

The

Criterion

Archbishop calls for prayer, fasting

In his column this week, Archbishop Daniel M. Buechlein calls for a week of prayer and fasting from Oct. 4–Oct. 12. He is asking archdiocesan Catholics and others to pray and fast so that our society might be converted from a culture of death to a culture of life. (See "Seeking the Face of the Lord"/"Buscando la Cara del Señor," Pages 4, 5.) †

Serving the Church in Central and Southern Indiana Since 1960

October 2, 1998

Catholic schools reach expected enrollment plateau

Most archdiocesan schools are currently at or near capacity in number of students they can accept

By Sue Hetzler

Catholic schools in the archdiocese have finally reached a plateau in enrollment numbers this year with most schools either at or near capacity in the number of students they can accept.

Unofficial first week enrollment figures indicate a head count of 25,111 students, a 1 percent increase over last year's numbers, or 136 additional students. The near flatline in growth is not raising red flags for Catholic school leaders, but is an expected result from nearly a decade of unprecedented growth.

"We have had a period of extraordinary growth—30 percent since 1990," said Joseph Peters, associate executive director of Catholic education. "Now, as many of our schools reach capacity, we are stabilizing and seeing fewer instances of large numbers of students entering the schools like we did in the past."

Nearly 6,000 new students have been added to school rosters in the archdiocese since 1990, growing at a rate nearly six times faster than its public school counterparts. So it is with some relief, Peters said, that this year's enrollment has stabilized at a more moderate annual rate of growth than what was experienced in the last several years.

"By and large, in many schools there isn't room to grow right now," explained Peters. "We've added a huge number of classrooms over the past few years, but we're still not meeting the demands in many of our communities."

Geographically, growth is occurring at a slightly higher rate at schools outside the Indianapolis area. Some of the most significant growth can be found at places like St. Rose of Lima School in Franklin (23 percent), where a grade continues to be added every year; St. Paul School in New Alsace (18 percent); Pope John XXIII School in Madison (13 percent); and St. Paul School in Sellersburg (13 percent), which paired with St. Joseph Parish to build an addition to the school.

In Indianapolis, growth can be attributed to a variety of factors. All Saints School grew by 16 percent as a result of its move to a larger school, the former Indianapolis Public School 50; Nativity School grew by 6 percent due to a housing burst in the area; St. Simon the Apostle School, the newest school in the archdiocese that opened at its new location two years ago, saw its enrollment climb by 10 percent (52 students) and continues to fill seats as they work toward capacity; and St. Roch School added 44 new students, growing by an unexpected 20 percent.

Even with all this growth, a waiting list of more than 400 students remains at the elementary grade level, up from 272 on the list last year. Some 162 of those students are waiting for openings in kinder-

garten and first grade, which indicates that many schools have reached full capacity at these grade levels, Peters said. There are 62 elementary schools in the archdiocese.

In the nine Catholic high schools, freshman class numbers are up by 7.7 percent (or 103 students) compared to last year. Bishop Chatard High School added 80 new students and admitted a freshman class of 217, nearly 40 students more than its current sophomore class.

Archdiocesan schools have grown an average of more than 3 percent every year since the numbers began climbing in 1990. They grew by nearly 17.5 percent from 1990-1994 and by almost 11 percent between 1994 and 1998, indicating a moderating trend as elementary schools have filled at the entry level.

Peters said he knows of few other dioceses in the country that have experienced growth in its Catholic schools like the Archdiocese of Indianapolis.

"We could build from now to the next century and we wouldn't solve the waiting-list problem and have openings at every grade level," he said. "Our response to that growth is that we will continue to expand our schools and hopefully build new schools where they need to be built, and we will keep people aware of Catholic schools that have openings for new students." †

(Sue Hetzler is director of communications for the archdiocese.)

'Proclaim the Gospel of Life'

This week's Criterion includes a special Respect Life supplement to commemorate Respect Life Sunday, Oct. 4. See Page 11.



Photo by Barbara Jachniak

Sesquicentennial CELEBRATION

150 YEARS

Father Bill Ripperger, pastor of St. Maurice Parish in Napoleon, accompanies Archbishop Daniel M. Buechlein as they leave the church following the celebration of the parish's Sesquicentennial Mass on Sept. 20. See additional photos, Page 10.

Help on way to hurricane victims as storm looms over U.S.

WASHINGTON (CNS)—Help was being assembled for Hurricane Georges's first victims in the Caribbean even as the hurricane was threatening added devastation upon its arrival to the U.S. mainland.

Churches in the archdioceses of Boston and Washington had special collections the weekend of Sept. 26-27 to help Catholic relief efforts.

"We have many persons within the Archdiocese of Boston whose roots are in Puerto Rico, the Dominican Republic and Haiti," said a Sept. 25 statement from Cardinal Bernard F. Law of Boston.

In Washington, collections were made to aid the Diocese of Caguas, Puerto Rico, where Washington Auxiliary Bishop Alvaro Corrada has been apostolic administrator since mid-1997.

Similar appeals were made in the

Archdioceses of Newark, N.J., and Philadelphia, among others.

"The most effective way to help people in need is through monetary donations," said Jane Gallagher, disaster response director for Catholic Charities USA. "With these types of donations, people helping on site can best decide what the needs are, whether food, generators, or baby products."

By Sept. 25, Catholic Relief Services, working in conjunction with Catholic Charities for hurricane relief, had committed \$100,000 for victims.

In Chicago, the Catholic Church Extension Society, founded in 1905 to serve the dioceses of the United States and its territories, announced it was sending \$300,000 in relief to the five dioceses

See HURRICANE, page 25

African-American Catholics asked to build bridges of faith

By Margaret Nelson

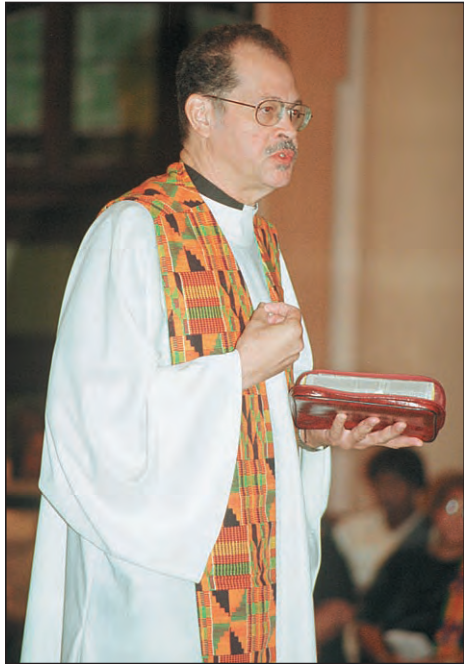
Archbishop Daniel M. Buechlein told delegates to a state-wide Day of Reflection for African-American Catholics, "If we are not part of bridge building, then we are part of the division."

The archbishop presided at a Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 26. He was the first speaker when "Bringing the Congress Home" reflections were delivered at the Archbishop O'Meara Catholic Center.

After the African Dancers moved through the cathedral to a drum beat, Archbishop Buechlein welcomed the assembly. "The most important thing we do together is to pray, and the most important prayer is the Eucharist," he said.

Father Kenneth Taylor, director of the Office of Multicultural Ministry, explained that the day of reflection was planned to help local delegates "bring home" the challenges for evangelization of the 1997 National Black Catholic Congress VIII.

Father Clarence Waldon, pastor of Holy



Father Clarence Waldon, pastor of Holy Angels, delivers the homily during the Sept. 26 Mass at SS. Peter and Paul Cathedral that opened the day of reflection for African-American Catholics in the state.

Angels Parish in Indianapolis, gave the homily at the Mass.

"Today, many times African-Americans are very timid about their faith," Father Waldon said.

"A mature Christian feels an irresistible urge to spread that word. We need to call others to find that love, joy and peace in the Catholic Church.

"We've got the best news this world has ever heard," said Father Waldon. "Share it!"

The Mass was celebrated in memory of two women who served the music ministry of Indianapolis parishes, Faye Williams of Holy Angels and Marilyn Louise Morgan Freeman of St. Thomas Aquinas.

Williams died last year. She had served as a delegate to the congress, a musician in local parishes and a staff member of the archdiocesan Family Life Office. Freeman, music director of the St. Thomas Aquinas Gospel Choir, died Sept. 15. She had directed the newly-formed Archdiocesan Gospel Choir, which provided music for the Sept. 26 Mass.

The choir led the assembly in songs such as "The Lord is My Light and My Salvation," "Taste and See," and "Lead Me, Guide Me."

Archbishop Buechlein challenged each person who attended the day of recollection to tell two people about the Catholic faith.

He said that African-Americans have been members of the Catholic Church in the U.S. for more than 400 years, and they evangelized much of Europe.

Archbishop Buechlein said he wants to do whatever he needs to do to make it possible for African-American Catholics to "name and claim" who they are.

"We need you in our local Church," he said. "We need the richness of your spiritual tradition. We need the vitality of your culture to bring new dynamism to our Church in central and southern Indiana. Your wonderful Catholic tradition can serve as a kind of leaven for all of us."

St. Joseph Father William Norvell, pastor of St. Francis Xavier Parish in Baltimore, Md., talked about the need for priests to serve the African-American Catholic communities.

"As the archbishop said, vocations have to come from our homes. You have to inspire your children," said Father Norvell.

Noting that 1.4 million African-Americans are without Church homes, he said, "We are challenged by the Holy Father and Vatican II to bring those gifts and that leadership to our Church and celebrate it."

Father Norvell talked about the "split personality" many African-American Catholics had because they could not celebrate the joy of their spirituality in music and praise during Mass.

When a teacher showed him gospel music could be brought into the Church, "that was a great light for me," he said. "I had always wanted to be a priest."

Father Norvell remembered thinking, "Lord, if you make me a priest, my job will be to challenge my African-American brothers and sisters to bring their spirituality into the Church."

He told of his ministry at St. Bridgid Parish in Los Angeles, where he brought a dwindling parish to life by using his idea, "Let us become who we are in Jesus."

Almost half of his parishioners were going to a Protestant church that had gospel music. He began a gospel choir with 12 members; it grew to 125 in less than two years.

"We have the tremendous task of helping our Church celebrate liturgy," said Father Norvell. He said that evangelization should be more than knocking on doors. "We should look in people's hearts at the spirituality to see the pearl of great price there and share it."

He said that, at Mass, the priest does the job of breaking open the Word of God. He



The Archdiocesan Gospel Choir (above) makes its debut at the Sept. 26 Mass.



As the archbishop distributes communion, Tony Lawson, of St. Rita Parish, holds his crosier and miter.

said that musicians must "work with Father so that what they play and sing supports and strengthens Father's message.

"It's more than having gospel music," said Father Norvell. "The people should leave the church with one message." He said the gospel music should support the homily and the Gospel reading "so the people have something to take out and share.

"Use the gifts that you have. Our Church is calling us to celebrate," he said. "When we do, we're kingdom builders."

Blessed Sacrament Sister Mary Roger Thibodeaux of Philadelphia talked about evangelization. "It is about a spirit of prayer. It is about a spirit of celebration. It

does mean a spirit of joy. It has everything to do with strengthening our inner self."

Speaking of the various ministries, she said, "Yes, you are evangelizers. We are not Roman Catholic followers starting from scratch. We are people already called by the living God—and so many sacraments—to be disciples for the Lord."

Sister Mary Roger used action words—witnessing, sharing, inviting—to describe evangelization—"words of action that compel us to be so on fire for God that we cannot stay at home and pray."

Following the archbishop's lead, she challenged the leaders to "leave and pick up the telephone or stop by to invite a family member, relative, neighbor or acquaintance to meet or come with you to liturgy."

Sister Mary Roger gave practical steps parishes could take to train members and evangelize their neighborhoods.

"You are there, not to probe into the why, but to remind them that Jesus loves them and the Church needs them," she said.

Members of Holy Angels, St. Andrew, St. Rita and SS. Peter and Paul Cathedral parishes in Indianapolis presented six plays that dramatized the Gospels as they apply to today's experiences.

The day of reflection concluded with deanery gatherings, where participants discussed the kinds of ministries needed to reach the African-American Catholics. †

(For the text of Archbishop Buechlein's address, send requests to Ron Massey, Criterion Press, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717, or call him at 317-236-1590, or 800-382-9836, ext. 1590.)

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The Criterion

10/2/98

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Archdiocese to honor pro-life leader Oct. 4

Archbishop Buechlein will present pro-life award to long-time St. Matthew parishioner

By Mary Ann Wyand

Early every weekday morning, St. Matthew parishioner Robert J. Alerding of Indianapolis drives to church, unlocks the doors, and prepares the altar for the 7 a.m. and 8 a.m. communion services and the 8:30 a.m. Mass.

As parish sacristan, Alerding regards his sacramental responsibilities at the Indianapolis North Deanery parish as both a joy and a privilege. He approaches his volunteer service for a variety of Church and community causes with the same dedication and concern for detail.



Robert J. Alerding

Archbishop Daniel M. Buechlein will honor Alerding on Respect Life Sunday for five decades of distinguished Church and community service promoting a variety of life issues. Alerding will receive the 1998 Archbishop Edward T. O'Meara Respect Life Award during a 1 p.m. Mass on Oct. 4 at SS. Peter and Paul Cathedral in Indianapolis.

The public is invited to participate in the archdiocesan Respect Life Sunday liturgy, as well as the Life Fair from noon until 4:30 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall, and the Central Indiana Life Chain, scheduled from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

"My volunteer work has been inspired by the spirit of St. Francis of Assisi," Alerding said. "As a member of the Third Order of St. Francis, I have always fol-

lowed the teachings of St. Francis and tried to promote his ideals and great love and respect for life."

Alerding grew up in St. Philip Neri Parish on the Indianapolis east side. In 1990, St. Philip Neri School recognized him as a distinguished alumnus and honored him for service on the St. Philip Neri School Foundation board of directors.

He graduated from Arsenal Technical High School, attended Indiana University at Indianapolis, and served as a captain in the U.S. Army during World War II and as a member of the Indiana National Guard.

Alerding married the late Margaret "Margie" Hicks of Richmond, Va., in 1944, and began a 41-year career as an accountant for Inasley Manufacturing Corp. in Indianapolis, retiring in 1985 as vice president of finance and a member of the board of directors.

After his wife died in 1963, he raised their seven children—Jim, Mike, Tom, Ann, Joe, Mary and Peggy—while continuing his professional and volunteer work. All are graduates of St. Matthew School. He has 17 grandchildren and four great-grandchildren.

A charter member of St. Matthew Parish, Alerding has volunteered 20 to 30 hours a week there for many years. In addition to helping as sacristan, he serves as a eucharistic minister; presides at the 7 a.m. and 8 a.m. communion services on weekdays, with help from another parishioner; coordinates weddings, funerals and special Masses; has trained lectors and altar servers; and assists the pastor, Father Donald Schmidlin, with other liturgical duties.

Alerding begins each day by offering prayers for St. Matthew parishioners, especially those who are ill or have died recently, as he prepares the church for the communion services and Mass.

In 1961, Alerding co-founded Talbot

House, a residential ministry for men trying to overcome alcoholism.

Also during the 1960s, he helped the Little Sisters of the Poor raise funds to finance the relocation of the St. Augustine Home for the Aged to a larger site and new building on West 86th Street, which opened in 1967. For that work, the Little Sisters honored him with membership in the Jeanne Jugan Association.

"Robert Alerding has been a friend of the Little Sisters of the Poor for many years," said Mother Charles Marie, superior of the Little Sisters of the Poor. "Over 30 years ago, he was very helpful to the Little Sisters during the campaign to raise funds for the new home and the move from Vermont Street to St. Augustine's present location. He is a dedicated Catholic and very deserving of this latest recognition."

During the 1950s, Alerding organized a rosary service and Liturgy of the Word on every other Sunday for prisoners incarcerated at the Marion County Jail. He continued that ministry for 11 years.

Through the years he has promoted vocations to the priesthood and religious life as a 45-year member of Serra International in Indianapolis, which he served as president from 1955 to 1956, and as district governor for the state of Indiana from 1958 to 1959.

