



The

Criterion

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November 15, 2002

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Abuse norms strengthened by Rome meeting, bishops told

WASHINGTON (CNS)—The revised norms for handling sexual abuse of minors by priests developed recently in Rome are “a strengthening, not a weakening” of the proposed norms the bishops adopted last June in Dallas, Cardinal Francis E. George of Chicago said on Nov. 11.

Presenting the revisions on the opening day of the fall meeting of the U.S. Conference of Catholic Bishops, the cardinal said that “the Holy See shared our goals”—to protect minors from abuse in the Church, to reach out to victims of abuse and to remove permanently from ministry any priest who has ever admitted

or been found guilty of sexually abusing a minor.

Among strengthening factors in the revised norms, he said, were the explicit inclusion in the norms of priests and deacons in religious orders and the opening up of the possibility of Church trials to remove priests even if the Church’s statute of limitations for trying the crime has run out. The Vatican told bishops to apply for a waiver of the statute for those cases otherwise too old to prosecute under the law.

Cardinal George was the ranking American prelate on the mixed

See **NORMS**, page 8



Members of the National Review Board for clergy sex abuse as well as Kathleen L. McChesney, second from left, newly appointed director of the U.S. bishops’ Office for Child and Youth Protection, stand for prayer at the U.S. Conference of Catholic Bishops’ general meeting in Washington on Nov. 11.

Finding God step by step

Two seminarians walk from Assisi to Rome to prepare for their diaconate ordination

By Jennifer Del Vecchio

After walking nine days with only a backpack and water bottles, seminarian Jonathan Meyer of Indianapolis made his final steps along the Appian Way to Rome.

It had been a hard journey, but one filled with joy and accomplishment as Meyer, from the Archdiocese of Indianapolis, and fellow seminarian Bryan Stitt, from the Diocese of Ogsberg in New York, started singing when their final destination came into view—the Cathedral Basilica of St. John Lateran.

Walking from Assisi to Rome, Meyer and Stitt traveled eight hours a day. More than 140 miles later, they completed their pilgrimage in the steps of St. Francis as a way to prepare for their diaconate ordination that took place on Oct. 10 in Rome.

Arriving in Rome, Meyer saw the city from a new perspective.

“I’ve been in Rome for three years, but I’ve never gone to Rome as a pilgrim,” Meyer said. “That was one of the reasons, but mainly for the diaconate.”

Singing simple praise songs, the seminarians stopped singing as they approached St. John Lateran, where St. Francis gained initial approval for the Franciscan order from Pope Innocent III in the 1200s.

During St. Francis’ time, the church palace was the residence of the popes.

“We got choked up,” Meyer said. “It was overwhelming. We went inside and prayed and went to solemn Mass and confession.”

But the moving experience wasn’t without some humor.

Stitt had lost part of his detachable pant leg somewhere on their walking journey and had

See **WALK**, page 2



Deacon Jonathan Meyer from St. Barnabas Parish in Indianapolis and Deacon Bryan Stitt, from the Diocese of Ogsberg in New York, stand outside the Cathedral Basilica of St. John Lateran in Rome. The cathedral was their last stop after walking from Assisi to Rome to prepare for their diaconate ordination.

Catholic Community Foundation assets grow despite tough economic times

By Brandon A. Evans

During the past fiscal year, the assets of the Catholic Community Foundation (CCF) have risen from about \$62 million to nearly \$80 million.

The majority of this increase came from the one-time transfer of money in an employee benefit fund from a separate account to the foundation.

The number of endowments that the foundation has also increased—an addition of 13 new individual endowments—raised the total to 261.

All this despite a negative return on investments of 5.4 percent. Five years ago, the CCF was realizing 20 percent gains.

“It’s not happy news to point out to you that the last two calendar years . . . were negative years in the investment markets,” said John Dorenbusch, president of the board of trustees and a member of St. Bartholomew Parish in Columbus. He spoke at the annual meeting of the CCF on Nov. 6.

If this year also reports widespread investment losses, which looks likely, then Dorenbusch said that it “will be the first time that this has happened in 60 years.”

Still, Jeffrey Stumpf, chief financial officer of the archdiocese, said that the annualized return on investments since January 1995 has been 9.5 percent.

Stumpf compared investment management to marathons, in that both are long-

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Catholic Charities expands Terre Haute youth center

By Mary Ann Wyand

TERRE HAUTE—It’s a dream come true and a place to call home for children from low-income families.

The newly expanded and renovated Ryves Hall Youth Center at 1356 Locust St. also has been described as the “Miracle on 14th Street” because the Terre Haute Catholic Charities ministry faced significant financial challenges.

One of two \$100,000 Build Indiana

grants designated for the \$2 million youth center expansion project was unexpectedly withdrawn by the state due to the budget crisis and misuse of grant funds in other counties.

Church, community and corporate support enabled the Terre Haute Catholic Charities staff and board of directors to continue the construction project that provided much-needed space for education and recreation programs serving preschoolers through high school students

whose family income is below the federal poverty level.

Nearly 1,200 children and teen-agers participated in scouting, sports, tutoring and character development programs there last year.

“It’s like my home,” 12-year-old Dustin Brown, a member of Ryves Hall Boy Scout Troop No. 22, said. “I always come here after school, after I get my homework done. I’ve been coming here

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WALK

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to tie the one extra T-shirt he brought along around his leg to be allowed inside the church. In Italy, shorts are not proper attire for church.

The seminarians began their journey on Sept. 7, treating the pilgrimage as an opportunity to trust in Divine Providence as they reflected on simplicity while tracing the footsteps of St. Francis, who Meyer considers his patron saint.

They each took a backpack with a change of socks, extra T-shirt and water bottles. They washed their clothes in the sinks each night.

Awakening at 6 a.m. each day, they would attend Mass before walking to the next town, where they would go to the parish church, pray before the Blessed Sacrament then speak to the pastor, asking for a place to stay.

"Seven out of nine nights, we had a religious house to stay in, none were reserved," Meyer said. "We saw the generosity of God's people and just seeing people be so generous along the way was another blessing."

Italians along the road weren't sure of what to think about the two American seminarians.

"Their jaws would drop as they looked at us when we told them we were walking to Rome," said Meyer, who was ordained a deacon for the Archdiocese of Indianapolis on Oct. 10.

Usually, people have done walking pilgrimages to Jerusalem or where St. James is buried, but Rome isn't a common one on the list, Meyer said.

It's not the first time Meyer has done something physically challenging for the Lord.

After graduating from college and before heading to seminary, Meyer biked from Minnesota to Indiana to raise awareness for vocations.

As he prepares for the priesthood, Meyer decided to do a walking pilgrimage modeled after St. Francis, who walked to Rome four times.

"Really, I think he had tremendous



Jonathan Meyer stops on one of the roads he took as he walked from Assisi to Rome. Meyer did the pilgrimage in the footsteps of St. Francis, his patron saint, to prepare for his diaconate ordination.

love for our Lord. That almost untamed love that he would not allow anything in this world to get between him and God," Meyer said.

"He was zealous and very creative," he said, mentioning how St. Francis created the Nativity Scene that is used at Christmas and the Stations of the Cross.

"The one aspect that people forget about with St. Francis is his aspect of love. He had a beautiful understanding of suffering and the importance of poverty and simplicity."

St. Francis—the man who founded the Franciscan order and was the first person to receive the wounds of Christ, called the stigmata—was never a priest but a deacon.

While the exact route St. Francis took on his four trips to Rome is not known, Meyer and Stitt did visit the historic sites where St. Francis was known to have stopped.

On the way to Narni, St. Francis stopped for prayer and retreat. They also stopped at Sacro Speco, where they climbed to the top of a mountain to see the cave where St. Francis prayed.

Preparing for their trip, Meyer read a lot about medieval pilgrimages.

Pilgrimages have been done for centuries by the faithful who travel to certain shrines for prayer, seeking healings or traveling in thanksgiving for answered prayers.

Researching medieval pilgrimages, Meyer found that pilgrims sang a lot, sometimes chanting all 150 Psalms on their walking journeys.

"I thought, why on earth are they singing. I thought it was silly and stupid," Meyer said.

He soon changed his tune.

"I realized that when you are hot and tired and your feet hurt and you want to give up, singing puts all that aside," he said. "It gives you something to concentrate on to make you happy and feel good. We started singing a lot of hours in the day."

They sang Church hymns and some Latin songs they knew and when they ran out of those songs "we ended up singing the Beatles songs and songs from the Sound of Music."

During their walk, Meyer and Stitt used each day to pray for a specific petition, such as for the youth of the world, the pope, their bishops, and family and friends.

Preparing for the diaconate with a pilgrimage was a way for the seminarians to offer penance and mortification for sins, to take time to pray for healing and to unite themselves with the sufferings of others.

"This is a time in the Church of great suffering," Meyer said. "We can unite our sufferings with the victims and the priests themselves and those priests who are enduring persecutions."

The trip helped Meyer learn a new lesson in perseverance.

"I didn't expect the trip to be as difficult as it was, but I found it to be an analogy of

my priesthood," Meyer said.

"I'm training as much as I possibly can [for the priesthood] and God places many challenges in front of you, and what you learned and what you prepared for still doesn't mean you will know what is going to be there."

Meyer said the trip was successful and a great experience because they were able to focus on prayer despite being tired, having sore feet and wondering if they could take another step at times.

"This is the Christian life and it's not all about warm feelings and big hugs, but about enduring life and it's not easy, but we endure with faith and the cross and with Jesus, and because of that we can be joyful."

The seminarians also learned a lot more about themselves and their weaknesses in their relationship with God.

As they returned to their regular life of studies and preparing for the priesthood, the men are surer than ever of their call to serve God as priests.

They've also had a few fellow seminarians express an interest in doing a similar pilgrimage to prepare for their diaconate ordination.

"At first, some thought we were out of our minds to do this," Meyer said. "But now it has sparked some interest."

On the journey, Meyer found out a lot about himself and he's glad.

"When it was all said and done, and the pilgrimage was over and I was approaching the diaconate, I know I gave everything I could possibly give," Meyer said.

"There was no doubt in my mind, no area I hadn't searched or plundered or asked or probed to have more assurance and certitude that I was doing God's will," he said. †

Pray with pilgrims from archdiocese traveling in Mexico

Archbishop Daniel M. Buechlein is leading a pilgrimage on Nov. 16-21 to holy sites throughout Mexico.

Catholics in the archdiocese can join their prayers with the prayers of the archbishop and pilgrims from the Archdiocese of Indianapolis as they pray for a special

intention each day of the pilgrimage.

The pilgrims will visit several major churches in Mexico and the sites of several Marian apparitions, including the Shrine and Basilica of Our Lady of Guadalupe.

The prayer intentions for each day are: Saturday, Nov. 16—For the lay people of the archdiocese.

Sunday, Nov. 17—For the priests and religious of the archdiocese.

Monday, Nov. 18—For vocations to the priesthood and religious life.

Tuesday, Nov. 19—For the seminarians of the archdiocese.

Wednesday, Nov. 20—For the sick of the archdiocese.

Thursday, Nov. 21—For a safe return home. †

Corrections

A story about Opus Dei in the Nov. 8 issue of *The Criterion* gave an incorrect telephone number for more information about the lay organization. For more information about Opus Dei in the Archdiocese of Indianapolis call Jim St. Louis at 317-883-2284.

The Criterion

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Spirit & Place Festival art show has religious theme

By Mary Ann Wyand

Jesuit Father J. Paul O'Brien of Indianapolis enjoyed the "positive, uplifting way" that artists depict the life of Jesus in the 2002 Spirit & Place art exhibit on display this month at St. Thomas Aquinas Church in Indianapolis.

"Even though some of the art pieces

were depicting the crucifixion of Jesus," Father O'Brien said, "that was done in a positive, uplifting way. It was hopeful rather than pessimistic."

The exhibit of a variety of religious paintings, titled "Breaking the Silence: Images of Suffering and Healing," continues through Nov. 30 at the Indianapolis North Deanery church, located at the corner of 46th and Illinois streets.

Visitors may view the paintings, photographs, ceramic collages and a tapestry before and after weekend Masses, which are scheduled at 5:30 p.m. on Saturdays and at 8 a.m. and 10:30 a.m. on Sundays.

Some of the featured paintings also were included in a memorial art exhibit related to the Sept. 11, 2001, terrorist attacks in New York, Washington, D.C. and Pennsylvania.

St. Thomas Aquinas parishioner Daisy Lloyd of Indianapolis, who helped coordinate the special exhibit, said the artwork was selected to reflect various aspects of suffering and healing as a pathway to understanding spirituality.

"There is beauty in brokenness," Lloyd said, "because we heal from brokenness." †



Photos by Mary Ann Wyand

Artist Darrell Anderson's portrait of the resurrected Jesus appearing in the garden is among a variety of scenes he painted depicting the life of Christ.



St. Thomas Aquinas parishioner Edward Grogan of Indianapolis created this icon, titled "The Two Marys Meet," of the Virgin Mary greeting the late Marie Bynum for St. Thomas Aquinas parishioner Alvin Bynum.

Readers may submit Christmas memories

Again this year, *The Criterion* will publish Christmas memories submitted by readers in the annual Christmas Supplement as part of the Dec. 20 issue.

Christmas memories should be brief stories related to faith, family and friends.

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



Artist Amy Kindred of Zionsville painted this depiction of a black angel, which is included in the Spirit & Place Festival art exhibit.

Keynote speaker

Jesuit Father Michael Garanzini, president of Loyola University of Chicago, was the keynote speaker at the Indiana Non-Public Education Conference on Nov. 7-8 at the Indiana Convention Center in Indianapolis. The biennial conference drew more than 4,000 Catholic, Lutheran, Missouri-Synod and other non-public educators from throughout Indiana.



Photo by Charles J. Schisla



St. Thomas Aquinas parishioner Daisy Lloyd of Indianapolis discusses various depictions of the life of Jesus included in the 2002 Spirit & Place Festival art exhibit, which is on display until Nov. 30 at St. Thomas Aquinas Church in Indianapolis.

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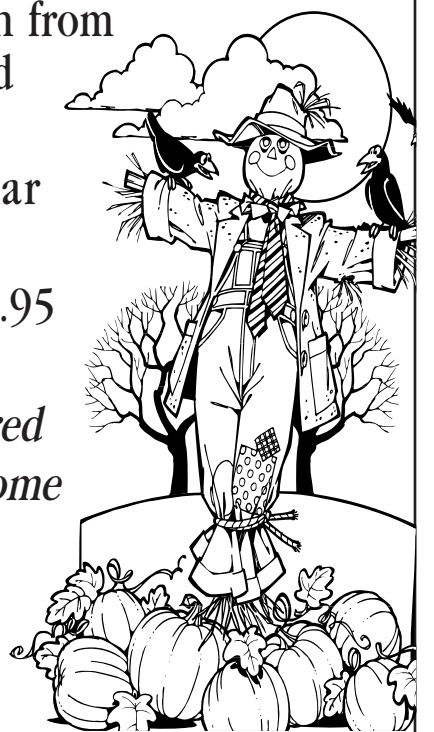
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Editorial

A vital priestly ministry

This has not been a good year for Catholic priests and bishops. For most of the past year, the news media's unrelenting spotlight has been focused on the grievous sins of a small percentage of priests and bishops who have betrayed their sacred calling.

