Archbishop urges Catholics to respect dignity of all human life

By Mary Ann Wynad

Expressing concern about “selective commitment to the cause of life in our throwaway society,” Archbishop Daniel M. Buechlein emphasized that Catholics must promote the sanctity and dignity of all human life in his homily for the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

“All human life—from the unborn to those who pass on to God’s kingdom in natural death—is sacred and inviolable,” Archbishop Buechlein said. “There is no exception to this principle.”

The archbishop also honored St. Anthony parishioner Margaret “Peggy” Geis of Indianapolis for distinguished service to the cause of life by presenting her with the Archbishop Edward T. O’Meara Respect Life Award at the conclusion of the liturgy.

In his homily, Archbishop Buechlein criticized the federal Food and Drug Administration’s approval of the abortifacient pill RU-486 last week.

“I have been a member of the bishops’ Committee for Pro-Life Activities for most of the last 13 years,” he said. “We have worked for more than five years to prevent the legalization of the abortifacient pill RU-486.

“It is a sad irony that the Food and Drug Administration gave public approval to the pill just days before our observance of Respect Life Sunday,” the archbishop said. “It is a worrisome irony that a government administration whose responsibility is to oversee health and safety approves a drug whose intent is to terminate human life.

RU-486 approval seen as latest capitulation to abortion backers

WASHINGTON (CNS)—Approval of the French abortion drug RU-486 for use in the United States will “further numb our consciences to the violence of abortion and the taking of innocent human life,” the head of the U.S. bishops’ pro-life office said Sept. 28.

Gail Quinn, executive director of the bishops’ Secretariat for Pro-Life Activities, said the approval given earlier that day by the Food and Drug Administration was “the last in a series of capitulations to abortion advocates who dismiss serious concerns about the drug and its effects.”

Cardinal Anthony J. Bevilacqua of Philadelphia said he was “dismayed” at the FDA’s decision, which represents “another assault . . . on unborn babies and possibly the mothers.”

Bishop Joseph A. Fiorenza of Galveston-Houston, Texas, president of the National Conference of Catholic Bishops, said the approval signals the federal government’s introduction of as an advance for women.”

Use of the abortifacient pill by women “will almost certainly contribute to the numbing of consciences,” Archbishop Buechlein said. “A numb conscience does not create peace of soul.”

“I agree with the sentiment of the late Mother Teresa when she said that . . .

Pope canonizes Chinese martyrs, prompting criticism from China

VATICAN CITY (CNS)—In a religious ceremony that prompted a new outburst of criticism from China, Pope John Paul II canonized 120 Chinese and missionary martyrs and called them universal models of “courage and integrity.”

The martyrs—87 native Chinese and 33 foreign missionaries killed between 1648 and 1930—loved China and the Church, the pope said at a Mass Oct. 1.

Defending the new saints’ reputation for holiness, he said the Holy Year was the right time to highlight their “heroic witness.” The Mass, celebrated in St. Peter’s Square before some 30,000 people, featured Chinese singing, readings and incense-bearing processions. It also marked the canonization of several other saints.

Chinese authorities, who had branded the martyrs as anti-Chinese criminals in the days leading to the Mass, expressed fresh indignation at the canonizations and said the move would seriously damage future dialogue with the Vatican.

A Chinese Foreign Ministry statement said some of the martyrs were “evil-doing sinners” who raped, looted and committed unforgivable crimes against the Chinese people.

In his sermon, the pope touched gently upon the political issues, saying the martyrs had lived during complex and difficult periods of Chinese history. Most were killed during the anti-foreign Boxer Rebellion of 1900.

He said the canonization Mass, however, was not the moment to “form judgments on these historical periods; this could and should be done in other circumstances.”

“Today the Church intends only to recognize that these martyrs are an example of courage and integrity for all of us and do honor to the noble Chinese people,” he said.

At an audience with pilgrims Oct. 2, the pope stressed that the canonizations were not an attempt to legitimize the colonial policies of past eras. He said critics who see only errors and limits in the missionaries’ actions were not being objective; but if mistakes were made in the missionary effort, he added, “we ask forgiveness.”

Called to Serve strengthens parishes and greater archdiocese

A review of the 1999 United Catholic Appeal allocations and goals for 2000 campaign

By Greg Otolski

If you contributed to the Called to Serve Parish Stewardship and United Catholic Appeal campaign last year, your gifts have been paying for dozens of shared ministries, from educating seminarians to serving the more than 125,000 people who were helped in the past year by 30 Catholic Charities social service programs.

Your money was also used this past year to help parishes and Catholic schools in the archdiocese that are facing severe economic challenges. Your contribution helped strengthen Catholic schools by providing teacher and administration development. Your money was also used to reach out to Catholics who have been away from the Church, as well as those who have no church affiliation.

These are just a few of the ways Called to Serve benefits local parishes and the greater archdiocesan community.

Everyone can help sustain these missions and ministries and strengthen their parish and the archdiocese’s ability to care for those in need by taking part in the 2000 Called to Serve campaign.

