



The

Criterion

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Six to be honored for exemplifying Catholic school values

By Brandon A. Evans

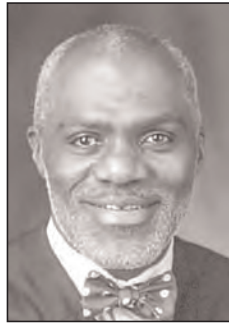
Six people in the archdiocese will be honored at the Celebrating Catholic School Values awards dinner on Oct. 27.

The annual fundraising event, which begins at 6 p.m., will take place in the Sagamore Ballroom of the Indiana Convention Center in Indianapolis. The dinner is an opportunity to honor those who have made significant contributions to Catholic education.

The keynote speaker for the event is Alan Page, associate justice for the Minnesota Supreme Court.

Page, the founder of the Page Education Foundation, which has

provided more than 4,000 college tuition scholarships, also had a stellar professional football career.



Alan Page

Chicago Bears and the Minnesota Vikings, and during his National Football

He graduated from the University of Notre Dame, where he was a three-year starting defensive end and led the team to a national championship in 1966.

Page was drafted by both the

League career appeared in eight Pro Bowl games and in four Super Bowl championship games. In 1971, he became the first defensive player in NFL history to receive the league's Most Valuable Player Award.

While still playing football, he attended the University of Minnesota Law School, and after retiring from the NFL went to work at a private law firm.

He served as Minnesota's assistant attorney general then was nominated to the state supreme court.

He is a member of the National Bar Association and serves on the University of Minnesota board of regents.

Page and his wife, Diane, have four

children.

This year's Celebrating Catholic School Values awards dinner will provide tuition assistance grants to help needy families throughout the archdiocese to send their children to a Catholic school.

More than \$1.35 million in such needs-based assistance has been distributed in the last eight years from this event—and the funds have gone to more than 2,500 students.

Each of the honorees at the dinner has made a significant impact on Catholic education in their lifetime. The honorees are:

Franciscan Sister M. Dominica Doyle, See SCHOOL, page 2

National Review Board gets new chairman, five new members

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops has appointed a new chairman and five new members on the National Review Board for the protection of children.

The USCCB president, Bishop Wilton D. Gregory of Belleville, Ill., announced the appointments in Washington on Oct. 15.



Nicholas P. Cafardi

He named Nicholas P. Cafardi, dean of the law school of Duquesne University in Pittsburgh and a charter member of the two-year-old board, as chairman. He will serve

through the conclusion of his term on the board in June 2005.

The new members, all appointed to three-year terms that will end on Oct. 31, 2007, are:

- Patricia O'Donnell Ewers, an educational consultant who was president of Pace University in New York from 1990 to 2000.

See BOARD, page 7



A nun watches the closing ceremony of the 48th International Eucharistic Congress in Guadalajara, Mexico, on Oct. 17. In a live video message from the Vatican, Pope John Paul II invited the participants "to consider the eucharistic mystery, not just in itself, but in relation to the problems of our time."

Pope calls Eucharist the 'mystery of light' at closing of Eucharistic congress

GUADALAJARA, Mexico (CNS)—The 48th International Eucharistic Congress closed with a televised message from Pope John Paul II to a stadium in Mexico brimming with tens of thousands of the faithful.

Speaking from St. Peter's Basilica at the Vatican on Oct. 17, the pope said the congress "invites us to consider the eucharistic mystery, not just in itself, but in relation to the problems of our time." The pope's message called the

Eucharist the "mystery of light."

"This light is needed by the heart of man, made heavy by sin, often disoriented and weary, tested by suffering of every kind," the pope said.

"This light is needed by a world in its difficult search for a seemingly distant peace, at the beginning of a millennium that is distressed and humiliated by violence, terrorism and war," he said.

The pope read only the beginning and end sections of his Spanish-language text,

and an aide read the rest. In Guadalajara, the crowd cheered the pope ecstatically each time he paused to catch his breath.

The pope said the satellite transmission "is like a bridge between the continents ... bringing together believers from the entire world."

More than 65,000 people packed Guadalajara's Jalisco Stadium for the midday address, many waving white

See EUCHARIST, page 24

Ministry fairs give parishioners a chance to be better stewards

By Brandon A. Evans

During the fall, stewardship is often something talked about at parishes, especially as they prepare to participate in the annual archdiocesan Called to Serve: Parish Stewardship and United Catholic

encourage their members to be better stewardships of their time, talent and treasure is through ministry fairs.

These fairs are typically a gathering of booths that are manned by those responsible for different programs, ministries, services or committees. Parishioners are free to browse the tables and learn about how they may want to further help their parish.

Dena Perry, director of stewardship for the archdiocese, said that ministry fairs "help parishioners visualize the effects of their gifts of time, talent and

treasure on the lives of others in their parish communities."

The fairs "work to promote the theology that God blesses the Church with an abundance and sufficiency of gifts to carry out its mission," Perry said.

Two parishes in the Bloomington Deanery were among many in the archdiocese this year to have ministry fairs—for both parishes, it was something that had been done before.

St. Vincent de Paul Parish in Bedford

See FAIR, page 2



Appeal.

One unique way for parishes to

SCHOOL

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the recently retired principal of St. Michael School in Brookville and pastoral associate at St. Michael Parish, is receiving a career achievement award.



Sister Dominica Doyle, O.S.F.

She has served as principal of the school for the past 39 years, and retired this past June. She grew up in Indianapolis and attended Our Lady of Lourdes School.

Sister Dominica then attended Immaculate Conception Academy (now Oldenburg Academy) and entered the novitiate of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

She taught in Catholic schools in Ohio and Indiana before ministering at St. Michael School.

Father Patrick Beidelman, pastor of the parish, said that "she has been firm and compassionate in her dealings with [the school children] and has been a tireless advocate for her faculty."

In her role as pastoral associate, Sister Dominica serves the congregation and gives her time helping the poor, elderly and bereaved.

"Her faith and faithfulness are her greatest treasures," Father Beidelman said, "and her witness in the community is invaluable."

Mary Ann Kenney, a member of St. Matthew Parish in Indianapolis, is receiving a career achievement award.

She has been a longtime volunteer for the Church and for Catholic education. She grew up in Indianapolis, attended Our Lady of Lourdes School and graduated from the former St. Agnes Academy.

Kenney attended St. Vincent School of Nursing and received a bachelor's degree in nursing from St. Louis University. She was named the first operating room supervisor at Community East Hospital.



Mary Ann Kenney

RCIA leader.

Kenney has volunteered at the Cathedral Soup Kitchen and Holy Family Shelter, and has been a hospice volunteer.

She was a founder of the St. Mary's Child Center Guild and has volunteered at Crossroads Rehabilitation Center.

She and her husband of 47 years, David, have six children and 19 grandchildren.

Rick Pflieger, a member of St. Simon the Apostle Parish in Indianapolis, is also receiving a career achievement award.



Rick Pflieger

He attended Our Lady of Lourdes and Holy Spirit schools in Indianapolis, and graduated from Cathedral High School.

He worked for Infotron Systems, StrataCom Inc., and most recently at Juniper Networks, where he created the sales force and was partly responsible for leading the company to \$850 million in sales in its first three years.

Pflieger retired in 2001 to devote his time to community service. At his parish, he has coached Catholic Youth Organization sports, led stewardship initiatives and served as an executive member of the parish advancement team. He helped with a state-of-the-art computer technology installation at his parish school, and partnered with the archdiocese and Project Exceed to bring similar installations to 18 center city Indianapolis schools.

She is well known at her parish and parish school, where she has been a Cub Scout den mother, a Girl Scout leader, volunteer nurse, computer instructor, family life instructor, a member of the board of education and an

He serves on the board of trustees of the Catholic Community Foundation and recently agreed to become the vice chair of the next archdiocesan stewardship campaign.

Pflieger and his wife, Claire, have two daughters.

Dr. James and Bernice Nolan, members of Holy Family Parish in New Albany, are both receiving career achievement awards.



Dr. James and Bernice Nolan

Bernice Nolan attended St. Elizabeth School in Louisville, Ky., and graduated from Ursuline Academy High School.

James Nolan attended St. John School and Loogootee High School in Loogootee, Ind. He served in World War II as a radar

instructor then graduated from the Illinois College of Optometry and Indiana University School of Optometry.

He worked in optometry for 45 years.

The couple has been involved with the Volunteer Optometric Service to Humanity (VOSH) group and has made missionary trips to provide eye care and donated eyeglasses to people in Third World countries.

The Nolans have made 53 trips to Honduras in the last 33 years and have included their family in the trips.

Though James Nolan has retired from active practice, the family still goes on the missionary trips.

The couple is active in their parish, and both serve as extraordinary ministers of Holy Communion for the Church and for Floyd County Memorial Hospital.

James Nolan is co-treasurer and an executive committee member of VOSH, and he and his wife are co-chairs of the Lion's Club eyeglass committee.

They have received the Catholic Youth Organization St. John Bosco Award, a service award from the Indiana General Assembly and the VOSH Lifetime Award.

The couple has four children. **Benedictine Father Boniface Hardin**, founder and president of Martin University in Indianapolis, is receiving the community service award.



Father Boniface Hardin, O.S.B.

He grew up in Louisville, where he attended St. Peter Claver School. He attended Saint Meinrad for high school, college and graduate theology training.

Father Boniface was ordained in 1959 and served as

associate pastor of Holy Angels Parish in Indianapolis in the 1960s, where he earned a reputation as an outspoken civil rights leader.

He started the Martin Center Inc., in 1977 on the near east-side of Indianapolis to focus on human relations, racial issues and education. The institution became Martin University, the only pre-dominantly African-American university in Indiana.

The university, which has nearly 1,600 students, celebrated its 25th anniversary in August 2002.

Father Boniface has received many honors, including the Ecumenical Service Award from Indiana Black Expo and the Scroll of Merit Award from the National Medical Association. He has been named an Indiana Living Legend by the Indiana Historical Society. He also has eight honorary doctorate degrees.

Father Boniface often performs as abolitionist Frederick Douglass, and has produced and starred in many plays at Martin University since 1990.

He has written a book of poetry and essays titled *Monkish Melodies* and is the process of writing three more books.

(For more information about this event or to register to attend, call Suzanne Dijk-Robinson at 317-236-1425 or 800-382-9836, ext. 1425, or e-mail sdijk-robinson@archindy.org.) †

FAIR

continued from page 1

held a ministry fair with the theme "Taste of St. Vincent's."

Margaret Goedde, a member of the stewardship commission at the parish, said that each ministry or commission that had a booth at the Oct. 3 event also had a unique food for people to sample.

Parishioners got "passports" that were stamped at the various booths and that could be used to win door prizes.

Goedde said that not only was the event fun, it was also a way for people to freely ask questions about all the different groups in the parish—and for those groups to tell people about their needs.

A wide variety of groups were on hand, she said, such as the Knights of Columbus, a men's and a women's fellowship group, a Bible study group, the altar society and

the St. Vincent de Paul Society.

"I think it was beneficial for everyone," she said. "We just had all kinds of people there."

Things also went well for her commission. "I know we got quite a few people signed up for things where we needed help," Goedde said.

As part of her commission's booth, information about the 2004-05 Called to Serve appeal was available, and the video for the appeal was playing.

Kathleen McConahay, a member of St. Charles Borromeo Parish in Bloomington, has volunteered for the past five years to organize a ministry fair for the parish.

This year, it was held after the Masses on the weekend of Sept. 4-5.

The event, which also offers free refreshments for people, "gives the parishioners a way to see what's going on at church without very much effort,"



McConahay said. The event is informal.

Given the large size of the parish, she said, it can be hard for people to learn about all the different ministries unless they already know someone involved.

Every parish or school ministry that wants to be there is invited, she said.

"If they want volunteers to help, they'll be there," she said.

People gather at a recent ministry fair at SS. Francis and Clare Parish in Greenwood. A ministry fair is a way for parishes to let parishioners know about ministries and committees, and to encourage them to be better stewards of their time, talent and treasure.

This year, the archdiocesan Office of Stewardship and Development shared a table with the parish's stewardship committee.

Perry said that events like these, which are occurring in many other parishes, are a good way to teach parishioners "a better understanding of stewardship as a way of life." †

The Criterion 10/22/04

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Catholic Radio sees many successes, faces new challenges

By Brandon A. Evans

It has been nearly eight months since Catholic Radio 89.1 FM began broadcasting in the Indianapolis area—and in that time there have been successes and challenges.

"I think, overall, we've gotten off to a really, really good start," said Jim Ganley, the general manager of the station. "We've had a lot of response from listeners."

The radio station currently broadcasts content from Eternal Word Television Network (EWTN), which offers its programs on the radio for free. One of the more popular radio programs is "Catholic Answers Live," an apologetics call-in show.

Robert Teipen, the chairman of the board of Inter Mirifica Inc., which operates the station, is pleased with the

content that EWTN offers. The station's Website offers the EWTN content in English and Spanish through streaming media that can be played on a computer.

Ganley said that he receives comments constantly about how Catholics are being catechized by the radio programming.

People tell him "that they just can't listen for more than 10 [or] 15 minutes without finding out more about their faith," he said.

And the station is not only reaching Catholics, but also non-Catholics who are able to learn more about the faith.

Ganley said that he gets e-mail from non-Catholics, one of whom recently asked for a schedule and is now a regular listener.

Teipen said that some non-Catholics are also contributing to the station. The response from non-Catholics strikes at the heart of the station's purpose.

"This is a mission of evangelization," Teipen said.

Ganley said that getting more local programming is part of the station's planning for the future. Currently, Catholic Radio has rebroadcast local Masses and offered brief reflections by Msgr. Joseph F. Schaedel, vicar general.

"We would like to do more and more of those things," Ganley said, "and eventually down the road be able to do live things here in the ... studio."

Another thing that the station would like to improve, Teipen said, is the area that the signal can reach. There are some pockets in Indianapolis and other areas where the signal does not broadcast very well.

These and other upgrades—such as another radio station for Spanish-speaking Catholics—will cost money, which is another challenge for the station.

It costs about \$25,000 a month for the station to continue broadcasting.

Teipen said that contributions started out strong when the station went on the air, but waned over the summer.

"Since then, it's come back a little stronger, but we still have a long way to go," he said. "It takes time to build this."

Ganley said that the station recently participated in a national fundraiser with the Catholic Radio Association. The fundraiser helped Catholic Radio 89.1 FM—which broke in with local requests for donations—to raise about \$17,000.

It was "incredible," he said. "We just couldn't have been any happier with it."

(For more information about Catholic Radio 89.1 FM, or to make a donation, call the station at 317-870-8400, ext. 21, or log on to www.catholicradioindy.org.) †

'Listening Church' hears stories of racism, pain in Gary Diocese

GARY, Ind. (CNS)—For four days, Dawn Wojkovich told a story about racism and hurt—felt not only by her adopted biracial son but by herself as well.

Introducing herself as "that white woman from Merrillville," the SS. Peter and Paul parishioner spoke at four anti-racism listening sessions sponsored by the Gary Diocese.

She described how her son, now 13, experienced racism firsthand at Camp Lawrence, a Catholic summer camp in the diocese, when a fellow camper directed a racial slur at the boy, then 11.

The Wojkovich story was among several accounts of racism at the Church level.

Other speakers recalled how they had not been accepted at a Catholic school or church; how a priest had slapped one speaker's brother; how clergy would not baptize or administer first Communion to black children; and how a nun scolded a student for not praying in English because, as she said, "God does not understand Spanish."

"It does have an impact, and you do feel it," said Lupe Valtierra of St. Mary Church in Griffith, Ind., one of the speakers.

On four dates, more than 700 people—including clergy and parish pastoral council members—heard these stories as, in the words of Gary Bishop Dale J. Melczek, the "listening Church."

Bishop Melczek, who said he was "deeply affected" by the stories of race-related pain, accepted the stories at all four sites and apologized for those previous actions.

Listening sessions took place in East Chicago, Michigan City, Merrillville and Gary in northwest Indiana.

The sessions were not designed to judge or question the speakers, Father Derrick Dudash, chairman of the diocesan anti-racism committee, told the *Northwest Indiana Catholic*, Gary's diocesan newspaper. Rather, they were there to listen to "how people have suffered as a result of this sin [racism]," he said.

The listeners, Father Dudash explained, were there not as a talk-show

audience but as members of the Church, "more with the attitude of being a member of a family" who listened "with a very compassionate heart."

Alicia Ruiz, from St. Mary Church in East Chicago, Ind., and a member of the audience at that listening site, called racism a "very necessary issue to be addressed by the Church and its people."

She added, "If we just remember to recognize Christ in life, everything will be fine."

The diocesan listening sessions featured five to seven speakers at each site. Seated at a table, they faced parish representatives and told their stories directly to them.

After the bishop formally accepted the stories at each site, the larger audience divided into small groups of five to seven people and briefly discussed two questions: Do these stories ring true? What can the Church do about racism?

From those smaller groups, the consensus was that the stories were true, with some members sharing their particular stories of racism.

Remedies suggested included interacting with other groups, being more a welcoming parish and teaching children about the region's ethnic richness.

Portia Johnson, a member of the diocesan anti-racism committee, spoke at two sites about her experiences as the first black female student at all-white Holy Rosary School in Gary, Ind.

"I am absolutely amazed at how this process unburdens you," she said. "It has helped me to grow and to feel for others in a way I did not know was imaginable."

At each site, Bishop Melczek apologized and pledged to do all he could "so these experiences will not be repeated in the lives of our other brothers and sisters in Christ."

The bishop cited the need for Catholics to serve as the "moral compass" on such social issues as racism.

Wojkovich, despite speaking optimistically about her son, still expressed concerns that the boy might someday be cheated out of what he earned or that he might be profiled because of his skin color.

Noting that "intolerance of racism



CNS photo by Karen Calaway, Northwest Indiana Catholic

From left, Dawn Wojkovich from St. Peter and Paul Parish in Merrillville, Ind., Portia Johnson from St. Mary of the Lake Parish in Gary, Ind., and Martha Gonzalez from St. Patrick Parish in East Chicago, Ind., listen to comments made at one of four anti-racism listening sessions held at parishes across the Diocese of Gary, Ind., in September as part of its anti-racism program.

starts with the little things, and it's contagious," Wojkovich added that the world might be a better place "if we remembered we are all children of one Father."