Unfortunately, in the harsh light of nearly constant revelations about clergy sexual abuse, and the inadequacy of bishops' responses, it has been difficult to maintain a clear and balanced perspective on the priestly vocation as it is lived by the vast majority of priests and bishops in the United States today.

In light of so much negative publicity, can we ever hope to restore the image of the Catholic priesthood? Is it possible to overcome the scandal and shame of the past year and to once again measure the priesthood according to its best lights rather than its most tragic failures?

Bishop Gerald Kicanas, a former vocations director and seminary rector who now serves as coadjutor bishop of Tucson, Ariz., responded to these questions in a recent address to the National Conference of Diocesan Vocation Directors.

According to Bishop Kicanas, there is reason to believe that the Catholic priesthood can be revitalized—provided that we are able to “look reality squarely in the face” and to use the current scandal as an opportunity to “discover anew the vision of what it means to be a priest.”

Using Bishop Kicanas' remarks as a point of departure, we think that the answer to the current crisis in perspective is to focus our attention on those priests and bishops who are living the priestly vocation in exemplary ways. These are men whose priestly lives are characterized (day-in and day-out) by mission and holiness, sacrifice and commitment.

As Bishop Kicanas says, “Mission

and holiness are not the dominant value of the culture.” They receive virtually no attention in the news and entertainment media, but “they are fundamental to all in the Church, certainly to those who will serve as ordained priests.”

A closer look at the majority of priests and bishops serving throughout the United States would provide a very different picture than the one that has been portrayed in the news media during the past year. The portrait of priestly ministry—as it is really lived today—would showcase the lives of ordinary men who Bishop Kicanas says are called “to enter people's lives in respectful ways, understand their struggles and challenge them to grow in holiness.”

And, while we are now keenly aware of the ways in which this call to “enter people's lives” has been horribly abused, a more balanced view would reveal countless examples of the opposite.

Of course, the ideal portrait of priestly ministry is found in the life and ministry of Jesus Christ. The call, and the lifelong challenge, of ordained ministry is to embrace the kind of self-emptying (*kenosis*) that can make it possible for deacons, priests and bishops to truly act in the person of Christ.

We believe that a true portrait of priestly service today would show that the majority of our priests and bishops have accepted the challenge of their calling. These are men whose preaching, sacramental ministry and pastoral care connect people to God and to one another.

And what's most amazing is that this is not just the image of just a few saintly men—but of the vast majority of ordinary priests and bishops who serve in U.S. parishes and dioceses.

May God continue to encourage and sustain them in their vital priestly ministry.

— Daniel Conway

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



A bishop's responsibilities

As this edition of *The Criterion* goes to press, I am attending the annual fall meeting of the United States Conference of Catholic Bishops.

It is almost a weeklong meeting that addresses a variety of aspects of the Church's mission in the United States. The size of the conference requires that much of the groundwork concerning topics to be considered is prepared by working committees of bishops in advance of the meeting. Many of us bishops serve on numerous committees.

Since 1994, I have been chairing the bishops' Ad Hoc Committee for the Use of the *Catechism of the Catholic Church*. Our major work has been overseeing the review of religion textbooks used by our schools and parishes to determine if they are in conformity with the catechism.

As you can imagine, this process is time-consuming. The review of one series of textbooks requires approximately 400 hours by a team of experts and our committee, and there are numerous series. Our committee is also overseeing the production of a national adult catechism at the present time. This service is time-consuming but well worth the effort of providing our youth and adults with a more substantial religious education and faith formation.

Because of my responsibility as chairman of the catechism committee, I was invited as one of three U.S. bishops to participate in a Vatican congress last month observing the 10th anniversary of the promulgation of the catechism. It was interesting to hear reports about the implementation and the impact of the catechism from delegates of each of the continents from around the world.

The impact in our country has been significant. So much so that, a little over a year ago, our catechism committee recommended that a bishops' standing committee be established to oversee other facets of catechetics and faith formation in our country. An election of a chair for the new committee will take place at this November meeting.

Just recently, Bishop Wilton Gregory, president of our national bishops' conference, asked me to serve our conference in another capacity. I now also chair an ad hoc committee to study the feasibility and advisability of whether or not to conduct a national plenary council.

It was the desire of the Second Vatican Council to recognize the need of diocesan bishops to collaborate as pastoral leaders in order to

carry out the Church's mission more effectively. The matter of episcopal conferences and plenary councils was addressed in the *Decree on the Pastoral Office of the Bishop* (cf. *Christus Dominus* 36).

The council directed that the new Code of Canon Law address these traditional institutions in order to instill new life in them. The *Code of Canon Law* of 1983 legislates that whether or not a plenary council is necessary or advantageous is determined by the bishops' conference and requires the approval of the

Apostolic See (cf. C.I.C., Can. 439). Some 100 bishops have signed a document requesting a discussion of the advisability of a plenary council for the spiritual and pastoral renewal of the Church in the United States. The topic will be considered by the bishops, at least initially, as part of the agenda of this meeting.

The purpose of a plenary council, if pursued, would be spiritual and pastoral. In other words, despite the possible hopes of some people, its purpose would not be to define new Church doctrine. Nor does a plenary council take the place of the national bishops' conference.

Undoubtedly, the media will try to find a point of conflict in the discussion among the bishops in accord with the current journalistic approach to interpreting the news. I doubt that the question will be so much about the potential value of a council as perhaps the timeliness of it. It is a discussion worth having.

I thought it might be of interest to mention the above responsibilities I have as my part in carrying on the national collaboration needed in our Church's mission. A bishop's responsibilities are not limited to ministry within the diocesan boundaries. Just as our parishes are not islands unto themselves, so the Archdiocese of Indianapolis is not an island unto itself.

We are in communion with all of the dioceses of the United States in a special way; we are also in communion with all of the dioceses of the world. We are part of a universal Church, and therefore we do not act independently of the other dioceses around the world.

That explains why legislative action taken by the bishops of one nation requires the official recognition of the Apostolic See. The Holy See has the responsibility for the universal perspective and information that a particular Church is not likely to have.

Like a large family, what one member does affects the others. †

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.



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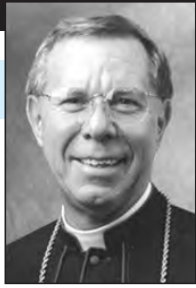
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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Las responsabilidades de un obispo

Para el momento en que esta edición del *The Criterion* vaya a la imprenta, yo estaré participando en la Conferencia de Obispos Católicos de los Estados Unidos.

Es una reunión que dura casi una semana y en la que se trata una gran variedad de asuntos sobre la misión de la Iglesia en los Estados Unidos. Debido al tamaño de la conferencia, se requiere que mucho del trabajo relacionado con los temas a ser considerados sea preparado por adelantado por diferentes comités de obispos. Muchos de nosotros participamos en varios comités.

Desde 1994, he dirigido el Comité Ad Hoc de obispos para el uso del *Catecismo de la Iglesia Católica*. Nuestro principal trabajo ha sido repasar la revisión de los libros de texto sobre religión utilizados en nuestras escuelas y parroquias para determinar si están conforme a lo establecido por el Catecismo.

Como ustedes pueden imaginarse, este es un proceso que lleva mucho tiempo. La revisión de una serie de libros de textos requiere aproximadamente 400 horas, por parte de un equipo de expertos y nuestro comité tiene numerosas series. Nuestro comité también está revisando en este momento la producción de un catecismo para adultos. Este servicio consume mucho tiempo, pero bien vale la pena el esfuerzo de proveer a nuestros jóvenes y adultos con una educación religiosa y una formación de la fe más substancial.

Debido a mi responsabilidad como Director del comité del catecismo, fui invitado como uno de los tres obispos participantes en un congreso en el Vaticano el mes pasado en observancia del 10° aniversario de la promulgación del catecismo. Fue muy interesante escuchar por parte de los delegados de todos los continentes del mundo, los informes sobre la implementación y el impacto del catecismo.

El impacto en nuestro país ha sido significativo. Tanto así que hace poco más de un año nuestro comité de catecismo recomendó que se estableciera el comité permanente de obispos para supervisar las otras facetas de los catequistas y la formación de la fe en nuestro país. En la reunión de noviembre se llevará a cabo una elección para elegir el director de este nuevo comité.

Recientemente el Obispo Wilton Gregory, presidente de nuestra conferencia nacional de obispos, me pidió que ayudara a la conferencia en otra capacidad. Ahora también dirijo un comité ad hoc para estudiar la viabilidad y conveniencia de si se debe conducir o no, un consejo nacional plenario.

Fue un deseo del Concilio Vaticano II reconocer la necesidad de obispos diocesanos para colaborar como líderes pastorales para llevar a cabo de manera más efectiva la misión de la Iglesia. El punto de las conferencias episcopales y

los concejos plenarios fueron dirigidos en el *Decreto de la Oficina Pastoral del Obispo* (Cf. *Christus Dominus* 36).

El consejo ordenó que el Nuevo Código de la Ley Canónica trate o estudie estas instituciones tradicionales para inculcar nueva vida en ellas. El *Código de Ley Canónica* de 1983 legisla que si un consejo plenario es necesario o ventajoso o no, será determinado por la Conferencia de Obispos y requiere la aprobación de la Sede Apostólica. (Cf. C.I.C., Can. 439).

Alrededor de unos 100 obispos han firmado un documento solicitando una discusión sobre la conveniencia de un consejo plenario para la renovación espiritual y pastoral de la iglesia en los Estados Unidos. El tópico será considerado por los obispos, por lo menos inicialmente, como parte de la agenda de esta reunión.

El propósito de un consejo plenario, si se aprueba, sería espiritual y pastoral. En otras palabras, a pesar de las posibles esperanzas de algunas personas, el propósito no será definir una nueva doctrina para la Iglesia. Ni un consejo plenario reemplaza a la conferencia nacional de obispos.

Sin lugar a dudas, los medios de comunicación tratarán de encontrar un punto de conflicto en la discusión entre los obispos de acuerdo con el acercamiento periodístico actual de interpretar las noticias. Dudo que la pregunta se trate más sobre el valor potencial de un consejo, como de la duración del mismo. Es una discusión que vale la pena.

Pensé que podría ser interesante mencionar las responsabilidades anteriores que forman parte de mi colaboración a las necesidades nacionales en la misión de nuestra Iglesia. Las responsabilidades de un obispo, no se limitan al ministerio dentro de los límites de la diócesis. Así como nuestras parroquias no son islas individuales. Así que la Arquidiócesis de Indianápolis no es una isla por sí misma.

Estamos en comunión con todas las Diócesis de los Estados Unidos de forma especial. También estamos en comunión con todas las diócesis del mundo. Somos parte de la Iglesia universal y por ende no actuamos independientemente de las demás diócesis alrededor del mundo.

Esto explica porqué una acción legislativa tomada por parte de los obispos de una nación requiere el reconocimiento oficial de la Sede Apostólica. La Santa Sede tiene la responsabilidad de la perspectiva universal y la información que no tendría una Iglesia en particular.

Como una gran familia, lo que hace un miembro afecta a todos los demás. †

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.

Letters to the Editor

Want Congress to close School of the Americas

Have you ever heard of the School of the Americas? If not, then you're not alone! This school, funded by U.S. tax dollars, has been located at Fort Benning, Ga., since 1984, and exists under the pretense of bringing stability to Latin American countries.

Father Roy Bourgeois, a Maryknoll priest who organizes opposition to the School of the Americas, states: "Historically, the militaries of Latin America have been and continue to be used to defend the socio-economic system which has kept the rich, rich, and the poor, poor. These soldiers have played a vital role in providing muscle for U.S. economic policy, which exploits the poor through large corporations. The SOA has played a very important role. Over the years, it has trained over 60,000 soldiers."

Why this letter to your readers now? Daily in the news we are constantly reminded of the need to rid our world of terrorism. President Bush has stated emphatically over and over again: "We will shut down terrorist camps and bring terrorists to justice. We will put an end to terrorism wherever we find it."

Friends, look no farther than Fort Benning, Ga., where soldiers from Latin American countries continue to be trained daily at the SOA in order to protect U.S. economic interests and big corporations. These soldiers return to their countries and commit atrocities against their own people, especially the poor and those trying to effect change.

This school gives lip service only to teaching democratic principles. The SOA training manuals (written in Spanish) recommend interrogation techniques like torture, execution, blackmail and arresting the relatives of those being questioned.

Thousands of innocent people have been killed, including Archbishop Oscar Romero, 900 civilians in the El Mozote massacre in El Salvador, four Church women—Ita Ford, Jean Donovan, Maura Clarke and Dorothy Kazel—six Jesuits along with their housekeeper and her daughter, and thousands today in Columbia. These lives are no less precious than those who died in our country on Sept. 11, 2001.

On Jan. 17, 2001, the School of the Americas changed its name to Western Hemisphere Institute for Security Cooperation (WHISC). New name but same shame!

Nov. 16-17 this year will find more than 12,000 patriotic American citizens gathered at Fort Benning, Ga., in protest of the exist-

tence of the SOA-WHISC! This movement to raise the consciousness of the American people and to bring about the closing of this "terrorist training camp" began in 1990. We encourage our legislators to wake up, take notice and then take action by voting to close this "School of Assassins."

Congress has the power to close this school, which promotes terrorism in other countries and disregards the human rights of our neighbors in Latin America.

We have been disappointed in the past years by the lack of media coverage beyond Georgia. This annual November gathering brings thousands of non-violent protestors, people committed to working for a more just and peaceful world. If you wish to take action to bring about the closing of the SOA-WHISC, contact your legislators and make your voice heard. For more information, contact the School of the Americas Watch at 202-234-3440 and visit www.soaw.org.

Sister Barbara Battista, S.P.
Sister Dorothy Gartland, S.P.
Sister Rita Clare Gerardot, S.P.
Sister Jenny Howard, S.P.
Sister Carole Kimes, S.P.
Margaret Pabst

Thank you, Father Michael Barton

Thanks for the holy and beautiful Spirit-filled page one articles last month about Comboni Father Michael Barton and his ministry in the Sudan. Mary Ann Wyand was truly listening to the Holy Spirit as she wrote these articles.

May every Catholic school post these articles and use them to discuss vocations.

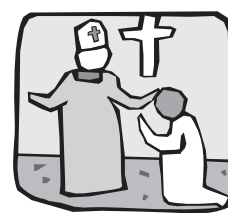
Father Barton is a perfect example of one totally in love with God by his immersion in the joy of giving his life to God and souls. His joy and zeal are spectacular, but that is really the only way to go—100 percent.

