful to urge the U.S. government to pressure Khartoum to honor its peace agreement with southern Sudan, to stop all atrocities in Darfur, and to negotiate a just peace agreement with the people of both western and eastern Sudan.

"We also desperately need money to rebuild our villages, to help people resettle, to create reconciliation programs, to build schools and health clinics, to dig wells and to provide seeds and tools for planting crops," he said.

Here's how you can help: First, please send any donation you can to Catholic Relief Services, Box 17090, Baltimore, MD 21203-7090, earmarking your check "for Sudan relief."

Second, promptly e-mail or call (Capitol switchboard: 202-224-3121) your congressperson and two U.S. senators urging them to push for quick passage of the "Darfur Peace and Accountability Act of 2005."

A final thought: I wasn't the only journalist invited to interview Archbishop Loro, but I was the only one who showed up. If the press, especially the Catholic press, tires of this story, the plight of the Sudanese will go largely unnoticed, and people will continue needlessly to suffer and die.

(Tony Magliano is a columnist for Catholic News Service.) †

## Letters to the Editor

### Seek what's really important in life

Several years ago, while I was a general supervisor of a manufacturing plant, there was a man whom I will call John (not his real name) who seldom missed a day of work. On the few occasions when 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 and fixed up old houses to resell, bought merchandise from wrecked semis to sell at a discount, in other words, anything to make money.

He worked at the extra jobs from early morning until time for lunch then worked at the plant for the afternoon shift. Each day was the same, until the day he failed to come to work. About two or three hours after the start of the shift, John came in and asked me if we could go to the office and talk.

The two of us went to my office. He told me that he had arrived home at the usual time to eat a lunch his wife had prepared and served. He finished his meal and went into the garage to do some more work until time to leave for the plant. While he was busy in the garage, a deputy sheriff came up and served him with

divorce papers that his wife had filed.

John said, "Mr. Moody, I was shocked. I never knew there was anything wrong. If she wanted new furniture, I bought it for her. If she wanted new clothes for the kids, I bought it. I can't imagine what was wrong."

I said, "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 wanted 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 mind, but did not comprehend. He had energy, but he misused it.

John's story had a very bad ending. Not long after this day, John was lifting a large log onto a piece of equipment and it rolled back and crushed him. He had lost his family and never reached his 40th birthday.

How many of us are like John? What keeps us from the ones that we love may not be work or the desire for money. It could be sports, hobbies, hunting and fishing or the corner bar. Too late, we realize that our children have grown up and left home, 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 a lonely, old age.

When will we learn that some old clichés are true? "All that glitters is not gold." Or, "Money cannot buy happiness." If John could come back today, I'm sure he'd say "Amen!"

Winferd E. "Bud" Moody, Indianapolis

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### We are united with the faithful who have gone before us

The reality of instant communication available all around the world amazes me. I can exchange a message with a seminarian in Rome instantaneously by way of the Internet. When I studied in Rome in the mid-1960s, receiving a letter from home took a week at least.

As I thought about the celebration of our annual November feast of All Saints and the commemoration of All Souls the next day, it occurred to me that despite instantaneous communication, we hear so little about the numbers of martyrs for the Catholic faith in our own day.

I was talking about this with a Trappist friend of mine recently, and he sent me a book titled *The Monks of Tibhirine* by John W. Kiser. It is the story of seven Trappist monks who were kidnapped and beheaded in Algeria in 1996. Their monastery was a veritable Christian island in a country in which Catholics are the tiniest of minorities. It is said the monks were not killed because of their Catholicity as such; rather it was because of their unwavering respect for the dignity of their Islamic neighbors. They lived their belief in the dignity of all human persons and died for it. I haven't finished reading their story, but if my memory is correct, their monastery has since had

to be closed.

We don't hear much about the thousands of martyrs for the Catholic faith around the world in our own day, but contemporary martyrs outnumber those of earlier Christian eras.

A couple of weeks ago in this column, I mentioned a book, *Joy of the Priesthood* by Father Stephen J. Rosetti. He commented that people often wonder why there is so much external violence in the world. "There is, indeed, much anger in the world. Certainly, much of the violence stems from the anger and frustration in people's hearts. People are frustrated and angry, and they do not know why. Many times, they are not even aware of it. We have become so inured with the anger, sadness, and violence of our dismembered world; we do not realize how far our humanity has fallen. ... Many people of our world cannot find the inner nourishment for which they desperately long. It is little wonder they become violent" (p. 208-209).

Father Rosetti makes the point that our world hungers for the Bread of Life, for union with God, but looks in all the wrong places.

As we contemplate our saints and the souls who have gone before us, we might pause in thanksgiving for the faith that nourishes us. And we ought to

pray gratefully for those saints living and deceased who have passed the faith on to us. Because of them, we can know who it is for whom we hunger in a confused and violent world. And we can pray gratefully for the thousands of women and men who have fallen as martyrs for the faith in our own times. Once more this November, we recall that we are united with the saints who are the triumphant members of our Church.

We are also united with those souls who have gone before us and still experience the need to be purified before advancing finally in the glory of the kingdom with God. We speak of these as the poor souls in purgatory. They also continue to be members of our Church. Most of us identify more readily with them than with the triumphant saints in heaven. Just as we have known holy people who we are convinced are saints in heaven, so, besides ourselves, we have known people who were less than perfect in living their faith. On Nov. 2, we pray for them in a special way.

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. †

#### Archbishop Buechlein's intention for vocations for November

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

### Estamos unidos a los fieles que se han ido antes que nosotros

La realidad de la comunicación instantánea que nos circunda me sorprende. Puedo intercambiar mensajes instantáneamente con un seminarista en Roma por medio de la Internet. Cuando estuve en Roma a mediados de los 60, recibir una carta de casa tomaba al menos una semana.

Mientras pensaba sobre la celebración de nuestras festividades de noviembre de Todos los Santos y la conmemoración del Día de los Muertos al día siguiente, se me ocurrió que, a pesar de la comunicación instantánea, se sabe muy poco sobre la cantidad de mártires de la fe católica en nuestros días.

Hablaba hace poco con un amigo trapense quien me envió un libro titulado *Los Monjes de Tibhirine*, escrito por John W. Kiser. Se trata de la historia de siete monjes trapenses que fueron secuestrados y decapitados en Argelia en 1996. Su monasterio era una verdadera isla cristiana, en un país donde los católicos son la minoría más diminuta. Se dice que los monjes no fueron asesinados por su catolicismo como tal; al contrario, fue por su respeto constante por la dignidad de sus vecinos islámicos. Vivieron su fe en la dignidad de todas las personas humanas y murieron por ello. No he terminado de leer su historia, pero si la memoria no me traiciona, desde entonces el monasterio tuvo que cerrarse.

Apenas escuchamos acerca de los miles de mártires de la fe católica en el mundo en nuestros días, pero los mártires contemporáneos superan en cantidad a los de la era cristiana.

