



The

Criterion

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Archdiocesan Pilgrimage to Italy

Jubilee visit affirms faith

By Greg Otolski

ROME—Christians have been making pilgrimages to Rome since the early days of the Church to pray and to celebrate the Catholic faith in the same places where St. Peter and St. Paul did.

Pope Boniface VIII declared the first Jubilee year in 1300 to inspire Christians to come to Rome to pray at the tombs of the apostles, martyrs and saints and to receive forgiveness for their sins.

Seven hundred years later, in the spirit of renewal, 67 pilgrims from the Archdiocese of Indianapolis traveled to Rome last week, where Archbishop Daniel M. Buechlein led them on a spiritual journey of personal conversion.

The group, which included members of neighboring dioceses, prayed each day for the spiritual welfare of all members of the Church in southern and central Indiana, as well as the faithful departed of the archdiocese.

Shortly after arriving in Rome, the pilgrims descended a narrow staircase below the multicolored marble floor of St. Peter's Basilica into a corridor lined with dozens of grottos housing the tombs of the popes. Two bishops and five priests concelebrated a Mass for the pilgrims in the chapel in front of the Tomb of St. Peter.



Pilgrims gathered for the Jubilee for Families cheer as Pope John Paul II makes his way through St. Peter's Square on Oct. 15.

"I was just awestruck during the Mass," said Father Michael Fritsch, pastor of St. Paul the Apostle Parish in Greencastle. "You really felt like you were touching eternity. You looked in one direction, and there's the tomb of St. Peter. You looked in another direction, and there's the tomb of Pope John XXIII. The past, the present and the future of the Church all came together for me at that moment."

Father Fritsch concelebrated the Mass with Archbishop Buechlein—the principal celebrant—and Bishop J. Peter Sartain of Little Rock, Ark.; Father John Beitans, pastor of St. Lawrence Parish in Indianapolis; Benedictine Father Gregory Chamberlin of Evansville; Father Gordon Mann of Chrisney, Ind.; and Father James Stewart of Memphis, Tenn. Three seminarians for the archdiocese—Christiaan Kappes, Justin Martin and Jonathan Meyer—who are

studying at the North American College in Rome, assisted with the liturgy.

Seeing St. Peter's Basilica for the first time and participating in Mass there was also an overwhelming experience for pilgrim Judy Love, a member of St. Joseph Parish in Corydon.

"I was in tears when I saw St. Peter's, and I was misty-eyed throughout the Mass," Love said. "I became a Catholic five years ago. It's hard to explain. Intellectually, I know that this is the One Church, but there's also this feeling I can't describe that pulled me to become Catholic. All of that was intensified and came pouring out of me by being here."

"There's a lot I still don't understand about being Catholic, but this pilgrimage has made me want to know even

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A statue of St. Paul greets visitors to the Basilica of St. Paul Outside-the-Walls in Rome.

Ugandans struggle with poverty, disease

By Brigid C. Ayer

In her ministry to the poor as a Missionary Sister of Our Lady of Africa, Sister Demetria Smith of Indianapolis spent 18 years helping people with critical needs in impoverished African countries.

Sister Demetria's present ministry as the mission educator for the archdiocesan Mission Office enables her to share stories of hope and need in the midst of Third World poverty.

She tells those stories in archdiocesan parishes and schools to educate Catholics about the importance of supporting the missions. This year, World Mission Sunday will be observed in parishes on Oct. 21-22. The theme is "Jesus Christ, the one Savior of the World."

World Mission Sunday will be observed this weekend.

After her recent mission trip to Uganda, Sister Demetria said that, "Yes, there are starving children, dismal living conditions and many other challenges facing those living in poverty."

However, she said, there also is "hope, peace and joy among the Ugandan people."

Sister Demetria returned to Uganda last summer to measure
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School children at St. Cecilia Transitory Home for AIDS Orphans in Kitovu, Uganda, raise their hands in excitement to answer the teacher's question.

Vice president sees 'common ground' on abortion issue

Editor's note: Catholic News Service recently interviewed presidential candidates George W. Bush, Al Gore and Patrick Buchanan. The Bush interview was published in the Sept. 29 issue of The Criterion. The Buchanan interview will be printed in the Oct. 27 issue.

DETROIT (CNS)—Vice President Al Gore said he sees hope for "common ground" on abortion at the grassroots level and said the effort should be respected and empowered.

In a wide-ranging 25-minute interview with Catholic News Service on Oct. 14, Gore also said he is against a moratorium on the death penalty in federal cases until more evidence shows it is warranted.

Gore also discussed whether he would sign a ban on partial-birth abortions. He said some people on both sides of the issue are more interested in maintaining conflict than in accepting wording that he said would make enacting and signing such a ban possible.

Gore, the Democratic nominee for president, also discussed his opposition to voucher programs that bring tax money to parochial schools, as well as his support for expanding partnerships between the federal government and faith-based organizations and for improving how the United States treats immigrants.

Gore said he sees a burgeoning grassroots movement seeking common ground on abortion.

"The truth is, the vast majority of those who are pro-life and those who are pro-choice actually agree that certain common-sense steps should be taken to reduce the number of abortions by reducing the number of times women feel like they're in a situation of such anguish that they have to contemplate that choice," he said.

By talking with participants in that movement, he said, he knows "there are ways to sharply reduce the number of times a woman ever expresses a desire for an abortion by reducing the number of situations that lead to it."

Gore added that the number of abortions has declined in the last eight years, and "that's a good thing."

Gore said his willingness to sign a law banning partial-birth abortion—provided it allows exceptions when the life or health of the mother is endangered—is

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PILGRIMAGE

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more.”

By the end of last week, the pilgrims had passed through the Holy Doors of the four patriarchal basilicas of Rome—St. Peter’s, St. John Lateran, St. Mary Major and St. Paul Outside-the-Walls.

These doors, like the Holy Door at SS. Peter and Paul Cathedral in Indianapolis and the doors of the indulgence churches throughout the archdiocese, are reminders that our ultimate journey is through the Holy Door that is Jesus Christ.

The group also visited holy sites in Assisi, Monte Cassino, Florence and Milan before returning to Indianapolis on Oct. 17.

“Our destiny is the kingdom of God,” the archbishop told the pilgrims during a Mass at the North American College in Rome. “Rome is called the Eternal City, but the earthly places and things we will see on this pilgrimage won’t last forever. What’s everlasting is God’s love and salvation. What we will see here in Rome is a reminder and an inspiration to help lead us to our final destination.”

Rome is both a monument to the folly of human conceit and pomposity and to the glory of what we can achieve when we are led by God’s will. The Forum and Colosseum of ancient pagan Rome are ruins in a city whose skyline has long been filled with the domes of churches. It was a transformation that began when two simple men—Peter, a fisherman from Gallilee, and Paul, a tentmaker from Tarsus—came to Rome nearly 2,000 years ago to spread the Good News of Christ’s salvation. Pilgrims have been following them ever since.

The archdiocesan pilgrims experienced how difficult it was for the early Christians in Rome to celebrate Mass and pass on the faith when they toured the Catacomb of St. Callistus, believed to be the oldest Christian cemetery in Rome.

The monumental underground cemetery along the Appian Way descends at least three levels below the surface of Roman streets and is the burial site for nine popes,

including Pope Sixtus II (257-258), who was beheaded by Roman soldiers while celebrating Mass in the catacomb.

Early Christians were forced to celebrate Mass in secret, often underground in the catacombs during the persecutions of the third century. The use of the catacombs was made unnecessary after the Emperor Constantine allowed worship by all religions in 314. Not long after that, the Catacomb of St. Callistus and other catacombs became pilgrimage sites.

“You can read about the catacombs and see pictures of them, but nothing compares to walking down those steps and getting into this underground maze,” said Annette “Mickey” Lentz, secretary for Catholic education and faith formation for the archdiocese. “Then you realize that you’re walking on the same ground where many early Christians gave everything to keep the faith alive.”

Lentz was making her first pilgrimage to Rome.

Although the obstacles Catholics face today to keep the faith alive seem minor compared to what the early Christians suffered, the pilgrims from the archdiocese witnessed another form of courage when they attended Pope John Paul II’s weekly public audience in St. Peter’s Square on Oct. 11. The pope, who uses his weekly address to teach about the faith, focused on the Eucharist and the salvation we have all received through Jesus’ death and resurrection.

John Paul II spoke to the packed square in several languages. The deterioration in his health from age and illness was obvious. His left hand and arm trembled, yet he reacted to the crowd by waving and smiling, and he spoke strongly when he wanted to emphasize a word or phrase.

John Paul II’s determination to carry the faith forward into the third millennium could be felt by the nearly 250,000 pilgrims in attendance. The crowd, made up of people from all nationalities, cheered wildly for the pope and pushed against one another to get a closer look at him and to photograph him, but they also instantly brought the roar to a hush in order to hear him speak.

Archbishop Buechlein and other bishops



Pilgrims pray at the tomb of Pope John XXIII below St. Peter’s Basilica. He was beatified along with Pope Pius IX in St. Peter’s Square on Sept. 3.

and cardinals from around the world sat on the main platform with the pope. John Paul II publicly recognized Archbishop Buechlein and the pilgrims from the Archdiocese of Indianapolis. He greeted the archbishop privately following the public audience.

Nothing symbolizes the reign of Christianity like the majesty of St. Peter’s Square and St. Peter’s Basilica. Bernini’s colonnade—the columns surrounding the square—embrace the crowd like arms and symbolically pull them into the basilica. A large Egyptian obelisk in the middle of the square once marked the edge of the emperor Caligula’s racetrack, where Christians were taken to be slaughtered.

The obelisk now leads the way to the place where Jesus called Peter to build God’s Church on earth. The dome of St. Peter’s, which was designed by Michelangelo, is the dominant feature in Rome’s skyline and the most recognizable structure in Christendom.

The inside of the basilica is filled with some of the greatest works of art ever created and many of the most sacred relics in Christianity, such as Michelangelo’s Pieta and the 10-story high twisting bronze columns of Bernini’s baldachino, or canopy, over the main altar.

Relics housed in the four main pillars that surround the main altar and support the dome of St. Peter’s include a piece of the true cross, Veronica’s veil, the head of St. Andrew, and the spear that pierced the side of Jesus as he hung from the cross.

“It was all so beautiful,” said Martha Valdetaro of St. Luke Parish in Indianapolis. “Oh, if only everyone could see the beauty we have seen here in these great churches of Italy. Each church shares an important piece of our Catholic heritage with us. It’s just

magnificent.”

The Basilica of St. John Lateran, for example, houses a reliquary containing the heads of St. Peter and St. Paul. The main altar contains the wooden portable altar said to have been used by St. Peter. The table used by Jesus to celebrate the Last Supper in the Upper Room in Jerusalem and the sackcloth worn by John the Baptist are also kept at the church.

Across the street from St. John Lateran is a shrine built in 1586 to house the *scala santa*—the sacred staircase of 28 steps that Jesus climbed in the palace of Pontius Pilate when he was brought to trial shortly before his crucifixion. Pilgrims from all over the world come to this shrine to climb the steps on their knees.

In addition to praying at many of the most holy sites in Rome, the pilgrims from the archdiocese also traveled outside of Rome to see where two of the early Catholic religious orders got their starts.

Father Gregory was the principal celebrant for a Mass at Monte Cassino, the principal monastery of the Benedictine order, which was founded by St. Benedict in 529. St. Benedict and his sister, St. Scholastica, are buried there.

The group also journeyed to Assisi to walk the same ground as St. Francis of Assisi and to celebrate Mass in a chapel in the Basilica of St. Francis, which contains the saint’s tunic and his chalice.

As the pilgrimage drew to a close on Oct. 16, many of the pilgrims wrote in journals and talked about what they had seen and how the experience of walking in the footsteps of the saints and martyrs of the early Church had changed them or at least helped them better understand their role in the unending story of the Church. †

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Special Jubilee Masses are being celebrated throughout the year. These Masses focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 19** Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

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GORE

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one thing that should be considered by people who agree with him on most other issues but hesitate to vote for him because of his record of support for legal abortion.

Reminded that wording about protecting the health of the mother is an obstacle because the term "health" has been broadly interpreted, Gore said he's confident such a law can be phrased to satisfy most people.

"Some on both sides have invested in particular language and are willing to see the conflict continue rather than settle it," Gore said. "Several ways have been suggested that have been turned down because it's a symbolic issue. The issue itself can be solved, no question about that."



Vice President Al Gore, the Democratic presidential candidate, answers a question during the Oct. 11 debate with Republican George W. Bush.

He said the people "out front on both sides of the issue" have not yet acknowledged "a growing, if begrudging, understanding across the divide" about the nation's abortion laws and policies.

"I think there's a deep desire for healing," he said, citing mutual efforts to promote abstinence and other efforts to reduce the number of unwanted pregnancies. He added that such approaches "find faith-based organizations in partnership with public organizations."

He also said the Catholic Church in "many places in the developing world" has a partnership in which the Church "attends to the promotion of right ethical choices and morality, and the secular organizations do talk about contraceptives."