These were such powerful articles. I can't see how any person could fail to be moved after reading them.

There are so many similar situations throughout the world. We all have something to give—prayers, Holy Masses, Communion, rosaries and gifts in kind such as money, food, clothing and other supplies. Some of us will likely be inspired to give the utmost—ourselves. Also, St. John Chrysostom said, "If we don't need something, in reality, it belongs to someone else."

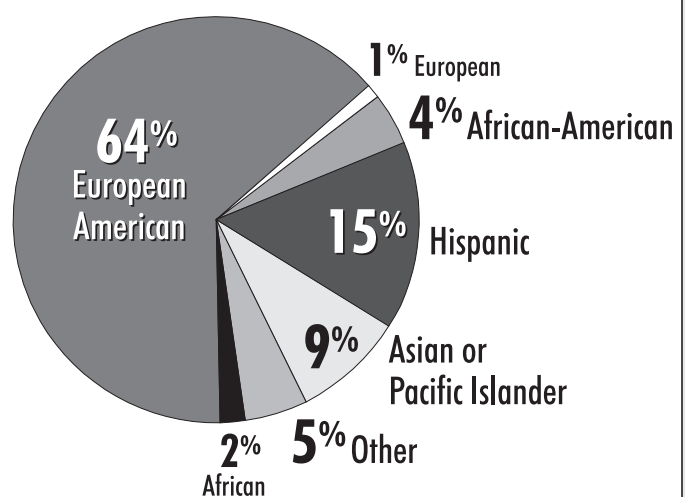
May we all give and not count the cost. We are all brothers and sisters. God gave to us so we must give. St. Thérèse said we have no hand but his.

Frances O'Brian, Indianapolis



New Priests' Ethnicity

Here's how the class of U.S. priests ordained in 2002 breaks down by ethnic background.



By comparison, Asian or Pacific Islanders account for about 3 percent of U.S. Catholics. Hispanics make up between 25 percent and 30 percent of Catholics. African-Americans account for about 4 percent.

Source: U.S. Conference of Catholic Bishops

© 2002 CNS Graphics

Check It Out . . .

St. Bernadette Parish, 4838 Fletcher Ave., in Indianapolis, will celebrate its **50th anniversary** with a Mass, celebrated by Archbishop Daniel M. Buechlein, at 11 a.m. on Nov. 24. During the Mass, Father Nicholas Dant will be formally installed as the pastor of the parish by the archbishop. For more information, call the parish office at 317-356-5867.

The deaf ministry of the archdiocese is having a 2002 Advent retreat titled **"Prepare the Way of the Lord"** on Dec. 14-15 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will be lead by Patrick Graybill, a permanent deacon at Emmanuel Church of the Deaf in Rochester, Ny. The cost is \$50 per person or \$75 per couple. There will also be an **Advent Interpreter Presentation** titled "Interpreting Frozen Texts: Scripture and Liturgy for Advent and Christmas" from 6 p.m. to 10 p.m. on Dec. 13 at the Benedict Inn. Graybill will be the presenter for this event as well. The cost is \$10. The registration for both events is Nov. 20. For more information, call the conference center at 317-788-7581.

People of many faiths in the Indianapolis area will give thanks to the one God who loves and nurtures all during the **third annual Interfaith Thanksgiving Service** at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on Nov. 26. Prelude music, featuring the Indianapolis Children's Choir and Laudis Cantores will begin at 6:30 p.m. The gathering procession, which will include many local religious and civic leaders, will begin at 7 p.m. Archbishop Daniel M. Buechlein will preside and Dr. William Enricht of Second Presbyterian Church will deliver the reflection. Religious leaders representing the Sikh, Hindu, Islamic, Jewish and Christian faiths will lead the thanksgiving prayer. Food and money will be collected and donated to the Julian Center. A reception will follow in the Archbishop O'Meara Catholic Center, across the street from the cathedral. For more information, call the Cathedral Parish office at 317-630-9621.

The Irvington Community on the eastside of Indianapolis is hosting its **annual Thanksgiving Dinner** at Our Lady of Lourdes School, 5333 E. Washington St., in Indianapolis, on Nov. 28. The dinner is for those who have no other Thanksgiving dinner or anyone to share fellowship with. The appetizer table will open and entertainment will begin at 11:30 a.m., with dinner served at 12:30 p.m. A donation of \$2 will be requested at the door. Transportation, deliveries and carry-out are available upon request. For more information, call the parish office at 317-356-7291.



Food drive

In recognition of World Hunger Day, students at St. Mary School in North Vernon donated 461 canned food items to St. Vincent de Paul Food Pantry. The fourth-grade class of teacher Paula Ertel is shown here with many of the food items.

Msgr. Joseph F. Schaedel, vicar general, will present an evening of reflection titled **"Hope in These Troubled Times"** on Dec. 5 at the Marian Center of Indianapolis, located next to Cardinal Ritter High School, 3360 W. 30th St. There will be a Mass at the high school at 6:30 p.m., followed by the talk at the Marian Center. For more information, call 317-888-0873.

St. Ann's Society of St. Michael Parish in Cannelton is sponsoring a one-day bus trip to the **annual Way of Lights Christmas display** at the Shrine of Our Lady of the Snows in Belleville, Ill., on Dec. 5. The tour includes transportation, display of designer Christmas trees in the Christmas tree room, visiting the gift shop, an evening buffet dinner and a bus drive through the Way of Lights. The bus will leave at 9:30 a.m. from St. Paul Parish, 814 Jefferson St., in Tell City. The cost is \$50 per person. For more information, call Ruth Ann Detzer at 812-547-1004 or Mildred Rutherford at 812-547-4238.

There are several upcoming **Tobit Weekend retreats** in the new year. The retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Jan. 3-5, Feb. 14-16 and Feb. 28-March 2. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and see how important it is to have Jesus Christ at the center of a marriage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

There will be a retreat titled **"Young Adult Retreat: A Weekend of Reflection"** for young adults, ages 18 to 23, on Dec. 28-29 at the Essence House Retreat Center, located off Hwy. 135, on Buffalo Trace Road, in Palmyra. The retreat is designed for college students to help them get in touch with God's opportunities in their life—and to get away from the pressures of work and school. It is sponsored in part by

Catholic Youth Ministries in Clarksville and Providence High School Campus Ministry. The cost is \$70 per person. For more information, call 800-588-2454.

Father Albert Ajame will present **"Elizabeth and Mary: An Advent Meditation"** at 8 a.m. on Dec. 7 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, Ind., in the Diocese of Lafayette. The morning will start with Mass, then there will be a continental breakfast, a reflection and a closing prayer. The suggested donation is \$5. For more information, call the parish office at 317-846-3475.

There will be an **Advent Day** program on Dec. 7 and Dec. 8 in the Providence Center at Saint Mary-of-the-Woods. The one-day program, part of the SpiritPro series, will be from 8:30 a.m. to 3 p.m. and will offer participants the chance to stop for a while amidst the holiday rush. The day provides a chance to reconnect with the real Christmas. Either day is open to the public. The cost is \$35 per person. For more information about this program or any of the other workshops or retreats in the SpiritPro series, call 812-535-4531, ext. 161, or e-mail bdonaghu@spsmw.org or log on to www.provcenter.org

"Casting our Nets," the biennial auction sponsored by St. Thomas Aquinas Parish in Indianapolis, will begin at 5:30 p.m. on Nov. 23 at the West Pavilion of the Indiana State Fairgrounds, 1202 E. 38th St., in Indianapolis. The event is a fundraising and social event for the parish. Dinner will be provided by Crystal Catering. Tickets are \$50 per person. For more information, call Tom Kelly or Joe Hafner at 317-726-0795 or the parish at 317-253-1461 or log on to www.staindy.org

Cardinal Ritter High School, 3360 W. 30th St. in Indianapolis, will have its annual **open house** from 1 p.m. to 3 p.m. on Nov. 24. For more information, call the high school at 317-924-4333. †

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

The Crime of Father Amaro (Goldwyn)

Rated **O (Morally Offensive)** because of desecration of the Eucharist, depiction of priests breaking vows of chastity and accepting drug monies, a sexual encounter with fleeting nudity, an abortion, brief violence and intermittent rough language.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

8 Mile (Universal)

Rated **O (Morally Offensive)** because of excessive violence, graphic sexual encounters, crude sexual references and continual rough language and profanity.

Rated **R (Restricted)** by the MPAA.

Far From Heaven (Focus)

Rated **A-III (Adults)** because of a brief homosexual kiss and implied affair, fleeting violence, alcohol abuse, some profanity and an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Frida (Miramax)

Rated **A-IV (Adults with Reservations)** because of heterosexual and homosexual encounters with nudity, sporadic rough language and fleeting violence.

Rated **R (Restricted)** by the MPAA.

Femme Fatale (Warner Bros.)

Rated **O (Morally Offensive)** because of an extended lesbian encounter with nudity, a crude lap dance and striptease, stylized violence and some rough language.

Rated **R (Restricted)** by the MPAA.

Half Past Dead (Screen Gems)

Rated **O (Morally Offensive)** because of constant, often deadly, action violence, some rough language, sexual references and a positive depiction of a suicide bombing.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Harry Potter and the Chamber of Secrets (Warner Bros.)

Rated **A-II (Adults and Adolescents)** because of some scary fantasy menace, fleeting violence and a crude expression.

Rated **PG (Parental Guidance Suggested)** by the MPAA.

The Weight of Water (Lions Gate)

Rated **A-IV (Adults with Reservations)** because of recurring shadowy violence, a discreet sexual encounter and other sexual situations, brief nudity, minor profanity and an instance of rough language.

Rated **R (Restricted)** by the MPAA. †

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NORMS

continued from page 1

commission of four U.S. bishops and four top Vatican officials who met in Rome on Oct. 29-30 to work out revisions of the norms in time for the bishops to review and vote on the revisions during their Nov. 11-15 meeting.

In presenting the revised text to the bishops, he advised them that "the norms are not a conference document" anymore, but a proposed "particular law" worked out with the Holy See.

"If we pass this," he said, "the Holy See has said, 'What you have in front of you is acceptable,'" and it will receive Vatican approval.

The bishops were advised that green sheets made available to them for observations on the revised norms were not amendment forms, but only forms for making observations or seeking clarification.

The bishops were scheduled to take a final vote on the revised norms on Nov. 13.

Two other U.S. members of the mixed commission—Bishop William E. Lori of Bridgeport, Conn., and Bishop Thomas G. Doran of Rockford, Ill.—answered media questions about the revised norms in a 45-minute press briefing before the bishops' afternoon business session began.

"We have not backed off in any way" from what the bishops decided in Dallas, Bishop Lori said. "Anyone who abuses a minor will be removed permanently from ministry. ... A priest or deacon, for the single act of sexual abuse, will be removed permanently."

Bishop Lori, a native of New Albany, Ind., who gave an introductory overview of the changes, said the revisions "make explicit what was implicit in the Dallas

charter and the norms."

Concerning the introduction of language about the use of Church tribunals to try priests and deacons who have sexually abused minors, he said, "The tribunals do not replace the [diocesan] review boards. The tribunals are concerned with levying canonical penalties."

Bishop Doran said that in Church teaching, sexual abuse of a child "is always a serious sin," but over and above that in Church law, "when it is done by a priest or deacon, it is a crime."

He reminded reporters of the Gospel passage in which Jesus warned that if anyone scandalizes a child, "it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea."

"That's about as strong as you can get from the head of the organization," he commented.

Bishops Doran and Lori agreed that where the norms say a bishop "shall" apply to Rome for a waiver of the statute of limitations if it has run out in a case that should be brought to trial, the meaning of "shall" is "must."

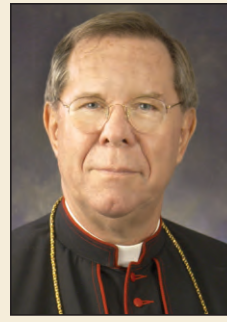
The revised norms replaced language requiring a diocese or eparchy—an Eastern-rite diocese—to report any case of alleged abuse to public authorities if the victim is still a minor, substituting language that says the diocese will comply with applicable civil law on reporting. More than half the states make religious authorities mandatory reporters of abuse of minors, but many do not.

Bishop Lori referred reporters to the proposed revisions of the charter, however. As revised, the charter still retained the statement, "Dioceses/eparchies will report an allegation of sexual abuse of a person who is a minor to the public authorities."

"The norms represent the minimum. The charter represents the full expanse of

Revisions strengthen policy on abuse of children and young people

I am pleased to see that the Mixed Commission on Sexual Abuse of



Children and Young People worked so efficiently and in such a relatively short time to come up with essential norms that reinforce the strong policy enacted by the U.S. bishops in

Dallas and that more precisely define certain areas to conform with the universal Church law.

If the norms receive approval from the U.S. Catholic bishops at our meeting in Washington, D.C. on Nov. 11-14 and

recognitio from the Holy See, they should strengthen our efforts to ensure the protection of children. In fact, contrary to numerous media reports, the Holy See did not "reject" the norms passed by the bishops in Dallas.

Our primary concerns in the Archdiocese of Indianapolis will continue to be the care and protection of children and minors, pastoral and compassionate outreach to victim-survivors, the exercise of practical stewardship to our Catholic community, due process for the accused, and care for priests who are found to be innocent of allegations.

+ Daniel M. Buechlein, O.S.B.

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

our commitment," he said.

In an afternoon report to the bishops by the chairman of the Ad Hoc Committee on Sexual Abuse, Archbishop Harry J. Flynn of St. Paul-Minneapolis explained that later in the week they would be asked to amend the "Charter for the Protection of Children and Young People" to reflect the revisions in the "Essential Norms."

No other changes to the charter except those necessary to accommodate the revisions would be considered, he said.

The ad hoc committee also has suggested the bishops adopt a policy of deleting from the *Official Catholic Directory* the names of priests who have been removed from their posts because of sexual abuse charges, Archbishop Flynn said. He also

said the committee has recommended provisions for helping victims to heal.

The ad hoc committee will have a representative at meetings of the National Review Board, he said.

At a press conference following the afternoon session, Archbishop Flynn responded to questions about how bishops would be held accountable for enacting provisions of the charter and the norms.

"I would not want to be the bishop to ignore the advice of a local review board," he said.

Bishop Lori said because the norms are on the verge of becoming Church law, "it's not a matter of discretion" for a bishop to follow or ignore the advice of a review board. †

Bishop Gregory says disunity caused by abuse scandal must be overcome

WASHINGTON (CNS)—As the U.S. bishops opened their fall general meeting, the president of the bishops' conference said disunity in the Church caused by the clergy sex abuse scandal needs to be overcome.

Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, criticized "some Church leaders" for mismanaging the scandal but said the resulting discord should not destroy the Church's unity in facing the crisis.