Called to Serve strengthens parishes and greater archdiocese

A review of the 1999 United Catholic Appeal allocations and goals for 2000 campaign

By Greg Otolski

If you contributed to the Called to Serve Parish Stewardship and United Catholic Appeal campaign last year, your gifts have been paying for dozens of shared ministries, from educating seminarians to serving the more than 125,000 people who were helped in the past year by 30 Catholic Charities social service programs.

Your money was also used this past year to help parishes and Catholic schools in the archdiocese that are facing severe economic challenges. Your contribution helped strengthen Catholic schools by providing teacher and administration development. Your money was also used to reach out to Catholics who have been away from the Church, as well as those who have no church affiliation.

These are just a few of the ways Called to Serve benefits local parishes and the greater archdiocesan community.

Everyone can help sustain these missions and ministries and strengthen their parish and the archdiocese’s ability to care for those in need by taking part in the 2000 Called to Serve campaign.

Called to Serve strengthens parishes and greater archdiocese

A review of the 1999 United Catholic Appeal allocations and goals for 2000 campaign

By Greg Otolski

If you contributed to the Called to Serve Parish Stewardship and United Catholic Appeal campaign last year, your gifts have been paying for dozens of shared ministries, from educating seminarians to serving the more than 125,000 people who were helped in the past year by 30 Catholic Charities social service programs.

Your money was also used this past year to help parishes and Catholic schools in the archdiocese that are facing severe economic challenges. Your contribution helped strengthen Catholic schools by providing teacher and administration development. Your money was also used to reach out to Catholics who have been away from the Church, as well as those who have no church affiliation.

These are just a few of the ways Called to Serve benefits local parishes and the greater archdiocesan community.

Everyone can help sustain these missions and ministries and strengthen their parish and the archdiocese’s ability to care for those in need by taking part in the 2000 Called to Serve campaign.
LIFE

sober society willing to rid itself of innocent human life in the womb is a society capable of ever-increasing violence,” the archbishop said. “We see it before our eyes.”

Noting that “congressional hearings are under way concerning the possible legalized experimentation on human embryos, for stem cell research, in the name of medical progress,” Archbishop Buechlein said that “most Americans believe that human-life, no matter what the intended purpose of that assault might be. If human embryos are subject to experimentation and are considered disposable, where does it stop? The purpose does not justify the means.”

After accepting the archdiocesan pro-life award, Peggy Geis told nearly 300 people attending the Respect Life Sunday Mass that, “It is significant for me to receive this award in the Jubilee Year 2000 and on the feast day of St. Therese of Lisieux, patroness of missionaries. We pro-lifers are in essence missionaries of the Church. In the school's pro-life group, students who are members of the Indianapolis South Deenary interparochial high school’s pro-life group stood in front of the cathedral for the prayer vigil.

Roncalli senior Melissa Sufan said “around 100 students” are members of the school’s pro-life group. “It means a lot to me to participate in this pro-life event,” Melissa said. “By doing this, we think that we can make a difference. I will continue doing this throughout my life because I strongly believe in this issue.”

The use of RU-486, the French abortion pill, can also be typified as tolerating for women, abortion reconciliation specialist Vicki Thorn of Milwaukee, Wis., told The Criterion during a Sept. 13 interview at the Archbishop O’Meara Cathedral in Indianapolis. Thorn, a specialist of the National Office of Post-Abortion Reconciliation and Healing. She presented a training workshop for the archdiocese’s new Rachel’s Companions abortion reconciliation ministry.

“Chemical abortions can be very complicated because many times you go home and lose the baby at home,” Thorn said, “so home becomes averse because it’s related to the abortion experience.

“Women in France who were studied, who had used RU-486 and had had a previous surgical abortion, said they would never use chemical abortions again,” she said. “It’s too prolonged an experience, it’s very painful, and isolation. Women also struggle with drug or alcohol abuse, eating or sleeping disorders, relationship problems or post-abortion stress disorder.

The aftermath of abortion is a uniquely human experience,” she said. “There is a wide variance in the severity of the reaction, which is often delayed and further complicated by the fact that “society, and even churches and families, may not recognize abortion as a legitimate loss.”

“In fact, the societal message says that this experience solves a problem and that it is a non-experience,” Thorn said. “At least with other surgical procedures, there is an acknowledgment of the need to recover and to process the experience.”

A woman who has an abortion never forgets the experience, she said, because it is a life-changing event.

“Pregnancy is the most significant event in the life of a woman,” Thorn said. “When a woman carries a baby, the baby changes her. Abortion interferes with the complex chemical changes in her body. I do not believe that the woman’s physical reactions to an abortion actually end after the due date. Women who have experienced abortion often have said they did not begin to feel better until after their due date.”

During those months, she said, it is important for women to eat a balanced diet, get enough rest, exercise regularly and seek counseling.

“Abortion is the ultimate rejection of intimacy,” Thorn said. “It affects the ability of women to form future relationships and mother children. It can lead to risk-taking behavior such as drug and alcohol abuse and suicide attempts. Flashbacks of the abortion experience can be terrifying.