Hace un par de semanas mencioné en esta columna un libro titulado *The Joy of Priesthood (La alegría del sacerdocio)*, escrito por el padre Stephen J. Rosetti. Él comenta que la gente por lo general se pregunta por qué existe tanta violencia externa en el mundo. "En efecto, existe mucha ira en el mundo. Ciertamente buena parte de la violencia tiene su origen en la ira y la frustración que habitan en los corazones de las personas que no entienden por qué. Muchas veces ni siquiera están conscientes de ello. Nos hemos habituado tanto a la ira, la tristeza y la violencia de nuestro mundo desmembrado que no nos damos cuenta de cómo se ha derrumbado nuestra humanidad... Muchas personas en nuestro mundo no pueden hallar el consuelo interior que anhelan desesperadamente. No es de sorprender que se hayan tornado violentos." (p. 208-209)

El padre Rosetti señala que nuestro mundo tiene hambre del Pan de la Vida, de la unión con Dios, pero busca en los lugares equivocados.

Mientras contemplamos a nuestros santos y las almas que se han ido antes que nosotros, debemos detenernos a dar gracias por la fe que nos consuela. Y debemos rezar agradecidos por aquellos santos vivientes y los ya fallecidos, quienes nos han transmitido la fe. Gracias a ellos podemos saber a quién anhelamos en un mundo violento y lleno de confusiones. Y podemos rezar agrade-

cidos por los miles de hombres y mujeres que han perecido como mártires de la fe en nuestros propios tiempos. Una vez más, en este noviembre, recordamos que estamos unidos a los santos, que constituyen miembros triunfantes de nuestra Iglesia.

También estamos unidos a aquellas almas que se han ido antes que nosotros y todavía experimentan la necesidad de ser purificados, antes de poder avanzar a la gloria final en el Reino de Dios. Nos referimos a ellos como las pobres ánimas del purgatorio. Ellos también continúan siendo miembros de nuestra Iglesia. La mayoría de nosotros se identifica con más facilidad con ellos que con los santos triunfantes en el cielo. Así como hemos conocido personas santas, que estamos convencidos son santos en el cielo, así también, además de nosotros, hemos conocido personas que no eran tan perfectas a la hora de vivir su fe. El 2 de noviembre rezamos por ellos de manera especial.

Debido a nuestra creencia en la comunión con los santos en el cielo y con las ánimas del purgatorio, estamos conscientes de nuestra necesidad de recordar nuestra conexión con ellos. Esta es una de las razones por las que la

Iglesia los conmemora durante el mes de noviembre.

Asimismo, es por ello que la Iglesia Católica tiene la costumbre ancestral de mantener unida la comunidad de fallecidos en cementerios católicos. Desde los inicios de la Iglesia hemos creado cementerios para nuestros familiares católicos fallecidos. Deseamos recordar, primero que nada, que algún día resucitaremos y seremos uno con Dios en la eternidad. Y deseamos acordarnos de honrar a nuestros hermanos y hermanas difuntos con nuestras oraciones por su felicidad eterna.

Nuestras visitas a las tumbas de nuestros seres queridos también nos recuerdan que algún día necesitaremos que nuestros descendientes recen por nuestro descanso en la casa del Padre. También nos sirven de recordatorio de que nuestros seres queridos fallecidos se encuentran espiritualmente presentes entre nosotros. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en noviembre

**Las escuelas secundarias católicas:** que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

# Events Calendar

## November 5

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Placement test for prospective students**, 9 a.m.-noon. Information: 317-924-4333, ext. 32, or e-mail [vpurichia@cardinalritter.org](mailto:vpurichia@cardinalritter.org).

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Holiday craft show**, jewelry, quilted handbags, woodworking, cookie walk, candy land, picture with Santa, lunch, 9 a.m.-4 p.m.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **22nd annual Holiday Bazaar**, booths, Christmas cookies by the pound, bake shop, food, 9-3 p.m. Information: 765-342-6379.

## November 5-6

St. John the Baptist Parish, 25743 State Road 1, Dover. **15th Annual Craft Show and Chicken Dinner**, Sat. craft show, 9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302.

## November 6

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Open house for prospective students**, noon, Mass, 11 a.m. Information: 317-524-7151 or [www.brebeuf.org](http://www.brebeuf.org).

Marian College, Ruth Lilly Student Center, second floor, 3200 Cold Spring Road, Indianapolis. "People of Peace," **Secular Franciscan Order fraternity meeting**, noon-2 p.m. Information: 317-955-6775.

St. Francis Xavier Parish, Highway 31 and Highway 160, Henryville. **Smorgasbord**, craft booth, quilts, 11 a.m.-1 p.m. Information: 812-294-4398.

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. Sisters of St. Benedict, **open house**, 2-4:30 p.m., evening prayer, 5 p.m. (EST). Information: 812-367-1411, ext. 2635, or [sisters@thedome.org](mailto:sisters@thedome.org).

MKVS and DM Center, Rexville

(located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## November 6-10

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Extraordinary Preaching Event**, "I Have Loved You," Redemptorist Parish Mission Team, presenters, 7-8:15 p.m. Information: 317-926-7359.

## November 7

Mount Saint Francis Church, 101 St. Anthony Dr., Mount St. Francis. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## November 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, business meeting**, 12:30 p.m. Information: 317-881-5818.

## November 9

St. Therese of the Infant Jesus

(Little Flower) School, cafeteria, 4720 E. 13th St., Indianapolis. **Bugbuster Flu and Pneumonia Shot Campaign, flu shot clinic**, 6:30-7:30 p.m., \$25. Information: 317-357-8352.

## November 11

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"The Crusades and Inquisition-Misconception"**, Scott DeFreese, presenter, 7 p.m. Information: 317-353-1420.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-865-554

## November 12

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Breakfast with the Dominicans**, Mass,

8:30 a.m., reservations due Oct. 31. RSVP: 317-882-0724, ext. 235.

St. Malachy School, hall, 326 N. Green St., Brownsburg. Altar Society **holiday bazaar**, food, decorations, gifts, candies, desserts, quilts, 9 a.m.-3 p.m. Information: 317-852-5910.

St. Maurice Parish, parish hall, 8874 N. Harrison St., Napoleon. **Smorgasbord**, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6, carry-out available. Information: 812-852-4394.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-465-0126.

St. Joseph Parish, hall, 1875 S. County Road 700 W, North Vernon. **24th annual craft bazaar**, chicken noodle dinners, baked items, cookbooks, spices, Santa, 9 a.m.-2 p.m.

Information: 812-346-8685 or 812-523-3312.

## November 13

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Bugbuster Flu and Pneumonia Shot Campaign, flu shot clinic**, 11:30 a.m.-12:30 p.m. Information: 317-637-2620.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Open house for prospective students**, 1-3 p.m. Information: 317-924-4333, ext. 32, or e-mail [vpurichia@cardinalritter.org](mailto:vpurichia@cardinalritter.org).

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Public talk, **"Bonaventure: A Franciscan Saint for the Modern World,"** 3 p.m. Information: 317-955-6775. †

# Retreats . . .

## November 5

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Celebrating Advent as a Family,"** Franciscan Sisters Julie Biehle and Elaine Merkel, 1-4 p.m., \$25 per family. Information: 812-933-0661.