Alerding also is a long-time member of the Fourth Degree Knights of Columbus, and is a Knight of the Holy Sepulchre of Jerusalem and a Knight of Malta. He was named outstanding Catholic layman by the Knights of Columbus in 1967.

In recognition of his generosity to the Church, the Benedictine monks of Saint Meinrad honored him with membership in the Einsiedeln Society.

In 1995, he was recognized by Catholic Charities for distinguished service.

Last year, the Office of Pro-Life Activities honored him for 16 years of service and eight years as chairman of the archdiocesan Pro-Life Activities Advisory Committee. His work on that committee continued from 1981 until 1997.

Alerding also assisted St. Elizabeth's with its ministry to unwed mothers for eight years as a member of the Catholic Charities agency's board of directors.

He helped the Daughters of Charity for 16 years as a member of the St. Vincent Hospitals and Health Care Centers' advisory board, infant care review committee, institutional review board, ethics committee, and audit committee.

Alerding also served Our Lady of Fatima Retreat House in Indianapolis for 16 years as a member of the board of directors and five years as the board president. He was interim director before the current director, Kevin DePrey, was hired as the administrator.

He also assisted the Franciscan priests and brothers at the former Alverna Retreat Center in Indianapolis and was the first director of the men's Cursillo group there.

As a member of the Third Order of St. Francis, Alerding was prefect for the United States and Canada for six years.

His pro-life volunteerism also has encompassed a variety of community efforts, including board service for Right to Life of Indianapolis.

He has served Marquette Manor, a retirement community, as treasurer for three years and a board member 11 years.

He also served 16 years as a member of the boards of directors for Blue Cross and Anthem, and 12 years on the Indiana Hospital Rate Review Committee.

As a long-time member of the Indianapolis Athletic Club, Alerding served that organization as president and now is treasurer of the sports foundation committee, which provides athletic programs for center-city youth.

In 1990, he was named by the governor of Indiana as a Sagamore of the Wabash for distinguished volunteerism.

This Sunday, Alerding will receive the archdiocese's pro-life award for many years of dedicated service to agencies and organizations that minister to the unborn, the elderly, the handicapped, the poor, unwed mothers, center-city youth, prisoners, and men battling alcoholism. †

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It seems "Yes, Sir" and "Yes, Ma'am" have been replaced by "Yeah."

It seems "Please" has been replaced by "Gimme."

It seems "Thank You" has been replaced by "I Deserve It."

The casual walk has been replaced by the strut.

The smile has been replaced by the frown.

The wave has been replaced by the finger.

Today, make sure you say "please" and "thank you."

Today, make sure your kids say "yes, sir" and "yes, ma'am."

We can bring back good manners.

† † † † † † † † † †

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Editorial

The unpopular pro-life stance

This weekend, the Catholic Church in the United States observes Respect Life Sunday. Here in the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein is asking us to pay particular attention this year to the pro-life issue of capital punishment.

Opposing the imposition of the death penalty for capital offenses is not a popular position in the Church—nor is it popular in American society in general. Capital punishment is, indeed, a complex issue, and until relatively recently, the Church's traditional teaching permitted the taking of life in certain circumstances, including capital punishment. The Church has not reversed its position that the state has the right to execute criminals when it is absolutely necessary to protect human life or to preserve the public good. However, Popes Paul VI and John Paul II and many Catholic bishops have taught that the state should not exercise this right given the ever-increasing violence in our society and the readily available alternative of imprisonment for life.

In his 1994 encyclical, *Evangelium Vitae (The Gospel of Life)*, Pope John Paul II says that a criminal should be executed only "in cases of absolute necessity," that is, when it would be otherwise impossible to defend society from the criminal. The pope then goes on to say that such cases are "very rare, if not practically nonexistent." (#56)

This very restrictive language made it necessary to amend the *Catechism of the Catholic Church* so that it is in conformity with this stronger language.

The Indiana Catholic Conference (ICC) also believes that capital punishment only adds to the culture of violence. The ICC is the public policy arm of the Catholic Church in Indiana, and its board of directors is made up of the bishops and lay representatives of the five dioceses in the state.

According to statements issued by the ICC, capital punishment undermines the sacredness of human life, fails to combat crime, doesn't contribute to the building up of society, and neither helps the victims who survive nor reduces the loss of the victims who do not survive.

The ICC has also been unable to find evidence that capital punishment serves as a more effective deterrent than life imprisonment without possibility of parole. In addition, studies show that the death penalty—when one includes the appeal process—is financially more costly than life imprisonment.

As the ICC and Archbishop Buechlein, its general chairman, have pointed out many times, more often than not, support for capital punishment comes from a desire for revenge, not for justice. While justice is certainly a legitimate goal, it can never be achieved through vengeance.

The Church has consistently and strongly upheld the sacredness of human life because all life comes from God and because human life in particular bears God's image and likeness—the stamp of the Creator. This is true even of the life of a murderer.

It's a difficult teaching. It's hard to hear. It goes against what our culture teaches us. But it is right. †

—William R. Bruns

Seeking the Face of the Lord

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



Blessed Mother's intercession reminds us of gift of life

By tradition, October is a month especially dedicated to the Blessed Virgin Mary as Our Lady of the Rosary. It is timely to call to mind the preeminent role Mary, the Mother of Jesus Christ, has in our living faith. For hundreds of years, Christians have not only celebrated Mary especially in the months of May and October, but also have given special attention to Mary on the Saturdays of these two months and of the rest of the year.

St. Peter Damascene writes that as Saturday commemorates God's completion of the work of creation and that God rested on the seventh day, it is appropriate that on that day we commemorate Mary, who through the Incarnation became a holy resting-place for God. (PL 145, 566) St. Thomas Aquinas wrote that it is proper to remember Mary on Saturday because on that day she kept faith in the mystery of Christ after his death. (*On the Commandments*)

Mary, the Mother of God, is the most revered of human persons because of all human beings she played the preeminent *human* role in our salvation. Her faith-filled "yes" to God's invitation to be the mother of his Son by the power of the Holy Spirit made the Incarnation a reality. In his encyclical, *The Redemptoris Mater (Mother of the Redeemer)*, Pope John Paul speaks of Mary's obedience of faith. Her "yes" to God through the messenger Archangel Gabriel included "both perfect cooperation with the grace of God that precedes and assists, and perfect openness to the action of the Holy Spirit, who constantly brings faith to completion by his gifts." (#13)

We hold the Blessed Mother in such great esteem because of her great faith and because she played a key role in our redemption. Authentic Marian devotion is not a diversion; rather, it leads us to Jesus. What more needs to be said? One can say that authentic devotion to the Mother of Jesus already began when she visited her cousin Elizabeth after the Annunciation. "Blessed are you among women!" Elizabeth cried.

And so our devotion carries on an ancient, revered and appropriate tradition. I believe our faith lacks fullness if there is not an important place for the Blessed Mother in our prayer. There are a variety of devotions to the Blessed Mother, and not

every one is meant for each of us. If you have followed my weekly writing over the years, you know that I prefer the rosary. Until my back injury prevented me, I prayed the rosary while jogging. Now I do so as I walk and also while I swim laps. Praying the rosary offers a wonderful opportunity to reflect on the major mysteries of our Christian faith on a daily basis. Devotion to Mary leads to Jesus. The rhythmic pace of the rosary provides a calming and peaceful way of praying.

I recommend praying the rosary frequently, if not daily, or some other Marian devotion. I want to propose a particular intention for our devotion to Mary during this October of 1998. On Oct. 4, we observe Respect Life Sunday, the day on which we lift up the need to respect the dignity of the human person in every circumstance from conception until natural death. Just a few days ago, once more, the U.S. Senate was three votes short of being able to override President Clinton's shameful veto of a ban on partial-birth abortion—infanticide by another name. I join others who believe that legalized infanticide is the most horrendous tip of the burgeoning iceberg of a culture of death in our society. I also join others who believe we should include the death penalty as contributing to the culture of death.

And I add my voice to the coalition of Catholic organizations calling for an international week of prayer and fasting for a conversion of our society from a culture of death to a culture of life. I recommend that we add something extra to our usual prayers and that we voluntarily fast in some way from Oct. 4 through Oct. 12. We couldn't find a more admirable intercessor in our prayer and fasting for the cause of life than the Blessed Virgin Mary who gave human life to Jesus.

Let's remember that all of us share the responsibility for the development of our civilization. Our country, especially our leaders who routinely oppose the rights of human life from conception until natural death, need prayers for God's mercy. At the end of this century of violence, do you not agree that prayer and fasting in reparation for the culture of death that darkens our great land are not only appropriate, but perhaps even obligatory? Prayer and fasting offered through the intercession of the Blessed Mother of Life are powerful tools. †

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Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



La intercesión de la Santísima Madre nos recuerda del regalo de la vida

Por tradición, el mes de octubre es un mes especialmente dedicado a la Santísima Virgen María, como Nuestra Señora del Rosario. Es ocasión de recordar el papel preeminente que María, Madre de Jesús Cristo, tiene en nuestra fe viviente. Durante centenares de años, los cristianos no sólo han celebrado a María, sobre todo en los meses de mayo y octubre, pero también le han prestado atención especial a María en los sábados de estos dos meses y del resto del año.

El San Pedro Damascene escribe que dado que el sábado conmemora la realización del trabajo de la creación por Dios, así como el hecho que Dios descansó el séptimo día, es apropiado conmemorar a María en ese día, quien por medio de la Encarnación se volvió un lugar santo de descanso para Dios. (PL 145, 566) El San Tomas Aquinas escribió que es apropiado recordar a María el sábado porque en ese día guardó la fe en el misterio de Cristo después de su muerte. (On The Commandments)

María, Madre de Dios, es la persona más venerada de todas las humanas ya que de todos los seres humanos ella jugó el papel humano preeminente en nuestra salvación. La encarnación se hizo una realidad a través de su respuesta fiel en "sí" a la invitación de Dios a ser la madre de su Hijo por medio del poder del Espíritu Santo. En su encíclica, *Redemptoris Mater (La Madre del Redentor)*, el Papa Juan Pablo II habla de la obediencia de fe en María. Su respuesta de "sí" a Dios a través del mensajero Arcángel Gabriel incluyó "la cooperación perfecta con la gracia de Dios que precede y ayuda, así como su deseo perfecto a seguir la acción del Espíritu Santo el cual constantemente trae la fe a la realización por sus regalos." (#13)

Tenemos un gran alto concepto de la Santísima Madre debido a su gran fe y porque jugó un papel importante en nuestra redención. La devoción Mariana auténtica no es una diversión; más bien, nos lleva a Jesús. ¿Qué más necesita decirse? Uno puede decir que la devoción auténtica a la Madre de Jesús ya empezó cuando ella visitó a su prima Isabel después de la Anunciación. "¡Bendita es usted entre las mujeres!" gritó Isabel.

Y pues nuestra devoción continúa una tradición antigua, venerada y apropiada. Creo que nuestra fe no es completa sin tener un lugar importante para la Santísima Madre en nuestras oraciones. Existe una variedad de devociones a la Santísima Madre y cada una no es apropiada para cada uno de nosotros. Si usted ha leído mis columnas semanales durante los años, ya sabe que prefiero el rosario. Hasta que mi lesión de la espalda me previno de hac-

erlo, oraba yo el rosario mientras que trotaba. Ahora yo rezo cuando me paseo y también cuando nado. Orando el rosario nos da una oportunidad maravillosa de reflejar en los misterios mayores de nuestra fe cristiana diariamente. La devoción a María lleva a Jesús. El paso rítmico del rosario proporciona una manera calmante y pacífica de orar.

Recomiendo que se ore el rosario frecuentemente, si no diariamente, u otra devoción Mariana. Quisiera yo proponer una intención particular para nuestra devoción a María durante este octubre de 1998. El 4 de octubre observamos el Domingo para el Respeto de la Vida, el día en el que elevamos la necesidad de respetar la dignidad de la persona humana en cada circunstancia desde la concepción hasta la muerte natural. Hace unos pocos días, una vez más, al Senado Estadounidense faltó tres votos para anular el vergonzoso veto de la prohibición sobre el aborto de nacimiento parcial del Presidente Clinton —es infanticidio no importa el nombre. Comparto esa opinión con otras personas que creen que el infanticidio legal es la punta más horrenda del iceberg creciente de la cultura de la muerte en nuestra sociedad. Yo también comparto la opinión con otros que creen que debemos incluir la pena de muerte como un factor contribuyente a la cultura de la muerte.

Además agrego mi voz a la unión de organizaciones católicas que están requiriendo una semana internacional de oración y ayuno para convertir nuestra sociedad de una cultura de la muerte a una cultura de la vida. Recomiendo que agreguemos algo extra a nuestras oraciones usuales y que ayunemos voluntariamente de alguna manera el 4 de octubre. No podríamos encontrar a un intercesor más admirable en nuestras oraciones y ayunas para la causa de la vida que la Santísima Virgen María que le dio luz humana a Jesús.

Recordemos que todos nosotros compartimos la responsabilidad del desarrollo de nuestra civilización. Nuestro país, y sobre todo nuestros líderes que normalmente oponen los derechos de la vida humana desde la concepción hasta la muerte natural, necesitan oraciones para la misericordia de Dios. Al fin de este siglo de violencia, ¿no está de acuerdo que es apropiado, posiblemente obligatorio, a orar y ayunar para reparar la cultura de la muerte que oscurece nuestro gran país? La oración y ayuno ofrecidos a través de la intercesión de la Santísima Madre de la Vida son poderosas herramientas. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Letters to the Editor

Archbishop's talk should be required reading

I would like to express my heartfelt thanks to Archbishop Buechlein for his beautiful and eloquent defense of Catholic doctrinal integrity at the recent Salt Lake City Pastoral Congress (*The Criterion*, Sept. 18).

The archbishop's timely statements on this matter are especially important as Catholics struggle with their identity in the face of misguided attempts to cast the Church's basic beliefs and teachings in terms which have a certain "populist appeal" to Catholics and non-Catholics alike. As the archbishop so carefully stated, "the ancient truths of our faith cannot be authentically 'translated' into today's culture if plausibility is the presumed first principle."

The fundamental beliefs, teachings, and liturgical uniqueness of our Church clearly derive from Jesus Christ and his successor(s) on earth. As such they are timeless, and not subject to contemporary cultural trends or popular opinion, however appealing those may be in human terms. Truth is still truth, and like it or not, our Church is a "top down" organization with God at the top!

I feel the archbishop's address should be required reading for all Catholics, especially those who aspire to teaching or leadership roles in our Church.

God bless you, Archbishop Buechlein, for your pastoral leadership!

Dr. David A. Nealy
Greenwood

Defends unions, Msgr. Higgins

My, wasn't J. Hayes of Columbus (*The Criterion*, Sept. 4) hard on the labor movement ("corruption-ridden, envious, greedy, conflictive") and Msgr. George Higgins ("snookered by the labor movement and ignorant of automobile costs")! Hayes's emotion either clouds his mind or reinforces clichés about unions and Catholic social teaching.

One recent labor-management controversy (U.A.W. vs. G.M.) served to stereotype all labor-management controversies. Instead of reflection on the implications for global economic injustice and U.S. employers' persistent opposition to workers' rights to improve their incomes and working conditions, Hayes wields the banner of class conflict.

Rather than accusing Msgr. Higgins of "living in the past," Hayes should know

not only that "corruption-ridden big labor" was a 1950s thing but has always been far less corrupt than persistent management "white collar crime," so widely publicized even by a media rarely kind to unions. Unlike most Western industrial nations, U.S. management has hounded unions and U.S. labor law clearly favors management. Rather than acknowledge the failures of economists to predict or prevent the Great Depression and the current meltdown of Asian and Russian economies, Hayes clings to discredited "laws of economics."

Hayes does not seem to mind unscrupulous employers, while twirling the old red-herring of "labor's envy," "plans for vast income distribution," and "Robin Hood approach to economics." Rather than recognize the immense contributions of labor and Church to communism's downfall, Hayes resurrects the old shibboleth of socialism, which unions and Church never championed.