In the aftermath of abortion, she said, a woman who is grieving the death of her child believes that it is the unforgivable sin and needs to understand that, “There isn’t anything that God can’t forgive.”

That is an important part of the message of post-abortion reconciliation ministries, Thorn said. “The key questions that a woman who is struggling after an abortion has to resolve are, ‘Can my child forgive me? Can God forgive me? Can I forgive myself?’ She needs to come to know the answers to these questions. In addition, she needs to know where her child is, who is the child with and is the child OK?”

These are the questions of a mother’s heart.

“Each woman will be unique in the way she moves through the healing process,” Thorn said. “She must tell her story with all its pain and anger. She needs to be encouraged to grieve the loss. She must come to accept God’s forgiveness and, in the process, must come to forgive herself. There will be times when she will feel sad when she thinks of that child. It is normal. It does not mean that she is not healed. Rather, those tears will be a sign to her of her healing. A mother never forgets the child of her heart.

For Catholic women,” she said, “the document The Gospel of Life by Pope John Paul II speaks to their wounds in a beautiful and pastoral way, assuring them that their suffering will have meaning and that their child is with the Lord.”
Msgr. Joseph F. Schaedel to be honored by Marian College

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, will be honored by Marian College during its eighth annual Opportunities for Excellence Dinner on Oct. 10. He will receive the Catholic college’s distinguished service award.

The dinner, program, silent auction and auction are Marian’s largest annual fund-raiser to financially assist students at the Franciscan college, located at 3200 Cold Spring Road in Indianapolis.

The event begins with a silent auction and reception at 5:30 p.m. at Marian’s Physical Education Center. The dinner follows at 7 p.m. and the program begins at 8 p.m., with WTHR Channel 13 anchor Anne Ryder serving as mistress of ceremonies.

Monies raised at the event go to the Marian College General Scholarship Fund. More than 90 percent of Marian College students receive some form of financial support or scholarship.

Msgr. Schaedel earned his bachelor’s degree in mathematics at Marian in 1970. As vicar general, he is the deputy of Archbishop Daniel M. Buechlein in the administration of the archdiocese. As moderator of the curia, his duties are equivalent to those of the chief operating officer of a corporation. He coordinates the day-to-day activities of the offices and agencies of the Archdiocese of Indianapolis and also serves on numerous archdiocesan boards and committees.

Msgr. Schaedel was ordained a priest for the archdiocese in 1982. In addition to his degree from Marrian College, he also earned a master’s degree in education from Butler University, a master’s degree in education administration from Ball State University and a Master of Divinity degree from Saint Meinrad School of Theology.

He also has served the archdiocese as vocations director and director of the Office of Pro-Life Activities. He currently serves as pastor of Holy Rosary Parish in Indianapolis in addition to his chancery responsibilities.

In other ministry assignments, he has served the Church as an associate pastor, school president, chaplain, teacher principal. Before his ordination, he was a Catholic grade school teacher and principal as well as a radio announcer.

Past honorees of Marian’s annual distinguished service award include Archbishop Daniel M. Buechlein, Christel DeHaan, Frank Russell and Randy and Marianne Tobias. Silent auction items range from artwork, crystal and gift baskets to condo-minium vacation packages and gift certifi-cates to local restaurants, theaters and merchants. Items to be offered in the regular auction include a trip for two to New York City with Msgr. Schaedel in December and a 42-inch statue of the Infant of Prague by the artist Palladino.

(Tickets for the event are $125 per person. Reservations will be accepted until noon on Oct. 9 by calling Marian College at 317-955-4820.)

Archdiocese plans holiday pilgrimage to New York

A four-day Advent pilgrimage in December to New York City, led by Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will provide pilgrims with a mix of spiritual and cultural experiences.

“Christmas in New York—The Journey of Hope 2001 Holiday Pilgrimage” is set for Dec. 15-18 and will be limited to 98 people. Last year’s New York pilgrimage sold out in three days, said Carolyn Noone, associate director of special events for the archdiocese.

On that Friday, archdiocesan pilgrims will fly from Indianapolis to Newark, N.J., and will celebrate Mass at Immaculate Conception Church. After dinner they will go to Manhattan to attend Radio City Music Hall’s annual Christmas Spectacular show.

Saturday’s activities include Mass at St. Patrick’s Old Cathedral in Little Italy followed by lunch at a neighborhood Italian restaurant and an afternoon of shopping or theater in Manhattan.

Sunday Mass will be celebrated at St. Patrick’s Cathedral. That afternoon, pilgrims will attend the holiday performance of the Vienna Boys Choir at Carnegie Hall.

The final day of the pilgrimage will include Mass in Manhattan at the Church of Our Lady of the Rosary/Shrine of St. Elizabeth Ann Seton. Monday’s activities also include a tour of Ellis Island.

The Christmas in New York pilgrimage costs $899 per person based on double occupancy and $1,109 per person for a single room. The fee includes airfare, hotel, most meals, entrance fees, tips and taxes.