"The agreement to disagree works in a way," he continued, "that is similar—at least where birth control is concerned—similar to St. Francis' prayer: Help me to change those things I can change, accept those things I cannot and the wisdom to know the difference."

Regarding the death penalty, Gore said he is not yet convinced that the way capital punishment is imposed at the federal level justifies a moratorium on its use.

A Justice Department report released several weeks earlier showed apparent inequities in who receives the death penalty under federal statutes.

Gore said he agrees with Attorney General Janet Reno about the need for further study of the causes for such discrepancies. However, he said, in states where evidence shows the death penalty is applied unevenly—such as seemed to be the case in Illinois, where Gov. George Ryan stopped executions earlier this year—a moratorium ought to be imposed.

"And if further investigation of the application of the death penalty at the federal level reveals a situation similar to that, then I would support a moratorium," he said.

Gore said a recent shift in public opinion supporting moratoriums reflects only public discomfort with how capital punishment is applied, not a change in basic public support for keeping capital punishment available.

He also said he supports legislation sponsored by Sen. Patrick Leahy, D-Vt., to require making DNA testing available in every possible capital case. And he said he encourages "renewed attention to evidence of inequality in the administration of justice, wherever it appears."

On another subject, Gore said although he does not believe tax money should be used for education voucher programs that include parochial schools, he thinks the federal government and religious institutions, including schools, can work together in many other ways.

"I strongly support the availability of Title I funding [for programs like remedial reading for children from low-income families] to parochial schools," he said. "I also strongly support public charter schools to increase choice and competition. And those who bid for the management contracts for public charter schools can include all kinds of groups, so long as they agree to abide by the First Amendment and not use public funds for any religious purposes."

His opposition to voucher programs that bring tax money to parochial schools is based both on public schools' needs and a concern for protecting religious institutions from government interference, he said.

"Once public funds are used directly to support parochial schools, it would bring government mandates and interference in the curriculum and whatever else the majority wanted to impose," he said.

Ninety percent of the nation's children are in public schools, he said, noting that there are more school-age children than at any time in U.S. history and there are fewer

voters with children in school than ever.

"As a consequence, there is a public school financing crisis all around America," he said. "All over America there's crowding in the classrooms. There is a shortage of teachers. There are dilapidated buildings. There are playgrounds that can no longer be used for play because they're covered up with trailers and portable classrooms."

"Communities that used to be able to rely on the parents of children in the schools to turn out in force to support bond issues for higher school revenues now find great difficulty in putting any more pressure on property taxes," he said.

He said he fears "a downward spiral" for public schools if taxpayer funding is diverted to parochial schools that do not have the same obligations of public accountability. And if such schools were held accountable, he said, they "would be subject to interference that's inappropriate between state and church."

But when it comes to federal collaboration with faith-based groups through programs like one at the Department of Housing and Urban Development, run by Jesuit Father Joe Hacula, Gore is an enthusiastic supporter.

He said that would include opening an office for faith-based cooperation in the White House and including faith-based organizations "at the table when social challenges are discussed in a Gore-Lieberman White House."

Gore also said he wants to see a change in how immigrants, even illegal immigrants, are treated by the United States. Detention policies need to be changed, and a renewed emphasis on family reunification in immigration policies is needed, he added.

To a final interview question, Gore, a one-time divinity student, said the Sermon on the Mount is his favorite Scripture passage. †

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Editorial

Unambiguously pro-life

Jesus taught us that the second greatest commandment is "Love your neighbor as yourself" (Mt 22:39). It is, in reality, simply the "other side of the coin" of the greatest commandment. For if we love God, we will love, honor and respect God's creation.

Honoring God's creation entails honoring and loving the creature that is the apex of God's creative powers, that which God created in his image and likeness—the human person.

Respect for human life fulfills the great challenge of the commandment "Love your neighbor as yourself." To respect life is:

- to protect and defend the life of the unborn child from the moment of conception, the moment when that child's unique genetic code is established, the moment when that child receives from God an immortal soul
- to extend pastoral care and God's mercy and forgiveness to those who have participated in the sin of abortion, assuring them that there is no sin so grievous that the Lord cannot or will not forgive
- to cherish the life of a person with a disability, recognizing that within each person one can discern the genius and love of the Creator
- to provide palliative and spiritual care to the person who is dying, patiently honoring that person's dignity through the hour of death, whenever it might come
- to defend not only innocent human life but that of the guilty. Pope John Paul II reminds us that when non-lethal means are available to protect society from a violent criminal, the life of that criminal should be spared as a prophetic witness to the God-given dignity of every human person.

Our Church will never stop reminding us of our sacred duty to be, in every possible way, unambiguously pro-life.

That is why our Church increasingly exercises her prophetic role regarding life issues, speaking out against the law in Oregon that permits murder, albeit done under the softer name of "physician-assisted suicide."

That is why our Church will not give up the fight against the alarming practice of infanticide (the murder of an infant), albeit done under the softer name of "partial-birth abortion" or under the cowardly

euphemism of "late-term medical procedure." That the highest court in the land would strike down a prohibition against this most heinous and cruel practice should cause every citizen to take notice and to use his or her political clout to do something about it.

That is why our Church is deeply saddened at the action of the Food and Drug Administration in authorizing the sale of the RU-486 pill. This chemical will grievously harm the physical, psychological and spiritual health of women. This chemical doesn't deserve the honor of being called a medicine. It warrants the label "poison" because it is lethally poisonous to the life of the unborn and it is poisonous to the health of the woman who uses it, and indeed to the well-being of the society we hold dear.

That our president would sanction this terrible action should cause every citizen to take notice and to use his or her political clout to do something about it. As Catholics, we are called not to keep to ourselves, not to be content with our "private morality."

We are called as Catholics to make a difference in the world, to help our society to become more Christ-like in its values. We are called to build a "culture of life."

Our Church does not apologize for her public stance on the life issues, and no Catholic should feel intimidated by the rhetoric and tactics of the other side. We must continue to speak out for the truth and for those who have no voice with which to influence the political process.

As Catholics, we must be unambiguously pro-life in our words and actions. Granted, in so doing, we risk ridicule and the diminishment of our status in a society that is becoming increasingly a culture of death. May we be inspired and encouraged by the example and intercession of those holy martyrs down through the ages who gave up not popularity and status, but their very lives for the sake of the kingdom of God.

—Father Daniel J. Mahan

(Father Daniel Mahan is pastor of St. Luke Parish in Indianapolis and a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Human embryo research has telling moral consequences

Many of us are "befuddled" by stem cell research and we are beginning to hear a lot about it. Yet we need to be aware of the implications of human embryo research because it has telling moral consequences for our culture.

In late August, final guidelines for human embryo research were released by the National Institutes of Health. The public was notified of the moral consequences of the new guidelines by a statement from the Pro-Life Activities Secretariat of the National Conference of Catholic Bishops. I want to address the matter this week in case you missed the significance of what is happening.

Simply stated, the guidelines are a grave step in the wrong direction. Indeed, they are immoral and illegal, not to mention destructive. It is a sad fact that they are also unnecessary for medical progress.

The guidelines are *immoral* because the proposed research being supported will destroy developing human beings in the name of progress. The current administration of our federal government intends to promote this research despite the fact that moral objections have been submitted by tens of thousands of Americans during the National Institutes of Health public comment period. It is sad that taxpayers who are opposed to this inhumane research are being forced to support what they believe to be immoral. It is even sadder that probably a majority of American taxpayers won't even know about or advert to the immorality of the issue.

The guidelines are *illegal*. Federal law prohibits the funding of research in which human embryos are harmed or destroyed. Richard M. Doerflinger, of our national bishops' conference's pro-life staff, informs us that, in order to circumvent the law, the new guidelines provide instruction to researchers on how to obtain and destroy live human embryos if they wish to receive a stem cell research grant. Rightly, he calls it a "book-keeping trick."

Embryonic stem cell research is *unnecessary*. The claim that this type of research is necessary for medical advancement has been refuted by numerous breakthroughs in adult stem cell research and other alternatives. In August, researchers funded by the National Institutes of Health announced that they were able to produce a virtually limitless supply of new nerve cells for transplants from patients' own bone marrow stem cells. This approach, they report, "overcomes the ethical and immunologic concerns associated with the use

of fetal tissue" (*Journal of Neuroscience Research*, Aug. 15, 2000, p. 369). The harvesting of stem cells with its attendant destruction of human embryos is immoral. The production of new nerve cells from patients' own bone marrow stem cells is morally acceptable.

Be advised that those of us who oppose the unnecessary and immoral procedure of destroying human embryos will be painted with a broad (and superficial) brush in such a manner that we will appear opposed to medical progress and lacking in care for those with serious illness (who would benefit from such research). President Clinton's own National Bioethics Advisory Commission concluded a year ago that, because human embryos deserve respect as a developing form of human life, destroying them "is justifiable only if no less morally problematic alternatives are available for advancing the research."

It is always wrong directly to destroy one innocent member of the human family to help another. But, as Mr. Doerflinger pointed out, even by the administration's own "loser" standard, what the National Institutes of Health now proposes cannot be justified.

One is reminded of two other ways in which efforts are made to justify immoral practices that affect the culture of human life. President Clinton and those who support partial-birth abortion, despite overwhelming majority opinion, keep on maintaining that exceptions must be permitted for this form of infanticide "in cases where experts maintain the health of the mother is at risk." Yet, no experts are forthcoming to make this claim. In fact the opposite is true. Yet, out of deference to the pro-abortion lobby, the insistent appeal for the exception continues to be made. Sadly, it is less than genuine.

Another example comes to mind. Many people maintain that they are pro-choice in reference to a woman's right to seek an abortion. The position is justified on the implication that a woman's right in reference to reproductive choices morally supersedes the morality of aborting a "fetus." For many, the use of the term *fetus* for the developing human life in the womb already prejudices the moral issue. Some simply speak of aborting "tissue" from the womb. Consideration of the right to life of the voiceless (real) human life in the womb is obfuscated by disingenuous language.

As people who espouse the cause of human life from conception to natural death, we need to be alert to the use of language that hides the truth. †



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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.



Las investigaciones del embrión humano tienen importantes consecuencias morales

Muchos estamos bien confundidos con las investigaciones de células primitivas y cada día escuchamos más al respecto. No obstante, necesitamos entender las implicaciones de las investigaciones del embrión humano ya que tienen importantes consecuencias morales para nuestra cultura.

A fines de agosto, el National Institute of Health (Instituto Nacional de la Salud) divulgó las pautas finales sobre las investigaciones del embrión humano. El público fue notificado de las consecuencias morales de las nuevas pautas por medio de una declaración del Secretariado de Actividades Pro-Vida de la Conferencia Nacional de Obispos Católicos. Quiero dirigirme a este asunto esta semana en caso de que se le escapó a Ud. la importancia de lo que está sucediendo.

Sencillamente, las pautas representan un grave paso en la dirección incorrecta. De hecho dichas pautas son inmorales e ilegales sin mencionar destructivas. Es un triste hecho que también sean innecesarias para el avance médico.

Las pautas son *inmorales* porque las investigaciones propuestas que se apoyan destruirán a seres humanos en desarrollo en nombre del progreso. La actual administración de nuestro gobierno federal piensa promover estas investigaciones a pesar del hecho de que decenas de miles de estadounidenses presentaron protestas morales durante el período de comentario público del National Institutes of Health. Es triste que los contribuyentes en contra de estas investigaciones inhumanas estén obligados a apoyar lo que creen ser inmoral. Es aun más triste que probablemente una mayoría de los contribuyentes estadounidenses ni siquiera sepan ni se refieran a la inmoralidad del asunto.

Las pautas son *ilegales*. La ley federal prohíbe el financiamiento de las investigaciones en las cuales se hagan daño o destruyan a los embriones humanos. Richard M. Doerflinger, del personal pro-vida de la conferencia nacional de obispos, nos informa que para evitar la ley las nuevas pautas dan instrucciones a los investigadores en cuanto a obtener y destruir los embriones humanos vivos si desean recibir una subvención de las investigaciones de células primitivas. Correctamente, él lo llama una "trampa de contabilidad".

Las investigaciones de las células primitivas embrionarias son *innecesarias*. La afirmación de que esta clase de investigación es necesaria para el avance médico ha sido rebatida por numerosos avances en las investigaciones de células primitivas de adultos y otras alternativas. El Sr. Doerflinger dio un ejemplo. En agosto, los investigadores financiados por el National Institutes of Health declararon que pudieron producir un suministro casi sin límite de nuevas neuronas para trasplantes de las células primitivas de la médula ósea del paciente. Según informan, este abordamiento "supera las preocupaciones éticas e inmunológicas vinculadas al uso del tejido fetal". (*Journal of Neuroscience*

Research, 15 de agosto 15, p. 369). La cosecha de células primitivas junto con la destrucción relacionada de los embriones humanos es inmoral. La producción de nuevas neuronas de las células primitivas de la médula ósea del paciente es moralmente aceptable.