What labor and Church have championed (for over 100 years) are workers' rights to have unions for collective bargaining, decent living and safety standards, job dignity and security. What gall to malign the man who for over 50 years has championed such a tradition! A trained economist, prodigious reader, insightful analyst and wise advisor to church and state, management and labor, Msgr. Higgins deserves and receives respect and adulation from informed and objective people. This Chicago priest is street-smart; this Washington-wise priest is not snookered by anyone. For, he knows how to uncover and understand the application of Catholic social teaching to yesterday's, today's and tomorrow's workers.

Rev. Patrick J. Sullivan, C.S.C.
Notre Dame

(Father Sullivan is associate director of the Higgins Labor Research Center of the University of Notre Dame.)

Using the Bible in prayer

I read an article in the "Faith Alive" section in the Sept. 25 issue about using the Bible (Psalms and the Gospels) in prayer.

If anyone is really interested in using Scripture in prayer, a book by Archbishop Mariano Magrassi, O.S.B., titled *Praying the Bible: An Introduction to Lectio Divina*, will provide information about the basics and the use of this type of prayer.

Richard Bottin
Indianapolis

Concerning the Providence of God

"Love all in God and for God, and all will be well."

"I feel keenly that to do any good here, one must be entirely dependent on the Spirit of God."

— Mother Theodore Guérin



The Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed "blessed") by Pope John Paul II on Oct. 25 in ceremonies in St. Peter's Square, Rome.

Over the next several weeks, in order to acquaint readers with the spirit and wisdom of this woman, *The Criterion* will publish a series of quotations from Mother Theodore's writings.

Check It Out . . .

Kentuckiana Interfaith Community will hold the **20th Annual Community Hunger Walk** at 1:30 p.m. Oct. 11 to raise funds for local and world hunger projects. The 5K Walk and Fun Run will begin in Louisville's Central Park and follow Fourth Street to the Galleria and return to Central Park. Information: 502-587-6265.

Amnesty International and the All Faiths In Action Committee are sponsoring a **national weekend of Faith in Action on the Death Penalty** on Oct. 9-11. The group is urging participation by Indiana local parishes faith groups, communities and individuals on this important weekend. The weekend is envisioned as an event to draw attention

to religious opposition to the death penalty. The goals of the weekend are to educate parishioners on the realities of capital punishment and their leadership responsibilities on these issues, develop grass roots projects that empower individuals to work against the death penalty, and work for laws that protect the citizenry and halt state-sanctioned murder.

St. Francis Hospital and Health Centers is sponsoring the **13th annual Walk to Remember** at 11 a.m. Oct. 10. Parents who lost a baby to miscarriage, stillbirth or newborn death are invited to interact and share memories with others who experienced a similar tragedy in their lives. The walk begins in front of St. Francis Hospital and Health Centers,

1600 Albany St. in Beech Grove. Information: call Marcia Jenkins at 317-865-5199.

St. Francis Hospital and Health Centers' Behavioral Health Services will participate in **National Depression Screening Day** Oct. 8, to assist persons in determining whether they are experiencing symptoms of depression and where to find helpful resources. The screening will be available at the St. Francis Hospital Auditorium, Beech Grove campus, 1600 Albany St. from 3 p.m. to 7 p.m. Information: 317-782-6689.

The archdiocesan Office of Worship is

sponsoring **The Revised Lectionary for Mass**, an introduction for clergy and laity Oct. 19 from 7 p.m. to 9:30 p.m. and Oct. 20 from 10 a.m. to 3 p.m. at the Archbishop O'Meara Catholic Center. Father Lawrence E. Mick, a priest of the Archdiocese of Cincinnati, who is the author of "Workbook for Lectors and Gospel Readers," is the presenter. The fee for the Oct. 19 session is \$10 per person and the fee for the Oct. 20 session is \$25 per person. The deadline to register is Oct. 14. Partial scholarships are available; contact Sherie Berg in the Office of Worship at 800-382-9836, ext. 1481, or 317-236-1481. To register, call 800-382-9836, ext. 1483, or e-mail worship@archindy.org. †

VIPs . . .

Franciscan Sister Rita Vukovic will mark her 50th anniversary as an



Oldenburg Franciscan sister Oct. 4, the Feast of St. Francis. The celebration will begin with a noon Mass at St. Michael Church in Indianapolis followed by a reception at Kavanagh Hall

located in the church basement. All are invited.

Marian College presented six **Distinguished Alumni Awards** to eight individuals during the annual All Alumni

Weekend held on campus. The award recipients are: Dr. Sue Steele Brady, Donald A. Fleming Award for Distinguished Professional Achievement; the late Patrick Harper, Founders Award for Distinguished Service to Marian College; Becky and Robert Laremore, SS.Francis and Clare Award for Distinguished Achievement in Peace and Social Justice; Gerald Matheny, Daniel A. Felicetti Award for Distinguished Achievement in Mentoring; Ginny and Daniel O'Brien, Sisters of St. Francis Award for Distinguished Achievement in Volunteerism; Msgr. Joseph F. Schaedel, Mary McNulty Young Award for Distinguished Achievement in Community Service. These awards recognize outstanding achievement of alumni in their professional, community and volunteer roles, and are the highest honors bestowed on alumni of the college. †

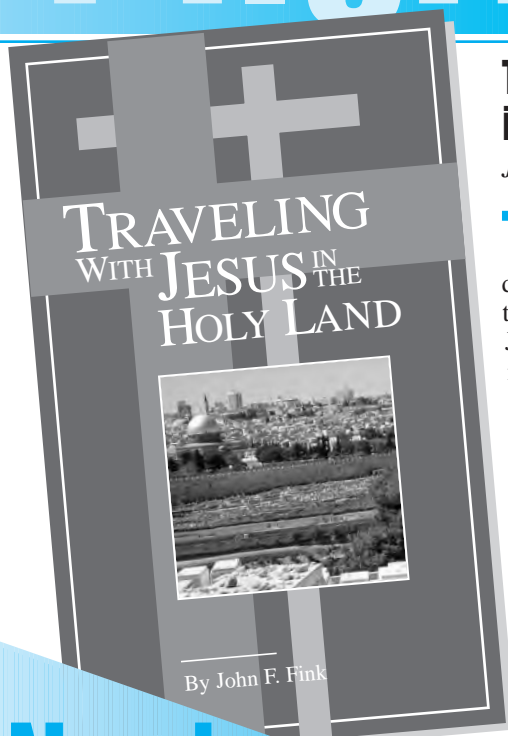


Photo by Mary Ann Wyand

Day of Caring project

United Way Day of Caring volunteer Jan Pangallo, an employee of Eli Lilly and Co., sews a love bear Sept. 14 at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis. Pangallo was helping with a community service project coordinated by the Retired Senior Volunteer Program, a ministry for the elderly provided by Catholic Social Services of Central Indiana. On Sept. 12 and Sept. 14, United Way volunteers completed 182 love bears for free distribution by Catholic Social Services to children experiencing illness and other trauma.

Pilgrims!



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John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Small parish builds for big future with spirited campaign

By Peter Agostinelli

St. Ann, Terre Haute, plans renovations to church and former school building

Parishioners and staff members of St. Ann Parish in Terre Haute often talk about being small in numbers and big in spirit. That spirit has shown in efforts to serve as a neighborhood parish that ministers to its members as well as the greater community.

Members of the 156-household parish are on a "Mission of Hospitality," a mission that seems to have charged St. Ann's successful Legacy of Hope from Generation to Generation capital and endowment campaign.

To help carry out that mission, St. Ann recently completed a campaign that raised more than \$170,000, eclipsing its original goal of \$97,700. More than 65 percent of St. Ann's parishioners participated in the campaign.

Building for the future

Funds from the Legacy of Hope campaign will go toward several renovation projects in the church as well as the former St. Ann school building. After substantial renovations, the school social hall, kitchen and restrooms on the ground floor will be ready for use by both the parish and the larger Terre Haute community.

"We attempt to be good stewards of our existing spaces," said Sister Connie Kramer, St. Ann's parish life coordinator.

The hospitality is evident in a growing ministry located on the first floor of the old school—St. Ann Clinic, a medical service for poverty-level, uninsured people who need medical care.

The clinic is made possible through Providence Self-Sufficiency Ministries of the Sisters of Providence of Saint Mary-of-the-Woods. Volunteers from several neighboring Terre Haute parishes provide assistance. Dr. Randy Stevens, a St. Ann parishioner, serves as volunteer medical director for the clinic.

St. Ann Clinic offers service two afternoons every week. Providence Sister Pat Linehan, who served for 25 years as a nurse in the U.S. Navy, coordinates clinic services.

Spiritual focus

Sister Connie thinks the campaign's success is due in large part to its focus on spirituality.

Because the parish is small enough to gather for meals, Sister Connie said, some parishioners gathered for an advance gift breakfast that helped build momentum for the campaign's success.

"That's our style—we eat together," Sister Connie said. "We did this very simply, and it worked."

One retired parishioner whose husband is not Catholic told Sister Connie that, for financial reasons, she and her husband would not be able to make a gift to the campaign. After further consideration, the woman decided to give

\$500 per year. Later, after additional prayer and discussion with her husband, the couple desired to contribute \$100 per month for a total gift of \$3,600 over three years.

This woman was willing to share the decision that she and her husband made with other parishioners at the advance commitment breakfast. Sister Connie said her example helped set the tone for sacrificial giving in the campaign.

Another parishioner prayed regularly with the Legacy of Hope prayer, which has been distributed throughout the archdiocese on prayer cards and refrigerator magnets. The prayer on this parishioner's magnet inspired him so much that one morning he woke up with a firm idea of his campaign gift.

Father Steve Giannini, priest-moderator and sacramental minister at St. Ann, has served at the parish for one year. He also serves as pastor of Sacred Heart of Jesus Parish, also in Terre Haute.

Father Giannini thinks St. Ann parishioners approached the campaign from its beginning in a positive and spiritual manner. He attributes the positive outcome to a healthy grasp of stewardship and discipleship.

The Legacy of Hope campaign has contributed to growth in outreach and the building up of the parish community, Father Giannini said.

"There was an enlivening of spirit and a recognition of St. Ann being a presence not just in the community, but also a Catholic presence in general," he said. "I experienced people saying, 'This is how we can share our gifts among ourselves, with the greater Terre Haute community, with the greater archdiocese and within our parish.'"

St. Ann's successful campaign seems to have laid more groundwork for the parish's continuing service to parishioners and the surrounding community, Sister Connie said.

"We can always meet the needs if they are needs that are part of God's plan," Sister Connie said. "As long as we ask respectfully, God's work will be done." †

Lord, what do you want to do through me to fulfill your will for our Church?

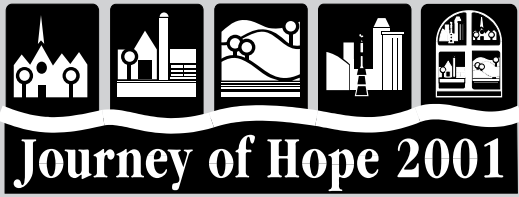
From left, Providence Sister Pat Linehan, coordinator of St. Ann Clinic in Terre Haute, and Dr. Randy Stevens, a St. Ann parishioner and physician at the clinic, chat with Providence Sister Connie Kramer, parish life coordinator of St. Ann.



Photo by Susan Bierman

LEGACY
OF
HOPE
FROM GENERATION TO
GENERATION
Journey of Hope 2001

*For the love of God
and the Church*



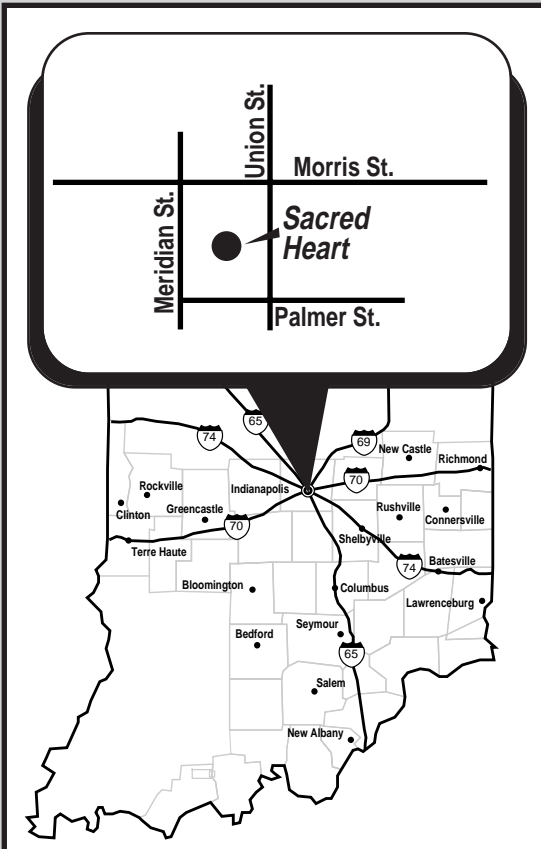
Indianapolis South Deanery

Sacred Heart Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

Sacred Heart Church in Indianapolis has a list of 600 to 700 "friends"—mostly parishioners who've moved away from the area and alumni of the old elementary school—who receive news of the parish and support it with prayers and contributions.



Journey of Hope 2001

Sacred Heart, Franciscan outreach missions coincide

During the year 2000, Sacred Heart of Jesus Parish in the Indianapolis South Deanery will mark its 125th anniversary.

The Franciscan Order of Friars Minor has staffed the parish through all those years.



Fr. Michael Barrett, O.S.F.

Franciscan Father Michael Barrett, pastor of the parish since this July, said identification between the mission of Sacred Heart and the mission of the Franciscan order is close.

"Sacred Heart has always found ways to spread the Gospel and worked with the poor and marginalized in some sense," he said.

"A major part of Sacred Heart is being part of the neighborhood," said Father Michael.

The parish has already built a continuing relationship with Concord Neighborhood Center, a south side neighborhood social service agency, and with Concord Community Development Corporation.

"Our 125th anniversary fits into that," he said. "It shows we're sticking around."

Parish children attend Central Catholic School with students from other south side parishes.

In 1996, the parish purchased an old bank and remodeled it to use for parish and neighborhood meetings. It opened Oct. 3, 1997.

"The Sacred Heart Parish Hall has been wonderful for the parish and the neighborhood," said Jeri Warner, pastoral associate at Sacred Heart.

"First of all, the generosity of everyone to remodel it has been wonderful," she said. "The building represents the sacrifices so many people made. We can use it for so many things. And it is paid off!" said Warner.

The building is used for religious education, the Homework Club, Rite of Christian Initiation of Adults gatherings, and all other meetings of the parish.

"Just to show you how much we needed it, we used to have the Homework Club in these three little rooms here," said Warner, pointing to the former office space.

Rose Bonwell lives in the shadow of Sacred Heart. She is coordinator of the Homework Club, which provides mentors for area students.

"If we didn't have the hall, we would not have been able to serve the kids who come to Homework Club. We have up to 30 kids and 10 to 15 volunteers," she said. "The space here wouldn't have done it."

Warner said, "The kids tell you how much they like the building.



Jeri Warner

"We have allowed ourselves to grow in it," she said.

Using the new hall, the parish added a living nativity scene last year. A chili supper fundraiser was held there. And that's where the kids involved in the summer youth enrichment program met.

The parish quilters—whose finished comforters are raffled off at the parish festival to help support the parish financially—meet there every Wednesday.

Before the hall was acquired, the parish rented a home in the

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neighborhood so the women could work. This year, they already have a second quilt ready to raffle.

The parish festival was traditionally held in June. This year, the End of Summer Festival was Sept. 13. Because it is planned as a celebration of the neighborhood and parish, everything is free.

Many events in the parish hall are for the neighborhood, as well. In October, the Indianapolis Police Department will hold its task force meeting there. It's the first time they've held one in the area.

The Concord Community Center also uses the space.