## November 8-22

Oldenburg Franciscan Center, Oldenburg. **"Healing Angels,"** three Tuesdays, 6:30-8:30 p.m., \$30 series, \$10 one evening, Franciscan Sister Anita Brelage, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Oldenburg Franciscan Center, Oldenburg. **"Pottery and Beyond for Adults,"** four Tuesdays, two sessions per day, 9 a.m.-noon or 6-9 p.m., \$140 series, Franciscan Sister Ann Vonder Meulen, potter and teacher. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## November 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

## November 12

Oldenburg Franciscan Center, Oldenburg. **"A Day of Reflection,"** 9 a.m.-3 p.m., \$50 includes lunch, Franciscan Sister Ann Vonder Meulen, spiritual director. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Married Couples Retreat, **"A Table for Three."** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## November 13

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Enriching Relationships."** Information: 812-535-4531 or e-mail [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

## November 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual Day of Reflection on the Psalms**, Father William Munshower, presenter. Information: 317-545-7681.

## November 17-December 15

Oldenburg Franciscan Center, Oldenburg. "The Theme of Conversion in Scripture and Life Experiences," **"There's Hope!"** three Thursdays, session two, afternoon session, 7-8:30 p.m. evening session, \$30 series, Franciscan Sister Barbara Leonhard, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## November 17-December 15

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail

[center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## November 18-19

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"The Power of the Ring."** Information: 812-535-4531 or e-mail [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

Oldenburg Franciscan Center, Oldenburg. **"Healing War-Torn Hearts,"** Dr. Pat Sheehan, presenter, Fri. 7-9 p.m., open to the general public, Sat. 9 a.m.-4 p.m., veterans and their families and close friends, \$160 per person includes room and board, \$290 per couple. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## November 19

Marian Center, 3356 W. 30th St., Indianapolis. **"The Holy Angels and Spiritual Direction,"** Father Titus Klingenger, retreat director, 8:30 a.m.-5 p.m., \$30 includes lunch. Information: 317-924-3982 or e-mail [mariancenter@aol.com](mailto:mariancenter@aol.com).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Blessed Are Those Who Mourn: A Grief Retreat."** Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"De-Stressing the Holidays with Mindfulness."** Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

## November 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Student Leadership Program II**, Rick Wagner, presenter. Information: 317-545-7681.

## November 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Monthly prayer service**, 5:30-6 p.m. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Married Couples Retreat, **"A Table for Three."** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## November 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Non-directed silent retreat**, 8:30 a.m.-8 p.m., \$50 per person. Information: 317-545-7681.

## November 25-27

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **"Serenity 12-Step retreat."** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## November 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Mini-Retreat**, 9-11:30 a.m. or 6:30-9 p.m., free child care, \$25 per person. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

## November 29-December 20

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Praying Towards Christmas."** Information: 812-535-4531 or e-mail [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

## December 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual Charismatic Retreat**. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Silent Retreat**, \$140 resident per person, \$110 commuter per person. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

## December 3-4

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Healing Angels"** Franciscan Sister Anita Brelage, presenter, \$132 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## December 9-11

Oldenburg Franciscan Center, Oldenburg. **"An Advent Retreat"** Franciscan Sisters Judy Hillman and Joan Laughlin, presenters. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## December 10

Oldenburg Franciscan Center, Oldenburg. **"Christmas Creations!"** Franciscan Sister Ann Vonder Meulen, presenter, children 8-12, 1-3:30 p.m., \$20 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## December 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Advent Day of Reflection,"** Father Robert Sims, presenter, 8:30 a.m.-2:30 p.m., \$30 includes continental breakfast and lunch. Information: 317-545-7681.

## December 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Retreat for men**, "The Spirit of the Lord is Upon Me," Jesuit Father Benjamin Hawley, presenter, \$150 per person. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Non-Directed Silent Retreat Weekend,"** \$125 per person. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). Preparing for the Coming of Jesus: **Advent Retreat**, Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Family Christmas Retreat**. Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

## December 17-18

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Healing Angels,"** Franciscan Sister Anita Brelage, presenter, \$132 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## December 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection**, "Finding a Thankful Heart," Msgr. Paul Koetter, presenter, 8:30 a.m.-2:30 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681.

## December 27-31

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. "A Monastic Observance," **experience the monastic life**, men age 18 and older. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

## December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** \$135 per person, \$250 per couple. Information: 317-545-7681. †

# Events Calendar

The Events Calendar contains a listing for the coming week of Church and parish activities at the top of the page. Regularly occurring events, notices of upcoming retreats and events, and other special announcements will be listed on the bottom half of the page.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication. Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to [mklein@archindy.org](mailto:mklein@archindy.org).

For more information about our Events Calendar policy, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com), click on the "Events" link, then on the link to events policy. †

## Book Review

# George Weigel sketches proceedings in last conclave

**God's Choice: Pope Benedict XVI and the Future of the Catholic Church**

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 the Second Vatican Council; the active engagement of the world and the fall of atheistic communism in central and eastern Europe; his encouragement of new renewal movements in the Church; the unprecedented expansion of the company of officially recognized blessed and saints; his leadership in the celebration of the Great Jubilee at the turn of the millennium; and his significant outreach to the Jews.

Weigel points out that the papacy of John Paul II also had its frustrations: the de-Christianization of Europe; the failure to make progress with the government of the communist Chinese; ecumenical “logjams,” especially concerning Orthodox Christianity; the breakdown of episcopal authority and energy; the inability of established religious orders and congregations to fully reform themselves; the failure to redesign the Curia, the central offices 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 section—is found in the fourth chapter, which deals with the conclave that elected Cardinal Joseph Ratzinger as pope.

The chapter 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 entered the conclave with 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.

Here 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.

Keep in mind that Weigel probably wrote his book between late April and July 22, (the date he gives at the end of his “Acknowledgments.”) On Sept. 23, two months after Weigel wrote his version of the conclave, the Italian journal *Limes* 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 possible 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 neoconservative, 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.

*(George Weigel will be the keynote speaker at the archdiocese's annual Celebrating Catholic School Values: Career Achievement Awards Dinner on Nov. 8 at the Indiana Convention Center in Indianapolis. For ticket information, call Jolinda Moore at 317-236-1462 or 800-382-9836, ext. 1462, or e-mail [jmoore@archindy.org](mailto:jmoore@archindy.org).)*

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



William R. Bruns

## LEGACY FOR OUR MISSION: *For Our Children and the Future*

### CHANGING A LIFE AND FOLLOWING A NEW VOCATION

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—to 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 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 chuckle and a smile and said, ‘God has certainly worked greater miracles than that.’”