The process of examining racism began more than two years ago, continued through the listening sessions and culminated in an atonement service on Oct. 3 at Holy Angels Cathedral in Gary.

The program provided an opportunity to revisit instances of racism told at the four listening sessions, to listen to choirs reflecting the diocese's diversity, and to confess any previous collective or individual acts of racism.

"Our presence today signifies our desire for atonement and reconciliation," Bishop Melczek told a packed audience of clergy and laity at the cathedral.

"Together," the bishop continued, "we cast our gaze at Jesus, confess our sin

before him, and recognize him as the path to love and the bridge which brings down the dividing walls of anger and hostility, hatred, suspicion and retribution."

The atonement service included prayers, songs, Scripture readings and recounting of some of the examples of racism shared at the listening sessions.

Bishop Melczek cited children—especially their approach to the world—in his homily. "Children are spellbound by the diversity in creation," the bishop said. "They see no problem in the differences in their neighbors or playmates."

Youngsters "can also readily accept their dependence upon God and their dependence upon others for happiness, peace, security and fulfillment," he said. "As adults, our ignorance, insecurity and fears have led us to experience the power of sin." †

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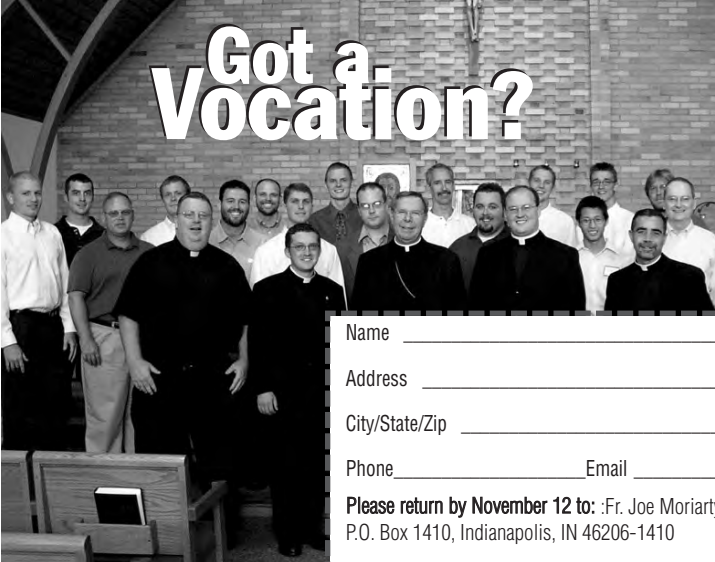
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Editorial



CNS photo by Alessia Giuliani, Catholic Press Photo

Pope John Paul II speaks during his Sunday Angelus at Castel Gandolfo, Italy, on Sept. 19. The pope told pilgrims that the alarming escalation of terrorism in the world has marred the start of the new millennium and is troubling to the conscience of believers everywhere.

An agenda for the third millennium of Christianity

Looking backward to the joyful celebrations of the Great Jubilee year 2000 can be a depressing experience. To those who looked to the new millennium as a time of hope, the millennium's early years can be a grave disappointment. In fact, the new era looks remarkably like the saddest pages in the ancient book of human history: terrorist attacks, scandals, war, political intrigues, brutality, torture and total indifference to those who are most vulnerable in society—including the unborn, the aged and infirm, the poor, the homeless and all who are sick or in trouble.

Were we naïve to think that a new millennium might be different? Did the Church lead us astray when it invited us to look forward in faith to another thousand years of Christian witness in the world?

Pope John Paul II was the greatest advocate for the Church's millennium celebrations. Early in his pontificate, the pope began to call attention to the Great Jubilee and to urge his brother bishops—and all of us clergy, religious and laity—to prepare for the challenges and opportunities of the new era. A quick review of the pope's writings and speeches shows that he was not being naïve or unrealistic. In fact, Pope John Paul II set an ambitious agenda for the Church's ministry in the beginning years of the new millennium. If anything, the catastrophic events of the past few years show the wisdom of the pope's "strategic planning" and his agenda for the third millennium.

What is the Holy Father's agenda? It is not easy to synthesize the teaching of someone as prolific (and profound) as John Paul II, but here are seven themes that recur frequently—especially in the pope's reflections on the new millennium:

- *Faith in the cross of Jesus Christ*—"The cross of poverty, the cross of hunger, the cross of every other sort of suffering can be transformed since Christ's cross has become a light in our world."
- *Loving the Church*—"Today there is a need to rekindle a love in Catholics for the holy yet sinful

Church which they form and which they should not view from the outside."

- *Evangelization*—"The new evangelization has as its starting point the certainty that in Christ there are unsearchable riches that no culture nor any age can exhaust."
- *Prayer*—"We should pray because we are believers, for prayer is the recognition of our limitations and of our dependence: from God we come, to God we belong, to God we shall return."
- *Love*—"The path of goodness has a name: it is called love; in it we can find the key to every hope, for true love has its roots in God himself."
- *Life*—"We are the people of life because God, in his unconditional love, has given us the Gospel of life and by this same Gospel we have been transformed and saved."
- *Peace*—"Every century and age gives rise to nationalism, territorial claims, and injustices that in turn give rise to revenge and vendetta. Eventually we must come to understand that the greatest wealth is inner peace and the resolve to keep the peace with everyone."

The challenge is clear. In this new era, as in the 2,000 years that preceded it, Christians are called to follow their Lord down a countercultural path that leads inexorably to martyrdom. We are called to witness to the cross of Christ and to the holy yet sinful Church that we form. We are called to proclaim the Gospel and to pray unceasingly. We are challenged to love unselfishly and to use our God-given gifts and talents to proclaim the Gospel of life and to build a better world. Finally, we are invited to become women and men of peace.

This is the agenda for the new millennium proposed to us by Pope John Paul II. Based on the events of the past few years, it's obvious we have a lot of work to do.

— Daniel Conway

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

Letters to the Editor

We must not neglect the sacrament of the Eucharist

"How has the meaning of Eucharist been translated into a host in a golden monstrance?" asks Helen Welter in a letter to the editor in the Oct. 15 *Criterion*. The question should rather be "How has the Eucharist been so secularized?"

From the beginning, Eucharist has referred to the ritual sacramental action of thanksgiving to God, which constitutes the principal Christian liturgical celebration of and communion in the Pascal Mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the Holy Sacrifice of the Mass. The sacrament of the Eucharist is the true presence of Jesus Christ under the appearance of bread and wine.

The Catholic Church has always offered and still offers to the sacrament of the Eucharist the devotion of adoration, not only during Mass, but also outside of it, reserving hosts with utmost care, exposing them to solemn veneration of the faithful and carrying them in procession (*Catechism of the Catholic Church* #1378). According to Pope John Paul II, this Church and the world have a great need for eucharistic worship (CCC #1380).

"Why are we not emphasizing the Real Presence in the eucharistic assembly of the people of God?" the letter writer asked. The term "Real Presence" refers to the unique, true presence of Christ in the Eucharist under the species of bread and wine. We are called the eucharistic assembly because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church (CCC #1329). It is after receiving the true presence, the Body and Blood, Soul and Divinity of our Lord and Savior, Jesus Christ, that we are strengthened to then go out and act as Jesus did toward others so that we may be called Christian. "And they will know we are Christians by our love . . ."

Instead of predicting a dire future for "our Church that will be near priestless," the Year of the Eucharist should inspire us to fall on our knees before the divine presence and ask that God send laborers to his vineyards—because truly there would be no Church without the Eucharist.

And Jesus promised that the Church would last till the end times. So there will be priests and a Church—the question being how inconvenient will it be to go the one church in the area having Sunday Mass, a church that may perhaps be an hour away, because we neglected to worship and adore Jesus in the sacrament of the Eucharist and to pray daily for priests and vocations to the priesthood.

Theresa W. Oliver, Lawrenceburg

This election is a critical moment in history

As a Catholic and as a Christian, God has placed you on Earth at this most critical time in our nation's history. We all have a duty and obligation to God to defend life because God gave us life.

God said "I set before you life and death, Choose life."

As a registered voter, you have an opportunity and obligation to do God's will. You must vote in November and vote pro-life. Jesus said in Matthew 12:30 that, "If you are not with me, you are against me."

Charles Drogovich, Staunton, Ill.

All life is sacred

I am for all life. The Catholic Church teaches that all life is sacred.

The candidate—Democrat, Republican, Independent—who attempts to win my vote by having a political commitment to a single issue of the Church's social doctrine does not then

have my vote. I do not abide by a pamphlet or handout that simply states one or two issues as the Catholic position on the sacredness of life.

I believe, as the group Pax Christi so eloquently presented in the document "Called to Embrace All of Life," which stated that "a candidate for office must understand that the Church stands against any policy or course of action which diminishes life, dignity or the rights of the human person: abortion, capital punishment, war, scandalous poverty, denial of health care, mistreatment of immigrants and racism, to name but a few. All are essential issues to a 'pro-life' voter."

I do not want just words or positions. For me, there needs to be action taken to promote and defend life in All its forms. War, abortion, poverty, racism, capital punishment, no health care and sexism are all defeats for a sacred life.

These words from the Congregation for the Doctrine of the Faith in November 2002 are very important to me. "The Christian faith is an integral key unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Christian doctrine. A political commitment to a single, isolated aspect of the Church's social doctrine does not exhaust one's responsibility toward the common good."

I'm afraid it is very easy to grab one issue and forget or neglect the essential issue that all life is sacred and needs to be embraced. I believe all of these are connected. To me abortion is connected to poverty, sexism, neglect of the vulnerable, no health care, lack of job and education opportunities, to name a few.

To me, a society that does not value some segments of society, that seeks to have more and more, that denies some decent living standards, to name a few, can more easily accept violence or war against a culture that is different.

I do not want war, abortion, mistreatment of the vulnerable, neglect of the poor, racism, sexism, lack of health care or food, or capital punishment to be forgotten in the issue of pro-life.

I pray that God will help me to embrace all of life.

Ronald Stegman, Guilford

To be pro-life is to vote pro-life

The most important pro-life "March for Life" that anyone who says that they are pro-life can participate in is when you march into your polling place on Nov. 2 and vote for a pro-life president and all other pro-life candidates.

You can't say "I'm personally pro-life" and then vote for and support legalized abortion. If you support pro-abortion candidates, you are not pro-life. When you're in the voting booth, make your choice a choice for life for those waiting to be born. Vote for pro-life candidates.

Your pro-life vote will be needed this election if America is again to be looked upon as a nation that supports all life from conception to natural death.

Albert Muto, Throop, Pa.

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Focus on Eucharist will be a new moment of grace for archdiocese

This is the Year of the Eucharist. This year, between now and next October, truly will be a new moment of grace for our archdiocese. A large number of laity, religious and clergy spent more than a year planning for the future of our local Church's mission. In order to ensure that ours will be a future full of hope, now we are crafting plans for a major stewardship effort that will enhance our spiritual and pastoral mission. We want to build a Legacy for Our Mission: For Our Children and Our Future. The most important aspect of building this legacy is prayer. In this Year of the Eucharist, I am asking us to pray for a very special intention: that God will bless our local Church as we prepare a new initiative to secure the Legacy for Our Mission for the future. I would like this intention to be part of the prayers of the faithful during our weekly Sunday celebration of the Eucharist.

Over the next year, I am asking that we more senior members of the archdiocese give extra time to prayer for our Legacy for our Mission campaign. I encourage us to attend Mass during the week when possible, in addition to Sundays. I encourage those who are able to visit one of our perpetual adoration chapels or parish churches on a regular basis to pray for the spiritual and practical needs of our archdiocese. The prayers of those who are homebound are

equally precious.

It would be wonderful if senior residents at Providence Retirement Home, the St. Augustine Home for the Aged and St. Paul Hermitage would offer weekly prayer and Benediction for the spiritual and pastoral welfare of our local Church. Where possible, I would also request that religious houses in the archdiocese consider offering prayer and Benediction once a week for the mission for our local Church.

I want to encourage parish leaders of adult faith formation to schedule a study of Pope John Paul II's encyclical *The Church of the Eucharist* during the coming year. I have already asked our seminarians to read and study this document.

In 2001, the bishops of the United States issued a statement titled *The Real Presence of Jesus Christ in the Sacrament of the Eucharist, Basic Questions and Answers*. The brief statement is in its third printing. I am asking that our Catholic high schools and parish high school programs provide instruction during the eucharistic year using this document. It is user-friendly for families and others as well, and so I ask parents, parish religious education leaders and schools to provide instruction using this statement, perhaps during Lent.

I ask our young adults to plan a lenten series of Theology on Tap focused on the Eucharist. This could also be a fine preparation for the 2005 World Youth Day.

Twice a year, during Advent and Lent, a day of prayer is scheduled for us priests. I am asking that the Eucharist be the focus for this year.

For several years, a large number of our parishes have been involved in an evangelization process, Disciples in Mission. The process will culminate with a summer celebration and commissioning ceremony. In order to enhance this celebration, I would like to enlarge the occasion and the venue by making it an archdiocesan celebration. I envision combining the Disciples in Mission celebration with a Corpus Christi (Feast of the Body of Christ) event, perhaps at a venue like Victory Field in Indianapolis or some other suitable outdoor venue.

The prayer and commissioning ceremony for Disciples in Mission could segue into a eucharistic procession and Benediction. I have childhood memories of such an event in Louisville at Churchill Downs. I also remember Corpus Christi processions at Saint Meinrad when I was a seminarian. Maybe the First Communicants

of 2004-05 could be in the procession. I could also foresee our high school bands participating—with appropriate music, of course.

Staging such an archdiocesan event would not be without difficulties. The 2005 Feast of Corpus Christi coincides with Memorial Day weekend, i.e. the Indianapolis 500 race. We need to schedule our event at a feasible time. Finding an available venue for a large assembly might be difficult.

Nevertheless, the mission to embrace and share the good news of the Gospel merits celebration. What greater gift do we have than the gift of Jesus Christ himself? At each Mass, the mystery of our salvation is made as present now as at the Last Supper and the mystery of the cross and Easter of 2,000 years ago.

Many of us have warm memories of our Great Jubilee 2000 celebration in the RCA Dome. A Corpus Christi event could encourage us in building the Legacy for Our Mission: For Our Children and Our Future. †

Archbishop Buechlein's retreat for vocations to the priesthood

If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Nov. 19-20 at Our Lady of Fatima Retreat House in Indianapolis. An application and more information can be found on page 3 of this issue of *The Criterion*.

El enfoque en la Eucaristía será un nuevo período de gracia para la arquidiócesis

Este es el Año de la Eucaristía. Ese año, que comienza ahora y hasta el octubre próximo, será verdaderamente un nuevo período de gracia para nuestra arquidiócesis. Un gran número de laicos, religiosos y miembros del clero pasaron más de un año planificando el futuro de la misión de nuestra iglesia local. A fin de poder garantizar un futuro de esperanza para nosotros, estamos elaborando ahora planes para realizar un esfuerzo de gestión supremo que enaltecerá nuestra misión espiritual y pastoral. Queremos construir un Legado de nuestra misión: para nuestros niños y nuestro futuro.

El aspecto más importante de la edificación de este legado es la oración. En este Año de la Eucaristía, les pido que recen por una intención muy especial: que Dios bendiga nuestra iglesia local mientras nos preparamos para implementar el "Legado de nuestra misión" para el futuro. Me gustaría que esta intención se incluyera como parte de la Oración de los Fieles durante la celebración semanal de la Eucaristía dominical.

Durante el próximo año, les pido que nosotros, como miembros más antiguos de la arquidiócesis que somos, dediquemos tiempo extra a orar por la campaña del Legado de nuestra misión. Los invito a que vayan a misa durante la semana, cuando les sea posible, además de la misa dominical. Exhorto a aquellos que puedan visitar con regularidad alguna de nuestras capillas de adoración perpetua o iglesias parroquiales, para que recen por las necesidades espirituales y prácticas de nuestra arquidiócesis. Asimismo, las oraciones de aquellos que están en casa

son igualmente preciosas.

Sería maravilloso si los residentes ancianos de los hogares de jubilación Providence Retirement Home, St. Augustine Home y St. Paul Hermitage pudieran ofrecer una oración semanal y bendición por el bienestar espiritual y pastoral de nuestra iglesia local. Les pediré también a los hogares religiosos de la arquidiócesis que, cuando sea posible, ofrezcan una oración y bendición una vez por semana por las misiones de nuestra iglesia local.

Quisiera alentar a los líderes parroquiales de formación de fe adulta a que programen un estudio de la encíclica del Papa Juan Pablo II *Ecclesia de Eucharistia* durante el año venidero. Ya les he pedido a nuestros seminaristas que lean y estudien este documento.

En 2001, los obispos de Estados Unidos emitieron una declaración titulada *La presencia real de Jesucristo en el Sacramento de la Eucaristía, preguntas básicas y respuestas*. Esta breve declaración se encuentra en su tercera edición. Les pido a nuestras escuelas católicas de secundaria y a los programas parroquiales de secundaria que brinden instrucción durante el año eucarístico utilizando este documento. Es fácil de usar para las familias y para otros también, así que les pido a los padres, a los líderes parroquiales de educación religiosa y a las escuelas que ofrezcan su instrucción utilizando esta declaración, quizás durante la Cuaresma.

Les pido a nuestros jóvenes adultos que planifiquen una serie cuaresmal de teología intensiva, dedicada a la Eucaristía. Esto también puede servir como una excelente

preparación para el Día Mundial de la Juventud de 2005.

Dos veces al año, durante el Adviento y la Cuaresma, los sacerdotes tenemos pautado un día de oración. Les pido que la Eucaristía sea el área de concentración de este año.

Durante muchos años varias de nuestras parroquias se han involucrado en el proceso de evangelización, llamado Discípulos en misión. Dicho proceso culminará con la celebración del verano y una ceremonia oficial. A fin de poder realzar esta celebración, me gustaría ampliar el motivo y el local, convirtiéndola en una celebración archdiocesana. Me imagino combinar la celebración de los Discípulos en misión con el Corpus Christi (festejo del Cuerpo de Cristo), tal vez en un local como el Victory Field en Indianápolis o algún otro local apropiado y al aire libre.

