



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Bishops to vote on adult catechism, elect new president

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

Archbishop Daniel M. Buechlein is among 10 nominees for the presidential and vice presidential elections.

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

get and finance committee.

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

This became a major issue in the 2004 presidential election because the Democratic candidate, Sen. John F. Kerry of Massachusetts, is a Catholic whose public policy stands on abortion and human embryonic stem-cell research are

in opposition to Church teachings on the sacredness of human life and the obligation of government to defend it.

By the time the bishops meet on Nov. 15-18, however, Election Day will be over. Political analysts will already have spent countless hours on the air and tons of ink dissecting the role of the Catholic swing vote in the election and what influence this year's debate within the Church may have had on Catholic voters.

Same-sex marriage has been another hot-button issue this year with more than a dozen states debating state constitutional amendments to protect the traditional

definition of marriage as being between one man and one woman following the court-ordered legalization of same-sex marriages in Massachusetts.

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

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

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## Parishes enhance efforts to increase stewardship

By Brandon A. Evans

Twenty-seven parishes in the archdiocese began piloting a new initiative last spring that will help members of their

communities in central and southern Indiana to grow as Christian stewards.



The new Mission Enhancement Initiative, as it is

called, is formally titled Growing Stewards.

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

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

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

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

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Photo by Sean Gallagher



Archbishop Daniel M. Buechlein, second from right, prays the rosary at St. Mary Church in New Albany during a seminarian pilgrimage in August. Joining him are, from left, Deacon William Williams and seminarian Dustin Boehm, both of Our Lady of the Greenwood Parish in Greenwood, seminarian Sean Danda of St. Malacy Parish in Brownsburg, and Father Joseph Moriarty, vocations director for the archdiocese. Archbishop Buechlein will lead a retreat for men considering the priesthood on Nov. 19-20 at Our Lady of Fatima Retreat House in Indianapolis.

## Archbishop to lead priesthood discernment retreat

By Sean Gallagher

Last year, for the first time, Archbishop Daniel M. Buechlein led a retreat for men who thought that God might be calling them to consider the priesthood.

Eighteen men participated in that initial retreat. During the months that

followed, five of the retreatants decided to affiliate with the archdiocese as seminarians and are now involved in priestly formation at Saint Meinrad School of Theology and the Bishop Bruté House of Formation at Marian College in Indianapolis.

A similar discernment retreat will be held on Nov. 19-20 at Our Lady of

Fatima Retreat House in Indianapolis.

Father Joseph Moriarty, director of the Office of Priestly and Religious Vocations, explained that during the retreat the participants will learn about the process by which a man becomes a seminarian and the priestly formation in which they would then be involved.

See RETREAT, page 2

## Social doctrine text upholds dignity, common good

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

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

Drafted at the request of Pope John

Paul II by the Pontifical Council for Justice and Peace, the compendium explains Church teachings related to politics, war, the economy, the environment, work and legislation impacting family life, among other topics.

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

"Insofar as it is part of the Church's moral teaching," the volume said, "the Church's social doctrine has the same dignity and authority as her moral teaching."

At an Oct. 25 press conference about the volume, officials from the justice and

peace council said the book was reviewed and approved by the Congregation for the Doctrine of the Faith because it pertains to the Church's moral teaching.

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

While the text cautioned against trying to claim any one political party could represent fully Catholic social and moral teaching, it called on lay Catholics "to identify steps that can be taken in concrete political situations" to put into practice

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# BISHOPS

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asked to approve the inclusion, in the annual diocesan child protection compliance audits, of yearly data on new reports of alleged abuse in their diocese, how many cases were resolved during the year and associated costs.

They will also be asked to adopt a contingency plan to assure a 2005 compliance audit of dioceses in case the review and revision of the bishops' child protection charter, which calls for such audits, is not completed by June 2005 as planned.

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

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

The Committee on Liturgy will ask the bishops to approve three Spanish texts for liturgical use in the United States. They are a revised rite for the baptism of children (*"Ritual Para el Bautismo de los Niños"*), a revised rite of matrimony (*"Ritual de Matrimonio"*) and a blessing for girls on their 15th birthday (*"Benediccion Al Cumplir los Quince Anos"*), which is to be included in future editions of the Spanish-language book of blessings.

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

The proposed *United States Catholic*

*Catechism for Adults* is a 456-page document in draft form sent to the bishops before the meeting.

It follows the four-part general structure of the *Catechism of the Catholic Church* issued by Pope John Paul II in 1992—creed, sacraments, moral life and prayer. But it is adapted in many ways to address specific issues, concerns and questions arising from the context in which U.S. Catholics must try to understand and practice their faith.

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

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

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

CCT's purpose is to enable Churches and national Christian organizations to grow closer together in Christ in order to strengthen their Christian witness in the world.

Catholic Churches belong to national Church councils in 70 countries around the world. The U.S. Church has collaborated with, but never been part of, the National Council of Churches of Christ USA. When Catholic membership was explored in the 1970s, one of the chief obstacles was the fact that, as the NCC is structured, the Catholic Church would dominate if it became a member.

The NCC's member Churches—chiefly of the Orthodox and historic Protestant families—represent only about one-third of U.S. Christians. The NCC has promoted

formation of the CCT as a means to promote greater ecumenical understanding and witness among those outside the NCC, especially the Catholic Church and Churches of the Evangelical and Pentecostal families.

At the end of the November meeting, Bishop Wilton D. Gregory of Belleville, Ill., completes his three-year term as president of the U.S. Conference of Catholic Bishops and Bishop William S. Skylstad of Spokane, Wash., ends his term as vice president. Their successors will be elected during the meeting.

Bishop Gregory, elected in November 2001, guided the U.S. Church through arguably the greatest crisis it has faced in its history, the clergy sexual abuse crisis that erupted in Boston in January 2002 and rapidly spread nationwide. He also was the first black bishop to be elected the conference president.

This year's 10-nominee list for the presidential and vice presidential elections includes cardinals for the first time since 1992.

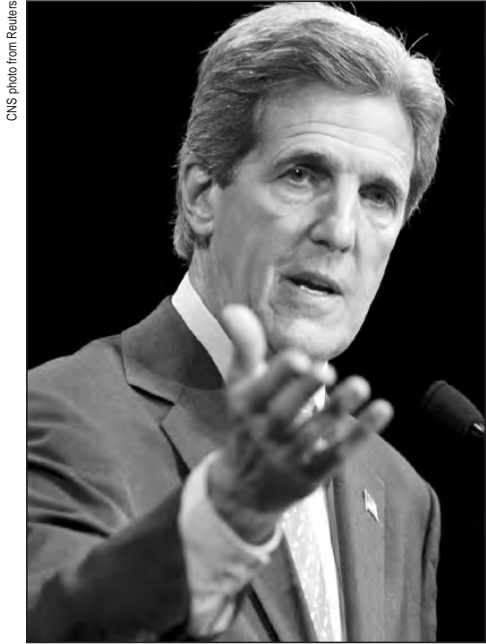
The nominees, in alphabetical order, are Archbishop Buechlein; Archbishop Charles J. Chaput of Denver; Bishop Blase J. Cupich of Rapid City, S.D.; Archbishop Timothy M. Dolan of Milwaukee; Cardinal Francis E. George of Chicago; Bishop Gerald F. Kicanas of Tucson, Ariz.; Archbishop William J. Levada of San Francisco; Cardinal Justin Rigali of Philadelphia; Bishop Skylstad; and Bishop Donald W. Wuerl of Pittsburgh.

After electing a president, the bishops will elect a new vice president from among the remaining nine nominees—or remaining eight if Bishop Skylstad is not elected president, since USCCB rules bar a bishop from holding the same office for two consecutive terms.

By USCCB rules, other conference officers and the chairmen of standing committees are elected a year in advance of taking office.

The bishops will be asked to choose between Coadjutor Archbishop Joseph F. Naumann of Kansas City, Kan., and Bishop Dennis M. Schnurr of Duluth, Minn., for treasurer-elect of the conference.

They will also vote for chairmen-elect



Sen. John F. Kerry of Massachusetts, the Democratic nominee for president, speaks at the Broward Center for the Performing Arts in Fort Lauderdale, Fla., on Oct. 24 as part of a day of campaigning in the final week leading up to the Nov. 2 election. Kerry said his lifelong Catholic faith gives him "values to live by and apply to the decisions I make." He said he respects what the Catholic bishops have said about abortion and embryonic stem-cell research, "but I respectfully disagree."

of 14 USCCB committees—African-American Catholics, canonical affairs, catechesis, ecumenical and interreligious affairs, education, evangelization, Hispanic affairs, laity, liturgy, marriage and family, priestly formation, relationship between Eastern and Latin Catholic Churches, science and human values, and international policy.

They will also elect delegates and alternates to represent the USCCB in Rome at the October 2005 world Synod of Bishops on the Eucharist. By Vatican rule, those elected are not to be named publicly until they have been approved by the pope.

The bishops will be asked to approve a consolidated USCCB budget of \$129.4 million for 2005, about \$2.3 million more than the 2004 budget but \$2 million less than the 2003 budget. †

# RETREAT

continued from page 1

The retreat also will give participants the opportunity to get to know Archbishop Buechlein and hear his vocation story in a relaxed, informal environment.

They also will learn about each other and come to realize that they aren't the only men thinking about the priesthood.

"The purpose of the retreat is to bring men together who believe that God might be calling them to the priesthood or religious life," Father Moriarty said, "and help them to know that they're not alone in what it is that they're feeling."

This was an important experience for Jeremy Gries, one of the participants in last year's retreat, who is now a seminarian at Saint Meinrad School of Theology. Gries, a member of Nativity of Our Lord

Jesus Christ Parish in Indianapolis, said he felt isolated in his vocational thoughts before attending the retreat.

"I was thinking about vocations and I didn't know anybody else who was," he said. "It was good to know that there were other people out there in the same boat."

Father Moriarty also emphasized the spiritual nature of the retreat, explaining that Mass will be celebrated, the Liturgy of the Hours will be prayed in common and there will be opportunities for eucharistic adoration and confession.

Our Lady of the Greenwood parishioner David Proctor of Greenwood, a participant in last year's retreat who is now a seminarian at the Bishop Bruté House of Formation, said he valued the opportunities for prayer during the retreat.

"I could definitely tell the Holy Spirit was there," Proctor said. "He was just

working on our hearts. And it might have been in a very subtle way. It just helped us all seriously think about our vocations."

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

"I know for myself, I kind of had been having a calling for a while," Gries said. "I had been putting it off. I had been too afraid to do it. I was a little concerned [about] what people would think. And the retreat was a very open atmosphere where fears were not only accepted but were kind of expected."

Father Moriarty sought to allay any similar fears in prospective participants for this year's retreat.

"This is an opportunity for them to express in a safe and secure way that this thought has occurred to them and to find

out more information," he said. "My advice would be 'Do not be afraid to give God a chance,' as the archbishop is fond of saying."

Proctor also sought to encourage those men who may be thinking about the priesthood to attend the retreat even though they might see the priesthood as something beyond their grasp.