*Rick Nagel (left) visited the Colosseum in Rome with Archbishop Daniel Buechlein and fellow seminarian Scott Nobbe in August 2005 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 Brute House of Formation at Marian College in Indianapolis, Mundelein Seminary in Mundelein, Ill., the Pontifical North American College in Rome, Saint Meinrad Seminary in St. 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 meet 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 stewardship 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 seminarian 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 for the canonization of St. Faustina and rector of Divine Mercy for the Marians of the Immaculate Conception in Stockbridge, Mass., and Dr. Robert Stackpole of

Vancouver, British Columbia, director of the John Paul II Institute of Divine Mercy in Stockbridge, and author of spirituality books.

A retreat titled "The Holy Angels and Spiritual Direction" from 8:30 a.m. until 5 p.m. on Nov. 19 at the Marian Center will be presented by Father Titus Kieninger of Detroit, a priest with the order of Work of the Holy Angels, who ministers as a spiritual director and retreat master.

St. Roch parishioner Kurt Schlegel of Indianapolis, who helped plan the one-day retreat, said Father Kieninger's presentations "will integrate God's purpose of the Holy Angels in our own lives and spirituality."

Father Kieninger will discuss "The Holy Angels in the Catholic Faith," "The Holy Angels and the Family Life" and "The Holy Angels and Our Prayer Life."

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 Chapel at St. Michael Parish, said Father Michalenko is "internationally known because of his work on the cause of sanctity of St. Maria Faustina."

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 revelation 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."

Sister 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 317-888-0873.) †

## 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 areas 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 begin with two primary care physicians and one obstetrics and gynecology specialist, who will all be new 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."

"If things grow and go as well as we

would like," Jewell said, "our goal is that we would 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.

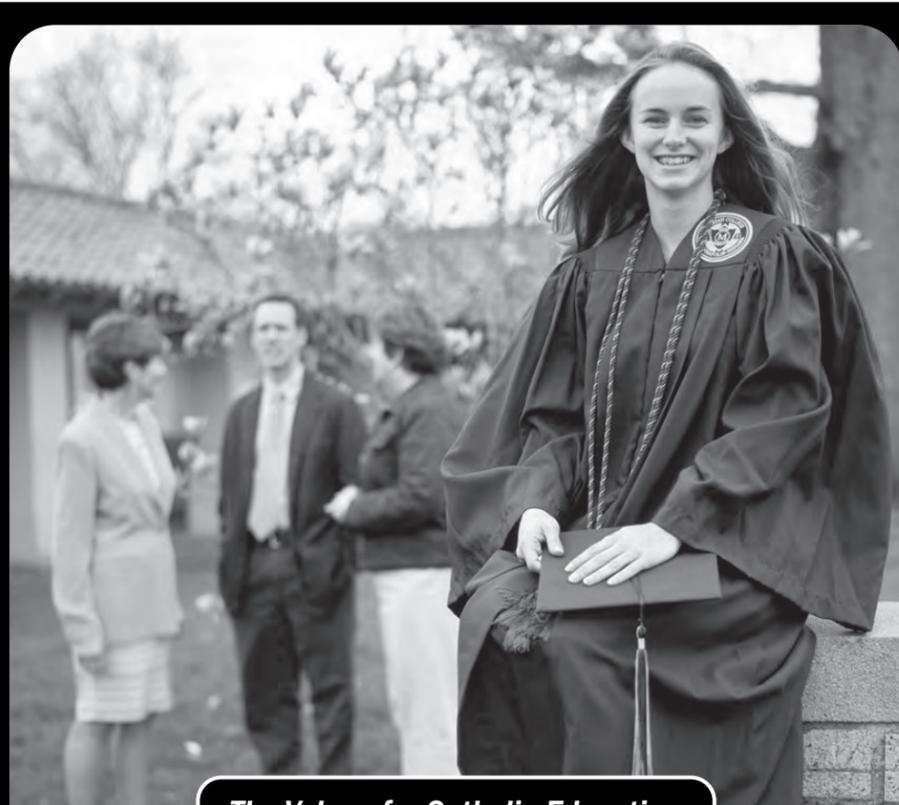
St. Francis Hospital also operates two medical offices in southern Hendricks County in the Heartland Crossing area.

"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 for Plainfield and Avon area residents, the new medical center will generate more inpatient and outpatient admissions to the 60-bed hospital in nearby Mooresville.

Currently, more than 50 percent of the 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 if that growth continues at its current pace that it won't be long before we're thinking about growing again here at Mooresville." †



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### Beth Fields

Currently teaching government and U.S. history at Father Thomas Seccina Memorial High School in Indianapolis.

Marian College, B.S. in History (summa cum laude) '05 with a teaching endorsement, Honors Program, Kappa Delta Pi honors society • Roncalli High School '01 Member of Our Lady of the Greenwood Parish in Greenwood, Indiana.

Beth is shown above with some of her favorite professors. From left to right are: Christine Accetturo, Ed.D.; Ray Haberski, Ph.D.; and Sue Blackwell, Ph.D.

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- Dec. 9-11, 05 Advent Retreat, Sr. Joetta Huelsmann, PHJC
- Dec. 14, 05 Advent Day of Prayer, Sr. Joetta Huelsmann
- Jan. 6-8, 06 The Best Book of the Year (Nowen)
- Feb. 3-5, 06 Marriage Encounter
- Feb. 10-12, 06 Valentine's Retreat
- March 17-19, 06 Women's Lenten Retreat
- March 24-26, 06 Men's Lenten Retreat
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# JUDGE

continued from page 1

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 vs. Schundler*, 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 1910-21. 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 track 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 shaky political 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 if they 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.

"Federal judges have the duty to interpret the Constitution and the laws faithfully and fairly, to protect the constitutional rights of all Americans, and to do these things with care and with restraint..."

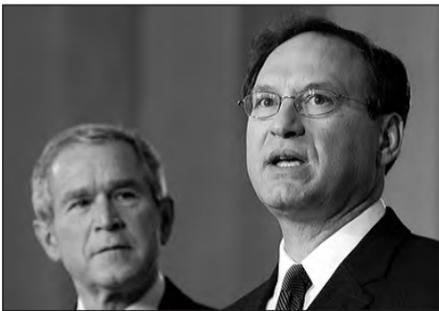
— Alito at the announcement of his nomination to the Supreme Court



## SAMUEL ALITO JR.

<b>AGE</b> 55	<b>EXPERIENCE</b>	
Born April 1, 1950, in Trenton, N.J.	1990-present	3rd U.S. Circuit Court of Appeals
<b>EDUCATION</b>		
1975 JD, Yale Law School	1987-1989	U.S. attorney for the District of New Jersey
1972 AB, Princeton University		
<b>FAMILY</b>		
Married with two children	1985-1987	Deputy assistant U.S. attorney general
<b>RELIGION</b>		
Catholic	1981-1985	Assistant to U.S. solicitor general

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U.S. appeals court Judge Samuel Alito Jr. speaks after President George W. Bush nominated him as a justice of the Supreme Court at the White House on Oct. 31. Harriet Miers withdrew her nomination on Oct. 27. Alito would replace retiring Justice Sandra Day O'Connor.

CNS photo from Reuters

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.

