Indianapolis-area parishes help women cope with life in prison

By Linda Hirsch

The Church’s call to minister to the imprisoned can be difficult to answer, but as the prison population grows so does the need to care for the physical and spiritual needs of incarcerated people.

Holy Cross Parish in Indianapolis has ministered to the women at the Indiana Women’s Prison for more than 50 years. Father Larry Voelker, Holy Cross pastor, ministered to the women at the Indiana Women’s Prison for more than 50 years.

The early phases of the 1999 Parish Stewardship United Catholic Appeal have surpassed $500,000 in pledges, and donations are nearing the $1 million mark, according to St. Bartholomew parishioner John Dorenbusch of Columbus, co-chair of the annual archdiocesan effort.

Dorenbusch and his wife, Louise, are assisting the Archdiocese of Indianapolis with the $4.5 million appeal goal by communicating the needs of home missions and shared ministries to Catholics throughout the dioceses.

Michael Halloran, secretary for stewardship and development for the archdiocese, said results of early phases of the appeal “show a great commitment from folks.”

Halloran said the archdiocesan employee and pastoral leadership phases of the campaign have raised more than $101,000 so far. He said early lead gift responses from some major donors and results already in from parishes that are conducting the campaign early bring the preliminary appeal total close to $1 million.

Dorenbusch said three parishes in southern Indiana—See UCA, page 16—have contributed a total of $44,000 to the appeal to date.

The United Catholic Appeal helps pay for the education of seminarians. Benedictine Father Denis Robertson, director of continuing education at Saint Meinrad School of Theology, speaks with archdiocesan seminarians (from left) Rob Hankee, Brian Telpen, Larry Borders and John McCaslin.

The United Catholic Appeal helps pay for the education of seminarians.

Ascension Thursday Mass moved to Sunday

By Margaret Nelson

The faithful of the archdiocese won’t be going to Ascension Mass on Thursday anymore—unless they plan to travel. On Monday, Oct. 18, the bishops of the Indianapolis Province voted to transfer the celebration of the feast to the following Sunday. Besides the Archdiocese of Indianapolis, the province includes the dioceses of Evansville, Fort Wayne—South Bend, Gary and Lafayette.

Msgr. Joseph Schaedel, vicar general of the archdiocese, explained that the U.S. bishops received permission from the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments in August for each province to make the decision.

“In many countries, including Italy, Ascension has been celebrated on Sunday, rather than our traditional Thursday for a number of years,” said Msgr. Schaedel.

“It’s all part of the pascal mystery—Christ rising from the dead and ascending to the right hand of the Father,” he said. “It’s all one celebration … although traditionally it has been separated to 40 days after Easter and that’s how we come up with a Thursday.”

Residents and visitors to five western U.S. provinces—covering California, Alaska, Hawaii, Idaho, Montana, Nevada, Oregon, Utah and Washington—are familiar with the Sunday celebration of Ascension.

The bishops on the West Coast sought permission from the Vatican and, in December 1993, were given the OK to transfer the feast on a five-year experimental basis. They have been celebrating Ascension on Sunday since 1994.

Later, other western provinces were refused permission to transfer, with the Vatican committee suggesting that the request be made on a national level.

Last November, the U.S. bishops voted to ask for nationwide permission to make the decision on transfer of the feast of the Ascension at the provincial level.

See ASCENSION, page 2
ASCENSION
continued from page 1

Bishops in many of the provinces on the East Coast objected to the transfer of the feast because of the biblical 40-day period between Christ’s resurrection and ascension. And some believe the weekday celebration promotes Catholic identity.

Other bishops argued that it is difficult for working Catholics to fulfill their obligation to attend Mass—and that even diocesan offices are open on Ascension Thursday.

Cardinal Roger M. Mahony of Los Angeles told the bishops that, since its transfer to Sunday in his archdiocese, “We really celebrate this mystery of the Lord more fruitfully.”

“The Ascension of the Lord is one of the central mysteries of our faith,” he said, noting that Epiphany, Easter, Pentecost and the Body and Blood of the Lord are all celebrated on Sunday.

Msgr. Schaedel said that the bishops of the Louisville Province—which includes all the dioceses of Kentucky and Tennessee—decided to transfer celebration of the Feast to Sunday. So have the Michigan bishops. The decision of the Ohio and Illinois provinces is not known at this time.

“It may be confusing to people to have the bishops voting on when a holy day is going to be,” said Msgr. Schaedel. He explained that it is not unusual.

Different countries have always observed different holy days, he said. Feast days in the U.S. are different from those in Italy, France and even Canada. People in Detroit can quickly drive to Canada where it may be a holy day when it is not in the U.S. and vice versa.

The observance of Ascension has already been transferred to Sunday in Canada and Mexico.

While it may seem confusing for one state to celebrate Ascension on Thursday and another state on Sunday,” he said, such situations have always been possible.

The permission to transfer the feast affects only the 31 Latin-rite provinces of the U.S. “This decision only goes for the Ascension Thursday feast,” said Msgr. Schaedel. “There has been no change in any of the others [holy days] as compared to what we’ve been doing the last few years.”

(Catholic News Service contributed to this story.)

Wichita pastor to speak on stewardship at CCF annual meeting

Msgr. Thomas McGread, a Church expert on stewardship, will be the keynote speaker at the Catholic Community Foundation, Inc., annual meeting Nov. 10 in Indianapolis.

Msgr. McGread, pastor of St. Francis of Assisi Parish in Wichita, Kan., is recognized for his innovative approaches to making stewardship a way of life rather than a once-a-year fundraiser in parishes.

Msgr. McGread was ordained in Ireland at All Hallows Seminary in Dublin in 1953 for the Diocese of Wichita.

He taught at a Catholic high school for three years and then spent 10 years organizing three new parishes in Wichita. He became pastor of St. Francis of Assisi Parish in 1968.

He has served the diocese as moderator of Catholic Men, chairman of the diocesan school board, parish priest consultant, member of the finance committee and priests’ council and director of development and stewardship.

Msgr. McGread became acquainted with stewardship in 1959 through the writings of Fathers David Sullivan and John Russell. He taught stewardship in 1959 through the contributions of Fathers David Sullivan and John Russell. He taught stewardship in 1959 through the contributions of Fathers David Sullivan and John Russell. He taught stewardship in 1959 through the contributions of Fathers David Sullivan and John Russell.

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He was named a Prelate of the Holy Roman Church by Pope John Paul II in 2005.

In 1985 at his bishop’s request, Msgr. McGread extended this stewardship way of life approach to all parishes in the Wichita diocese. As a result, the diocese is now funded by United Catholic Stewardship—each parish contributes a tithe of their income each month. Under this program, the diocese no longer has special collections or assessments. Parents send their children to Catholic schools and pay no tuition.

Msgr. McGread was named a Prelate of Honor to His Holiness, Pope John Paul II, last year. He serves on the board of directors of Kansas Newman College and is on the endowment board of Guadalupe Clinic. Msgr. McGread received the Christian Steward Award from the National Stewardship Council in 1993. His parish received the first Archbishop Thomas Murphy Award for outstanding parish stewardship in 1998.

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Archbishop Odongo of Uganda visits archdiocese to talk about the Church in East Africa

Archbishop James Odongo (center) of Tororo in Uganda shares a meal with Providence Sister Marian Kinney, director of the (Indianapolis) archdiocesan Mission Office, and Benedictine Brother Howard Studivant during his Oct. 22-25 visit to Indianapolis.
Father Okon and Fagan said dogs are being used in prisons throughout the country for recreation and therapy. Dana Blank, superintendent of the Indiana Women’s Prison, was enthusiastic about the special project.

Fagan also arranged for eight other canine Companions trainers to bring their young dogs to the prison.

St. Barnabas parishioners and members of the Brookside Methodist Women’s Circle worked with Gleaner’s Food Bank to provide ice cream and cookies for the party.

Holy Cross parishioners Nancy McNiece, Mary Pat Flaherty, Katrina Bischoff and Joan Boesig and Holy Angels parishioners Charlene Duine, Connie Morris, Joyce Pointdexter and Marilyn Crain served the ice cream.

The inmates were thrilled to pet, hug and play with the dogs. Many of the women, some near tears, expressed their thanks for this recreation time with the dogs.

It had been 13 years since one woman held a puppy. “I ache every minute of it,” she said as the dog licked her face.

“I never had a husband or children,” another woman said, “so this is a little share that they have for me. I lived here with my pets, so this is like finally having a visit from family.”

Prison therapist Avery Thomas said, “The dogs have met a need that the therapy staff has not been able to address in another way. I have seen more smiles than I have seen in a long time.”

The emphasis of this prison has always been on rehabilitation, not punishment, Thomas said. “Many of these women have already suffered a great deal in their lives and the time in prison is punishment enough. We want to focus on preparing the ladies to be successful members back in society.”

Fagan, Okon and Father Okon decided to bring their pets back to the prison every week.

Holy Cross staff members and volunteers have found that the prison’s super isolated, love-starved women have responded very well to the dogs’ company. This causes a great social and financial dis-investment in its women. This causes the prison to lose money, so it is not possible to continue this activity.

Each week, the therapy staff brings dogs and their trainers to bring their young dogs to the prison.

The women wear street clothes, and the prison does provide limited clothing room filled with donated items, but large sizes, coats, night clothes, jeans, comfortable shoes and maternity clothes are always in short supply. If a woman cannot find clothes her size, she has to find some way to earn enough money to order clothing from a catalog.

The prison ministry provided by members of Holy Cross Parish continues throughout the year, and there is enough work to share with other volunteers.

Father Voelker celebrates Mass on the prison on two Sundays each month. Holy Angels parishioners, orga- nized by Charlene Duine, provide a Communion service, and Diana Depnet has gathered friends from Our Lady of Mount Carmel Parish in Carmel (in the Lafayette Diocese) to also provide a Communion service.

Holy Cross parishioner Maureen McLean has done much volunteer work for the prison during the past 20 years and was instrumental in the opening of the Family Preservation Center. She is involved in monitoring the well-being of pregnant offenders and recently obtained a grant to provide a nurse to help oversee their daily medical needs.