"Nobody is worthy of the priesthood," he said. "Just know that God will accept you if you are striving toward holiness. You're not alone. There are lots of other men who think the same way that you do. God will really bless you for taking that extra step."

(Any man interested in participating in the archdiocesan vocations retreat on Nov. 19-20 may register by calling Father Joseph Moriarty at 317-236-1496 or 800-382-9836, ext. 1496. There is no fee for the retreat.) †



10/29/04

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# Author of Father Dowling mysteries speaks at Plainfield library

By Brandon A. Evans

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

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

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

Along with a writing career, McNerny has been a distinguished academic. He currently serves as the Michael P. Grace chair of philosophy at the University of Notre Dame in Notre Dame, Ind., and the director of the Jacques Maratain Center.

McNerny is married and the father of six children.

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

"It was just deliciously vulgar," McNerny said.

It was an idea that he came back to as a young professor who needed to bring in extra money to support his family.

He made a resolution on Jan. 16, 1964—he remembers the exact date—that he would write every night for a year, and if he wasn't published by then would move on to something else.

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

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

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

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

"And I was looking into his eye[s] and I was thinking, 'Right now I'm thinking of writing a novel,'" McNerny said. The editor said that if he ever came up with anything to show it to him.

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

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

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

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



Ralph McNerny, a Catholic professor and author of the Father Dowling series of mystery novels, signs a book for Rosalee Hedin, a member of St. Susanna Parish in Plainfield, after his presentation on Oct. 14 at the Plainfield-Guilford Township Public Library.

"Having bestsellers is an attractive thing, but it's a trap as well," McNerny said. "Because you can then try to guess what it is that will interest the reader—not in a sort of legitimate fictional way, but in a gimmicky way."

McNerny said that he would rather be "a long distance writer than a sprinter."

One thing that he did learn from writing *The Priest* was that "things that were ordinary to me were exotic for other people."

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

"I began to publish a Father Dowling

novel every year," he said. He is working on the 24th installment in the series.

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

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

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

McNerny still writes every day, though not so late at night anymore.

"It's just something I do," he said, "and I love doing it." †

## Cardinal Hickey dies

Cardinal James A. Hickey, retired archbishop of Washington, is shown being greeted by President George W. Bush during a ceremony at the White House in this March 21, 2001, file photo. He was 84. Ordained a priest in 1946, he became auxiliary bishop of Saginaw, Mich., in 1967. In 1969, he became rector of North American College in Rome then was named bishop of Cleveland in 1974. He was archbishop of Washington from 1980 until his retirement in 2000. He was made a cardinal in 1988. The quiet, soft-spoken cardinal was a tireless and skilled administrator, who built networks of Church and community partnerships to serve the poor and provide better educational opportunities for children.



CNS photo by Michael Hoyt

## Our Lady of Fatima Retreat House

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## DOMINICAN SISTERS

OF HAWTHORNE

### How does God call one to religious life?

"I was 40 when the thought came ... there was something else I needed to be doing. Eventually it became ... something I needed to be doing for God. And then ... perhaps religious life. At my age?! I put that thought aside and continued praying for guidance. That's when I started to see article after article about women my age serving God in religious life. Everything started to fall into place. God had called me."

Sister Margaret, from Louisville, Kentucky, is now doing that "something else for God" as a Dominican Sister of Hawthorne.

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## Editorial



CNS photo from Reuters

Voters cast their ballots during early voting at the Miami Government Center on Oct. 18. Florida and some other states have allowed their citizens to cast their votes before the Nov. 2 presidential election.

## How will Catholics vote?

In case it has somehow escaped your attention, Tuesday is Election Day. We here in Indiana will elect a president, vice president, a U.S. senator, members of the U.S. congress, a governor and attorney general, members of the Indiana legislature and various other government and political figures.

We strongly urge you to perform your civic duty and vote. Even if it's sometimes difficult to make a decision between candidates, do make that decision.

Although we hope you will vote, we are not going to tell you for whom to vote. However, for this issue just before Election Day, we thought we could review some facts about earlier elections and how they were or were not affected by Catholics. For that purpose, we'll stick to the presidential election rather than Indiana elections. The statistics we will use come from a new book by George J. Marlin called *The American Catholic Voter*.

There was a time in U.S. history when there was such a thing as "the Catholic vote." It was invariably Democratic. The Democrat Party did much more for Catholic immigrants to the United States than the Republican Party did. Indeed, there was considerable anti-Catholicism within the Republican Party. The anti-Catholic Ku Klux Klan controlled the Republican Party here in Indiana during the 1920s. The Democrat Party, on the other hand, nominated a Catholic, Alfred E. Smith, for president in 1928. He lost after the most bitterly anti-Catholic campaign in history.

After World War II, as the result of the G.I. Bill, more Catholics were able to go to college, enter into the mainstream of society and become more affluent. Many of them also became Republicans, helping to elect Dwight D. Eisenhower. But then, in 1960, John F. Kennedy ran for president and the Catholic vote elected him. He would not have won without it.

After Kennedy, more Catholics again returned to the Republican Party, especially after the Democrat Party began to champion abortion rights. A majority of Catholics voted for Richard Nixon. Since then, though, the Catholic vote has been nearly identical with that of the rest of the population. In 1992, for

example, Bill Clinton received 44 percent of the overall Catholic vote, George H. W. Bush 35 percent and Ross Perot 21 percent. In 1996, Clinton received 54 percent, Bob Dole 31 percent and Perot 7 percent.

By the time of the 1992 election, though, pollsters realized that Catholics who practiced their faith by attending Mass weekly were more likely to vote for the Republican candidate and those who didn't practice their faith were more likely to vote for the Democrat. The first President Bush received more votes than Clinton did among practicing Catholics. Similarly, in 1996, Dole received 52 percent of the practicing Catholics' votes while Clinton received 39 percent, with Perot getting 9 percent.

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

In 2000, George W. Bush received 51 percent of the overall Catholic vote, 57 percent of the vote for practicing Catholics, but only 41 percent of the vote for non-practicing Catholics. Al Gore received 46 percent of the overall Catholic vote, 43 percent of that of practicing Catholics, and 59 percent of that of non-practicing Catholics. Hispanic Catholics voted for Gore by 76 percent to 24 percent for Bush.

That brings us to this year's election when, for the third time in history, a Catholic, John Kerry, is one of the nominees—a Democrat as were the other two. This time, though, no one expects Catholics to flock to him as they did to John Kennedy. Polls, which seem to change weekly, indicate that a majority of practicing Catholics intends to vote for Bush and a majority of non-practicing Catholics intends to vote for Kerry.

Bush has campaigned strenuously for the vote of practicing Catholics, running as a pro-life president who is also opposed to same-sex marriage. Kerry professes his Catholicism, but also his strong support of abortion rights. For both men, though, other issues have received much more attention—especially the war in Iraq and the economy.

So how will Catholics vote? We'll know next week.

—John F. Fink

## Be Our Guest/Douglas W. Kmiec

### What a Catholic president would do

The United States never has had a Catholic president.



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

Historians frequently say that John Kennedy was required to distance himself from his Catholic faith to attain high office. Whether that sorry speculation is accurate or not, he did.

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

In constitutional terms, however, to say that Church and state are not to be one means that no government has the authority to deny individual religious freedom by establishing a Church or proscribing an individually chosen one.

The U.S. Constitution is rightly understood as keeping federal and state governments out of the faith business. But the converse isn't true. Nothing in the Constitution is intended to keep the Church from assessing the morality of public decisions. An individual's ability freely to reference faith as a measure of governmental action is a large part of why religious freedom is protected constitutionally.

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

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

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

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

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

## Making a Difference/Tony Magliano

### To vote, or not to vote?

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



But I didn't make that decision lightly. Back and forth I went,

comparing their stances on the major issues to the Gospel and Catholic social teaching. The more I informed my conscience, the more distasteful each candidate became.

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

Often, we are forced to vote for "the lesser of two evils." But largely we have ourselves to blame. When are we Catholics going to start insisting that if politicians

Properly understood, Church and state are not antagonists, but cooperators in furthering the common good.

Cooperation assumes an openness to listen and a willingness to act upon moral principle. Listening, an authentically Catholic president would:

- Hear the cry for peace—not at any price, but with a necessary sensitivity to re-evaluate peace prospects continuously. The decision on the Iraq intervention is past. The question now is which candidate better grasps the 21st century's challenges.
  - New ways have been invented to terrorize entire nations and beyond. The *Catechism of the Catholic Church* rightly asks who can—with prudence and proportionality—stop the damage inflicted by aggressors when their actions become "lasting, grave and certain."
  - Understand that we strongly are enjoined to work in solidarity with the international community, but only upon principled terms. In the pope's words, there are "universal principles that are prior to and superior to the internal law of states, and that take into account the unity and the common vocation of the human family." A United Nations that equivocates year after year, not just on Saddam Hussein but even a human cloning ban, does not yet inspire great confidence.
  - Be committed to a genuine partnership with faith organizations to advance human good. This surely would include supporting school choice and not discriminating against religious entities in the evenhanded distribution of public resources.
  - Stand as a reliable proponent of human life's sanctity, which at a minimum bans the abhorrent practice of partial-birth abortion.
  - Speak clearly to traditional marriage's importance—being willing to protect it, by constitutional amendment if necessary, from judicially active judges ignorant of the inseparability of marriage's unitive and procreative aspects.
  - Pursue economic policies that expand opportunity regardless of race or gender, and especially for the least advantaged—even for immigrants, whether one's party agrees or not.
- Bush or Kerry? The polls say the outcome will be close. Do Catholics honestly think it so?

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

want our vote they will need to be committed to ending abortion, hunger, poverty, homelessness, corporate sweatshops, capital punishment, pornography, cloning, embryonic stem-cell research and war?

Candidates should also commit themselves to multilateral nuclear disarmament, deep cuts in conventional weapons, large reductions in the military budget, ending the arms trade, cleaning up the environment, traditional marriage, fair-trade policies with poor nations, the cancellation of Third-World debt, dialogue, reconciliation and global solidarity.

On several of these issues, each presidential candidate is very weak, and even in direct opposition to the Church's social teaching. Most politicians will not risk their political necks supporting the above controversial Church positions when they know that countless Catholics themselves are not committed to many of these teachings.



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### November observances reinforce our belief in the communion of saints

On Nov. 1, we celebrate the Solemnity of All Saints and the next day we commemorate all of the faithful departed (All Souls). I love these liturgical observances of early November because they foster a sense of solidarity with our loved ones who have gone before us. They also “connect” us to those saints who carried the faith and passed it on generation after generation, century after century up to our own times.

When we recite the Apostles’ Creed, we profess one of the principal truths of our Catholic faith: “I believe in the communion of saints.” The glossary of the *Catechism of the Catholic Church* defines the communion of saints: “The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles’ Creed, where it has also been interpreted to refer to the unity in the ‘holy things,’ especially the unity of faith and charity achieved through participation in the Eucharist.”