People ask what the parish does with the vault in the former bank. The staff answers that it is used for storage and shelf space and explains that the door cannot be shut now.

Bonwell remembers that they did use the vault once during a tornado. "We were thinking of sending the children home," she said. "Then we thought of going into the vault."

Warner tries to capture the young people's imagination. "I tell the kids it is a time machine—to go in there and go back in time."

In preparing for the 125th anniversary, Father Michael would like to work on the third phase of the parish campaign to maintain the buildings. The friary, which holds parish offices, is older than the church. "We are searching what we need to do to make it safe. It needs to be taken care of so we can continue to use it."

Warner said of the parish financial situation, "We're not rich, but we're solvent."

Father Michael added: "We are paying our bills."

"A lot of people want to see that the parish continues to thrive," he said. "They are proud of the church building."

"Both of those things—being part of neighborhood and the church [building] itself—make us part of community," said Father Michael.

In the future, Father Michael plans to "look around to see where people's talents are and match them to the needs of the parish and community."

Warner said, "We have a very full calendar. It grew from doing special programs of outreach. The summer outreach has grown to a whole year program."

Bonwell said the Homework Club also started out as a summer activity.

Father Michael said, "Another part of the outreach is evangelization of the parish, but also others in neighborhood. We offer the Gospel for those who have already heard it and also those who've never heard it before."

Rose Bonwell and her husband, Dan, are converts because of Sacred Heart's outreach.

Rose said she was drawn to the church "because of the caring and outreach program of the parish."

She had lived in the area 30 years and had never been inside Sacred Heart Church. But she said, "They reached out to neighbors who were not Catholic."

"When I moved in, the neighborhood was 90 percent Catholic. The whole street was German families," said Bonwell.

She got involved in the summer activities and the Homework Club.

"I grew to love coming to Sacred Heart and saw the way people were caring for their neighbors," said Bonwell.

"At least one neighborhood family a year enters the parish," said Warner. "They build up a trust level between the church and the community. They develop that; they look to the church to care and nurture the relationship. Part of it is seeing we care about the neighborhood environment."

"Last Sunday, a family across the street went on a tour of the church. They said they want to start [inquiry] classes this fall," she said.

Father Michael thought of reasons so many

people love Sacred Heart: "They grew up here; they went to school here; many generations of their families were members here."

Leaders of the parish are just beginning to plan for the 125th anniversary. There is a "rough plan" to do a parish history, said Father Michael. †



The Franciscan Friary at Sacred Heart Parish in Indianapolis is more than 125 years old.

Sacred Heart of Jesus (1875)

Address: 1530 Union St., Indianapolis, IN 46225

Telephone: 317-638-5551, Fax: 317-637-9741

Church Capacity: 850 &

Number of Households: 430

Pastor: Rev. Michael Barrett, OFM

Associate: Rev. Elias Koppert, OFM

In Residence: Rev. Frank Jasper, OFM,

Rev. Thomas Fox, OFM

Pastoral Associate: Jeri Warner

Music Director: John Gates

Parish Council Chair: Tom Metzler

Parish Secretary: Terri Utterback

Principal: Kathleen Tichenor

School: Central Catholic School, 1155 E. Cameron St.,
Indpls., IN 46203 317-783-7759/783-7750 (K-8)

Masses:

Saturday Anticipation — 5:00 p.m.

Sunday — 8:00, 10:00 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 6:30, 8:00 a.m.

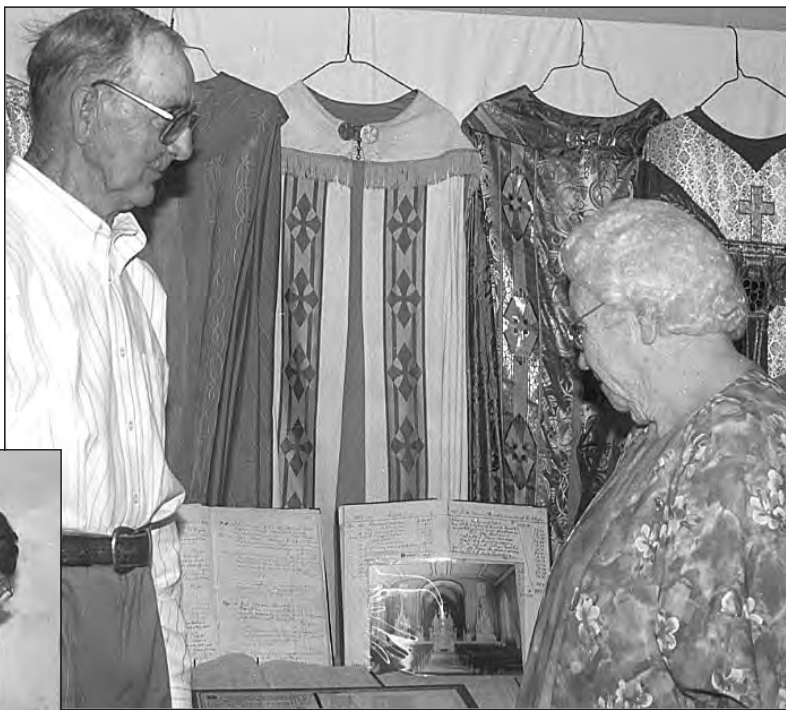
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150
YEARS



Above, Irvin and Marie Kress, long-time members of St. Maurice Parish in Napoleon, view the exhibit of 150 years of parish life at the sesquicentennial dinner on Sept. 20.



At left, Dolores Wagner, creator of the anniversary cake served at the sesquicentennial dinner in the St. Maurice parish hall, is assisted by Ann Wagner in cutting her creation into enough pieces to serve the many people who attended the meal following the Mass.

Marian cyclists race to third national track cycling title

Marian College captured the overall national collegiate track cycling championship for the second year in a row and for the third time in four years during the 1998 National Collegiate Track Cycling Championships held Sept. 17-20 at the Major Taylor Velodrome in Indianapolis.

Marian won by nearly a 3-to-1 margin over second-place Penn State and third-place Stanford University.

Students and officials of the Franciscan college honored team members with a victory rally on Sept. 24 in the Physical Education Center.

In 1997, Marian's cycling team earned the national track cycling title in San Diego. Their first national title in that area of collegiate cycling came in 1995 at Northlake, Ill.

Marian College also earned five national championships in team and individual races during the competition last month. Marian senior Aaron Hubbell set a new national collegiate record in capturing the men's 1-kilometer national title.

Other schools competing in this year's event included the University of Florida, Cal Poly, Indiana University, and several other colleges.

Unlike National Collegiate Athletic Association rules for other sports, all collegiate cycling teams compete against each other regardless of the size of the school or region of the country. †

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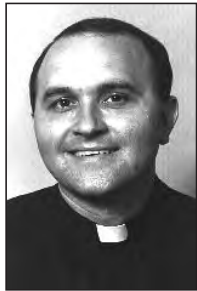
Proclaim the Gospel of Life

By Fr. Vincent Lampert

The Gospel reading for Respect Life Sunday (Luke 17:5-10) ends with a statement, "We have done no more than our duty." These are good words for all of us to ponder at a time when we are called to celebrate the dignity of all human life.

Have we done our duty? What is our duty?

We live in an age when the litany of death seems to drown out the Gospel of Life. We are called to be a people for life, and yet in our world today there is a monumental abuse of life through the likes of abortion, drugs, assisted suicide, capital punishment, terrorism, war, domestic violence and infanticide.



In the face of all this human suffering, it is not easy to resist the temptation to fall into the trap of callous indifference.

What it is easy to do is to avoid our duty, and yet as Christians this is exactly what we must not do. If pessimism is the order of the day, we must be reminded that we are called to be a people of hope. Pope John Paul II reminds us that as the third millennium of Christianity draws near, "God is preparing a great springtime for Christianity." (Encyclical letter *Redemptor Missio*, 86.)

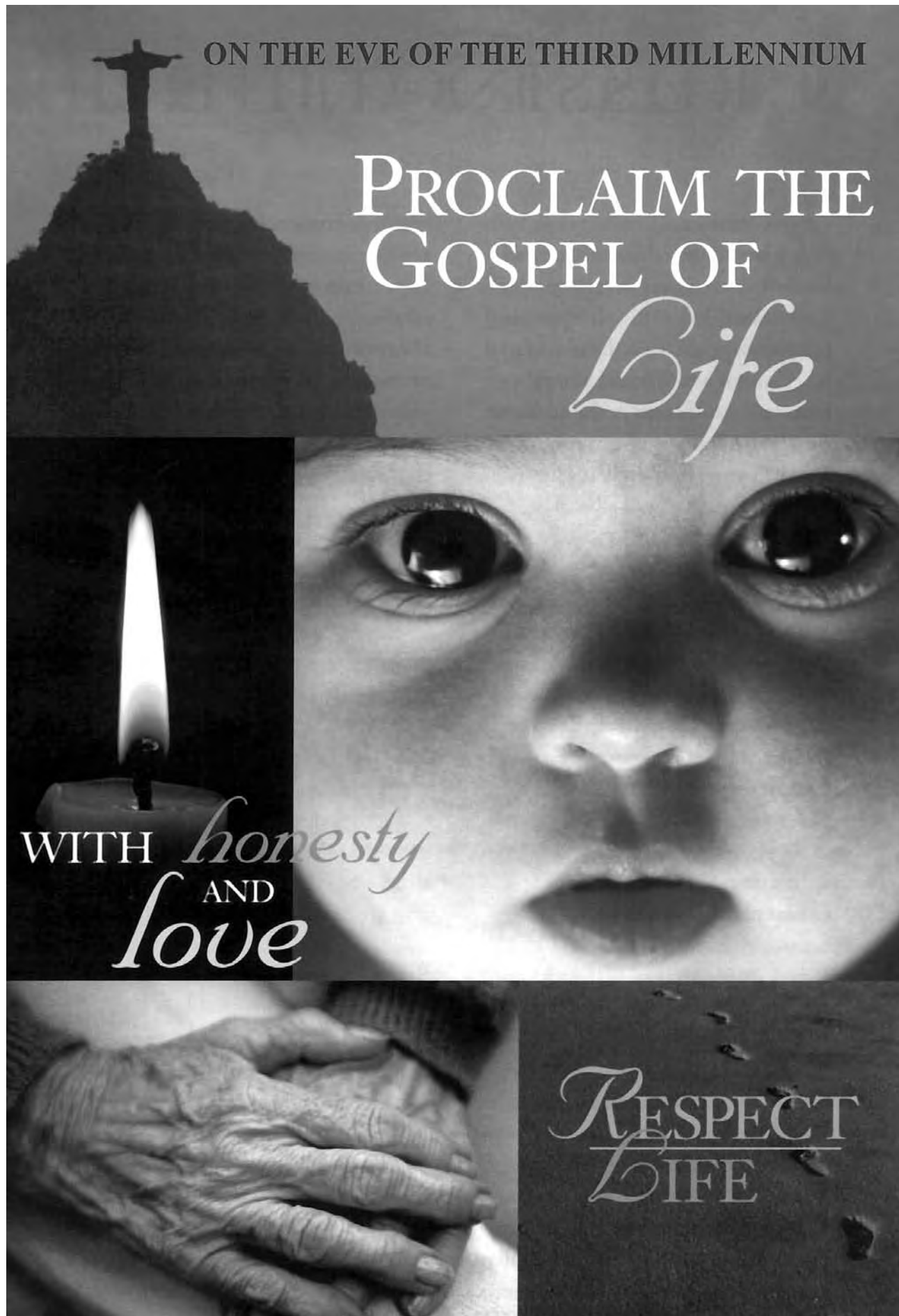
What a beautiful image, one that we are called to help bring about! Because we may not believe that we have what it takes to participate in this mission, or perhaps because we have already given in to apathy, we need to be reminded of what our duty is.

Pope John Paul II, in his encyclical letter *Christifidelis Laici*, has already provided us with the answer. He tells us that at a time when humanity is bent on self-destruction, we must rediscover and make others rediscover the inviolable dignity of every human person. This is our essential task, and the central and unifying service which the Church is called to render to the human family.

So where do we start?

I believe a good place for all of us to begin is to develop a moral vision that links together the many different life issues by focusing our attention on the premise that all human life is good. This certainly is easier said than done because I think we all know that promoting a consistent ethic of life is not without its particular challenges and struggles.

Because a consistent ethic of life calls us to link together things that we might have kept apart in the past, there will be times when we will find it difficult to fulfill our duty. For example, one may be against capital punishment but for abortion, or work against poverty but support euthanasia. Certainly the issues in



and of themselves are distinct, but they are linked together by the basic premise that all human life is sacred and must be valued and defended.

The late Cardinal Joseph Bernardin of Chicago once remarked, "When human life is considered 'cheap' or easily expendable in one area, eventually nothing is held sacred and all lives are in jeopardy."

In another address, Cardinal Bernardin acknowledged that certainly no one individual or group can pursue all life issues. However, in being passionate about one area of life, we must not be seen as being insensi-

tive or opposed to other areas.

All of us need to be open-minded when it comes to growing in our understanding of the need to be consistent in promoting life. This open-mindedness is what will allow the "springtime" of the next millennium to blossom. This is our duty. This is what God expects of us. Nothing less. †

(Father Vincent Lampert is director of the archdiocesan Office for Pro-Life Activities and pastor of St. Therese of the Infant Jesus Parish in Indianapolis.)

Criminals also deserve respect, compassion

By opposing the death penalty, we affirm every person as a child created by God

By Rev. George W. Brooks

I've known more than 200 murderers and visited hundreds of others accused of murder.

I've prayed with these people and listened as they've expressed their feelings—guilt and remorse, frustration and anger.

I've heard their life stories, including stories of conversion and faith.

This is what prison ministry is all about.

I'm still not sure how it all happened. In the 1980s, I was practicing law and had my own firm, with two partners. Then I felt called to become a deacon. As part of my training, I visited the Cook County Jail in Chicago.

By the time I was ordained, my wife and I both knew I was going to give up law for prison ministry. Soon I was working for Kolbe House, the Archdiocese of Chicago's prison and jail ministry, with the title of director of advocacy and chaplain at the jail.

Father Larry Craig soon asked me to

speak out against the impending execution by the State of Illinois of the brutal serial killer John Wayne Gacy. As an abstract theological matter, I had no trouble opposing the death penalty. But Gacy?

I prayed. I read the Bible and the Church's social teaching. As I did, my thinking and attitude began to shift. I knew I could not take a pick-and-choose approach, against the death penalty in some cases but not in all. I no longer opposed Gacy's execution because it was my job. I did so because it was wrong.

On the night of the execution, several groups organized a prayer vigil outside Stateville Prison. About 75 of us found ourselves in the middle of a partying crowd of 1,500 or more. People were grilling food, drinking, cheering and singing fighting songs.

Our group formed a circle, holding candles and praying silently. People blew out our candles and shouted obscenities.

Women, most of them senior citizens, were the worst. There was sustained cheer-

ing at the news of Gacy's death.

Then, looking for other sport, the crowd backed us up against a snow fence. Illinois State Police officers had to escort us off the grounds. We prayed for our tormentors before we left, and I asked myself why they had behaved this way.

Perhaps it's because they had seen media depictions of minimum security federal penitentiaries as easy living.

I have spent my ministry exclusively in maximum security, where at least half of the inmates were charged with murder, and I know life there is anything but easy.

Prisons are designated "minimum," "medium" or "maximum" security, depending on how much time inmates spend out of their cells and other concessions allowed them.

That doesn't apply to Death Row, where people are kept in cells by themselves 23 hours a day.

Maximum security prisons in Illinois frequently go on "total lockdown" for periods from 30 days to 12 months, meaning inmates are allowed out of their cells only once or twice a week to shower. Visits take place on the cell-block, face-to-face, sometimes with a group, sometimes one-on-one. People sometimes tell me that a person

who has committed murder has lost not only his civil rights, but his rights as a child of God, and no longer deserves to be treated with respect.

When did God say that? Have people who think that way received a special revelation?