Members of St. Pius X Parish, Holy Cross Parish and Brookside Methodist Church in Indianapolis, as well as members of St. Elizabeth Ann Seton Parish in Noblesville (in the Lafayette Diocese), conduct “clean out your closet” drives for fabric, sewing items, yarn, craft supplies and art materials. The inmates use these items to make clothing, quilts and toys for orphanage in Honduras.

Staff members said the women talk about their gifts for months and are amazed that people care that much about them.

There are many ways to volunteer time to help the women incarcerated in the state prison system. Volunteers who get involved in prison ministry say they find many special blessings in this work.

(For information about volunteer opportunities at the Indiana Women’s Prison, call Holy Cross Parish at 317- 677-6260. Linda Hirsch is the pastoral associate at Holy Cross and helps with the Indiana Women’s Prison ministry. She is a member of St. Pius X Parish in Indianapolis.)

Lillian plays with puppies during the party sponsored by volunteers from several parishes.

St. Pius X Parish tithe has paid for paralegal training for five of the offenders, who serve as law clerks at the prison. St. Pius parishioner Pat Rynard realized that for most of the incarcerated women, the law clerks are their only source of legal assistance with child custody placement, divorce settlements, appeals for problems within the prison system or other legal issues.

Members of the St. Pius X Parent Teacher Organiza- tion collected enough toys to fill two vans for the Family Preservation Center.

Under the leadership of David Haas, the St. Barnabas Parish Outreach has contributed $3,000 for special pro- jects at the Indiana Women’s Prison. The money has been used for Christmas parties and items for gift boxes for women living in the special needs cottages. Holy Cross students wrap the gifts and make holiday cards and deco- rations for the women.

Loretta Goddard and other St. Barnabas parishioners made colorful homemade pillowcases for the women.

Teen-agers from St. Elizabeth Ann Seton Parish prepared 75 Christmas boxes filled with food and personal care items for the women living in the special needs cottages. Holy Cross students wrap the gifts and make holiday cards and deco- rations for the women.

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A year ago, the bishops of the United States issued a pastoral statement that should be required reading for any U.S. Catholic involved in our political processes—from politicians themselves to party members to precinct workers to ordi-

nary people. Called “Living the Gospel of Life: A Challenge to American Catholics,” the statement integrates American democracy, religious freedom, and the Church’s social teachings, especially its teachings on the dignity of human life.

The statement also fine-tunes the concept of a “consistent ethic of life,” which sees all life issues as interconnected: for example, abortion, euthanasia, assisted suicide, capital punishment, poverty, hunger, slavery, child and spousal abuse, drug abuse, pollution of the environment. “Living the Gospel of Life” is effective. However, that some issues are so basic they must take a priority place in our personal lives and in public debate. The right to life itself from the moment of conception until natural death is the starting point of all other life-related issues.

In “Living the Gospel of Life,” the bishops use the metaphor of a house. “All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house’s foundation,” the bishops said.

No longer can politicians who sup-

port legislation that directly attacks human life—for example, abortion, assisted suicide, or infanticide (partial-birth abortion) or indirectly attacks human life because their voting records show them to be great environmentalists, supporters of shelters for abused women and tireless workers against capital punishment.

To make this point, the bishops quote Pope John Paul II, who said in 1988, “The inviolability of the person, which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common, yet obvious, which is just made on behalf of human rights—such as, for example, the right to health, to home, to work, to family, to culture—is false and illusory if the right to life, the most basic and integral right and the condition of all other personal rights, is not defended with maximum determination” (“Christifideles Laici, The Vocation and the Mission of the Lay Faithful in the Church and in the World,” #36).

The U.S. bishops point out, however, that the existence of a priority issue in the long list of life issues still does not excuse indifference to those who suffer from poverty, violence and injustice (#23)—the other life issues must still be addressed.

The statement also puts to rest the argument of many Catholic politicians who claim personal opposition to anti-
life legislation but who believe they “can’t impose their personal religious convictions on the rest of society.” The bishops say that this argument is “seriously mistaken” and point out that most Americans would recognize the inherent contradiction in a similar statement: “While I am personally opposed to slavery, racism, terrorism, I cannot force my personal view on the rest of society” (#24).

The bishops recognize that there could be times when an elected official could legitimately seek to limit the harm done by a law that allows or promises a moral evil, a public official cannot be excused from defending life to the greatest extent possible.

The bishops further state that “no one, least of all someone who exer-
cises leadership in society, can right-

fully claim to share fully and prac-
tically the Catholic faith and yet act
publicly in a way contrary to that faith” (#7). They also bluntly point out that “Catholic public officials who disregard Church teaching on the inviolability of the human person indi-
rectly collude in the taking of inno-
cent life” (#29).

The bishops’ statement is a chal-

lenging one for all American Catholics, not only Catholic public officials.

Recalling the teaching of the Second Vatican Council, our bishops call us to our essential vocation: to proclaim the message of Christ in the manner befitting a Christian act. For example. To do that, the U.S. bishops believe that we must all recover our identity as followers of Jesus Christ.

Catholics are also called to be the leaven in society and this often means going against the prevailing culture. As “recent” immigrants, Catholics have tried very hard to be assimilated into American society. “But in assim-
lating,” the bishops say, “we have often been digested. We have been changed by our culture too much, and we have changed it not enough” (#25).

The statement goes on to point out that in order to stand up for what we believe in—to go against the stream— we need courage. While the bishops speak the truth, humility to listen to both friend and opponent, perseverance, the right, and the condition of all other personal rights, is not defended with maximum determination” (“Christifideles Laici, The Vocation and the Mission of the Lay Faithful in the Church and in the World,” #36).

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e don’t like it, but paying bills is part of life. There are the gro-

ceries and the utilities and the telephone and health and auto insurance and other realities of everyday living that cost money. We budget our time, talent and money so that we can manage these realities.

But where do the costs of our spiritual needs fit into our budgeted time, talent and money? Once in awhile one has to “talk turkey,” and one thing about Mother Angelica is that she can talk turkey! She hit the nail on the head when she came up with her appeal to subscribers of her Eternal Word Television Network (EWTV). “Put the Church envelope between the gas bill and the light bill,” she told them. It makes the point.

Our spiritual needs are every bit as important as our physical needs. Do we think of them that way? Mother Angelica’s appeal makes the further point that meeting one’s spiritual needs requires earthy resources every bit as much as the weekly groceries do. Do we think of them that way?

So often people fuss at me because “you are always asking for money.” I am also asking for time and talent. Providing spiritual and moral and sacramental ministry has earthly costs of time, talent and money, and the resources to meet these costs do not fall from heaven!

All of us who are pastoral lead-

ers agree that the most distasteful part of our ministry responsibilities is coming up with the resources we need to do God’s work in a world where ministry needs keep on mul-
tiplying. God’s work has to be done in the Church, and we do what we have to do. And so we keep on asking for the gifts of your time, your talent and your money.

Recently, we’ve come to look at this challenge in a different way. We’ve embraced the concept of stewardship to better understand our role in the community of the Church. It gives us a more positive way to understand the mix of earthly and spiritual realities in our lives of faith.

Our faith tells us that all life and all creation comes from God and without God there would be noth-

ing. Everything belongs to God, and everything is gift for us. We are not the owners of this created world; it is ours to use and enjoy and care for, but we are not the creators or the owners. Adam and Eve couldn’t accept that truth, and the human family suffered for it. Yet, God went a step further in his glorious mercy and sent his Son to restore the possibility of salvation for us. The only appropriate response is gratitude to a loving and provident God. And that is the first characteristic of a good steward: gratitude to God. Do we really embrace this truth?

A second characteristic of a Christian steward is the need to share the gifts received from God. The human race is a family of God. We are not independent indi-

viduals or family units unrelated to the rest of the world. God created a human family called to commu-

niaon with the Trinity and with all the people of God. Through his Son and by the power of the Holy Spirit, God provided the Church as the visible sign and reality of our communion.

One of the striking features of the teaching of Jesus is that he redefined the meaning of family. Everyone is our sister and brother; sisters and brothers look after each other. Prayer and the sacraments of the Church nurture our vision of this “new” understanding of who is our sister and brother. Prayer and the sacraments of the Church move us to share what we have: our time, our talent and our treasure.

A third characteristic of Church stewardship is that the Church is “a preferential option for the poor.” The honest and healthy “down to earth” spirituality moves us to see how we can help the poor on the journey of life. We include in our vision of poverty the fact that emotional and moral and spiritual poverty are every bit as challenging as physical and financial poverty.

The habit of prayer nur-

tures a generous Christian charity in our hearts. A person who prays is a person who learns how to seek and love Jesus in the poor.

A Christian, stewardship is an attitude and a practice of giv-

ing back to God by sharing with our family in need. We share our time, our talent and our money. Mother Angelica has it right, Church stewardship commitment belongs “between the gas bill and the light bill.” Our parish steward-

ship program and the United Catholic Appeal look after the everyday spiritual needs of the Church in our home, in our parish and throughout our archdiocese. We need your time, talent and trea-

ure.

—William R. Brans
Pagar las cuentas es parte de la vida

No nos gusta, pero el pagar las cuentas es parte de la vida. Hay muchas realidades que cuestan dinero además de los costos de vivir la comida, las utilidades, el teléfono, el seguro de salud y de auto. Administramos nuestro tiempo, talento y dinero para que podamos manejar estas realidades.

¿Pero dónde encajan los costos de nuestras necesidades espirituales en nuestro tiempo, talento y dinero administrado? De vez en cuando hay que hablar a las claras, ¿y eso es lo que hizo la Madre Angélica? Ella dio en el clavo cuando ideó su llamamiento a los sobrecargos de su Entrevista en el Word Television Network (EWTN). Ella les dijo que pusieran el sobre abierto sobre la Iglesia, el costo de la electricidad y la cuenta de electricidad. Este es el punto.

Nuestras necesidades espirituales son absolutamente tan importantes como nuestras necesidades físicas. ¿Pensamos así? El llamamiento de la Madre Angélica es el punto adicional que cumplir con las necesidades espirituales de la Iglesia nos obliga a ser administradores de los recursos humanos como los comestibles. ¿Pensamos de ellos así?