For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. (†)

Correction

Father Roger Rudolf’s name was misspelled in the caption with a photo on page 14 of the Sept. 22 issue of The Criterion. (†)

St. Christopher Sports Medals

Football
Soccer

Gift Boxed
Variety of sports designs available
$18.95–$22.95.
Monday thru Friday 8:30 to 5:30 Saturday — 9:30 to 5:00

Krieg Bros.
Established 1892
Catholic Supply House, Inc.
119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle, across from Nordstrom - Dick’s Center)
317-638-3416 1-800-428-3767

TRI-COUNTY ASPHALT
Serving Indiana Since 1948
— FREE ESTIMATES —
• RESIDENTIAL DRIVEWAYS
• SEALCOATING
Discounts for senior citizens and non-profit organizations
LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

The Criterion Friday, October 6, 2000 Page 3
The legacy of Vatican II

Recent accounts in the secular media have begun to sound like obituaries for Vatican II. For example, a story in The New York Times (Sept. 10), “Nearing Retirement, Priests of the 60s Fear Legacy Is Lost,” portrays Vatican II as a social reform movement that is dying out because of the theological conservatism of the current pope (and many of the bishops he has appointed) and because of an increasing number of young priests who do not share the “social activism” of their elders.

According to The New York Times, “the council, which ran from 1962 to 1965, ushered in a raft of changes aimed at making the Catholic Church more accessible to the faithful and more attuned to secular life. Its 16 documents gave lay people a role in running the church, and gave priests a voice in church matters.”

What’s going on here? Was Vatican II a disappointing failure? Has the window of authentic reform and renewal nothing more than a faded memory? Or will never be lost? †

It is unquestionably true that the vision of Vatican II has not yet become a reality. But it would be a grave mistake to conclude, therefore, that the council’s legacy will never be lost. †

The second is the most profound religious event of the modern era. Its influence on the life of the Church extended far beyond the “right of changes” noted by the Times article—touching virtually every aspect of Christian life, including the Church’s relationship to non-Christian religions and to the world at large. Under the wise leadership of good Pope John and his successors, the council and subsequent synods have pursued an agenda that is “pastoral” rather than “dogmatic.”

Thus, Vatican II did not attempt to formulate new doctrines but to renew Church teaching and practice in light of the challenges and opportunities of a new era. The council’s teaching—on the mission of the Church, on the liturgy, on the Church in the modern world, on the instruments of social communication, on our relationship to other Christian Churches and to non-Christian religions, and on the various roles of bishops, priests, religious women and men and lay people—speak to the very heart of Christian faith as it is lived today. These are more than official decrees or dogmatic pronouncements. They are vital reflections on who we are, and whom we are called to be, as a people on a lifelong journey of hope.

It is unequivocally true that the vision of Vatican II has not yet become a reality. But it would be a grave mistake to conclude, therefore, that the council’s legacy has been lost. Indeed, the legacy of Vatican II has never been more evident than in this Great Jubilee Year when the Church has once again opened its arms to the world—seeking forgiveness for past mistakes and offering hope for the future through genuine spiritual renewal.

We should not mourn Vatican II. We should rejoice in its successes and live its teachings. That is surely the best way to guarantee that the council’s legacy will never be lost. †

—Daniel Conway

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

When you read this, God willing, I will be in Rome participating in a Jubilee observance designated for the bishops of the world. I am delighted to take part in the occasion. It will be an opportunity to spend time in prayer and reflection with bishop friends. It is a “providential coincidence” that although we had scheduled an archdiocesan Holy Year pilgrimage to Rome and enums two years ago, it turns out that our pilgrimage begins as the Bishops’ Jubilee celebration ends.

Representing all of you, lay, religious and clergy, I see the archdiocesan pilgrimage primarily as an opportunity to do two things: to thank God for the gift of our redemption and to beg God’s continued blessing on the Church in central and southern Indiana. As we cross the threshold of the Holy Door at St. Peter’s Basilica and also the other three major basilicas of Rome, we will intercede for our own spiritual welfare and yours; we will also pray for the faithful departed of our archdiocese.

We pilgrims and the people of the archdiocese, are privileged to represent you. I will remind the pilgrims of this promise often. As I have done for past pilgrimages, I am designating particular intentions for each day of our journey. I invite you to pray with us in this spirit of thanksgiving, petition and to the world at large. Under the wise leadership of good Pope John and his successors, the council and subsequent synods have pursued an agenda that is “pastoral” rather than “dogmatic.”

Thus, Vatican II did not attempt to formulate new doctrines but to renew Church teaching and practice in light of the challenges and opportunities of a new era. The council’s teaching—on the mission of the Church, on the liturgy, on the Church in the modern world, on the instruments of social communication, on our relationship to other Christian Churches and to non-Christian religions, and on the various roles of bishops, priests, religious women and men and lay people—speak to the very heart of Christian faith as it is lived today. These are more than official decrees or dogmatic pronouncements. They are vital reflections on who we are, and whom we are called to be, as a people on a lifelong journey of hope.

It is unequivocally true that the vision of Vatican II has not yet become a reality. But it would be a grave mistake to conclude, therefore, that the council’s legacy has been lost. Indeed, the legacy of Vatican II has never been more evident than in this Great Jubilee Year when the Church has once again opened its arms to the world—seeking forgiveness for past mistakes and offering hope for the future through genuine spiritual renewal.