I do not minimize the evil of murder and the harm it does. Murder, like all crime, has a ripple effect. The pain experienced by the victim's family and friends lasts for years, sometimes for the whole of life. Even after years have passed, the pain can be unbearable.

Most of the murderers I've met are filled with the pain of guilt for what they did, for what they cost the victims' families and their own families.

Some people say, "Good. That's how it should be." But I am there to encourage their conversion, and that can only come about by treating them with respect. Not excusing, not justifying, but making them aware that they, too, can receive God's forgiveness.

Opposing the death penalty does not mean siding with the offender against the victim—it means recognizing that every person is a child of God.

The execution earlier this year of Karla

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Faye Tucker seems to have led some people to take a new look at the death penalty. People thought of her as a person with a name, a face, a personality.

I suppose it's my advantage as a prison chaplain that all the murderers I know have names, faces and personalities, and most have a desire to find and accept Jesus.

Not all murderers will experience religious conversion. Not all will repent and seek forgiveness. But whether they do or don't, all are children of God.

Some people say that everyone who deliberately kills someone should be executed.

There are about 30,000 murders a year in the United States. Do we really want 20,000 executions yearly—55 a day, seven days a week?

The number of inmates on Death Row is now about 3,500. These inmates are overwhelmingly poor and black or Latino. Many murderers are severely mentally ill.

We should be concerned about the inadequacy of treatment for the mentally ill, about the willingness of society to kill them, and about the way they are treated—and frequently victimized—when incarcerated. The death penalty reflects, I believe, the attitude of a disposable society toward certain of its members.

What can we do?

Prayer for the humane treatment and rehabilitation of the incarcerated is a large

part of it. We also need to pray that society will have a change of heart.

Perhaps some of you who read this will feel called to prison ministry. But visiting inmates is not for everyone. Exchanging letters with inmates is another possibility, but this should be done only with proper security precautions. Contact the diocesan Pro-Life Office for information.

All of us can work to improve our own attitudes toward criminals and the incarcerated. We can share the insights thus gained with those who express contempt toward them.

Media and politicians often pander to fear of crime and criminals. One result is the modern-day leper colony called a prison. Even correctional officials admit that the present policy of warehousing offenders isn't working. Many of those we send to prison serve their terms and return to the community worse than before.

It is part of our responsibility as Catholics to support adequate funding of programs for intervention, prevention, rehabilitation and restoration.

Those who work in prison ministry should not be lonely voices. The whole community of faith must speak out in defense of the dignity of every person. †

(Deacon George W. Brooks is director of advocacy and jail chaplain for Kolbe House, the Archdiocese of Chicago's prison and jail ministry.)



Committing a crime does not mean that we forfeit God's love and concern, or our right to be treated humanely. Prison ministers bring a message of hope to incarcerated people condemned by society. Regarding capital punishment, opposing the death penalty does not mean siding with the offender against the victim. It means recognizing that every person is a child of God.

Photo by Richard Nowitz

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Abortion undermines human rights, justice

Every person is adversely affected by the hardening of the heart which comes when a culture tolerates killing

By Most Reverend Charles J. Chaput, O.F.M. Cap.

Americans could sell sand in the desert. We're the world's best marketers. That's the genius, and also the weakness, of our talent as a people.

We use words with great skill, but without thinking too deeply about their consequences. In fact, we often use them precisely to prevent ourselves from thinking too deeply.

Words can sell anything. They can also justify anything. The result is that fewer and fewer of us have confidence in the honesty of our public debates.

Twenty-five years after *Roe v. Wade* legalized abortion, this means that any reflection on the "culture of life" begins

from a deficit: The language of idealism has been so strangely misused for so long that many citizens simply don't listen anymore to principle or conscience. About the only thing that remains irrefutable is experience.

So let me begin with the story of a colleague.

Bill has a Down syndrome child. The striking thing about Danny, according to Bill, is not how different he is from others, but how similar. He has all the usual Down syndrome characteristics that seem to soften the hard edge of a birth defect: a sweet temperament and a gentle smile. He is also trouble on wheels, like every other first-grader.

Danny is a person. He merely wears his imperfections on the outside, where they remind us uncomfortably of our own.

The thirst for perfection in our children, in our friends, in the strangers we encounter, is really a thirst for perfection within our wounded selves. The irony of God's design is that only our weakness, our imperfection, can drive the economy of love. It's what makes us human. We need each other.

Fortunately, in all Danny's limitations and in all his possibilities, Bill has learned that his son is a treasure and not a mistake.

The story of Bill and his son can serve to remind us that we need to begin with the specific and concrete in order to arrive at the general principles which we once all instinctively shared.

Abortion kills people like Danny. In fact, Down syndrome children are becoming extinct because the defense of reproductive choice and the pursuit of human "perfection" have been elevated to modern dogma.

Some observers criticize the use of graphic fetal images to show the brutality of abortion techniques. It's true that sometimes the use of such images is inappropriate—for example, when small children might see them and be traumatized.

But these pictures of broken bodies reconnect the hot-air balloon of political debate to the gravity of the consequences, which involve flesh and blood. Pictures show what "pro-choice" rhetoric tries to hide.

"Terminating a pregnancy" means killing a child prior to birth.

"Partial-birth abortion" means stabbing and collapsing the skull of an infant who is partially born.

Our society markets abortion as "choice." And, as a result, people are duped; society is soothed into indifference. When it's just a matter of "choice," social and economic concerns can easily trump any claim that a "potential" baby might have.

Today's marketing of physician-assisted suicide is, perhaps, even more ominous because we have even less reason to be naive about it. The German medical establishment's inclination toward euthanasia predated the Nazis and can be traced to the eugenics movement of the early part of this century. The same eugenics movement persists today, in this country, albeit with a laundered vocabulary and better public relations advisers.

Nor can we plead innocence due to ignorance. We've had too many warnings. Society may start, as Oregon has, by allowing physician-assisted suicide in limited circumstances. But it can only end as a social "necessity." Safeguards against the abuse of physician-assisted suicide were trumpeted as stringent in the Netherlands. But the safeguards don't work because the logic of physician-assisted suicide is to relentlessly expand.

As Michael Burleigh notes in "Death and Deliverance: Euthanasia, 1900-1945" (Cambridge, 1994), the Nazi euthanasia campaign began on the merciful-sounding





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pretext of relieving people of unbearable pain. It ended with killing the mentally and physically disabled, the infirm, the insane, the anti-social, the merely troublesome and, of course, 6 million Jews. It is perhaps most disturbing of all that those who carried out the killing were often "normal" citizens who, in many cases, found the habit of "therapeutic killing" remarkably easy to acquire.

One reason the human cost of abortion is so catastrophically high is that seemingly disparate things are interconnected and impact on our cultural character. The deaths by abortion of more than 37 million children have had a corrosive effect on our attitude toward life itself.

Instead of families, neighbors and communities helping women welcome and care for their children, they are left to the mercy of an industry which makes its profits from killing unborn children. And after an abortion, a woman is left alone to bear the grief of her baby's death. A woman may suffer from guilt and even self-hatred for not having protected her child. She may also have no one to turn to for comfort, often because she concealed her pregnancy from family and friends, or because they encouraged her to have the abortion.

Everyone is affected by the hardening of the heart which comes when a culture tolerates killing. In denying that human life is sacred, abortion undermines the very concept of human rights. Human life can be violated in many ways: when we tolerate euthanasia, treat others unjustly, or neglect those who are alone, in need or in despair. But efforts to protect and advance human rights cannot succeed if we do not first recognize that the "right not to be killed" is the base upon which all other rights rest.

But how does one help others to understand this? To penetrate the rhetoric of choice and highlight our capacity for violence and self-delusion are not enough. To transform our culture into one which respects and defends human life,

it is necessary to speak of another and a greater truth: All human life is sacred. God is its author. We do not own it.

That is why we are called to be a people of life, people who respect and actively promote life. Our particular responsibilities flow from our state of life and our personal talents, and no one is exempt.

Bishops, for example, are called to teach and to encourage their brother priests and seminarians to hand on the Gospel of Life in its entirety.

Catechists, teachers and theologians are asked to teach persuasively on behalf of unborn children and their mothers because this is where today's struggle is most costly in human lives.

Parents face the challenge of raising their children to welcome new life as a gift from God, to respect those who are advanced in years, and to comfort the sick and the lonely.

Political leaders have a responsibility to make courageous choices in support of life, especially through legislative measures that protect those who are mortally threatened—children not yet born, adults who are very old or very sick, and those who, like Danny, wear their imperfections on the outside.

We can build a culture of life in the Third Millennium. To transform society, we are called to live and celebrate the Gospel of Life in our daily lives, lives marked by self-giving love for others.

"Thus," said Pope John Paul II, "may the 'people of life' constantly grow in number and may a new culture of love and solidarity develop for the true good of the whole human society." †

(Archbishop Charles J. Chaput, a member of the Order of Friars Minor Capuchin and archbishop of Denver, serves on the National Conference of Catholic Bishops' Committee for Pro-Life Activities.)

Kids' Corner: We serve God by caring for others

Less than 20 years ago, there were only a few electronic games. Today there are hundreds of games for dozens of systems, all with incredible graphics.

Not long ago, there were only a few television channels; today TV viewers surf through more than 100 channels. Most homes and classrooms are connected to the Internet, but 10 years ago there was no World Wide Web.

Advances in technology are changing our lives by making chores easier, putting knowledge at our fingertips, and providing hours of fun. But we must never forget what really matters, what makes us truly happy.

Clearly, the love we are given by our family and friends and the times we share with them mean more to us than any things ever could. From the moment we were born, people have shown us that we matter, and that they love us. Our happiest times have been spent with them.

The people who love us demonstrate the immense love God has for us, and for every human person who has ever lived. God's love gives a special meaning to human life. The life of every person is sacred and precious because each of us is designed by God in his image.

God calls us to love and serve him in this life and share happiness with him forever in heaven. One of the best ways we can serve God is by loving and caring for people as children of God. †

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Church opposes population control efforts

Demographers agree the Earth can support more than 5.9 billion residents

By Steven W. Mosher

I am impressed by the wisdom of the Catholic Church on issues concerning human life and the transmission of life.

This wisdom is evident in its rejection of efforts by the wealthy nations of the world, chief among them the United States, to impose birth control programs on poorer countries. Such efforts have been condemned frequently by Pope John Paul II and bishops throughout the world.

For the last 30 years, we have been subjected to a drumbeat of propaganda about the so-called overpopulation problem. Books like "The Population Bomb" by Paul

Ehrlich suggested that excessive childbearing would inevitably lead to food shortages, famine, poverty and environmental disaster.

In 1974 the National Security Council circulated a secret report which declared population growth to be a grave threat to U.S. national security. The report claimed that if the peoples of Asia, Africa and Latin America were allowed to multiply, their quest for social justice would inevitably lead them to communism—thereby limiting U.S. access to their strategic minerals and other raw materials.

Population control was thus declared a weapon in the Cold War. Today the Cold War is over and the population bomb has proven to be a dud. The specter of famine is a ghostly phantom on the horizon.

The number of people in the world currently stands at 5.9 billion, far below the 8 to 12 billion that the Food and Agriculture Organization recently estimated the earth can

easily support using existing agricultural technology.

Food shortages occur in war zones like Sudan or in socialist economies like North Korea, but massive famines resulting from crop failures are a thing of the past.

Moreover, world population growth is slowing dramatically. Demographers are now agreed that the population of the world will never double again.

Based on our review of United Nations Population Division figures, we at the Population Research Institute (PRI) expect that population will peak at 7 billion or so in 2030, then begin a long decline.

The reason for the coming depopulation is shrinking family size. The Census Bureau reports that the world's total fertility rate (TFR)—the number of children born per woman during her reproductive lifetime—has declined to 2.9, its lowest level ever.

The developed nations have been hit the hardest. Fifteen of them, including Russia, Germany and Italy, already fill more coffins than cradles each year. But this "birth dearth" has spread well beyond the developed world. There are now 27 "developing" countries where women are averaging fewer than 2.2 children.

While the population of portions of Africa, Asia and Latin America will continue to grow for several more decades, the rest of the world will soon be in a demographic free fall. Humanity's long-term problem is not going to be too many children, but too few young people to fill schools and universities or enter the work force to drive the economy forward.

Population control advocates have been quick to claim credit for falling birth rates, and to ask for more billions to finish the job. This claim should be treated with skepticism. Over two-thirds of the world's fertility decline can be accounted for by simple modernity, as women marry later, have greater educational opportunities, and work outside the home.

The only population control programs that have enjoyed conspicuous success have relied on compulsory sterilization of large numbers of women. China is the most notorious example, but PRI has documented abuses in 37 countries, most recently in Peru, where for the past two years a sterilization campaign has run roughshod over the people of that country.

Condemned by the Peruvian bishops' conference and the subject of much negative attention, the sterilization

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campaign has faltered of late. A Peruvian official admitted that the campaign will fall far short of its "annual goal" of 78,000 tubal ligations and 22,000 vasectomies. He blamed its collapse on "a subtle gorilla war" waged by the Catholic Church.

An element of intrusiveness is common to all government-sponsored family-planning programs because they deliberately seek to dissuade couples from welcoming children into the world.

When the population controllers move into a poor country, primary health care invariably suffers. Once a country's medical establishment has agreed to make "family planning" a priority, national health budgets tend to be spent disproportionately. Local health care clinics are transformed into "family planning" sta-

tions, where the only readily available medical care involves contraception, sterilization and abortion.

Our government has been the principal fund raiser for population control programs. Since the 1970s, "stabilizing world population growth" has been one of the five goals that all U.S. foreign aid programs must advance. Some \$385 million in population funds were appropriated by Congress in 1997 alone, in addition to \$25 million budgeted for the U.N. Population Fund.

The present administration has pursued this war on population with special fervor, using American tax dollars to support, promote and undergird massive programs to control the population growth of other nations. †

(Steven W. Mosher is president of the Population Research Institute.)

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Letters and stories fill the New Testament

By Fr. Dale Launderville, O.S.B.

Letters constitute more than 75 percent of the New Testament writings: There are 13 Pauline letters, seven letters known as the "Catholic epistles" and the Letter to the Hebrews.

St. Paul was an apostle, "one who is sent." The risen Christ appeared to him and commissioned him to proclaim the Gospel or "good news," a power announcing that we come into right relationship with God through faith in Jesus,

who died and rose for our salvation.

In the Letter to the Romans, Paul expounds rather systematically upon the profound mystery of Christ's dying and rising for us.

Now, Paul did not found the Christian community in Rome; he wrote in anticipation of his first visit there.

The richness of Paul's vision of life in Christ demands repeated meditation and study.

One Scripture scholar described his encounter with the Letter to the Romans

as an ascent of Mount Everest, with all the exhilaration and frustration such a journey entails.

When it comes to the communities Paul did found, his correspondence is more emotionally charged. For the conflicts within these communities posed serious threats to the people's.

In Corinth, Paul battled enthusiasts and rival super-apostles.

In Galatia, Paul contended with Judaizers who promoted a return to the Law of Moses.

Paul's vision of life in Christ was communal in nature. Yet the believer's individual—almost mystical—relationship with the risen Christ is integral to this communal life.

So, in First Corinthians 12 and in Romans 12, Paul describes the Christian community as the body of Christ. This metaphor highlights the believer's participation in the life of Christ. It also emphasizes the mutuality that should reign among the baptized with their diverse gifts.

Conflicts and divisions within the contemporary Church need to be challenged by this vision so that we remain within this living, organic relationship with Christ.

How Christian communities should accommodate themselves to Greco-Roman culture is a timely topic threaded through most of the Pauline letters.

In the short letter to Philemon, Paul points out that the relationship of master and slave, which held a place in civil society, has no validity in the Christian community.

With baptism, radical equality is the norm among the Christian community's diverse members.

The letters to the Colossians and Ephesians, which may have been written by a disciple of Paul, speak not only of the Church as the body of Christ but also of Christ as head of that body.

Christ's authority—over the Church and over all authorities in heaven and on earth—is stressed in the Colossian hymn (1:15-18). It was sung in early Christian liturgies and continues to grace our liturgies today.