Frecuentemente oímos a alguien decir: “El ahorro es mi porqué y porque que usted siempre está pidiendo dinero”, yo también estoy pidiendo su tiempo y talento. Proveer un ministerio espiritual, moral y sacramental tiene costos humanos de tiempo, talento y dinero. ¿Y los recursos para pagarlos no vienen del cielo?

En nuestros días, los líderes pastores quejamos en que la parte más desagradable de nuestras responsabilidades ministeriales se refiere a los recursos necesarios para hacer el trabajo de Dios en un mundo donde las necesidades ministracionales siguen creciendo. El trabajo de Dios tiene que hacerse en la Iglesia, y hacemos lo que tenemos que hacer. Y por lo tanto continuamos pidiendo los regalos de su tiempo, talento y dinero.

Recientemente, hemos empezado a estudiar este desafío de una manera diferente. Hemos adoptado el concepto de la economía para entender mejor nuestro papel en la comunidad de la Iglesia. Nos da una manera más positiva de comprender la mezcla de realidades terrestres y espirituales en nuestras vidas de fe.

Nuestra fe enseña que toda la vida y toda la creación vienen de Dios y sin Dios no habría nada. Todo pertenece a Dios y todo es un regalo que Dios ha provisto a la Iglesia como nuestro bien mayor. “Nuestra fe enseña que toda la vida y toda la creación vienen de Dios y sin Dios no habría nada. Todo pertenece a Dios y todo es un regalo que Dios ha provisto a la Iglesia como nuestro bien mayor. Gratitud a Dios. (Nuestra fe enseña que toda la vida y toda la creación vienen de Dios y sin Dios no habría nada. Todo pertenece a Dios y todo es un regalo que Dios ha provisto a la Iglesia como nuestro bien mayor. Gratitud a Dios.)”

Journey of Faith/Fr. John Buckel

‘A book that is out of this world’

Only 144,000 people will be saved,” warned a carload of evangelists, who had come to house, warning their Bible and pointing to the Book of Revelation (8:4). I happened to notice that, according to the book of Revelation, there were some 3.5 million members in their organization.

I thought about these figures for a moment and responded, “I think my changes of being saved are better in the Catholic Church.” The evangelists walked away and I have not seen them since.

In order to correctly interpret a book of the Bible or a passage from one of the books (for example, Rev 7:4-7), one must first determine the genre in which it was written.

Suppose the following headline appeared in the sport pages: “Bears devour Lions.” If an individual is familiar with “sports jargon,” that individual would recognize that the event is out of the ordinary. The Bible is filled with examples of what is common day-to-day and what is out of the ordinary. In the following verse: “You did not choose me; I chose you, and appointed you that you should go and bear fruit—fruit that will last” (John 15:16).

The basic message of apocalyptic writings is to remain faithful to God despite all obstacles, even unto death. This style of writing was intended to encourage those who were challenged to the limit with life’s problems and to chastise those who were growing lax in their faith.

Apocalyptic writings are characterized by a sense of cosmic aspect and divine message of fidelity and hope, the Book of Revelation can be labeled as literature that is “out of this world.”

Questions for consideration:

1. Do you think that communication is easy for most people? Why or why not?
2. What are obstacles of communication? What promotes communication?
3. In this age of computers, Internet and high technology, has there been an improvement in communication? Explain.
4. What kind of message does the Church convey? The government? The media?
5. Do you ever feel that “listening” is a lost art? If so, how did it come to happen? Give examples.
6. Do you think that Church authorities are good communicators? Explain.
7. Do you think you would consider yourself a good communicator? Would your spouse/friend/family agree with you?

For further study:

1. Read the Bible according to John 11:1-18, 4-13, 17.
2. Read articles #430-467, #541-570 (Rv 7:4).
3. What are the basic elements of apocalyptic literature? What is the purpose of apocalyptic writings?
4. What is the purpose of apocalyptic writings? What are the elements of apocalyptic literature?
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(A more detailed investigation of the Book of Revelation appears in the book “The Apocalypse You Really Wished Father John Buckel was Available for $15 at Kregg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jdbuckel@juno.com.)

Letter Policies

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

The editors reserve the right to select and edit the letters based on space limitations, pastorial sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months. Letters must be signed, but, for serious reasons, names may be withheld.

Letters to the Editor

Ponifical Mass

What a shame that the great liturgical heritage of the Roman Church is so little appreciated that no one at your office could correctly identify the archival photograph published on page 7 of the Oct. 22 edition. “A liturgical service” is not Benediction, but the elevation of the Sacred Species as a Pontifical Mass at the Throne. (You perhaps misconstrued the umbral veil the subdeacon is wearing; he holds the paten at the foot of the altar after Offertory, as at all Sermón Masses.)

David P. Kubiak, Crawfordsville

(We thank Professor Kubiak for this information. Readers are reminded that inability to correctly identify liturgical service in the archival photograph had)

The Criterion   Friday, October 29, 1999
St. Francis Hospital and Health Centers’ Neighborhood Clinic is offering free health education to the public. Programs will be held on Saturdays from 10:30 a.m.–11:30 a.m. on the following dates: Oct. 30, Nov. 6, Dec. 4 and Dec. 11. Topics include “How to Improve Your Self Esteem” and “Holiday Blues.” For more information, call 317-791-9052.

A memorial prayer service will be held at St. Mark Church, 535 E. Edgewood Ave., Indianapolis, on Monday, Nov. 1 at 7:30 p.m. The faithful are asked to arrive a few minutes early to register the names of their deceased loved ones. Those wishing further information, call Diane Gardner, director, 317-787-3208.

The Little Sisters of the Poor and St. Augustine’s Home for the Elderly will host the seventh annual Bingo Extravaganza on Nov. 5 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. Doors open at 6:30 p.m. Games begin at 7 p.m. Tickets are $20 per person with free food and beverages. Must be 21 years or older to attend. All proceeds go to the purchase of 10 new hospital beds for St. Augustine’s Home, which is operated by the Little Sisters of the Poor. For more information, call 317-872-6420.

A prayer service and women who have experienced a miscarriage, stillbirth, SIDS, abortion or another type of death of a child will be held on Nov. 6 at St. Christopher Parish in Indianapolis. The service will begin at 11 a.m. For more information, call 317-241-6314, ext. 110.

New Albany Deanery Catholic Charities is holding its fourth annual reverse raffle on Nov. 6 at Huber’s Barnyard Bash in Starlight. Doors open at 5:30 p.m. Dinner is at 6 p.m., followed by the raffle. For ticket information, call Barbara Williams at 812-948-0438.

“Life After Divorce,” a program for parents and their children in grades 4 through 8, will be offered Nov. 6, 13, and 20 from 10:30 a.m.–noon at St. Anthony Parish Center, 310 N. Sherwood Ave., in Clarksville. The fee for the program is $10 per family. The deadline to register is Nov. 1. For more information, call 812-948-0438 or 812-949-0451.

Move in by December 1st and receive 3rd month free!

“Are You Ready to Remarry,” a workshop for recently remarried couples or couples considering remarriage, will be offered Nov. 6 at Little Flower Church in Indianapolis. The program will be held from 9:30 a.m.–5 p.m. in the parish center, 4720 E. 13th St. The fee is $40 per couple. For more information, call 317-236-2586 or 800-382-9836, ext. 2586.

St. Mary-of-the-Knobs Parish in Floyds Knobs will host its annual Harvest of Crafts from 9 a.m.–3 p.m. on Oct. 30 in the gymnasium. For more information, call 812-923-3011.

The St. Francis Soccer Alliance will host its fall festival and spring soccer registration from 9 a.m.–2 p.m. at the St. Francis Soccer Complex, St. Francis Hospital South Campus, 8111 S. Emerson Ave., in Indianapolis. For more information, call 317-783-8849.

Oldenburg Franciscan Sister Patricia Zartman processed first vows on Sept. 26 during the liturgy in the Sisters of St. Francis convent chapel in Oldenburg. Sister Patricia volunteers at Our Mother of Sorrows Parish in Cincinnati, Ohio, where she is an active member of the parish.

Elizabeth Burnett of Evanston, Ill., was received into the Oldenburg Sisters of St. Francis congregation as a novice on Sept. 3. The novitiate year is spent at the motherhouse deepening a life of prayer, strengthening the Franciscan spirit and participating in the intercommunity novitiate.

Leah Menninger of Fairfield, Ohio, was received into the Oldenburg Sisters of St. Francis congregation as a novice on Sept. 3. The novitiate year is spent at the motherhouse deepening a life of prayer, strengthening the Franciscan spirit and participating in the intercommunity novitiate.

The grandparents of a fourth-grader Joseph Zartman of Indianapolis joined their grandson for an all-school liturgy and classroom visits.

Submit an event to the Senior Leisure Section at The Criterion, 28 W. Washington St., Terre Haute, IN 47802, or email: sumaireland@terrehaute.com. Include name, address, phone number, date, time, location, cost and contact information. Space is limited.

Senior Leisure Section
Journey of Hope

This Ad Is Camera Ready
Saint Meinrad’s sampler courses are popular

By Margaret Nelson

The Saint Meinrad School of Theology’s evening sampler courses ended Oct. 12 with a crowd of 120 at Christ the King School in Indianapolis. The six free sessions on “Exploring Our Catholic Faith,” which began Sept. 23 at St. Malachi Parish in Brownsburg and were held at four other Indianapolis Deanery locations, included topics such as the prophets, life and medical ethics issues, how to read the Bible or pray like St. Teresa of Avila, New Age religion and Jesus as “Lord of the Future.”

Each session began with evening prayer. Presenters were Benedictine Fathers Eugene Hensell and Matthias Neuman, Father John Buckel and Dr. Dorothy LeBeau, all from the Saint Meinrad staff. Benedictine Father Bede Cisco, coordinator of Saint Meinrad’s Indianapolis programs, said he is pleased with the number of people who attended—750 for the six evenings. The number proved that they met one of the School of Theology’s purposes—“to make people aware of the programs.”

“It was even better than I expected,” he said, noting that the classes had to be moved to larger rooms at Roncalli High School, Little Flower Parish and Christ the King School.

“I think the thing that came through is people’s longing and desire for stronger faith and deeper spirituality,” said Father Bede. He said that was obvious in their questions, the presentations and people’s comments during the breaks.