He also praised the work of the vast majority of U.S. priests and said that their image should not be tarnished by the actions of a tiny few.

Bishop Gregory, head of the Diocese of Belleville, Ill., spoke at the opening session of the bishops' Nov. 11-14 meeting in Washington. A main agenda item was discussion of revised sex abuse norms drafted in October by a mixed commission of U.S. bishops and Vatican officials. The original norms were approved by the U.S. bishops in June.

The sex abuse scandals have contributed to a climate of "fear and uncertainty," said Bishop Gregory.

"We have had to face the criminal and sinful sexual abuse of children and the mismanagement of those violations by some Church leaders," he said.

"We have witnessed greater fracture and discord than unity," he said.

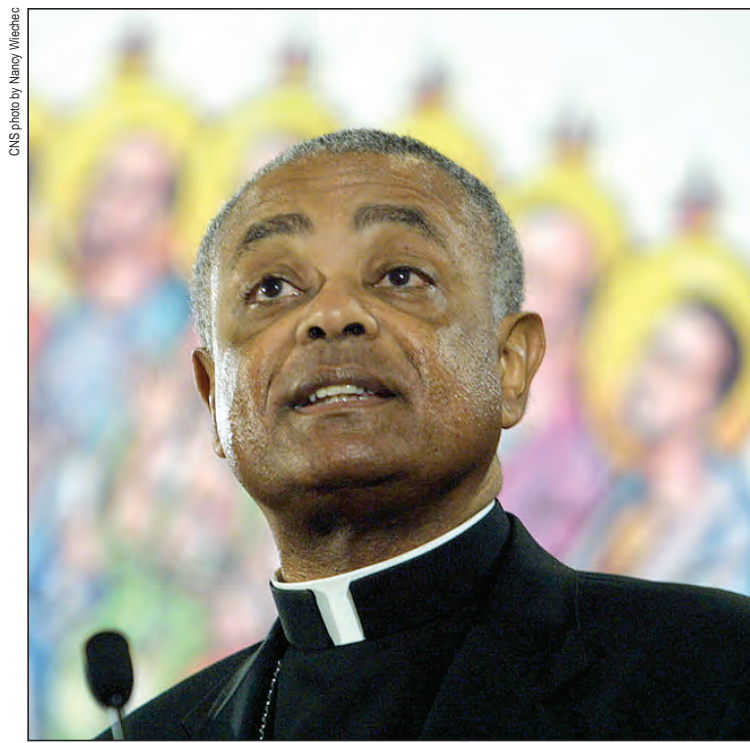
"We have experienced serious fractures between bishops and the faithful, as well as between bishops and priests," he added.

"We bishops have not been immune from disagreement and discord on this matter," the bishop said.

But he said the bishops "must never allow the particular positions that we have taken on such a serious issue or even the mistakes that we have made in understanding and addressing it to destroy our communion with one another in the Lord," he said.

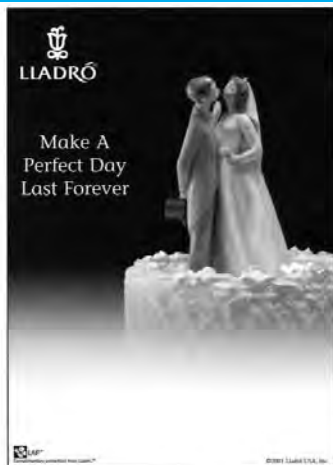
Bishop Gregory praised the revisions by the mixed commission and said "we look

continued on next page



Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, gives the opening speech at the USCCB general meeting in Washington on Nov. 11. Bishop Gregory, of Belleville, Ill., spoke in part on the main agenda item of the fall meeting—the revised sex abuse norms put forth in October by a joint commission of U.S. bishops and Vatican officials.

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forward to strengthening that work.”

He repeated the bishops’ commitment to victims of clergy sex abuse.

“We will not step back from our compassion for those who have been harmed, or from our determination to put into place policies that will protect children,” he said.

Since the revised norms were made public, several victims’ advocacy groups have criticized them as a step backward from the bishops’ June pledge of zero tolerance.

Bishop Gregory emphasized the ministerial commitment of the vast majority of priests, citing those who responded immediately to the terrorist tragedies of Sept. 11, 2001.

“Priests today too often are being unfairly judged by the misdeeds of other priests, men often long departed from ministry or even deceased,” he said.

Top woman at FBI to head bishops’ child protection office

WASHINGTON (CNS)—The highest-ranking woman at the FBI will head the U.S. bishops’ new Office for Child and Youth Protection.

Kathleen L. McChesney, 51, the FBI’s executive assistant director for law enforcement services, was introduced on



Kathleen L. McChesney

Nov. 7 at the U.S. Conference of Catholic Bishops as the new executive director of the office being formed as part of the bishops’ efforts to address the problem of sexual abuse of children and youths by Church personnel.

The appointment, announced by Msgr. William P. Fay, USCCB general secretary, becomes effective on Dec. 1.

McChesney at a press conference said she sought the position because she knows firsthand what it is like to work in an institution where the misdeeds of a few people cast a shadow on the good done by the rest of its representatives. She confirmed for reporters that she was referring to the damage caused to the FBI by spies.

“I believe the Catholic Church has suffered because of the acts of a few,” she said. “I come from an institution where we suffered because of the acts of a few and I know how important it is to have the faith of your ... constituents.”

Msgr. Fay said beyond McChesney’s distinguished resume she brings the “impressive and inspiring” quality of feeling like she had an obligation “to come to her Church’s assistance when it needed the kind of help that she—and we—know she can provide.”

He said McChesney was unanimously recommended by the search committee.

“I have no doubt that she will be extremely effective in helping to assure that in each and every diocese children are protected and that the church in our country will be the safest of environments for them,” he said.

McChesney has been with the FBI since 1978, holding positions including special agent in charge of the Chicago and Portland, Ore., field offices. She became assistant director of the bureau’s training division at Quantico, Va., in June 2001 and was promoted to her current position last December.

The post makes her the No. 3 official at the bureau. It involves overseeing the work of 4,700 employees and controlling multiple budgets totaling more than \$1.1 billion.

Prior to joining the FBI, she was a detective with the King County, Wash., police department, where she investigated sex crimes, robberies, assaults and homicides.

Robert S. Bennett, a Washington attorney and the member of the National

Review Board who headed the search for the post, said search committee members were impressed with McChesney’s experience in a large organization where part of her responsibility was ensuring compliance with its rules and regulations. He said they also were impressed with how she worked with people who were her superiors at the FBI, with those who were her equals and those who worked under her.

“The overwhelming majority of priests are faithful servants of the Lord,” he said. Some groups inside and outside the Church are using the scandals to push their own agendas that are at odds with Church teachings and practices, the bishop said.

“One cannot fail to hear in the distance—and sometimes very nearby—the call of the false prophet,” he said.

Bishop Gregory praised the work of the National Review Board of lay people set up to monitor diocesan compliance with the bishops’ national policy and encouraged greater lay participation in the Church’s mission.

Regarding other topics on the bishops agenda, Bishop Gregory said consideration was to be given to a statement on the impact of the Supreme Court decision *Roe vs. Wade* that legalized abortion. He reiterated the bishops’ call to overturn the ruling.

“She was the best of the best,” he said. In a statement released by the USCCB, Bennett said McChesney created the FBI’s Office of Law Enforcement Coordination to improve the relationship between the FBI and the nation’s 18,000 police agencies. She also established the National Intel Share project to promote information sharing among law enforcement officers, he said.

Bennett said McChesney managed the FBI’s international operations in 44 countries and led efforts to open 11 additional offices.

“These abilities bode well for her work with the bishops and the National Review Board in seeing to it that there is full and meaningful compliance with the ‘Charter for the Protection of Children and Young People,’” Bennett’s statement said. McChesney told reporters she feels privileged to have had the career she has at the FBI and that she loves the work. But also, “I don’t really aspire to the No. 2 or No. 1 position,” she said.

She said the FBI is only one part of her life, and that the Catholic Church is another important part.

“This opportunity came along, and I do think it was meant to be,” she said. The charter, approved last June, included provisions for establishing the office to help individual dioceses to create “safe environment programs,” to assist the Church’s provinces and regions in finding ways to monitor how well the policies are followed, and to produce an annual report on progress made in implementing the charter.

The USCCB proposed budget for 2003 includes \$679,300 for costs associated with the national Office for Child and Youth Protection, the National Review Board and two studies mandated by the charter. Msgr. Fay said the budget is likely to be between \$800,000 and \$1 million a year as the office is developed.

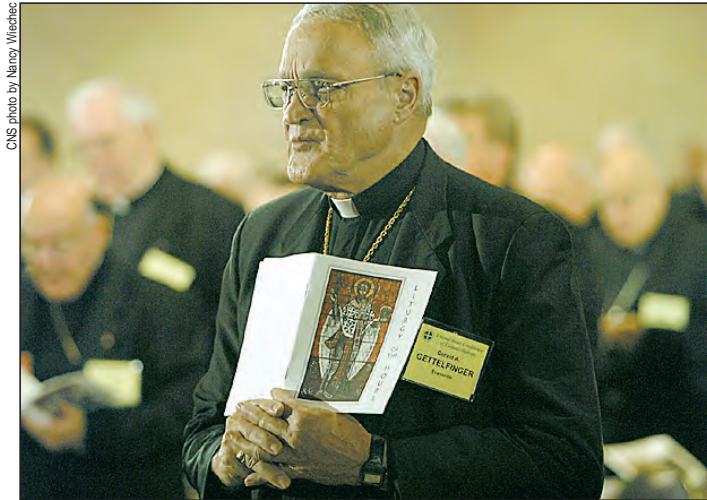
McChesney holds a doctorate in public administration from Golden Gate University in San Francisco, a master’s degree in public administration from Jesuit-run Seattle University and a bachelor’s degree in police science/administration from Washington State University in Pullman. She is single and has no children.

She has received numerous professional awards including: the Presidential Meritorious Achievement Award in 1997; the Lifetime Achievement Award of the National Center for Women in Policing in 2002; the Anti-Defamation League Public Service Award in 2001; and the Department of Justice Meritorious Achievement Award in 1998, 1999, 2000 and 2001. †

Another statement deals with pastoral approaches to domestic violence. “Violence against women can never be justified,” he said. Another statement is being drafted in conjunction with the Mexican bishops to spotlight immigration problems along the border.

“We highlight the need for pastoral accompaniment of those who migrate; and we call for greater advocacy on their behalf,” he said.

Another document discusses the “scandal of poverty” and the need for the Church “to bring God’s comfort and relief to the poor,” he said. †



Bishop Gerald A. Gettelfinger of Evansville, Ind., joins U.S. bishops in prayer at the opening of their fall general meeting in Washington on Nov. 11. Subjects to be discussed included a statement on poverty, a framework for Hispanic ministry and revised norms for dealing with clergy sex abuse.



Sister Lynne Matteson O.S.F.

Cathedral High School
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I am honored to write about Cathedral High School and to have been part of this school family for the past twelve years. During thirty-seven years as a teacher and counselor in both public and private schools, I have observed many creative approaches in education. Cathedral High School is unique in her education of young people. This is the result of the commitment to diversity, the superior faculty, and the blend of parents, students, and teachers to the educational process.

Cathedral is committed to diversity within her student body. To make this possible, acceptance of students is based upon maintaining a cross-section in social and economic status, racial background, religion, and elementary schools. Both traditional and innovative educational methods are used to provide strong moral and academic preparation for college-bound youth. Cathedral has been providing a sound Catholic education to students for over seventy-five years.

Cathedral High School’s strength is her strong faculty. Often, Catholic schools have limited financial resources which force them to depend largely upon very young and frequently rotating teachers. Strong financial support from alumni, student participation in the annual magazine sale, the Shamrauction, donated parental skills, and excellent planning by those in the financial development office have made greater funds available for scholarships and for support of a strong, professional, and experienced faculty. Each year experienced teachers joining the faculty have expressed appreciation for a climate in which teaching is really possible, discipline does not require a large percentage of class time, homework assigned is actually completed by students, parent involvement is positive and supportive rather than confrontational, and frequent parental contact by teachers is the rule rather than the exception. Cathedral works because parents, teachers, and students work as a team to provide a safe learning environment for the leaders of tomorrow.

Cathedral is not just another Catholic high school. Cathedral is a holistic learning experience in a supportive, safe, academically-challenging environment. The school remains a home in which students become aware of their areas of giftedness, develop strong moral guidelines and a deepening faith. They also master skills for dealing with challenges, gain further appreciation of others, and accomplish all of these tasks in an atmosphere which allows fun and laughter as well as growth. The Cathedral Experience is classroom learning and retreat sharing, athletic prowess and Advanced Placement Tests, class loyalty and peer and faculty support. Above all, Cathedral High School, with her long tradition of excellence, continues to prepare students today for tomorrow’s world.



HIGH SCHOOL PLACEMENT TEST DATES

Saturday, November 16, 2002 (8:15 a.m. - 11:45 a.m.)
Saturday, December 7, 2002 (8:15 a.m. - 11:45 a.m.)

For further information, please contact Duane Emery,
Director of Admissions, at (317) 542-1481, ext. 360.

CATHEDRAL HIGH SCHOOL
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Fatima Retreat House has new outdoor labyrinth

By Mary Ann Wyand

A new outdoor prayer labyrinth at Fatima Retreat House in Indianapolis is truly amazing, according to people who have already prayed along its circular pathway.

The colored and textured concrete labyrinth built in the landscaped wildflower garden beside the chapel is intended to provide unique prayer experiences for retreatants and visitors, said Kevin DePrey, director of the archdiocesan retreat center.

"It really is a special place of prayer," DePrey said after the Nov. 10 dedication ceremony. "Children love walking on the labyrinth. Everyone seems to take to it, and it doesn't need instructions. There's one way in and one way out.

"I tell people they can make it in and

out in about 20 minutes," he said, "and they might want to spend more time in the center. If all of us would take 20 minutes for prayer each day, it would make a great impact on our lives."

Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, presided at the dedication ceremony and said the labyrinth "offers yet a new expression of God's presence and a new opportunity to meet God, to experience the power of the Holy Spirit and the gift of God's Word" at Fatima Retreat House.

As he blessed the labyrinth, Father Farrell asked God to "listen to the praise and petitions of all who come here to pray" and to "send the spirit of Jesus to guide them in his way."

Prayer labyrinths date back to the Middle Ages, when the practice of making a pilgrimage on foot to Jerusalem became impossible for many Christians. Labyrinths were created in Marian cathedrals in Europe so Christians could make a symbolic journey to the Holy Land, uniting walkers in spirit with the Crusaders.

Fatima's labyrinth is a replica of the one at Chartres Cathedral in France. The pathway has 11 circuits and is 861 feet long, or about one-third of a mile, to the center and back out again.