The first and second letters to Timothy as well as Titus have been labeled "the pastoral epistles" since the 18th century. Their Pauline author focuses upon halting the spread of false doctrines and guaranteeing the apostolic tradition.

The letters of James, first and second

Peter, first, second and third John, and Jude were labeled the "Catholic epistles" in the fourth century. As a collection they were believed to be addressed to the universal Church rather than a particular local congregation.

The author of James is a moralist who warns against a faith which does not follow through with the practice of charity.

First Peter encourages an audience of recent converts to embrace their chosen status as a pilgrim people in exile and their call to a higher holiness. They also are to remain open to the dominant culture that is hostile to them.

The author of Second Peter is different from that of First Peter. Second Peter wrestles with the issue of disbelief: Does God care for the world or have the power to judge the world?

The letter of Jude rails against immoral people who are upsetting the Christian community and encourages believers to pray and care for them.

Second and Third John are true letters, whereas First John is a sermon. The community to which these three letters are addressed was deeply divided over how to understand Jesus' nature and role.

First John labels the opponents as anti-Christ and false prophets. The party aligned with First John claims to have the truth, but is warned that it must put this truth into practice by loving God and neighbor.

Second John highlights Jesus' role as mediator of salvation and proposes excommunication for anyone opposing this doctrine.

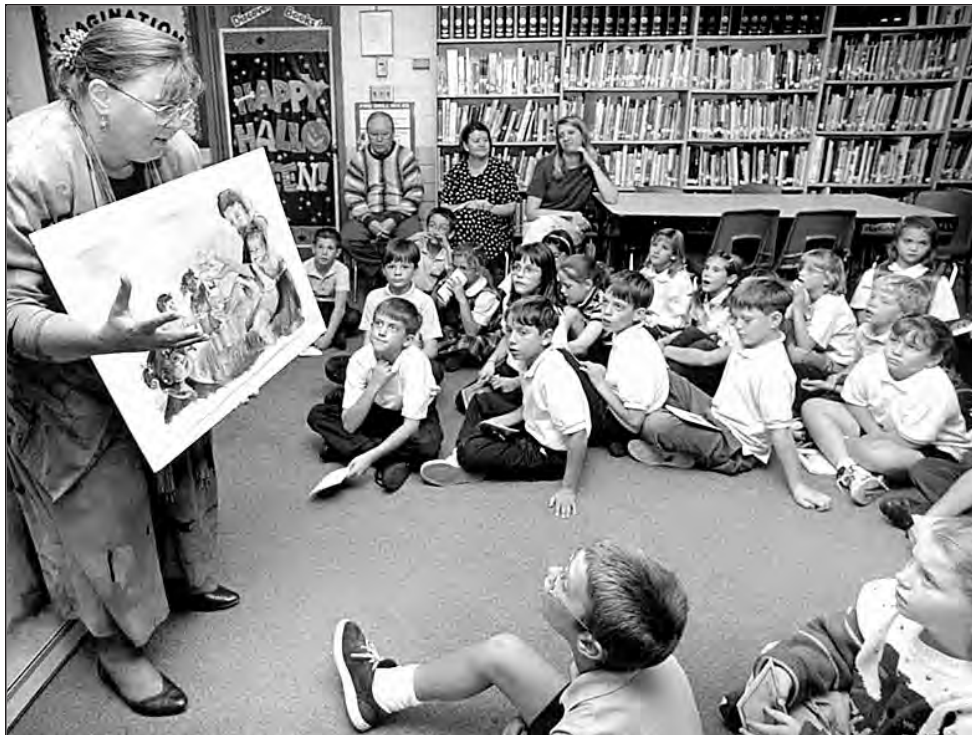
Third John, written by the Elder, is addressed to Gaius. It requests that he receive Demetrius as the Elder's delegate. The Elder's opponent Diotrephes previously has driven away the Elder's delegates.

The inner community conflicts in the Johannine community, however unedifying, remind us that conflict is part of the journey of faith.

And what of Paul's Letter to the Hebrews? It encourages a people under distress.

The letter creates a vision of a heavenly homeland to which they are on pilgrimage. Entrance to this new life has been gained by Jesus, God's Son. †

(Benedictine Father Dale Launderville is a Semitics scholar in the School of Theology at St. John's University at Collegeville, Minn.)



By relating stories from the New Testament to children, adults carry the Christian faith to a new generation of believers.

Gospels offer unique stories about Good News of Christ

By Fr. Eugene LaVerdiere, S.S.S.

Toward the end of the first century, the Christian communities began to collect Paul's letters.

It was recognized that his message to one community addressed the concerns of other communities.

In the New Testament we also find the traditional stories of Jesus as handed on by the early Church.

The Gospel writers were very creative, and they placed their creativity in the service of the word of God. Every

Gospel is unique.

Luke even has a second volume: the Acts of the Apostles. In his first volume, Luke tells the story of Jesus. In his second volume, he tells the story of the apostolic Church.

In the early second century, every Christian community wanted a copy of each Gospel. Christians recognized the authority of the basic good news—gospel—of Jesus Christ. †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

New Testament serves as a guide

This Week's Question

Is there one New Testament book or passage that you turn to frequently? What is the reason?

"I like Matthew. It seems like a lot of good solid everyday information that I can use in my own life. For example, today's reading talked about loving those who persecute you, and we all need guidance in how to love our enemies and those who wish us ill." (Robert P. Hayes, Norwichtown, Conn.)

"My favorite is the story about the multiplication of the loaves and fishes, where a poor boy offers to share his bread and Jesus takes that offering and performs a miracle, feeding thousands. What draws me is the willingness of someone to share, giving out of his need, not just his surplus. That's where God can work

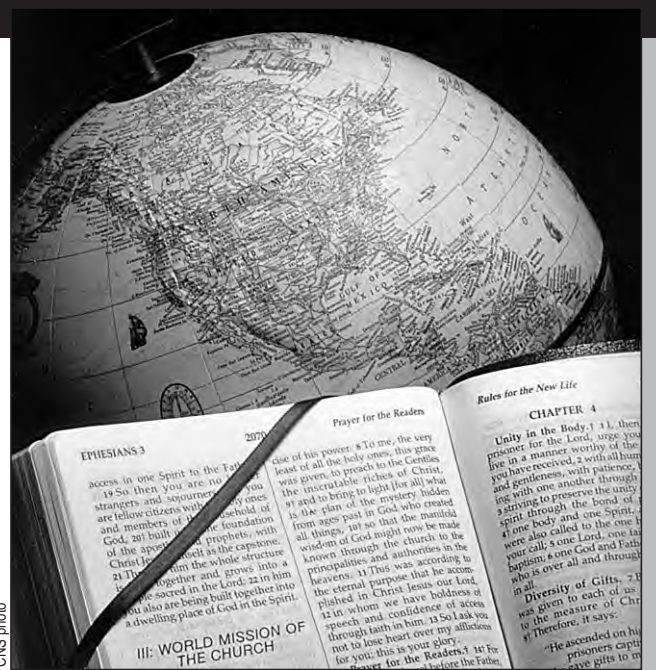
miracles. That's what I feel called to." (Jackie Perro, St. Paul, Minn.)

"I work in youth ministry. ... In 1 Corinthians, where the passage says, 'Love is patient, love is kind,' I ask the kids (and myself) to insert our own names instead of the word love.' For example, 'Sue is patient, Sue is kind,' and this helps me realize where I fall short of Jesus' example, he who is perfect love.'" (Sue Versluys, Spencerport, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Tell briefly of a Doctor of the Church who has a valuable lesson for today.

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



Perspectives

From the Editor Emeritus/John F. Fink

Angel of God, my guardian dear

"God commands the angels to guard you in all your ways. With their hands they shall support you, lest you strike your foot against a stone."



The Church observes today, Oct. 2, as the feast of the guardian angels. The fact that the Church has such a feast is evidence that it believes, and teaches, that each of us has an angel, a heavenly spirit assigned by God, who watches over us. The role of our guardian angels is both to guide us to good thoughts, words and actions and to preserve us from evil.

I think most of us were taught as children that we had an angel who watched over us. But, as people grow up, many of us seem to discard that idea as childish. Sometimes people consider the whole idea of angels as myth. But the *Catechism of the Catholic Church* makes it quite clear that "the existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith" (# 328).

Jesus certainly took the existence of angels seriously—not only angels in general, but guardian angels, too. He said, "See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father" (Mt 18:10).

Many of the saints spoke about guardian angels. St. Basil the Great, both a Father and a Doctor of the Church, wrote, "Beside each believer stands an angel as protector and shep-

herd leading him to life."

St. John of the Cross advised, "Reflect that your guardian angel does not always move your desire for an action, but he does always enlighten your reason."

Of all the saints, perhaps the Cistercian abbot St. Bernard of Clairvaux wrote most beautifully about guardian angels. The Liturgy of the Hours for today's feast includes an excerpt from St. Bernard in the Office of Readings.

St. Bernard quoted the verse from Psalm 91 with which I began this column. Then he wrote, "These words should fill you with respect, inspire devotion and instill confidence; respect for the presence of angels, devotion because of their loving service, and confidence because of their protection. And so the angels are here; they are at your side, they are with you, present on your behalf. They are here to protect you and to serve you. But even if it is God who has given them this charge, we must nonetheless be grateful to them for the great love with which they obey and come to help us in our great need. So let us be devoted and grateful to such great protectors; let us return their love and honor them as much as we can and should."

Perhaps you could resume saying the prayer you learned as a child: Angel of God, my guardian dear, to whom God's love commits me here. Ever this day be at my side, to light and guard, to rule and guide. Amen. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, Page 6.)

Cornucopia/Cynthia Dewes

Large rewards from small things

Wallace is a hamlet in Fountain County, located in the far western part of Indiana. When it was platted in 1832 it was called Jacksonville, supposedly in honor of Andrew Jackson, but it was soon renamed for Indiana Governor David Wallace, a semi-local boy from Covington who'd done good.



Among other things, the town of Wallace boasts a collectibles shop, a lovely abandoned Victorian house right off the main intersection and a covered bridge just down the road. The hub of the town's activity is probably the General Store, which is not only that but also a good home-cookin' restaurant.

The store's rear dining room serves another purpose as a shrine to Elvis, with early posters of his appearances and some of his 45-rpm records hung around on the walls. In a prominent spot hangs a glittery vest (worn by The King?), decorated with musical symbols and protected by a clear plastic bag.

When we visited Wallace one Sunday afternoon, we discovered the residents were holding their annual Fun Day. The town fire engine blocked off the operative end of the main street, with folding chairs and refreshment stands set up and down along the curbs. The town's small population was reinforced with farmers and "acreage" dwellers from the surrounding area.

The master of ceremonies wielded a portable microphone with which he

announced the rock music blasting out over the heads of the assemblage. He paused now and then to interview a resident or announce an event, and was currently urging a shy little girl to send a birthday greeting out over the air.

"Wal now, Missy, whose birthday is it today?" he said jovially, trying to persuade the child to speak. Silence.

"Isn't it your grandpa's birthday?" he suggested. More silence.

Finally he gave up and said, "Well, let's all give grandpa a big hand. And Missy here, too."

Everyone on the street burst into applause and the girl beamed. Obviously everyone knew her, knew the master of ceremonies and the grandpa and that today was grandpa's birthday. They also knew a good time when they saw one.

In this small place without even a McDonalds or a Wal-Mart to its name were people who'd probably lived here all their lives, simply enjoying themselves on a beautiful sunny afternoon with their neighbors. The small pleasures of conversation, music, food and entertainment organized by the community for the community made the event beautiful to behold.

Every city was a small town once. Even New York City was just a wart on the face of our continent at one time. When the cities grow, so do the benefits, drawbacks, aspirations and opportunities available for their residents.

But, lest we forget, city dwellers are all small town folks at heart, sharing the same human needs and hopes. And finding them fulfilled wherever they live if they have sense enough to look. †

The Bottom Line/Antoinette Bosco

A grieving father's book

Matthew Arnold once wrote, "More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us."



Never have I found those words so vibrantly true as I did this week, reading the poetry of Saul Bennett, a father and a friend. The poems

in *New Fields and Other Stones—On a Child's Death* (Archer Books), arise from the crucible of pain Bennett has been immersed in the past four years, ever since his 24-year-old daughter Sara, who had been in perfect health, died suddenly from a brain aneurysm.

Bennett's lines sear you with an Old Testament quiet fury. They capture you with imagery generated from depths of tortured wonder. Ultimately, they astound you for their soul-wrenching honesty.

Sara died the morning of July 14, 1994. I was one of the first to get the tragic news. It was a strange set of circumstances that had set my friendship with Bennett and his wife, Joan, into motion.

I was the editor of a Connecticut weekly newspaper and Bennett, a former reporter who was then president of a Manhattan public relations firm, contacted me about a community event he was helping to publicize.

My book, *The Pummelled Heart, Finding Peace Through Pain*, had just come out. By the time Bennett and I got together, he had bought a copy and read of the tragic deaths of two of my sons. He and Joan, parents of three, reached out to me with such compassion. We

became friends.

That July morning in 1994 I was in Bennett's Manhattan office. He had wanted to introduce me to another mother he knew and respected. When I arrived, Bennett wasn't there. His secretary put me at his desk, and within a few minutes, he was on the phone.

"Toni," he said, "Sara died this morning." And he asked, "Is there anything in your faith to help me now?"

My heart broke as the tears fell, for I knew the pain he was racked with. I also knew he was now permanently altered, forever lonely from the loss of a child. I told him it was all too soon for comfort, but that we do eventually find help from those who love us. And at the top of that list would always be his Sara and the Lord, buoying him with love from their other habitat.

Almost immediately after Sara's death, Bennett found himself writing poetry. He never had written a poem before, but now the words came. His daughter Sara was a writer, and I never have doubted that she is the muse inspiring his new literary work.

And his poems are inspired! *New Fields and Other Stones* is poetry written with a sword of sorrow, emanating tortured confusion, yet exploding with love.

How grateful I am to Bennett for exposing his heart. I heard myself uttering as I finished each poem, "He understands!" His words help dispel the awful loneliness that one who has lost a child feels.

Saul Bennett may be a newly minted poet, but he has become the best—creating a vision with his words that does indeed "console us" and "sustain us." †

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

A novel insight that might well help the Church's efforts to promote vocations emerged from a seminar I attended recently.



Over the years, the J.S. Paluch Co., producer of liturgical and other Church-related materials, has invited vocation directors to a two-day seminar in Chicago.

Christian Brother James Zullo, a noted psychologist, was the guest speaker. He took us through an exercise that every Catholic should try.

It aims for better understanding of how specific, recent time periods in Church history not only formed people's thinking, but at times divided people.

When we discover what divides people in the Church or what underlies their feelings, we face reality. And once reality is faced, we can get on with the Church's work, one part of which is to promote religious vocations.

Brother Zullo pointed out that we live in a Church presently composed of three very different generations of Catholics: pre-Vatican-II Catholics, or the Vatican-II generation, or the "present" generation.

Brother Zullo asked vocation directors to relate the first images that came to mind in thinking of these various time periods.

Here are some of the pre-Vatican-II images the directors listed:

- Catholics memorized the Baltimore Catechism.
- Fridays were meatless.
- The rosary was recited daily by many.
- Mass was the same everywhere.
- Guilt and judgment were emphasized.
- Vocations to priesthood and religious life were considered higher than marriage.
- Uniformity prevailed, along with clearly defined rules.

When the directors turned to the next

time period, the Vatican-II generation, images such as the following surfaced:

- Questioning was invited.
- Change was lauded.
- Active participation of the laity was encouraged.
- Dialogue was esteemed. The Church's community dimension was emphasized.
- Bible reading was promoted, along with ecumenism.
- The law of love was given precedence.

Finally, when the directors turned to the present, the images they cited included:

- There is a split between right-wing and left-wing Catholics.
- Pluralism and individual rights are emphasized.
- Clarity is desired.
- Women's rightful roles in the Church are fostered.