Father Matthias led both sessions at Christ the King School that final evening. One was on the New Age movement and how Catholics might understand and evaluate that. The second session was a look at Catholic belief in Jesus Christ as “Lord of the Future.” At both sessions, participants were given printed outlines of the materials.

In his first talk, Father Matthias explained what the New Age movement is and what those involved in it believe. He explained why New Age ideas are spreading—especially among the unchurched—warning that some of the related words have multiple meanings in a pluralistic society.

He compared the world’s views of Catholic Christianity and New Age. In his suggestions for a Catholic response to the New Age movement is and what those involved in it believe. He explained why New Age ideas are spreading—especially among the unchurched—warning that some of the related words have multiple meanings in a pluralistic society.

He explained why New Age ideas are spreading—especially among the unchurched—warning that some of the related words have multiple meanings in a pluralistic society.
In his discussion of Jesus as “Lord of the Future,” Father Matthias showed the progress from the early Christian belief that the resurrected Christ would soon return in the fullness of glory to Christians’ later ideas about things of the future world, such as death, judgment, heaven and hell, resurrection, purgatory, limbo and the beatific vision. He talked about the danger of taking descriptions and ideas of the future too literally, since they are “taken from our experience here to begin with.”

Noting that we face divine judgment and that Jesus, as a teacher, called people to conversion by his prayers and actions of loving, serving and caring for people, Father Matthias said, “Jesus is the one who gives us the key to everything in the future.”

The question sessions were active, with Father Matthias easily drawing from his knowledge and experience—30 years as professor of theology and now presenting spiritual programs around the country and working for continuing education programs at Saint Meinrad School of Theology.

At each session, Father Bede distributed information about the extensive program of future workshops and graduate credit courses being offered by Saint Meinrad.

Father Bede said the response to the sampler courses helps the theology school see the need for one-evening programs. Saint Meinrad is considering offering another sampler program next fall at different locations. He hopes to be able to offer future courses that will meet the needs of the African-American and Hispanic communities.

Other “Exploring Our Catholic Faith” workshops, designed to assist the archdiocesan plan to provide faith formation for lay ministers and the faithful, can be arranged for groups and parishes by calling Father Bede’s office.

(Father Bede Cisco may be contacted at his Marian College office at 317-955-6451 or indyprogs@saintmeinrad.edu.)

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WASHINGTON (CNS)—The U.S. Senate’s Oct. 21 approval of the Partial-Birth Abortion Ban Act “was an encouraging and important vote,” despite the fact that it would not be enough to overcome a promised presidential veto, a leading Catholic pro-life official said.

Gail Quinn, executive director of the U.S. bishops’ Secretariat for Pro-Life Activities, said the 63–34 vote after two days of debate on the Senate floor represented a net gain of one pro-life vote over the last Senate vote on partial-birth abortion in 1997.

Two senators who said they supported the ban and one who opposed it did not vote Oct. 21.

A gain of one vote “may not sound extraordinary,” Quinn said. “But the momentum to stop the killing of the partially born children has not abated, and the Senate is now only two votes short of being able to override a veto, instead of three votes shy.”

It was the fifth time in three years that the U.S. Senate has voted on the partial-birth abortion issue; three times the Senate has overwhelmingly approved a ban but twice an override a veto, instead of three votes shy.

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"The Harkin amendment has no legal effect—it simply expressed the position of a majority of 51 senators, which is hardly a ringing endorsement of legal abortion on demand," Johnson said.

Quinn said she found it “encouraging that 26 years after Roe vs. Wade, 47 U.S. senators believe that court decision was wrongly decided and abortion on demand should not be the law of the land.”

She thanked Sen. Rick Santorum, R-Pa., chief sponsor of the legislation in the Senate, “for his leadership and colleagues who did everything they possibly could to make senators understand the horror of partial-birth abortion and the need to stop this from happening in the United States of America.”

Before the debate began, Cardinal William H. Keeler of Baltimore sent a letter to each senator calling the partial-birth abortion procedure “more akin to infanticide than abortion.”

“Allow to this to continue unchecked violates every principle of human rights and decency this country has always stood for,” said the cardinal, who chairs the U.S. bishops’ Committee for Pro-Life Activities. “So unique and brutal is this procedure that the majority of those Americans who are pro-life and those who describe themselves as pro-choice agree that it ought to be banned.”

During the debate, Santorum called the partial-birth abortion ban “a little beacon of hope, a little ray of sanity, of affirmation that life is in fact something to be cherished and not to be brutalized.”

But Sen. Barbara Boxer, D-Calif., said the proposed ban was “an out-and-out attack on Roe vs. Wade and its philosophy that ‘the life and health of the mother must be protected.’”
Holly Cross champs

Holy Cross Parish was founded in 1895, the 11th parish to be established in the city of Indianapolis. Its first families were mainly Irish Catholic immigrants. Former Archbishop George J. Biskup served as pastor of the parish from 1968–1969 while serving as coadjutor archbishop to Archbishop Paul C. Schulte. The school is now Holy Cross Central School and serves the parishes of Holy Cross, SS. Peter and Paul Cathedral, and St. Mary.†

This feature is based on information currently in the archdiocesan Archives and is as accurate as possible. The Archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the Archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Aernel Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or email at archives@archindy.org.

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So I said, “I wouldn’t miss eating alone, and I wouldn’t mind letting someone else do all the work. You’re right. I’ve decided to move to an RMA retirement community.” (I let them think it was their idea.)

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Building a new St. Jude

Father Paul Dede, pastor of St. Jude the Apostle Parish in Spencer, and his dog Jingle, visit the construction site of the new St. Jude Church in Owen County. Work began in July on the new church, which is located just south of the current church and rectory at 300 W. Hillside Ave. The official dedication of the new church, which will seat 200, has been scheduled for May 14 of next year. The old church will be used for parish offices, five religious education classrooms, a library and parish hall.
This Ad Is
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St. Barnabas student is a winner with his father as his hero

By Mary S. Jungemann

Conner Trumble is a typical 9-year-old boy who loves sports and plays football, basketball and baseball. But his hero isn’t a professional athlete.

It’s his dad, Ray Trumble, a Perry Township firefighter. Conner, a fourth grader at St. Barnabas School in Indianapolis, put together a photo essay for a contest last spring and recently learned he was the grand prize winner in The Learning Channel’s Everyday Heroes contest.

Co-sponsored by Comcast Communication, the U.S. Conference of Mayors, the National Association of Partners in Education, the National Association of Elementary School Principals, the National Head Start Association, Cable in the Classroom and the American Red Cross, the educational contest challenged students in grades 3 to 5 to “identify the everyday heroes in their own community and ultimately discover the heroes within themselves.”

Indianapolis Mayor Stephen Goldsmith represented Conner with a $1,000 scholarship in a special awards ceremony at the South Deenery last month. St. Barnabas also received a certificate to send a student to an educational camp.

The Indianapolis Red Cross Chapter also donated a portable defibrillator to a local senior citizens center.

In his essay, Conner wrote, “My dad and I spend a lot of time together when he’s not at the firehouse. We both love sports. He is my coach during baseball season. Every day that my dad goes to work he risks his life to protect our community.”

Conner’s mom, Clare, is an English teacher at Roncalli High School. And Conner’s classroom teacher last year, Valerie Vessely, continually challenges her students, Trumble said.

“Mrs. Vessely really encourages her students and cares about them,” he added.

Two other students of Vessely’s, Megan Gin and Hannah Reising, were also finalists in the contest.†

(Mary S. Jungemann is a correspondent for The Criterion.)

Conner Trumble helps his dad, Ray, a Perry Township firefighter, at a “practice burn” on the southside of Indianapolis.
Elizabeth Amador is a kindergartner at All Saints School in Indianapolis. The school has 214 students enrolled in kindergarten through eighth-grade and is located at 75 N. Belleview Place. All Saints is one of eight center-city elementary schools in Indianapolis that serve approximately 1,200 children.

A man (center photo) prepares to eat dinner at Loaves and Fishes Dining Room, a soup kitchen in Terre Haute that serves meals to the poor seven days a week. Terre Haute Catholic Charities has kept the soup kitchen open for 17 years and serves an average of about 100 people a day.

A child at St. Mary’s Child Center in Indianapolis learns to paint. The center, located at 901 Dr. Martin Luther King Jr. St., offers an early childhood program, a family services program and a diagnostic clinic.

Mary Pat Sharpe, the principal at All Saints School in Indianapolis, visits with fourth-graders (from left) Timothy Kendrick, Miranda Smith and Zach Bault, and fifth-grader Reanna Osborne.

Edie Henson, the art teacher at All Saints School in Indianapolis, discusses a lesson with fourth-graders Eric Amador (left) and Joe Myers.

A man (center photo) prepares to eat dinner at Loaves and Fishes Dining Room, a soup kitchen in Terre Haute that serves meals to the poor seven days a week. Terre Haute Catholic Charities has kept the soup kitchen open for 17 years and serves an average of about 100 people a day.

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Mary Pat Sharpe, the principal at All Saints School in Indianapolis, visits with fourth-graders (from left) Timothy Kendrick, Miranda Smith and Zach Bault, and fifth-grader Reanna Osborne.

St. Martin of Tours Parish in Siberia, St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad—participated in a pilot program for the appeal and surpassed 100 percent of their goals. Benedictine Father Jeremy King, pastor of the three parishes, praised members of these Tell City Deanery parishes for their generous response to the appeal. “Coming on the heels of the Legacy of Hope [from Generation to Generation] campaign, we knew it was going to be difficult for our people to do another appeal like that,” Father Jeremy said. “Considering the fact that the drought left a lot of parishioners in all three of the parishes with less than optimum income, I think we’ve done pretty well with pledges.” Members of the three parishes “agreed to do the pilot program as an opportunity to model for other parishes, especially smaller parishes,” Father Jeremy said. “I don’t think one necessarily fits all in the program. We thought we would keep it as simple as possible. We streamlined the leveling and local bulletin announcements instead of multiple meetings. We also appreciated the regional [appeal] videos that focused attention on a broader perspective of shared ministries and home missions.

He said emphasis on the home missions in both rural and urban areas of the archdiocese “made a difference” in the success of the appeal campaigns at all three parishes. There are parishes in this diocese, in both rural and urban areas, in far more serious financial situations than we are,” Father Jeremy said. “We’ve been blessed with financial resources that many other parishes have not.”