The liturgical feasts of early November help us focus on the first part of the definition, namely our solidarity not only with fellow believers here on earth but also with those who have died. If you will, this doctrine of the Catholic faith can be understood as multilayered. In one sense, our

communion is with all those baptized in our day, who profess the same faith and the Gospel way of life and are unified in the communion of the Eucharist.

In another sense, the doctrine of the communion of saints professes our solidarity with all the baptized of all ages since the mission of Christ began. In another sense, the communion of saints refers to the solidarity of all those saved in Christ since the beginning of time. Finally, the communion of saints also refers to our solidarity with all those Saints formally recognized as such by the Church either by canonization, or in the earliest days, by acclamation.

What does the communion of saints mean for us in practice? One of the gratifying implications of this doctrine is that if we are alert in our faith we realize that at all times, whether in our daily routine of work or study, whether in moments of interior struggle or doubt, we can feel the joy and strength that we are never alone. Practicing “communion” means that all of us on earth, the saints in heaven and the souls in purgatory do well to keep in mind that we need each other.

We pilgrims on earth pray that the holy ones in heaven intercede for us. We are confident that they do so because we are of one communion in Christ. There is no esti-

mating the power of the prayers which the saints in heaven offer for us and for the souls in purgatory. Based on the same principle of communion in Christ, we pray in intercession for those souls of our loved ones who may continue to be purified in purgatory and rely on us. Surely we recognize that someday we will count on the intercession of those we leave behind.

Our communion in the Body of Christ also has practical implications here and now for us pilgrims for each other. We need one another along the way. We pray for one another. Our souls are strengthened because of solidarity in suffering and in joy; we are vitalized because someone offers up his or her work for us; we are the beneficiaries of someone who is praying for us whom, perhaps, we don’t even know. Our communion in the Body of Christ means that our own sacrifices, work and prayers can help other people.

The second interpretation of the communion of saints refers to our communion

and sharing in holy things, particularly the Eucharist. We enjoy a kind of mystical union because we are members of the mystical Body of Christ. Because of our mystical communion in the body of Christ, every one of us receives the graces of every Mass, whether it is celebrated in the presence of a thousand people or in the presence of only one distracted altar server.

Let our November commemoration of All Saints and All Souls renew our gratitude for our communion in Christ Jesus and encourage us in our solidarity with those “seen and unseen.” I know this doctrine of our faith encourages me to pray for, with and to my deceased Mom and Dad and others who have been dear to me on my spiritual journey. It also deepens my sense of gratitude for all those folks who let me know that they pray for me. It gives profound meaning to my prayer for all of you, known and unknown, who are in my pastoral care. †

#### Archbishop Buechlein’s retreat for vocations to the priesthood

If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Nov. 19-20 at Our Lady of Fatima Retreat House in Indianapolis. An application and more information can be found on page 8 of this issue of *The Criterion*.

## Las festividades de noviembre refuerzan nuestra creencia en la Comunión de los Santos

El 1º de noviembre celebramos la solemnidad del Día de todos los santos y al día siguiente conmemoramos a todos los fieles que han partido (todas las ánimas). Me encantan estas celebraciones litúrgicas a comienzos de noviembre porque promueven un sentido de solidaridad para con aquellos seres amados que han partido antes que nosotros. Del mismo modo, nos “conectamos” con todos los santos que difundieron la fe y la transmitieron de generación en generación, siglo tras siglo hasta nuestros días.

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

Las festividades litúrgicas de principios de noviembre nos ayudan a concentrarnos en la primera parte de la definición, a saber, en nuestra solidaridad, no sólo con aquellos compañeros creyentes aquí en la tierra, sino también con aquellos que han fallecido. Por así decirlo, esta doctrina de la fe católica puede concebirse como una unión de varias capas superpuestas. De

cierta forma, comulgamos con todos los bautizados en nuestros días, quienes profesan la misma fe y el evangelio como estilo de vida, y se encuentran unificados en la comunión de la Eucaristía.

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

¿Qué significa para nosotros la Comunión de los Santos en la práctica? Una de las gratificantes implicaciones de esta doctrina es que si estamos atentos en nuestra fe, nos damos cuenta de que en todo momento, bien sea en nuestra rutina cotidiana del trabajo o del estudio, aun en los momentos de lucha interna o duda, podemos sentir una alegría y una fuerza que nunca nos abandonan. La práctica de la “comunión” significa que todos nosotros en la tierra, los santos en el cielo y las ánimas del purgatorio, tenemos presente que nos necesitamos los unos a los otros.

Los peregrinos en la tierra rezamos para que los santos en el cielo intercedan por nuestra causa. Confiamos en que lo harán porque somos uno en comunión con

Cristo. La fuerza de las oraciones que los santos en el cielo ofrecen por nosotros y por las ánimas del purgatorio es incalculable. Basándonos en el mismo principio de la comunión en Cristo, rezamos para interceder por las ánimas de nuestros seres queridos que continúan purificándose en el purgatorio y dependen de nosotros. Seguramente reconocemos que algún día contaremos con la intercesión de aquellos que dejemos atrás.

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

La segunda interpretación de la Comunión de los Santos tiene que ver con nuestra comunión y el compartir en cosas sagradas, especialmente la

Eucaristía. Disfrutamos de una cierta unión mística porque somos miembros del místico Cuerpo de Cristo. Gracias a nuestra comunión mística en el Cuerpo de Cristo, cada uno de nosotros recibe las gracias de cada misa, se celebre ésta en la presencia de miles de personas, o únicamente en la presencia de un monaguillo distraído.

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

Traducido por: Language Training Center, Indianapolis

#### Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 19 al 20 de noviembre en la casa de retiro Fatima Retreat House en Indianapolis. Podrá encontrar más información y una solicitud de inscripción en la página 8 de esta edición de *The Criterion*.



## Check It Out . . .

St. Bridget Parish, 404 E. Vine St., in Liberty, has announced a **new Mass schedule**. Beginning on Nov. 6-7, the Saturday anticipation Mass will begin at 7 p.m. and the Sunday morning Mass will be at 8 a.m. For more information, call the parish at 765-458-5412.

The Sisters of Providence of Saint Mary-of-the-Woods have announced a **new Mass schedule**. Beginning on

Nov. 7, the Sunday Mass will be held at 11 a.m. The daily Mass schedule is not changing. "Sunday Brunch at The Woods" will still be available from 10:45 a.m. to 1:15 p.m. each week. The cost is \$10.50 per adult, \$9.50 for seniors age 55 and older, \$5.25 for children ages 6 to 11 and free for children younger than 6. For more information, call 812-535-3131.

Our Lady of Fatima Retreat House,

5353 E. 56th St., in Indianapolis, is having a silent Advent retreat titled "**My Soul in Stillness Waits**" on Dec. 10-12. The retreat, which will draw on the spirituality of St. Ignatius of Loyola and the *Spiritual Exercises*, will be presented by Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis. For more information, call 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org).

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

"**Coping with the Holidays After the Loss of a Love**" will be presented from 7 p.m. to 9 p.m. on Nov. 4 at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute. Registration is requested by Nov. 1. For more information, call 812-232-8400 or [sue@thdeanery.org](mailto:sue@thdeanery.org)

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

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

Photos by Sean Gallagher



### Music and art

Above, Hannah Aldrich, left, and Felicia Tevis, fourth-graders at Holy Cross Central School in Indianapolis, play drums on Sept. 30 while classmates take turns helping paint a picture that was later used at the 2004 World Swimming Championships held at Conseco Fieldhouse in downtown Indianapolis. Larry Gindhart of Sharp-Perrin Gindhart Artists Inc. taught the students to play the drums.

Left, Holy Cross Central School fourth-grade students Cory Webb, left, and Kelsey Winters of Indianapolis help paint a picture on Sept. 30 that was later used at the 2004 World Swimming Championships held at Conseco Fieldhouse in downtown Indianapolis. Carol Sharp-Perrin of Sharp-Perrin Gindhart Artists Inc. led the students in the painting project at Holy Cross School.

## VIPs . . .



**Gus and Ruth Ann (Feltz) Stinnett**, members of Holy Rosary Parish in Indianapolis, celebrated their 50th wedding anniversary on

Oct. 10 with a Mass at their parish. The couple was married on that date in 1954 at Holy Rosary Church. They have six children: Catherine Pfeifer, Rita Sahn, Suzanne, John, Michael and Steven Stinnett. They have 10 grandchildren and six great-grandchildren. †

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

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

**The Grudge** (Columbia)  
Rated **A-III (Adults)** because of scary scenes, a suicide and some violence.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Shall We Dance?** (Miramax)  
Rated **A-III (Adults)** because of a few instances of rough and crass language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**appropriate for children under 13.)** by the MPAA.

**Surviving Christmas** (DreamWorks)  
Rated **A-III (Adults)** because of fleeting erotic images on a computer screen, brief comic violence, a drug reference and some crude language and humor.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Team America: World Police** (Paramount)  
Rated **O (Morally Offensive)** because of sexual activity both straight and gay, extreme violence, including dismemberment and blood, ethnic stereotypes, crude and profane language, albeit all done by puppets.  
Rated **R (Restricted)** by the MPAA. †

## You are invited!

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**Saturday, October 30, 2004**

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**Date:** Nov. 6, 2004  
**Workshop:** 9 a.m.–3 p.m.  
**Concert:** 7:30 p.m.–9 p.m.  
**Cost:** Workshop: \$65\*  
Concert: \$10\*  
*\*Group Discounts Available*

**ProvidenceCenter**  
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# DOCTRINE

continued from page 1

respect for every human life, the promotion of justice and peace, and true solidarity with the poor.

"A well-formed Christian conscience," it said, "does not permit one to vote for a political program or individual law which contradicts the fundamental contents of faith and morals."

At the Oct. 25 press conference, Cardinal Renato Martino, president of the justice and peace council, refused to answer questions about whether a Catholic ever could vote for a politician who supports legalized abortion.

Vatican spokesman Joaquin Navarro-Valls said "the Holy See has never nor does it ever want to enter directly into an electoral or political question ... because it is the competence of the local hierarchy to provide enlightenment on these questions if they decide there is a desire and need."

On the topic of war, the compendium said that when a nation is attacked it has a right and duty to defend itself, which includes "using the force of arms."

However, echoing Vatican criticism of the U.S.-led coalition's decision to invade Iraq in 2003, it said, "engaging in a preventative war without clear proof that an attack is imminent cannot fail to raise serious moral and juridical questions."

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

The compendium, designed to give Catholics a systematic understanding of Church positions on social issues, explained that the principles flow from the Ten Commandments, from natural law and human reason, and from

biblical truths about people, the world and the reality of sin.

While based on 2,000 years of Christian moral teaching, the compendium said the Church must respond to new situations in society, including the increasing number of women working outside the home, advances in biotechnology, globalization, the destruction of the environment, and new attacks on human life and on the family.

The compendium insisted that "homosexual persons are to be fully respected in their human dignity," but said respect "does not justify the legitimization of behavior that is not consistent with moral law; even less does it justify the recognition of a right to marriage between persons of the same sex and its being considered equivalent to the family."

On another current topic, it said that while nations have a right and obligation to protect themselves from terrorism, "this right cannot be exercised in the absence of moral and legal norms."