A la oración y la ceremonia oficial para los Discípulos en Misión puede seguir una procesión eucarística y bendición. Conservo memorias de infancia de un evento similar en Louisville en Churchill Downs. Asimismo, recuerdo las procesiones del Corpus Christi en Saint Meinrad cuando era seminarista. Quizás aquellos que van a recibir la Primera Comunión 2004-05 podrían ir en la procesión. También me

imagino la participación de las bandas de nuestras escuelas secundarias, con música adecuada para la ocasión, por supuesto.

La presentación de un evento archdiocesano de semejantes magnitudes supondrá ciertas dificultades. El Festival del Corpus Christi de 2005 coincide con el fin de semana de Memorial Day, y por lo tanto, con la carrera de las 500 millas de Indianápolis. Tenemos que programar nuestro evento en un horario adecuado. Hallar un local disponible para una gran asamblea puede ser difícil.

Sin embargo, la misión de acoger y compartir las buenas nuevas del Evangelio amerita una celebración. ¿Qué obsequio es mayor que el del propio Jesucristo? En cada Misa se hace presente el misterio de nuestra salvación, tal y como sucedió en la Última Cena, así como el misterio de la cruz y la Pascua, hace 2000 años.

Muchos de nosotros tenemos recuerdos agradables de la celebración de nuestro Gran Festejo 2000, en el domo RCA. Un evento en Corpus Christi podría alentarnos a edificar el Legado de nuestra misión: para nuestros niños en nuestro futuro. †

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 19 al 20 de noviembre en la casa de retiro Fatima Retreat House en Indianápolis. Podrá encontrar más información y una solicitud de inscripción en la página 3 de esta edición de *The Criterion*.

Check It Out . . .

Jim Sedlak, founder and director of American Life League's STOPP International, will **not** be speaking at 7 p.m. on Oct. 26 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. That event was changed to Oct. 20, which has passed.

Pre-Cana Conferences will be held monthly at Fatima Retreat house, 5353 E. 56th St., in Indianapolis. The Sunday afternoon program starts at 1:45 p.m. and concludes at 6 p.m. The upcoming dates are Nov. 14,

Jan. 16, Feb. 13, March 13, April 24, May 22 and June 5. The conference will address family of origin, communication, Christian marriage and other important relationship topics. The cost is \$30 per couple, which includes materials and lunch. Advance registration is required. For more information or to register, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

Upcoming **Tobit Weekend retreats**, for couples

preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Nov. 5-7, Jan. 28-30, April 22-24, April 29-May 1, May 13-15 and June 17-19. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and learn how important it is to have Christ at the center of a marriage. The cost is \$270 per couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

A workshop on "**The Parish: Past, Present and Future**" will be offered by Saint Meinrad School of Theology from 7 p.m. to 9 p.m. on Nov. 11 and 18 at Holy Name Parish, 89 N. 17th Ave., in Beech Grove. Benedictine Father Matthias Neuman will present the workshops, which will help participants better understand the parish and its role in Catholic life. The cost is \$40, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

"**Being and Belonging**," a retreat for separated and divorced Catholics, is taking place on Nov. 5-7 at the John XXIII Retreat Center, 407 W. McDonald St., in Hartford City, Ind., in the Diocese of Lafayette. The weekend will be a chance for participants to seek answers, move forward in the healing process, rediscover God and feel like part of a community. The retreat is being presented in part by the Office of Family Ministries of the archdiocese. The cost is \$145 per person. For more information or to register, call 765-348-4008 or e-mail john23rd@netusa1.net.

St. Patrick Parish, 1807 Poplar St., in Terre Haute, will be hosting a **parish mission** for everyone—including inactive Catholics—from 7 p.m. to 8 p.m. on Oct. 31 through Nov. 3. Franciscan Father Jim VanDorn, who has served more than 20 years in retreat and mission work, will lead the multi-night event. For more information, call the parish office at 812-232-8518.

The 11th **New Albany Rotary Community Toast and Benefit Banquet** will honor Providence Sister Barbara Ann Zeller, president and chief operating officer of Providence Self-Sufficiency Ministries Inc., at its black-tie optional event at 6 p.m. on Nov. 5 at Huber Winery's Plantation Hall in Starlight. The cost is \$75 per person. For more information, call 812-945-2004. †



Pet blessing

Father Charles Chesebrough, pastor of St. Charles Borromeo Parish in Bloomington, blesses the pets of first- and fourth-graders at the parish school on Oct. 4, the Feast of St. Francis of Assisi.

BACK BY POPULAR DEMAND

Archdiocese of Indianapolis HOLIDAY PILGRIMAGE — CHRISTMAS IN NEW YORK DECEMBER 10-13, 2004

Led by Rev. Msgr. Joseph F. Schaedel, Vicar General

Daily Activities:

Friday: Flight from Indianapolis to Newark. Upon arrival pick up by motor coach for transport to **St. Lucy's Church (national shrine of St. Gerard patron saint of expectant mothers)** for Mass. After Mass travel to downtown Manhattan for lunch. Following lunch attend the **Radio City Music Hall Christmas Spectacular** with the glorious **Living Nativity**. Dinner and overnight at hotel.

Saturday: Breakfast at the hotel followed by transport to Mass at **Most Holy Crucifix Church** in Little Italy. Mass followed by a wonderful Italian lunch in the neighborhood at the famous **DaNico's** restaurant. Motor coach transport to midtown Manhattan for afternoon of shopping or theatre. Dinner on your own prior to meeting our bus at an assigned location for transport to hotel for overnight.

Sunday: Mass at the magnificent Gothic **St. Patrick's Cathedral**, the seat of the Roman Catholic Archdiocese of New York. Immediately after Mass board coach for trip to Camden N.J. A stop will be made for lunch. This afternoon we will attend the magnificent "**Christmas: The Spirit of the Season**" concert of the **Jubilate Deo Choral and Orchestra**. Following this wonderful concert enjoy a splendid dinner at the historic **City Tavern** connected with the founding of the United States of America in Philadelphia. Evening ends with transport to the hotel for overnight.

Monday: Breakfast at the hotel with checkout followed by transfer to Mass at the **Church of Our Lady of the Rosary - Shrine of St. Elizabeth Ann Seton**. Mother Seton was foundress of the parochial school system in the United States.

After Mass board ferry for trip to **Ellis Island** that stands as a constant reminder of our nation's immigrant history and great tradition of freedom and opportunity. The museum tells the inspiring story of the largest human migration in modern history. Time will be allowed on Ellis Island for touring and lunch in the Island cafeteria.

After lunch transport to the airport for our flight to Indianapolis.

Trip includes:

Round trip airfare
Three nights deluxe hotel accommodations
Three breakfasts
Two Dinners
One Lunches
Admission to Jubilate Deo Choral and Orchestra
"Christmas: The Spirit of the Season" concert
Admission to Radio City Music Hall
Fare and Admission to Ellis Island
All taxes and tips

Cost: Same low cost as 2000 pilgrimage
\$899 per person double occupancy
\$839 per person triple occupancy
\$1,169.00 per person single occupancy

For more information call: Carolyn Noone at 317/236-1428 or 800/382-9836 ext 1428

Payment is due in full at time of reservation. Make check payable to: Archdiocese of Indianapolis
Mail to: Archdiocese of Indianapolis, Carolyn Noone
P.O. Box 1410, Indianapolis, IN 46206-1410

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VIPs . . .



Francis and Virginia (Armbruster) Toner, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 5 with a Mass and family gathering in Phoenix, Ariz. The couple was married on Sept. 12, 1944, at the former St. Catherine of Siena Church in Indianapolis. They have three children: Mary Briden, Jeanne Cano and David Toner. They have eight grandchildren and 12 great-grandchildren.



Richard and Eleanor (Dinnin) Huffine, members of Christ the King Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 23. The couple was married on that day in 1954 at St. Joan of Arc Church in Indianapolis. They have nine children: Laurie Breen, Sally Breen, Amy Lezon, Brian, Joe, Matt, Nick, Rich and Steve Huffine. They have 18 grandchildren. †

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

Alfie (Paramount)
Rated **L (Limited Adult Audience)** because of some rough and crude language, strong sexual content, nudity and recreational drug use.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA). †

BOARD

continued from page 1

- Dr. Angelo P. Giardino, vice president for clinical affairs at St. Christopher's Hospital for Children in Philadelphia.



Patricia O'Donnell Ewers

- Ralph I. Lancaster Jr., an attorney at the Pierce Atwood law firm in Portland, Maine.
- Judge Michael R. Merz, a federal magistrate of the U.S. District Court in the Southern District of Ohio, in Dayton, Ohio.
- Joseph P. Russoniello, dean of the San Francisco Law School and senior counsel and resident in the San Francisco office of the law firm Cooley Godward LLP.

Cafardi, who has degrees in both civil law and canon law, succeeds the board's founding chairman, former Oklahoma Gov. Frank Keating, and Justice Anne M. Burke of the Illinois Court of Appeals, who served as interim chair from June 2003, when Keating left, until her departure from the board this fall.

The new members replace Keating; Burke; Robert S. Bennett, an attorney in the firm of Skadden, Arps, Slate, Meagher and Flom in Washington; William R. Burleigh, board chairman and former CEO of the media conglomerate E.W. Scripps Co.; and Leon E. Panetta, director of the Leon & Sylvia Panetta Institute for Public Policy in Monterey Bay, Calif., and a former White House chief of staff



Dr. Angelo P. Giardino

under President Clinton.

Bishop Gregory said the board has been "vitally important in assisting the bishops of the United States in dealing with the crisis of the sexual abuse of minors within the Church."

The all-lay board was established by the U.S. bishops at their landmark June 2002 meeting in Dallas to provide an independent review and critique how well U.S. Catholic dioceses were dealing with sexually abusive priests and their victims, and what policies, personnel and

'Great deal' done to protect children from abuse, says Archbishop Flynn

WASHINGTON (CNS)—Children are safer in the Church now because of sex abuse prevention policies adopted by the U.S. bishops two years ago, said



Archbishop Harry J. Flynn

Archbishop Harry J. Flynn of St. Paul-Minneapolis, head of the bishops' committee that oversees review of the policies.

In an Oct. 13 telephone interview with Catholic News Service, he added that public confidence in the Catholic Church, which diminished because of the clergy sex abuse scandal, "will be built up again, but it will be a gradual thing."

Archbishop Flynn is chairman of the bishops' Ad Hoc Committee on Sexual Abuse, which is supervising a two-year review of the sex abuse prevention policies contained in the "Charter for the Protection of Children and Young People," adopted in 2002.

The review is called for in the charter and the bishops are expected to begin the review at their Nov. 15-18 general meeting and conclude it at their June 2005 meeting.

"A great deal has been done to protect our children and young people," the archbishop said.

"My hope is that any modifications [of the charter] will be simply fine-tuning," he said.

"It would be good for other organizations to look at what we have done and the recommendations we have made and to try to do likewise so that more children will be protected," he added.

Aspects of the charter he listed as helping improve child safety include:

- Regular independent audits of diocesan compliance with policies.
- Formation of a lay National Review Board to oversee compliance.
- Diocesan review boards to advise the bishop on how to respond to allegations.

See PROTECT, page 8

programs the bishops were establishing to create a safe environment for children throughout the Church.

The board's formation was part of the "Charter for the Protection of Children and Young People" that the bishops adopted in Dallas in response to what was then a still-burgeoning crisis over the number of priests across the country who had molested children and especially the number of them who had been left in ministry or returned to ministry after Church officials learned of their actions.

In its tumultuous first two years, the board assisted in establishment of the bishops' national Office of Child and Youth Protection.

It interviewed scores of experts with a wide range of perspectives on the nature of child sexual abuse and the factors that may have contributed to priests engaging in such abuse. Last February, it issued a 150-page report on its findings, sharply criticizing many past practices in the Church and what it saw as continuing problems in many areas.

It also reviewed and approved the diocese-by-diocese reports of teams of outside compliance auditors who visited nearly every diocese in 2003 to conduct an independent assessment of its policies, programs and practices for child protection and for dealing with allegations of clerical sexual abuse, the priests accused and the alleged victims.



Ralph I. Lancaster Jr.



Judge Michael R. Merz

The board also objected vigorously to a decision last spring by the bishops' Administrative Committee that would have postponed a second round of diocesan audits until 2005. The charter calls for annual reports on diocesan compliance to be reviewed and approved by the board, and the board said new audits were needed in 2004 for the mandated 2004 report. The board's objections led the bishops to address the issue at a national gathering in June and decide the second round of audits would be conducted in 2004.

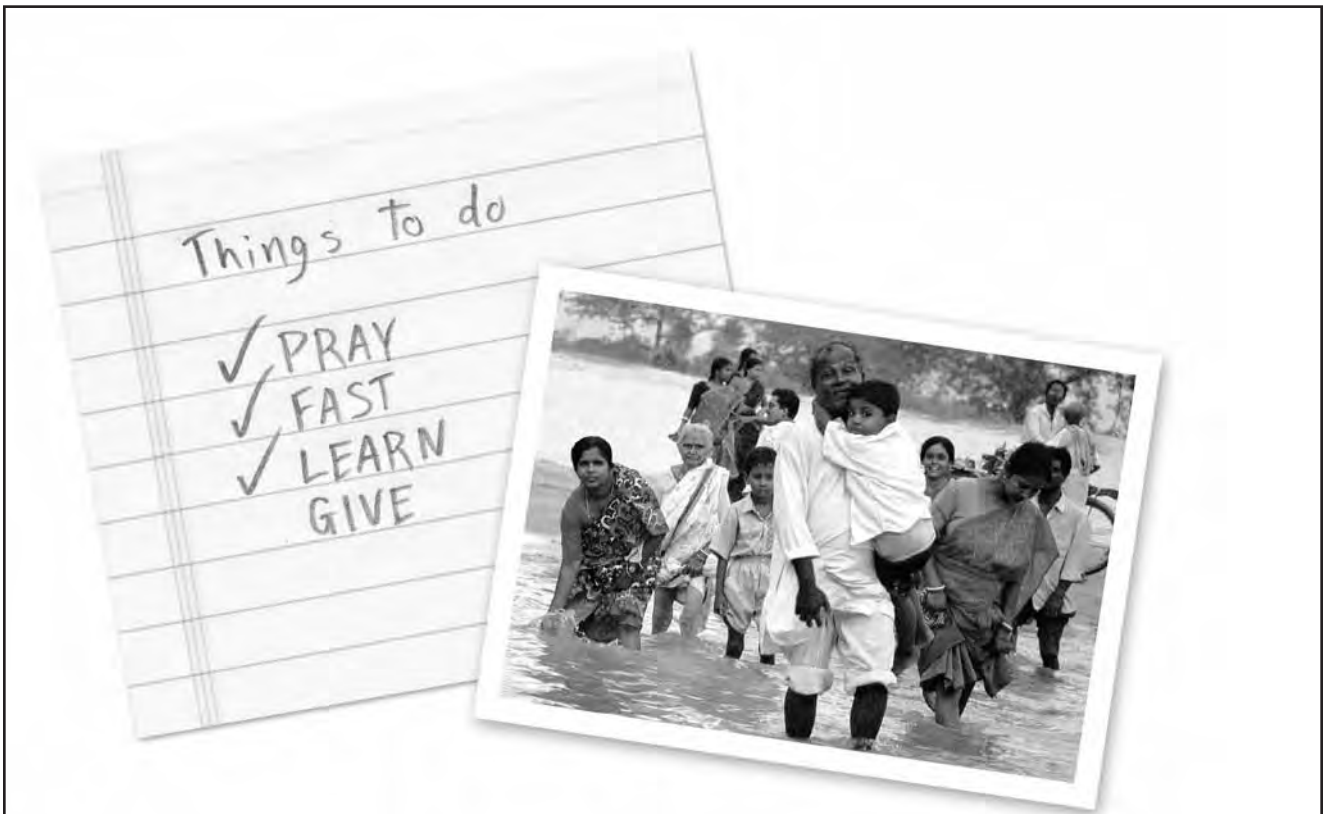
More recently, when board members received a list of nominees to replace the outgoing members, they objected to the appearance of the name of a nun on the list. That name did not make the final cut of new members.

Although the charter does not exclude priests or nuns from board membership, board members felt the board's reputation for independence was at stake.

In two mid-September speeches in Chicago, the interim chair, Burke, asked, "How much freedom and independence do you think we would have if there were members of the clergy on the board?"

She added that board members often have had to "raise 'holy hell'" to get their points across to the bishops.

When the 13-member board was originally set up, none of the members was assigned a definite term. As they began to complete the monumental initial tasks of their mandate, they decided to begin leaving the board on a staggered schedule so that new members can be appointed to fixed three-year terms with about one-third of the board being replaced each year. †



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PROTECT

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- Having a person available in each diocese to handle incoming complaints about child sex abuse.
- Background checks on Church employees and volunteers who work with children.

Archbishop Flynn also strongly defended the “zero tolerance” policy, which says that any cleric who admits to or is proven to have sexually abused a child is permanently removed from ministry.

“For the sake of the Church in the United States in this time of our history, I can’t really think we can go in another direction,” he said.

The only exceptions to “zero tolerance” in the charter are for clerics who are in an advanced age or are suffering

from a serious illness.

The archbishop noted, however, that “there have been some questions” about keeping “zero tolerance.” But while the charter is being reviewed, it remains in force, he said.

Although some aspects of the charter—such as audits and the National Review Board—are not required under Church law, the bishops have a duty to apply the charter, he added.

“The binding force I think is good common sense. I wouldn’t want to be a bishop and then ignore the charter,” he said.

Archbishop Flynn said rebuilding confidence in the Church involves making the Church’s prevention policies better known publicly.

“We need to get out more information to our people on what we do step by step when an accusation comes forward ... so people could expect any

bishop to respond in kind throughout the United States,” he said.

Among the issues that need “fine tuning” is ensuring equal protection for the young and for anyone who is accused of abuse but whose case has not been resolved, he said.

“People have a right to know if someone has been accused in a particular situation; and then, if that accusation is found to be false, equal amount of effort must be put into restoring that person’s good name,” he said.

The archbishop said another issue likely to be part of the bishops’ review is the feasibility of a uniform policy regarding whether to publish the names of those accused but whose cases have not been decided.