Sepa que aquellos de nosotros que se opongan al procedimiento innecesario e inmoral de destruir los embriones humanos seremos tachados de manera amplia (y superficial) de tal forma que aparezcamos opuestos a los avances médicos y sin cuidado a las personas con graves enfermedades (las cuales se beneficiarían de tales investigaciones). La National Bioethics Advisory Commission (Comisión Consultiva Nacional de Bioética) del Presidente Clinton determinó hace un año que debido a que los embriones humanos merecen respeto como forma de vida humana en desarrollo, "se puede justificar (destruirlos) únicamente si no existen otras alternativas moralmente menos problemáticas para adelantar las investigaciones".

Siempre es incorrecto destruir un miembro inocente de la familia humana para ayudar a otro. Sin embargo, como indicó el Sr. Doerflinger, aun para el estándar "perdedor" propio de la administración, no se puede justificar lo que ya propone el National Institutes of Health.

Me recuerde dos otras maneras en las cuales se esfuerzan por justificar las prácticas inmorales que afectan a la cultura de la vida humana. El presidente Clinton y aquellos que apoyan el aborto por nacimiento parcial, pese a una fuerte opinión de la mayoría, siguen manteniendo que hay que permitir excepciones para esta clase de infanticidio "en casos en los cuales los peritos sostengan que la salud de la madre corre peligro". No obstante, ningún perito da un paso adelante para afirmar esto. De hecho lo contrario es cierto. Sin embargo, por deferencia hacia los cabildos pro-aborto, el llamamiento insistente para la excepción continúa. Lamentablemente, no es sincero.

Se me ocurrió otro ejemplo. Muchas personas afirman que son pro-elección refiriéndose al derecho de la mujer de buscar un aborto. Esta posición se justifica sobre la inferencia de que el derecho de la mujer, refiriéndose a las opciones reproductoras, suplanta moralmente la moralidad de abortar un "feto". Muchas personas consideran que el uso del término *feto* para la vida humana en desarrollo en la matriz perjudica desde ya el asunto moral. Otras personas simplemente hablan de abortar "tejido" de la matriz.

La consideración del derecho a la vida de la vida humana (real) sin voz en la matriz es confundida por un lenguaje poco sincero.

Como personas que luchan por la causa de la vida humana desde la concepción hasta la muerte natural, necesitamos estar alertos al uso del lenguaje que oculte la verdad. †

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.

Parish Diary/Fr. Peter Daly

Are clergy salaries too low?

The Washington Post newspaper recently published statistics on clergy salaries in the United States. It was an eye-opener.

While the Catholic Church pays salaries comparable to other denominations for nonordained ministry, such as youth ministers, music ministry, religious education and pastoral care (hospital ministry), our ordained ministers (priests) were the lowest paid among the nine groups reported in the National Church Staff Compensation Survey.

Nationwide, Catholic priests, on average, make \$22,568 per year, not counting housing and food and other fringe benefits, such as car allowance. This compares to an average of \$63,940 for all other Christian denominations (also not counting housing, car allowance and other benefits).

Baptist ministers are paid, on average, \$65,388. Episcopal priests receive, on average, \$78,768. Presbyterian ministers average \$73,164. Nearly all denominations also pay some sort of housing allowance such as a parsonage or rectory.

The highest paid clergyman in the United States was a Protestant pastor who reported \$400,000. The lowest paid was a Catholic priest who reported a salary of \$7,500.

The article estimated that rabbis' salaries range from \$55,000 to \$235,000 depending on the size and type of congregation.

Of course, circumstances vary widely. Many Protestant clergy work for very small congregations and may not draw any salary at all. Moreover, most Protestant clergy have families to support.

However, taking all those circumstances into account, it still seems to me that we can take some pride in the fact that Catholic clergy are the lowest paid. It shows the dedication of our clergy and our concept of vocation.

Indeed, the dedication is more remarkable when you consider some other facts. Catholic clergy generally have congregations far larger than most Protestant clergy. In addition, we have less time off each week and each year, a later retirement age (usually age 70), and must live "on site" and be on call 24 hours per day. Also, we have some sort of church service every day.

I'm not complaining. Priests are well compensated in general. Moreover, we have job security and emotional rewards that most people couldn't even dream of.

There is a tendency in our money-oriented society to think that the only way to attract good people to demanding jobs is to pay a lot of money. *The Washington Post* article ended with a quote from a pastor of a large nondenominational

church in McLean, Va., who seemed to accept this idea. He said, "Even in Christian work it's true, you get what you pay for."

Really? What would Jesus think about that? After all, he sent out the Twelve in Mark's Gospel with instructions to "take nothing for the journey except a walking stick" (6:8). In Luke's Gospel, Jesus sent the 72 disciples out to preach with instructions to carry no money bag, no sack and no sandals, to stay at whatever house they came to, and to eat and drink what was offered because "the laborer is worth his hire" (10:4-7).

By Jesus' standards, all of today's clergy and most clergy down through the ages have been overcompensated materially. Certainly the Catholic Church has at times even given scandal to the faithful by the luxurious lives of its prelates and princes.

But the odd thing about the whole survey published in the *Post* is that it seems to miss the point about ministry, at least as far as the Catholic priesthood is concerned.

Priesthood is not a "job" like any other. It is a vocation. Money should no more move people to ordination than compensation should draw someone into marriage.

A vocation isn't something you do for money. It is something you do for love.

(Father Peter Daly is a regular columnist for Catholic News Service.) †

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. **Concise letters (usually less than 300 words)** are more likely to be printed.

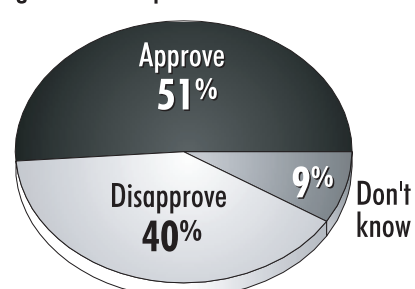
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org. †

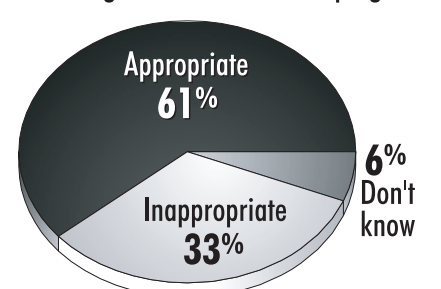


Religion and Politics

How registered voters feel about pastors or community religious leaders offering guidance on political issues...



How registered voters feel about a candidate discussing his own religion and religious beliefs in a campaign...



Based on August random poll of 755 registered voters

Source: Newsweek Poll

© 2000 CNS Graphics

More than half of registered voters in the United States feel that religion and politics do mix in at least two ways.

Check It Out . . .

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis will honor individuals who are outstanding in their commitment to the values of Catholic education during the **"The 2000 Bishop Chatard Medal Liturgy and Breakfast,"** beginning with a 9:30 a.m. Mass Oct. 22 in the school cafeteria. Honorees include Anne Ryder, community leader; Carol Purichia, faculty/staff; David Soots, faculty/staff; Robert Alerding, parent; Michael "Al" and Dee Hirt, parents; and Joseph Ford, Class of 1969. The President's Tribute Award will be presented to Sharon A.P. Smith and Warren "J.C." Smith, Class of 1990. Tickets are \$5 for adults and \$2 for children 12 and under. Information: 317-254-5435.

Msgr. Joseph Schaedel, vicar general of the archdiocese, will present **"Faithful Citizenship/Faithful Catholic Citizens and the Voting Booth,"** at 7 p.m. Oct. 24 in the Marian Center, 3356 W. 30th St., (near 30th Street and Lafayette Road). The Marian Center is located next to St. Michael Church in the lower level of the Divine Mercy Chapel. Information: 317-924-3982.

A lecture on **"Catholicism and the New Age Movement"** and why it is contrary to the teachings of Jesus and the Catholic Church will be presented by

Visitation Sister Mary Gemma at 7 p.m. Oct. 26 at St. Martin of Tours Parish, 639 S. Shelby St., in Siberia.

"The Road to Vatican II" will be pre-

VIPs . . .



Robert and Lois Martin of Richmond will celebrate their 50th wedding anniversary Oct. 21. They were married on that date in 1950 at First Christian Church in Greenfield. They will celebrate with a renewal of their marriage vows. They are members of St. Andrew Parish in Richmond. They have four children: Andra Smith, Stephan, Mark and R. Todd Martin. They also have three grandchildren.

sented by University of Notre Dame professor Ralph McInery at 6:30 p.m. Oct. 27 at the St. Columba Parish Hall, 27th Street and Home Avenue, in Columbus. Information: 812-379-9353.

The Secular Franciscan Order of the Sacred Heart Fraternity is hosting an open house at 2 p.m. Oct. 29 at Sacred Heart of Jesus Parish, 1125 S. Meridian St., in Indianapolis. Information: 317-788-7127. †

The Sisters of St. Francis of Oldenburg welcomed three new members, **Jannette Pruitt, Deborah Scudder and Kathleen Branham**, Aug. 26. Pruitt, originally from New Orleans, La., is a mother and grandmother. She is a teacher's aide at St. Rita Parish in Indianapolis, where she is also a parishioner. Scudder is a native of Cincinnati, Ohio. She is a member of Our Lady of Victory Parish in Cincinnati. A graduate of Mount St. Joseph College, she will begin her second year teaching junior high students at St. Lawrence School in Prince Hill, Ohio. Branham, a native of Indianapolis, is a member of St. John the Baptist Parish. She is an operation management/administrator for Spectrum Transportation in Owensboro, Ky.

Joseph P. and Ann Wohlhieter of Indianapolis celebrated their 50th wedding anniversary Oct. 14. They were married on that date in 1950 in the Blessed

Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. They celebrated with a renewal of their vows Oct. 14 at St. Barnabas Church in Indianapolis and a dinner dance at Primo's Banquet Hall on Oct. 15. They have four children: Patricia Stephenson, Lisa Hobbs, Susan Wohlhieter and Joseph Wohlhieter. They also have 11 grandchildren. †



Missioners from Indianapolis Archdiocese Serving Outside the USA

Missioner's Name	Sending Organization	Country Serving
Sue Alexander	Hands-Together	Haiti
Brother Henry Aubin	Sacred Heart, Brothers (RI)	Lesotho
Sister Marilyn Baker	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Michael Barton	Comboni Missionaries	Sudan
Sister Ruthann Boyle	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Martha Bourne	Maryknoll Sisters	
Sister Sophia Chen	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Rose Chiu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Mary Elizabeth Cullen	Daughter of Charity	Taiwan
Doctor Ellen Einterz	Medical Missioners Lay (CN)	Cameroone
Reverend Paul A. Evard	Indianapolis Archdiocese	Ecuador
Sister Anne Therese Falkenstein	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Mr. Michael Farrell	Salesian Lay Missioners (NY)	Ecuador
Sister Donna Marie Fu	Sisters of Providence (St. Mary-of-the-Woods)	China
Sister Lorraine Geis	Sister of St. Francis (Oldenburg)	New Guinea
Brother Jeffery Haller	Order of Friars Minor (S. Heart Prov)	China
Sister Mel Hoffman	Sisters of St. Francis (Oldenburg)	New Guinea
Brother Robert E. Hollingsworth	Jesuits (New Orleans)	Brazil
Sister Doris Holohan	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Richard A. Loehrlein	Marianists (Cincinnati)	Malawi
Sister Delan Ma	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Martine Mayborg	Sisters of St. Francis (Oldenburg)	New Guinea
Sherry Meyer	Lay Missionary	Uganda
Reverend Dennis Morrman	Maryknoll Father and Brothers	Brazil
Reverend Ronan Newbold	Passionists (Holy Cross Province)	Japan
Sister Carol Nolan	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Margaret Anne Norris	Missionary Sister Servants of Holy Spirit	
Sister Camillus R. Ryan	Missionary Sister Servants of Holy Spirit	Philippines
John Sasse	Legionaries of Christ	Mexico
Sister Anne E. Schoettelkotte	Franciscan Mission Sisters for Africa	Zimbabwe
Reverend Otto Shelly	Divine Word, Society (IL)	Australia
Sister Janet Srebalus	Maryknoll Sisters	Tanzania
Reverend Gerardo Steinmetz	Order of Friars Minor (OL Guadalupe)	Peru
Reverend Ledwig Steller	Jesuit	Nepal Katmandu
Brother Stephen Suding	Order of Friars Minor (S. Heart Prov)	Zaire
Reverend J. David Sullivan	Maryknoll Fathers & Brothers	Philippines
Reverend John Tasto, MC	Missionaries of the Cross	Tijuana
Sister Celesta Tsai	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Regina Mary Wallace	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Brother Dominique Warnecke	St. Meinrad	Guatemala
Antoinette Wilgenbush	Lay Missionary	Uganda
Reverend Clarence J. Witte	Maryknoll Father & Brothers	Japan
Reverend Jerome Ziliak	Divine Word, Society (IL)	India
Brother Andrew Zimmermann	St. Meinrad	Guatemala
Reverend Paul Zoderer	Order of Friars Minor (S. Heart Prov)	Brazil



If you know of any missioner whose name has been omitted, please notify the Mission Office, 1400 N. Meridian St., Box 1410, Indianapolis, IN 46206. 317-236-1485.