Mary Joseph F. Schadell, vicar general, said on Oct. 18 that support for the Parish Stewardship United Catholic Appeal by “the generous people in our 150 parishes is an affirmation for those who work directly in the ministry of the Church.” The vicar general said Archbishop Daniel M. Buechlein is thankful to archdiocesan Catholics “who are so willing to be generous in response to the appeal.”

Edward J. Tinder, executive director of the Catholic Youth Organization, and Jillian Vandermarks, executive assistant for Catholic Charities, both of Indianapolis, are the co-chairs of the employee phase of the appeal. St. Luke parishioners Jack and Katie Whelan, all of Indianapolis, are the co-chairs of the lead gifts division of the appeal.†
Jubilee messages focus on God’s love

WASHINGTON (CNS)—One of the greatest needs in the third millennium is for the message of God’s love “to ring throughout the land,” according to a message that the U.S. bishops will be asked to approve at their fall general meeting in Washington.

The bishops at their Nov. 15–18 meeting will consider two related messages prepared by their Subcommittee on the Third Millennium—a longer message aimed at Church leaders, both lay and ordained, and to all Catholics, and a “popularized” version aimed at the general U.S. population.

Each document must be approved by two-thirds of the active bishops present and voting.

In an explanatory note to the bishops, Bishop Wilton D. Gregory of Belleville, Ill., chairman, said the subcommittee hoped that the shorter “exhortatory message will provide people with hope and be a message of evangelization as we commemorate the jubilee year and prepare to enter into the new millennium.”

That message asks Americans to “think about what God’s love means for you” and to explore new possibilities as the next millennium begins.

A belief in God’s love “is vital as violence threatens to shatter peace and the lure of instant gratification keeps people from looking beyond themselves,” the message says.

“Such threats can blind a person to the existence of God’s timeless caring and affection.”

“This is a time to look at the world and decide how to better serve your neighbor,” the bishops say. “You can do it too, because, thanks to God who sent Jesus into the world 2,000 years ago, the power of God’s love lies within you.”

In the longer message, the bishops address Catholics about how God’s love responds to their deepest needs.

“Experts who collect, catalog and analyze our worries tell us that chief among them is the dread of being alone, or being left alone,” the document says. But God the Father, along with Jesus and the Holy Spirit, “are really never apart from us and our way, no matter how winding.”

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WASHINGTON (CNS)—The best television comedies are like the morality plays of the medieval era, says a Toronto Jesuit priest who has devoted much of his ministry to media literacy.

Jesuit Father John Pungente, 60, executive director of the Jesuit Communication Project in Toronto, said the best TV sitcoms “take our lives and hold them up to us. We can recognize each other, and laugh at ourselves. We can see how we should act.”

Among the priest’s favorite current sitcoms are “Sports Night,” “The Simpsons” and “3rd Rock From the Sun.” In fact, Bart Simpson gets in the first words in a new book Father Pungente co-wrote with Canadian journalist Martin O’Malley called More Than Meets the Eye: Watching Television Watching Us.

Speaking to his dad, Homer, Bart says: “It’s just hard not to listen to TV—it’s spent so much more time raising us than you have.”

Father Pungente recalled the words of an Australian bishop who said that TV had joined the Church, the state and the school in giving values to people. “Some would say it’s taken over,” he told Catholic News Service in a telephone interview from Toronto.

Public schools are told to include a values-free curriculum, he noted, and people hold less confidence in the state and the Church. Even when values are taught in the home, he said, they are liable to be taught in scattershot fashion because both parents are working or it is a single-parent household.

But “TV is always there,” Father Pungente said. More Than Meets the Eye looks at several TV genres, including soap operas, late-night TV, “trash talk” daytime shows, dramas, news and children’s shows.

ABC’s “Sports Night” “is one of the best shows on television,” Father Pungente said. “Although it is certainly not a comedy, it’s real. There’s stuff there worth taking a look at.”

The family in Fox’s “The Simpsons” is “an extremely spiritual group of people,” he added. Even though “the family fights all the time,” Father Pungente said, “there’s a basic love—and possibly even more, a basic respect—for each other. Maybe it’s easier to do in a cartoon” than to show such love and respect in a live-action show, he suggested.

NBC’s “3rd Rock From the Sun,” according to Father Pungente, is “so wonderful about family, so wonderful about looking at what the American lifestyle is.”

As space aliens trying to conform to...
Earth ways, he added, “they talk about the value of family. Family is where you can always go.” In the book, he notes the aliens marveling in one episode at the long lines and paperwork needed to get a driver’s license. One of them remarks, “Imagine what it must take to get a gun!”

Father Pungente also likes NBC’s “Frasier,” although he believes the show has declined as of late. “What makes a show is the quality of the writing,” he said. “That’s what saved “Murphy Brown” for many years. [Show creator] Diane English was involved with the show.”

Father Pungente pointed to the series’ final episode near the end of the series’ run when Murphy Brown was having surgery for breast cancer and had an interview with God.

God told her the cancer was “a gift” and her celebrity was “an invitation to service. … If you get cancer, people sit up and take notice. Maybe they’ll work harder to find a cure.” If God cured it himself, he continued, “then you wouldn’t have a purpose. You still have work to do. Murphy. You use your work to make a difference. That’s what you’re all about.”

“You couldn’t ask for a better homily,” Father Pungente said. “It’s not pedantic, it’s not boring, it’s not sugary ‘Touched by an Angel’ spirituality.”

Father Pungente said he doesn’t have much time for those who criticize TV without looking critically at it. “Let’s stop damning the media. I don’t blame television for what’s happening (in society), I really don’t. Television is really neutral,” he said. †
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**Also Elevators and Porch Lifts**
Humor is a barometer of our inner health

By Fr. John W. Crossin, O.S.F.S.

I can’t remember jokes. Try as I might, remembering one joke is my limit. I really enjoy listening to other people tell jokes. A few years ago, a priest colleague came into my office and told me 20 straight minutes of jokes—many from memory—that he was using for a “roast” of a mutual friend. I thoroughly enjoyed the laughs, but I couldn’t tell one of those jokes after he walked out the door. I’m glad that humor is more than joking. Humor can be glaringly obvious or a subtle play on words. Humor can be a joke with a punch line or an ironic twist of phrase. Humor can show through a smile or a “belly laugh.” Humor has many dimensions.

Humor is a way of looking at life. It is to laugh at the incongruities. In fact, humor provides us with a perspective on the ups and downs of life. Humor often involves laughter at ourselves. Our mistakes and idiosyncrasies are the stuff of an inward smile, if not an outright laugh. It’s good not to take ourselves too seriously. We are not so perfect. In the parish where I celebrate the Eucharist each Sunday, there are a host of characters. One man absent-mindedly stands up for the Gospel and remains standing for the homily. He is not protesting anything! After a few minutes of the preaching, he either sits down or walks to the back of church—whenever suits him. People are quite tolerant of his unusual behavior. He is a parish “character.” Or at least he is an obvious one.

We are all parish characters in our own ways. Some of us may just be a little better at keeping our idiocysnaccies hidden. But we certainly do bring them with us and let them show inadvertently some Sundays at the coffee hour after Mass. Sometimes I wonder if God has a sense of humor about all that goes on each Sunday. The misues, little distractions, singing off-key and children who really come for the doughnuts after Mass may be quite amusing to God.

God certainly does seem to have a sense of humor. I sometimes wonder about divine providence.

Over 30 years ago, I chose religious life in the Oblates of St. Francis de Sales and the vow of poverty. Yet for almost two decades, I have held positions that require either the raising of money, or the management of it, or both. I wonder if God laughs at the incongruity.

Certainly we can learn to accept divine providence with humor.

Humor is a certain type of virtue. We can learn about humor and develop a sense of humor. Good humor can become a trait of our character. We can become a joy to be around.

I think of good humor as being a virtue that is a dimension of joy. The joyful person can see the humorous side of life. Sometimes we can lose our joy and the humor that is a part of it. Our humor can veer into the areas of “put-down” or “prejudice.” Not-so-good-humor is destructive. Eventually such snitful “humor” destroys our inner joy. True joy builds up others. Good humor is not destructive.

The stresses of life can also cause us to lose our joy. When life’s tragedies hit us hard, we can be really humorless for months or even years while coping with our loss. But as the dark clouds lift, we can begin to see the light.

Humor is a barometer of our inner health. One sign of our recovery is the return of our good sense of humor and inner joy. Letting go of control is often part of this healing process.

A friend once told me that his counselor advised, “Please give your role as the director of the universe.” My friend needed to stop playing God. He saw both the humor and the truth in this counsel. God helps us perspective. Actually this renewed perspective energizes us. Humor can be healing and freeing. It can enable us to use our talents realistically.

A religious community can help with this healing process. The lighthearted humor and the kidding about human faults characteristic of such communities can be supportive of our human endeavors. Laughter can bring people together. It can be part of the glue of human communities. Ideally, a joy pervades our Christian communities when they are at their best. These communities prepare us for the eternal joy of heaven. Heaven is, of course, not just “playing your harp on a white cloud!” Heaven brings the fullness of love.

I wonder if there are jokes in heaven—and if I finally will remember them?


Humor reminds us to enjoy life

This Week’s Question
Tell of a time when humor helped turn things around in your home.

“I work at the cathedral, and my daughter, who is now almost 3, has always been here with me. Recently, before dinner, she said, ‘In the name of Father Cullen, the Son and the Holy Spirit.’ When our pastor heard this, he said that he had been promoted to the Trinity.” (Krista Rataj, Birmingham, Al.)

“Our grandson, Casey, was going through a difficult phase when he was about 8. He thought everything about himself was ugly. He calmed down when I told him nobody in the family was ugly, because if they were they’d be sent to the ugly farm. He asked me where it was. I told him it was out of state!” (Dee Piper, Davenport, Iowa)

“I spend time with troubled kids. At a recent meeting, one youth with a rather bad attitude said that his older brother guided all of his actions. Another member of our group asked him, ‘If your brother told you to put your head in the toilet, would you do it?’ Everybody gasped, but it turned things around, and the boy started smiling more.” (Halita Willbanks, Milpitas, Calif.)