We should not mourn Vatican II. We should rejoice in its successes and live its teachings. That is surely the best way to guarantee that the council’s legacy will never be lost. †

—Daniel Conway

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

Jubilee pilgrimage time for prayers and thanksgiving, petition

W hen you read this, God willing, I will be in Rome participating in a Jubilee observance designated for the bishops of the world. I am delighted to take part in the occasion. It will be an opportunity to spend time in prayer and reflection with bishop friends. It is a “providential coincidence” that although we had scheduled an archdiocesan Holy Year pilgrimage to Rome and enums two years ago, it turns out that our pilgrimage begins as the Bishops’ Jubilee celebration ends.

Representing all of you, lay, religious and clergy, I see the archdiocesan pilgrimage primarily as an opportunity to do two things: to thank God for the gift of our redemption and to beg God’s continued blessing on the Church in central and southern Indiana. As we cross the threshold of the Holy Door at St. Peter’s Basilica and also the other three major basilicas of Rome, we will intercede for our own spiritual welfare and yours; we will also pray for the faithful departed of our archdiocese.

We pilgrims and the people of the archdiocese are privileged to represent you. I will remind the pilgrims of this promise often.

As I have done for past pilgrimages, I am designating particular intentions for each day of our journey. I invite you to pray with us in this spirit of thanksgiving, petition and to the world at large. Under the wise leadership of good Pope John and his successors, the council and subsequent synods have pursued an agenda that is “pastoral” rather than “dogmatic.”

Thus, Vatican II did not attempt to formulate new doctrines but to renew Church teaching and practice in light of the challenges and opportunities of a new era. The council’s teaching—on the mission of the Church, on the liturgy, on the Church in the modern world, on the instruments of social communication, on our relationship to other Christian Churches and to non-Christian religions, and on the various roles of bishops, priests, religious women and men and lay people—speak to the very heart of Christian faith as it is lived today. These are more than official decrees or dogmatic pronouncements. They are vital reflections on who we are, and whom we are called to be, as a people on a lifelong journey of hope.

It is unequivocally true that the vision of Vatican II has not yet become a reality. But it would be a grave mistake to conclude, therefore, that the council’s legacy has been lost. Indeed, the legacy of Vatican II has never been more evident than in this Great Jubilee Year when the Church has once again opened its arms to the world—seeking forgiveness for past mistakes and offering hope for the future through genuine spiritual renewal.

We should not mourn Vatican II. We should rejoice in its successes and live its teachings. That is surely the best way to guarantee that the council’s legacy will never be lost. †

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)
Buscando la Cara del Señor

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

La petición al momento de las oraciones de agradecimiento del peregrinaje del Jubileo

Para cuando se lea esto, si Dios quiere, me encontraré en Roma participando en la observación del Jubileo designado para los obispos de todo el mundo. Me siento halagado de participar en la celebración. Será una oportunidad de pasar tiempo en oración, reflexión y fraternidad con amigos obispos. Es una “coincidencia providencial” que aunque ya habíamos programado un peregrinaje del Año Santo de la arquidiócesis hacia Roma y sus suburbios hace dos años, resulta que nuestro peregrinaje comienza mientras termina la celebración del jubileo de los obispos.

En representación de todos ustedes, los religiosos, los clérigos y los laicos, ven el peregrinaje de la arquidiócesis como una oportunidad para nosotros los peregrinos de realizar cosas buenas en Dios por el regalo de nuestra redención y pedir a Dios su bendición continua para la Iglesia en la zona central y su de Sídney. Mientras atravesamos el umbral de la Puerta Santa en la Basílica de San Pedro y también de las otras tres basílicas principales de Roma, intercercaremos por nuestro mismo bienestar espiritual y el suyo; también oraremos por el bienestar de nuestra arquidiócesis. Nosotros, los peregrinos, estamos muy conscientes de tener el privilegio de representar. Con mucha frecuencia les recordar a los peregrinos de esta promesa. Como le hecho en los peregrinajes pasados, estoy dedicando ciertas intenciones cada día de nuestro viaje. Le invito a Ud. a hacerlo con nosotros y a hacerlo con nosotros.

En este momento, nuestro arzobispo Francisco, de Assisi: Para la educación escolar Mayor: Para nuestros sacerdotes. Monte Cassino: Para nuestros religiosos y María delle Fornaci: Para los layos y vocación de más especial de oración!

Por favor, acompañé en mi peregrinaje especial de oración!

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Letters to the Editor

Reader confused

I'm confused. At a men's group, a lay leader said God didn't really expect us to give up our belongings, though Jesus says we should deny our very selves. Then, in the Sept. 23 issue, Jim Horan, article states, "The Church should endorse candidates on moral grounds, or don't you believe what you preach?" You respond that "the consistent ethic of life should provide the moral framework against which we should look at political issues and candidates," but later say, "It is the policy of the U.S. Catholic Church not to endorse individual political candidates or parties." To do so would violate the Internal Revenue Code and would jeopardize the Church's tax-exempt status.