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Saturday, November 11, 9:00am-2:00pm
at Immaculate Heart parish
Making the Holidays Holy Days, with Sr. Paula Hagen, OSB

Tuesday, November 21, 9:30am-2:00pm
Scripture: the Psalms, with Fr. William Munshower

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Tell City Deanery plans adult day care program

By Carol Troesch

ST. MEINRAD—"As a physician, I'm excited about it. I think adult day care would be a big help, and I want to encourage all of you to think about getting a center started here in southern Indiana," said Dr. Edith Haygood, a general practitioner with a concentration in the area of gerontology at Deaconess-St. Joseph's Hospital in Huntingburg.

She spoke at a luncheon organized by Catholic Charities of the Archdiocese of Indianapolis at the Saint Meinrad Archabbey Guest House earlier this year. Catholic Social Services and Tell City Catholic Charities are recipients of funding from the Parish Stewardship/United Catholic Appeal.

A large group of interested parties, including health care workers and volunteers, discussed the possibility of developing an adult day care program in the south central Indiana area. The group learned about adult day services in other locations and also had the opportunity to ask questions and voice their opinions.

Lula Baxter, director of the Catholic Social Services Adult Day Care program in Indianapolis, said adult day services are community-based group programs designed to meet the needs of physically impaired and/or mentally confused adults who require supervision, increased social opportunities, assistance with personal care or other daily living activities.

These structured, comprehensive programs provide a variety of health, social and other related support services in a protective setting during the day, she said, but are

less than 24-hour care, such as that provided in a nursing home.

The average center offers a wide range of services, which may typically include transportation, social services, nursing care, therapeutic activities, personal care, rehabilitation therapies, meals and counseling, Baxter said. Some centers also offer support services for caregivers and family members.

The centers, which usually operate programs during normal business hours, five days a week, are ideal places for people who are able to be with a caregiver or family members at night but need services during the day, she said. Some programs may offer services in the evenings and on weekends.

"There is a time for each level of the elder-care spectrum," Baxter said. "Long-term care has changed dramatically. In past years, when the term 'long-term care' was used, it was nothing other than a nursing home, but today nursing home care has become just one part of an increasing array of services."

Adult day care can assist in delaying admission to an institution, she said. Long-term care as a whole includes a range of services such as nursing home care and medical services provided in the home, but these services tend to be extremely expensive.

The average cost of nursing home care can range between \$36,000 and \$60,000 per year, depending on the location, Baxter said. Assisted living can range between \$24,000 and \$46,000 per year, in addition to the purchase of a housing unit. Home health care is less expensive, costing between \$8,000 and \$30,000.

Adult day care, on the other hand, is the least expensive, she said, costing between about \$3,000 and \$15,000 per year—only 25 percent of the average cost of nursing home care.

"One of the best-kept secrets of care for elderly persons with Alzheimer's disease and persons with other impairments is community care at an adult day care center," Baxter said. "It is estimated that 46 percent of persons over 60 years of age are unaware of this service. All over the country, we find that adult day care is a big secret. You go to doctors' offices, you go to churches, you go to various places, and no one knows about adult day care."

"We adult day care professionals are really trying to figure out how or what we can do to help market the service," she said. "We know the need is out there, so we are trying to bond the need with the service. Adult day care offers an appealing solution to caregivers, enabling them to continue employment or get the much-needed respite. At the same time, we offer a safe environment with structured activities for their loved ones."

The daily schedule at adult day care centers includes exercise, music, art, crafts, snacks and a hot, nutritious meal, she said. Volunteers are an integral part of an adult day program, helping with the activities by providing one-on-one assistance in reading, arts and crafts, walking, eating and other necessary assistance. The family or caregiver is also a very important part of the program, and their needs and concerns are a priority.

It is estimated that more than 5,000 adult day centers
See TELL CITY, page 10

Food For The Poor discloses misconduct by its founder

DEERFIELD BEACH, Fla. (CNS)—Food For The Poor has disclosed financial and sexual misconduct by founder Ferdinand Mahfood.

Jim Cavnar, the agency's executive director at the time, discussed the situation in an Aug. 22 memo to the Food For The Poor board of directors. He said the scandal, if poorly managed, could jeopardize the organization's financial relationship with the Catholic Church.

Cavnar said about 40 percent of the private, international relief agency's donations came through supporters who heard Food For The Poor presentations at Catholic churches.

Ferdinand Mahfood resigned from the south Florida-based charity Sept. 25, saying his manic depression had caused his inappropriate behavior.

A week later, the agency revealed that Mahfood had admitted in August to diverting donations to two female employees with whom he was sexually involved.

Agency officials said the money has been repaid.

Judy Orihuela, a spokeswoman for the Miami division of the Federal Bureau of Investigation, confirmed Oct. 11 that the bureau's white-collar crime section was looking into the Food For The Poor situation.

Last year, U.S. donors gave \$51 million in cash toward Food For The Poor's total 1999 budget of more than \$182 million.

Well before the scandal was publicized, Cardinal Bernard F. Law of Boston and Cardinal James A. Hickey of Washington had restricted Food For The Poor from raising funds at Catholic churches in their archdioceses. †

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Evansville bishop urges end to death penalty

By Margaret Nelson

Evansville Bishop Gerald Gettelfinger discussed the Catholic Church's opposition to the death penalty on Oct. 7 at Christ the King Parish in Indianapolis.

During a program sponsored by the parish Adult Catechetical Team (ACT), he asked why the most creative and highly developed country in the world has to resort to execution to defend itself against criminals.

The United States is the only developed country in the world that executes criminals, Bishop Gettelfinger said.

The bishop encouraged continuation of the dialogue about execution as a means of capital punishment, noting that we must "change hearts first."

Bishop Gettelfinger introduced the issue to his audience with a history of capital punishment and a video authorized by Indiana's six bishops. He showed the Evansville Diocese's version of "Talking About the Death Penalty," the Indiana Catholic Conference (ICC) video that was shown in parishes in all dioceses of the state in early July.

It is important that people be informed about current events related to the issue, he said, such as the moratorium on the death penalty by the governor of Illinois.

Bishop Gettelfinger distributed a copy of a magazine advertisement from the American Civil Liberties Union with the message: "Thanks to modern science, 17 innocent people have been removed from death row. Thanks to modern politics, 23 innocent people have been removed from the living."

He encouraged Catholics to read statements about capital punishment by Pope John Paul II, who approved clearer wording about the death penalty in the second edition of the *Catechism of the Catholic Church* and clarified it during his homily in St. Louis in 1999.

The Evansville bishop gave three examples of brutal crimes committed in the southwestern part of the state and noted that relatives of the victims asked the state not to seek execution of the criminals.

"There's a stirring about taking life as punishment for taking life," he said.

He explained that Catholics have been taught that it is the right of the state to impose punishment to protect its people. And in Indiana, execution is the accepted form of punishment.

But a revision in the final text of the second edition, which Bishop Gettelfinger said was added by the pope at the urging of the U.S. bishops, allows for execution only in the very rare instances when society cannot protect itself—"if this is the only possible way of effectively defending human lives against the unjust aggressor The cases in which the execution of the offender is an absolute necessity are very rare, if not practically nonexistent" (# 2267).

Bishop Gettelfinger said that this evolution of understanding on the issue happened partly because today's society is better able to protect itself due to judicial power to sentence criminals to life imprisonment without parole.

He told of the efforts of the Holy Father and the late Archbishop Edward T. O'Meara during the 1980s in asking the state to prevent the execution of convicted murderer Paula Cooper, a teen-ager from Gary.

He said that more recently the Indiana Catholic Conference (ICC) has contacted Sen. Evan Bayh and Gov. Frank O'Bannon with its concerns about capital punishment.

Bishop Gettelfinger said he also scheduled a personal interview with the governor.

"We didn't accomplish what we were after," he said of the meeting.

He called the fact that a state legislative committee

held a hearing on the death penalty in February 1999 "a great victory" for the ICC, even though the issue was defeated in committee.

Last November, the six bishops and five lay people who make up the ICC executive committee decided to "keep the issue before the public [for] as long as it takes," Bishop Gettelfinger said.

After sharing the steps he has taken as a bishop to work for an end to capital punishment, Bishop Gettelfinger asked the people participating in the program at Christ the King Parish to discuss the issue in small groups.

Although they were divided on their feelings about the death penalty, in response to the bishop's question about the morality of the issue, most people responded that it is wrong.

One participant said that it is difficult to advocate for life when everything in society seems to be focused on death.

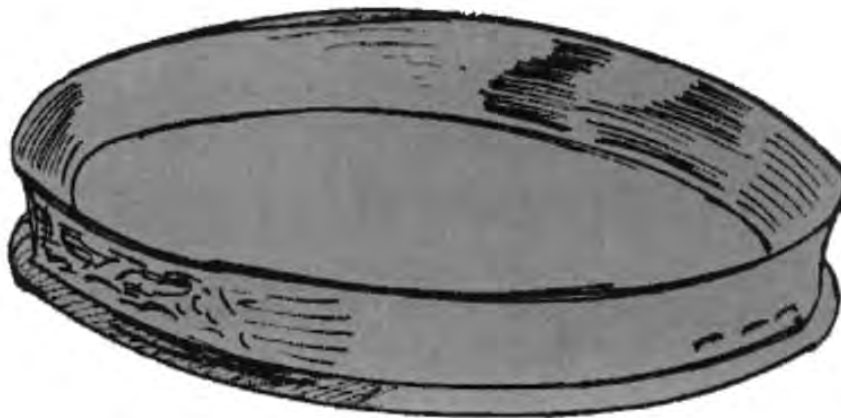
Another person added that television desensitizes people about death.

Bishop Gettelfinger said there are new threats to life—abortion and partial-birth abortions, live-birth killings, assisted suicide, killing of the unwanted, euthanasia, genetic engineering and increasing violence.

He asked the group to work with legislators and law enforcement officials. "Let's do the best we can with the laws we have," he said.

(Margaret Nelson, a member of St. Andrew the Apostle Parish in Indianapolis, is a correspondent for The Criterion.) †

WORLD MISSION SUNDAY OCTOBER 22, 2000



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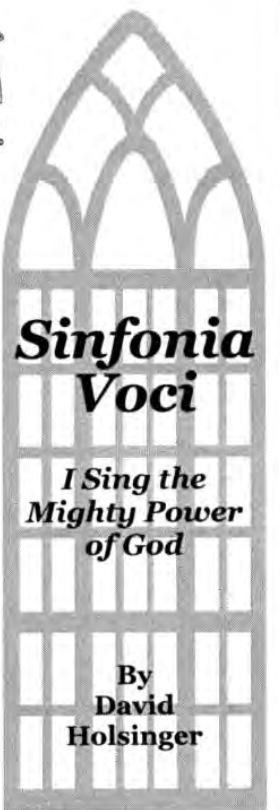
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From the Archives

Bishop Ritter first native Hoosier to be named head of diocese



With the unexpected death of Bishop Chartrand in 1933, Bishop Joseph Elmer Ritter, the auxiliary bishop, was named seventh bishop of the Diocese of Indianapolis in March 1934.

Born in New Albany in 1892, Joseph Ritter was the first native Hoosier to be named bishop of Indianapolis. (Daniel M. Buechlein, a Jasper native, was the second.)

Joseph E. Ritter was ordained a priest at Saint Meinrad in 1917 and became assistant at SS. Peter and Paul Cathedral after a brief term of service as assistant at St. Patrick Parish in Indianapolis. In 1925, he was named rector of the cathedral. He was consecrated titular bishop of Hippo and auxiliary

to the bishop of Indianapolis in February 1933.

Priests of the diocese presented him with a crosier (pastoral staff) as a gift upon his consecration as bishop. (He took this crosier with him to St. Louis when he was later transferred there as archbishop. In 1979, his successor in St. Louis, John Cardinal Carberry, gave the crosier to Auxiliary Bishop Edward T. O'Meara when he was named Archbishop of Indianapolis, and the crosier returned to its original home.

Archbishop Daniel M. Buechlein used this crosier at the Mass celebrating the Great Jubilee on Sept. 16, 2000.)

The Diocese of Indianapolis was elevated

to the rank of a metropolitan archdiocese in 1944, and Bishop Ritter became a metropolitan archbishop at that time.

In 1946, Archbishop Ritter, who had integrated the Catholic schools of the archdiocese, was transferred to St. Louis, some contend to oversee the integration of the Catholic schools there.

He was named a cardinal by Pope John XXIII in 1961.

A Father of the Second Council of the Vatican, Cardinal Ritter died at St. Louis in 1967, one month after he had celebrated his golden jubilee at Millhouse with the two remaining members of his ordination class. He is buried in St. Louis. †

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TELL CITY

continued from page 7

are currently operating in the United States, with centers in every state, Baxter said. Ninety percent of those are operated on a nonprofit or public basis, and many are affiliated with larger organizations such as home care, skilled nursing facilities, medical centers or multipurpose senior organizations.