Lend Us Your Voice
An upcoming edition asks: What virtue is most needed in the places where people work?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Vatican II: Pope John convenes the council

(Second in a series)

Of the nine popes who have lived in the 20th century, I think it’s safe to say that Pope John XXIII—“Good Pope John”—was the most beloved. This gentle man with a calm and often funny man was pope for less than four years, yet he changed forever people’s concepts of the papacy. He changed the Catholic Church with his decision to convene the Second Vatican Council and by opening the Church to the modern world.

Angelo Roncalli (John XXIII’s family name) wasn’t supposed to be pope, and the conclave that elected him considered him to be an “interim,” or caretaker, pope. The man many cardinals wanted to be pope was Archbishop Giovanni Montini, a man of proved abilities who had served as Pope Pius XII’s right-hand man. But Pius, for whatever reasons, made certain that Montini didn’t succeed him by passing over him when he could have made the transition. There was a hint in the conclave that perhaps the cardinals would elect Montini even though he was a cardinal but that didn’t fly with the older cardinals.

So the conclave elected Cardinal Roncalli, who became Pope John XXIII. Oct. 28, 1958, a month short of his 77th birthday. If the cardinals thought they were selecting a caretaker pope’s pope, they were wrong. Only two days after his election he remarked that the Church needed a council, a council that would bring the Church into the 20th century. Then, three months later, he formally announced to the Roman Curia that he had decided to call an eccenuncal council. He said that the idea of a council was an inspiration from the Holy Spirit.

Having called the council, Pope John turned the task of preparing for it over to 10 commissions dominated by cardinals in the Roman Curia. Not surprisingly, the first drafts of documents prepared by the commissions were basic summaries of then-current theology. But this wasn’t what Pope John had in mind.

When he opened the council on Oct. 11, 1962, he made it clear what he did have in mind. He said, “Authentic doctrine has to be studied and expounded in the light of the proper methods of the language of modern thought. For the sake of the ancient deposit of faith is one thing, and the way it is presented is another.” This was pure modernism, exactly what Pope Pius X condemned in 1907.

Having called the council and after laying out the ground rules, John XXIII was convenient to set to work without his constant intervention. He was convinced that the Holy Spirit would guide the participants.

At times, it was a battle between members of the Roman Curia and the other bishops. Curial cardinals tried to gain control of the 10 commissions by selecting the commissions’ chairmen. They failed in that when Cardinal Achille Liéart of France suggested that the bishops be allowed to elect the chairmen. Those elected representatives and the bishops of persons from various parts of the world. Change was already beginning to take place.

†

Train Is Bound for Glory

While on a train in Toronto, my husband and I witnessed a man step out of a briefcase, preach the Gospel. Of course he was part of the local scene, for commuters normally accepted him. This thought experience unique since I met Wilma Rugh Taylor and her husband, Norman Thomas Taylor, of Morristown, who are experts on the religious background in railroading.

Taylor’s兄弟 heard a story. The Baptist authors met Wilma Rugh and thought this experience unique since I met Wilma Rugh Taylor and her husband, Norman Thomas Taylor, of Morristown, who are experts on the religious background in railroading. Taylor’s brothers heard a story. The Baptist authors of the铁路 cars are devoted to them, but other unnamed saints are devoted to them, too. The book book that features the spiritual and physical life of a railroad past that Paul knew a little about. He has railroading in his blood. He steam engineer grandfather introduced him to the trains early; he’s a rail-trail, the railroad buffs; and he’s a volunteer with the Indiana Transportation Museum. He and his band, Norman Thomas Taylor, of Morristown, who are experts on the religious background in railroading.

Inspiration for U.S. “moving chapels” came from similar cars operated by the Russian Orthodox Church. They created the sacraments to the thousands who lived and worked along the route of the Trans-Caspian and Trans-Siberian railroads. One of the earliest moving chapels was in Ireland, where the faithful walked miles for Mass. Another was Pope Pius IX’s “chapel on wheels.”

†

Cornucopia/Cynthia Dewes

We have a Saint for every season

We say that St. Thomas More was a saint for all seasons. Well, aren’t they all? The saints, I mean.

We humans are all different. Each of us has a different personality, a different opinion about whatever. But what we have in common is what we do or what we need in the way of spiritual sustenance. Each saint available for us to relate to, a saint whose example we can follow, a saint to whom we can pray with confidence. Each saint continues to inspire us to stand up for the Church to the modern world.

St. Francis of Assisi probably appeals to all of us, but particularly to animal lovers and those who are close to nature. He is the saint we turn to when we’re in sync with God and all our fellow creatures.

St. Thérèse of Lisieux is what she claimed to be, a saint of the “little way,” doing little things with great love for God. She is the saint that appeals to all of us, Christian or not, to come closer to God by her prayerful, charitable presence in the world. And Dorothy Day, in her writings and by example—constantly models for us a literal adherence to God “with increase.”

Good stewards are producers, entrepreneurs and developers. They cultivate the soil, nurture and protect the delicate seedlings, and give them back in a rich harvest—returning to God “the first fruits” of their labor. Modern life sometimes makes it difficult to exercise our stewardship responsibilities with “reverent care.” It is too easy in our culture to neglect or abuse our physical environment (the air we breathe, the water we drink, the plants and animals who cohabit with us). The challenge of stewardship is to never lose sight of who we are and what we have been given.

Good stewards take care of, and share, the gifts they have received from a generous and gracious God. But stewardship is not a passive virtue. Good stewards also develop the gifts they have received from the Creator. In fact, like the faithful stewards in the parables of Jesus, they multiply their gifts and talents and give them back to God “with increase.” Good stewards are devoted to them, but other unnamed saints are devoted to them, too. The book book that features the spiritual and physical life of a railroad past that Paul knew a little about. He has railroading in his blood. He steam engineer grandfather introduced him to the trains early; he’s a rail-trail, the railroad buffs; and he’s a volunteer with the Indiana Transportation Museum. He and his band, Norman Thomas Taylor, of Morristown, who are experts on the religious background in railroading.

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†

Cynthia Dewes is a member of St. Paul the Apostle Parish in Greensville and a regular contributor to The Criterion.
The prophecy of Malachi provides this weekend with its first reading.

The proverbs lived over a considerable period of time. That is why they faced many different situations. They came from people of diverse backgrounds. Nevertheless, they all shared an intense recognition of, and love for, God. In this great sense of God, and indeed of themselves in relationship with God, they stood on common ground. So, Isaiah, Amos, Jeremiah and Malachi had much in common.

Malachi’s great faith in the One God of Israel literally gleams in this weekend’s reading. As often was the case, the prophet wrote the words of God in the first person, to underscore the fact that God spoke through the prophets.

In this reading, God is the great king, the king of all. All nations are subject to the divine power and will. Anyone who ignores the greatness and goodness of God risks peril.

It is not as if God is vengeful. To the contrary, God is merciful, forever loving, always forgiving and always redeeming.

Rather, humans who desert God, who ignore the greatness and goodness of God, and indeed of themselves, are subject to the divine power and will. Anyone who ignores the greatness and goodness of God risks peril.

Reflection

The Liturgy of the Word this weekend furnishes us with a powerful and profound lesson. It is that humans bring hardship and heartbreak upon themselves by their own sinfulness. The plan of God is that peace, order and justice will prevail. Quite likely, many turned away from God, in cynicism questioning the goodness and power of God.

The scriptures were those who kept records and transmitted messages. They studied the Scriptures since the Scriptures were the basis of all law. As such, they were experts in religion.

The Pharisees belonged to a group, a sect, in which an exact observance of the law was the only option. By such an exact observance, the Pharisees hoped the faithfulness of the people could be restored and confirmed, and therefore the awful foreign domination would come to an end.

Jesus admitted the sinfulness of the times, but the Lord insisted that mere outward actions were not enough. Only the true purpose of the heart sufficed, only such a motive was authentic.

The text reveals a word that promises good luck if I send such a letter to friends or bad luck if I throw it away (Illinois).

When was Jesus? (Illinois)

It was Jesus? (Illinois)

What kind of carpenter was Jesus?

Q A Jesus is called a carpenter only once in the Gospels, in Mark 6:3. Matthew (13:55) describes him as “the carpenter’s son.” In both places the Greek term tekon is used. As you suggest, behind this word there apparently lies some interesting information about our Lord’s early life.

The title carpenter was translated as simply carpenter. But its meaning can be much larger, to include one whose skills extend to a variety of hard building materials, even to what we would call a general contractor.

In the circumstances of the early life of Jesus, it is quite possible, perhaps even likely, that his and his father’s skills were broader than working solely with wood. Nazareth was a tiny village, but it was within sight of the huge city of Sepphoris. The largest city in Palestine outside of Jerusalem, Sepphoris was destroyed by military action around the time of the birth of Jesus. During nearly the whole time of his life in Nazareth, the city was under reconstruction. Its new homes, business structures and government buildings would have helped provide years of work for artisans like Joseph and Jesus.

This also tells us that while the Holy Family was not rich, they were not among the destitute poor, such as the workers on the land and social outcasts who attracted the special attention and compassion of Jesus later on. Skilled workers like carpenters even had some standing in the synagogue.

Sepphoris, as most other large cities of the time, primarily reflected Greek culture and language. Any people doing business there would need to know at least some Greek and possibly some Latin.

Thus, while his native language was certainly Aramaic, Jesus would have been at least partly bilingual, which would explain some of his conversations with people of other language traditions in the Gospels. When he eventually gathered his Twelve, not far from Sepphoris, two of them, Philip and Andrew, were Greek names and apparently Greek backgrounds.

Whatever may have been the specific occupation of Jesus, your question opens up some fascinating insights about the first three decades of his life, and about the setting of his teachings and actions afterward.

A am a Ukrainian Catholic. Your recent column on receiving the Holy Mysteries (sacraments) in Eastern Churches was, I believe, misleading. Catholics of all rites, Latin or otherwise, are allowed and encouraged to receive the Holy Gifts in each other’s Churches. If we are in full communion, there is absolutely no impediment to attending liturgies, receiving the sacraments and fulfilling Sunday and holy day obligations with each other (Pennsylvania).