Some dioceses have released the names while others have not.

Archbishop Flynn defended the need to continue the annual independent compliance audits, but said that there is room to modify them to make them more effective.

“We do audits for finance and it seems to me that the youth are more important than money,” he said.

A new audit item this year asks for

the number of new accusations received by a diocese since the previous audit, he said.

Up for discussion is whether future audits should ask for information on the yearly costs to dioceses of sex abuse case settlements, he said.

Another issue being considered by the bishops is whether the Church should develop a national data bank of clerics and Church employees who have not passed background checks, he said.

The charter also has expanded active lay participation in the Church to the “very important area of protection for the young,” he said.

He cited the National Review Board and the lay-staffed bishops’ Office of Child and Youth Protection that were set up to help dioceses comply with the charter. Both are mandated by the charter.

He said that there is no time limit on the existence of either organization and he expected they would remain in place as long as needed.

Overall, lay monitoring of Church sex abuse policies has not produced problems for bishops because they were already used to working with lay boards on other issues, said Archbishop Flynn. †



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Iraqi church bombings prompt Vatican concern for Christians' fate

VATICAN CITY (CNS)—The bombing of five more churches in Baghdad, Iraq, has prompted new Vatican concern about the fate of Iraqi Christian communities.

The rudimentary but powerful bombs exploded within an hour and a half of each other beginning at 4 a.m. on Oct. 16. No one was injured or killed, but heavy damage was reported to several of the churches.

At the Chaldean Church of St. Joseph, which was gutted by the bomb blast and a subsequent fire, Sunday Mass was celebrated on Oct. 17 following an all-night cleanup effort.

Other churches that suffered damage were identified as the Latin-rite Church of Rome, the Orthodox churches of St. Jacob and St. George, and the Syrian Orthodox Church of St. Thomas.

Last August, car bombs at five Catholic churches killed 11 people and sparked an exodus of at least 10,000 Iraqi Christians into neighboring Syria and Jordan, Church officials said.

Syrian Catholic Archbishop Basile Georges Casmoussa of Mosul, Iraq, who was in Bangkok, Thailand, at the time of the latest bombing, expressed shock and sorrow at the news. One of the churches bombed in August was in Mosul.

The terrorist groups that carry out such attacks “hope that many, many more Christians will go,” Archbishop Casmoussa told Catholic News Service.

“Their strategy is to create fear among the Christians and push them out of Iraq,” he said.

Following the latest bombings, the Vatican’s missionary news agency, Fides, published a dossier of information asking: “What future lies ahead for Christians in Iraq if this massacre continues?”

It published what it called a “list of horrors,” the names of 88 Iraqi Christians and the dates they were killed, almost all of them during the last nine months. The latest was a 14-year-old girl, a Chaldean Catholic, kidnapped by an Islamic group for ransom and killed “in cold blood” on Oct. 14, it said.

Vatican officials have confirmed that acts of violence and intimidation against Iraqi Christians are increasing as Muslim extremists consolidate their influence in Iraqi society.

Fides quoted an unnamed Iraqi nun from Mosul, who said Christians even in the once-safe northern part of Iraq were living a “nightmare of being attacked in their homes, kidnapped and killed by groups of radical Islamic terrorists.”

“The fact is that there is no presence of police or civilian authority to govern this situation of anarchy. Many members

of these extremist militias are well-known, but no one does anything,” she said.

Chaldean Patriarch Emmanuel-Karim Delly of Baghdad said the recent church bombings were clearly designed to frighten Christians. The important thing was that no one was killed or injured, he told the Italian-based Catholic news agency, Asianews.

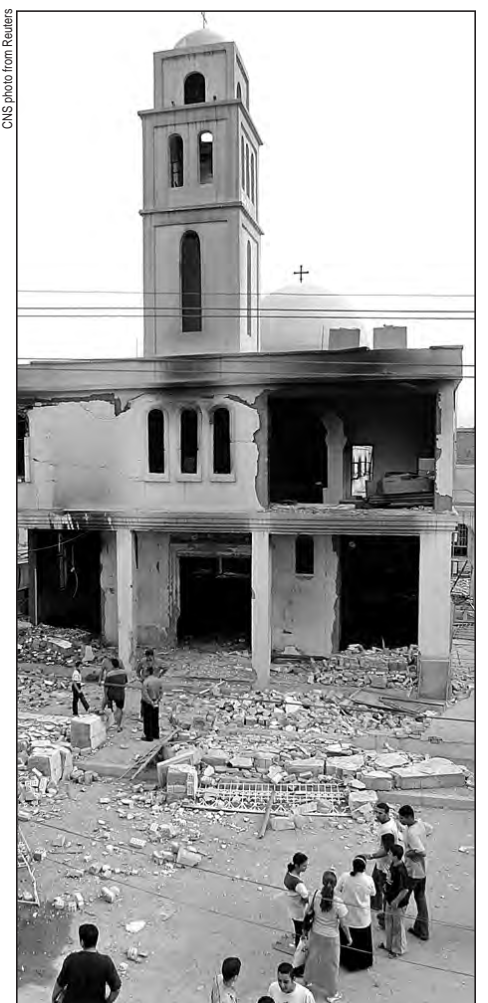
“These are inhuman acts. In the name of Iraqi Christians, I ask everyone to pray that God may enlighten the minds of the people who are carrying them out,” the patriarch said.

He noted that the homes of many Iraqi Muslims were also being attacked. It is a problem shared by all those working for peace, he said.

Patriarch Delly said only prayer would stop these kinds of attacks.

“May the Lord touch the minds of these people, who do not love Iraq,” he said.

Iraq has about 700,000 Christians in a population of more than 25 million. †



Iraqis gather outside a damaged Catholic church in Baghdad, Iraq, following a bomb blast at the church on Oct. 16. Bombs damaged five Baghdad churches in coordinated early morning attacks, but there were no casualties, an Interior Ministry official said.

Babies teach people respect for the gift of human life

By Mary Jo Pedersen

Babies have a way of turning life upside down: Labor pains turn to tears of joy, nights become days, neat becomes messy and quiet gives way to noise. With a baby in the house, the best-laid plans are scrapped at a moment's notice and adult vocabulary dissipates into coos.

Few of life's events bring greater change to a family than the birth of a baby. Sons become fathers. Daughters become mothers. Siblings begin to relate to each other in entirely new ways as aunts, uncles or godparents. For many seasoned parents, grandparenthood unfolds as an opportunity to enjoy childhood again, this time free of the parent-hood duties.

At a recent family gathering celebrating the arrival of our son's third child, the familiar "pass the baby" ritual began. Everyone took turns holding the infant while commenting that the baby's ears were definitely from Daddy, the eyes just like Grandpa's and the long legs like Uncle Steve's. Though born to one couple, it was apparent that this baby belonged to everyone in the room. He was the newest "addition" to the clan.

Combined with the excitement of having a new member, there was a profound sense of wonder in the fact that no one like this child ever had walked the Earth before. This child was an unrepeatable, totally unique creation, a gift to this particular family. Such a child elicits from us a sense of awe and reverence for the stuff of life molded into tiny fingers and toes.

For first-time parents, the transition to parenthood is a mix of emotions. The couple's child is always more beautiful than they could have imagined, more precious and lovable than any creature alive, and more complex than they were prepared for. This "more" is mixed with the realities of parenthood, including less sleep than they need, less disposable income than they are used to, and less free time to spend with each other and friends. The birth of a first child changes a marriage forever. Moving from partners to parents is navigated by most couples without the help of maps or a compass.

Studies show that there are many couples whose marital satisfaction takes a deep plunge in the first months after the birth of a child. Couples struggle with chores and the division of labor, with increased financial responsibilities, social isolation, and changes in relation to careers, work and child care.

Along with the economic, social and emotional challenges, every baby invites parents to live life less for themselves and more for the benefit of another. A baby is a sort of private Copernican revolution in which another person replaces self as the center of our universe. We are invited to adjust our program to this little one, who is radically dependent upon us.

Daily choices are made in favor of this new life. The preferred beer is replaced with expensive formula. The cruise is exchanged for a week at the state park. The sporty car gives way to bicycles, tennis shoes, braces and maybe even a van.

In the Creator's design, having a baby is an invitation to grow in God's image. With every child, the heart's parameters are expanded to embrace the fears and failures, the surprising joys and accomplishments of a new person.

Each child demands to be loved and accepted for who she is, shy or outgoing, excitable or calm. The spiritual disciplines of unconditional love, acceptance, patience, fidelity and forgiveness are practiced in the ordinary, everyday care of a child.

Whether a child is born to you, is adopted or you offer foster care, a baby's arrival begins a journey into the unknown. That is why the U.S. bishops' letter titled "Follow the Way of Love" fittingly refers to welcoming a baby as "an act of faith as well as an act of love."

Perhaps part of a baby's job is to teach us how to respond to the gift of human life when it is most helpless.

Any family who has cared for an elderly adult, a refugee or someone with mental or physical disabilities knows that the same care and reverence are necessary for all who live in vulnerable situations.

Without knowing it, babies challenge us to undo the cultural notion that being perfect, beautiful, constantly well-behaved or rich are the measure of a person's value.

When I hold that baby's soft little cheek against my own, I know that this infant is precious just because he is alive, and because he belongs to us in a very special way.

If we all believed that about every human life, we could turn the whole world upside down.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †



Few life events bring greater change to a family than the arrival of a baby. The birth of a first child changes a marriage forever. In the Creator's design, a baby is an invitation to grow in God's image.

God calls children by name

By Fr. Lawrence E. Mick

At the beginning of the Rite of Baptism for Children, the presider asks the parents what name they give their child. Normally, the presider already knows the name, so this is a ritual act. It is a reminder that God calls us by name, and that God deals with each of us as unique individuals.

This same perspective on each individual person's value is the basis of the Catholic concern for respect for all human life.

In a recent statement, the U.S. Conference of Catholic Bishops' Administrative Committee said, "Every person is created in the image and likeness of God. Therefore each person's life and dignity must be respected . . ."

This radical valuing of every person is

in marked contrast to other philosophical or political positions that see the individual as subordinate to the state or simply a commodity to be exploited by landowners or big corporations. The Christian view recognizes each person as an image of God and a child of God.

In baptism, the Church celebrates God's call of the individual person to share in Christ's mission. Each person who is baptized is called by God to carry on Christ's work in today's world.

God entrusts to human beings the task of carrying on his Son's work and continuing the redemption of the world.

Is there any doubt that God values the human person? Is there any doubt that we should do the same?

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

Discussion Point

Parishes minister to mothers, children

This Week's Question

What activities does your parish sponsor for children (and/or their parents) under age 5?

"We [St. Lawrence Parish] have a Children's Liturgy of the Word at our Sunday morning Mass. We also have a Moms' group. Mothers and their small children meet once a week—the children to play, the mothers to socialize. This is especially good for young mothers. Occasionally, just the moms get together, too." (Marcy Anderson, Carroll, Iowa)

"We [St. Brendan Parish] have Sunday faith formation classes for preschoolers. We have an Elizabeth Ministry program for women of childbearing years; this is a resource network for mothers to discuss relevant topics. During the summer, we also have a

Vacation Bible School for young children." (Franciscan Sister Joanne Fogarty, Hilliard, Ohio)

"We [St. Bonaventure Parish] have a Vacation Bible School during the summer. We also have a Liturgy of the Word for children during Mass. Here, the children are blessed then led away for age-appropriate instruction. The children return to [sit with] the congregation at the Offertory." (Jacquie Smith, Columbus, Neb.)

Lend Us Your Voice

An upcoming edition asks: Describe two characteristics of a human action that is good.

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



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

The story of Father Patrick Peyton (IV)

Fourth in a series of five columns



Father Patrick Peyton's "Family Theater" had a successful 10-year run on radio during the 1940s and '50s. At its peak, 429 stations carried it, and Father Peyton was in constant motion raising the money for its production. It won all sorts of awards. But by the mid-1950s, television was becoming more important, and Father Peyton turned his attention to that new medium.

He began by developing an hour-long Christmas show called "The Joyful Hour." That was followed by "The Triumphant Hour" at Easter, both carried on the Mutual network. The response was so good that Mutual contributed time for special programs for Mother's Day and Thanksgiving. All except the Thanksgiving program included the praying of the rosary, led by Hollywood stars. Perry Como sang the *Ave Maria*.

All the time Father Peyton was working

on these shows—and raising money to produce them—he was also preaching tridiums (three-day missions) about the family rosary. This led to the diocesan Family Rosary Crusade. The crusade began in Canada and then spread to Scranton, Pa.; Baltimore, Washington and throughout the country.

Parishes in the dioceses recruited men to visit each home in the parish to solicit pledges to pray the family rosary. Father Peyton (probably somewhat of a chauvinist) preferred that men, rather than women, be recruited because he believed that if men were involved the family rosary would be more likely to be prayed. During the 1950s, families throughout the country were praying the family rosary. After families signed up, Father Peyton would speak at diocesan rallies, which attracted large crowds.

Father Peyton then turned his attention overseas. He had successful rosary crusades in several dioceses in England. Bishop (later Cardinal) Angel Herrera of Malaga, Spain, happened to be in London while the crusade was being organized, and asked Father Peyton to go to Spain. He did, and

took a crash course in the Spanish language in Malaga.

After his crusade in Malaga, Father Peyton had requests from bishops around the world. He eventually led crusades and spoke at rallies in Australia, New Zealand and then in his native land of Ireland. From there, the next stop was Latin America.

It was in Latin America that the Family Rosary Crusade achieved its greatest success. He began in Chile then preached in Venezuela, Colombia, Brazil, the Dominican Republic, Panama and Ecuador. His rallies brought out 250,000 people in Panama City, 600,000 in Caracas, 1 million in Bogota, 1.5 million in Rio de Janeiro and 2 million in Sao Paulo.

The Family Rosary Crusade circled the globe. Father Peyton preached in 33 Indian dioceses and in 13 dioceses of Burma, Malaya, Thailand, Ceylon and Pakistan. In Africa, he preached in dioceses in Kenya, Tanganyika, Uganda and South Africa.

He was still preaching rosary crusades as late as 1985 when his rally in the Philippines attracted 2 million people. But well before that, he also turned his attention to movies. †

Cornucopia/Cynthia Dewes

Is anyone still at home in there?

Marcy has been my friend since kindergarten and, believe me, that's a long time.



She's the cute little girl in the grade school pictures with freckles on her nose, a perky ribbon in her black hair and mischief in her Irish eyes.

She was the youngest and only girl in a family with four older brothers who

adored her. Her family was poor and everyone worked hard. They played hard too, and laughed a lot. The boys sometimes got into trouble for their sassy, quick wit.

Marcy's mom and dad were faithful Catholics in a Lutheran area of the country, but were well respected in the community. When Marcy's dad died while we were still in grade school, life became even harder for her mom. Instead of college, her brothers went to work.

When Marcy became part of the high school yearbook's "Cutest Couple," we were happy for her. Her boyfriend seemed like a charming fellow, and she deserved happiness. After graduation, they married and went off into the sunset to live happily

ever after in the Air Force.

Unfortunately, the charming boy turned out to be an alcoholic and abusive man. Marcy again endured hard times, finally taking their two children and leaving her husband. She worked hard to educate her kids and sustain her family, and was rewarded with having raised two fine people.

Once again, tragedy struck when Marcy's son died of cancer, leaving a young wife and two little boys. But, this time, Marcy had the loving support of a good man to whom she's now been married for more than 20 years. I always tell her, "Better late than never."

Now, debilitating strokes have destroyed Marcy's short-term memory. She's no longer allowed to cook or drive a car, and whatever she starts she forgets to finish. The zippy girl we knew is now slow-moving and slow-talking, but well-loved and well-cared for by her husband.

When we were together recently, the old Marcy appeared in flashes as we reminisced and gossiped about the characters who populated our youth. Her eyes would light up again, and we would collapse with laughter at our recollections.

Betty, my dear sister-in-law, is similarly changed, but by some kind of

age-related dementia rather than strokes. She, too, remembers only fragments of the past, but she's such a social person that if you didn't know her well, you'd never realize she is unaware.

At her husband's funeral, young women who'd known her girls in high school came up to Betty to pay their respects. "You don't remember me," they'd say, and she would interrupt with, "Well, of course I remember you. How are you and what are you doing these days?" As we witnessed these scenes, my niece whispered to me, "You know, she hasn't a clue who they are."

Damaged as her memory is, Betty continues to deny that she needs a caretaker or that she's no longer allowed to cook or go anywhere alone. But, never again will we discuss the books we've read or argue politics or wonder at family behaviors.

Sadly, when we look at our beloved friends who are victims of such cruel loss, we may wonder if anyone's home behind those vacant eyes. I'm grateful that they'll always be at home for us, always loved, at least in our own happy memories.

(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 for grown-ups: what really matters

"If St. Augustine had been a Baby Boomer, the *Confessions* would have



come out sounding a lot like Bob Lockwood," writes Russell Shaw, the author of *Personal Vocation, Papal Primacy in the Third Millennium* and other books. This press release compliment prompted me to read

A Faith for Grown-Ups: A Midlife Conversation About What Really Matters (Loyola Press, \$17.95 paperback).

Halfway through, I came across a quotation by St. Augustine (354-430): "Watch Lord, with those who wake or weep tonight. Give the angels and saints charge over those who sleep. O Lord Jesus Christ, tend your sick ones, rest your weary ones, bless your dying ones, soothe the suffering ones, pity all the afflicted ones, shield the joyful ones, and all for Your love's sake. Amen."

This encompasses many of the vivid

characters in Lockwood's book as well as those in our own lives and churches.

Despite Lockwood's light and humorous tone, he shares serious thoughts about the Catholic Church and its changes and place in the world today despite flaws and problems that reap bad press. The following especially caught my attention:

"You simply cannot understand the Church, or understand the essential teaching of Christ, until [the] phrase 'institutional Church' is thrown overboard. There is no Church of faith in contrast with a Church as institution. The Church, through Christ, is divine at its source, divine in its life. The Church is also fundamentally human, inextricably tied up in the human condition. It's a bit of a mystery why God chose humanity. We are such screwups. But a mystery is just a truth we cannot understand."