After a year clerking for U.S. 3rd Circuit Judge Leonard Garth, Alito spent four years as assistant U.S. attorney for the District of New Jersey. He went on to become assis-

tant to the U.S. solicitor general in 1981, deputy assistant U.S. attorney general in 1985 and U.S. attorney for the District of New Jersey in 1987.

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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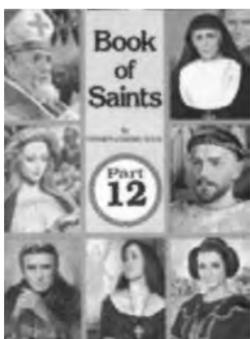


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# YOUTH

continued from page 1

"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.

The three-day conference concluded with a large Mass. The young people listened intently to the words of Archbishop Gregory, worshipped actively through song and even knelt on concrete floors during the Liturgy of the Eucharist.

"To see the reverence, the dignity and the lively faith that our young people have for the Mass was breathtaking," Father Meyer said.

In his homily, Archbishop Gregory thanked the youth for their participation and told them that God knows what it is like to be a teenager.

"Jesus was exactly your age at one point in his earthly life," he said.

Like many, Cory Fink, a member of St. Vincent de Paul Parish in Bedford and also a member of the Archdiocesan Youth Council, hopes what he learned and experienced will help motivate others when he returns home.

"I want to share my experiences, and hopefully God will touch them through me," Cory said.

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

Photos by Katie Berger



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



Above, Anthony Buriemek, 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.

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# Faith *Alive!*

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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 still 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 deprives 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 the parable 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.

## Christ shows us how to live

By H. Richard McCord

Moral living for a Christian is, in simplest terms, a life in Christ—living as Christ in the world.

Any attempt to discover what the Scriptures say about moral living should begin with Jesus himself—what he proclaimed and did in his public ministry.

Jesus began his preaching by saying: "The kingdom of God is at hand. Repent and believe" (Mk 1:15). This teaching is essential to Christian moral living.

The *Catechism of the Catholic Church* teaches that the Beatitudes (Mt 5:3-12) are at the heart of Jesus' preaching. They provide a quick summary of what he means by "kingdom of God"—not a place but a new set of relationships, a different way of living, governed by

The sermon begins with the Beatitudes, which characterize Jesus himself. We seek to be like him. Living the moral life is imitating Christ.

The sermon includes the difficult and spectacular saying about loving our enemies. Jesus' teaching is not for the weak-willed or those easily discouraged. He loved his enemies, and so should we. Our world could be so much better if we did so.

The sermon, the parable and the example of Jesus' life all point us toward the moral life's positive aspects. The moral life is essentially about doing what is good.

Yet, the moral life is also about avoiding evil. At times, all we will be able to do is to avoid evil. We are weak and flawed. Our strength is easily spent. The moral life is much more than avoiding evil, but at times that seems the best we can do.

The background for the New Testament teaching we have been discussing is the Old Testament. Contemporary biblical studies show us that we cannot possibly understand Jesus and his reign if we do not understand his Jewish background.

Jesus also offered new teachings. Thus, we interpret Old Testament morality in light of the New Testament. We omit Jewish ritual obligations, but maintain the greatest respect for the Ten Commandments. As I tell my students, the Ten Commandments have not been repealed.

The commandments give us specific teachings to obey. So does Jesus. He asks us to forgive infinitely—an extremely difficult teaching in the days after 9/11.

In his letters, St. Paul elaborates on

values the present world does not always promote.

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" (#1717). The Beatitudes can tell us how to live a moral life and embrace God's kingdom because they bring us face to face with Christ.

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †



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.

many of the specifics of Christian living. Yet neither Paul nor the entire New Testament covers everything. The morality of embryonic stem-cell research and cloning, to cite just two contemporary issues, are related problems that do not receive direct attention in Scripture.

As Catholics, we believe the Holy Spirit is active in history and has been guiding the Church in essential moral matters. This guidance is not in opposition to scriptural teaching, but can go beyond it in specific matters—especially new issues.

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.

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 the Christian qualities he was called to embody each day in his profession.

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.

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

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

## Discussion Point

### Bible teaches us moral choices

#### This Week's Question

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." (Delilah Bernaldo, Petersburg, Alaska)

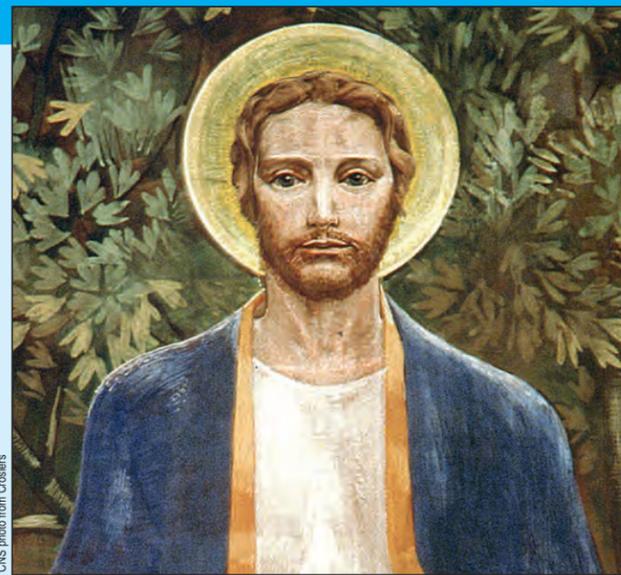
"The story of Jesus in the temple shows that he was so young when he went about his Father's work. It's something young people should think about." (Sue Zeitvogel, Reno, Nev.)

"We are 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)

#### 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](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo from Crossiers

From the Editor Emeritus/John F. Fink

## 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, made the Jewish leaders determined to kill him. It was the most spectacular miracle, not just because he raised someone from the dead. He had done that before: Jairus' daughter (Lk 8:40-56) and the son of the widow at Naim (Lk 7:11-17). But they hadn't been buried yet. Lazarus had been dead for four days and his body should have begun to decay. Even Lazarus' sister, Martha, said, "By now there will be a stench."

Jesus couldn't have been more deliberate 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 Hanukkah, "The Jews were trying to stone you, and you want to go back there?" Thomas, speaking for the first time in the Gospels, was only being realistic, as well as courageous, when he said, "Let us also go to die with him." (Later, of course, he was to disperse as the rest of them did.)

Jesus knew about the dangers. He knew that what he intended to do would hasten his death. But his death was his Father's plan for the redemption of the world and Jesus wasn't going to run away from his fate.

Jesus also obviously still felt it 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 for Lazarus. He didn't weep because Lazarus had died since he knew that he was going to bring him back to life. Rather, he wept out of 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

## Facing a challenge when we see one

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 think he used to be white, but then he probably used to be a lot of things he's not any more. Still, he knows an enemy when he sees one.

He lies in the middle of the road and, when he hears a car approaching, he lurches to his feet and prepares to take it on. 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 we're always relieved when we see him still alive, disappearing 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 that you're passing. Often, he balances on three legs while scratching his tummy reflectively with one hind leg. Apparently, he doesn't find cars a challenge to his doghood.