A You are right, of course. Whatever concerns and limitations exist for participating in the liturgies and sacraments of Eastern Churches apply only to the Orthodox Churches, those who are not in communion with the bishop of Rome. Participation in the liturgies and “Holy Gifts” (a phrase, commonly used in the Eastern Churches for the sacraments) of Churches united with the Roman pontiff is, as you say, not only permitted but strongly encouraged, so that the special charisma of each Church may be better known.

Thanks to you and others who wrote for this clarification.

Q What is a Catholic to do with a chain letter that promises good luck if I send copies to friends or bad luck if I throw it away? (Illinois)

A I can’t imagine why anyone, Catholic or not, would send such a letter. Most chain letters, even though they are nearly always 100 percent superstitions, at least make a pass at something that sounds religious. Throw such letters away.

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(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61601, or e-mail to jndietzen@wsl.com.)
The Criterion October 29

October 30
Nativity Parish, 7225 Southeastern Ave., Indianapolis. Discipline seminar for parents, 9:30 a.m.–11:30 a.m.; reception, 9 a.m. $2 family. Child-care by reservation. Information 317-359-6075.

October 31
St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. Day of recolement for those in mourning, 1 p.m.–6 p.m. Information: 317-925-4279.

November 1
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November 2
St. Anthony Parish, 310 N. Sherwood Ave., Clarksville. Life After Divorce program for parents and children, Nov. 6, 13 and 20, 10:30 a.m.–noon, $10 per family. Information: 812-948-0438.

November 2
Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Memorial Mass, 7 p.m.


November 4

November 5
St. Joseph Parish, 1375 Mckley Ave., Indianapolis. Catholic Charismatic Renewal, teaching, 7 p.m.; praise and worship, 7:30 p.m.; Mass, 8 p.m. Information: 317-244-9002.

November 5–7
HIV/AIDS weekend (see Oct. 31).

November 6
St. Francis Xavier, Hwy. 1 and Hwy. 160. St. Michael Parish, 519 N. 14th Ave., Beech Grove. Men’s club, 9 a.m.; Noon; Tuesday, 11 a.m.–1:30 p.m. Information: 317-925-0851.


November 7–11
Immaculate Conception and St. Denis Parishes, 2081 E. Co Rd. 820, S., Greensburg.

Information 317-781-3631.

Recurring
Daily
Our Lady of the Greenwood Parish, 335 S. Meridian St., Indianapolis. Bereavement (Office of Youth and Family Ministries), 8:30 a.m.–5 p.m., $35. Information: 812-577-6585.

Holy Rosary Church, 520 St. Stevens St., Indianapolis. Triduum. Litany Mass. Mon.—Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, 520 St. Stevens St., Indianapolis. —see ACTIVE LIST, page 27.

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The Active List, continued from page 26

Tridentine Mass, 10 a.m.  
St. Anthony of Padua Church, Clarksville  “Be Not Afraid” holy hour. 6 p.m.  
Christ the King Church, 1827 Kessler Blvd. E. Dr. 
Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.–9 p.m.; rosary for world peace, 8 p.m.  
St. Anthony Church, 379 N. Warren. Indianapolis. Rosary and Benediction for vocations, 2 p.m.

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

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

Wednesdays
Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests. 3 p.m.–4 p.m. Information: 317-271-8016.
Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Abuse. Catholic Social Services program, 6 p.m.–8 p.m. Information: 317-236-1538.

Thursdays
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.
St. Mary Church, New Albany. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.
St. Patrick Church, Shelby St., Salem. Prayer service, 7 p.m.
St. Malachy Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.
Christ the King Church, 1827 Kessler Blvd. E. Dr. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fridays
St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Benediction and Mass.
Affiliated Women’s Services, Inc., 2125 Distinution Dr., Indianapolis. Pro-life rosary, 10 a.m.
St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Eucharistic adoration, one hour after 8 a.m. Mass.
Christ the King Church, 1827 Kessler Blvd. E. Dr. Indianapolis. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Saturdays
Christ the King Church, E. 30th St. and Parker Ave. Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Seven St., Indianapolis. Trinity Thursday Mass. 9 a.m.

Monthly
First Sundays
St. Paul Church, Sellersburg. Prayer group. 7 p.m.–8:15 p.m. Information: 312-246-4555.
First Mondays
Archbishop O’Meara Catholic Center, Indianapolis. Guardian Angel Guild meeting, 9:30 a.m.
First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 a.m. Benediction of the Blessed Sacrament, 7:30 p.m.
First Fridays
Holy Guardian Angels Church, 405 S. 52. Cedar Grove. Eucharistic adoration after 8 a.m. Mass–5 p.m.
Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Adoration, prayer service.
St. Joseph Church, 2005 St. Joe Rd. W., Sellersburg. Eucharistic adoration after 8 a.m. Mass–5 p.m.
Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of the Blessed Sacrament after 8 a.m. Mass–noon.
St. Vincent de Paul Church, Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass–9 p.m. Benediction and recollection, 4 p.m.–6 p.m.
St. Joseph University Church, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.
St. Mary Church, New Albany. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.–9 p.m. Benediction and recollection, after 9 p.m. Mass–midnight.
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 Communication service.
First Saturdays
St. Nicholas Church, Summan. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.
Little Flower Chapel, 13th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Devotions and recitation of the Rosary, after 8 a.m. Mass.
Holy Angels Church, 28th and Dr. Martin Luther King Jr. St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.–noon.
St. Mary Church, New Albany. Eucharistic adoration and confessions, after 9 p.m. Mass.
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
Second Thursdays
Focolare Movement, Komro Hall, Indianapolis. Eucharist Renews His Parish Alumni: “Where do I go from here?” 6:30 p.m.–9 p.m. Information: 317-264-9400, ext. 35; or Jennifer L. Balhorn, ATTY@ATLAW.COM.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstock Rd., Indianapolis. Mass, 2 p.m.
St. Matthew Parish, 4100 E. 70th St., Indianapolis. Salt and Light, religious vocations, 7 p.m.  
St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAYS: K of C Council 437, 1305 N. Delaware, 5:45 p.m. Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAYS: St. Chasius Parish, 5001 W. 16th St., 6:30 p.m. Holy Name Parish, 89 N. 437, 6 p.m. St. Ambrose Parish, Seymour, 4 p.m. Cardinal Ritter High School, 3360 W. 50th St., 6 p.m. Musgr. Sheridan K of C Council 6138, 630 Johnson Co., (first Sundays).

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Riverboat captain charts new course as Sister of St. Joseph

WASHINGTON (CNS)—Getting the U.S. public to accept moral responsibility for health care for all will mean changing perceptions, understandings and expectations.

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CINCINNATI (CNS)—Sister of St. Joseph Joy Manthey says she always knew she would follow her heart’s call for a religious vocation someday.

But the New Orleans resident says she put off the commitment for as long as possible, waiting for her “fate” from God while she pursued her dream of being a riverboat captain.

It came one day in 1995 when she was a crew member on an intercoastal fuel barge in the Galveston, Texas, bay area and “the captain almost caught the boat,” she told The Catholic Telegraph, newspaper of the Cincinnati Archdiocese.

“I said on the spot, ‘OK, God, I won’t put it off any more. I’m all yours,’” Sister Joy recalled.

She will profess her vows in January with the Sisters of St. Joseph of Medaille, but this fall she received permission from her superiors to go back to the river to captan a 400-passenger excursion boat called The Colonel. With her nephew, Troy, she piloted the boat, which is registered in Galveston, to Cincinnati for the Queen City’s Tall Stacks 1999 celebration in mid-October.

The Colonel was one of 19 riverboats on hand for the festival, celebrating Cincinnati’s heritage as one of the nation’s premier riverboat towns.

For five days, the riverfront was restored to days reminiscent of the 1840s, when the landing was jammed with riverboats plying the Ohio River with cargoes of food, fuel and passengers.

During the week’s festivities, media flocked to The Colonel seeking interviews and photographs with its pilot, who came to be known as “Sister Captain.”

In the interview with The Catholic Telegraph, Sister Joy said that part of the deal for her trip was to raise money for the Sisters of St. Joseph of Medaille. The cruise on The Colonel, which sailed at nearly full capacity, raised more than $20,000 for the Cincinnati-based congregation.

But she also plans to use her river acumen for more than just fund raising. Sister Joy said she would like to create a special ministry for the crew members of the “brown-water fleet” of the nation’s inland waterways, such as the Ohio and Mississippi rivers.

“There already is spiritual work being done for the crew members aboard seagoing ships,” she said. “The Seamans’ Church Institute has ministries in place to help those guys. But there’s really nothing in place for the ‘brown-water’ guys, who are out 30 days at a time.”

She said that the crew members on the riverboats often miss out on births, baptisms and weddings, “so they need the kind of support a new ministry like this would provide.”

“They need a helping hand or someone to listen to them,” she said. “And I already know all of them, so it’s a natural kind of thing that I would be there for them with this kind of ministry.”

Sister Joy said she chose to join the Sisters of St. Joseph of Medaille, which has a strong presence in the New Orleans area, “because of their special charism. There are opportunities to work in unique ministries, like Sister Helen Prejean’s prison ministry.”

Sister Joy said she wanted to emulate Sister Helen’s work with death-row inmates by having her own special ministry based in New Orleans.

“I have some additional coursework I need to complete, but after that, I’ll be ready to start this ministry,” she said. Officials from the Seaman’s Church Institute also have agreed to work with her.

This was a recurring theme in a bioethics discussion at Georgetown University in Washington Oct. 19 as a panel considered the moral and political implications of changing the U.S. health care system—where millions of uninsured people go without all but the most critical emergency care.

Other themes touched on during the colloquium at the Center for Clinical Bioethics at the Jesuit-run school were:

• Perceptions: Upper- and middle-class Americans with employer-paid health insurance have no sense of a societal obligation to provide medical care for everyone.

• Understanding: The Catholic Church as an institution has been consistent in supporting adequate medical care as a human right. Yet, among the general public and Catholics in the pew, the message seems to get lost in the shadow of Church opposition to abortion.

• Expectations: The current approach to medical care for the poor—leaving it to charities to provide, or for doctors to provide as volunteers—ignores the real justice issue that the whole society has an obligation to provide care for its weakest members.