Lockwood reinforces over and over—through recollections of his Catholic past and the characterizations of the friends and families of his youth—that we are the living Church and it is our role to keep "taking the living message of Christ and applying it to the living, breathing world."

He also notes that "a sign of the holiness of the Church is the goodness, the charity of the lives of so many of the faithful. The Church is the people of God on the path to holiness . . . There are many quiet saints who go through their lives with a fundamental decency and a fundamental holiness."

Award-winning writer Robert P. Lockwood—the director of communications for the Diocese of Pittsburgh—is the former president and publisher of Our Sunday Visitor Publishing, and he writes the "Catholic Journal" column in *Our Sunday Visitor*.

Lockwood views the Church through the eyes of an adult by tapping into the diverse and captivating experiences of youth.

The former president of The Christophers, Gerald M. Costello, says Lockwood's book is "an honest look at faith as it's lived and as it's loved." I concur.

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

Research for the Church/

James D. Davidson

A closer look at Anglo and Hispanic Catholics

Historically, American Catholics have tended to have European roots, but in recent years there has been a dramatic increase in the number of Catholics whose families have come to this country from Mexico, Puerto Rico, Cuba and Guatemala. As a result, white Europeans have declined to about 71 percent of all U.S.



Catholics and Hispanics have climbed to about 22 percent.

These trends present many challenges. Perhaps the biggest task is to understand how Anglos and Hispanics compare socially and culturally. How different are they in terms of demographic characteristics such as education, occupation and income? In what ways are their religious worldviews different? In what areas of faith and morals are they more similar than different? The more answers Church leaders have to these questions, the more successful they are likely to be in their efforts to meet the needs of both groups.

To find some answers, I reviewed findings in three recent books that I have co-authored with colleagues: *The Search for Common Ground* (Davidson et al, 1997), *American Catholics* (D'Antonio et al, 2001) and *Lay Ministers and Their Spiritual Practices* (2003). I also have examined findings from a 2003 national survey that Dean Hoge and I conducted for the University of Notre Dame.

There are sizable demographic differences between Anglo and Hispanic Catholics. Anglos are much more likely to live in the East and South, while Hispanics are more likely to reside in the Midwest and Southwest. Anglos rank higher in formal education, are more likely to have white-collar jobs and have considerably larger incomes. They also are more likely to have attended Catholic grade schools, high schools and colleges. Hispanics are much younger, have more children and have more people (such as grandparents and other relatives) living in their households.

Not surprisingly, the two groups also are quite different in terms of many religious beliefs and practices. Anglos are more likely to be registered parishioners, attend Mass and receive Holy Communion on a weekly basis, and contribute to the Church financially. On various indices of overall commitment to the Church, Anglos score higher than Hispanics. On the other hand, Hispanics are more likely to attach importance to traditional beliefs (such as belief that Mary is the Mother of God) and participate in traditional devotional practices, many of which are distinctively Hispanic (such as the home *altarito* and family home prayers). They also are more likely to report that God is present in their daily lives and that the Catholic Church has a greater share of the truth than other religious groups. But it would be a mistake to overlook the many ways in which Anglos and Hispanics are similar in religious outlook. The vast majority of both Anglo and Hispanics accept core Church teachings.

These findings have at least four implications. Given the Church's social teachings, Church leaders need to address the socio-economic disparity between the two groups. They also need to recognize, understand and celebrate the cultural differences between the two groups. Given the differences between the two groups, leaders also need to respect members' tendencies to interact within their own groups. At the same time, the similarities in their religious beliefs and practices provide Church leaders with opportunities to build bridges between Anglo and Hispanic Catholics.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 24, 2004

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

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



Part of what scholars describe as the Wisdom Literature, Sirach was an effort by an ancient devout Jewish scholar to teach that belief in God, as understood by Moses and the prophets, is not contrary to human religion. Rather, such

belief is the penultimate of human wisdom.

Sensing the conditions faced by the contemporaries of the author of this book is not difficult. They were not part of any privileged class. They were poor and without great influence. They were vulnerable.

This book teaches a lesson that later became a cornerstone of Christianity. God especially loves the poor, and believers have a special duty to defend the poor and work to assist the poor in overcoming the effects of poverty and hopelessness.

Within this reading are references to orphans and widows. When this passage was written, no social safety net existed to protect anyone unable to produce a living. Being a widow without prosperous children, or other relatives, was a frightful prospect. It easily could mean destitution, even death itself. The same grim future awaited orphans without someone to care for, and protect, them. Among the poor beloved by God, unfortunate widows and orphans were high on the list.

The second reading again comes from the Second Epistle to Timothy.

Paul is the author, and he writes in the first person. Challenging and encouraging Timothy, Paul declares that he has suffered much. Mistreated unjustly, he often has endured hardships alone. In fact, he frankly states that no one has come to his defense. Yet God will sustain him. With God's help, no force can overtake him.

St. Luke's Gospel supplies the last reading. As in other recent readings from Luke's Gospel, this weekend's selection is a parable. The central figure is Jesus. In the parable, two figures also are important.

The first is a Pharisee. Although it is easy to assume the opposite from reading the New Testament, Pharisees were not necessarily bad people. Rather, they were

people badly focused, reaching conclusions that were exaggerated, self-centered and prejudicial in the yearning to find again the pure strain of Judaism. Still, the Pharisee in this story is self-righteous and judgmental. He condemns others whom he sees as less religiously fervent than he is.

Fasting was a common Jewish religious practice in the first century A.D. This Pharisee insists that he fasts more than the average. Tithing was the ideal. This Pharisee tithes more than the average.

Tax collectors were the lowest of the low. Collecting taxes under the Romans was legalized graft, and people justifiably despised tax collectors. This tax collector admits his own sinfulness, and with great feeling. The gesture of striking the breast was an act denoting great anguish. Humbly aware of his faults, he stands at a distance, feeling himself unworthy to be in the company of the holy.

Reflection

Sirach and St. Luke's Gospel teach us a realistic lesson we are apt to forget. It is the reality that, regardless of our presumed goodness, we need God. We can succumb to sin, and to the sin of self-satisfaction.

The Pharisee and the tax collector, each in his own way, are imperfect. From all indications, the Pharisee is very true to the demands of his religion. His fault lies in his smugness, in exaggerating himself. By contrast, the tax collector clearly recognizes his shortcomings, and this recognition leads him to ask God's forgiveness. He is humble, but humility brings wisdom.

The message of the first reading is that God will protect those who humbly admit their inadequacies, indeed their sins, and turn to God. †

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

What Right Have I?

A Stone's Throw Away

With stone in hand,
Arm raised to throw,
I weigh his words
Then turn to go.

What right have I
To break those bones,
Then pay no heed
To dying moans?

It's time I take
Myself in hand,
Cast off the past,
Rethink my stand.

My aim must change,
Make no mistake.
My stone, be thrown
Into the lake.

Ripple Effect

He hurled his stone;
We watched in awe.
Has he alone
Denounced the law?

Now others seek
The water's edge.
Demeanor meek,
They make a pledge:

"Into the sea
We fling each stone.
Let judgment be
From God alone."

By Dorothy Colgan

(Dorothy Colgan is a member of St. Meinrad Parish in St. Meinrad.)

Daily Readings

Monday, Oct. 25
Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, Oct. 26
Ephesians 5:21-33
or Ephesians 5:2a, 25-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, Oct. 27
Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, Oct. 28
Simon and Jude, Apostles
Ephesians 2:19-22

Psalm 19:2-5
Luke 6:12-16

Friday, Oct. 29
Philippians 1:1-11
Psalm 111:1-6
Luke 14:1-6

Saturday, Oct. 30
Philippians 1:18b-26
Psalm 42:2-3, 5
Luke 14:1, 7-11

Sunday, Oct. 31
Thirty-first Sunday in
Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. John Dietzen

Roman monk named Dionysius invented method of dating years

Q How did we determine the designation of using the initials B.C. and A.D. for "before Christ" and "after [Christ's] death"?



This couldn't have been the way people determined dates before Jesus was born. How did they keep track of years in those days? (Florida)

A You have a good question. Keeping track of times and dates in ancient history is more complicated than most people might suppose if they thought about it.

In Old Testament times and before that, the Jews, as most other cultures did, usually based their calendars on a particular ruler or king ("in the 11th year of the reign of King Darius") or major events such as the Babylonian exile in the sixth century B.C. ("Before Christ," in English).

The religious calendar in use by Jews today, supposedly based on the time from the creation of the world, began to be used only about 1,000 years ago. The "date" of creation was computed by adding up all the references to years and ages in the Hebrew Scriptures (our Old Testament), especially the book of Genesis.

Early Christians employed a variety of methods to record history. Some used local Greek calendars. Others followed the most common Roman method of dating events from the foundation of the city of Rome about 735 B.C.

Some Christians counted years from the supposed date of the birth of Abraham and still others from a program of taxation under Emperor Diocletian in the third century.

Our method of dating events from before or after the birth of our Lord came as a byproduct of attempts to settle the bitter controversy between the Eastern and Western Churches over the date of Easter.

A Roman monk called Dionysius the Little invented this way of dating in the sixth century, using the designations B.C. and A.D. (*Anno Domini*, the year of the Lord).

Unfortunately, many historical sources available to us today were unknown in his time. Using only the information at hand, he set the beginning of the Christian era, the birth of Christ, six or eight years later than it should have been. Thus, the birth of Christ took place, according to our calendar, about the year 7 B.C.

Only centuries later was this new way of numbering years adopted, even in the Christian world.

The fact that it took hold at all is greatly due to the eighth-century English Benedictine monk and historian, St. Bede, who used this method of dating in his monumental *History of the English People* and other historical writings.

Q What is the purpose of altars on the sides of some, usually older, churches? Would Mass ever be said at these side altars? (Wisconsin)

A When many older churches were built, if priests were gathered (at a retreat, for example) they quite often offered Mass individually at the same time, using the side altars.

Monasteries customarily had "Mass chapels," with a dozen or more altars at which monks offered Mass "privately" after the community Mass, which only one of them celebrated.

Today, if several priests wish to offer Mass, they normally have a concelebrated Mass, with one of the priests, or the bishop, as the main celebrant and the others as concelebrants. Theologically, each priest still offers Mass, even though they all do it together and at the same altar.

According to the Church's liturgical norms, a concelebrated Mass "appropriately expresses the unity of the priesthood, of the sacrifice and also of the whole people of God" (*General Instruction of the Roman Missal*, #199).

Concelebrations are particularly recommended for certain special occasions, such as meetings of priests.

Q Is it a mortal sin to use God's name in vain in a fit of anger? (Illinois)

A The traditional three requirements for a mortal sin are still good ones:

1. Serious matter—The action must be one which is completely incompatible with a respect and love for God.

2. Sufficient reflection—One must realize when he is doing the action (or refuses to do it in a sin of omission) that if he does what he is contemplating, he is deliberately rejecting God's love and friendship. In other words, he must be fully aware that what he is contemplating is a mortal sin.

3. Full consent of the will—Realizing all this, he still deliberately wants to go ahead and do it anyway.

Considering these requirements, it is difficult to see how the action, as you describe it, could ever be a mortal sin. †

Defining marriage top ballot issue, but others interest Catholics too

WASHINGTON (CNS)—With proposed state constitutional amendments defining marriage as the union of a man and a woman on the ballot in at least 11 states on Nov. 2, same-sex marriage clearly tops the list of ballot issues of interest to Catholic voters this fall.

In their support for those proposals, Catholic leaders have expressed themes similar to those stated by the Ohio bishops in an Oct. 5 statement. "Marriage did not originate from either the Church or state, but from God," they said. "Therefore, we believe, neither Church nor state ought to alter the nature and structure of marriage."

In Michigan, where the Catholic Church has given an estimated \$500,000 to the Citizens for the Protection of Marriage campaign, the bishops said in an Oct. 15 statement that "the values of marriage, family and children are at stake" in the state's proposed Marriage Protection Amendment.

In addition to Ohio and Michigan, amendments related to same-sex marriage are on the ballot in Arkansas, Georgia, Kentucky, Mississippi, Montana, North Dakota, Oklahoma, Oregon and Utah. Voters in Missouri (in August) and Louisiana (in September) have already approved similar proposals this year. However, a judge on Oct. 5 threw out Louisiana's same-sex marriage ban, saying it was unconstitutional.

There are 157 measures on ballots in 32 states in all, according to the Initiative & Referendum Institute at the University

of Southern California, and many of them have prompted calls for support or opposition from bishops and other Catholic leaders.

In Arizona, for example, the bishops of the Dioceses of Phoenix, Tucson and Gallup, N.M., which includes northeastern Arizona, spoke out against Proposition 200. It would require anyone registering to vote to provide proof of citizenship and oblige state workers to verify that anyone seeking welfare benefits was not in the United States illegally.

"While Proposition 200 does nothing to control our borders or solve the complex immigration problems in our state, it will potentially make criminals out of well-meaning government workers and deny basic rights to undocumented immigrants," the bishops said. "Consequently, we believe that such legislation is bad public policy."

In California, which leads the nation with 16 initiatives on the November ballot, the hot-button issue is embryonic stem-cell research. The state's Proposition 71 would establish a constitutional right for scientists to pursue such research and fund it to the tune of \$3 billion.

"We are not opposed to stem-cell research," the California Catholic Conference, representing all the state's bishops, said in a statement strongly opposing Proposition 71. "We approve and encourage research that uses cells derived from adults and umbilical-cord blood, and we rejoice at the phenomenal cures that some

have experienced because of that research."

In addition to citing the moral problems posed by the destruction of embryos for stem-cell research, the bishops called it "socially unjust to launch a \$3 billion new state bureaucracy when vital programs for health, education, police and fire services are being cut."

The conference expressed support for Proposition 66, which would limit the state's "three strikes" law to certain violent and/or serious felonies. "The causes of crime are complicated and simplistic sentencing solutions are not an adequate answer," the bishops said. "We pledge to work with others to protect public safety, to promote the common good and to restore community. In our considered judgment ... [Proposition 66] can be a step in that direction."

Catholic Charities of California also has called for passage of Proposition 63, which would impose an additional 1 percent tax on personal income above \$1 million to expand funding of mental health services in the state, and urged defeat of two proposals that would expand casino gambling in the state.

Catholic health care leaders in the state have backed Proposition 72, which would require employers in large and medium-size companies to pay 80 percent of the cost of health insurance for their workers.

The Florida bishops also are opposing the expansion of gambling, saying that a proposal to amend the state Constitution to allow slot machines could have

"long-range implications ... for the quality of life of all of the citizens of our state."

But the bishops have called on Florida Catholics to approve Amendment 1, which would permit the Legislature to pass legislation requiring notification of at least one parent before a minor's abortion. "Young women who are considering an abortion should have the benefit of the wisdom and guidance of their parents when making this life-changing decision," the bishops said.

In Maine, Bishop Richard J. Malone of Portland wrote to Catholics about "perplexing and confusing" questions posed by the state's tax cap proposal but did not make a specific recommendation.

He urged voters to ask themselves whether the tax cap would "redress taxation inequalities in such a way that a common good will be better met or will it lead to further inequalities," noting that Catholics "are called to place the needs of others above our own. To place our own selfish interest above the needs of those less fortunate violates justice."

In South Dakota, voters were to consider a constitutional amendment that would allow the Legislature to authorize participation in school transportation and food services by children who attend parochial and private schools.

The amendment, if passed, would allow the long-time cooperation between the public schools and religious and private schools in the state to continue, according to Nancy Swenson of South Dakota Families for Equality in Education. †

Religious views influence policy when tested by reason, says priest

WASHINGTON (CNS)—Religious views influence U.S. policy when they are stated in ways understandable to a pluralistic society and can stand the test of reason and public debate, said Father J. Bryan Hehir, Harvard University professor of religion and public life.

"You can't translate all you want into the laws of the land and the world," said Father Hehir, also president of Catholic Charities of the Boston Archdiocese.

Father Hehir spoke on Oct. 15 at a panel discussion on religion and foreign policy sponsored by the Pew Forum on Religion and Public Life based in Washington.

Panelists said there was a growing religious influence in U.S. political life, but noted that the religious views were themselves pluralistic and sometimes contradictory, providing positive and negative consequences for society.

There was a general consensus that society needs to judge how people act out their religious convictions in public life, distinguishing this from the convictions themselves. Several panelists said that because the religious convictions of people can be in contradiction to each other there is a danger that growing religious influence in public life can lead to increased religious strife.

Regarding Catholicism, Father Hehir said: "Faith complements reason. It takes you beyond reason, but never beneath reason."

Regarding religions in general, he said they have an intellectual basis and a coherent content and these need to shape their political positions.

People cannot directly translate their religious convictions into politics without first developing moral standards which can draw the assent of others of different religious convictions or of no religious convictions, he said.

Father Hehir cited just-war theory as an example of a successfully developed moral standard that comes from a religious tradition but is now a "common property."

The theory provides criteria for determining when a war is justifiable. The main elements include that the war be in self-defense, the war is the last resort and civilians are not deliberately targeted.

Father Hehir said the U.S.-led invasion of Afghanistan was justified as self-defense but the U.S.-led invasion of Iraq was not.

"There was a humanitarian dimension in Iraq in trying to rid it of a dictator, but this didn't trump everything else," he said.

The invasion of Iraq seems to be an effort to create regime change and fear of

weapons of mass destruction as new moral reasons for going to war, he said.

Using weapons of mass destruction as an argument also lacks precision, he said.

"Is it the capacity to produce weapons of mass destruction? Is it the desire to use weapons of mass destruction? Is it the building of weapons of mass destruction? Is it the deployment of weapons of mass destruction?" he said.

There also seems to be a policy that "some countries can have them but others cannot," said Father Hehir.

E.J. Dionne, panel moderator and senior adviser to the Pew Forum, said the topic is important as there is "a lot of unease in mixing morality and foreign policy" because of the "bloody history of wars of religion" and because "today's terrorism is justified by religion."

At the same time, there is a tradition that people of moral conviction cannot retreat from public responsibilities and "can't avoid getting their hands dirty," said Dionne.

Shibley Telhami, University of Maryland professor of peace and development, said that religions and religious groups influence U.S. policy more by how powerful their organizations are than by their ideas and convictions.

Organizational clout is what makes the religious right powerful and explains why Jews have more influence than Muslims in the United States, said Telhami, an Israeli-born Arab who is a Christian.