"I'm hoping that if we can get a program going," Haygood said, "it will provide services such as medical supervision, providing of medications to the patients and physical therapy to those in need."

"There are patients in nursing homes who probably don't need to be there full-time," she said, "but they would benefit from having added supervision during the day. Adult day care would be a real asset to those persons who are trying to cope with taking care of a family member and maintaining a full-time job."

"I also believe that most of the medical community

would be supportive of an adult day care center," Haygood said. "A lot of us, as physicians, have patients in many different age groups, not just the elderly, that could benefit from this type of a program."

There are two basic models of adult day care—a social model and a medical model, Baxter said. "In Indiana, most of the centers are currently social models, which primarily consist of an administrator, an activities or program director and volunteers. Sometimes nurses or other health care personnel are involved to oversee the taking of some medications."

With the medical model, there is much more involved, she said. Not only is there an administrator, there also is someone with medical expertise, such as a nurse practitioner or a physician, who is required to supervise the distribution of medicines and provide other health services.

So the question arises about whether a new facility in the Tell City area will provide health care, which could be quite expensive.

Haygood and Baxter agree that a medical model would be most beneficial.

"A lot of patients have to depend on home health care," Haygood said, "and that can be expensive. Not all forms of insurance provide for that."

"I would hope that if we do get a facility in the southern Indiana area, that we would try to pattern ourselves after the medical model," she said, "but I realize that may not be feasible financially, at least initially."

It's expensive to get started, build a staff and get accredited. And some sort of accreditation or certification will be needed, and regulatory fees also need to be considered."



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In the next five years, Indiana will be joining the accreditation process, which has been prescribed by the National Adult Day Services Association (NADSA), Baxter said. Regulations currently differ from state to state and also by funding source, although "The Standards and Guidelines for Adult Day Care" developed by NADSA provides important benchmarks for states that have elected to regulate adult day services.

Along with the difference in models, she said, there are also a variety of settings in which an adult day care center can flourish. They can be free-standing, unconnected with any other facility, or they can be joined with other existing establishments. Churches, storefront property in shopping centers, hospitals and nursing homes are just some of the affiliations possible for adult day care centers.

People attending the luncheon agreed it is evident that there is an immediate need for such a center in the Tell City area.

"We get a lot of calls from people wanting to know if there is an adult day center," said Janey Hibdon, director of the Spencer County Council on Aging. "There is a need today for such a facility. People are looking for a home environment, a safe environment, for their loved ones in need of assistance."

Benedictine Father Jeremy King, dean of the Tell City Deanery, said all the Catholic parishes in the deanery—which includes all the Catholic churches in Perry County plus St. Meinrad and St. Boniface at Fulda in Spencer County—were surveyed about the need for adult day care in the deanery and the response was positive.

"But we continue to look for information," Father Jeremy said. "We're pretty sure that Catholic Charities won't be able to do this in and of itself. We'll probably need some additional funding."

According to Tell City Catholic Charities agency council member Don Gatwood, a grant proposal writer has been consulted and additional funding sources are currently being researched.

"We have to start small and grow from there," he said. "We have a sense of stewardship as the Catholic Charities agency council. The Catholic Charities agency council isn't here for the profit. We're here to provide the services."

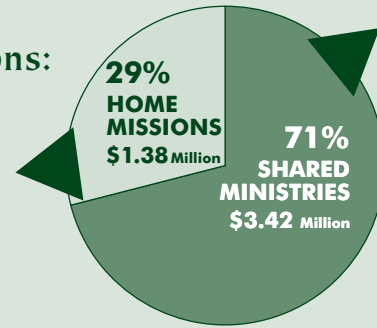
(For more information on Catholic Charities or adult day care in the Tell City Deanery, or to sign up for the mailing list, visit the agency's Web site at <http://www.hotyellow98.com/charities> or call 812-357-2500. Carol Troesch is a member of St. Meinrad Parish in St. Meinrad.) †

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continued from page 1

the country's progress since her last mission visit.

"It was good to return to visit friends and see the progress our Missionary Sisters of Africa have made over the years," she said. "Although much progress has been made, there is much more [work] to be done."

Medical care is a major concern in Uganda, she said. The health care that Ugandans receive, while still very primitive, can be effective, however, many areas need to be improved.

(Currently, public health workers from several countries are responding to an outbreak of the deadly Ebola virus there. Officials from the Centers for Disease Control and Prevention in Atlanta, Ga., said the virus, which causes hemorrhagic fever, has killed at least 35 people since last week.)

Sister Demetria also expressed concern about the increase in orphans, especially the number of young girls who are homeless.

"I am very troubled by the number of 'street girls,'" she said, "because they have no means to protect themselves and

fall prey to many vices in the society."

While education is moving with the times and available to most Ugandan children, they often miss school because they only own one outfit and do not have any clean clothing.

Sister Demetria's companions during her recent mission trip included two lay persons—her biological sister, Bernadette Easton, who serves as an administrative assistant at Holy Angels School in Indianapolis, and St. Monica parishioner Tom Fagan of Indianapolis, who works in corporate relations for Kiwanis International.

Easton had visited Africa five years ago, and said she also noticed a slight improvement in some of the living conditions in Uganda.

"The Church is alive and thriving," Sister Demetria said. "They are getting plenty of vocations and many [Ugandans] walk for miles in bare feet, in sweltering heat, to go to Mass. It makes me think of times in the United States when I was tired and thought what a challenge it was to get in my air-conditioned car and drive a few blocks to Mass."

Asked what people of faith can do about the plight of people living in poverty halfway around the world, Sister Demetria said, "First we can pray for them. Financial support is always welcome, or perhaps one could make a trip to Africa to work with the people for a period of time. What I sense God is asking of me is to 'tell the story.' And that is what I am doing."

Fagan made his first trip to Africa this summer.

"The people are wonderful," he said. "They were the highlight of the trip.

They were so faithful, kind, welcoming and fun. We shared a lot of laughter and jokes. I was amazed that humor and things we find funny or ironic in the U.S. are so common to such different cultures and languages. I even passed up an opportunity to go to a wild game park because I wanted to spend more time with the people.

"That's not to say they are happy poor people, oblivious to their situation,"

Fagan said. "The burdens of their poverty weigh on them heavily. They are very aware that they live in a Third World country.

"The people have many worries about disease, death, food, shelter, education, work and other aspects of life that are much easier for us in America," he said, "but they still have time to joke, have fun and enjoy life.

"I went to see Christ in Africa, and I did," Fagan said. "He was everywhere—in the people, the clergy, the culture. As to if I'll go back, I'll leave that to Christ. But I do know I would go back gladly. It was a wonderful experience. I encourage everyone to go if they can."

(For information about participating in a mission trip to a Third World country, volunteer opportunities or to make a donation to the missions, contact Sister Demetria Smith at dsmith@archindy.org or call her at the archdiocesan Mission Office at 317-261-3366 or 800-382-9836, ext. 3366. Brigid Ayer is a free-lance writer and a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.) †.



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For me, the "Cathedral Family" we read and hear so much about could not ring more true. It seems that most of my successes in life somehow point back to my 4 years at Cathedral High School. Both of my business partners have Cathedral ties. One partner was a classmate of mine at Cathedral, and the other was a college roommate of another classmate. The best man in my wedding was a classmate from Cathedral, and although he lives in Chicago, he remains one of my closest friends. It seems like everywhere I go, a Cathedral relationship is involved whether it is a business relationship, social setting or something to do with my family.

Today, the cycle seems to be repeating itself, my daughter who is a freshman at Cathedral has six classmates whose fathers were in my freshman class. Because of the Cathedral tradition, I am sure the relationships she is just now beginning will be ones that will have a tremendous impact on her the rest of her life.

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Gospels reflect ways we relate to Christ

By William M. Thompson

Why is it that the Gospels, and all the biblical writings, attract different individuals, groups and even entire historical periods in somewhat different ways?

In great part, this seems to reflect the different ways we participate in Christ—the different ways we know and love Christ and relate to him.

Participating in Christ means getting into a relationship with him on all levels of our being: emotional, spiritual, physical, social—every possible level.

Throughout Church history, such relationships with Christ have occurred on at least three distinct but complementary levels: universal, group and individual.

All of us are called to know and love “the whole Christ.” This is the common or universal form of participation in Christ offered to us through the Spirit’s indwelling presence.

After all, it cannot be said that only some privileged few have access to the whole Christ, while most of us have access to only some “small portion” of him. That is the path taken by the Gnostics of all ages, those claiming to be “in the special know.”

In the eucharistic gathering, in hearing the word proclaimed and receiving Communion, we are experiencing our

Through the Gospels, we learn about Jesus

By David Gibson

The Gospel interacts with the people, culture, needs and hopes of every historical time period.

Discussions of anonymity were common in the mid-20th century. Not surprisingly, many in the Church at that time began focusing on Jesus as a brother and compassionate friend.

The notion that, through grace, Jesus enters into a life-sharing relationship with us became a common theme, and the Gospel law of love of God and neighbor was the focus of discussions about faith.

The Gospel message of love, along with the message that Jesus knows us and that we become part of his life, resonated compellingly in a culture concerned about anonymity.

(David Gibson edits Faith Alive!) †

common share in the whole Christ. The cycles of biblical readings at the Eucharist, eventually covering all of Scripture, might be said to symbolize Christ’s invitation to all to participate in the fullness of his mysteries.

We need to get away from this notion of involvement in our faith as being a type of spectator sport, one with little or no relationship with the Lord. Knowledge of Christ comes through commitment to him.

Down through the Church’s history, the common “reception” of Scripture through hearing it preached and seeing it visualized in art—among other ways—has made our common participation in Christ a continuous reality.

However, the Spirit, leading us to Christ, offers different and unique gifts to each of us. God does not create clones or photocopies, but unique persons, who share in Christ in uniquely splendid ways.

In fact, Scripture itself vividly illustrates this truth because each of the Gospels, and indeed each of the Bible’s books, is a unique form of participation in the mystery of the whole Christ.

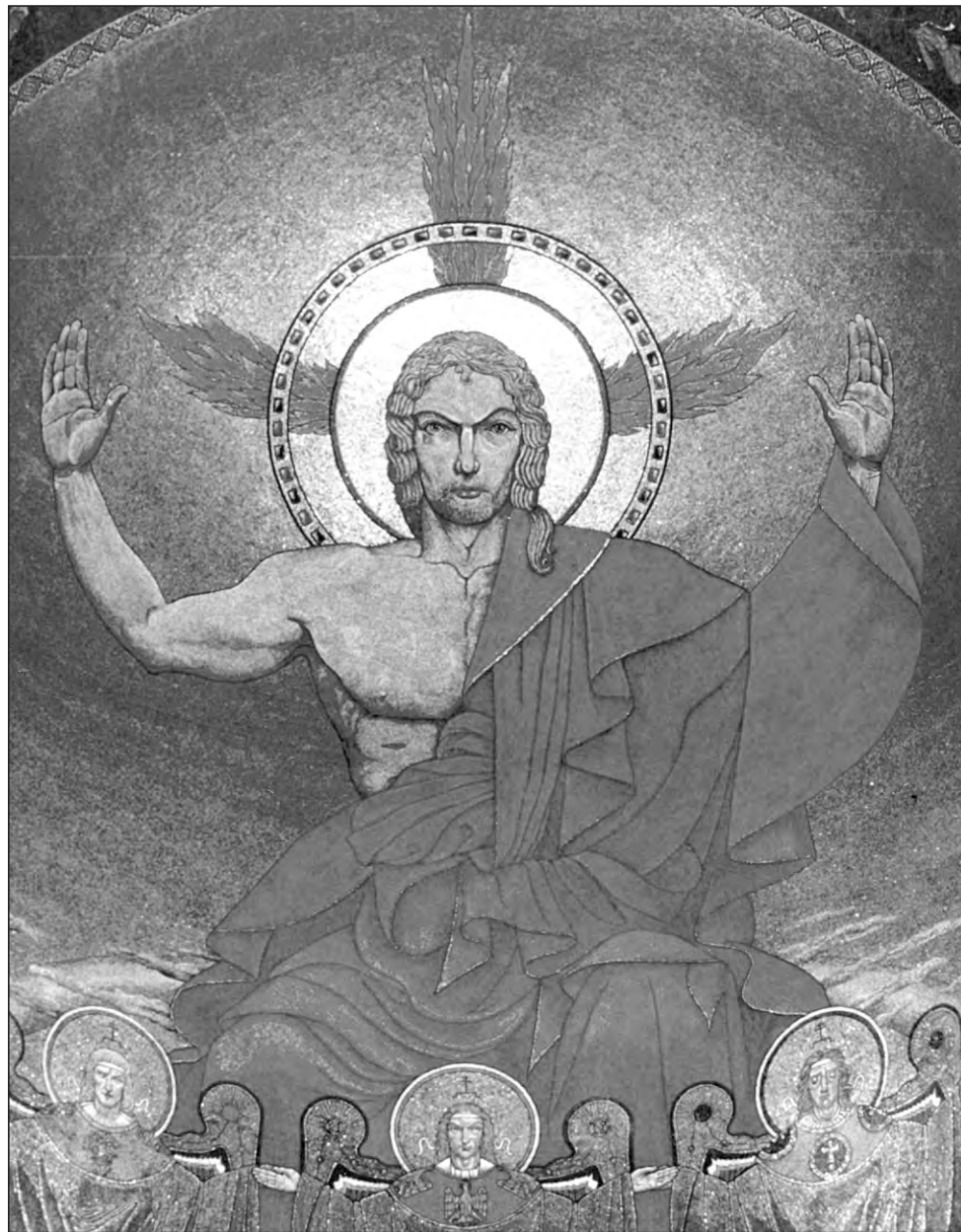
It would seem that the different ways the Gospels have been received in Church history typically stem from these unique forms of participating in Christ—of having a relationship with him—on the part of individuals, as well as on the part of whole groups.