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, but others are either oblivious 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

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

spouses, chronic illness or poverty. Some of them react with grace, always in prayerful contact with God while taking human advice, support and comfort gratefully. 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 situations don't change much. Somehow, they've defused 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 sensing anyone else's needs because they feel 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 do not. 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 definition of challenge seems subjective, to say the least.

There are people who use denial to combat 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 Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## The great leveler: dawning of a new experience

At the end of this All Saints/All Souls week, I relate a story shared by longtime friends. Some will think of this as just a tale. Others will view it as more like a parable.



The title of this anecdote is "What a wonderful way to explain death." Here it is:

"A sick man turned to his physician while preparing to leave the exam room, and said, 'Doctor, I am afraid to die. Tell me what lies on the other side.' Very quietly, the doctor said, 'I don't know.'

"'You don't know? You, a Christian man, do not know what is on the other side?'"

"As the doctor held the door handle, on the other side came a sound of scratching and whining. As he opened the door, a dog sprang into the room,

leaping on him with an eager show of gladness.

"Turning to the patient, the doctor said, 'Did you notice my dog? He's never been in this room before and didn't know what's inside. He knew nothing except that his master was here and when the door opened, he sprang without fear. I know little of what is on the other side of death, but I do know one thing: I know my Master is there and that is enough.'"

When internalized with faith, trust and love, the point of the story is surely enough, too. It is as calming for me as a line I shared with readers years ago: "Death is the dawning of a new experience."

Death is life's ultimate transition and, according to Mark Twain, "a great leveler" since it happens to everyone. At the moment of birth, the only thing we know for certain about the newborn is that some day he or she will die. For the newborn, birth is also the "dawning of a new experience." Isn't it interesting that the

prospect of death is the last thing we would think of at the time new life blesses our lives—unless, of course, the newborn's life is immediately in jeopardy?

The infant has known only the world of the womb—and cries when first appearing. Hopefully, at the moment of my death, the opposite will happen. How could I keep from smiling—at least inwardly—because, as the last line of the St. Francis of Assisi Peace Song says, "... in dying we are born to eternal life." May the angels and saints greet us all into the kingdom of God.

Meanwhile, God's laws and this paraphrase of Abraham Lincoln's words are good guidelines: "May we all say or do nothing but what we are willing to live by and, if it be the pleasure of Almighty God, to die by."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, 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 Loretta Young and Celeste Holm playing two penniless nuns who came to America from France at the end of World War II to found a hospital for children.



It was a fictionalized version of a story that was much more

powerful in fact. The real-life woman played by Young was Mother Benedict 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 interviewing her, learning from her and writing her story so that her legacy never would be misunderstood or forgotten.

In the decades that followed the movie until her death on Oct. 2, 2005, at age 94, Mother Duss was the first to acknowledge what a tempestuous 60-plus years this had been for her as the maverick foundress of the Abbey of Regina Laudis in Bethlehem, Conn. She had to face poverty, trauma, setbacks, success, failure, physical illness, sometimes harsh accusations—but always she had fidelity and love from her fellow "daughters."

I visit them often at their abbey, some 45 of them, all professionals who have taken vows making them members of this first cloistered Benedictine community of women to be established in the United States. These women wear a traditional habit and live according to a rule written for community life by St. Benedict.

But that's just the overview. What has been established here is a model that was expected to fail—building a monastery on American ground for American women based on a 1,500-year-old rule.

But Mother Benedict was no ordinary woman. The work she did as a nun/doctor for her community and the villagers of Jouarre put her in great jeopardy after the Americans entered the war and the Germans occupying France declared all Americans there "enemies."

She became a fugitive from the Gestapo and somehow escaped arrest. At the liberation of Jouarre 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 facing up to powerful men and winning. She also had the coincidental luck of finding some American women, notably artist Lauren Ford, who offered her and her companion, Mother Mary Aline, hospitality and a place to start at their home in a tiny town called, 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 star named Dolores Hart left Hollywood and entered the community in 1963—known and beloved these many years as Mother Dolores.

In a time when religious orders are dying, Regina Laudis, founded by a strong woman who so respected the individuality of women, swims against the tide with a thriving community.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

# 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, foreign 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 this process. The title simply makes the point that acceptance of the God of Israel is the wise 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 city was, and is, in Europe.

A 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 origins. 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 draws 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

too are destined to live forever.

St. Matthew's Gospel is the source of the third reading.

It is the familiar, although at times puzzling, parable of the bridegroom and the foolish and wise virgins. The story is puzzling, since it seemingly refers to no Jewish custom at the time involving marriages and weddings. It is difficult, therefore, to seat the story in a context.

The virgins, wise or otherwise, are symbols of the disciples. It should be remembered that women were among the Lord's disciples.

An overriding concern for early Christians was the second coming of Jesus. When would the Savior come again to earth and vindicate the persecuted and dispossessed Christians? Would the Savior ever come?

The parable teaches that Christ will come again. He is the victor. The end of all things and all time will be the final and total triumph of the Risen Lord.

## Reflection

The Church gently but with determination is moving toward the end of the liturgical year of 2005, with its lessons for us all as we seek to follow the Lord.

Life can be puzzling. It can be daunting. We wonder if hardships, disappointments, hurts and limitations will ever end.

Paul reminds us that they will cease. For Paul, this was a fact firmly carved in granite. If we are faithful to Jesus, the weary toils and pains of earthly life will be overwhelmed by the glory of heaven.

We must be faithful and watchful for the return of Jesus to the world or into our lives as we die. Being with God is the only thing worthwhile. It alone makes life worth living. It makes death not a terror, but an entrance into glory. †

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## 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 3:9c-11, 16-17  
John 2:13-22

Thursday, Nov. 10  
Leo the Great, pope and doctor of the Church  
Wisdom 7:22b-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; 19:6-9  
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, 30-31  
Psalm 128:1-5  
1 Thessalonians 5:1-6  
Matthew 25:14-30  
or Matthew 25:14-15, 19-21

## Question Corner/Fr. John Dietzen

# Christ unites himself to us in service to others

**Q**Nearly all priests and other Communion 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." I thought I was affirming my 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 before giving 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 given 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

believe 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 write often that this is 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 this. Just as he had partaken of 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).

**Q**Just before the reading of the Gospel at Mass, the priest touches his head, his mouth and his breast.

Then most of the people do the same. What does this mean? (Illinois)

**A**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 Lord, 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 [jjdietzen@aol.com](mailto:jjdietzen@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; renews, refreshes, enhances the mystery of God in us.

Embrace the moment; hold it close so life is real once more.

For who could turn away or otherwise reject this grace of goodness freely spent?

Gratefulness and praise, O Lord, For what I have been given.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis.)



Photo by Mary Ann Wyand

# Vatican assembles women to discuss impact of poverty, war

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, educa-

tors 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.

Mercy Sister Phyllis Hughes 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, Zambia and Zimbabwe, 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.