John Ridder of Indianapolis, a designer for Paxworks: Works of Peace, drew the path based on the one at Chartres.

"As labyrinth designs go, and I've studied many, this one is the perfect one, much as the love of Christ is the perfect love," Ridder said. "Most of the time, when I am in the center of the labyrinth, I am speechless, and I think many of you will be as well. As you walk in the light of this design, there's one last thought I want to leave with you, and that is that



St. Louis School first-grader Andrew Hussey of Batesville prepares to place rocks around the perimeter of the new prayer labyrinth at Fatima Retreat House during the Nov. 10 dedication ceremony.

Photos by Mary Ann Wyand



Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, blesses the new prayer labyrinth at Fatima Retreat House in Indianapolis on Nov. 10 with help from Kevin DePrey, director of the archdiocesan retreat center. Father Farrell presented a retreat titled "From the Silence of the Heart" on Nov. 8-10 at Fatima, which concluded with the dedication of the outdoor labyrinth.

the path to the center, to the love, has always been there. All we did was draw the lines."

Decorative rocks around the perimeter of the labyrinth include stones from Jerusalem, Medjugorje, Spain and Ireland that were donated by retreatants.

"Fatima is a place where people come apart from their lives in order to recognize the God who is already present, to see the Jesus who is already in their life, and to recognize the power of the Holy Spirit released in various moments of their lives," Father Farrell said. "This labyrinth adds to that mystery. In the heart of the labyrinth, we can open ourselves to the power of the holy. As we make the walk out of the labyrinth, we are illuminated by the power of God's love and by the light of Christ so that the Spirit in whom we believe can truly guide our path."

An Indianapolis woman who donated funds to construct the prayer labyrinth asked to remain anonymous, but said she

wanted to provide a pathway of prayer at the retreat center as a spiritual tool to help lead people closer to God.

Praying on a labyrinth "enables people to enter more deeply in intimacy with God," Father Farrell said, "and allows them to see more clearly what God is asking of them and to let loose of burdens, crosses and questions they have been carrying with them."

The location of the prayer labyrinth next to Fatima's chapel "is a reminder that the spiritual path is not only about celebrating our faith around the eucharistic table and listening to the Word of God," Father Farrell said. "It's also about that inner journey of going deep within our silent space in order to listen in the stillness and experience the presence of God in a completely different way than we experience it at Eucharist."

(To schedule an appointment to pray on the outdoor labyrinth, call Fatima Retreat House at 317-545-7681.) †

Roncalli Salutes National Champion Architect Dean Stahley



Each year the National Association of Women in Construction conducts a nationwide architectural competition for high school students. Of the thousands of entries received only one is selected as the best. This past June, on the day of graduation, Roncalli senior Dean Stahley was named Grand Champion! Dean was also a standout member of the football team and was named a Lilly Foundation Scholar. Dean is now attending Indiana University on a full scholarship at the Kelly School of Business. Congratulations to Dean and his teacher, Mr. Jim Ratliff!

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Christ calls us to minister to the imprisoned

By Elaine Lopes

Last year, I accepted a position as the first full-time director of detention ministry for the Diocese of Fresno, Calif. I quickly learned that the task ahead was much more than I had imagined.

I was raised Catholic, but during my college years I left the Church, and after many years only recently returned when I witnessed the work being done by the Church for the poor and marginalized through Catholic Charities agencies.

I later was hired by Catholic Charities in Fresno as the AmeriCorps-VISTA Program manager under a two-year grant to bring volunteers to the agency to address issues that would move people out of poverty.

I saw our faith in action, and it taught me a lot about the conditions of the poor and how I, as a Catholic, could contribute to ending the suffering many oppressed people face on a daily basis.

The experience and knowledge I gained at Catholic Charities is what led me to detention ministry, a place I never imagined I would find myself.

The Diocese of Fresno is home to more than 50 prisons, jails and juvenile detention facilities within a 26,000-square-mile area. Of the 33 state prisons in California, nine are located in this diocese. The need for a Catholic presence in these facilities is overwhelming.

Currently, we have 11 chaplains serving in only 10 facilities—mostly state and federal prisons. We are, however, working to achieve a pastoral presence in more facilities through the dedication of a small group of volunteers. These volunteers

either assist the chaplains or take on leadership roles in facilities where there is no full-time Catholic presence.

Volunteers are a vital part of detention ministry and are a blessing. They receive no monetary or other compensation, giving selflessly by sharing their God-given talents as messengers of the Gospel's love, forgiveness and compassion. My own faith is continuing to grow by observing and learning from these wonderful people.

How is one called to be a detention ministry volunteer?

The sound of the call varies. Some come by way of a personal experience of seeing a child or friend incarcerated. Often, this is their first exposure to the criminal-justice system. They may see the harshness and sometimes injustice of a system that is retributive instead of restorative in nature. Their presence provides hope in a place where one finds much despair.

Others hear the call through a friend's example. Ultimately, volunteers say they are called by God to minister to others by sharing their talents and time proclaiming the Gospel through their presence. The volunteers realize there are many wounded men, women and children who just need someone to listen to them, often for the first time.

The diocese requires new volunteers to attend a one-day training class. One recent weekend, 22 people gave up a Saturday to listen to speakers talk about the spirituality of detention ministry, how to be a healing presence, and a detention facility's culture and environment. They also heard from several formerly incarcer-

Parolees also need support

By David Gibson

The inmates of detention facilities are "hidden in our midst," Bishop John Steinbock of Fresno, Calif., said in a Jan. 25, 2001, pastoral letter.

He asked people to "avoid stereotyping and condemning" the imprisoned because "the vast majority are not in prison because of violent crimes."

Encouraging people of the Fresno Diocese to participate in ministry to the imprisoned, he also spelled out other dimensions of detention ministry—support for crime victims and their families,

and support for offenders' families, "who so often are also victims, especially when children are involved."

The imprisoned include men, women and teen-agers, Bishop Steinbock said, "who need our support and prayers."

An effort also is needed "on the parish level to support prisoners when they are released," he said. "We all know how difficult it is to re-enter society. The parish family must be ready to receive them and help them during this time of transition."

(David Gibson edits Faith Alive!) †



Volunteers commit to being a consistent presence, spending one or two hours on each visit to a facility. They may meet one-on-one with an inmate, lead a Bible study class, assist in the chapel with Mass or a Communion service as eucharistic ministers, or share talents like playing the piano during services.

ated young adults, who shared their experiences and appreciation for the Catholic volunteers who ministered to them.

This class included a retired correctional officer, a husband-and-wife team who are active in their parish, two diaconate candidates, people involved in the criminal-justice system, as well as others who want to minister to some of the most forgotten people in our society—the incarcerated.

Volunteers commit to being a consistent presence, spending one or two hours on each visit to a facility. Some volunteers contribute many more hours. On their visits, they may meet one-on-one with an inmate, lead a Bible study class, assist in the chapel with Mass or during a Communion service as eucharistic ministers, or share other talents like playing the piano or organ during services.

With the number of prisons, jails and juvenile facilities in the Fresno Diocese, at first it seemed like an impossible task to find enough volunteers to fill the need. However, people have responded.

Bishop John T. Steinbock of Fresno wrote a pastoral letter in January 2001

inviting priests, religious and laity to serve Christ in the imprisoned. He asked people to reflect on the possibility that God may be calling them to volunteer their time to visit prisons near their parishes.

"We live in a society where people are simply thrown into prison and forgotten," Bishop Steinbock explained in the pastoral letter. "They need to be treated with respect, as human beings, and to know that God loves them."

The future of this ministry is not only to provide direct service to inmate populations as we currently are doing, but also to reach out to their families and the victims of crime, who also are wounded and in need of spiritual and emotional healing.

I'm sure these goals will be achieved because there are many people of faith in our parishes who already have responded to the call to minister to their brothers and sisters in prison.

(Elaine Lopes, who formerly worked in California's Department of Corrections for more than eight years, is director of detention ministry for the Diocese of Fresno, Calif.) †

Discussion Point

Parishes need to help prisoners

This Week's Question

Tell how a ministry to the imprisoned in your diocese or parish works.

"Here at Hope House in the Diocese of Buffalo, N.Y., we house recently released prisoners. This is a faith-sharing community, and we are open to all. Students preparing for confirmation come here to interact with the residents and share stories, and elementary-school students put together Christmas packages for inmates at a local prison." (Sister Karen Klimczek, S.S.J., Buffalo, N.Y.)

"At the current time, there is no Catholic chaplain assigned to the Ely State Prison [maximum security] here in Ely, Nev. So in order to provide for the needs of the Catholic prisoners, we [Sacred Heart Parish] have extraordinary ministers of the Eucharist scheduled on Sunday for a Communion service. We have

only one person scheduled for Death Row, who leads a Communion service for these men on Tuesdays. Visitation or services of any kind can be canceled by the bishop, the parish priest or the prison authorities if the security of the ministers is questionable." (Peg McKnight, Ely, Nev.)

"Volunteer parishioners here [St. John the Baptist Parish] go to a local women's correctional facility weekly and minister to the inmates." (Ron Gaudinez, Milpitas, Calif.)

Lend Us Your Voice

An upcoming edition asks: What does "wisdom" mean when it comes to handling a situation that you truly don't welcome?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Tom Dermody, Catholic Press

From the Editor Emeritus/John F. Fink

Important events: Martyrdom of Polycarp

Fifth in a series

The fifth of my 50 most important events in the history of the Catholic



Church is the martyrdom of St. Polycarp in 155.

This was a significant event both because of who Polycarp was and because an account of his death, circulated throughout

Christendom, encouraged persecuted Christians for centuries. Known as the *Martyrium Policarpi*, it survives today as the oldest reliable account of a martyrdom. Part of the account is included in the Office of Readings for Feb. 23, St. Polycarp's feast day.

Polycarp was a disciple of St. John the Evangelist, a colleague of St. Ignatius of Antioch and the teacher of St. Irenaeus. He was greatly venerated as the most important of the Apostolic Fathers, the men who received instruction directly from the Apostles.

He was bishop of Smyrna (in modern Turkey) when St. Ignatius met with him while Ignatius was being taken to Rome in chains. Later, Ignatius wrote one of his seven letters to him, entrusting to his care Ignatius's distant Church of Antioch.

Polycarp was a defender of Christian orthodoxy, opposing heretical groups. He also wrote a letter to the Philippians, which is still extant. It is important because it verifies the existence of New Testament texts. Polycarp quoted Matthew and Luke, the Acts of the Apostles, and the first letters of Peter and John.

When Polycarp was 80, he traveled to Rome to meet with Pope Anicetus to try to resolve the dispute over when Easter should be celebrated. They agreed to disagree, and the Eastern Church still celebrates Easter at a different date than the Western Church.

He was arrested at age 86, by a man named Herod, when the persecution by Emperor Marcus Aurelius was beginning. He was taken to the proconsul, who urged him to praise Caesar and to say, "Away with the atheists!" (The Romans considered Christians to be atheists since they

didn't adore the Roman gods.) Polycarp waved toward the pagan crowd and said, "Away with the atheists!"

He was then told to revile Christ. Polycarp replied, "Eighty-six years have I served him and he never did me any injury. How then can I blaspheme my King and my Savior?" The consul then called to the crowd, "Polycarp has confessed himself a Christian."

He was condemned to be burned. As the flames rose, the account says, "the fire, shaping itself into the form of an arch, like the sail of a ship when filled with wind, encircled the body of the martyr. And he appeared within not like flesh that is burned, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we smelled a sweet odor, as if frankincense or some other precious spices had been smoking there."

When the fire did not consume him, the executioner pierced him through with a dagger. Then, the account says, "there came forth a dove, and a great quantity of blood, so that the fire was extinguished." His dead body was then burned to ashes. †

Cornucopia/Cynthia Dewes

Speed is the name of our game these days

We sure are in a hurry these days. Life rockets along at such a pace that the kids are grown before we blink, and we find ourselves making pre-need funeral arrangements—for ourselves!



Those dedicated (some say crazed) people who cut out coupons from the Sunday papers certainly notice this. In addition to being outed as Depression-era kids when they mention their coupon clipping, such folks realize that speed is now the name of the money-off game.

Most of these coupons used to be for food items, things we used for actual cooking. Things like flour, sugar, shortening. Now, even the chocolate chips come in already-prepared, sliced and ready-to-bake-in-the-microwave cookies.

There's no need to buy fresh meat, vegetables or any other original ingredient for cooking and baking because the popular trend is now readymade stews, packets of sliced pot roast with or without gravy, and even intricate ethnic Asian, Italian or Cajun dishes ready for shaking from their airtight pouches. The coupons tell us so.

However, even these so-called food

items are not the majority of items offered in the Sunday coupons. No, now we have medicines, vitamins and, irony of ironies, diet drinks, pills and supplements designed to pare off the fat we've accumulated through the unwise consumption of unnatural foods. Go figure.

Many of the "health" items are classified as "women's nutrition." This mysterious reference makes me wonder if ladies need some kind of nutritional boost which men find unnecessary. Of course, the diet of some men may already be supplemented by weekend TV-viewing consumption of beer, pretzels and snacks.

Besides all that, we're urged by the coupons to consider buying commemorative plates, knickknacks, "collectables," leather-bound literary classics and nostalgia items we hadn't even missed yet. In the end, how many tacky manifestations of "raising the flag on Iwo Jima" can one home hold?

My favorite coupon offer was a ceramic model of the Notre Dame campus. It was lit from within and played the Irish fight song when you plugged it in. I considered sending one to my Notre Dame alumnus brother-in-law, but decided I value his friendship too much to risk it.

Then we have underwear, mostly ladies' industrial strength articles designed

to disguise, uplift or gather in. Related items included various types of large-sized, shapeless clothing meant for the same purpose, and ugly shoes to complete the ghastly effect.

Educational programs for kids are quite popular in the coupon pages. The idea is to speed along a child's reading and other learning skills without the trial of actual study or actual time spent with an adult caregiver during tothood.

Books are often condensed, and colorful video or computer programs feature beloved cartoon characters. All materials are edited for speedy consumption and accompanied by jittery music. The coupons' contribution to a child's play may be video games or collectible Bart Simpsons, or maybe interactive toys that make sassy remarks when the child speaks into the battery-operated microphone.

Yes indeed, the Sunday coupons are signs of our times. They reflect our perceived need not only to save a bit of money, but also to speed life along. You do have to wonder, though, why are we in such a hurry?

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

Faithful Lines/Shirley Vogler Meister

Life is a 'puzzlement' and a mystery

As a child, I prefaced many of my observations with "I wonder why ... ?"



I still do. However, since seeing the first film version of the Rodgers and Hammerstein musical *The King and I*, one of the King of Siam's remarks also wended its way into my vocabulary: "'Tis a puzzlement!"

Not long ago, someone shared the following quotation by Rainer Maria Rilke, an Austrian lyric poet born in Prague, with a group of Catholic freelance writers:

"I beg you: Be patient towards all that is unresolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you, because you would not be able to live them. And the point is to live everything. Live the questions now.