"Religious convictions don't determine what is ethical for society," he said.

"If your action affects someone else, you can't make the ethical decision alone," he said.

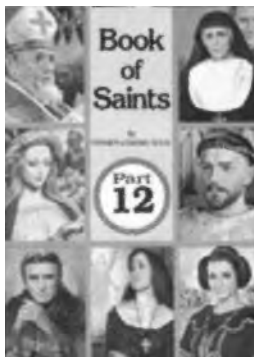
Telhami distinguished between an "ethics of conviction" that motivates people and an "ethics of responsibility" by which society formulates criteria to judge actions.

Walter Mead, a specialist in religion and public policy at the independent Council on Foreign Relations, said that one of the top religious phenomena now is the rise of evangelical Christianity at a time when mainstream Protestantism is on the decline.

Among the points pushed by evangelical Christianity is a rejection of global institutions as tyrannical, he said.

Mead described the rejection view as "the further away authority is from the grass roots, the more elites use it to plunder."

Added to this is a growing belief that an apocalyptic end of the world is nearing, he said. †



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Creative tension: omnipotence of God vs. dynamism of a universe

VATICAN CITY (CNS)—A recent Vatican document analyzed evolution in the light of faith, stepping into an area that has long been a religious and scientific minefield.

The document, prepared by the International Theological Commission and made available in mid-September, examined man's relationship with the created world.

Why bother to get into evolution? Because, as the text said, Catholics have a responsibility to "locate" the scientific understanding of the universe within a Christian vision of creation.

That's an assignment that challenges even the experts, however.

"That's a very big task, and a very complicated issue. It's not settled yet, by any means," said U.S. Jesuit Father George Coyne, director of the Vatican Observatory, who has closely followed the evolution debate.

The theological commission operates in conjunction with the Vatican's doctrinal congregation, and its document is remarkable in several ways.

First, it accepts as likely the prevailing tenets of evolutionary science: The universe erupted 15 billion years ago in a "big bang"; the Earth formed about 4.5 billion years ago; all living organisms on Earth descended from a first organism; and man emerged some 40,000 years ago with the development of the larger, human brain.

Second, the document does not argue for a "divine design" in specific processes of evolution. While acknowledging that some experts do see a providential design in biological structures, it says such development might also be "contingent," or dependant on chance.

"True contingency in the created order is not incompatible with a



CNS photo courtesy NASA, Hubble Heritage Team

The beauty of a nebula is pictured in a new view from the Hubble Space Telescope. A recent Vatican document analyzing evolution in the light of faith accepts as likely the prevailing tenets of evolutionary science, including that the universe erupted 15 billion years ago. This image shows the Cat's Eye nebula, an interstellar cloud of gas and dust.

purposeful divine providence," it said.

In other words, God's plan may have allowed for all kinds of variables to play out. Or, as the document put it, "any evolutionary mechanism that is contingent can only be contingent because God made it so."

But is the emergence of man one of these chance results? Or did God play creationist in this instance?

That's the crux of the current debate,

said Father Coyne.

"Most people would pose the question this way: 'Did we come out of a necessary process or a chance process? If it's a necessary process, God did it. If it's chance, why do you need God?'" Father Coyne said in an interview.

"But I think the question itself is wrong. It's not just necessity or chance, it's also opportunity. We live in a universe that statistically offers so many

opportunities for the life-building processes to work together," he said.

"In a universe so fertile in opportunity, it was inevitable—I say inevitable, not necessary—that human beings emerged," he said.

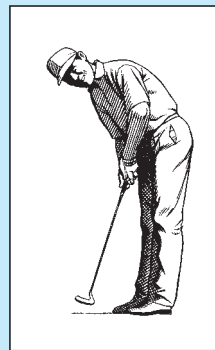
Pope John Paul II made headlines in 1996 when he told the Pontifical Academy of Sciences that the theory of evolution was "more than a hypothesis"

See EVOLUTION, page 14



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EVOLUTION

continued from page 13

and had been widely accepted by scientists.

But in opening a dialogue on the subject, Pope John Paul II insisted that man was not just a link in the evolutionary chain. He said the emergence of man marked an "ontological leap ... the moment of transition to the spiritual" that cannot fully be explained in scientific terms.

Expanding on that argument, the theological commission's recent document said the appearance of the first members of the human race must be attributed to some form of divine inter-

vention. It spoke of God acting through "causal chains" from the beginning of cosmic history to prepare for the "special creation of the human soul."

It also emphasized the "personal character of creation" and said man, fashioned in the image of God, responds to a personal creator, not an impersonal force or energy. It cited the teaching of the Second Vatican Council: "Man is the only creature on Earth that God willed for his own sake."

In a paper presented last year on the subject, Father Coyne said this argument raises the question: "Are we forced by revealed, religious truth to accept a dualistic view of the origins of the human person—evolutionist with respect to the material dimension, creationist

with respect to the spiritual dimension?"

Father Coyne and others have suggested that a case could be made for a type of divine creation that did not pre-ordain human beings, or which might have even produced thinking beings different than humans.

Does that contradict religious truth?

"Not, it appears to me, if theologians can develop a more profound understanding of God's continuous creation" that allows for "freedom at all levels of the evolutionary process," Father Coyne said.

Father Coyne said the wider discussion on evolution between religion and science is marked by misunderstandings. He said the term "creation," for example, is about existence itself, not the "chain of events which bring about a specific kind of being."

Likewise, when religions speak of

God "creating out of nothing," scientists often equate it—incorrectly—with the vacuum of quantum mechanics, Father Coyne said.

Among believers, Father Coyne said, there's an unfortunate tendency to "latch onto God" when scientific explanations fall short.

"One gets the impression from certain religious believers that they fondly hope for the durability of certain gaps in our scientific knowledge of evolution, so they can fill them with God," he said.

Father Coyne argues that God should not be understood as a dictator, who has fine-tuned the universe to run like a watch. But he said it will take considerable dialogue and reflection by Catholic thinkers before a central tension is resolved between the omnipotence of God and the dynamism of a universe in evolution. †

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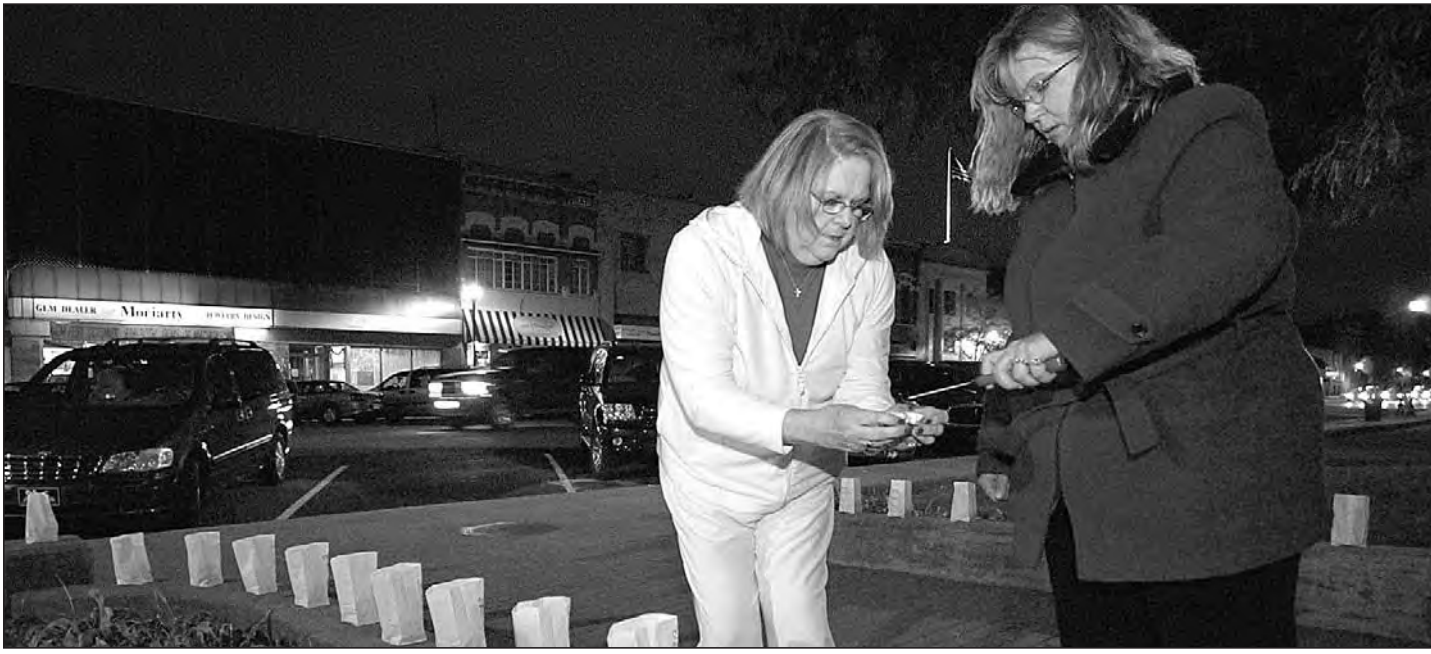
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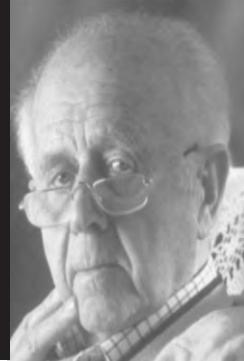
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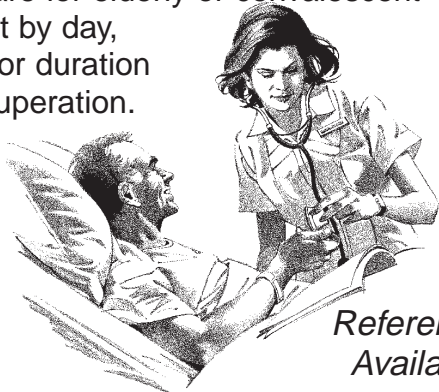
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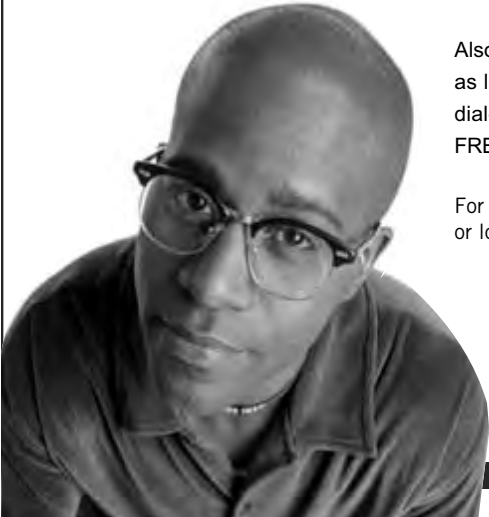
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21 Oldenburg Franciscans celebrate golden and silver jubilees

Twenty Sisters of the Third Order of St. Francis of Oldenburg are celebrating their golden jubilees of religious profession and one Franciscan sister is marking her silver anniversary of profession this year.

Franciscan Sisters Sue Bradshaw, Marian Boberschmidt, Andre Burkhardt, Yvonne Conrad, Donna DeMange, Lucy Driscoll, Susan Eifert, Mary Fliehman, Mary Joel Franks, Kathryn Holohan, Tecla Jaehnen, Amy Kistner, Rene Langenecker, Joan Laughlin, Ramona Lunsford, Mary Walter Sokolic, Elna Stemann, Bernetta Stuhrenberg, Cleopha Werner and Rachel West joined the congregation 50 years ago.

Franciscan Sister Mary Beth Gianoli professed her vows a quarter century ago.

A native of Indianapolis, Sister Sue Bradshaw currently ministers as a pastoral associate at St. Christopher Parish in Indianapolis and as a faculty member at Marian College in Indianapolis.

The former Sister Catherine Marie also served as a campus minister at Marian College and did formation work for the Franciscan Friars in Indianapolis.

From 1991-94, she served in parish ministry at St. Joan of Arc Parish in Indianapolis. She also taught at St. Louis School in Batesville and in Ohio.

Sister Sue completed her doctoral studies at Georgetown University in Washington, D.C., from 1969-74.

Sister Marian Boberschmidt currently ministers at the Center for African-American and African Women in St. Louis.

The former Sister Marie Pius was named the director of *Nia Kumba* Spirituality Center in St. Louis in 1991.

Sister Marian also taught at St. Michael School in Indianapolis and St. Monica School in Indianapolis.

From 1988-91, she served as novice director and was a member of the membership team for the congregation.

A native of Brookville, Sister André Burkhardt is currently the pastoral associate of St. Joseph and St. Patrick parishes, which comprise the Catholic Community of Meridian, Miss.

Sister André taught at the former St. Bernadette School in Indianapolis, St. Mary School in New Albany and the former St. Andrew School in Richmond.

She also ministered as a teacher and principal in Ohio and East Africa, and served as a retreat director and coordinator in Kenya, East Africa, and Chinle, Ariz.

Sister Yvonne Conrad currently ministers as an administrative assistant at St. Simon the Apostle Parish in Indianapolis. She also taught at St. Louis School in Batesville.

From 1960-85, Sister Yvonne ministered as a nurse and director of the former St. Francis Hall in Oldenburg and was a member of the coordinating team at the Oldenburg motherhouse.

Sister Yvonne also served at St. Anthony Parish in Morris, St. Maurice Parish in Greensburg, St. Ann Parish in Hamburg and St. John Parish in Enochsburg. She also ministered in Kentucky.

Sister Donna DeMange currently ministers as a chaplain and counselor at Mercy Franciscan Hospital at Mount Airy in Cincinnati.

The former Sister Janet taught at Our Lady of Perpetual Help School in New Albany, Our Lady of Lourdes School in Indianapolis and the former Sacred Heart School in Clinton. She also taught in Ohio and Illinois.

Sister Lucy Driscoll currently ministers as a teacher at St. Hugo of the Hills School in Bloomfield Hills, Mich.

She also taught at Holy Name School in Beech Grove, the former Holy Trinity School in Indianapolis, St. Mary School in North Vernon, Our Lady of Perpetual Help School in New Albany and St. Lawrence School in Lawrenceburg. She also ministered in Ohio, Missouri and Michigan.

Sister Susan Eifert is retired and

resides in Dayton, Ohio. From 1980 until 2003, she ministered there as a chaplain at the Good Samaritan Hospital and the Hospice of Dayton.

In Indianapolis, she served at St. Christopher School, St. Lawrence School, the former Holy Trinity School, St. Michael School and Marian College. She also taught at the former St. Anthony School in Morris and in Ohio.

Sister Mary Fliehman currently serves as a pastoral care minister at St. Clare Hall, the health care facility for the Oldenburg Franciscan community.

The former Sister Lauren has served as assistant treasurer for the Franciscan congregation from 1991 to the present.

Sister Mary taught at the former Holy Trinity School in Indianapolis and Our Lady of Perpetual Help School in New Albany. She also ministered as a teacher and principal at the former Holy Family School in Richmond and taught in Ohio.

Sister Mary Joel Franks currently ministers as a library technician at Marian College in Indianapolis.

From 1981 until 2001, she served as an assistant in the business office at Marian College and as treasurer.

Sister Mary Joel also taught at St. Mark School in Indianapolis, Little Flower School in Indianapolis, St. Lawrence School in Lawrenceburg, St. Mary School in Greensburg, Holy Name School in Beech Grove and Our Lady of Perpetual Help School in New Albany. She also taught in Ohio.

Sister Kathryn Holohan currently ministers as a pastoral associate at Christ Our Hope Parish in Harrisville, W.Va.

The former Sister Annata was one of the original four pioneer Oldenburg Franciscan sisters to go to Papua New Guinea in 1960 to begin a school there. She ministered in Papua New Guinea for 22 years.

Sister Kathryn was a member of the General Council for the Oldenburg Franciscan community from 1982-86. She was elected congregational minister of the Oldenburg Franciscans in 1986 and served the order in that leadership position until 1994.

Sister Tecla Jaehnen currently ministers as a part-time photographer for the Oldenburg Franciscans and resides at the motherhouse. She began her ministry as a photographer in 1982.

She taught at St. Mary School in Greensburg, St. Lawrence School in Lawrenceburg, Our Lady of Perpetual Help School in New Albany, Oldenburg Academy in Oldenburg, the former St. Mary Academy in Indianapolis and the former St. Vincent Home in Vincennes, Ind. She also taught in Ohio and Missouri.

Sister Amy Kistner currently ministers as a pastoral associate at Good Shepherd Parish in Campton, Ky.

From 1994 until 2000, she served as congregational minister for the Oldenburg Franciscan community.

Sister Amy also ministered as a teacher and principal at St. Louis School in Batesville and St. Monica School in Indianapolis. She served as director of novices for the community from 1978-84, and also ministered in Missouri, Ohio and Michigan.

Sister René Langenecker currently ministers as a social worker for the Department of Public Social Services in Los Angeles County, Calif.

Sister René served as a teacher and principal at St. Mary School in New Albany, the former St. Anthony School in Morris, the former Holy Family School in Oldenburg, St. Louis School in Batesville and Our Lady of Perpetual Help School in New Albany. She also ministered in Ohio and in the Archdiocese of Los Angeles, Calif.

Sister Joan Laughlin currently ministers as co-director of the Lay Associates for the Oldenburg Franciscans.

From 1986-94, the former Sister Naomi was a member of the General Council for the Franciscan congregation.

In 1995, she began a five-year



ministry helping form the FSM Community in Kagua, Papua New Guinea.

Sister Joan taught at Holy Name School in Beech Grove, St. Mary School in Greensburg and the former Holy Family School in Richmond. She also taught in Ohio.

A native of Franklin County, Sister Ramona Lunsford currently ministers as a chauffeur and clerical assistant in pastoral care for St. Clare Hall, the health care facility for the Oldenburg Franciscans.

From 1982-86, Sister Ramona was a member of the General Council for the Franciscan congregation. From 1988 until 2000, she served the community as director of development.

Sister Ramona also ministered as a school supervisor in the archdiocesan Office of Catholic Education in Indianapolis.

She served as a teacher or principal at St. Lawrence School in Lawrenceburg, St. Michael School in Indianapolis, the former St. Bernadette School in Indianapolis and the former Holy Trinity School in Indianapolis. She also taught in Ohio.