Although we all share in the whole Christ, not every aspect of Christ is necessarily equally relevant at all times to all people. People and historical periods typically have differing needs and opportunities. So it may happen that some aspect of Christ is ignored, understressed or insufficiently grasped at different points in time or by different people.

As unique individuals, we have our special attractions to certain dimensions of Christ’s life and teaching, and correspondingly we have our special attractions to the parts of Scripture mirroring these dimensions.

The Spirit even inspires individuals and groups (saints, mystics, Church officials, religious communities, advocacy groups, etc.) to share the fruits of their participation in Christ.

Pope John XXIII, for example, at the final session of the Second Vatican Council’s Preparatory Commission on June 20, 1962, movingly spoke of the importance that the Gospel of John held for him. His papal name was inspired by John the



Christians need to get away from the notion of involvement in our faith as being a type of spectator sport, one with little or no relationship with the Lord.

Baptist’s willingness to open a path for the Lord (Jn 1) and by the Beloved Disciple, to whom the last discourses of the Lord (Jn 14-17) were given.

“The whole evangelical message breathes in those sublime pages,” Pope John said of John 14-17. His desire to be a pastoral pope was inspired by John’s image of the Good Shepherd (Jn 10), and his interest in promoting Christian unity was inspired by John 17, “that all may be one.”

Pope John Paul II’s desire to lead the Christian world in celebrating the Great Jubilee of the Year 2000—a jubilee of the Incarnation—can be attributed to a charismatic reading of Luke 4:19, where Jesus announces the year of favor of the Lord.

Whether through pope or layperson, the Spirit knows how to share the fruits of our participation in Christ and his Gospel for the good of the Church and world.

The Sermon on the Mount, for example, becomes eloquently attractive in the

inspirational story of Dorothy Day, who co-founded the Catholic Worker movement.

Of course, there is another factor to consider in the different ways the Gospel is received by people. We need to recognize that there are refusals to participate in Christ—and failures—stemming from human weakness, limitation and sin. These are mirrored in the reception of the Gospel.

The crucial factors in how Scripture is received would seem to be the fact that we participate in Christ and the quality of our participation.

Another way of stating an old truth is that the Spirit at work in Scripture is the same Spirit at work in and accepted by us.

(William M. Thompson is a professor of theology at Duquesne University in Pittsburgh, Pa.) †

Discussion Point

Gospels comfort and challenge us

This Week’s Question

What in the Gospel most comforts you? What challenges you?

“I find most comforting Jesus’ words, ‘Come to me all you who labor and are burdened, and I will refresh you.’ I find most challenging Christ’s daily directive, ‘Take up the cross and follow me.’” (Sister Cecilia Faber, O.P., Gaylord, Mich.)

“What comforts me most in the Gospel is the love God has for me though I am a sinner. The challenge is to overcome my sinfulness, to love others and myself

as God does.” (Linda L. Dokey, Hawkinsville, Ga.)

“A great challenge to me is in the Gospel of John, when Jesus gives a new commandment, ‘Love one another as I have loved you.’ So you should love one another. Wow!” (Craig Digmann, Scotch Grove, Iowa)

Lend Us Your Voice

An upcoming edition asks: In 20 words or less, explain who Jesus is for you.

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



CNS photo

From the Editor Emeritus/John F. Fink

St. Rose Philippine, missionary in Missouri

(Eighth in a series)

As a young girl in France, Rose Philippine Duchesne dreamed about life among the Indians in the United States. Her dream, though, didn't come true until she was 72.



Rose Philippine was born on Aug. 29, 1769. She joined the Visitation sisters when she was 19.

The French Revolution was in full swing during the 1790s. The Visitation convent was closed. During the Reign of Terror, Philippine organized an association of Ladies of Mercy to work with the poor and the sick. She also risked her life to help priests who were in hiding.

The Concordat of 1801 made it possible for convents to reopen. Philippine personally rented her old convent, now in shambles, and tried to bring back the Visitation nuns. In 1804, she met Mother Madeleine-Sophie Barat, who had

founded the Society of the Sacred Heart. The two women joined forces, Philippine becoming a member of the Society of the Sacred Heart.

In 1817, Bishop William Du Bourg, Bishop of Louisiana, visited Mother Barat and asked her to send nuns to his diocese. Mother Barat chose five nuns to go to Louisiana with Philippine as their superior. She would now be known as Mother Duchesne.

It took 11 weeks to reach New Orleans and another seven weeks traveling on a riverboat up the Mississippi River to reach St. Louis. They first went to St. Charles but soon moved to Florissant, and then to St. Louis.

Mother Duchesne and her sisters experienced all the hardships of frontier life except the threat of massacre by Indians. They had to put up with primitive lodging in cramped quarters, shortages of food and drinking water, both the heat and cold of Missouri weather, and occasional forest fires. But they persevered. Twelve years after she and the other four sisters came from France, the society had six convents along the Mississippi River with 64 nuns.

The sisters were teaching more than 350 children.

In 1834, Mother Duchesne's health was failing. Mother Barat relieved her of the leadership and transferred her back to Florissant, where she served as superior of the novitiate convent for five years.

In 1839, Father Pierre Jean De Smet, a missionary among the Indians of the northwestern United States, asked the sisters to set up a school for the Potawatomi Indians, who had been moved from northern Indiana to Sugar Creek, in present-day Kansas. This was the fulfillment of the dream Philippine had had since she was a girl and she asked to be included. Her request was granted.

Mother Duchesne was there for only one year, before her health became so bad that she had to retire. During the last years of her life, she edified all who knew her by her holy and prayerful life. After working for 34 years in the United States, she died peacefully at noon on Nov. 18, 1952. She was 83.

Pope John Paul II canonized her on July 3, 1988. Her feast is Nov. 18. †

Catholic Social Thought/

Fr. William J. Bryon, S.J.

Respecting human life

Principled behavior is human action based on an internalized conviction.



Deep in the heart of Catholic social doctrine is the principle of respect for human life. This principle rests on the conviction that human life from the moment of conception through natural death is sacred.

Honest people in society do differ on whether a human person is present from the moment of conception. That is a biological and philosophical question that can never be settled by political argument.

Catholic doctrine is clear, however, that a human life, worthy of respect, is present from the moment of conception. A human embryo is a human being.

It seems to me that "pro-life" and "pro-choice" are political labels of diminishing utility. The Catholic tradition is pro-life and pro-moral choice in every area of human decision making.

Emotions can understandably run high when issues of human life and death are under discussion, but heated debate has to be cooled by moral reasoning if personal and policy decisions that respect human dignity and human life are to emerge.

Catholic social thought weaves what is called a "consistent life ethic." It embraces the unborn, the weak and poor, the elderly and infirm; it speaks to life-and-death issues associated with war and weaponry, death and dying, incarceration and capital punishment.

Catholic social thought calls for conviction and consistency across the board on life issues. Moreover, Catholic social thought looks to issues such as violence, denial of health care, carelessness regarding automobile speed and safety, toleration of hunger and neglect of either personal or public health as respect-for-life issues.

A respect-life perspective looks to life's beginning and end stages; it stretches from the abortion issue to euthanasia. Rarely, if ever, will public policies reflect 100 percent agreement with Catholic values. To expect the end result of a political process to match perfectly with the moral convictions Catholic social thought embodies is unrealistic.

It would be quite realistic, however, for Catholics to adopt a social-action strategy that devotes intellectual energy to the development of moral arguments that can be used by moral leaders in their task of moral persuasion aimed at building a consensus broad enough to support public policies that demonstrate a genuine respect for life.

Catholic social teaching holds that it is morally impermissible directly to attack, with intent to destroy, innocent human life. Moving from that moral principle to a political (art-of-the-possible, community standard-setting) position requires careful moral reasoning and powerful moral persuasion.

Action without thought and thought without action will be equally ineffective in this regard. In a participative and representative democracy, the law often permits anti-life policies that go against a national consensus on respect for life. The challenge facing Catholic social action is to influence that consensus in the direction of respect for life and to participate in democratic processes aimed at reducing the range of permissibility of anti-life behavior.

(Jesuit Father William J. Bryon is a noted economist and former distinguished professor of the practice of ethics at Georgetown University in Washington, D.C. This 10-part series will appear biweekly.) †

Cornucopia/Cynthia Dewes

Learning from bad examples

Someone's written a new book that argues that it's better for children of



unhappy marriages if their parents do not divorce. Another recent book presents statistics to prove that divorce is always devastating to children of any age, even when it's necessary for reasons such as abuse or criminal behavior.

These ideas run contrary to the common wisdom of our current society. People today think that tension between parents is too scary, even traumatic, for their kids. They believe it's better for all concerned if the parents divorce and establish separate households. Of course, each parent must continue to share in the raising of the children.

The corresponding belief is that parents must be happy together in order to raise healthy children. If Mama ain't happy, ain't nobody happy, as the saying goes, which also applies to Dad. The necessity for parental satisfaction and/or happiness seems to be a given.

However, my reaction to both the new books is, "Well, duh." Based on my personal research, these books state obvious

truths. In fact, I am the poster child for the first book

As the only child of unhappily married parents who stayed together, I can vouch for that approach. Pure and simple, their continuing union allowed me to grow into a happy and functional adult. And, along the way, I learned how *not* to be married.

I always knew there was tension, sometimes severe, sometimes not, between my parents, but I also knew their conflict didn't include me. They were both in love with me, even if they were not in love with each other.

How is that possible, critics will ask. Parental tension is always felt by the kids, and will ultimately affect their opinions of themselves, their behavior, or whatever. Well sure, but if parental tension seems to the children to be separate from Mom's and Dad's feelings about them, I'd be willing to bet it won't be as harmful as the current "experts" seem to think.

The difference between my folks and many parents today is that my parents were committed to the child they had produced and, by extension, the marriage they had contracted. They sublimated their personal happiness to their duty, if you will, to me.

Everyone knows that kids often feel that the divorce of their parents is some-

how their fault. They think if they behaved better, got better grades, whined less or just didn't exist, their mom and dad could be happy together. The two people they love, trust and depend upon most in the world are incompatible because of them.

It seems to me this evidence should convince modern parents and experts alike that commitment to our children also commits us to raising them in a home with two parents, who share and complement each other's parenting efforts. I also believe that unhappily married parents may have to give up certain personal goals or desires, selfish or not, in order to effect this.

Notice I do not say they must become totally unhappy. Perhaps they need to separate themselves from a new romantic attraction or a glamorous job that takes them away from each other and the kids too much.

Whatever the situation, warring parents need to get together to identify and deal with problems, to reflect on what attracted them to each other in the first place, and to go from there, determined to make it work. They need to think of themselves as "Married—with Children."

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

Faithful Lines/Shirley Vogler Meister

Faith: a Godly gift and a mystery

My brother, Mike, had just returned from surgery. His nurse assured him he'd feel better soon.



He said, "I know. I have faith."

"Yes, you do have Faith, because I'm Faith," the St. John's Hospital nurse said.

Later, I complimented her on the name, wondering if she realized that Mike

and his wife are ministers with the Salvation Army in Anderson.

When Mike Vogler, the younger of two brothers, chose his ministerial path, he made our mother proud. From his spiritual realm, our late father (who died young) surely approved, too. I, however, was amazed. When Mike was terminally ill as a small boy, doctors at Cardinal Glennon Hospital in St. Louis told us that he

wouldn't live through the night.

My sister, Beverley, and I went to the chapel to pray. Going the wrong way, we found ourselves in a dark office wing. No one was around. We noticed a light coming from a conference room, so we peeked in. On a table under a lamp was a Mother of Perpetual Help holy card with the very novena prayers I said weekly at services in St. Mary Parish in Belleville, Ill. Coincidentally, that was novena night.

I took the card, and Bev and I found the chapel, where we prayed for Mike. I asked that he survive so some day he could do God's work. I didn't share this with him until long after he became a minister.

Against odds, he lived, but he's serving God in a way that we, as a Catholic family, couldn't have imagined. While singing "Amazing Grace" during Mike's mortuary eulogy for our mother, I thanked God for the blessed result of his survival. And I especially thought of our

late father, who made a church change of his own. Coming from a strong Protestant background, Dad was received into the full communion of the Catholic Church as a young man.