Individual terrorists must be identified, proven guilty and punished, it said. But responsibility for terrorist activity "cannot be extended to the religions, nations or ethnic groups to which the terrorists belong."

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

On the question of capital punishment, the compendium repeats the traditional Church teaching that society has a right to defend itself by punishing and, in some circumstances, taking the life of a person convicted for a serious crime.

However, it also said that modern societies have the means to suppress crime and render criminals harmless without taking their lives.

"The growing aversion of public opinion toward the death penalty and the various provisions aimed at

abolishing it or suspending its application constitute visible manifestations of a heightened moral awareness," it said.

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

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

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

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

Biotechnology, particularly in the field of agriculture, holds great hope for better feeding the world's poor, it said.

"The Christian vision of creation makes a positive judgment on the acceptability of human intervention in nature, which also includes other living beings, and at the same time makes a strong appeal for responsibility," it said.

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

## Compendium of the Social Doctrine of the Church includes these topics

VATICAN CITY (CNS)—Here is a selection of quotations on 10 topics taken from the *Compendium of the Social Doctrine of the Church*, released on Oct. 25 at the Vatican:

• Abortion and birth control—"Concerning the 'methods' for practicing responsible procreation, the first to be rejected as morally illicit are sterilization and abortion. The latter in particular is a horrendous crime and constitutes a particularly serious moral disorder; far from being a right, it is a sad phenomenon that contributes seriously to spreading a mentality against life, representing a dangerous threat to a just and democratic social coexistence."

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

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

• Family and marriage—"The family, in fact, is born of the intimate communion of life and love founded on the marriage between one man and one woman. It possesses its own specific and original social dimension, in that it is the principal place of interpersonal relationships, the first

and vital cell of society. The family is a divine institution that stands at the foundation of life of the human person as the prototype of every social order."

• Politics—"A particular area for discernment on the part of the lay faithful concerns the choice of political instruments, that is, membership in a party or in other types of political participation. A choice must be made that is consistent with values, taking into account actual circumstances. In every case, whatever choice is made must be rooted in charity and tend toward the attainment of the common good. It is difficult for the concerns of the Christian faith to be adequately met in one sole political entity; to claim that one party or political coalition responds completely to the demands of faith or of Christian life would give rise to dangerous errors."

• Preferential option for the poor—"The principle of the universal destination of goods requires that the poor, marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern. To this end, the preferential option for the poor should be affirmed in all its force. This is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods."

• Private property—"Christian tradition has never recognized the right to private property as absolute and untouchable. ... The universal destination of goods entails obligations on how goods are to be used by their legitimate owners. Individual persons may not use their

resources without considering the effects that this use will have; rather, they must act in a way that benefits not only themselves and their family, but also the common good."

• War—"The magisterium condemns 'the savagery of war' and asks that war be considered in a new way. In fact, it is hardly possible to imagine that in an atomic era, war could be used as an instrument of justice. War is a scourge and is never an appropriate way to resolve problems that arise between nations; it has never been and it will never be, because it creates new and still more complicated conflicts."

• Women and work—"The feminine genius is needed in all expressions in the life of society; therefore, the presence of women in the workplace must also be guaranteed. The first indispensable step in this direction is the concrete possibility of access to professional formation. The recognition and defense of women's rights in the context of work generally depend on the organization of work, which must take into account the dignity and vocation of women, whose true advancement ... requires that labor should be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them."

• Work—"The Church teaches the value of work not only because it is always something that belongs to the person, but also because of its nature as something necessary. Work is needed to form and maintain a family, to have a right to property, to contribute to the common good of the human family. In considering the moral implications that the question of work has for social life, the Church cannot fail to indicate unemployment as a real social disaster, above all with regard to the younger generations." †

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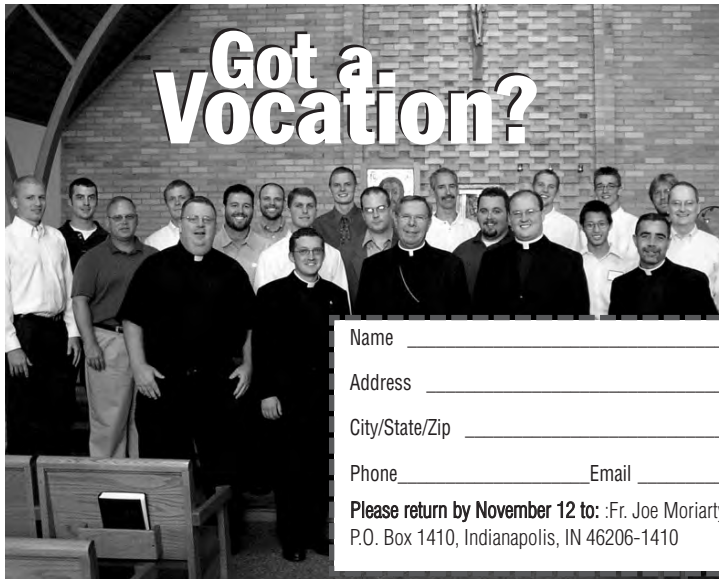
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# World Mission Sunday Mass honors missionary efforts

By Mary Ann Wyand

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

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

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

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

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

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

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

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



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

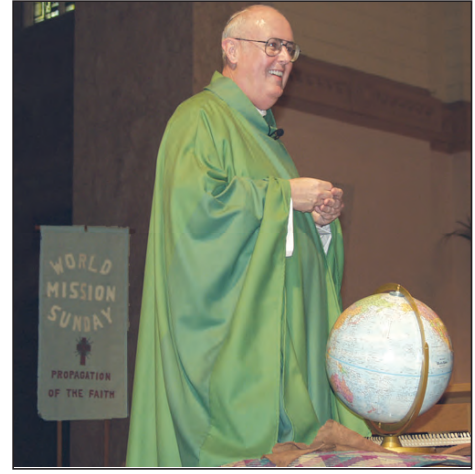
Kelly said she has learned that "we are all called to be disciples, to go out into the world and live the Gospel, to show the world what being a Christian means, to love with the heart and the hands."

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

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

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

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



Msgr. Joseph F. Schaedel, vicar general, thanks the gathering for their support of home missions and missionaries serving throughout the world.



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



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



## Church plays vital role in breaking cycle of domestic violence

By Sheila Garcia

The Church can help play a vital role in breaking the cycle of domestic violence.

In partnership with law-enforcement agencies, the courts and social-service providers, the Church works to raise public awareness about domestic violence. It supports women who are abused and holds abusers accountable for their actions.

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

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

When a personal crisis arises, people often experience a crisis of meaning in their lives. This is true of abused women. They may ask: "Why is this happening to me and my family?" and "Where is God in all this?"

People try to make sense of their experiences of suffering, and they often express these attempts in religious terms.

In these situations, an abused woman may turn to her Church, which she sees as a safe place and a possible source of practical assistance. Moreover, although abusers frequently isolate their victims

from social contacts, they may still allow them to go to religious services. This gives the Church an opening to connect with them.

"When I Call for Help: A Pastoral Response to Domestic Violence Against Women," is a 2002 statement by the U.S. bishops that recognizes the role that religion can play here.

The bishops apply a fundamental principle of Catholic social teaching—the dignity of all human persons—to a concrete situation where women are exploited and dominated. They declare: "Violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological or verbal—is sinful."

Religion, however, is not neutral. It can be either a resource or a roadblock for battered women. When Scripture is misinterpreted, for example, it can keep a woman trapped in an abusive relationship. Abusers often will take Scripture passages out of context to justify their behavior.

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

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



CNS photo illustration by Greg Taczynski

Domestic violence is any kind of behavior that a person uses to control a partner through fear and intimidation. One of the most overlooked contexts for violent outbursts is medically significant clinical depression.

Forgiveness, however, does not imply forgetting about abuse, nor does it mean permission to repeat the abuse.

Church teaching on the permanence of marriage can also be a roadblock for women if they believe that they are required to stay in a marriage even at the risk of their own and their children's lives.

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

Last year, while speaking to a gathering of women in a Midwest diocese, I mentioned "When I Call for Help." After my talk, a woman came up and told me that the statement had saved her life. She explained that she had been in a violent marriage. The bishops' statement gave her the support she needed to leave the dysfunctional relationship. She wanted to express her gratitude to the Church.

Pastors, pastoral staff and concerned parishioners can make their parishes safe places where abused women and abusive men can come for help. Priests and deacons, for example, can preach about domestic abuse. Even a brief mention in a homily lets abused women know that they can approach the pastor or staff for assistance.

Pastors and parishioners need not be domestic-violence experts. When an

abused woman approaches them, they can listen to her story, believe her and know how to refer her to appropriate resources within the community. The parish council, social-justice committee or similar group can work with the pastor to compile a list of such resources, including local shelters, substance abuse programs, counselors, and local and national hotline numbers.

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

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

(Copies of "When I Call for Help" can be ordered from USCCB Publishing at 800-235-8722. Additional resources and information are available at [www.usccb.org/laity/women.htm](http://www.usccb.org/laity/women.htm). Sheila-Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

## Depression can lead to violence

By Frederic Flach, M.D.

As a psychiatrist, most of the violence I see is verbal. Ongoing sarcasm and deprecation from one spouse to another makes the victims doubt themselves and their worth, and feel angry and depressed.

About 25 percent of women report being physically assaulted at one time or another by an intimate partner.

Seven percent of men report having been assaulted by their partners. If verbal abuse were included in studies, the figures for abused men would probably be much higher.

One overlooked context for violent outbursts is medically significant clinical depression, which can be treated with antidepressants and psychotherapy.

Factors underlying violence include not knowing how to handle anger in a healthy way, too heavy a burden of guilt,

helplessness, frustration, jealousy, suspicion, excessive sensitivity and a tendency to blame someone else when things go wrong.

An ongoing pattern of battering is different. Here abusers, whether physical or verbal, often attempt to subdue, isolate, manipulate and control their partners.

Victims are encouraged to refuse to accept abuse. They come to appreciate that they do not deserve to be mistreated. They start to believe that another way of life is possible and that, if no real progress toward civility can be achieved, they should get out of the relationship.

Abusers must be made to acknowledge responsibility for their behavior.

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

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

## Discussion Point

### Respect is critical to happy family life

#### This Week's Question

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

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

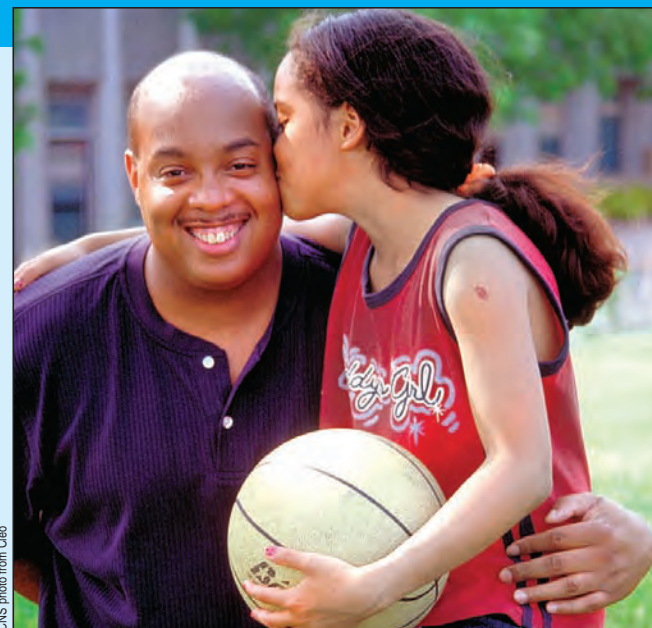
"First, respect begins with teaching a child about it at a young age and continuing the education through the preteen years and beyond. And always, of course, showing respect to others—spouse, children—teaches respect in the best possible way." (Dennis Mueggenborg, Kingfisher, Okla.)