Perhaps you will then gradually, without noticing it, live along some distant day into the answer."

Someone then asked what it means when Rilke says "live the questions now." Additional dialogue added that it means being satisfied without answers and giving up control to God. I added how we ourselves are questions, much like unfinished puzzles, being transformed on a daily basis.

I enjoy putting together puzzles, starting with a jumble of pieces, then slowly understanding each piece's role in the finished image. So, we could compare ourselves to those images.

The difference is we're created in the image of God, but most of our "pieces" (good or bad) are results of free will.

Despite puzzles and questions and enigmas—even the questions about questions—perhaps we're simply meant to go on doing what we need to do each day, with Christ as our beacon, the Holy Spirit as our encourager and God the Father's love central to all. Trust that

everything will fall into place.

Just as we're in the moment when doing a puzzle or any of our daily tasks, we go with the flow of life the best we can as Christians.

Savor all moments, despite the questions, remembering that poet Rilke also wrote in *Letters to a Young Poet*: "The future enters into us in order to transform itself in us long before it happens." That's what God does.

An earlier "Faithful Lines" column mentioned a video, *Diary of a City Priest*. In it, various saints "appear" to Father McNamee. What St. Thérèse of the Child Jesus says is appropriate here: "The task is to live the mystery."

Later, the inner-city priest ponders, "I'll never figure this out. I guess I just need to let it all be."

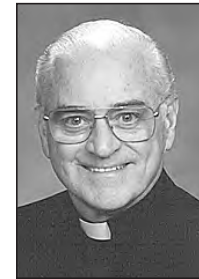
Still, isn't it a pleasure and privilege to be able to ponder?

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

Spirituality for Today/Fr. John Catoir

Why St. Francis is so admired

The reason St. Francis of Assisi is respected and admired so universally is



because he had a deep personal relationship with Jesus Christ. He fashioned his life and spirituality on the teachings of his master. Because of that, we have come to appreciate his purity of spirit and admire his clarity of mind.

Recently I was asked, "What is the most important spiritual advice you can offer to someone who is trying to be holy?" "Try to develop a personal relationship with Jesus like the one St. Francis of Assisi had," I said without hesitation.

Do not presume that you already have one, just because you are a Catholic. I was a priest for more than 25 years when a retreat master asked me if I had a personal relationship with Jesus. I felt slightly insulted. I was a priest and baptized Christian from birth. Why would he ask such a question?

He obviously had something more in mind than belief. He was asking if I had a love relationship with Jesus. It started me thinking in a new way and forced me to go deeper. I turned to St. Francis for answers. I knew that his love of Jesus was legendary.

St. Francis understood the importance of focusing on Jesus in times of difficulty. We can so easily get caught up in ourselves at times. Even though we know that the Lord is always with us, ready to draw us higher, we sometimes try to do too much on our own.

Here is a little story that may help make this clearer. St. Francis had a friend named Brother Leo. One day, Leo was feeling down because he saw himself as weak, inadequate and miserable.

St. Francis said to Brother Leo, "The sadness of not being perfect is a feeling that is much too human, it can even border on idolatry. Focus your vision outside of yourself, on the beauty, graciousness and compassion of Jesus Christ. The pure of heart praise him from sunrise to sundown. Even when they feel broken, feeble, distracted, insecure and uncertain, they are able to abide in his peace."

I found it interesting that the saint refers to self-absorption as a kind of idolatry. Even when it is humble to stress your unworthiness, it is still a way of focusing on self. Holy people are not self-absorbed. Besides, who among us is truly worthy?

The pure of heart cancel such thoughts. They know that their holiness comes from the Lord alone, and they praise him from

'We can so easily get caught up in ourselves at times. Even though we know that the Lord is always with us, ready to draw us higher, we sometimes try to do too much on our own.'

sunrise to sundown. Since you are a member of the mystical body of Christ by baptism, you should realize that you always are united to Jesus as he prays to the Father. At every Mass, we all pray "in him, with him and through him."

The joy of loving Jesus is a sure sign of the presence of the Holy Spirit. Joy and Jesus go hand in hand.

St. Francis once posed this question: "Do you want to know one of the best ways to win people over and lead them to the Lord? It consists in giving them joy and making them happy."

Everything falls into place when you have a love relationship with Jesus Christ.

P.S. If you are a teacher, please bring this article to the classroom for a discussion. A child's happiness may depend on it. Become a messenger of joy.

(Father John Catoir is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Nov. 17, 2002

- Proverbs 31:10-13, 19-20, 30-31
- Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs is the source of the first reading for this weekend. As its name implies, this book is a virtual collection of wise and pious statements, admonitions and warnings concerning a range of human situations and needs.

Constant, however, is the theme of faithfulness to God. Long ago, pious Jews searched for ways to express their belief in the one God of Israel, the almighty and perfect Father, in terms of human wisdom. Proverbs, among other books of the Old Testament, was an effort to accomplish this fact. In all likelihood, the book, an accumulation of so many statements that usually can stand individually, was collected and edited over a long period of time. The book itself carries no date as to its composition.

So, biblical scholars must search for dating in its literary style and secondary references. Scholars believe it was presented for the first time around the fifth century B.C.

This weekend's reading extols the "worthy wife." Modern advocates of women's rights criticize this text as a hand-me-down from a culture in which women, in effect, were oppressed. Their roles were so severely limited to housekeeping and child-bearing that nothing else was discussed as possible for females.

To the contrary, this text proclaims the dignity of women as fully human. Important is the use of the singular term, "wife," and not the plural form, "wives." By this time, monogamy was an accepted practice. Each wife, married to one husband, and herself her husband's only wife, was a full partner in the life of the family, that most excellent of social units in the Jewish mind. Furthermore, she brought essential and profoundly noble gifts and instincts both to the marriage relationship and to the life of the family.

St. Paul's First Epistle to the Thessalonians is frank and clear in its message.

Human life is impermanent in every sense. In the most dramatic sense, it can radically change, or end in the earthly sense, in the wink of an eye. The Christian must be truly devoted to the Lord, unwavering in this devotion. No one knows what the next minute may bring.

For its last reading, the Liturgy of the Word this weekend gives us a passage from

St. Matthew's Gospel.

It is a parable, conveying to us the message of the Lord in this particular literary technique so familiar to Jesus. Incidentally, this parable illustrates the similarity among, as well as the differences among, the Synoptic Gospels of Matthew, Mark and Luke. Mark 4:25 presents the kernel of this parable. Matthew treats it in a specific way. Luke 19:12-27 uses it according to a somewhat different insight.

Obviously, the "Master" is the Son of Man, the Savior, Jesus, the representative of God. The parable summons believers to a genuine, tangible and active religion. Faith in God is more than lip service. It also is God's great gift to us. No human, of himself or herself exclusively, possesses the knowledge of God nor the strength and wisdom to act and live in holiness.

Disciples can squander this gift, allow it to languish in inactivity, or use it to proclaim through their good deeds the love and greatness of God.

The Gospel's reference to the poor and needy is direct and unambiguous. This reference echoes the determination with which the early Church, as evidenced in the Acts of the Apostles, cared for those in need as an essential Christian duty.

Reflection

The Church this weekend approaches the end of its liturgical year of 2002. Next weekend, it will joyfully and excitedly call us to celebrate the glory of Jesus, the king over all creation. He is Lord! He is the cause of our hope and of our eternal life!

So, this weekend's Scripture readings are the Church's last words to us in this year. The Church has carefully chosen these words, selecting for us the most practical and reliable words of advice.

St. Matthew's Gospel forcefully brings us a vitally important element of Christian belief and piety. God has touched us. God touched us in Jesus. It was a touch that healed and strengthened us. It is the gift of faith. With faith, we can see what we never saw before. With faith, we can do what we never did before.

Primary among our works of Christian piety are works of charity and mercy. We can never absent such works from Christian faithfulness.

Along with the story of the talents in Matthew, this weekend's liturgy gives us the words of Proverbs. We all possess talents and opportunities. Our call is not only to serve those far from us, but those near to us. Parents have a special commission.

We can never relax our good intentions. As Paul tells us, we can never predict the future. We can relent and be assured that for us another day will come. †



Daily Readings

Monday, Nov. 18
The Dedication of the Basilicas of the Apostles Peter and Paul in Rome
Rose Philippine Duchesne, virgin
Revelation 1:1-4; 2:1-5a
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 19
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, Nov. 20
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 21
The Presentation of the Blessed Virgin Mary
Revelation 5:1-10

Psalm 149:1-6, 9
Luke 19:41-44

Friday, Nov. 22
Cecilia, virgin and martyr
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Blessed Miquel Agustín Pro, priest and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 24
Christ the King
Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

Question Corner/Fr. John Dietzen

Scriptures give us clues about the kingdom of God

Our study group is confused about the "kingdom of God." Matthew tells us



it is like a mustard seed or a treasure in a field. Luke says people will come from the north and south to sit in the kingdom, but none will enter unless they become like a little child. John says no one can see the kingdom unless he is born

again. Can you explain where and what this kingdom is? Who can enter this kingdom, and when? (Illinois)

It helps our frustration, I believe, to acknowledge from the start that we're dealing with a mystery founded in the providence of God, and it is therefore impossible to nail down perfectly the questions you ask.

One difficulty is that the kingdom of God, or kingdom of heaven, is a disappointingly fluid term in the Gospels. Jesus never actually defines it. He alludes to it with a variety of images and stories that give us something of a multicolored description of what he means.

The kingdom is not a place. Nor is it a static condition, something finally finished here on earth or even in the future. God's reign, his loving rule over all things, is dynamic, an ongoing reality operative in everything he is creating.

Nor is it something new. God always has been Lord of the universe and of the human family. From the beginning of his public life, Jesus declares that the reign of God is among us; it continues now. We are to reform our lives to recognize God's presence and to re-establish the harmony of creation destroyed by sin.

In fact, the very core of the "Good News" proclaimed by Jesus is that this God whose reign we honor is a gracious, merciful and joyful Father who is revealed in the life and words of his Son.

Ultimately, the answers to your questions lie underneath this conviction about God's reign, that the infinite mystery surrounding us is a benevolent one that allows Jesus to urge us to trust, not to be afraid. Whatever happens, we are confident of the Father's presence and power

active in the world.

As the preface of the feast of the Kingship of Christ puts it, the kingdom he proclaims is one of justice, love and peace. These are ongoing realities that, at least in this life, are never perfect, always moving toward fuller realization.

It is important to note that the New Testament often declares that this reigning presence of God is not something we merit or "build." It is his work, a pure gift to his people, when they try to live as a community of charity and fidelity.

When we look at it this way, as part of the mystery of God's creating love, perhaps we can understand some of the obscurity in a divine activity that will always be here and always yet to come, as long as the Creator continues his work.

The kingdom is not ours to sweat over, just an incentive to continue responding faithfully to the immense Goodness which surrounds us and remain confident that, in St. Paul's words, nothing can separate us from the love of God that is shown to us in Christ Jesus (Rom 8:39).

I would like your opinion on whether our son may receive Holy Communion. He and his wife were divorced, at her insistence, several months ago. He goes to church regularly, dates occasionally and has begun a process for annulment of their marriage.

A priest apparently told him that he cannot receive Communion now. This is certainly not what I was taught, and is contrary to what I read in your column. Isn't it possible for him to receive the sacraments unless he marries? (Illinois)

I suspect either your son or the priest misunderstood the situation. According to the information given in your letter, there is nothing in your son's present life situation that would prevent his receiving the sacraments as a Catholic in perfectly good standing.

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

My Journey to God

My Search

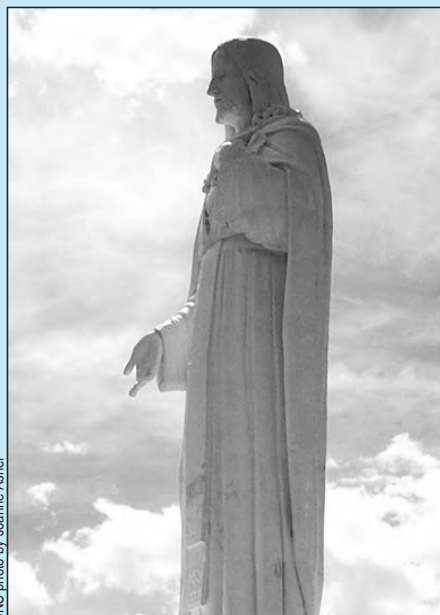
Today I pause in my journey to you, God.
I am feeling at peace now.
But I dare not rest too long in this restful valley.

I must climb ever upward.
I have to travel the bends and turns along the way,
If I am to reach the summit.

I cannot linger too long, even though the beauty of today holds me.
My search for tomorrow's beauty is waiting for me.
Oh God, be with me to the end of my journey.

By June Hill

(June Hill is a member of St. Bartholomew Parish in Columbus.)



CNS photo by Jeanne Asher

The Active List

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

November 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or inquire by e-mail in care of civitasdeiindy@catholicexchange.com

Our Lady of Perpetual Help School, 1752 Scheller Lane, **New Albany**. Turkey Trot 2002, "The Generation Walk," 9 a.m., following 8 a.m. Mass. Information: 812-246-0158.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

November 15-16

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Christmas bazaar, baked goods, ceramics, floral arrangements, toys, 9 a.m.-4 p.m.

November 15-17

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Come-and-See Weekend for single men. Information: 800-424-9955.

November 16

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Women's Club annual holiday bazaar, holiday decorations, gift items, doll clothes, famous vegetable soup, food, Santa arrives 1 p.m., 9 a.m.-3 p.m.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Placement test for Class of 2007, 8:30 a.m.-noon, \$5. Information: 317-924-4333.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, **Carmel, Ind.**, Diocese of Lafayette. Saint Meinrad School of Theology, "The Dogmatic Constitution on the Church (*Lumen Gentium*)," Benedictine Father Matthias Neuman, presenter, 9:30 a.m.-noon, continues Nov. 23, \$35, less for seniors. Registration: 317-955-6451.

November 17

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30-noon, freewill offering to benefit seventh- and eighth-grade class field trip.

November 19

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. The Health Ministry, relaxation training series, fourth session. Pre-registration: 317-787-8246.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Divorce and the Catholic Church," Father James Farrell, presenter, 7 p.m. Information: 812-232-8400.

November 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, second quarterly meeting, 10 a.m. Information: 317-852-5451.

November 21

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Centering Prayer," second of three sessions, \$15 per person, 2-4 p.m. Information: 812-535-3131, ext. 434.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Open house, 6-8 p.m. Information: 812-934-4440.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Advent: A Season Of Its Own," presenter Diane Carver Brentlinger, 7:30-9 p.m. Information: 812-232-8400.