As a child, I learned faith is a gift. As an adult, I've learned how we choose to practice that faith is both a gift and a mystery. We might not understand the reasons for following one religious path rather than another, but they are certainly something sacred.

Despite my sincere admiration and respect for other religions, I choose to be Catholic, the faith of my father—the faith founded by Jesus and entrusted to St. Peter. However, I feel connected in ecumenical and personal ways with the belief practices of others, too.

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

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

The Sunday Readings

Sunday, Oct. 22, 2000

Isaiah 53:10-11
Hebrews 4:14-16
Mark 10:35-45

The Book of Isaiah is the source of the first reading for this weekend's Liturgy of the Word.



Included in the third and last section of Isaiah are four poems, or hymns, which biblical scholars have called the "Songs of the Suffering Servant." They sing the praises of an unnamed figure who, despite great

piety and absolute innocence, is outrageously mistreated by all those around him.

Today, no one can say with assurance who this Suffering Servant is. Some scholars believe that it is a literary device, and that the figure is a collective symbol of the people of God taken altogether. Others believe that it may be the prophet himself.

In any case, these four songs have, over the years, attracted great attention from devout Christians. Whatever the identity of the servant was in the prophet's mind in ancient times, Christians see in these passages the image of Jesus, the innocent Lamb of God.

The reading in this weekend's liturgy provides only two verses of one of the songs. Despite the brevity of the reading, however, the image is clear and easily understood. Such is typical of the writings in all three sections of Isaiah. Indeed, Isaiah was one of the most eloquent and expressive of the prophets of ancient Israel.

Supplying the second reading is the Epistle to the Hebrews, another literary gem in the Bible and a great treasure chest of revelation.

Using the symbols and terms of Judaism in the first century A.D., Hebrews magnificently presents its concept of Jesus. He is the beloved gift of God sent into the world to redeem humankind from sin.

Hebrews is a profound and extensive source of revelation regarding the Incarnation, the fact that Jesus possessed both the divine nature of God and a human nature. He was God and man.

This great dogma of Christianity is in the background of the reading for this weekend.

Because of the Incarnation, Jesus is inseparably linked to us in our humanity. As in Jesus the divine and the human meet, so through our union with Jesus do

we encounter God and connect with God in the eternity of divine grace.

The epistle assures us that Jesus understands our weaknesses, sympathizes with us in our struggles and extends to us a loving, protecting and helping hand.

St. Mark's Gospel is the source of the last reading.

The story is familiar. Two apostles, James and John, sons of Zebedee, approach Jesus and ask to be seated in places of preferment when the kingdom of God becomes a reality.

Usually this text is explained in terms of the two apostles. They are ambitious and overtaken by self-interest. They are obtuse. Despite the fact that they have learned from none other than Jesus about God and salvation, they still assume that redemption has a worldly character.

Actually, the reading reveals much about Jesus and the task that Jesus has come into the world to accomplish. His kingdom is a spiritual kingdom. It will endure. The mighty of the world will pass away.

Jesus is the innocent servant of God, the victim offering life itself in the agony of crucifixion to redeem the world. It is a bitter cup, Jesus reminds James and John. Are they willing and able to share this cup with the Lord?

Only in imitating Jesus, Christians are reminded, can anyone find in life a permanent and everlasting reward.

Reflection

The Church is beginning to close its lesson for the year of grace 2000. In about a month, a new liturgical year and cycle of Scripture readings will begin with the first Sunday of Advent.

This Sunday, as it summarizes all that has proceeded these readings during the year, the Church once again focuses us upon the person and mission of Christ Jesus. He is the subject of all three readings, by direct reference in Hebrews and Mark, as well as by devout inference in Isaiah.

Jesus is the Redeemer. Without this great Redeemer, we would have no hope of reuniting ourselves with God, of restoring the bond that was broken by original sin and repairing the break that we ourselves have confirmed with each personal sin.

But Jesus did come to redeem us. He died for us, although the Lord was sinless. He is our Savior, our brother and our Lord.

It is the kingdom of Christ that we seek and need. However, it is no earthly kingdom. It is the eternal kingdom of the spirit, which encompasses the promise of everlasting life. †

My Journey to God

Holy Commandments

Holy, powerful words, these 10 utterances—10 commandments!

Words that convict us,

Words that tell of God's great love and desires for humanity.

Words of covenant conveyed;

I will be your God, you will be my people!

Holy, powerful words that challenge us to obedience,

And call us to loyalty and love.

Uttered words so important we dare not forget;

Words so vital we must write them on our hearts,

Tell them to our children, sing them in song and never forget!

Words meant to command, or words of love?

Uttered to bind, or set humanity free?

Final words, oh no!

Beginning words, carved in stone, "I love you—Love me in return!"

Oh holy, powerful words, most holy words!

Love God with your whole heart, with your whole soul

And with all your mind,

And love your neighbor as yourself.

Word Incarnate, Jesus Christ, The Word!

By Mary Saam

(Mary Saam is a member of Our Lady of Perpetual Help Parish in New Albany.)

Daily Readings

Monday, Oct. 23
John of Capistrano, priest
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, Oct. 24
Anthony Mary Claret, bishop
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, Oct. 25
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, Oct. 26
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 27
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Sunday, Oct. 29
Thirtieth Sunday in Ordinary Time
Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Fr. John Dietzen

Scriptures relate truth that God reveals to us

Why are we told that so many parts of the Bible are tongue-in-cheek tales or parables? Obviously they were written for a different culture, but we still need to deal with them.



Our parish priest preaches very good homilies that relate these stories to our lives. But I'm confused about the basic interpretations of Mary's virginity, Joseph's role and some of Jesus' miracles, not to mention the flood and the Garden of Eden. (Wisconsin)

I know of no genuine Bible scholar who says that any part of the Bible is "tongue-in-cheek." It is all true, but that truth is presented in many literary forms: poetry, legal documents, short stories, parables, war stories and a variety of others.

Each of them presents, in its own way, the truth God wishes to reveal to us.

Obviously I cannot deal here with all the specific subjects you raise. Again, however, I would refer any Catholic who is seriously interested in learning the fundamentals of the Catholic Church's approach to understanding the Scriptures to study the St. Joseph edition of the *New American Bible*.

It includes, among other helpful features, official Catholic teachings on the subject, with an explanation of various literary styles found in the Bible and how they help us to know the meaning of different passages of Scripture, plus a lot of notes on specific verses.

Get a copy, and read those parts carefully. You'll find them enlightening and quite interesting.

I hope you can clear up something for me and, I'm sure, for a lot of other Catholics.

We recently had a collection for The Catholic University of America. Usually people in our parish are generous in these "second collections," but this is one that is never talked about or explained in the Bay area, at least that I know of. It seems that few people put money in the basket.

What is the Catholic University? Where is it? Do only Catholics attend?

Since it is a university, I assume that it grants degrees above the bachelor's level. (California)

Unfortunately, the university and its illustrious history are not as well-known as they deserve to be.

The Catholic University of America was established by the Catholic bishops of the country in 1887 as a graduate and research center. It is the only higher education facility founded by the bishops and the only university in the United States with Church faculties to grant canonical degrees in theology, philosophy and canon law.

For more than a century, the university has held a prestigious role in the American Church, offering 56 doctoral programs and appropriate professional degrees in all of its 10 schools. Its undergraduate and graduate schools are open to men and women of all faiths.

The university's 70,000 graduates have served, and still serve, the nation and the Church in numerous major fields, from sciences, music and architecture to theology, education and law. The university has educated 9,000 priests—from most, if not all, dioceses in the country—and hundreds of bishops.

The school is still a significant feature of the U.S. Catholic Church. Located in the nation's capital, it is frequently a resource for research and statistics for the American bishops in their congressional hearings and other legal activities. The archbishop of Washington, D.C., is the university's chancellor.

For more information, write to The Catholic University of America's Office of Public Affairs, 620 Michigan Ave. N.E., Washington, D.C. 20078-5216.

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

The Active List

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

October 21, 22, 23, 27, 28, 29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Dinner theater, "Mayhem in Mayville," Fri.-Sat., dinner 6-7:30 p.m., show 8 p.m., Sun. dinner 1-2:30 p.m.,

show 3 p.m., \$15 per person. Advance sale tickets. Information: 317-631-8746.

October 21

Sisters of Providence, Providence Center, O'Shaughnessy Dining Hall, **Saint Mary-of-**

the-Woods. Spaghetti supper benefiting Woods Day Care/Pre-School, 6:30-8:30 p.m., \$6 adults, \$3 children. Information: 812-535-4610.

St. Michael Parish, 519 Jefferson St., **Greenfield**, holiday bazaar, 9 a.m.-4 p.m. Information: 317-462-2480. St. Patrick Family Life Center, 18th and Oak, **Terre Haute**. Concert, 7 p.m.

October 22

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Open house, 1-3 p.m. Information: 812-934-4440.

Saint Meinrad Archabbey, St.

Bede Theater, **St. Meinrad**. Free concert, Paolo Bortolussi and Melanie Deale, flute-harp duo from Indiana University, 2:30 p.m. Information: 812-357-6501.

Seccina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. Holiday gift bazaar, 9 a.m.-2 p.m. Free admission. Information: 317-356-6377.

Seccina Memorial High School, cafeteria, 5000 Nowland Ave., **Indianapolis**. "Taste of the Eastside," food booths from community restaurants, 11:30 a.m.-2 p.m. Admission \$6 adults, \$3 children ages 6-12,

children 5 and under free. Information: 317-356-6377.

October 22-25

St. Monica Church, 6131 N. Michigan Rd., **Indianapolis**. Parish mission, Father Jim DeManuele, Oct. 22, 7:30 p.m., Mon.-Wed, 7 p.m. Information: 317-253-2193.

October 24

The Marian Center, 3356 W. 30th St., **Indianapolis**. Divine Mercy Chapel, "Faithful Citizenship/Faithful Catholic Citizens and the Voting Booth," Msgr. Joseph F. Schaedel, vicar general, 7 p.m., Information: 317-924-3982.

October 27

Cecilian Auditorium and Conservatory, Saint-Mary-of-the-Woods, **Terre Haute**. Performing and visual arts department, "And Miss Reardon Drinks a Little," 8 p.m., \$6 adults, \$4 students and senior citizens. Information: 812-535-5212.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., **Indianapolis**. Senior Companion program, caregiving issues related to persons with Alzheimer's disease, 1 p.m. Information: 317-236-1565.

October 28

Hayes Auditorium, Saint Mary-of-the-Woods College, **Terre Haute**. "The Future of Women in Business and Investing," 2 p.m. R.S.V.P.: 812-535-5110. Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan bereavement con-

ference, 8:30 a.m.-4:30 p.m. \$35 fee includes breakfast, lunch and conference materials. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Mary Parish, 7500 Navilleton Rd., **Floyds Knobs**. Harvest of Crafts bazaar, 9 a.m.-3 p.m., lunch served. Information: 812-923-8193 or 812-923-3011.

October 29

Cecilian Auditorium and Conservatory, Saint-Mary-of-the-Woods, **Terre Haute**. Performing and visual arts department, "And Miss Reardon Drinks a Little," 2 p.m., \$6 adults, \$4 students and senior citizens. Information: 812-535-5212.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Tertiaries of Sacred Heart Fraternity, open house, 2 p.m., Information: 317-788-7127.

Recurring

Daily

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

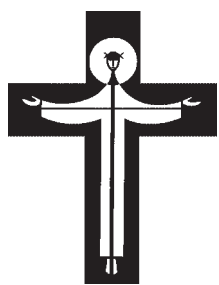
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

—See ACTIVE LIST, page 17



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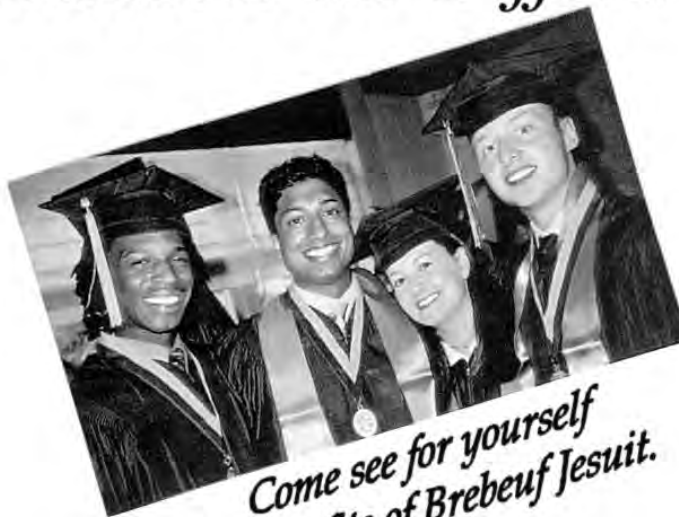


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The Active List, continued from page 16

Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

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

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

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

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

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

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

Affiliated Women's Services,

Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

St. Patrick Church, 950 Prospect

St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and

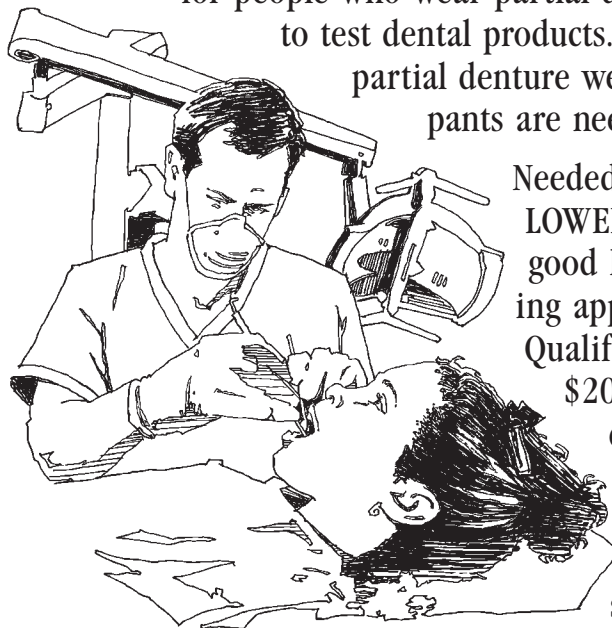
healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

Dental Study for Persons Who Wear Lower Partial Dentures!