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

#### Lend Us Your Voice

An upcoming edition asks: How do you pray, whether alone or with others?

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



CNS photo from Ohio



From the Editor Emeritus/John F. Fink

## The story of Father Patrick Peyton (V)

Fifth in a series of five columns

While he was studying Spanish in Malaga, Spain, Father Patrick Peyton got the idea of producing a series of 15 half-hour movies, one for each of the (then) mysteries of the rosary. As always, his first problem was to raise the money to produce them. But, typically for Father Peyton, he was able to coax and cajole the money needed—\$1 million.



He decided to film the movies in Spain. It was cheaper to do it there, Madrid had excellent studio facilities, the scenery was close to that of the Holy Land and it was easy to find extras with facial characteristics similar to those of Palestine. The movies were filmed in Spanish then other languages were dubbed. Filming began in 1955 and was completed in 1957. The first showing was at the Vatican Pavilion at the World's Fair in Brussels, Belgium, in 1957.

The films changed the nature of the rosary rallies, especially in Latin America. Two of the films were shown each evening for a week in stadiums or big public squares. Speakers spoke briefly at the end of each mystery. On the eighth day, with one film remaining, a Mass or recitation of the rosary followed.

The films were also shown in hospitals, barracks and prisons. More than 20 million people attended the rallies and viewed the films as part of the diocesan rosary crusade in countries throughout Latin America. Parish campaigns to get families to pledge to recite the family rosary followed the rallies.

During the 1960s, Father Peyton concentrated on Latin America, but he also had large rallies in other parts of the world: in San Francisco and Sacramento, in nine dioceses of the Philippines, and in several dioceses in Spain.

Meanwhile, in the United States, he continued to raise funds to produce other films for television. One was *The World's Greater Mother*, depicting important events in the life of Mary. Another was *Trial at Tara*, the story of St. Patrick. Still another was an adapta-

tion of Francis Thompson's poem *Hound of Heaven*.

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

By the time he died on June 3, 1992, at age 83, Father Peyton had conducted rosary crusades in 40 countries, attracting 28 million people. He produced more than 600 radio and TV dramas that were broadcast 10,000 times. Not bad for an immigrant boy who came to the United States to escape a life of poverty in Ireland and made it his life's work to promote family prayer and the rosary.

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

(John F. Fink is a member of St. Luke Parish in Indianapolis.) †

Cornucopia/Cynthia Dewes

## Hold the witch costume, please!

Hold it. Stop for a minute. It seems we've been wrong about Halloween witches all these years. So, throw away your pointy hats and cauldrons and such, stop practicing that scary cackle and just stick to plain old ghost outfits or something else when you go trick-or-treating on the day after tomorrow.



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

According to the teens, Wicca is not what many believe it to be. They said, instead of a "form of black magic linked to Satan worship," Wicca is "an ancient nature-based religion that has its roots in England." Its main doctrines are centered on five elements: earth, water, fire,

air and spirit.

Wicca celebrates positive spiritual energy, and worships a higher supernatural power in the form of a god/goddess. Humans also can use this higher power, called "magick" (sic), to cast spells. And, according to their holy book *The Wiccan Rede*, spells must always be used for good because "Harm none, do what ye will" is the rule.

When pressed, one girl admitted she had personally cast several spells that were "more a manifestation of will and the energy toward the goal, like getting a job or giving somebody love." She follows "The Threefold Rule," which promises a three-fold return later in the witch's life of whatever good or evil she or he has willed on others through spells.

Evil intention is frowned upon because "witches do not believe in evil." Nor do Wiccans offer sacrifices, as is commonly believed. The other girl said, "Christians, I don't know why they blame us for sacrificing things. Like in the Bible, they always sacrificed animals."

Now, aside from the corny references to Old English ("magick," "what ye will," "threefold"—gimme a break) and

the fact that both the articles' authors and subjects were immature kids, some important stuff may be going on here. There's a serious effort being made to connect with the supernatural and to find a moral way to live.

Furthermore, the girls believe a desirable life incorporates good, rather than evil, actions and is friendly to all nature. It does not discriminate against other beliefs nor try to destroy them.

One girl said she joined Wicca because her mom did. It's too bad these folks were never correctly informed about Christianity because they might be surprised to learn that it contains every quality they desire in a religion.

The positive spiritual energy found in nature, the requirement to only do to others what you would like done to you and the worship of a powerful supernatural being, all these are basic elements of Christianity.

Maybe the young witches' "magick" will eventually lead them to Christ. We can only hope.

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

Faithful Lines/Shirley Vogler Meister

## Finding health through prayer and spirituality

After reading poet and author Sara Sanderson's essay on healing in a national United Church of Christ newsletter last month, I requested permission to share the following version with *Criterion* readers:



Waiting in the little cubicle for the doctor, I hoped there would be time for questions.

My surgeon entered, making eye contact. "Wow, you look great!" she smiled. "Whatever you're doing ... keep it up!" I grinned back. "Qi Gong ... and a lot of prayer," I replied. (Qi Gong is an ancient Chinese self-healing art that combines meditation with movement to improve flexibility and boost energy.)

Surgery the previous week for breast cancer was the doctor's domain. Healing and seeking wholeness was mine. I wanted to share these ideas, but we moved on to clinical details.

Raised to obey authority, I was taught

to do what the doctor says. Pills and procedures would cure; prayer was separate. You didn't discuss prayer with the doctor.

Then I searched the Internet for cancer information and met St. Basil the Great (329-379). Establishing what was probably the first hospital, this monk was asked if it were not impertinent to use medicinal herbs along with prayer to ease afflictions. St. Basil replied that both are a gift of Divine Providence.

Two thousand years ago, prayer worked, but patients could also get good results with herbs and potions. Somehow we seem to have dropped the prayer part. I wanted that back.

My journey through cancer isn't the story. Yes, that was when I asked for the cocoon of caring love, requested prayers from cloistered nuns, who sent notes of encouragement, and connected with a San Francisco Jewish Healing Center. Prayers also rose from my own congregation.

Three years later, I heard of work being done by Dr. Christina Puchalski of the George Washington Institute for Spirituality and Health (GWISH). Puchalski sees

spirituality as "that which allows a person to experience transcendent meaning" and have "purpose in life."

If only when I faced cancer I'd had a copy of the tiny card GWISH gives to medical students and healthcare providers. Their "Faith, Influence, Community and Action" tool sets the stage to discuss spirituality. (Cards can be obtained at [www.gwish.org](http://www.gwish.org).)

As for me, I grow fresh basil in my garden, snipping leaves for my pasta—and talk to St. Basil. I begin every day with Qi Gong and find answers in prayer while watching a thunderstorm.

Doctor, I will listen to your proposed procedures. Will you listen to mine?

Note: In April 2005, Sara Sanderson ([sarawriter@netzero.net](mailto:sarawriter@netzero.net)), community essayist for *Speedway Town Press*, will participate in a physician's conference in Beijing regarding the team approach to health care.

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

Faith and Family/Sean Gallagher

## Families growing in the communion of the saints

In our Catholic tradition, November is a month when we are especially invited to pray for the faithful departed and to consider their example of holiness they have left behind.



This month of remembrance begins with All Saints Day and the Commemoration of all the Faithful Departed (All

Souls). On the secular holiday calendar, we also remember all veterans, especially those who gave their lives in service to our country, on Nov. 11, Veteran's Day.

It begins with days of remembrance. And it ends with a great day of thanksgiving, not just for the blessings received over the past year but also surely for blessings given through those who have gone before us.

The Mass readings throughout the month also remind us of the faithful departed. But instead of inviting us to look to the past, they give us visions of that great day to come when the dead will be raised, our Lord will return in glory and his kingdom will be revealed to all.

In light of this spirit of November, it would be a good thing at this time for the members of the family to give attention either to their own patron saint or a saint for whom they have a special devotion.

There are many books written for all ages that can help families learn about the saints. There is also a useful Web page administered by the Redemptorist fathers with information on nearly 5,000 saints. Its address is <http://www.catholic-forum.com/saints/indexsnt.htm>.

Perhaps as family members learn more about the saints, they can be included at meal blessings. After praying the blessing, each family member can say one at a time, "St. [name]," and the family can respond, "Pray for us."

The saints described at the Web page listed above are those that the Church has publicly recognized. Many of us, though, also strongly hope and believe that there are many other souls surrounding God's throne in heaven, praising him for all eternity. We especially trust that many of our beloved ancestors are in that number.

And so November can be a good time for young members of the family to learn about their grandparents, great-grandparents and other loved ones who may have died long before they were born.

My maternal grandfather died before my parents even met. Yet, when I was still young, my mother showed me a picture of when he was a policeman in Rushville, told me about his service in the Navy during World War II and his political activity in later years.

She also told me stories about and showed me pictures of her paternal grandfather, who was a physician during World War I and later served as a representative in the Indiana General Assembly.

These relatives died many years before I was born, yet I feel a real bond with them, a spiritual bond. This may be part of the meaning of the communion of saints that we profess in the Apostles Creed.

It is something that my mother is helping me pass on to my son, Michael. She created a pictorial genealogy book that will help him to experience that same bond, that same participation in the communion of saints.

Building up that connection with our ancestors here and now is a good thing for both the young and the old. But I suspect that it will bear its greatest fruit in that day of the Lord when we all of us will be reunited in body and soul. Let us all pray for the coming of that great day. †



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

# The Sunday Readings

Sunday, Oct. 31, 2004

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

The Book of Wisdom is the source of this weekend's first reading.



Over the centuries, this book of the Old Testament had been popular among Christians, surely in part because of its literary interest, and the ease with which it can be read.

This weekend's reading is a direct statement by the author of the book to God, the "Lord of the whole universe," great, but also merciful. He overlooks sin, if sinners repent. God loathes nothing and loves all. The reading closes by saluting God as the "lover of souls."

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

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

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

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

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

After Jesus, the reading's principal figure is Zacchaeus, a tax collector and a "wealthy man." Being wealthy was no coincidence, and it directly referred to the reason that Jews at the time so despised tax collectors.

Tax collectors did not gather taxes for any Jewish authority. Instead, they were agents for the greedy, pagan Roman Empire. Rather than stooping to ask its own citizens to go into faraway,

conquered provinces to collect taxes, the empire recruited locals.