November 22-24

Saint Meinrad Archabbey and School of Theology, 200 Hill

Dr., **St. Meinrad**. "Babette's Feast," Benedictine Father Godfrey Mullen and continuing education staff, presenters, \$225. Information: www.saintmeinrad.edu

November 23

Indiana State Fairgrounds, West Pavilion, 1202 E. 38th St., **Indianapolis**. St. Thomas Aquinas Parish Auction, "Casting Our Nets," 5:30 p.m., \$50 per person. Information: 317-253-1461.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Annual spaghetti supper and Christmas craft bazaar, hand-crafted items, dinners, adults, \$6, children \$3, 4-8 p.m. Information: 812-364-6646.

November 24

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual Christmas bazaar and chili dinner, 12:30-5 p.m., crafts, baked goods, games, Santa arrives 2:30 p.m. Information: 317-784-5454.

November 26

SS. Peter and Paul Cathedral Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Third annual Interfaith Thanksgiving Service, 6:30 p.m., prelude music, Indianapolis Children's Choir and Laudis Cantores, donations of food and money to Julian Center. Information: 317-634-4519.

November 28

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

November 29-December 1

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. 12-Step Serenity Retreat. Information: 317-923-8817.

December 1

Marian College, Library Auditorium, 3200 Cold Spring Road, **Indianapolis**. Secular Franciscan Order, People of Peace, movie, "Entertaining Angels," 3 p.m., free. Information: 317-251-3851.

December 2

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Reflection Day on the Psalms," Father William Munshower, presenter, \$30 includes program and lunch. Information: 317-545-7681 or

e-mail fatima@archindy.org

December 5

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., **Indianapolis**. Mass, 6:30 p.m., Marian Center, evening of reflection, "Hope in These Troubled Times," Msgr. Joseph Schaedel, presenter. Information: 317-888-0873.

December 5-7

Saint Mary-of-the-Woods, O'Shaughnessy Dining Hall, **St. Mary-of-the-Woods**. "Christmas at The Woods, dinner theatre, 7:30 p.m. Information: 812-535-4531.

December 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic retreat, "Compassion: The Essential Gift," Benedictine Father Noël Mueller, presenter, \$135 per person/\$255 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Mary and Eucharistic Adoration," Father Didier-Marie, presenter, Fri., 5:45 p.m., Latin Mass, 6:30 p.m., Benediction and talk; Sat., 9 a.m., Latin Mass, 10-11:30 a.m. talk; Sun., 9:30 a.m. Latin Mass.

December 7-8

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Christmas boutique, baked goods, candles, religious items, crafts, trash to treasures, breakfast and lunch, Sat., 8:30 a.m.-7:30 p.m., Sun., 8:30 a.m.-3 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent program, 8:30 a.m.-3 p.m., \$35. Information: 812-535-3131, ext. 161.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

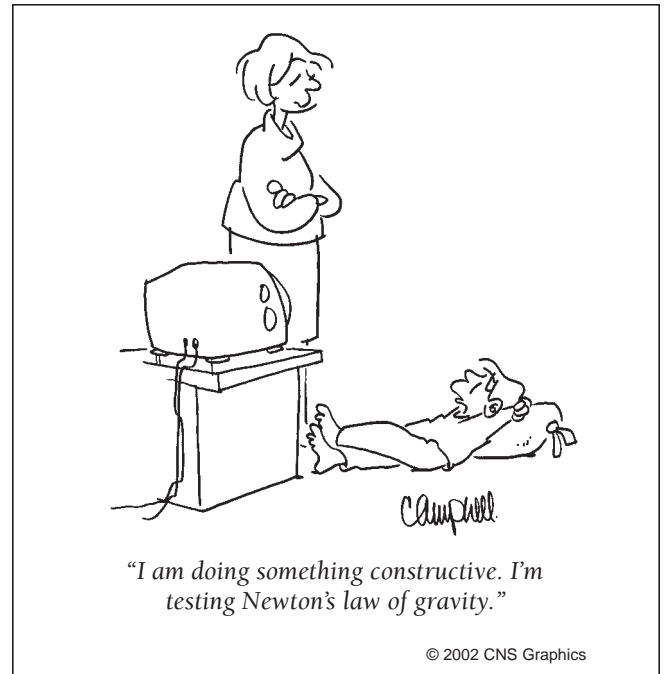
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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



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

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

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

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

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

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

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

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

Wednesdays

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-

4478. SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

Thursdays

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

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

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

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

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

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

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

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

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

YOUR MAN TOURS SPECIAL FOR ROMAN CATHOLICS

Join Fr. Michael Decewicz as Your Clergy/Host On a 2-Week Holland America Line Alaska Cruise & Pacific Northwest Vacation Departing August 3, 2003

Passengers will fly to Salt Lake City to start a 6-night motorcoach tour of the Pacific Northwest visiting Utah; The Great Salt Lake; Mormon Tabernacle and Mormon Square; Idaho Falls; Jackson Hole, Wyoming; Yellowstone and Grand Teton National Parks; Montana; Washington; Lake Coeur d' Alene; the Grand Cooley Dam; the Cascade Mountains; Vancouver, British Columbia and more before boarding **Holland America Line's five star ms Zaandam** for a 7-day Alaskan Cruise through a wondrous maze of forested island and glacier carve fjords, past charming coastal villages, migrating whales and calving glaciers to **Juneau, Skagway, Ketchikan and spectacular Glacier Bay**. The group will fly home after a night in Seattle. Prices for this 15-day vacation start at only \$2330 (per person, double occupancy) including all taxes, 7 nights in quality hotels, transfers, baggage handling, lots of escorted motorcoach sightseeing, the deluxe seven day Alaska Cruise, and airfare from Indianapolis. Fr. Decewicz is pastor at St. Bernadette's Catholic Church in Monroeville, PA. Space is limited. \$50 deposits must be made soon. For information, reservations and brochure call:

Your Man Tours (open 7 days a week) 1-800-736-7300.

The Active List, continued from page 14

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

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

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

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

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

First Fridays

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at

6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

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

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

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

Second Mondays

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

Second Thursdays

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

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-

1586.

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

5840.

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

Third Fridays

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

Third Saturdays

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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FOUNDATION

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term, have no shortcuts and require much planning and preparation.

"And in both cases, you really have to focus on weathering through difficult situations," he said.

He added that "many dioceses struggle with the same issues we do.

"I think, though," he said, "where we have a tremendous advantage is in a vehicle like the Catholic Community Foundation and the size that it has grown to be—and the support that it provides ... to help fund our ministries."

Archbishop Daniel M. Buechlein, the chairman of the board, has challenged people to stay focused on the mission of the Church.

He used the statistics of the archdiocese from the last 10 years to show that our focus has been on mission.

Not only have the assets of the CCF grown from \$1 million to \$77 million, but many parishes have been built, renovated and expanded. The Catholic population has increased by about 50 percent and new schools have been built.

The archbishop also spoke of the nine men that entered seminary this fall to replace the eight that were ordained earlier this year. He wants to see 50 seminarians by 2007.

"If our spirituality wasn't fairly healthy ... we wouldn't see that growth that we see objectively," he said.

He said that to continue to focus on mission, one must be firmly rooted in prayer.

"Certainly undergirding the whole planning for growth of the archdiocese ... is to develop a spiritual life," he said.

"Our prayer begins in thanksgiving and it springs from our gratefulness to God for all that God has given us, and our gratefulness calls for a generous response to continue to share our leadership, our time, our treasure and our talent," the archbishop said.

He gave the credit to the people who gathered for the meeting.

"Most of you in this room have been significant collaborators with the Lord and with our Church in the accomplishments that have taken place over the last decade," he said.

Many people, however, credit the archbishop's leadership for the good fruits of the last decade.

"The foundation and all other elements of the archdiocese made remarkable progress in the last 10 years under the leadership of Archbishop Daniel," Dorenbusch said. "We have indeed been blessed by his presence, by his energy, by his leadership and by his commitment to all of us."

That commitment continues as the archbishop stressed where the needs of the archdiocese are today.

"Our home mission responsibilities continue to challenge us," he said. "They are the parishes, they are the schools—rural, urban and center-city—they are some of our agencies in remote areas that need to be where they are because there are people there who need us there, but they cannot on their own support themselves, and we need to help them.

"We also have serious obligations to our shared ministries, those ministries that no one parish can do alone," he said.

Such ministries include seminarian education, Catholic charities and Catholic education.

The CCF board members help accomplish the goals of these missions by



Jeffrey Stumpf, chief financial officer of the Archdiocese of Indianapolis, answers a question during the annual meeting and luncheon of the Catholic Community Foundation on Nov. 6. Archbishop Daniel M. Buechlein is sitting to the left and Joseph Therber, secretary for stewardship and development, is sitting to the right.

overseeing all major stewardship and development initiatives.

"The board is a key advisory group to the archbishop and to the archdiocesan staff," said Joseph S. Therber, the archdiocese's secretary for stewardship and development and executive secretary of the CCF.

There are two board members from each deanery—all appointed by Archbishop Buechlein. They serve three-year terms and may serve two in a row.

"We always strive for representation geographically throughout our 39-county archdiocese," Therber said.

The board members also serve several other purposes as well as sitting on various committees.

"The trustees do an excellent job communicating realities, opportunities and

concerns between parish and archdiocesan leaders," he said. "The board has a fiduciary responsibility to inspire trust and confidence in the management and financial resources under its care."

The trustees, Therber said, also support each other.

Together, those board members have worked with all those in the archdiocese who give of their time, talent and treasure to make possible the encouraging statistics that the archbishop cited.

Those statistics, he said, "are objective indicators of our spiritual health, of our common dedication to our commitment to share our faith. They tell us that we are a people of faith. They tell us that we have a story to share, I would say in many ways an awesome story, of faith, hope and charity." †

YOUTH

continued from page 1

after school for three and a half years. I play basketball here, I eat dinner here and I have Boy Scout meetings here."

Serving as a tour guide, Dustin showed visitors the bicycle repair shop and said he earned points for a used bike by learning how to fix it and helping with chores.

Now he is looking forward to learning more about computers from Rose-Hulman Institute of Technology students who recently installed 17 computers and will teach classes there.

Dustin also pointed out the library, preschool and two kitchens before joining his Boy Scout troop for a group picture.

During the Nov. 6 open house, Archbishop Daniel M. Buechlein said he was proud to bless and dedicate the renovated youth center.

Calling it "an awesome achievement for this city," Archbishop Buechlein thanked the many people who volunteered their time and talents or donated money to help finish the renovation project.

"Those who practice charity carry out

the profound work of evangelization," he said. "Disciples of the Lord will recall that serving the poor and the suffering is serving Christ. By living daily in the love that comes from Christ, the faithful help spread light to the world."

The renovation and expansion project received \$500,000 from the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign, which was supported by Catholics from throughout central and southern Indiana.

The Wabash Valley Foundation, through a Lilly Endowment grant, provided \$250,000, the Bemis Foundation donated \$100,000 and an anonymous donor gave \$282,000 for the project.

Thomas Gaybrick, secretary of Catholic Charities for the archdiocese, said the youth center programming "is what Catholic Charities is all about, and should be all about. I think what we see here is the embodiment of that. It's a warm, safe place for children, and they love it here.

"When the Build Indiana funds didn't come through, it definitely set us back," Gaybrick said. "It was difficult, but we



Archbishop Daniel M. Buechlein congratulates John Etling, director of Terre Haute Catholic Charities, for 30 years of distinguished service to the poor in Vigo County during a Nov. 6 open house at the Ryves Hall Youth Center in Terre Haute.

were committed to finishing the project. John Etling [director of Terre Haute Catholic Charities] and the members of the agency council dug in a little deeper and worked harder to come up with the funds."

Etling said the youth center "truly is a

'Miracle on 14th Street' " because the project received "fantastic support," including building materials salvaged from the demolition of the old Rose-Hulman gymnasium.

"Ryves Hall is 20 years old," he said.

continued on next page



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"We started the Food Bank here a little before that, and the needs have continued to grow. There's a lot more poverty now."

Terre Haute Mayor Judy Anderson, a member of St. Joseph University Parish, said the youth center expansion plan "was a vision, a dream, that had to continue for the children who need it" even when state funding was lost.

"It's not just a place to play," Anderson said. "It's a place to learn. People in the community stepped up to the plate and replenished the funds because the need was there. This is another example of what the Terre Haute community is all about. We give to those who need help."

James Edwards, who has served the youth center as director since its inception 20 years ago, said children who come to the center for recreation programs need to know that someone cares about them.

"We're doing God's work," he said. "I see miracles happening here every day."

Every child receives the same services free of charge, Edwards said. "Now we're serving the second generation of children whose parents came here years ago."

"Last year, we worked with 1,175 kids," he said, "and already this year we've matched that number. With the

new gymnasium, we expect to double that number next year. We definitely need a lot more support. We need help to pay for the cost of utilities and upkeep."

During the dedication ceremony, Archbishop Buechlein thanked Etling for his 30 years of service to Terre Haute Catholic Charities as well as for his vision and hard work that helped make the youth center and expansion project a reality.

"This marvelous, newly expanded and renovated facility is largely the result of the vision and dream of a man who has persistently and over the long haul practiced the virtue of charity and done the work of evangelization for virtually his entire adult life," the archbishop said. "John Etling serves Christ by seeing Christ in others, particularly in the poor and the powerless."

Since the late Archbishop George J. Biskup asked Etling to start a Catholic Charities program in Terre Haute in 1973, Archbishop Buechlein said, Etling has "displayed seemingly endless energy in his efforts to address the needs of the poor and, in the process of doing so, has affected the lives of thousands of people."

Ten-year-old Alicia Sharp, who has been coming to Ryves Hall for four years, is one example of the ministry's success.



Boy Scouts Rock Reid and Dustin Brown of Terre Haute enjoy participating in activities at the Ryves Hall Youth Center in Terre Haute, a Catholic Charities ministry.

"I just love coming here because they have all kinds of programs and it's so cool," she said. "They talk about how to stay away from drugs and alcohol and gangs. We learn a lot of good stuff here." †

Catholic comedian finds humor is great way to teach the faith

By Debbie Harbeson

JEFFERSONVILLE—Catholic comedian Doug Brummel brought his "Lighten Up" parish mission to St. Augustine Parish in Jeffersonville on Oct. 27-28.

Brummel is a nationally known comedian, storyteller and musician from Littleton, Colo., who teaches and encourages people about the Catholic faith.

He has created a variety of interesting characters of all ages and sexes, which he uses to entertain as well as teach about Catholicism and how to live it in daily life.

Everyone, no matter what age or stage of life, can find something in common with one of the characters, and each one has his or her special way of helping Catholics to consider how to become closer to God.

Brummel portrays a young boy named Timmy, who shares the innocence of youth, then transforms himself into an older woman named Estelle, a non-Catholic trying her best to understand the Catholic faith and all that goes with it.