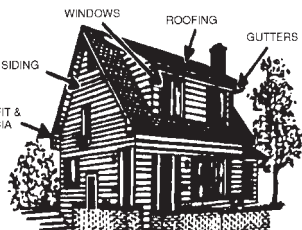
Researchers at the Oral Health Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981 but now more participants are needed to fill the ever-growing study needs.



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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, Hugh G., 85, St. Barnabas, Indianapolis, Sept. 22. Husband of Frances A. (Wade) Baker. Father of Rita Berning, Elizabeth Georg, Kathleen Johnson, Mary Patricia Kiefer, Susan King, Theresa Romer, Hugh, John, Maureen and Vincent Baker. Grandfather of 23. Great-grandfather of five.

BAKER, Pearl E., 100, St. Anthony of Padua, Clarksville, Oct. 7. Mother of Marilyn Gettelfinger and Margaret Zuberer. Grandmother of three. Great-grandmother of six. Great-great-grandmother of one.

BROWN, Virgil C., 85, St. Augustine, Jeffersonville, Oct. 5. Father of Kathryn Hamlett, Nancy Talley and Donald Brown. Grandfather of five. Great-grandfather of one.

CARR, Thomas L., 89, St. Paul, Tell City, Oct. 5. Husband of Jean (Parks) Carr. Father of Linda LaMar. Grandfather of three. Great-grandfather of two.

DEAKINS, Maxine, 81, St. Lawrence, Indianapolis, Oct. 5. Mother of Max Deakins and Margaret Light. Sister of Patricia Sheer. Grandmother of five. Great-grandmother of one.

EHALT, Ada M., 86, St. Mary, New Albany, Oct. 3. Mother of Robert and Steven Ehalt. Sister of Rev. Edmund and Marc Moore. Grandmother of four. Great-grandmother of two.

FRY, Oscar, 92, St. Bartholomew, Columbus, 92, Oct. 11. Father of Rita Bachus and James Fry. Brother of Ruth Sturgis and Edmund Fry. Grandfather of five. Great-grandfather of 12.

FRY, Ralph, 79, St. Mary, Greensburg, Oct. 13. Husband of Kathleen (Witkemper) Fry. Father of Carol Schwendenmann, David and Ronald Fry. Brother of

Annabelle Busch and Harry Fry. Grandfather of six.

HENN, John, 72, St. Joan of Arc, Indianapolis, Sept. 29. Husband of Patricia Y. Henn. Father of Stephanie Gillapsie, Kathy Stern and Lawrence Henn. Brother of Margaret Earl, Bob, Carl, Dick, Gene, Jim, Pat, Paul, Tony and Vince Henn. Grandfather of seven.

HESS, James Nicholas, 82, St. Paul, Tell City, Oct. 5. Husband of Anna Marie Hess. Father of Carol, Gary, James, Mark, Paul, Randy and Steve Hess. Brother of Beatrice Schoenenberger. Grandfather of 13. Step-grandfather of one. Great-grandfather of two.

HILLENMEYER, Ernest III, 46, St. Mary, Richmond, Oct. 4. Husband of Beth Hillenmeyer. Father of Sara and Zoe Hillenmeyer. Son of Mary Hillenmeyer and Ernest Hillenmeyer Jr. Brother of Cece Denegre, Zoe Gillespie, Theresa Mattie, Kathy VonBrauchitsch, Ellen and Paul Hillenmeyer.

HUBBS, Charles Theodore, 88, St. Paul, Tell City, Sept. 24. Husband of Edna Glenn (Birchler) Hubbs. Father of Linda Anderson, Meg Boswell, Kitty Farquhar, Annie Fowler, Sue Masterson, Jane Meek,

Vicky Smith, Bea Ann Spahn, Emily Weddle, Bill, Charles, Mark and Martina Hubbs. Stepfather of Patsy Zellers, Jerry and Ron Birchler. Brother of Mary Beller. Grandfather of 40. Step-grandfather of 12. Great-grandfather of 35.

MUCKERHEIDE, Louis, 87, St. Mary, Greensburg, Oct. 14. Brother of Rosaline Muckerheide. Uncle of several.

NEYENHAUS, Andrew Lee, 62, St. Paul, Tell City, Oct. 4. Husband of Patricia Neyenhaus. Father of Chris and Jim Neyenhaus. Brother of Charles, Leroy and Ralph Neyenhaus. Grandfather of two.

RUSSELL, David C., 70, St. Simon, Indianapolis, Oct. 5. Husband of Annette D. Russell. Father of Linda Miller, Joan Smith, Janet Stewart, Christopher, Kevin and Patrick Russell. Brother of Anna Duplain, Sister Janet, George and Paul Russell. Grandfather of 12.

SCHREIBER, Charles A., Jr., 66, St. Paul, Tell City, Sept. 24. Husband of Mary "Tootie" Schreiber. Father of Susan Fox, Julie Rudder, Mary Schreiber and Caryn Weiss. Grandfather of nine.

SKINNER, Sharon, 60, St. Agnes, Nashville, Oct. 8. Wife of Fred Skinner. Mother of Albert, Don, Marty, Pam, Philip and Sandy Skinner. Sister of Sandy Tan Kersory. Grandmother of 14. Great-grandmother of 13.

STEPHENS, William (Knych), infant, St. Lawrence, Indianapolis, Oct. 9. Son of Carol and Gregory Stephens. Brother of Eddie, Jack and Joanie Stephens. Grandson of Joan and Ed Knych and Kathy and Mark Stephens.

STORY, Mary, 88, Holy Trinity, Indianapolis, Oct. 6. Mother of Anita Attridge.

SULLIVAN, Helen Marie (Caporale), 70, Immaculate Heart of Mary, Indianapolis, Oct. 11. Wife of Neil F. Sullivan Sr. Mother of Joanne Sullivan-Fishburn, Beth Sullivan-Summers, Kathleen Sullivan-Weiss, David, Judi, Mary Helen and Neil Sullivan. Sister of Delores Forcier and Ronald Caporale. Grandmother of 18.

VOGES, Mary E., 58, St. Pius, Troy, Sept. 22. Wife of John P. Voges. Mother of Angela Neuman, Elizabeth Roberts, John Jr. and Patrick Voges. Sister of Roberta Powell, Becky Richards, Dorothy Sanders, Judy Souder and Regina Suhrheinrich. Grandmother of nine. Great-grandmother of one.

WADE, Helen, L. (Ingalls), 106, Little Flower, Indianapolis, Oct. 1. Mother of Frances Baker, Joan Baker, Virginia Penman, Elizabeth, John and Joseph Wade. Grandmother of 30. Great-grandmother of 54. Great-great-grandmother of five.

WASHBURN, Betty, 78, Holy Family, Richmond, Oct. 5. Mother of Carole Sue Seffrin and Linda Simkin. Grandmother of two.

WILTSHIRE, Colleen, 52, St. Pius X, Indianapolis, Oct. 6. Wife of Fred Wiltshire. Mother of Dawn Koers, Brian and Tina Wilshire. Daughter of Pat Wellington. †

Australian co-founder of Missionary Brothers of Charity dies on Oct. 4

PERTH, Australia (CNS)— Brother Andrew, an Australian who, with Mother Teresa of Calcutta, founded the Missionary Brothers of Charity, died of cancer in Melbourne, Australia.

Brother Andrew, the religious name of Ian Travers-Ball, died on Oct. 4 at the house run by the Missionaries of Charity sisters. He was 72.

In accordance with his wishes, news of his death was not published until after his funeral on Oct. 6. The day he

died was also the feast of St. Francis of Assisi, for whom he had great devotion. Oct. 4 also was the 50th anniversary of the founding of the Missionaries of Charity, the women's religious order established by Mother Teresa.

The Missionary Brothers of Charity carry out similar work as the sisters' ministries, working with leprosy sufferers, in homes for the dying, with alcoholics, the abandoned and those who have nobody to care for them. †

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12:00 noon

Celebrant: Msgr. Richard Lawler, St. Marks Parish

6:00 p.m.

Calvary Cemetery—Terre Haute

Celebrant: Fr. Stephen Giannini, Sacred Heart Church

4:00 p.m.

Our Lady of Peace—Indianapolis

Celebrant: Msgr. Joseph Schaedel, Archdiocese of Indianapolis

12:00 noon

Celebrant: Rev. Patrick Click, Assoc. Pastor, Our Lady of Grace, Noblesville

6:00 p.m.

Our Lady of Peace
9001 Haverstick Rd.
Indianapolis, IN 46246
(317) 574-8898

Calvary Cemetery
435 W. Troy Ave.
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(317) 784-4439

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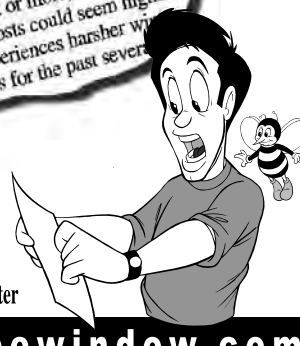
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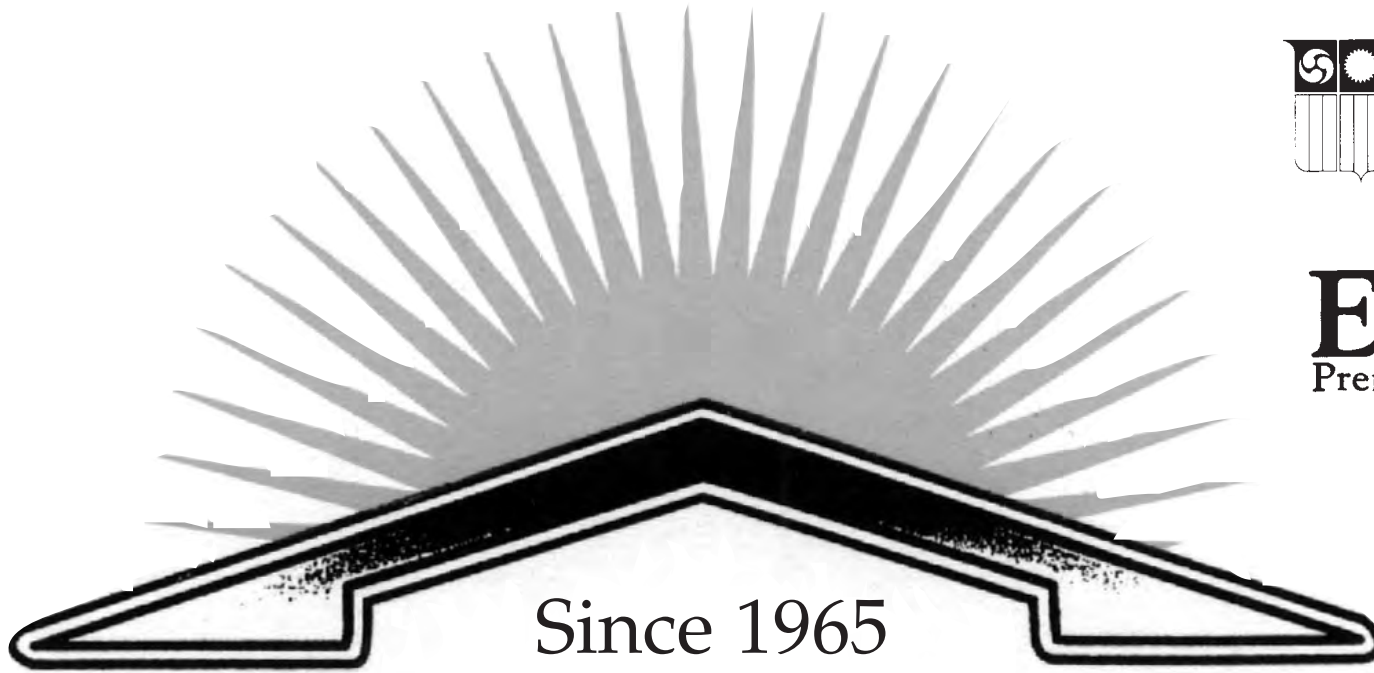


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