Enticing local people to serve the invader was not easy. The population hated these turncoats so the Romans made tax collecting very worthwhile for the collectors by allowing tax collectors to collect a "commission" for themselves from those being taxed.

The collectors were permitted to set the commission at any amount they chose. Few of these tax collectors were conservative, to understate what happened. Tax collecting was legalized extortion.

Zacchaeus realized his own guilt. He told Jesus that he repaid those whom he had defrauded "fourfold," the customary restitution that Roman law required of criminals.

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

## Reflection

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

A good teacher, and concerned with our own good, the Church has never glossed over the hardships involved in being true disciples. So, by now, we all should be well aware of the demands upon us if we truly follow Christ. Elsewhere in the New Testament, the Lord warned that true disciples must also carry crosses.

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

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

These readings reassure us. Being eternally lost is not God's plan for us. Whatever comes, God loves us, as Wisdom insists. He created us. He offers us forgiveness. He offers us the will to renounce sin. He shows us the path away from sin.

The lovely reading from Luke reminds us that even the most sinful can expect God's loving mercy, given through Jesus, if we—as Zacchaeus did—repent. †

## Daily Readings

**Monday, Nov. 1**  
All Saints  
Revelation 7:2-4, 9-14  
Psalm 24:1-4ab, 5-6  
1 John 3:1-3  
Matthew 5:1-12a

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

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

**Thursday, Nov. 4**  
Charles Borromeo, bishop

Philippians 3:3-8a  
Psalm 105:2-7  
Luke 15:1-10

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

**Saturday, Nov. 6**  
Philippians 4:10-19  
Psalm 112:1-2, 5-6, 8-9  
Luke 16:9-15

**Sunday, Nov. 7**  
Thirty-second Sunday in Ordinary Time  
2 Maccabees 7:1-2, 9-14  
Psalm 17:1, 5-6, 8, 15  
2 Thessalonians 2:16-3:5  
Luke 20:27-38  
or Luke 20:27, 34-38

## Question Corner/Fr. John Dietzen

# Church has ritual for Sunday celebration in absence of priest

Q Once in awhile, we are without a priest on the weekend and a lay eucharistic minister (I am one) conducts a Communion service. Prayers are approved by the pastor or another priest.



It was once announced that this fulfills the Sunday obligation but does not take the place of Mass, which confuses some people.

Can you explain what to tell them? (Illinois)

A Your congregation is not the only one confused about these Sunday celebrations without a priest.

Strictly speaking, it is better to say that when it is not practical or possible for the community to attend Mass at a nearby parish (which is why this Sunday service is allowed), the people are excused from their Sunday Mass obligation.

When this happens, the bishop and pastor may arrange for someone to lead a liturgical service, using one of the ceremonies from the Church's ritual "Sunday Celebration in the Absence of a Priest."

Usually the service includes prayer and Scripture readings, similar to the Liturgy of the Word, and Communion. Laypersons may lead the service, says the ritual, "in virtue of their baptism and confirmation."

While parishioners are urged to come together to be renewed spiritually through this type of ceremony, there is no related obligation corresponding to the obligation to weekly Mass. The Mass obligation does not transfer to a Communion service.

Sunday celebration without Mass is provided "so that in the best way possible the weekly gathering of the faithful can be continued and the Christian tradition regarding Sunday be preserved" ("Sunday Celebration in the Absence of a Priest," #8). However, nothing truly substitutes for the eucharistic celebration, which is the summit of Christian life and pre-eminent celebration of the death and resurrection of the Lord.

Q For a long time, I have had trouble with scrupulosity, according to two priests I have talked with about it.

I haven't been to confession in months, and I know we should confess all mortal sins before receiving Communion. But they tell me I do not need to confess my sins in detail as I used to, and that I should go to Communion.

Can you help me? (Ohio)

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

Scrupulosity means that for any of several reasons an individual has lost his or her sense of good judgment about what is a sin and about personal culpability.

A scrupulous person tends to see sin where there is no sin, sometimes interpreting the most innocent action as seriously sinful, perhaps because of "bad intentions."

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

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

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

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

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

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

## My Journey to God

# Drowned in the Infinite Sea

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

A sense of fear and wonder  
Encircles my heart as I  
Contemplate the plunge into the  
Infinite deep of God's love.

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

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

Submerged in the deep eternal  
Surrounded by the never fading

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis and the Order of Secular Discalced Carmelites.)



Amaranth. Drowned in the Infinite sea of love.

By Trudy Bledsoe



## 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 5 p.m. Thursday one week in advance 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](mailto:mklein@archindy.org) (e-mail).

### October 29

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. "Cancer 101," free seminar for cancer patients and their families, 2 p.m. Information: 317-257-1505.

### October 29-31

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Reflections on the Word: The Spiritual Music of Ralph Vaughan Williams," Benedictine Father Noël Mueller, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### October 30

St. Mark the Evangelist Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," session II, Charles

Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Primo South Banquet and Conference Center, 2615 E. National Ave., **Indianapolis**. St. Francis Hospice luncheon and fashion show, "The Many Colors of Autumn," 11:30 a.m.-2 p.m., \$25 per person. Information: 317-859-2874.

### October 30-31

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Body-Mind-Spirit," Christian Brother Barry Donaghue, presenter, \$150. Information: 317-545-7681.

### October 31-November 3

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Parish mission,

Franciscan Father Jim Van Dorn, presenter, 7-8 p.m. Information: 812-232-8518.

### October 31

St. John the Evangelist Parish, Parish Hall, 9995 E. Base Road, **Enochsburg/Greensburg**. Annual turkey dinner, 11 a.m.-4 p.m., turtle soup, quilts. Information: 812-663-7880.

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

### November 1

Mount Saint Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 502-239-0208.

### November 2

St. Simon the Apostle Parish, 8155 Oakland Road, **Indianapolis**. Election Night pasta dinner, benefiting eighth-grade class trip, 5-7:30 p.m., \$5 per person or \$20 per family. Tickets available at the door.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

### November 3

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Feast of St. Martin de Porres, bilingual Mass, Divine Word Father Stephan Brown, celebrant, 7 p.m.

Benedictine Room, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Mission Office, mission talk on Cuba, St. Barnabas parishioner Chuck Boehm of Indianapolis, coordinator of archdiocesan Cuba partnership, presenter, 6-7:30 p.m., no charge. Information: 317-236-1485.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Monthly speaker series on Catholic identity for adults, "Saints in the Making—The Life

of Blessed Mother Theodore Guerin: Her Work in Indiana and the Canonization Process," Providence Sister Marie Kevin Tighe, presenter, 6:45 p.m.

### November 4

Carmelite Monastery of the Resurrection, chapel, 2500 Cold Spring Road, **Indianapolis**. "An Interior Life: Society's Need and Carmel's Gift," Carmelite Father Jack Welch, Washington Theological Union professor, presenter, 7 p.m. Information: 317-926-5425.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Coping with the Holidays after the Loss of a Love," 7-9 p.m. Information: 812-232-8400 or e-mail [sue@thdeanery.org](mailto:sue@thdeanery.org).

### November 5-6

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Violence-Reconciliation-Economics" retreat, Providence Sister Barbara Doherty and Ron Moore, presenters, \$85 per person. Information: 812-535-3131, ext. 161.

### November 5-7

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Reflections on St. Paul and the Troubled Community at Corinth," Benedictine Father Eugene Hensell, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

John XXIII Retreat Center, 407 W. McDonald St., **Hartford City, Ind.** (Diocese of Lafayette). "Being and Belonging" retreat for separated and divorced men and women. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

### November 6

St. Vincent Indianapolis Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-865-5554.

St. Martin of Tours Parish, 1709 E. Harrison St., **Martinsville**. Annual holiday bazaar, cookies, holiday crafts, homemade goodies, food, 9 a.m.-3 p.m. Information: 765-342-4504.

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. White Violet Center for Eco-Justice, Green Living Series, 9 a.m.-

4 p.m., \$60 per person includes lunch and materials. Information: 812-535-5205.

### November 6-7

St. John the Baptist Parish, 25743 State Road 1, **Dover**. 14th annual craft show, Sat., 9 a.m.-4 p.m., Sun., Mass, 10 a.m., craft show and chicken dinner, 11 a.m.-5 p.m.

### November 7

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house for prospective students and their families, 4:30-7 p.m., dinner, guided tours and presentations. Information: 317-356-6377.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Open house for prospective students and their families, 12:30 p.m., Mass, 3:30 p.m. Information: 317-876-4726.

### November 8

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *What Happy People Know: How the New Science of Happiness Can Change Your Life for the Better*, 7 p.m. Information: 317-865-5864.

### November 11

St. Christopher School, 5335 W. 16th St., **Indianapolis**. Fall Feast, adults only, \$20 per person. Information: 317-371-7422.

### November 11

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Saint Meinrad School of Theology workshop, "The Parish: Past, Present and Future," 7-9 p.m., \$40 per person, less for seniors. Information: 317-955-6451.

### November 12

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Piori Hall, \$10 per person. Information: 317-919-5316.

### November 12-13

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Little Sisters of the Poor, Christmas bazaar, 9 a.m.-4 p.m. Information: 317-259-4969.

### November 13

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Craft Junction and Bake Sale, 35 craft booths, lunch, baked goods, pie booth. Information: 317-787-8246.

St. Maurice Parish, 8874 N. Harrison St., **Napoleon**. Smorgasbord, \$7 adults, \$3 children ages 7-12, \$1.50 children ages 3-6, carry-out meals available.

### November 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Blending Souls: Deepening God's Presence in Your Marriage," Father Jim Farrell and others, presenters, \$275 per couple. Information: 317-545-7681.

Mount Saint Francis Retreat Center, **Floyd County**. Married couples retreat, "We Are God's Chosen People." Information: 812-923-8817.

### November 13

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Young Artists' Gathering, pioneer crafts and toys, children ages 8-11, \$20 per session first child, \$10 each sibling. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### Monthly

#### Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

#### Fourth Wednesdays

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

#### First Sundays

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

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

#### First Mondays

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

#### First Tuesdays

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

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

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

#### First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

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

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

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

## You May Ask: Why me Lord?



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# Retreat for separated and divorced Catholics helps with healing process

By Mary Ann Wyand

Separated and divorced Catholics in central and southern Indiana are invited to take a break from the busyness of daily life for a weekend retreat titled "Being and Belonging" on Nov. 5-7 at John XXIII Retreat Center in Hartford City, Ind., in the Lafayette Diocese.

The retreat is co-sponsored by the archdiocesan Office of Family Ministries and the Office of Family Life in the Lafayette Diocese. Last year's retreat was held at Our Lady of Fatima Retreat House in Indianapolis.

Dominican Father Dan Davis, who ministers at St. Thomas Aquinas Parish, the Catholic Center on the campus of Purdue University in West Lafayette, Ind., and serves as chaplain for the Lafayette Diocese's ministry to separated and divorced Catholics, will lead a group of lay volunteers as presenters for the weekend of reflection and healing.

"I hope this can be a time of healing, a time of serious reflection, for you and hope that you can walk away ... feeling a sense of hope that God is still around and God is still with you," Father Dan said during the annual Family Mass for Separated and Divorced Catholics from

both dioceses on Sept. 26 at St. Pius X Church in Indianapolis.