Membership is rising in organizations such as *Opus Dei* and a number of new movements in the Church.

- The Church experiences scandals unfamiliar to any other time in our century.

No doubt those of us who read these lists can add many images to them. And no doubt some images are comforting to some people while disturbing to others.

I thought that it would help if we were better at recognizing the hand of God in the events that shape the times. For example, we could have elected a pope after Pope Pius XII who had no interest in assembling an ecumenical council. But God didn't let this happen.

If we see God's hand in the Church more clearly, I think we will come to better understand and love the Church and the many different time periods reflected in its life.

When we understand our differences more clearly, we tend to be better disposed toward the Church, and as a result we tend to be more likely to promote vocations to the priesthood and religious life. †

(Father Eugene Hemrick is a regular columnist for Catholic News Service.)

Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 4, 1998

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The Book of Habakkuk is the source of the first reading for this Liturgy of the



Word. Little is known about the prophet Habakkuk. The book itself gives no clear directions as to its age. Some scholars believe it dates to the seventh century before Christ.

Commentaries on the work of Habakkuk were among the

ancient texts discovered at Qumran, the cave in the Jordan River valley where many writings apparently were hidden to avoid capture and destruction by the Romans after the Jews rebelled unsuccessfully in 70 A.D.

Habakkuk is not regarded as a major prophet because the book is less than four chapters in length. In his book, the prophet cries out to God. What will be the result of the gross impiety and moral outrage all around the nation? Will God not punish the transgressors? Will evil triumph?

God warns Habakkuk that those who disobey the divine law will reap the whirlwind. A powerful, ruthless enemy will come down upon the Holy Land. Death and chaos will result.

Habakkuk calls to God to end the sinfulness and discord among the people. While in horror at the wrongs he sees, those who are just still impress the prophet. They will prevail, he insists. God will sustain and protect them.

The Second Epistle to Timothy supplies the second reading.

Traditionally seen as the first bishop of the Christian community in Ephesus, Timothy was a faithful servant of Paul.

The epistles were written to encourage and guide Timothy. In this reading, he is reminded of the Spirit of God, with him because of his acceptance of Jesus, and because upon his head Paul "has laid hands." This ancient ceremonial gesture still is essential to the rite of ordination.

St. Luke's Gospel gives this liturgy its Gospel reading.

This parable is one of many in which the Lord employs agricultural imagery. The reading this weekend is from a collection of four stories told by Jesus to the apostles and recorded by Luke.

The Lord is speaking here with those selected in a special way to continue the proclamation of the Gospel. Probably already at the time recalled in this reading, the Twelve were regarded as more versed in the teachings of Jesus and as leaders of the emerging community of believers.

Therefore, in this context, the parable's mention of a servant's relationship with an employer is quite immediate. The more general context, only implied by the first verses of the reading and their mention of strengthening faith, places this reading in the sphere of the discipleship of all.

Reflection

For weeks, the Church has defined discipleship and called people to become disciples. It has mentioned the problems and pitfalls, along with the strengths and supports, upon which disciples may rely.

The first reading this weekend, from the prophecy of Habakkuk, reminds us that everything rests with God. It is an important lesson for humanity in these times, but also for people at all times.

We need God. We are limited. We also are imperceptive, and we can be deceived, or we can deceive ourselves. Nevertheless, we have been given a great gift in the Christian faith.

This was the constant message given Timothy, the early bishop. He had been

Daily Readings

Monday, Oct. 5
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 6
Bruno, presbyter, hermit and religious founder
Blessed Marie-Rose Durocher, virgin and religious foundress
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 7
Our Lady of the Rosary
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 8
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 9
Denis, bishop and martyr and companions, martyrs John Leonardi, presbyter and religious founder
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 10
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 11
Twenty-eighth Sunday in Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

given a share in the life of God through baptism. In his calling to be a bishop, he had been invited to join the Lord in the holy mission of redeeming the world.

Every Christian has received the same gift of faith. Each believer has his or her own mission. As the Gospel of Luke states, every disciple has a "duty."

Discharging this duty may be, and often is, very demanding. Limitations imposed by human nature create these demands.

Nonetheless, God's support is at hand. However, we must face ourselves and challenge our own limitations. We must nourish our faith and seek the strength and guidance of God to succeed. †

Question Corner/Fr. John Dietzen

Most married priests in U.S. were Episcopalians

Q According to recent news reports, the Catholic Church seems to have no problem letting Episcopalians convert to the Church to serve as priests, while still married and with families. Yet, it holds the position that allowing Catholic priests to marry and minister to the people as priests is not possible. These policies seem to be contradictory. How can they be held at the same time? (Missouri)



A Catholic policies permitting married converts to become candidates for the priesthood are less than 20 years old and are still developing. Some basic criteria, however, seem to be emerging.

The largest number of married Roman Catholic priests in our country is former Episcopal priests. Their situation is somewhat, but not entirely, unique.

As was true with the Oxford Movement in England during the 1800s, the present generation of Episcopal priests who leaned toward Roman Catholicism generally felt they should remain within the Anglican tradition and work toward corporate reunion with Rome.

Later, many of these decided to apply individually as married candidates for ordination in the Roman Catholic Church.

They were formed within the Catholic system, they argued, and embraced Catholic tradition and teaching. Some of the group, especially among those who longed for the larger reunion of the churches, even accepted the primacy of the bishop of Rome.

Their position was that, both in marrying and in their movement to the Roman Catholic Church with hopes of ordination,

they acted in good faith.

The Vatican Congregation for the Doctrine of the Faith accepted this reasoning, it seems. It recognized these Episcopal priests and their families as acting in good faith and approved their reception into the Roman Catholic Church and eventual ordination as married men.

They were, in other words, dispensed from the promise and commitment of celibacy.

A well-known former Lutheran minister, now a Catholic priest, has pointed out to me that the Catholic self-understanding of these Anglican clergy applies also to the many Lutherans who consider themselves as "evangelical Catholics."

Such Lutherans, he said, see themselves as temporarily separated from Rome and working for reunion.

With this understanding, which is grounded in the Lutheran Augsburg Confession of 1530, he believes Lutherans could be received on the same basis as Episcopalians, with married men having the same possibility of ordination to the priesthood.

On the other hand, people who are raised Roman Catholic are presumed to know and be committed to the Catholic discipline of a celibate priesthood.

Thus, their choice to marry in the Church assumes the choice of the sacrament of marriage rather than priesthood.

And ordination to the priesthood by one raised in and aware of the Roman Catholic tradition indicates a choice of this sacrament rather than marriage.

Obviously, it appears that the Roman Catholic policy for ordaining married converts to our faith still needs time to develop, and many factors, perhaps some yet unforeseen, will enter the discussion.

The effort to work all this out with fidelity to both Catholic tradition and the Gospel will require extraordinary wisdom and prayer. †

My Journey to God

A Mile and a Half Away

The bridge, about a mile and a half away, is a passageway of hope, of truth for those who believe. When I glimpsed the bridge in closer proximity, I cringed— Oh, the bottomless pit below, what immeasurable obstacles of fear and attachments to drop.

Yet, the call rings clear—pass over the bridge, about a mile and a half away, a connection between earth and heaven, of intimate knowledge that bids, "Come." When I gazed into the distance beyond the bridge, I became absorbed in thought: "How can I cross over? Great the chasm! Is not the Triune God immortal? I'm a creature. Is not my Father's love unconditional? Mine so often is conditional."

The challenge persisted to cross over the bridge, about a mile and a half away, an attitude of trust it takes, of insight that "all will be well." When in my heart I said, "Yes," the bridge seemed aglow,

with the light of the Holy Spirit bidding, "Welcome to the way," of fire ignited by the love of the Son—that leads into the creative arms of the Father. My Father, who prepares an eternal banquet— now disguised in Eucharist.

My heart cried out, "What must I do to pass over the bridge, about a mile and a half away?" With a gaze fixed on Jesus, of faith in the redeeming power of the Cross, I thought of the "cloud of witnesses" that crossed the bridge into Glory. I snuggled close to Blessed Faustina—with her I pondered, "Lord, what a great gulf lies between You and me. You are a merciful high priest. I'm a beggar. Yet, oh divine high priest, it is your grace, your love, your mercy that fills the gulf between You and me."

By Mary Ann Schumann

(Mary Ann Schumann wrote this poem in remembrance of Blessed Faustina Kawalska of the Blessed Sacrament, who was a Sister of Our Lady of Mercy in Krakow, Poland. Her feast day is Oct. 5.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 2

St. Charles Borromeo Parish, Bloomington, 2222 E. Third St., will hold Natural Family Planning classes beginning at 7 p.m., third of four sessions (Nov. 6). Information: David or Jan Caito, 317-862-3848.

The Catholic Charismatic Renewal of Central Indiana will gather at St. Philip Neri Parish, Indianapolis, 550 N. Rural St., beginning with teaching at 7 p.m. followed by 7:30 p.m. praise, worship and Mass. Information: 317-927-6900.

October 3

St. Joseph K of C Council #5290, Indianapolis, 4332 N. German Church Rd., will have a yard sale, 8 a.m.-3 p.m. Information: 317-898-2370.

October 4

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary, I Believe," with Benedictine Father Christopher Shappard, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold a fall festival featuring chicken dinners and a turkey shoot. Information: 812-246-2512.

Rexville Schoenstatt will host a Marian day field Mass at the daughter shrine site with blessing of the Gethsemani-Calvary Garden site, with Father Gerald Launsch as the main celebrant. following 2:30 p.m. Mass. Drinks and dessert provided; bring picnic lunch, chairs. Information: 812-689-3551.

Holy Family Parish, Oldenburg, Main St., will host a fall festival featuring fried chicken and roast beef dinners, turtle soup, raffles, games and crafts.

Life Chain will be held in Terre Haute from 2:30-3:30 p.m. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain, parking available at the city-county parking lot. Information: Rick Mascari, 812-466-7594 or John Fuller, 812-232-8518.

October 5

Mount St. Francis Retreat Center, Mount St. Francis, will host a Charismatic Mass, beginning with praise and music at 7 p.m., Mass to begin at 7:30 p.m. Information: 502-561-1994.

October 6

St. Louis DeMontfort Parish, Fishers, Craig Willy Hall, will present Holy Spirit seminars for those ages 15 to adult. This is a 10-week series ending December 8, class is 7-9 p.m. Information: Judy Edwards, 317-849-1697 or Vaughn Vernier, 317-842-5869.

Saint Meinrad School of Theology, St. Meinrad, will present the eighth annual John S. Marten Family Lecture in Homiletics at 8 p.m. in the Newman Conference Center. Information: 812-359-6599 or 800-730-9910.

October 7

Saint Meinrad School of Theology, St. Meinrad will present Sulpician Father Robert Waznak, professor of homiletics at the Washington Union will present "The World in the Biblical Text: New Imaginings for the Preacher," 9 a.m.-3 p.m. at the Newman Conference Center. Information: 812-357-6599 or 800-730-9910.

October 8

The New Albany Deanery Catholic Charities will sponsor "Divorce and Beyond," a six-week workshop to be held on Thursdays from 7-9 p.m. at Holy Family Rectory, 129 W. Daisy Ln., New Albany. Information and registration: 812-949-0451.

October 8-10

St. Andrew Parish, Indianapolis, 4050 E. 38th St., will hold a fall rummage sale in the church basement from 8 a.m.-6 p.m. on Thursday and Friday, 8 a.m.-noon on Saturday. Saturday is \$1-a-bag day.

October 9-11

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will present Father John Maung, "Flowers in the Desert," beginning at 6:30 p.m. Cost: \$110 individual; \$180 married couple and includes meals and overnight accommodations.

October 10

St. Rita Parish, Indianapolis will present Four Season Fashion Show and Buffet, 6-8 p.m. in the school gym, 1800 N. Arsenal. Cost: \$10 adults; \$5 children 6-12. Information: 317-926-8759.

October 11

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary, Model of the Church at Prayer," with Benedictine Father Germain Swisshelm, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin)



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low Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10:00 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary,

—See ACTIVE LIST, page 19

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Call 888.273.1170 for more information

The Active List, continued from page 22

Divine Mercy Chaplet and other prayers.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration. 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for

religious vocations with Benediction and exposition of the Blessed Sacrament following the 7:30 p.m. Mass.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of recon-

ciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m with rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima holds holy hour, 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the home of Millie

and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Sundays

Rexville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m., on 925 S., .8 mile East of 421 S., 12 miles South of Versailles. Information: 812-689-3551.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

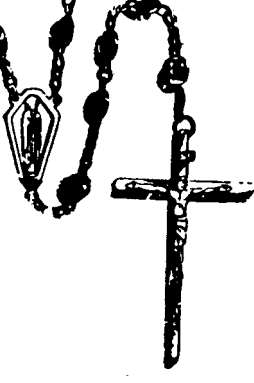


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St. Flora	St. Pelagia



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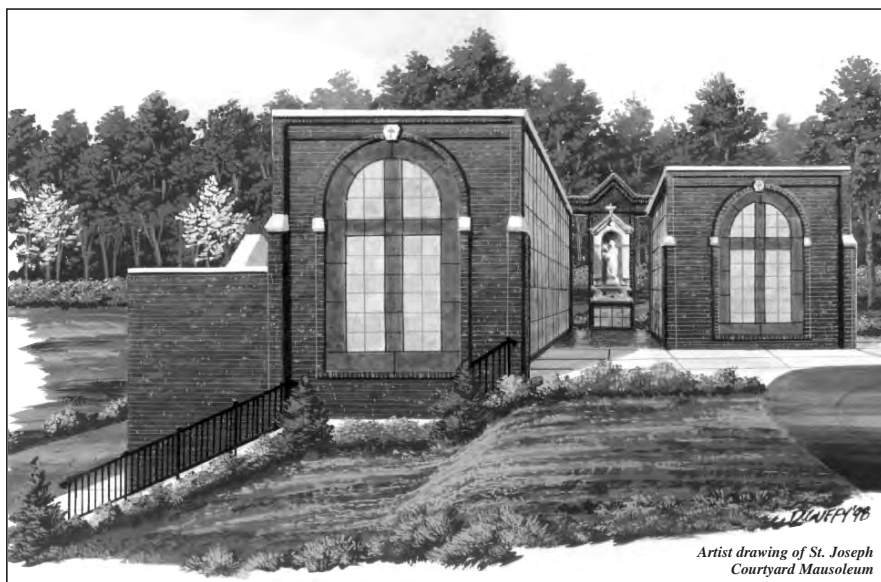
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General information on all the Catholic Cemeteries of the Archdiocese of Indianapolis

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WHEN YOU HAVE TO!

HURRICANE

continued from page 1

of Puerto Rico and the Diocese of St. Thomas, U.S. Virgin Islands.

Pope John Paul II offered his prayers and urged international assistance for the victims in telegrams to the archbishops of Santo Domingo, Dominican Republic, and of San Juan, Puerto Rico. The text of the messages was released Sept. 26 at the Vatican.

The telegrams expressed the pope's sadness at hearing of "the devastating hurricane and the serious flooding which have caused numerous deaths and many injuries and have left many families homeless."

Offering prayers for the deceased and promising his "spiritual closeness" to those whose homes were destroyed, the pope called on "public institutions and people of good will to quickly offer effective help with charity and in a spirit of Christian solidarity."

The slow-moving hurricane was responsible for more than 300 deaths in the Caribbean. As it hit the U.S. mainland along the Mississippi coast line in the morning hours of Sept. 28, the storm was still lazily moving northwestward, bringing rainfalls of 20 inches in a day to some U.S. cities.

In the Dominican Republic, at least 250 were confirmed dead from Hurricane Georges. The death toll may reach 1,000, according to Marina Herrera, a Dominican native living in the Washington suburbs.

Anywhere between 100,000 and 250,000 were left homeless and the population of one town is unaccounted for, she said. Total damage was estimated at more than \$1.2 billion, with 90 percent of the nation's banana and other plantations destroyed, 70 percent of its bridges damaged, and 60 percent of its utility poles uprooted.