Monika Hellwig, executive director of the Association of Catholic Colleges and Universities, said getting the public to support a change will take raising their hope that the current health care system should and can be better.

Another panelist, Georgetown law professor Peter Edelman, observed that during the civil rights battles of the 1960s, there was a greater public understanding that “justice” meant the right to the same benefits of society for everyone.

“But we seem to have lost that,” he said, noting that the earnings of the richest 5 percent of the population now equal the earnings of the bottom 38 percent. Just 20 years ago, the ratio was that the richest 1 percent earned as much as the poorest 20 percent.

“This raises serious moral questions,” Edelman said. “How can a country that purports to be egalitarian support that?”

Sister Carol Taylor, a Sister of the Holy Family of Nazareth and director of the clinical bioethics center, said she is alarmed that medical students don’t understand how many people lack access to care.

“They think it’s not a problem,” she said. “because they don’t see the people who aren’t there (in their hospitals).”

A physician who attended the colloquium said there’s a danger that what little government-supplied health care exists will be taken away under the argument: See, they get care from the charities.”

Sharon Daly, vice president for public policy of Catholic Charities USA, said advocates for a national health care system made a major mistake during attempts to pass a program proposed by President Clinton in 1993-94.

“We allowed the conversation to be about the details of funding, of choosing physicians, of types of plans,” Daly said. Instead, groups like Catholic Charities and the U.S. Catholic Conference should have emphasized the millions of Americans without adequate health care.

As a result, few Americans grasp the serious consequences of the lack of routine care and treatment for chronic problems, Daly said.

Hearing aids, asthma treatments, medical attention to hypertension or diet problems—those are the types of care that people without medical insurance miss because they simply can’t afford them and they’re not broadly available the way emergency treatment is, Daly explained.

Edelman said it was an “ironic effect” of the 1996 changes in welfare laws that funding cuts led the people most hurt by the cuts to start speaking out to state legislatures and to Congress, which have responded by reinstating some of the money.

Hellwig noted that while organizations such as the U.S. Catholic Conference, Catholic Charities USA and the various Catholic medical organizations are strong advocates of a more inclusive health care system, those voices seem to be ignored by policy makers and legislators.

“One of the main obstacles within the Catholic Church and for the bishops is one-issue voting that only looks at abortion,” Hellwig said. Whether justified or not, the Church’s interest in health care is often seen as only relating to abortion.

For instance, she said, politicians who sometimes vote to support legalized abortion, but also back immigrants’ rights, a higher minimum wage, health care for the poor and other justice issues the Church emphasizes find themselves castigated for the abortion vote, yet are not supported for making the “right” choice on other justice issues.
News briefs

U.N. dues from U.S. shouldn’t fund abortions overseas

WASHINGTON (CNS)—U.S. foreign aid for fiscal 2000–2001 should include payment of back dues to the United Nations, but no funds for organizations that violate foreign country’s abortion laws, according to the head of the U.S. bishops’ International Policy Committee.

Archbishop Theodore E. McCarrick of Newark, N.J., made the comments in a letter to the House-Senate confer- ence committee working to resolve differences in the Foreign Relations Authorization Act for the next two years. The archbishop expressed support for Senate legis- lature authorizing $926 million over the next three years for payment of arrears to the United Nations.

Pope meets with Russian foreign minister, urges peace in Chechnya

VATICAN CITY (CNS)—As Russia’s military contin- ued its artillery and bombing attacks on towns in Chechnya, Pope John Paul II expressed his hopes for a speedy peace.

The pope and Russian Foreign Minister Igor Ivanov met on Oct. 25 at the Vatican as Russia continued an almost month-long campaign in Chechnya, charging that Islamic terrorists from the breakaway republic were responsible for a series of bombings earlier in Moscow. A Vatican state- ment said, “The hope that a rapid political solution to the conflict in Chechnya would be reached” was expressed dur- ing the pope’s meeting with Ivanov.

Caritas emerges as key player in fighting Georgia’s poverty

TBILISI, Georgia (CNS)—When Pope John Paul II visits Georgia in early November, he will be traveling to one of the poorest countries of the former Soviet Union.

Caritas officials say that during his Nov. 8–9 visit, the pope will sleep in a Caritas-constructed homeless shelter. Tbilisi’s first such facility. “The first person to live there will be the Holy Father,” said Father Wiolet Sluzewski, 43, a Salesian priest from Poland who has directed Caritas.Georgia since 1994. Within 10 days of the pontiff’s depar- ture, Father Sluzewski said, the first of up to 50 nightly homeless guests will start using the facility.

Church leaders congratulate new Indonesian president

JAKARTA, Indonesia (CNS)—Indonesian Catholic Church leaders congratulated President Abdurrahman Wahid on his election as the country’s new president.

The Indonesian bishops’ conference sent a congratulatory mes- sage to Wahid at his residence hours after parliament elected him president on Oct. 20, reported UCA News, an Asian church news agency based in Thailand.

In greeting to pope, the Chinese underground Church calls for unity

VATICAN CITY (CNS)—China’s underground Catholic community congratulated Pope John Paul II on the start of his 22nd year as pope, and issued a strong call for reconcil- iation and unity among Church leaders in the nation.

The group also pledged prayers, Masses and rosaries so that the pope would have the health and energy to lead the Church into the third millennium. The message was published on Oct. 20 by Fides, the Vatican missionary news agency.

Fides said it was sent by Bishop Joseph Fan Zhongliang of Shanghai, along with the faithful and priests of eight other dioceses and Church jurisdictions in China.

(The news briefs were compiled by Catholic News Service.)

U.S. bishops address the aging phenomenon in draft pastoral

WASHINGTON (CNS)—In a draft document on aging, the U.S. Catholic bishops “affirm and challenge older people,” and urge all Catholics, especially at the parish level, to do the same. “Aging demands the atten- tion of the entire Church,” the bishops say in “Blessings of Age,” a proposed pastoral message on growing older within the faith community. “How the faith relates to its older members—recognizing their presence, encouraging their contributions, responding to their needs and providing appropriate opportunities for spiritual growth—is a sign of the community’s spiritual health and maturity.”

Bills to reverse Medicare cuts are ‘only a first step,’CHA says

WASHINGTON (CNS)—Legislation recently approved by Senate and House committees is “only a first step” toward fixing the Medicare crisis caused by the Balanced Budget Act of 1997, according to the Catholic Health Association (CHA).

In an Oct. 22 statement, the CHA commended the Senate Finance Committee and House Ways and Means Committee for their approval of bills “that would reverse some of the unintended conse- quences” of the Balanced Budget Act. The bills would restore $10.6 billion and $14.4 billion in Medicare funding over the next five years.

World

Pope offers prayers for success of Colombian peace talks

VATICAN CITY (CNS)—Pope John Paul II offered prayers for the success of negotiations between the Colombian government and a rebel group. At the end of his Oct. 24 midday Angelus address, the pope greeted Columbians living in Rome who symbolically joined an estimated 9 million people participating in marches for peace in 36 Colombian cities. The marches called for an end to confrontations between the government and the Revolutionary Armed Forces of Colombia, which have led to the deaths of some 35,000 people over three decades.

Kenyan religious leaders press for ‘people-driven’ reforms

NAIROBI, Kenya (CNS)—Catholic and Muslim leaders in Kenya reiterated concern over the stalled constitu- tional review process and urged the government to allow citizen participation. The Catholic Church vowed to push for a people-driven constitutional review process and pledged to take its civic education campaign to the grass

roots. Archbishop Raphael Ndingi Mwanza Nzeki of Nairobi said in a mid-October interview, “There is only one constitutional review process—the people-driven one” and promised that the Church “will take the process as far as we can go.”

The Flynn Family

Nancy and Jack Flynn’s family • A continuing Catholic tradition of eleven graduates from Cathedral High School since 1940: Jack Flynn ’40, Nancy Flynn SAA ’40, Mike Flynn ’63, John Flynn ’70, Tom Flynn ’71, Pat Flynn ’73, Larry Flynn ’74, Peggy Flynn McCowan ’77, Brian Flynn ’78, Karen Flynn Jefferson ’82, Kevin Flynn ’82, and Marianne Flynn O’Hara ’84.

The luck of the Irish! For Jack Flynn, class of 1940, there was no such thing. Raised during the Depression on the eastside of Indianapolis, he had to work for everything he had. After graduating from Cathedral in 1940, he left for Europe to fight in World War II. Upon his return, he married Nancy Scott, a graduate of St. Agnes Academy and started a family that quickly blossomed into fourteen children, eleven of whom attended Cathedral High School.

Jack and Nancy believed in hard work, discipline, sacrifice, and faith. They imparted to each of their children a strong, moral character that has allowed each of them to succeed in life. Cathedral was a part of that foundation. It still is. Two of Jack and Nancy’s eighteen grandchildren are current sophomores this year, and many are involved in the school as alumni.

Cathedral, like the Flynns, is a family that continues to grow. Each generation adds a new dimension of that foundation. It still is. Two of Jack and Nancy’s eighteen grandchildren are current sophomores this year, and many are involved in the school as alumni.

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Providence Sister Anna Therese Fawcett was 96

Providence Sister Therese Fawcett died in Lourdes Hall at Saint Mary-of-the-Woods College Oct. 8 at the age of 96. Oct. 11 was the date of the funeral Mass at the Church of the Immaculate Conception. Born Loretta Viola Fawcett in Van Wert, Ohio, she entered the Congregation of the Sisters of Providence in 1920, professed first vows in 1925 and final vows in 1928. She ministered at Lourdes Hall High School in Indianapolis and at Saint Mary-of-the-Woods College, as well as a school in Evansville and several in Illinois.

She is survived by a sister, Ellen B. Kamp.


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V disappointed as she was about to go out of the house to attend a meeting of the Congregation of the Sisters of Providence in 1925. She professed first vows in 1928 and final vows in 1933.

SHIPE, Jean McCullan LaRosa, 84, St. Barnabas, Indianapolis, Oct. 9. Aunt of seven.


YOUNG, John, 75, St. Mary, Richmond, Oct. 22. Husband of Carol (Hoyt) Young. Brother of Jim Young. Great-grandson of two.

YOUNG, Jean, 80, St. Joseph, St. Leon, Oct. 22. Mother of David and Scott Young. Great-grandmother of four.


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