Jesus is attentive to people's pain and suffering, he said in his homily, and wants to help people address their pain and work their way through it.

"Suffering is very important to God," Father Dan explained. "That suffering will be a primary way that God is going to judge us."

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

Christians can take heart, he said, because Jesus enters into the hurt in our lives.

"Jesus comes to us by that hurt on the cross," Father Dan said. "Our task as Christians is to enter into the hurt. It's to expose the wounds that make the suffering, expose the wounds that make the hurt inevitable. ... We all need to look closely at our own lives, at our many and varied relationships with other people. Jesus warns us not to be complacent and not to be arrogant."

Suffering is present in many forms in

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

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

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

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

Father Dan said he feels badly for separated and divorced Catholics

because they "deserve all the compassion that is available to us as a Church" and don't always receive it.

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

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

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

*(Registrations are \$145 per person for lodging for two nights, five meals and the retreat programming. There is still time to register for the "Being and Belonging" retreat by calling the John XXIII Center at 765-348-4008 or by sending an e-mail inquiry to [john23rd@netusa1.net](mailto:john23rd@netusa1.net). For more information, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.) †*

## VOTE

continued from page 4

For instance, it is terribly inconsistent when many peace activists condemn the violence of war, but ignore the violence of abortion. It is also terribly inconsistent when many pro-life activists condemn the slaughter of innocent unborn children through abortion, but fail to condemn military policies that cause the slaughter of innocent born children. This inconsistent acceptance of Catholic social teaching delays the day when every person's life will be respected and protected.

Pope John Paul II wrote: "Where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias or discrimination, for human life is sacred and inviolable at every stage and in every situation; it is an indivisible good. We need then to 'show care' for all life and for the life of everyone" (*The Gospel of Life*, 87).

President John F. Kennedy, paraphrasing a line from Dante's *Divine Comedy*, said, "The hottest places in hell are reserved for those who in a period of moral crisis maintain neutrality." That powerful warning spoke volumes to me.

I realized that sometimes there is no perfectly right choice. In these cases, it is tempting to sit on the sidelines, to remain neutral. But Christianity is not a spectator sport. We must get into the game.

So with a heavy conscience, I've decided to vote after all. But I will not be voting for the presidential candidate who has a deep and consistent respect for all life. He doesn't exist. Sadly, the choice comes down to this question: "Who will do the least harm?"

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

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# Rest in peace

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

**AULBACH, Joseph Scott**, 32, St. Michael, Brookville, Oct. 5. Son of John and Donna (Rusk) Aulbach. Brother of Janet Baker, David and Doug Aulbach. Grandson of Irene Aulbach.

**BALDWIN, Lucille C.**, 84, St. Luke, Indianapolis, Oct. 9. Wife of Melvin D. Baldwin. Mother of Mary Anne MacMorran. Grandmother of one.

**BAUER, Florence M. (Chung)**, 84, St. Roch, Indianapolis, Oct. 12. Mother of Michael Bauer.

**CHALOUPKA, Anna Martha (Kazmierczak)**, 98, Holy Spirit, Indianapolis, Oct. 12.

Mother of Audrey Spradling. Sister of Bernice Paulinski. Grandmother of five.

**COCCO, Ludwig A.**, 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 11. Brother of Lena Radz.

**COOK, Charles, Sr.**, 70, St. Michael, Indianapolis, Oct. 9. Husband of Lois Cook. Father of Toni Winstead, Charles Jr., Kenneth, Robert and Steven Cook. Brother of Eleanor Ewing, Sheila Harris and Ella Mae Shively. Grandfather of nine.

**CRIST, Patricia L. (Lynch)**, 58, Holy Spirit, Indianapolis, Oct. 7. Mother of Taree Ellingsworth, Candi Wayman, Scott and Sean Lynch. Stepmother of Dustin and Ryan Crist. Sister of Phil Watson. Grandmother of 11.

**DAVEY, Gerald J.**, 72, St. Lawrence, Indianapolis, Oct. 12. Father of Kelly Stamm, Mary Ann Stanley, Julie Whitacre, Susan and Gerald Davey. Brother of Rosemarie Howard, Margaret Lich and Andrew Davey. Grandfather of nine.

**DICK, Cale C.**, 87, St. Luke,

Indianapolis, Oct. 9. Husband of Mary (York) Dick. Father of Jo Ann Fox, Kathryn Goodman, Christine Lawrence, Donna Purichia, Daniel and Michael Dick. Grandfather of 14. Great-grandfather of nine.

**ELY, Ann (Wagner)**, 79, Immaculate Heart of Mary, Indianapolis, Oct. 11. Wife of John Weyman Ely. Mother of Marian Ward, Alice, Caroline and John Ely. Sister of Ellen Healey, Caroline Krebs and Charles Wagner. Grandmother of three.

**FOOR, Jean Marie**, 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 5. Mother of Roberta Cole. Daughter of Mary Foor. Sister of Mary Hoover, Janice Perez, Martha Summer, Anita Winston and Carol Wyzowski. Grandmother of one.

**GUFFEY, Anna Mary (Wax)**, 87, St. Roch, Indianapolis, Oct. 20. Sister of Wilma Logsdon and Agnes Wachtel. Aunt of several.

**HARBIN, Ann (O'Grady)**, 92, St. Barnabas, Indianapolis, Oct. 12. Mother of Sharon Freeland, Kathleen Riegel and Thomas O'Grady. Grandmother of 11. Great-grandmother of 14.

**HENTRUP, Ralph A., Sr.**, 68, St. Mary, New Albany, Oct. 17. Husband of Shirley (Luther) Hentrup. Father of Pamela Foster, Ruth Happel, Christine Ketchem, Michael and Paul Hentrup. Brother of Leona Mullins, Jerome and Wilfred Hentrup. Grandfather of 11.

**HILL, Bernice R.**, 77, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 1. Wife of Murray Hill. Sister of Gladys Cooper, Mary Hunter, Judy Jacobi, Earlene Montgomery, James and Joseph Batliner.

**HOFMANN, Opal M.**, 91, St. Gabriel, Connersville, Oct. 16. Half-sister of Mattie Bryant and Jimmy Newland. Grandmother of five. Great-grandmother of 11.

**KESSLER, M. Catherine**, 84, Prince of Peace, Madison, Oct. 16. Mother of Carolyn Fischer, Janet and Mary Youngblood, Kenneth and Paul Kessler. Sister of Mildred Ringwald. Grandmother of 11. Great-grandmother of 15.

**MADINGER, Frances A.**, 92, Christ the King, Indianapolis,

Oct. 12. Mother of Frances Browning and Charles Madinger Jr. Grandmother of five. Great-grandmother of three.

**McCOY, Josephine (Moore)**, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 13. Mother of Rebecca McCoy and Beverly Solenberg. Grandmother of two.

**O'CONNOR, Lois M. (Shea)**, 74, Holy Spirit, Indianapolis, Oct. 7. Mother of Cathy Fournies, Rebecca McCasland and David O'Connor. Sister of Ruth McMahan and James Shea. Grandmother of 10.

**OSTER, Lucille**, 88, St. Mary, Navilleton, Oct. 11. Mother of Maggie Oster.

**PIECZKO, Amelia**, 80, Holy Trinity, Indianapolis, Sept. 23. Sister of Irene Jones and George Pieczko. Aunt of several.

**ROSE, Ethel M.**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 7. Wife of Harry Rose. Mother of Maria, James, John and Robert Rose. Sister of Eleanor Richwine and William Nace. Grandmother of six.

**RUSSELL, Jimmie**, 80, Holy Spirit, Indianapolis, Oct. 12. Husband of Dema Russell. Father of Craig and Gary Russell. Brother of Agnes Billerman, Joan Crouse, Catherine Leake and Victor Russell. Grandfather of three.

**SEYFRIED, Anthony**, 46, Sacred Heart of Jesus, Indianapolis, Oct. 12. Brother of Mary Golding, Jo Ann Ligon, Laura Walker and Mike Seyfried.

**STEINER, Janet**, 47, St. Lawrence, Indianapolis, Sept. 27. Daughter of Margaret Steiner. Sister of Fritzi, Chris and William Steiner.

**STEVENS, Sylvia Emma (Konechnik)**, 83, St. Michael, Indianapolis, Oct. 12. Mother of Veronica Dolan, Cecelia Kiley, Bernadette Snyder and Joseph Stevens Jr. Sister of Margaret Ford, Ann Lekse, Polly Loviseck, Mary Zupanic, Louis and Tony Konechnik. Grandmother of 11. Great-grandmother of nine.

**VAUGHN, Stanley W.**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 10. Father of Janice Christen and Vicky Roehling. Brother of Peggy Claxton, Jean Halbin and Harold Vaughn. Grandfather of four. Great-

grandfather of three.

**WALTERS, R. Dale**, 60, St. Roch, Indianapolis, Oct. 16. Husband of Sandra Walters. Father of Jodi Colon and Jill Ricketts. Grandfather of two.

**WATSON, Isabelle**, 76, St. Mary, New Albany, Oct. 17. Mother of Terry Deming, Becky Trinkle, Connie Thomas, Debbie and J.D. Watson. Sister of Mary Graham. Grandmother of 14. Great-grandmother of two.

**WEISER, Barbara Jean (Sherlock)**, 68, St. Lawrence, Indianapolis, Oct. 10. Wife of Donald Weiser. Mother of Susan Emmick, Donna Price, Karen and Jeffrey Weiser. Sister of Cathe Fulcher and Jim Sherlock. Grandmother of nine.

**WERNER, Ardwin G.**, 70, St. Anthony of Padua, Morris, Oct. 16. Husband of Mary Ann (Kuhn) Werner. Father of Joyce Hansell, Dan, Daryl and Roger Werner. Brother of Bernice Abrams, Doris Davison, Mary Maune, Estelle Salisbury, Cletus, Lawrence, Linus, Omer

and Raymond Werner. Grandfather of nine.

**WISE, David A., Sr.**, 84, St. Gabriel, Connersville, Oct. 13. Husband of Christina (Firsich) Wise. Father of Deborah Cloyd, Louise Jagielski, Rose Ann Moffett, Janet Risselman, David Jr., Lowell and Ronald Wise. Grandfather of 15. Step-grandfather of two. Great-grandfather of 14. Step-great-grandfather of three.

**WYLD, Veronica**, 81, St. Malachy, Brownsburg, Oct. 13. Mother of Jackie Follmar, Roni Wyld, Christopher, Mark and Roger Wyld. Sister of Ruth Ahrendt and Lucille Boyle. Grandmother of 21. Great-grandmother of 18.

**YOUNG, Nancy L.**, 64, Holy Family, New Albany, Oct. 5. Mother of Elizabeth Brown. Sister of Brenda Slaughter, Florence and Margaret Smith, Rita, Charles and James Fenwick. Grandmother of three. Great-grandmother of four. †

## Discalced Carmelite Sister Rosemary Crump was a former prioress

Discalced Carmelite Sister Rosemary Crump died on Oct. 18 at St. Paul Hermitage in Beech Grove. She was 90.