The U.S. Catholic Church subjugates its moral authority to the Internal Revenue Code because it is afraid to avoid taxes? Maybe I'm not confused.

Chris Anuc, Batesville

Remembering the unborn on election day

As a pro-life activist, I’ve often agonized over how truly the good pro-life people vote. I know how their backs are on the unborn on election day.

Why do good pro-life people vote for politicians like Vice President Gore, who practically celebrated abortion during the Democratic Convention? Why isn’t this issue more important to them?

I’ve come to the determination that many pro-life voters believe abortion is here to stay no matter who they vote for.

Is a pro-life voter practical, or is it merely a vote of conscience? I would like to provide some good people with some very practical reasons to vote pro-life across the board in November:

1. The Supreme Court. The next president could choose to turn our Supreme Court justices, who are appointed for life. If Al Gore is elected, he has promised a litmus test for pro-life candidates! The Supreme Court’s recent 5-4 decision allowing partial birth abortion illustrates its current extremist leftist position on abortion.

2. Abortion restrictions—When pro-life legislators restrict abortion and a pro-life governor signs them, lives are saved. An example is the state of Mississippi. After their 1992 law legislated passed and their pro-life governor signed an August 1992 abortion restriction becoming informed consent, and a July 1993 restriction concerning parental consent, the abortion rate dropped dramatically. In 1991, 8,184 babies died by choice. By 1993, the number of deaths dropped to 602.

3. Presidential power—President Clinton used his veto power on the ban of partial-birth abortion twice. He also made pro-abortion appointments in virtually every executive agency. He had the power of executive orders that promoted or sustained abortion practices.

Don't you feel it is a part of your mission to protect the unborn? Let's stop giving pro-choice candidates a big “pass” on abortion. Your pro-life vote can save lives.

Joyce Deltz, Richmond

Letters Policy

Letters to readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of ideas and the expression of opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome and every effort will be made to include letters from as many people as possible when space allows. Letters are subject to editorial review.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Strong support for Dominus Iesus

We were saddened and distressed by the recent letter of Theodore Brentlinger (The Criterion, Oct. 23), which criticized the recent Vatican letter on the unicity and salvific universality of Jesus Christ and the Church (Dominus Iesus).

Far from Brentlinger’s claim of a Vatican desire “to concentrate power under its central control,” this document is a simple reaffirmation of long-standing Church teaching on the uniqueness of our belief, and its 2,000-year-old faithfulness to divine revelation and truth. Brentlinger rails that this document “negates the collegiality of Vatican II” whatever that means. In response to that argument, it may be instructive to note that the Church (Pope John Paul II and Cardinal Joseph Ratzinger) were in fact key proponents that this great council (Vatican II).

Perhaps much of the angst felt by Mr. Brentlinger and his distressed circle of friends derives from the fact that few Catholics have bothered to study—or even—and the teaching of the Catholic Church. That document—requested by and approved by the bishops of the United States—agreed with the accord of the Dominus Iesus letter Mr. Brentlinger finds so offensive. In particular, I would refer Mr. Brentlinger to Sections 85-86, and 846-848, which clearly establish (1) the interpretative authority of the magisterium, and (2) the Church’s position on salvation.

The fundamental beliefs, teachings, and liturgical uniqueness of our Church clearly derive from Jesus Christ and his successor(s) on earth. As such, they are timeless and not subject to contemporary science, or population control, however appealing those may be in human terms. Truth is still truth, and life itself cannot be legislated away. We are also happy to profess a belief “in the historical continuity—rooted in apostolic succession—between the Church founded by Jesus Christ and the Catholic Church.

Dave and Toni Nealy, Greenwood

The Criterion Friday, October 6, 2000 Page 5
A Marian Day Field Mass will be held on Oct. 8 at 2:30 p.m. at Mary’s Reville Schoenstatt, located 12 miles south of Versailles on 925 S., 8 mile east of 421. The event will include a presentation on spirituality by a Schoenstatt Sister of Mary and a pitch-in. Drinks and dessert will be provided. For more information, call Father Elmer Burwinkel at 812-689-3551.

A six-week Divorce and Beyond program will begin Oct. 10 and will be held from 7 p.m.-9 p.m. at St. Mark Church, 355 E. Edgewood Ave., in Indianapolis. The topics for discussion are: the process of divorce, self-image, stress, anger, blame and loneliness. The cost of the six-week program is $50 and includes a book. Registration is limited and pre-registration is required. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

The 19th annual Conference on Bereavement will be held Oct. 28 from 8:30 a.m.-4:30 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The program is open to people of all faiths who have lost a loved one as well as those who minister to the grieving. The cost for the day is $35 and includes lunch. For more information, call 317-236-1596 or 800-382-9836, ext. 1596.

The couple also has 23 grandchildren and three great-grandchildren. The Kavanaghs are members of Immaculate Heart of Mary Parish in Indianapolis.
Fifth bishop of Vincennes was rector of American College in Rome

Silas Marean Chatard, rector of the American College in Rome, was named fifth bishop of Vincennes on March 26, 1878, and consecrated there, taking the name Francis Silas. (Silas Marean was the name of his maternal grandfather, of Brookline, Mass. Silas Marean was a participant in the Battle of Concord during the American Revolution.)