Estelle constantly misunderstands much of what she hears about the Catholic faith, which creates a lot of hilarity. She wonders what the Saccharinmints are and how they taste.

As Estelle wanders among the crowd, she asks members of the audience questions about their faith so she can more fully understand what Catholics believe.

Estelle thought Father Michael Hilderbrand, chaplain at Our Lady of Providence Jr./Sr. High School in Clarksville, was quite a "cutie patootie," and she called upon him a couple of times to help her understand Catholic doctrine.

She made some of the people attending the parish mission realize that Catholics could be better at sharing our faith with others.

Brummel's depiction of Hoover the Handyman was a funny and lively example to model the importance of stewardship and of sharing our time and talent with the Church.

Hoover is very big on making sure people clean up after themselves, and those attending the mission found themselves laughing while dusting the pews with their backsides.

Brummel's cast of characters had the crowd laughing one minute then suddenly sitting quietly the next as they pondered the more serious and sad parts of life as shared by the recently widowed old man, Joe, and the

middle-aged father, Rob.

A college student named Andrew helped mission participants understand the Catholic relationship to the saints and Mary. Andrew did this in the wonderful "Hey, dude" and "Duh" way that only the younger generation can communicate to others.

The second night of the parish mission began with a character Brummel has named Sister Simon, who taught us all a lesson about the Catholic holy days. She demanded attention from the crowd, yet the laughter flowed.

Unfortunately, two local youth ministers did get in a bit of trouble with Sister Simon. Craig Eberle, the youth ministry coordinator at Our Lady of Perpetual Help Parish in New Albany, got called on the carpet for coming in late and Amy Julius, the former youth minister of St. Paul Parish in Sellersburg, was caught chewing gum.

Sister Simon was so disappointed, but she brightened up again when another well-trained audience member ran to pick up an eraser that she dropped.

Audience members were able to meet the man behind the characters when Brummel talked a bit more about the need to lighten up and get closer to God.

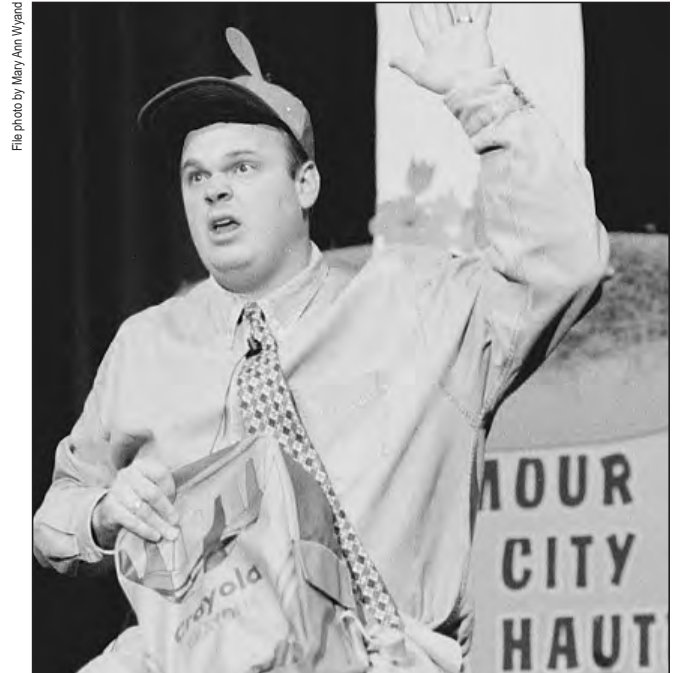
On both nights, the program ended with Brummel playing a medley of common hymns on the piano as everyone sang together.

Each night after the mission, parishioners gathered for refreshments in the parish hall, shared their views about the program and had the chance to meet and talk with Brummel about his ministry.

Brummel was the keynote presenter at the 1999 Archdiocesan Youth Conference in Indianapolis, and also has entertained and educated youth attending National Catholic Youth Conferences in past years.

The best way to summarize the "Lighten Up" parish mission is probably to quote what Brummel's 5-year-old son told him when asked if he knew what his daddy does for his job.

"Yeah," he said. "You get on a plane, fly to God's



Nationally known Catholic comedian Doug Brummel of Littleton, Colo., was the keynote presenter for a "Lighten Up" parish mission on Oct. 27-28 at St. Augustine Parish in Jeffersonville.

house, dress up and act funny, and tell people about God."

(Debbie Harbeson is a member of St. Augustine Parish in Jeffersonville. For more information about Doug Brummel and his cast of characters, check his Web site at www.dougbrummel.com.) †

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Rest in peace

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

BEHNE, William H., 77, St. Teresa Benedicta of the Cross, Bright, Oct. 24. Husband of Carole (Peter) Behne. Father of Penny Becker and Tim Behne. Stepfather of Charlene Gripshover and Janice Jansen. Grandfather of 10.

BISCHOFF, Betty G., 76, St. Michael, Brookville, Oct. 21. Mother of Linda Ebens. Grandmother of two. Great-grandmother of two.

BLANDFORD, Glen C., 18, St. Bartholomew, Columbus, Oct. 30. Son of William and Hilda (Flowers) Blandford. Brother of Beverly Bickell, Pam Cook, Cheryl Romine, Debbie, Tim and Tom Blandford.

BUCKEL, C. Joseph, 86, St. Roch, Indianapolis, Nov. 2. Husband of Kathleen (Roth) Buckel. Father of Kay Beeson, Marjorie Bostick, Mary Lou Hinderliter, Patricia Lamperski, Joan Lutgring, Judy Parrett, Anne Schoettle, Jean Schoettle, Teresa Smith, James, John, Larry and Robert Buckel. Brother of Louise Muylle and Robert Buckel. Grandfather of 85. Great-grandfather of 28.

BUTLER, Maxine (Doan), 84, Annunciation, Brazil, Oct. 25. Mother of Gary Butler. Sister of Nancy Bumpus, Jo Anne McDuffee, Herbert and William Doan. Grandmother of one. Great-grandmother of two.

BYERS, Mary Ann, 81, St. Maurice, Decatur County, Nov. 4. Mother of Mary Jo Fanning, Sandra Kay Gnam and John E. Byers. Sister of Dorothea and Albin Wenning. Grandmother of five. Great-grandmother of three.

COACHYS, William H., 91, St. Bartholomew, Columbus, Oct. 18. Husband of Lillian Coachys. Father of Kathleen Merter, Carol Pitt, James and Richard Coachys. Brother of Margaret Savage and Paul Coachys. Grandfather of 16. Great-grandfather of seven.

CONSIDINE, Lois A., 73, Immaculate Heart of Mary, Indianapolis, Oct. 21. Mother of Mary Beth Harlow, Ellen Simpson, Suzanne Smith, Matthew, Robert, Stephen, Terry and Timothy Considine. Grandmother of five.

DIENES, G.A. "Art," 78, Holy Family, New Albany, Nov. 1. Husband of Mary E. (Lueke) Dienes. Father of James Dienes. Brother of Ruth Eisenback, Doris Wuetcher, Edward, George and Ray Dienes.

DOERR, Marcia A. (Pfaff), 60, St. Barnabas, Indianapolis, Oct. 28. Wife of Patrick Doerr. Mother of Cheryl Plourde, Kevin and Mark Doerr. Sister of Mary Jane Strange, Marilyn

Wright, Jerry, Jim, Joe, John, Steve and Tom Pfaff. Grandmother of eight.

ETIENNE, Hazel K., 84, St. Paul, Tell City, Oct. 26. Wife of Earl Etienne. Mother of Joan Hess, Mary K. Smith, Charles, Duane, Jerry and Ron Etienne. Sister of Nettie Ray. Grandmother of 16. Great-grandmother of 24.

HOLMES, Wilma M., 83, St. Michael, Brookville, Nov. 3. Mother of Joyce Libbey.

JACKSON, Otha (Hillsman), 70, Holy Angels, Indianapolis, Nov. 5. Husband of Nancy (Turner) Jackson. Father of Sheryl Perry, Heather Tunstall and Damon Jackson. Son of Anna (Carter) Hooten. Sister of Gladys (Hillsman) Johnson, Nobeline (Jackson) Whitehead and Dorothy (Hillsman) Tate. Grandmother of eight.

KNOWLES, Diana Delores (Small), 71, St. Thomas Aquinas, Indianapolis, Nov. 3. Mother of Debbie Hickman, Bridgett Rooney, Jennifer "Jenni" and Michael Knowles. Sister of Sandra and Robert Small. Grandmother of two.

KNOX, Mary Elizabeth Williams, 80, Holy Angels, Indianapolis, Oct. 23. Mother of Mary A. Goliday, Rita Sharp, Benedictine Father Bruce W. Knox, Anthony and Clarence Know. Sister of Willa Mae Neville. Grandmother of seven. Great-grandmother of six.

LEE, Mary Alice, 90, St. Michael, Bradford, Oct. 28. Mother of Betty Brown, Dorothy Carr, Hazel Hardesty, Faye Schum, Margaret Wihion and Charles Lee. Grandmother of 18. Great-grandmother of 11.

LUKEN, Ethel D., 80, St. Teresa Benedicta of the

Cross, Bright, Oct. 18. Mother of Gregory, Jeffrey, Kenneth, Peter and Richard Luken. Sister of Betty Dreyer and Ann Schneider. Grandmother of nine.

MEYER, Harland Leonard, 92, St. Mary, Aurora, Oct. 26. Father of Margaret Schwallie, Frederick, Michael and Stephen Meyer. Grandfather of eight. Great-grandfather of two.

MICHL, Bertha M. (Newlin), 84, St. Philip Neri, Indianapolis, Nov. 2. Mother of Mary Kegeris, Ellen and Marvin Michl. Grandmother of four. Great-grandmother of five.

PARKER, Susan, 49, St. Bartholomew, Columbus, Oct. 21. Wife of Richard L. Parker. Mother of Abigail Parker. Daughter of Robert and Evelyn (Mitchell) Bailey. Sister of Tim Bailey.

SCHAFFER, Dorothy (Stoffregen), 64, St. Michael, Charlestown, Oct. 16. Wife of Carroll Schaffer. Mother of Mary Cochran and Carolyn Cutshall. Sister of Judith Keith, Franciscan Sister Mary Ann Stoffregen, David and Victor Stoffregen. Grandmother of two.

SCHEIDLER, Mary E., 80, St. Mary, Greensburg, Nov. 4. Wife of Urban B. Scheidler. Mother of Rita Bohman, Mary Jo Keers, Jane O'Connor, Paula Wilhelm, Donna, Joseph and Ralph Scheidler. Sister of Joseph Jr. and Urban Blankman. Grandmother of 15. Great-grandmother of two.

STEINER, Barbara E. (Barrow), 56, Most Precious Blood, New Middletown, Oct. 24. Wife of Bobby Steiner. Mother of Missy Priddy, Tom and Tony Steiner. Sister of Ardis Conrad, Vivian Craig

Bonnie and Darrell Barrow. Grandmother of seven. Great-grandmother of one.

STENGER, Harry E., 92, St. Michael, Brookville, Oct. 31. Husband of Mary Stenger. Father of Janet Bedel, Judy Bedel, Gerry Buckler, Marjorie Wietlisbach and Edward Stenger. Stepfather of Rose Crawford, Betty Dauby, Faye Willhelm, John and Ray Mergenthal.

STIMMING, Mary J. (Tucker), 93, St. Thomas Aquinas, Indianapolis, Nov. 5. Mother of Charles E. Stimming

Jr. Grandmother of four. Great-grandmother of three.

SULLIVAN, Hannah, 95, St. Philip Neri, Indianapolis, Nov. 4. Mother of Mary Jo Price. Grandmother of two. Great-grandmother of three.

TURNER, Julia K., 90, Immaculate Heart of Mary, Indianapolis, Oct. 20. Mother of Marjory Embry, Nancy Jackson, Rita Sheerin, Larry and Thomas Turner. Sister of Marjory Murnane. Grandmother of eight. Great-grandmother of 13. †

God calls us to rebirth as part of process of grieving

By Mary Ann Wyand
Second of two parts

Ministry to grieving people must reflect the reality that there are no easy answers to help survivors with the painful process of healing, hospital chaplain Carey Landry of Indianapolis told participants attending the 21st annual archdiocesan Conference on Bereavement on Oct. 26 at the Archbishop O'Meara Catholic Center in Indianapolis.

"There are only answers that come from living while feeling as if we are dying within," Landry said, "only answers that recognize that each of us is unique, only answers that accept that each of us must find our own way" in the difficult grief journey.

The internationally known musician and composer also serves as a chaplain at St. Vincent Carmel Hospital and St. Elizabeth Ann Seton Hospital in Carmel, Ind., in the Lafayette Diocese, and is the coordinator of music ministry at Immaculate Heart of Mary Parish in Indianapolis.

"There is help for us," Landry said. "There are people who have been through the process of grief and have much to teach us."

Participation in bereavement support groups is both important and necessary, he said, because each person grieves in a different way and can benefit from friendships with other grieving people who also are struggling with the process of reconciliation with God, the Church, the person who has died, family members, friends and self.

Citing two Church documents on the rite of the anointing of the sick and the ministry of consolation, Landry said it is important to remember that, "Everyone suffers sickness and pain, but Christians have Christ. Our faith helps us to understand better the mystery of suffering and death. From Christ's own words, we know that suffering and illness have meaning and value for our salvation and for the world's salvation."

Bereavement ministers must reassure grieving people that "not everything that happens to us is God's will," he said. "We must not only realize that there is a good Spirit, but also an evil spirit rampant in this world. It is far too glib to say that everything is God's will."

It's also important to remember that sickness and death cannot be considered punishments that we suffer for personal sin, Landry said. "Yes, there are addictions and other harmful acts, but the illness is never God's punishment. Christ himself was sinless and yet he bore all of the sufferings of his own passion and death."

Jesus understands human suffering and sorrow and also suffers when we suffer, he said. "Christian consolation is rooted in the hope that comes from faith and the saving death and resurrection of the Lord Jesus Christ."

The Church calls each member of Christ's body to participate in the ministry of consolation, he said, "to care for the dying, to pray for the dead and to comfort those who mourn."

"As people who are grieving and as ministers of consolation, God calls us to respect the power of grief and grieving," Landry said. "Grief is psychologically, physically and spiritually intense. We are called by God to remain open to pain" in order to begin healing.

"Sometimes our grief can be overwhelming because it encompasses grieving that we did not do after an earlier loss," he said. "It is important to realize that grieving, if we are faithful to it, ultimately leads us to greater understanding."

"Grief is among the most sacred and most human things we will ever do," Landry said. "In our journey of grieving, God calls us to stay connected with others. We need their presence, their support, their concern, their listening."

As bereavement ministers, he said, "We are called to become both receivers and givers. As people share their [grief] stories, they also share with us an understanding that is deeper than words."

"God also calls us to be open to rebirth," Landry said. "We deserve to find a renewed sense of purpose and pleasure in life." †

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