Sister Mary Walter Sokolic currently ministers in community service at the motherhouse in Oldenburg.

Sister Mary Walter served as a teacher or principal at St. Louis School in Batesville, the former Holy Family

School in Oldenburg, Our Lady of Perpetual Help School in New Albany and St. Joseph School in Princeton, Ind. She also ministered in Ohio.

Sister Elna Stemann currently ministers as a teacher assistant at a preschool in Evansville, Ind.

From 1992 to 2002, Sister Elna was the sacristan and grounds supervisor for the motherhouse at Oldenburg.

She also taught at St. Michael School in Brookville, St. Mary School in Rushville, St. Vincent de Paul School in Bedford, the former St. Francis de Sales School in Indianapolis, St. Gabriel School in Indianapolis, St. Mary School in New Albany and the former Holy Family School in Oldenburg.

Sister Bernetta Stuhrenberg currently ministers in community service at the motherhouse in Oldenburg.

She taught at St. Louis School in Batesville, Holy Name School in Indianapolis, St. Lawrence School in Lawrenceburg and St. Vincent de Paul School in Vincennes, Ind. She also ministered in Ohio.

St. Francis Hospital opens new Senior Adult Services unit

By Mary Ann Wyand

BEECH GROVE—St. Francis Hospital and Health Centers is expanding its medical services to elderly people who have dementia and Alzheimer's disease with a newly renovated Senior Adult Services unit and Senior Assessment Center in the South Building at the Beech Grove hospital campus.

Dr. John Wernert, medical director of the hospital's neuropsychiatry unit, said the recently remodeled 18-bed Senior Adult Services facility will serve older adults facing the challenges of aging by providing a full range of specialized medical and psychiatric services to meet their mental, emotional and physical needs.

Wernert said the Senior Assessment Center will provide comprehensive outpatient evaluations for people age 60 and older.

He said an estimated 4.5 million older Americans suffer from progressed dementia or Alzheimer's disease and need specialized care, which is "a huge public health problem."

In response to the growing need for comprehensive elder care, St. Francis Hospital's administrative and medical staff began plans for the expanded Senior Adult Services unit four years ago.

"This project has been underway now for several years," Wernert said, "and ... is the fruition of a lot of hard work to create ... a therapeutic environment. Maybe another way of thinking about it is as 'the healing zone.'"

Wernert said the expanded senior care facility is designed to meld the science of geriatrics with the art of medicine.

"The way we do that is in two big ways," he said. "One is the environment that we try to create here, not only with the space but also with the hard work of our staff ... who bring to the care of our patients an energy, an enthusiasm and a

sense of healing that I think really helps create for us the opportunity to respond to even the most difficult patient situations.

"What we've tried to identify here at St. Francis [Hospital] is the desire that every family and every senior patient has, Wernert said, which is 'What can I do to maximize my functioning, maximize my quality of life, and still stay at home?'"

Wernert said nursing home care becomes a big worry for families, not only because of the expense but also because of the patient's loss of independence and "everything that goes with that."

He said the Senior Adult Services unit and its programs will help people to be able to maximize their functions.

"Our job is to remove, as much as possible, the impediments that keep them from remaining independent," Wernert said. "Even if they have very limited abilities and are in advanced stages of disease, there are still things that they are able to do for themselves. There are still things that the family can do in terms of managing their care."

"Our focus really is in trying to keep patients at home longer, to keep them in the care of their families," he said, "and when that no longer is possible to help smooth their transition from being at home into an assisted care or a long-term care environment."

He said the hospital's new Senior Assessment Center is an outpatient program designed for patients who are still living at home, but are in need of some additional services to be able to maintain their home life.

"We also have a full consultation service for seniors on our medical floors," Wernert said. "Many of the patients who come in for cardiac reasons or care of their diabetes clearly have mental health issues or problems with dementia or cognitive impairment. We can also be helpful in that regard. Many of these patients benefit a lot from

the intensive therapy they receive here on our unit—not just the mental health therapy, but also the physical and occupational therapy that we provide here."

Wernert said Senior Adult Services medical and nursing staff members focus on helping patients and families adjust to changes brought about by aging.

"Speaking the truth, giving patients and families a clear indication of what they can expect both medically and psychologically in the last months or years of a person's life," he said, "can go a long way toward allaying fears and helping patients have a better quality of life."

"We're able to help patients who ... can't ambulate, who can do very little for themselves," Wernert said. "When they leave the unit, we have maximized their abilities. Many patients can ambulate under their own power, feed themselves, toilet themselves, and do other things that give them a sense of respect and dignity that they didn't have when they came to us for care."

He said the dedicated staff is the key to providing the best patient care.

"We have developed a staff over the past four years who are really committed to caring for the patients," he said. "They come with a spirit and energy every day and work hard. You've got to have a strong back to do this work, to help patients with their daily needs. They're here to help remove impediments and obstacles, to help people maximize their functioning, because they care."

Wernert said staff members try to adhere to the Holy Father's directives on elder care as well as the Franciscan values of respect for the dignity of every person.

"When you get all that working together, it's an unbeatable combination," he said. "I think we're providing a type of patient care here that you can't get anywhere else in central Indiana and perhaps in the state."

In addition to expanding the unit from 10 to 18 beds, Wernert said the staff has also expanded outpatient services for seniors and connections with long-term care facilities.

He said the Senior Adult Services unit will accept referrals from physicians, emergency room doctors, Alzheimer's Association staff members, community support groups, visiting nurses and home-based service organizations that include Catholic Social Services.

"Any of those groups certainly can make referrals to the unit," he said. "We're glad to hear from them and to help in any way we can."

Wernert said the cost of caring for Alzheimer's patients exceeds \$120 billion annually in the U.S., and much of that expense is caregiver burden because family members stay home instead of working to care for their loved ones.

"Alzheimer's disease is going to be the number one public health issue for the Baby Boomer generation," he said. "It's going to be the number one reason why

Baby Boomers are going to need long-term care or extra services as they get older. It's a huge public health problem."

Wernert said "it takes an expenditure of money and resources and a commitment throughout the organization to do more than pay lip service to caring for our older patients ... from the primary care level, from the crisis and emergency level, from the hospital to the community."

At St. Francis Hospital, he said, "we're going to do it all as a team in a supportive environment for the families and the patients so that they can heal themselves."

Sister of St. Francis of Perpetual Adoration M. Corita Last, who recently completed her ministry assignment as vice president of mission services and administration at St. Francis Hospital and Health Services in Beech Grove, said she is pleased to see the new Senior Adult Services unit open for patient care after years of planning.

"We think it's just another way that we can continue our ministry, our Franciscan tradition of continuing Christ's healing ministry," Sister Corita said. "The importance that our seniors have is unbelievable, and yet so many times in society they aren't respected or looked after as well as they could be. I think this unit will offer us the opportunity to help them retain their dignity and still deal with some of the things that come with old age in a respectful manner."

Sister Corita said Pope John Paul II is an inspiration to elderly people because he has been "a wonderful example of how to not only live with suffering, but also to offer the suffering up and to be able to see that it is a way to become closer to God through his mother."

Robert Brody, president and CEO of St. Francis Hospital and Health Centers, said it is exciting to see the hospital continue to address the diverse needs of senior citizens in new, state-of-the-art ways.

"It is obvious by the facility we've created that we are anticipating an increased demand for services of this nature," Brody said. "In serving the elderly community, we find that oftentimes we have situations where bringing the patient into an environment of this nature, working with our medical staff and nursing staff, we're able to better understand the patient's needs and better address their needs. It's a unique resource in that we have as much medical supervision as we have in place, and the nursing staff obviously is very experienced. We're delighted with the opportunity to make these new resources available."

Registered nurse Julia Streer said she has worked at St. Francis Hospital for more than 20 years and is excited about the opportunity to better serve elderly patients on the newly expanded unit.

"Now we can give better quality care," Streer said, "and we can get more smiles on the patients' faces and on the families' faces too by having a better facility here." †

FRANCISCANS

continued from page 17

A native of Oldenburg, Sister Cleopha Werner has served as a private nanny in Columbus since 1996.

Sister Cleopha also ministered at the archbishop's residence, the Cardinal Ritter faculty house, St. Pius X School in Indianapolis, St. Mark School in Indianapolis and in food service at the motherhouse in Oldenburg.

She also served at St. Mary School in North Vernon and St. Mary School in Greensburg as well as in Evansville, Ind., at St. Anthony School, Resurrection School and Corpus Christi School. She also ministered in Ohio.

Sister Rachel West currently serves as an archivist at Marian College and also is an independent researcher.

The former Sister Audrey ministered

at Oldenburg Academy in Oldenburg, the former St. Mary Academy in Indianapolis, the former Holy Trinity School in Indianapolis, St. Mark School in Indianapolis and Marian College in Indianapolis. She also served at the former Rex Mundi High School in Evansville, Ind., and ministered in Ohio, Illinois and Michigan.

From 1992 to 2000, Sister Rachel served as director of Justice, Peace and Integrity of Creation for the Oldenburg Franciscans at Marian College.

A native of Hobart, Sister Mary Beth Gianoli currently is a graduate student specializing in Industrial and Organization Psychology at the University of Missouri in St. Louis, where she is working on a doctoral degree.

Sister Mary Beth taught at Father Thomas Seccina Memorial High School in Indianapolis and also ministered in Missouri. †

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News briefs

U.S.

Vatican says society shouldn't pressure couples on size of family

UNITED NATIONS (CNS)—The world's population policies should encourage and enable married couples to exercise "a responsible kind of personal liberty" when they decide to become parents, the Vatican said in a statement delivered to the U.N. General Assembly in New York. "The duty to safeguard the family demands that special attention be given to securing for husband and wife the liberty to decide responsibly, free from all social or legal coercion, the number of children they will have and the spacing of their births," it said. Msgr. Reuben Dimaculangan, first counselor of the Vatican's U.N. mission, delivered the statement on Oct. 14 to a session of the General Assembly that was reviewing the 1994 U.N. conference on population and development in Cairo, Egypt, in connection with the 10th anniversary of the meeting. The priest was acting on behalf of the nuncio, Archbishop Celestino Migliore, who was out of town.

Dioceses, parishes offer lifelong support for marriage, survey finds

WASHINGTON (CNS)—Through marriage preparation and post-marriage enrichment programs, celebrations of special anniversaries and workshops to heal troubled marriages, U.S. dioceses and parishes are providing lifelong support for marriage, according to a recent survey. The survey of U.S. dioceses by the U.S. bishops' Committee on Marriage and Family Life and figures provided by Catholic Engaged Encounter indicated that at least 81 percent of the couples married in the Catholic Church in 2003 took part in marriage preparation programs that year. Responses came from 129—or 66 percent—of the nation's 195 dioceses and eparchies, or Eastern-rite dioceses. In those dioceses, 177,825 couples were married in the Catholic Church last year, the survey results showed. The survey did not gather data on couples who participated in parish-sponsored marriage preparation programs or those offered by military or campus chaplains.

California diocese will move slowly on options over contraceptive law

WASHINGTON (CNS)—The Diocese of Sacramento, Calif., will move slowly in deciding how it responds now that its judicial efforts to reverse a state requirement that it pay for contraceptives for employees of Church agencies are over, according to the diocesan attorney. The Supreme Court on Oct. 5 turned down the request of Catholic Charities of Sacramento that it review lower court rulings which found the Church-run agency must provide contraceptives to its employees as part of coverage for prescription drugs. A 1999 law requiring such coverage provided exemptions for religious employers that are directly involved in inculcating religious beliefs. Because Catholic Charities does not have that as its primary mission and it does not primarily employ Catholics, state courts ruled that the agency did not qualify for the exemption. James Sweeney told Catholic News Service in a phone interview on Oct. 15 that it was too soon to say how Catholic Charities and other Church-run entities will respond. The ruling is expected to affect hospitals, universities and other social service agencies run by all sorts of religious institutions in addition to the Catholic Church.

Solidarity, spirituality tied together, says Sant'Egidio founder

WASHINGTON (CNS)—For the socially active founder of the Rome-based Community of Sant'Egidio, finding time for spirituality is a challenge that contemporary lay Catholics must overcome. "Solidarity lasts as long as there is spirituality. Spirituality lasts as long as there is solidarity," said Andrea Riccardi on Oct. 15 during a visit to Washington. Working with the poor and the elderly means developing friendships, not just providing material support, he added. "An old person is not just someone who needs help. He can become our parent, our elder brother, a cousin," he said, a smile forming between his closely cropped white beard and mustache. Riccardi was in Washington to hold a meeting with Secretary of State Colin Powell, receive an honorary degree at Jesuit-run Georgetown University and visit Sant'Egidio members.

Conference aims to make face of human trafficking more visible

BALTIMORE (CNS)—Giving names and faces to the victims of human trafficking around the world "makes

this human harm visible," a senior State Department adviser said on Oct. 16 at a daylong conference on recognizing the signs of trafficking. Laura Lederer, the State Department's senior adviser on trafficking, was commenting on the conference's opening talk, delivered by Peter Landesman, a *New York Times Magazine* investigative journalist who wrote a Jan. 25 cover story on human trafficking. His wife, photojournalist Kimberlee Acquaro, also addressed the conference at Baltimore's College of Notre Dame of Maryland, sponsored by the college, the Baltimore province of the School Sisters of Notre Dame, and a variety of religious, social justice and community organizations. Landesman, whose investigation focused on human trafficking for sexual servitude, said many see the sex trade as something that takes place in Asian countries. But, he said, the situation in the United States "is as bad if not worse than any other countries we've heard of." He added, "Sex trafficking is invisible but it is everywhere. It is not only not rare, it is alive and well and burgeoning."

Say it with buttons: campaigning with a political pin

WASHINGTON (CNS)—Sweethearts may say it with roses and chocolates, but political partisans say it with buttons and bumper stickers. Judging by the assortment of material available to buy this year, partisans whose interests spring from religious concerns are happy to put their beliefs into campaign slogans. "Catholics for Kerry" and "Vote Catholic, Not Kerry," and their counterparts, "Catholics for Bush" and "People of Faith for Kerry," are just a few of the sentiments making the rounds courtesy of campaign buttons this year in the presidential race between President George W. Bush, the Republican nominee, and Sen. John F. Kerry of Massachusetts, his Democratic opponent. There are also buttons for Christians in general and for Muslims and Jews. The Kerry version of the latter one features text in Hebrew. †

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

October 22

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1401 N. Bosart Ave., **Indianapolis**. Ladies Club, annual Fall Luncheon and Card Party, doors open 11 a.m., luncheon, noon, \$7 per person. Information: 317-359-5717.

The Atrium, 3143 E. Thompson Road, **Indianapolis**. St. Francis Hospital and Health Centers, Fall Health Festival, 9 a.m.-noon. Information: 317-782-6660.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 22-23

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Mary, Saint of Saints," Benedictine Archabbot Lambert Reilly, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 22-24

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

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Vocation Discernment Weekend. Information: 812-535-3131, ext. 124, or e-mail bkuper@spsmw.org.

Monastery Immaculate Conception, **Ferdinand, Ind.** (Evansville Diocese). Experience the Benedictine way of life, "Mindful Living: Being Present to the Moment," women ages 19-40. Information: 800-738-9999 or www.vocation@thedome.org.

October 23

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," Session I, Charles Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Slovenian National Home, 2717 W. 10th St., **Indianapolis**. Halloween dance benefits Holy Trinity Parish resource library, \$5 per person. Information: 317-888-1273.

Columbus Holiday Inn, 2480 Jonathan Moore Pike, **Columbus**. Bartholomew County Right to Life, "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

Saint Mary-of-the-Woods, O'Shaughnessy Dining Room, **St. Mary-of-the-Woods**. Woods Day Care/Pre-School spaghetti supper, 6:30-8:30 p.m., \$6.50 adults, \$3 children. Information: 812-535-4610.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Centering Prayer Day, "Praying Without

Words," 8:30 a.m.-3:30 p.m. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Young Artists' Gathering, bringing the outdoors inside, children ages 8-11, \$20 per session first child, \$10 each sibling. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 24

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. World Mission Sunday, Mass, 2 p.m.

St. Mary Parish, Parish Center, 212 Washington St., **North Vernon**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

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

October 25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and Beyond," six-week series, session 6, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *The Anatomy of Hope: How People Prevail in the Face of Illness*, 7 p.m. Information: 317-865-5864.

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. "Winning Strategies to STOP Planned Parenthood in Your Community," Jim Sedlak, presenter, 7-8:30 p.m. Information: 877-734-2444.

October 26

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. "The Early Church," Father Nicholas Dant, presenter, 7 p.m. Information: 317-745-4284.

October 27-28

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Wed. 9:30-10:45 a.m. or Thurs. 7-8:15 p.m. Information: 317-543-0154.

October 28

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

October 29

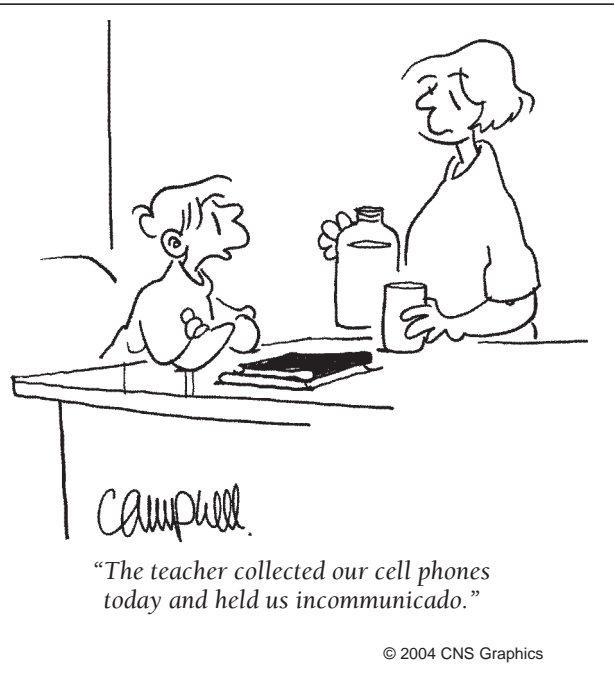
St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. "Cancer 101," free seminar for cancer patients and their families, 2 p.m. Information: 317-257-1505.