Silas Chatard was born in Baltimore in December 1834, seven months after the establishment of the Diocese of Vincennes (now the Archdiocese of Indianapolis). The son and grandson of physicians, the young Chatard studied medicine with a Baltimore physician, Dr. F. Donaldson, attended lectures at the University of Maryland, and resided for one year as a student at the Baltimore Infirmary, which was attached to the university. He also spent one year in the city’s almshouse as one of the resident physicians.

However, in 1857, he decided to study for the ministry. He attended the Urban College of the Propaganda in Rome for six years, receiving the degree of Doctor of Divinity in 1863.

He was named vice rector of the American College under Bishop William G. McCloskey. In 1868, when Bishop McCloskey was named archbishop of Louisville, Father Chatard was named rector of the college, a position he held for 10 years until he was named to the Diocese of Vincennes in 1878. He became the diocese’s first American-born bishop.

Bishop Chatard was instructed to move his residence to Indianapolis, an option that had been first granted to Bishop de la Hailandière, the second bishop. The title of the diocese, however, remained that of Vincennes. Reasons for the move included the fact that Indianapolis had become the capital of the state, it was more centrally located and there was more ease of access.

Bishop Chatard served the diocese for 40 years, dying in September 1918. During his time as bishop, the title of the diocese was changed to “Diocese of Indianapolis” (1898) and SS. Peter and Paul Cathedral was built and consecrated (1892).

(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 Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)
RU-486
continued from page 1
“another way to kill new human lives in their mothers’ wombs.”

“To some this may be scientific progress, but to the child destined by God for birth, it is a brutal and fatal chemical attack,” he said.

Gloria Feldt, president of Planned Parenthood, said the FDA approval would “create a new era for choice for women” in America, where more than 1.3 million surgical abortions are performed each year. Quinn said the Church and the pro-life community would “continue to speak the truth about this deadly drug, while minis-
tering to women who are in a crisis situa-
tion or who suffer after an abortion.”

Judie Brown, a Catholic who heads the American Life League, also pledged to continue efforts against RU-486, which is known generically as mifepristone and is used along with a prostaglandin drug to cause abortion in the first few weeks of pregnancy.

“We will shout it from the rooftops: RU-486 kills innocent human persons,” Brown said. “The U.S. Congress must resolve to conduct oversight hearings at once so that the Food and Drug Administration is held accountable for this raw, inhumane decision that will destroy babies and maim women.”

In announcing its approval of mifepris-
tone, which is to be marketed under the name Mifepristone, Dr. Jane E. Henney, U.S. commissioner of food and drugs, said the decision was based on “the FDA’s careful evaluation of the scientific evidence related to the safe and effective use of this drug.”

“The FDA’s review and approval of this drug has adhered strictly to our legal man-
date and mission as a science-based public health regulatory agency,” she added.

Dance Laboratories in New York was expected to have the drug on the market in a month. It would be sold directly to doctors and not through pharmacies. The National Abortion Federation, which accred-
inits abortion providers, says it has 240 mem-
ber clinics ready to offer the abortion drug, which was expected to cost about the same as a surgical abortion.

Vicki Saporta, executive director of the National Abortion Federation, said the FDA approval marked “a milestone in the history of abortion in America.”

But Joseph M. Scheidler, executive director of the Pro-Life Action League, called Sept. 28 “a black day in the history of the FDA and women’s health.”

RU-486 "is a deadly poison to a tiny, defenseless unborn baby,” he said, “and it can be lethal to the child’s mother as well.”

J. La Verne Redden, president of the National Council of Catholic Women, said RU-486 “puts women’s health at risk and destroys the lives of innocent children.”

“We are concerned that women who use RU-486 may be unable to become preg-
nant in the future and that the long-term effects of the drug have yet to be deter-
mzed,” she said. “We grieve for the unborn whose mothers ‘right to choose’ has left them no choice.”

The FDA placed some restrictions on use of mifepristone, requiring doctors who use the drug to be trained in surgical abor-
tions or to have plans in advance to pro-
vide such care through others.

Absent from the regulations, however, was a requirement for doctors who plan to use RU-486 to sign a registry. Abortion providers had argued when that idea was floated by the FDA earlier this year that such a registry could make doctors who use RU-
486 targets of pro-life demonstrators.

The FDA also said each woman receiv-
ing mifepristone must be given a guide that clearly explains how to take the drug, who should avoid taking it and what side effects can occur.

The agency said RU-486 should not be used in cases of confirmed or suspected ectopic pregnancies, when an intrauterine device is in place or by those with bleed-

The Criterion  Friday, October 6, 2000

God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.

I bequeath to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, the sum of _____ for its work with the poor in our country and throughout the world.

Your love of Jesus and His children will live on.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH 1400 N. Meridian St. • Indianapolis, IN 46206 Sister Marian T. Kinney, S.P. — Director

The process by which an RU-486 abor-
tion takes place will involve three visits to the doctor, including a follow-up two weeks after the first drug is taken.