"HIV is certainly about individual behavior," she said, "but curbing the epidemic will require addressing the many imbalances that are beyond the control of the individual. The imbalance of resources, especially for treatment, and the 'more than half' burden borne by women and girls badly need mitigation."

Sister Phyllis said the Catholic Church and Catholic-affiliated agencies have to coordinate their efforts more effectively so they do not end up competing for the same funds for HIV-AIDS treatment and prevention.

The Church must increase girls' access to education and the access of women to AIDS treatment, she said.

And while the Church has done a great deal to lobby for lower costs and greater access to antiretroviral drugs, it should do more to support efforts to find an AIDS vaccine, she said.

"A vaccine is the only truly effective way to protect women and girls from HIV infection," Sister Phyllis said, because it would be effective even in situations where they have no choice over engaging in risky sexual behavior. †

# Pope condemns beheadings of Christian girls in Indonesia

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 mainly 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. †

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*Daniel J. Elsener*

Daniel J. Elsener, President

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## DULLES

continued from page 2

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 rights" of the theologians he had to question, he added.

Cardinal Dulles also noted that in the pope's early months as pontiff 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-yearlong 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 also was 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 1998.

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 tired 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 \$14 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 Rosa 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.

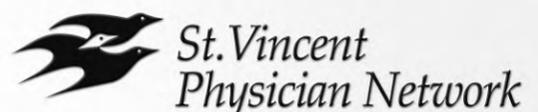
Parks was to be remembered at a Mass on Nov. 3 at Blessed Sacrament Cathedral in Detroit marking the feast day of St. Martin de Porres, the patron saint of social justice. †



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.

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# House chaplain calls his work on Hill a faith-filled balancing act

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 E. George, for allowing him to work in Washington as House chaplain, and House Speaker Dennis Hastert, R-Ill., 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 he hopes young 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



Father Daniel Coughlin, chaplain of the U.S. House of Representatives, stands with his mother, Lucille, after receiving the 2005 Distinguished Service Award from the Washington Theological Union on Oct. 26.

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 invocations 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 1774.

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 anyone in 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. †

## 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 within the breathing space of adoration of the Eucharist can the Eucharistic celebration indeed be alive.”

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.

- **St. Luke Parish**, Indianapolis  
7575 Holiday Drive, E.  
317-259-4373
- **St. Therese of the Infant Jesus (Little Flower) Parish**, Indianapolis  
4720 E. 13th St.  
317-357-8352

- **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  
1320 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  
6461 E. St. 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 and more than 2,000 others who work in parish ministry at least 20 hours a week on a volunteer basis.

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.

"For 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 in two previous national studies of lay parish ministry. Catholic News Service received 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 \$35,261 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 21,569 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 1997 but that rose to 11.5 percent in 2005. 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](http://www.nplc.org), by clicking the "order publications" link.) †

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# Rest in peace

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

**ANDRES, James M.,** 49, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 21. Husband of Leann Andres. Father of Ashley, Ryan and Tyler Andres. Brother of Jannette Burns, Doris Deuser, Annette Fowler, Linda Fulton, Edward and Thomas Andres.

**BANNON, Winifred Colleen,** 78, St. Augustine, Jeffersonville, Oct. 16. Mother of Norma Ettlting, Sheila Godwin and Suellen Roberts. Sister of Charles Kestler. Grandmother of four. Great-grandmother of 10.

**BRUNS, Donald F.,** 75, St. Mary, Greensburg, Oct. 24. Husband of Dorine Bruns. Father of Debra Herndon, Bert, David and Paul Bruns. Brother

of Dale, Ralph and Robert Bruns. Grandfather of nine. Great-grandfather of one.

**CAMPBELL, Jeanne K.,** 87, St. Bartholomew, Columbus, Oct. 15. Mother of Gloria Bodily, Debbie Lacefield, Phillip, Robert, Tom and William Campbell. Grandmother of 10.

**CASSIDY, Gladys Z. (Reed),** 95, St. Christopher, Indianapolis, Oct. 18. Mother of Mary Anne Greeley, Charles and Wayne Cassidy. Grandmother of five. Great-grandmother of eight.

**COVELESKIE, Elizabeth,** 96, Sacred Heart of Jesus, Terre Haute, Oct. 18. Mother of John and Richard Coveleskie. Grandmother of four.

**KAMRADT, Virginia F.,** 74, St. Mark, Indianapolis, Oct. 16. Wife of William Kamradt. Mother of Theresa Jones, Brian and Eric Kamradt. Sister of Mary Lou Scales and Robert Kaiser. Grandmother of nine.

**KRAEMER, Ronald E.,** 65, Holy Family, New Albany, Oct. 15. Father of Krista Campisano and Steven Kraemer. Brother of Darlene, Patricia, Gerald and Gilbert

Kraemer. **LICKTEIG, Alberta L.,** 84, St. Anthony of Padua, Clarks-ville, Oct. 8. Mother of Pat Mann, Diana Krueger and Mary Lynn Prinz. Sister of Rosie Foushee, Jen Wallace, Albert and Robert Senn.

**MARK, Mary E.,** 85, St. Joseph, Shelbyville, Oct. 21.

**McDOWELL, James D.,** 54, Sacred Heart of Jesus, Terre Haute, Oct. 15. Father of Jamie Allen. Son of Betty McDowell. Brother of Patty Flowers, Janice Lee and Joe McDowell. Grandfather of three.

**McKEE, Mary Frances,** 80, St. Bartholomew, Columbus, Oct. 18. Mother of Diana Patterson, Larry, Robert, Steve and Tom Bryant. Grandmother of eight.

**MILLER, Marie,** 81, St. Simon the Apostle, Indianapolis, Oct. 23. Mother of Elsie Broda, Dawn King and Barbara Parker. Sister of John Tschupp. Grandmother of five.

**O'DONNELL, Loretta J.,** 85, Carmel, Oct. 22. Sister of Frances Bourne. Aunt of several.

**RAINEY, Raphael J.,** 80, St. Luke, Oct. 12. Husband of Shirley Rainey. Father of Laura Rhoades, Linda Shambaugh, Janice, U.S. Navy Capt. Charles, Christopher and Ronald Rainey. Brother of Elaine Todd. Grandfather of 13. Great-grandfather of one.

**RAWLS, Patricia (Maloney),** 79, Christ the King, Indianapolis, Oct. 21. Mother of Anna Arduini, Melissa Keithley, Elbert III and William Rawls.

Sister of Rosemary Boyle and William Maloney. Grandmother of 10. Great-grandmother of three.

**SIMON, Ola Vac,** 65, St. John the Baptist, Osgood, Aug. 18. Wife of Donald Simon. Mother of Barbie Bultman, Karen Carroll, Shirley England, Dana Montgomery, Donna Sparks, James, Vincent and Wayne Simon. Sister of Anna Mae Ahaus, Bonnie Kieffer, Thelma Osborne, Eula Sizemore, Georgia Sparks, Harley, Jim, Joe, John and Mark Roark. Half-sister of Bonita Halcomb, Martha Hammond, Tina Wingate, Lola Woods and Richard Leach. Grandmother of 22. Great-grandmother of four.