October 29-31

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

October 30

St. Mark the Evangelist Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," session II, Charles Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-



"The teacher collected our cell phones today and held us incommunicado."

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1483 or 800-382-9836, ext. 1483.

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

October 30-31

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

October 31-November 3

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Parish mission, Franciscan Father Jim Van Dorn, presenter, 7-8 p.m. Information: 812-232-8518.

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

November 1

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

November 2

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indiana-**

polis. Election Night pasta dinner, benefiting eighth-grade class trip, 5-7:30 p.m., \$5 per person or \$20 per family. Tickets available at the door.

November 3

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Bilingual Mass, Divine Word Father Stephan Brown, celebrant, 7 p.m.

November 6

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

Monthly

Fourth Tuesdays

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

Fourth Wednesdays

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

First Sundays

St. Paul Church, 218 Scheller

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion,

11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

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

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

St. Therese of the Infant Jesus

(Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

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

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family

Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

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

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

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

Third Thursdays

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

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave.,

Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

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

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

BABCOCK, Mary Louise (Murphy), 73, St. Peter, Harrison County, Oct. 1. Mother of Sara Deatrick, Barbara Robson, Brenda Shircliff, Bruce, Dale, Fred, Glenn and Tim Babcock. Sister of Cleta Angel, Jerry, Joseph and Robert Murphy. Grandmother of 23. Great-grandmother of 20.

BALL, Dennis R., 57, St. Paul, Tell City, Oct. 5. Husband of Peggy (Lautner) Ball. Father of Allyson Barnett and Jason Ball. Brother of Becky Mann.

BAUMANN, Linda, 65, Sacred Heart, Indianapolis, Oct. 1. Wife of Donald Baumann. Mother of Donna and Thomas Baumann. Sister of Rosemary Parish. Grandmother of two.

BLODGETT, Paul C., 88, Our Lady of Lourdes, Indianapolis, Oct. 5. Father of William Blodgett. Brother of Elaine Beard, Elizabeth Blodgett and Jeanne Torbert.

BOCKHOLD, Harold, 78, Sacred Heart of Jesus, Terre Haute, Sept. 30. Father of Jeffrey Bockhold. Brother of

Joseph Bockhold. Grandfather of several.

DEMICH, Irina, 67, St. Malachy, Brownsburg, Oct. 8. Mother of Maria-Emanuela Bretherick and Deborah Wahl. Grandmother of one.

FULMER, Mary Louise, 82, St. Benedict, Terre Haute, Oct. 5. Mother of Susan Klypchak and Darryl Fulmer Sr. Grandmother of one.

FRY, David O., 64, St. Mary, Rushville, Oct. 13. Husband of Linda (Harding) Fry. Father of Kathy Back, Julie Gordon, Kristi Kuhn, Beth Miller and Marci Primus. Brother of Mary Ann Bridges, Larry and Paul Fry. Grandfather of six. Great-grandfather of two.

GEOFFRION, Alice R., 80, St. Joseph, Shelbyville, Oct. 7. Mother of Judy Satterthwaite, Lynn Scott and David Geoffrion. Sister of Francis Briggs. Grandmother of seven. Great-grandmother of two.

GOEBEL, Edward Lee, 81, Our Lady of the Greenwood, Greenwood, Oct. 5. Husband of Rose Mary Goebel. Father of Roxanne Dickey, Jennifer Gregory, Diane, Gwen, Brent and Edward Goebel II. Brother of Bette Dunlap, John and Tom Goebel. Grandfather of eight.

HINKEBEIN, Georgine Rose, 76, St. Michael, Bradford, Oct. 9. Mother of Geradette Givan, Clara Kiefer, Mary Schweiger, Edward, Joseph and William Hinkebein. Sister of Regina Cochran, Mary Leitchfield, Doug, George,

Herman, Joe and Ken Rhodes. Grandmother of 16. Great-grandmother of nine.

HOLSTON, Robert Edward, 77, St. Benedict, Terre Haute, Sept. 24. Father of Lisa Hartman, Barbara Jones, Annamaria Toner, Theresa Wagle and Garth Holston. Brother of Rosemary Killian and Helen Tonetti. Grandfather of 22.

JONES, Patricia A., 45, St. Roch, Indianapolis, Sept. 28. Daughter of Joseph and Rosemary Jones. Sister of Gregory Jones.

KERSTETTER, Dorothy H., 81, Holy Family, New Albany, Oct. 6. Wife of Clayton Kerstetter. Sister of Barbara O'Bryan, Rita Secor and John Hayden. Grandmother of two. Great-grandmother of nine. Great-great-grandmother of one.

KORBY, Donald P., 72, St. Gabriel, Indianapolis, Oct. 3. Husband of Margaret Korby. Father of Denise Nevins, Donna Petro and David Korby. Grandfather of six.

KUCKENRIDER, Daniel Joseph, 69, St. Mary of the Immaculate Conception, Aurora, Oct. 3. Husband of Shirley Ann Kuckenrider. Father of Kelly Meyer, Amber and Mindy Thompson. Grandfather of seven. Great-grandfather of one.

LAWRENCE, May H., 88, Sacred Heart of Jesus, Indianapolis, Sept. 24. Aunt of several.

LEWIS, Thomas Henry, 67, St. Paul, Sellersburg, Sept. 16. Father of Brian Lewis. Son of Dorothy Lewis.

MCCUTCHEON, Lena May, 84, St. Elizabeth of Hungary, Oct. 7. Mother of Ronald Smith. Grandmother of two. Great-grandmother of two.

MILLER, Elizabeth, 86,

St. Bartholomew, Columbus, Aug. 5. Mother of Richard, Robert and Roger Miller.

MONTGOMERY, Rick L., 53, Holy Spirit, Indianapolis, Sept. 26. Father of Jessica Kirby. Son of Phyllis (Mundy) Wildman and Thomas Montgomery. Brother of Lori King, Michele Maddox and Jeff King. Stepbrother of Sam Wildman. Grandfather of one.

MURPHY, Joan W., 78, St. Malachy, Brownsburg, Sept. 27. Mother of Mary Carpenter, Diane Evans, Barbara Land, Roberta Pratt, Susan, Alan, Daniel, Ronald and William Murphy. Sister of Oliver and Raymond Bain. Grandmother of 11. Great-grandmother of 18.

O'BRIEN, Francis H., 84, St. Vincent de Paul, Bedford, Oct. 9. Father of Elizabeth Frazier, Ann Trueblood, Martha Turner and William O'Brien. Brother of Gertrude McMullen. Grandfather of seven. Great-grandfather of four.

O'CONNOR, Mary Lucille, 91, St. Mary, Rushville, Oct. 12. Mother of Kathy Garza, Mary Jean Hedrick, Maureen Keith, Carol Phillips, Sharon Pope, Patricia Whiteman, Don, Michael and Raymond O'Connor. Grandmother of 22. Great-grandmother of 29. Step-great-grandmother of seven.

PEAPER, Ruth E. (Egenolf), 79, St. Roch, Indianapolis, Oct. 4. Mother of Ruth Fillyaw, Mary Koche, Helen Maupin, Patricia McGuire and Paul Peaper II. Sister of Helen Patterson, George, Jim, Joe and Robert Egenolf. Grandmother of 10. Step-grandmother of one.

PERKO, Frances M., 90, St. Ambrose, Seymour, Sept. 17. Mother of Sandra Adams, John

and Kenneth Perko. Grandmother of five. Great-grandmother of six.

PETERSON, John F., 79, St. Paul, Sellersburg, Sept. 30. Father of Maxine Mittel, Charles and John Peterson. Brother of Angela Brown.

POLSTON, Carl, 87, St. Paul, Tell City, Oct. 5. Husband of Pauline (Flaherty) Polston. Father of Betty Bopst, Mari Schneider and Charles Polston. Grandfather of eight. Great-grandfather of 17. Great-great-grandfather of one.

SALTER, Morris A., 78, Sacred Heart of Jesus, Terre Haute, Oct. 3. Husband of Patty Salter. Father of Deborah Fenoglio and Stephanie Salter. Brother of Sharon Jacobs, Bobby, Gordon and Max Salter.

SCHAEFER, Linus A., 79, St. Paul, Tell City, Oct. 3. Husband of Helen (Zogelman) Schaefer. Father of Larry and Terry Schaefer. Brother of Angie Ebert, Elnora Hoffman, Clara Oeding, Marie Ryan, Virleen Zogelman and Alfred Schaefer. Grandfather of four. Great-grandfather of one.

TAGGART, Mary E., 73, St. Andrew, Richmond, Oct. 5. Mother of Debbie Herrington, Sherry Logan, Vickie Roberts, Joni Winget, James Thomas and John Taggart. Stepmother of Debbie and Chris Taggart. Sister of Henry Phenis. Grandmother of 15. Great-grandmother of 13.

TEMPEST, Sarah Lynn, 17, Our Lady of the Greenwood, Greenwood, Oct. 6. Daughter of David and Bonnie (Bridlinger) Tempest. Sister of Julie and Michael Tempest.

VAN BENTEN, Mark, 50, Our Lady of Lourdes, Indianapolis, Sept. 28. Husband of Lee Ann

Van Bente. Father of Lauren and John Van Bente. Son of Ruth Van Bente. Brother of Diane Bradburn, Annie Hunt, Susan Odle, Bob, Joe, Kevin and Michael Van Bente. (correction)

VeZOLLES, Virginia (Suter), 74, St. Thomas Aquinas, Indianapolis, Sept. 27. Mother of Janet Gilroy, Christy, Nancy, John and Paul VeZolles. Grandmother of nine. Great-grandmother of one.

WEBB, Colette, 71, St. Joan of Arc, Indianapolis, Oct. 6. Mother of Mary Ellen Bibeau, Maureen Cox, Kellee Johnson, Nancy Schaefer, Christopher, Michael, Patrick and Timothy Webb. Grandmother of nine. Great-grandmother of one.

WERMEISTER, John Peter, 79, St. Anthony of Padua, Clarksville, Sept. 24. Husband of Elizabeth Wermeister. Father of Betty Ann Campbell, Cheryl Eubank, Mary Lynn Green and Suzy Sanders. Grandfather of seven. Great-grandfather of two.

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

WISCHMEIER, David W., 52, St. Ambrose, Seymour, Sept. 17. Husband of Linda (Woodard) Wischmeier. Father of Heather Henson, Randi and Shawn Wischmeier. Son of Willard and Marcella (Hackman) Wischmeier. Brother of Deann Maxie, Danielle Murphy and Dwight Wischmeier. Grandfather of six.

WYSZYNSKI, Mary J., 92, St. Joseph, Shelbyville, Oct. 5. Mother of Michelle Batton and David Wyszynski. Grandmother of three. †

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Tuesday, November 2 at 6:00 p.m.
 Celebrant: Father Justin Martin

Calvary Cemetery—Terre Haute
Monday, November 1 at 4:00 p.m.
 Celebrant: Father Joe Kern

Calvary Cemetery—Indianapolis
Tuesday, November 2 at Noon
 Celebrant: Rev. Frank Kordek, O.F.M.

St. Malachy West Cemetery—Brownsburg
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Providence Sister Jean Ernstes served in elder care ministries

Providence Sister Jean Ernstes, also known as Sister Mary of St. Margaret, died on Sept. 29 at Wishard Memorial Hospital in Indianapolis of injuries suffered in a car accident earlier that day. She was 74.

The Mass of Christian Burial was celebrated on Oct. 2 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Jean Frances Ernstes was born on Feb. 19, 1930, in Greensburg.

She entered the Sisters of Mary Reparatrix on March 19, 1960, and professed her first vows on March 25, 1963, and her final vows on Aug. 22, 1968.

She transferred her vows to the congregation of the Sisters of Providence at Saint Mary-of-the-Woods on June 8, 1986.

Sister Jean ministered as a nurse, in social work and as a

pastoral minister in hospitals as well as in various administrative positions.

She served the Central Indiana Council on Aging from 1994 until her death.

As a Sister of Providence, she ministered in Chicago, Indianapolis and Plainfield.

Sister Jean served as a pastoral associate at Saint Mary-of-the-Woods in health care from 1985-86.

Sister Jean also served her order as administrator of Providence Hall at Saint Mary-of-the-Woods from 1992-94.

Surviving are a sister, Kathryn Bailey of Greensburg; two brothers, Henry and Howard Ernstes, both of Greensburg; and a niece, Franciscan Sister Christine Ernstes of Oldenburg.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Franciscan Sister Marie Pierre Buttell was honored for international ministry

Franciscan Sister Marie Pierre Buttell died on Oct. 5 in St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on Oct. 7 in the motherhouse chapel at Oldenburg. Burial followed in the sisters' cemetery.

The former Mary Buttell was born on June 11, 1907, in Alsace Lorraine, France.

She entered the Oldenburg Franciscan community on June 29, 1932, professed her first vows on Jan. 6, 1933, and professed her final vows on Jan. 6, 1937.

Sister Marie Pierre taught at the Immaculate Conception Academy and Novitiate of the Sisters of St. Francis, both in Oldenburg, and at Marian College in Indianapolis.

She earned her master's and doctoral degrees at The Catholic University of America in Washington, D.C.

For 53 years, Sister Marie Pierre ministered at Marian College as a teacher and professor of German and English, Dean of Studies, chairperson of the English Department and Foreign Student Adviser.

In 1972, she was among a group of people who brought their interests in international and ethnic matters together and founded the International Center of Indianapolis to heighten community awareness of international issues and to serve as a resource for gathering and disseminating information about diverse cultures and issues of international concern.

Sister Marie Pierre was involved in the center's speaker's program, taught language classes, organized the library, and volunteered her time and energy in other ways.

From 1972 until 1987, she served on the board of directors of the International Center and the Language Center. She was instrumental in establishing, building and expanding the center during 18 years of ministry there.

While completing a doctoral program at Catholic University, Sister Marie Pierre also participated in the Modern Language

Institute in German at Purdue University in West Lafayette, Ind.; the Chinese Institute at the University of Iowa; and the South Asian Studies Institute at the University of Chicago.

In 1965, she was awarded a grant to study at the Goethe Institute in Germany. For 11 summers, she traveled in Austria, England, Belgium, the Netherlands, Germany, Italy, France, Liechtenstein and Switzerland.

In 1975, she was awarded the Cross of Merit by the Federal Republic of Germany for her work with students of German at Marian College.

In 1990, Sister Marie Pierre was honored by the International Center of Indianapolis as International Citizen of the Year.

In 1998, Sister Marie Pierre retired to the motherhouse at Oldenburg and spent her last years at St. Clare Hall.

Oldenburg Franciscans praised Sister Marie Pierre's "true sense of the universality of humanity."

In an interview in the early 1990s, Sister Marie Pierre said that, "Except for culture, we're not that different from each other. Every culture, every group of people, has something to offer every other group. In our diversity, we have a richness you can't pick up elsewhere."

She enjoyed collecting food and clothing for the poor as well as making children's and doll's clothes for those less fortunate.

She spent countless hours counseling students who needed understanding and acceptance, and found resources for foreign students in new surroundings who often struggled with language and cultural barriers.

She loved animals, and had a wonderful singing voice.

Franciscan Sister Mary Ann Stoffregen, in a statement from the congregation's General Council, said Sister Marie Pierre was "the model international citizen" who "represents the best of the human spirit."

Sister Marie Pierre is survived by a cousin, Gertrude Sprague of Lockport, Ill.

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

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EUCHARIST

continued from page 1

banners and handkerchiefs throughout the event, which was broadcast via the Internet.

The pope asked the Christian community to seek a deeper understanding of the Eucharist during Mass and in moments of adoration. This understanding should give rise to a sense of communion and a sense of mission as well as a greater commitment to fraternity and service to the weakest, he said.

In his message, the pope announced that the next International Eucharistic Congress will be held in Quebec in 2008.

The pope recovered enough strength to close the speech with the phrase, "Stay with us, Lord. Stay with us."

With the pope's message complete and the congress formally closed, the crowd broke into applause and cheering as balloons fell and mariachi music rang through the stadium.

The congress gathered bishops, priests and lay people from 87 countries for a full week of prayer and discussion aimed at bolstering devotion to the Eucharist worldwide.

Thirty-five cardinals and some 250 bishops attended the congress, along with hundreds of priests from every continent. In total, some 14,000 people attended the congress' sessions.

One of those who attended from the Archdiocese of Indianapolis was Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis. Father O'Mara was sent to the congress by Archbishop Daniel M. Buechlein to represent the archdiocese.

"I've never seen anything like this," said Father O'Mara. "It gives you a sense of the universality of our Church."

Father O'Mara said he was in Mexico for a week before the congress opened, meeting with Mexican Church leaders to strengthen the growing bonds between U.S. and Mexican dioceses.



CNS photo by David Maung

The Virgin of Zapopan is taken in procession from the cathedral to the basilica where it usually resides in Guadalajara, Mexico, on Oct. 12. The annual event drew more than 2 million people and coincided with the 48th International Eucharistic Congress.

The Mexican community in central Indiana is growing rapidly, Father O'Mara said, and most of the immigrants come from the Guadalajara area or from the state of Mexico, which surrounds Mexico City.

Father O'Mara said he has been coming to Guadalajara for three years and has helped develop seminarian exchanges with the hope that the exchanges will encourage more Hispanic priests to minister in Indiana.

In a Mass held in the stadium before the papal broadcast, Cardinal Jozef

Tomko, president of the Pontifical Committee for International Eucharistic Congresses and the pope's envoy, said the congress "has been an extraordinary opportunity to become aware that the Church is growing around the mystery of the Eucharist."

Enthusiasm for the congress was evident across Guadalajara, a predominantly Catholic city with a history of martyrdom during periods of religious persecution.

Banners bearing the face of the pope and advertising the congress were hung in countless windows, and local media credited the congress with the record

participation in the city's annual Oct. 12 procession for the Virgin of Zapopan, which gathered some 3.5 million people, or about half of the city's population.

Several priests from Canada said they were motivated to gather a big delegation—at more than 200, it was one of the congress' largest—because they wanted to prepare their congregations for the next congress to be held in Quebec.

"We'll only be a 10-hour bus ride away," said Father Michael Basque of St. Stephen Parish in Cayuga, Ontario. "So we want to give them an idea of what it will be like." †

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