The Mass of Christian Burial was celebrated on Oct. 23 in the chapel at the Carmelite Monastery of the Resurrection in Indianapolis. Burial followed in the sisters' cemetery at the monastery.

The oldest of nine children, Sister Rosemary was born in St. Louis in 1914. She worked for the Institute for Social Order until she became the private secretary to Jesuit Father Daniel A. Lord, founder of the Queen's Work in St. Louis.

She became a member of the Carmelite order in Indianapolis in 1947 and lived at the monastery on Cold Spring Road until ill health four years ago necessitated her move to the hermitage operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

Sister Rosemary supervised the community's altar bread business for some years and served the community as novice mistress and prioress.

In her later years, Sister Rosemary became a very popular portress. Her joyful, compassionate and loving disposition made her an able counselor to those who sought the prayers of the sisters.

She had a ministry of letter writing to prisoners as well as to the sick, suffering and bereaved.

The occasion of her golden jubilee of profession in October 1997 was declared "Sister Rosemary Crump Day" in Indianapolis by the mayor.

Surviving are a brother, Jack Crump of Palatine, Ill., and a sister, Kathleen Carr of Kirkwood, Mo.

Memorial gifts may be sent to the Discalced Carmelites, Monastery of the Resurrection, 2500 Cold Spring Road, Indianapolis, IN 46222. †

## Holy Cross Brother Edgar Plas taught at Cathedral High School

Holy Cross Brother Edgar Plas died on Sept. 4 at St. Joseph Regional Medical Center in Mishawaka, Ind. He was 88.

The Mass of Christian Burial was celebrated on Sept. 8 in the St. Joseph Chapel at Holy Cross Village at the University of Notre Dame. Burial followed at St. Joseph Cemetery on the village grounds.

The former Raymond Plas was born on Feb. 18, 1916, in Sheffield, Ohio. He attended St. Mary School in Avon, Ohio, and Sacred Heart College in Watertown, Wis., where he completed his secondary education.

He received the habit of the Brothers of Holy Cross on July 4, 1933, and made his first profession of vows on Aug. 16, 1934, and his perpetual profession of vows on Aug. 16, 1938.

Brother Edgar graduated with honors from the University of Notre Dame, and also studied at Fordham University in New York.

He taught Latin and served as athletic director at the old Cathedral High School in downtown Indianapolis from 1951-59 and from 1964-65, when the Brothers of Holy Cross took over ownership of the boys' school from the diocese. †



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Signed: Greg A. Otolowski, Editor

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# Bilingual Mass will celebrate feast of St. Martin de Porres on Nov. 3

By Mary Ann Wyand

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

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

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

At 15, Martin received the habit of the Third Order of St. Dominic and cared for poor and sick people in Lima. He

helped establish an orphanage, founding hospital and other charitable institutions. A close friend of St. Rose of Lima, he became a model of social justice and diversity. He died on Nov. 3, 1639, and was canonized on May 6, 1962.

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

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

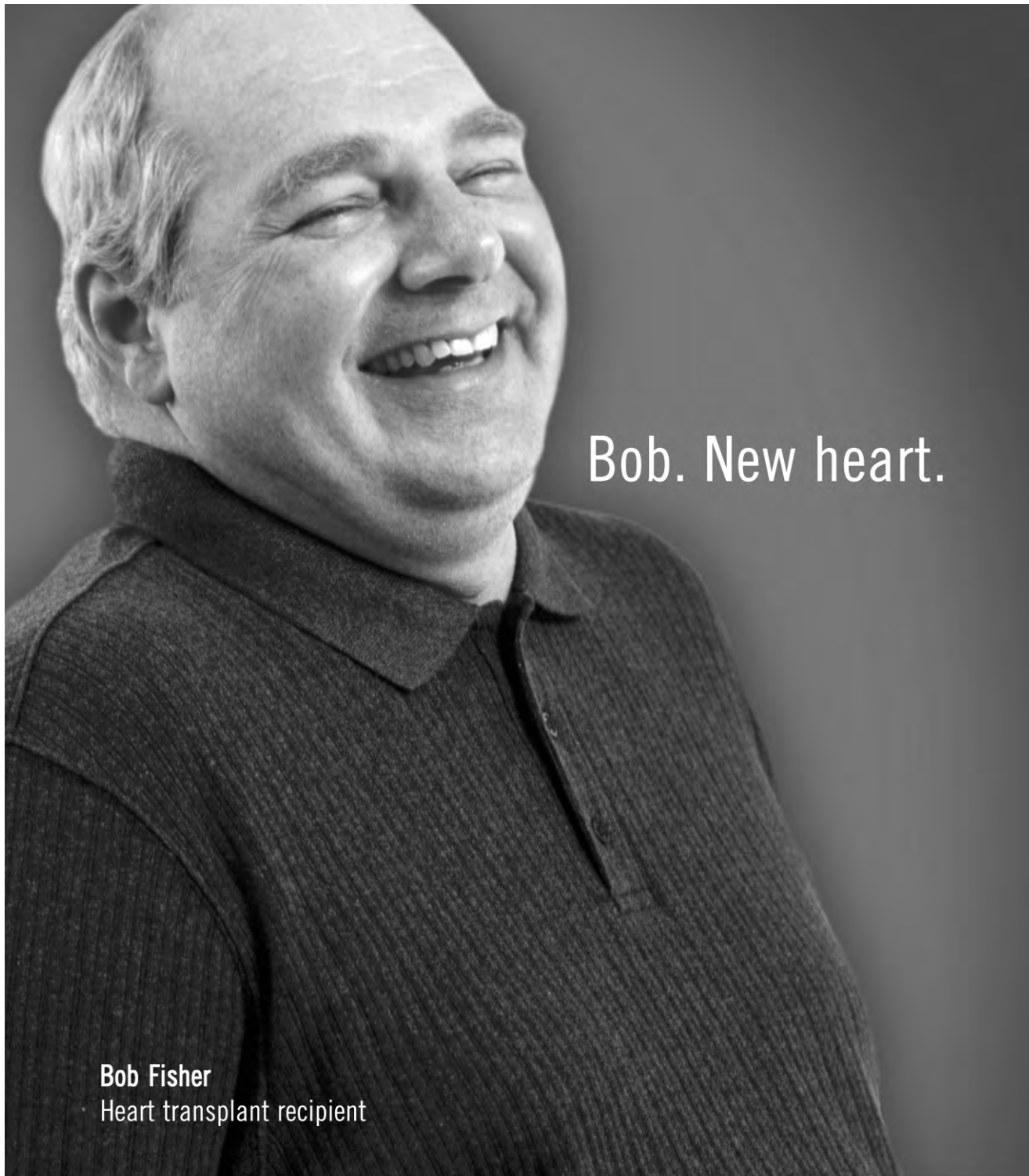
Divine Word Missionary Father Stephan Brown, pastor

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

Martin de Porres is the patron saint for the poor, Father Stephan said, and experienced segregation during his life.

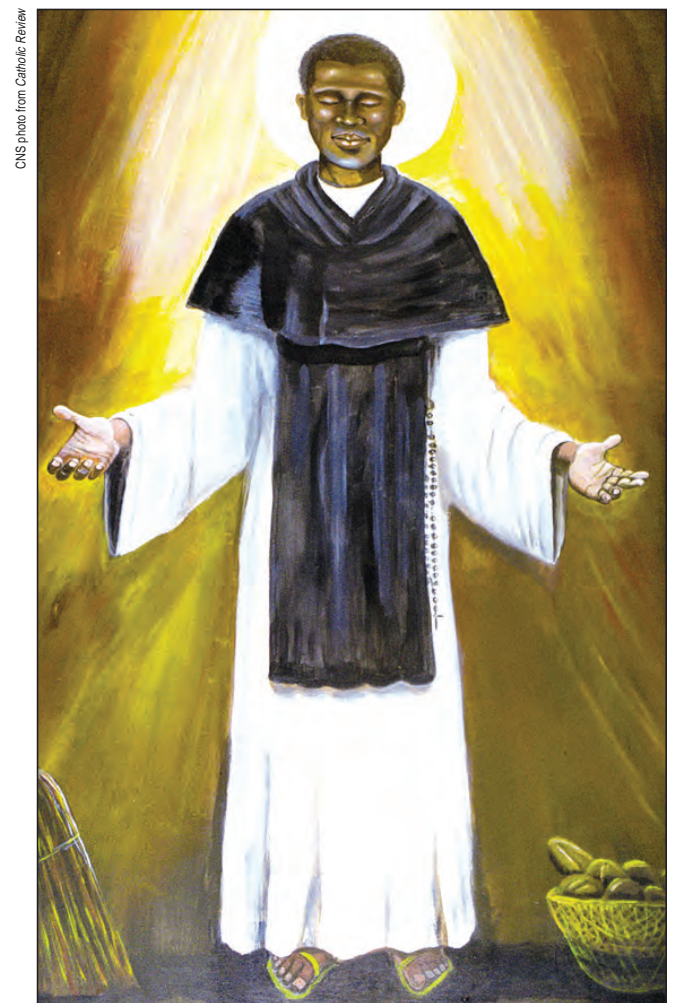
"He was smart and helped teach the seminarians, but because he was of African blood he could not be ordained a priest," Father Stephan said. "This is very significant in terms of social justice, in terms of reaching out to the poor and the marginalized. This is an important piece that we need to celebrate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

St. Thomas Aquinas parishioner David Weir of Indianapolis, president of the archdiocesan Multicultural Commission, said the readings will be proclaimed in English and Spanish, and multicultural music will be provided by the Indianapolis Gospel Choir, St. Rita Parish choir, and the Hispanic Choir and Gloria Dei Choir from Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. †



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Images of black saints, like this painting of St. Martin de Porres in a Baltimore Catholic church, are now common, especially in churches with African-American parishioners. His feast day on Nov. 3 will bring black, Hispanic and other Catholics together to celebrate his life and ministry during a 7 p.m. Mass at St. John the Evangelist Church in Indianapolis.

## STEWARDSHIP

continued from page 1

homilies, lay witness talks, videos and bulletin announcements.

Most parishes are also making use of four-week prayer journals that help parishioners reflect on how to be good stewards.

"Growing Stewards is based on how the bishops of the United States define a Christian steward," Perry said.

A steward, she said, is someone who "receives God's gifts gratefully, cultivates those gifts responsibly, shares those gifts in justice and love, [and] returns those gifts to the Lord with increase."

She said "the parishes involved have completed a series of workshops that include leadership training, parish action plan ministry assessment, successful ministry fair planning and stewardship education strategies."

The 27 parishes are now coming to the end of a 10-week awareness phase that culminates on the Called to Serve intention weekend, which is Nov. 6-7.

The hope, though, is that parishes will continue to use this process to better help their parishioners give of their time, talent and treasure all year long.

"As parishioners participate in Growing Stewards," Perry said, "they are asked to meditate on the meaning of stewardship and pray: 'Lord, what do you want to do through me to accomplish your will for your Church?'" †



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