**TABOR, Catherine Bridget,** 79, Sacred Heart of Jesus, Terre Haute, Sept. 29. Wife of

Augustus H. Tabor. Mother of Augustus Jr. and William Tabor. **VINCI, Pauline F.,** 83, Sacred Heart of Jesus, Indianapolis, Oct. 15. Mother of Ella Patton, Michael Bennett and Thomas Walker. Grandmother of six. Great-grandmother of seven.

**WAGGONER, Olivia Rebecca,** infant, St. Peter, Franklin County, Sept. 10. Son of Jeff and Brenda Waggoner. Sister of Elijah Waggoner. Granddaughter of Jim and Julie Wilhelm.

**WOLF, Mary E.,** 88, Prince of Peace, Madison, Oct. 15. Mother of Sandy McCauley, Maurine Mazezka, Margie Nickels, Joe, John and Robert Wolf. Sister of Gertrude Gillespie. Grandmother of 17. Great-grandmother of 14. †

## Parish bereavement programs help people cope with death and dying, funeral planning

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 titled "Be Not Afraid—A Discussion About Our Inevitable Fate" on Nov. 16 in the Bethany Room at the Indianapolis North Deanery church at 46th and Illinois streets.

St. Thomas Aquinas parishioner Sally Debono of Indianapolis, a member of the bereavement committee, said the first program begins at 7 p.m. and will conclude by 9 p.m. Other sessions are scheduled on Feb. 15, May 17 and Oct. 18.

The panelists are Jo Groves, a registered nurse on Wishard Memorial Hospital's palliative care team in Indianapolis; Jim Obergfell, a religion teacher at Cathedral High School in Indianapolis; and Father William Munshower, pastor. They will discuss fear of death, how faith helps people cope with illness and death, and the impact of death in daily life.

The other programs scheduled next year will address "Medical and Ethical Issues at the End of Life," "Wills—Why and How—and Content," and "Planning a Funeral."

Debono, who also volunteers in hospice ministry, said the goals of the four-part series are "to contemplate and facilitate by education our responsibilities 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, she said. "That's very human. We've made great efforts on our committee to get ourselves educated and to bring people in to share their experience on a parish level. We help the families plan their funeral services now."

St. Thomas Aquinas Parish started its bereavement ministry in 1999, she said, with help from 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.

"Bereavement ministry in parishes is growing for various reasons," Hess said. "The shortage of priests is one reason.

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 are to be there to support grieving parishioners in whatever ways they need help. When people have family members who live in another city or state, they feel isolated and don't have anyone to share their grief with. It's very important for the parish to look at the needs of the faith community."

Hess said the Office of Family Ministries helps parishes 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 bereavement ministry on the parish level. We are currently working with Catholic Cemeteries to bring in a presenter to talk about traumatic loss early next year."

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. "What the mourning person needs is 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 grieving people to do is come to Mass on Sunday. As time goes by, many people have a tendency to not mention the deceased person's name. It's very comforting when people remember the deceased person and the anniversary of their death by calling the grieving person to say, 'I remember and I'm thinking of you.'"

(For more information about the St. Thomas Aquinas programs, call 317-253-1461. For more information about Office of Family Ministries programs, call 317-236-1596 or 800-382-9836, ext. 1596.) †

### Franciscan Sister Mary Virgine Finkbiner was a teacher, organist

Franciscan Sister Mary Virgine Finkbiner died on Oct. 21 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, at Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on Oct. 24 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Marie Finkbiner was born on Feb. 3, 1912, in Indianapolis. She entered the Oldenburg Franciscan community on Sept. 6, 1930, and professed her final vows on July 2, 1936.

Sister Mary Virgine was a dedicated grade school teacher and organist for 46 years.

She ministered at St. John the Baptist Parish in Dover, 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 also served at the St. Vincent Orphanage in Vincennes, Ind., in the 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, Mary Ann Roberts of Arizona.

Two sisters who also were Oldenburg Franciscans preceded her in death.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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# News briefs

## 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 40 years since the Second Vatican Council's declaration on relations with non-Christians can point the way to dialogue in many arenas, a panel on Capitol Hill said Oct. 27. "This was no empty sentimentality," said Rep. Rush Holt, D-N.J., of "Nostra Aetate," the Vatican II document approved on Oct. 28, 1965, that repudiated anti-Semitism 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 the president of the Institute on Religion and Public Policy. Lantos, a co-chairman 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 objecting to 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, giving as 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 that capitalize on Hispanics' popular religiosity can be a way of tapping into that faith and to let the household know there is a Catholic parish nearby willing to help serve their needs, he said. Martinez is coordinator 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 workshops, 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 much do we really know about them? Fathers Kenneth Brighenti and John Trigilio Jr. explore these questions and more in their new book, *Women in the Bible for Dummies*, using the light yet informative style typical of the popular *Dummies* book series. Father Brighenti, pastor of St. Ann Parish in Raritan, and Father Trigilio, pastor of Our Lady of Good Counsel in Marysville, Pa., were approached by Wiley Publishing of Indiana to write about women in the Bible after the success of their book, *Catholicism for Dummies*, which was published in 2003 and has sold 100,000 copies. The priests also co-wrote *The Everything Bible Book*, published in 2004 by Adams Media, and they co-host two weekly series on the Eternal Word Television Network. "The publisher [Wiley] did a study that concluded that more women than men read, and that religion is a hot topic. ... Therefore, they thought women in the Bible would be a hot topic," Father Brighenti said in an interview with *The Catholic Spirit*, newspaper of the Metuchen Diocese. †



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League Champion - St. Barnabas R

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3rd Grade and Under  
Division #1 Champion - St. Christopher A

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Division Champion - St. Monica

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League Champion - St. Jude B

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League Champion - St. Louis de Montfort B

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League Champion - OL of Grace L

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Tournament Champion - OL of Grace L

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League Champion - Nativity R

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League Champion - Immaculate Heart N

2005 CYO CADET C GIRLS VOLLEYBALL LEAGUE  
League Champion - St. Matthew M

2005 CYO 56 A GIRLS VOLLEYBALL LEAGUE  
League Champion - Nativity

2005 CYO 56 B AMERICAN GIRLS VOLLEYBALL LEAGUE  
League Champion - St. Barnabas G

2005 CYO 56 B NATIONAL GIRLS VOLLEYBALL LEAGUE  
League Champion - St. Barnabas B

2005 56 C GIRLS VOLLEYBALL LEAGUE  
League Champion - St. Maria Goretti-1

2005 4th GRADE GIRLS NATIONAL VOLLEYBALL LEAGUE  
League Champion - Little Flower G

2005 4TH GRADE GIRLS AMERICAN VOLLEYBALL LEAGUE  
League Champion - St. Barnabas T

2005 CYO ST. MATTHEW CADET A GIRLS VOLLEYBALL TOURNAMENT  
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League Champion - St. Roch

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2005 BOYS BASEBALL 7TH GRADE LEAGUE  
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