Herrera said the Dominican government has come under fire for not alerting the population to the danger of Hurricane Georges.

Chicago Cubs slugger Sammy Sosa, a Dominican native, said he would sell the ball he hit for his 62nd home run this season to help with hurricane relief efforts. Sosa's home town of San Pedro de Marcoris was hit especially hard.

In Haiti, 94 deaths were reported, with 60 missing. Flooding was reported in the capital of Port-au-Prince and in the northern coast around Cap-Haitien. CRS expressed fears that cholera and typhoid outbreaks would result during the slow hurricane cleanup.

Cuba tallied five deaths and flooding of 20,000 homes in one province, with damage to the island nation's coffee, banana and cacao crops.

The damage estimate in Puerto Rico was more than \$2 billion, and most power was out up to a week after the hurricane. Three were killed directly by the hurricane, and nine others died from heart attacks or other maladies brought on by Georges.

On the islands of St. Kitts and Nevis, three were killed and damages were put at \$402 million. A quarter of the homes were damaged, as was the airport. About 3,000 were

homeless.

"There is no substantial damage on any of the islands and our churches and schools are opened," said a Sept. 24 letter by Bishop Elliot G. Thomas of St. Thomas, Virgin Islands, and his coadjutor, Bishop George V. Murry, to the U.S. bishops.

Associated Press reported Sept. 28 that widespread crop damage had hit the Virgin Islands.

Archbishop John C. Favalora of Miami left Sept. 28 to visit all five parishes in the hard-hit Florida Keys that day.

The same day the Miami Archdiocese announced it was establishing a collection center for the hurricane victims. Donations of dry food stuffs, canned foods, plastic utensils, personal hygiene products, cloth baby diapers, canned baby formula, blankets and sheets and cleaning products and implements were being accepted at the center from 8 a.m. to 8 p.m. Archdiocesan officials said they planned to ship items to affected areas "with all due dispatch."

Hurricane Georges's slow speed may have saved some lives, as people had more time to prepare.

Mary Conway, editor of the *Catholic Islander* for the Diocese of St. Thomas, described "the standard pre-hurricane drill: Board up your home and place of business; pack up whatever possessions you can, knowing you may or may not see them again; stash emergency supplies for the days or weeks to come—canned goods, bottled water, flashlight, radio, spare batteries. Then hunker down and wait for the storm to hit."

Places where hurricane relief aid may be sent include:

- Hurricane Georges Joint Appeal, Catholic Relief Services/Catholic Charities USA, P.O. Box 17598, Baltimore, MD 21297-1598. Make checks payable to "Hurricane Georges Joint Appeal."
- Catholic Charities, c/o Archdiocese of Miami, 9401 Biscayne Blvd., Miami Shores, FL 33138.
- Church World Service, P.O. Box 968, Elkhart, IN 46515, for National Council of Churches relief efforts in Puerto Rico, Haiti and the Dominican Republic. Donations may also be made directly by calling (800) 762-0968. †

News briefs

U.S.

Congress urged to uphold parents' rights in family planning

WASHINGTON (CNS)—A spokeswoman for the U.S. bishops has asked Congress to uphold the rights of parents of minors in a bill providing federal funding for family planning clinics. She also called on Congress to require that clinics receiving federal funds must be physically and financially separate from abortion facilities and to oppose an amendment that would require private health plans to cover contraceptive drugs and devices. Gail Quinn, executive director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, argued for those positions in a letter Sept. 18 to members of Congress. The letter was released three days later.

Lutherans to study next step on joint declaration in November

WASHINGTON (CNS)—The Lutheran World Federation has announced that its Executive Committee will try to work out the next Lutheran step on the Catholic-Lutheran "Joint Declaration on the Doctrine of Justification" when it meets Nov. 13-14. The announcement followed efforts by two top Vatican officials to clarify and reaffirm the Catholic Church's unreserved support for the declaration. Prior to the Executive Committee's deliberations, said LWF General Secretary Ishmael Noko, there are "no plans for a joint confirmation."

New York cardinal: True Catholics cannot be anti-Semitic

WORCESTER, Mass. (CNS)—Cardinal John J. O'Connor of New York came to Clark University in Worcester Sept. 17 with a simple message about Catholic-Jewish relations. "Our roots as Catholics are so deeply rooted in the Judaic that we would not be Catholic if it weren't for Judaism," he said during a press conference. "You cannot truly be a Catholic and be anti-Semitic." The cardinal visited Clark to inaugurate what is said to be the world's first doctoral program in Holocaust history.

Papal visit to Poland set for 1999

WARSAW, Poland (CNS)—Pope John Paul II will visit Poland in June 1999, according to a provisional itinerary announced by members of a Church-government planning group. Members of the working group described the unofficial schedule to journalists after the group's second meeting Sept. 19. Poland's *Rzeczpospolita* daily said the 1999 visit would begin June 5 in the Baltic port of Gdansk, where the Solidarity union movement was launched in August 1980. It was scheduled to end June 13 in the Polish capital, Warsaw. †

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Rest in peace

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

BAKER, Eric P., 24, St. Bartholomew, Columbus, Sept. 13. Son of Philip and Marilyn Baker. Brother of Kris Baker, Amy Stewart. Grandson of Violet Clerkin, Joe and Lois Baker.

BORDENKECHER, Frederick J. Jr., 62, Holy Spirit, Indianapolis, Sept. 5. Husband of Mona L. Neuerman Bordenkecher. Father of Matthew J., Michael P., Fred J. Bordenkecher, Ann Marie Bowling. Brother of Judy Shaffer, Bill Bordenkecher. Grandfather of seven.

CESOKAS, Stephanie Frances Vilicka, 89, St. Michael, Indianapolis, Sept. 12. Mother of Stephanie McCuaig, Lillian Hall. Grandmother of two.

DUGAN, Ferne G., 84, St. Malachy, Brownsburg, Sept. 17. Foster mother of Thelma

Jean Roundtree. Sister of Dempsey E., William L. Keller.

ENDRIS, Louis W., 85, St. Mary, New Albany, Sept. 18. Father of Michael and Mary Ann Endris, Linda Flanagan, Virginia Ballew, Jeanne Collins. Brother of Frances Roth. Grandfather of 12. Great-grandfather of five.

ERDMAN, Mary Catherine, 84, St. Mary, New Albany, Sept. 17. Mother of Robert E. Erdman, Susan M. Birk, Margie A. Drake. Sister of Raymond Reas, Elizabeth Bertrand. Grandmother of 10. Great-grandmother of 12.

FLODDER, Anna M. Weisenbach, 90, St. Louis, Batesville, Sept. 23. Sister of William, Bertha Weisenbach. Aunt of several.

FUESLER, Edward A. "Eddie," 67, Holy Cross, St. Croix, Sept. 13. Husband of Marsha Fuesler. Father of Larry, Greg Fuesler, Todd Wilson. Brother of Chris, Jerry and Donnie Fuesler.

FULNER, Anthony C., 35, Little Flower, Indianapolis, Sept. 13. Husband of Jennifer Lynn (Sowa) Fulner. Son of Dorothy Fulner. Brother of Ronald, Russell Fulner, Loretta McCafferty, Denise Schmid, Carolyn Fernandes, Donna Murphy.

FULNER, Jennifer Lynn (Sowa), 37, Little Flower, Indianapolis, Sept. 14. Wife of Anthony C. Fulner. Daughter of

William and Sarah (Salisbury) Sowa. Sister of Timothy, Daniel and Kathleen Sowa.

GROVER, Paul Michael, 55, St. Margaret Mary, Terre Haute, Sept. 20. Father of Michel, Timothy Grover. Brother of Colleen Lane, Nancy Mason. Grandfather of five.

HAMMEL, Arthur Robert, 80, Good Shepherd, Indianapolis, Sept. 11. Husband of Marian Hammel. Father of Robert, Dennis, Jeffrey, Thomas, John and James Hammel, Francie Underwood, Rosemary Bean, Margaret Surbaugh, Barbara Shambo, Bernadette Clifford. Grandfather of 39. Great-grandfather of 19.

HOFFMAN, Richard A., 67, Christ the King, Indianapolis, Sept. 9. Husband of Olga Hoffman. Father of Jeff, Mark and Mike Hoffman, Julie Cook. Brother of Charmaine Field, Marilyn Schneider. Grandfather of 11.

HOMBURG, Carl Louis, 71, Sacred Heart, Terre Haute, Sept. 14. Husband of Eileen Homburg. Father of Amy Beard, David C., Steven L. Homburg. Brother of Barbara Bullerdick, Francis, Ruth, Robert Homburg. Grandfather of five.

HUGHEY, Alice Louise (Lick), 81, St. Michael, Indianapolis, Sept. 19. Wife of Paul B. Hughey. Mother of Lou, John, Thomas Hughey, Daphne M. Nowling. Stepmother of Donald, Rick Hughey. Sister of Theresa Vandeweghe. Grandmother of nine. Great-grandmother of two.

HUGUS, Edward, 64, Holy Spirit, Indianapolis, Sept. 16.

Husband of Ros Tempero Hugus. Father of Fritz, Kay Hugus. Brother of M. Welty, John Hugus, Ann Foster. Grandfather of one.

JOHANTGES, Annabelle L. De Burger, 84, Immaculate Heart of Mary, Indianapolis, Sept. 26. Mother of George A., Carl J. Jr., John L., Frank E. Johantges, Lee Anne Pruitt. Sister of Dorothy Apgar, Charlotte Dugas. Grandmother of 13. Great-grandmother of two.

KIRK, Alma A., 90, Our Lady of Lourdes, Indianapolis, Aug. 14. Aunt of John, Joseph Matthews.

KORENSKI, Helen Irene, 77, Sacred Heart, Terre Haute, Sept. 4. Sister of Bertha Adams. Aunt of several.

KRACHENFELS, Mildred, 79, Christ the King, Indianapolis, Sept. 11. Wife of Richard P. Krachenfels.

KRELL, Brian, infant, St. Bartholomew, Columbus, Sept. 8. Son of David, Regina (Helton) Krell. Grandson of Jesse Helton, Eugene Krell, Norma Krell. Great-grandson of Bernice Fetter.

LOOS, Robert Ralph, 85, St. Michael, Brookville, Sept. 18. Brother of Ernie Loos, Helen Schube.

LOVELL, Elaine G., 80, Christ the King, Indianapolis, Sept. 12. Grandmother of Father Jonathon Stewart and David Stewart.

LUX, Leo Anthony, 86, St. Vincent DePaul, Shelby Co., Sept. 25. Husband of Virginia Lux. Father of Barbara

Gahimer, Nancy Rehn, Lois, Judy Weaver, Stephan, Richard Lux. Brother of Mary Jane Higgins, Alice Williams. Grandfather of 20. Great-grandfather of 33. Great-great-grandfather of three.

MYERS, James Robert, 69, Holy Spirit, Indianapolis, Sept. 17. Husband of Mary Jane Shimer Myers. Father of Patty M. Cerulli, Jayne A. McGuinness, Kelly F. Peters, Lynda S. Weaver, Jay R. Myers. Brother of Mary Frances Dugan, Frank Myers. Grandfather of eight.

O'CONNOR, Daniel J., 83, Our Lady of Lourdes, Indianapolis, Sept. 18. Husband of Virginia Moran O'Connor. Brother of Cecilia O'Connor. Uncle of several.

PARRY, John J., 72, Our Lady of Lourdes, Sept. 19. Indianapolis, Husband of Helen J. Parry. Father of Byron K., Douglas, John H. Parry, Andrea C. Borelly, Mary C. Hammond. Brother of Robert Parry, Carrie Smith.

POTTS, Jerry J., 74, Our Lady of Lourdes, Indianapolis, Sept. 3. Husband of Lassie (Reecer) Potts. Father of John E., Daniel J., Thomas J., Matthew E., Andrew J. Potts. Stepfather of Barbara Myers. Brother of Earl Potts. Grandfather of 16. Great-grandfather of one.

REDMOND, Jacqueline "Jackie" L. Smith, 71, St. Michael, Indianapolis, Sept. 20. Wife of John L. Redmond. Mother of Rosalie A. Sullivan, Larry S. Redmond. Grandmother of four.

RING, Catherine C., 84, Christ the King, Indianapolis, Sept. 11. Sister of Frances Mars, Teresa Ring.

ROSS, Karen Rochelle, 45, St. Monica, Indianapolis, Sept. 21. Daughter of Cecil D. Ross, Ruth Holloway Ross. Sister of Michael D. Ross. Aunt of several.

SCHOMMER, Marie L. Fernandes, 88, St. Monica, Indianapolis, Sept. 19. Mother of Anthony Schommer, Rose Schommer Laugtug. Sister of Gabriel "Stanley" Fernandes. Grandmother of 11. Great-grandmother of two.

WAND, Richard E. Sr., 53, Good Shepherd, Indianapolis, Sept. 19. Husband of Verna L. Wand. Father of Michael, Christopher Wand, Catherine Wiser, Jennifer Terrell, Cyndi, Jeff, Christopher Blank, Justine Rahman. Brother of Tim Hargett, Libby Cox, P. Ed Stader. Grandfather of 13.

WATERS, Sheila J., 87, St. Malachy, Brownsburg, Sept. 19. Mother of Charles F. Waters, Mary Lou Fox. Grandmother of five. Great-grandmother of five.

WILSON, Lawrence W., 91, St. Malachy, Brownsburg, Sept. 17. Husband of Florence Boehm Wilson. Stepfather of Larry King, Shirley Dauenhauer. Grandfather of eight. Great-grandfather of 12.

WIRTZ, Esther R., 79, St. Michael, Brookville, Sept. 17. Wife of Matthew J. Wirtz. Mother of Theresa Faw, Diana Schuck. Sister of Clifford Fledderman, Isabell Wells. Grandmother of four.

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Bereavement conference scheduled for Oct. 24

The archdiocese will sponsor its 17th Conference on Bereavement on Saturday, Oct. 24. The all-day event will begin at 8 a.m. at the Archbishop O'Meara Catholic Center in Indianapolis.

Audrey Borschel, pastoral associate at St. Thomas Aquinas Parish in Indianapolis and a professional musician who holds master's degrees in both music and theology, will give the keynote address on "When the Lord Says 'Come.'"

The event is sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group.

Nine other speakers range from members of the Young Widowed Group to professional bereavement counselors.

John Kuchinkas, a counselor, will speak on "A Search for Inner Strength,"

exploring the connections between loss, change and growth.

Carmen Jones, chaplain at St. Vincent Hospice, will talk about how God's power can help in "Taking Grief Apart Before Grief Takes You Apart."

Journal-keeping, parish ministry models, children and support are among the other topics. During the three workshop sessions, there will be programs appropriate for professionals, as well as survivors.

The cost of the conference is \$30 and includes lunch. Registrations are due by Oct. 19 at The Office for Youth and Family Ministries, Archdiocese of Indianapolis; P.O. Box 1410; Indianapolis, IN 46206-1410. Call 317-236-1586 or 800-382-9836, ext. 1586, for more information. †

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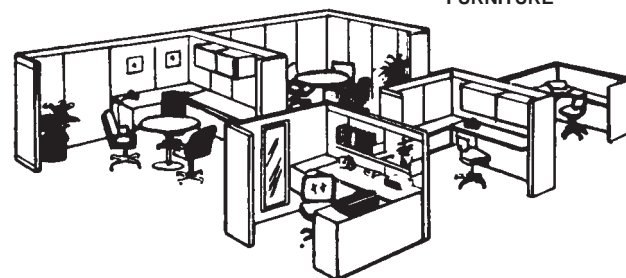
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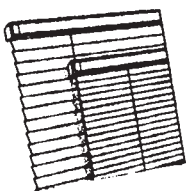
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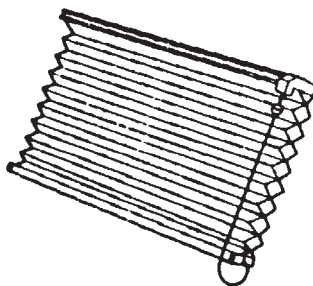
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