At the first visit, the woman receives 600 mg of mifepristone by mouth. Two days later, she takes 400 mcg (micrograms) of misoprostol, a prostaglandin. The drug combination then cuts off nourishment for the embryo and induces uterine contrac-
tions, causing the embryo to be expelled.

The third visit to the doctor is to deter-
mine whether the abortion has actually taken place.

“Many have misleadingly promoted mifepristone as a panacea,” said Quinn of the bishops’ pro-life office. “In reality, chemical abortion is an intense, three- to 15-day regimen involving multiple office visits and a combination of drugs with the possibility of life-threatening complica-
tions.”

The drug mifepristone, or RU-486, is shown as it is packaged in France, where it has been available for 12 years. The Food and Drug Administration approved the abortion pill for use in the United States Sept. 28.
In mid-October, China—after published restrictions on religious activities by foreigners, reiterating a ban on proselytizing by foreigners, prohibiting foreigners from bringing religious items into the country except for personal use, and requiring teachers and speakers at any religious gathering to have prior approval from the central government’s religious affairs office—officials said the move was part of an ongoing campaign by China to control religion. Meanwhile, after his return to the Vatican, Cardinal Echevarry said his weeklong visit to China gave him some hope that the Chinese Catholic Church was moving toward unity. In an interview with Vatican Radio Sept. 25, Cardinal Echevarry, head of the Vatican’s Jubilee committee, said he was happy to find devotion to Pope John Paul among Catholics of the government—approved Church—a fact which, he said, “in no way diminishes my recognition of the heroic fidelity of the Church in silence” in China.
Gaybrick said. “Most of the people served last year in soup kitchens or from shelter. More than 200,000 meals were served last year for emergency food and more people than ever. Catholic Charities’ agencies are serving the economy, many people are struggling and really disturbing, because people are working and trying to make ends meet and they’re still falling behind.”

“The money that the social service agencies of Catholic Charities receives from the United Catholic Appeal is crucial to meeting these needs. Here’s a closer look at how the money raised through last year’s appeal was spent and how money collected from the 2000 Called to Serve campaign will be allocated if the goal is met.

• Pastoral and family ministries received $975,000 last year. This year’s United Catholic Appeal goal is $1.74 million. The archdiocesan Office for Youth and Family Ministries provides assistance to individuals and families at every stage of life, from helping couples prepare for marriage to helping families cope with the loss of a child or spouse. The archdiocese provides room and board, tuition, health insurance and a stipend for seminarians currently studying to become archdiocesan priests. The annual archdiocesan subsidy for educating one seminarian is $20,000. United Catholic Appeal funds also will be used this coming year to help pay for retirement benefits for 29 retired archdiocesan clergy.

• Social services received $550,000 last year. This year’s United Catholic Appeal goal is $533,000. More than 30 separate social service programs are funded and administered through Catholic Charities and its agencies. Each year, more than 125,000 people receive assistance from Catholic Charities. The eight Catholic Charities agencies are Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Andrew, St. Rita, Holy Angels, Central Catholic and All Saints—are centers lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Evangelization, spiritual life and worship programs received $245,000 last year. This year’s United Catholic Appeal goal is $218,000. Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical celebrations in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes. Archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

• Home mission parishes and schools in need received $1.4 million in direct subsidies last year. This year’s United Catholic Appeal goal is $1.4 million. Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from the archdiocese.

• Parishes facing demographic and economic challenges received $700,000 in direct subsidies last year. This year’s United Catholic Appeal goal is $680,000. The eight center-city Catholic elementary schools in Indianapolis received $700,000 in direct subsidies last year. This year’s projected need is $700,000. These eight schools—St. Joan of Arc, St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are centers lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Catholic education programs received $955,000 last year. This year’s United Catholic Appeal goal is $930,000. The Office of Catholic Education fosters lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Religious education programs received $245,000 last year. This year’s United Catholic Appeal goal is $218,000. Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical celebrations in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes. Archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

• Home mission parishes and schools in need received $1.4 million in direct subsidies last year. This year’s United Catholic Appeal goal is $1.4 million. Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from the archdiocese.

• Parishes facing demographic and economic challenges received $700,000 in direct subsidies last year. This year’s United Catholic Appeal goal is $680,000. The eight center-city Catholic elementary schools in Indianapolis received $700,000 in direct subsidies last year. This year’s projected need is $700,000. These eight schools—St. Joan of Arc, St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are centers lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Catholic education programs received $955,000 last year. This year’s United Catholic Appeal goal is $930,000. The Office of Catholic Education fosters lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Religious education programs received $245,000 last year. This year’s United Catholic Appeal goal is $218,000. Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical celebrations in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes. Archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

• Home mission parishes and schools in need received $1.4 million in direct subsidies last year. This year’s United Catholic Appeal goal is $1.4 million. Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from the archdiocese.

• Parishes facing demographic and economic challenges received $700,000 in direct subsidies last year. This year’s United Catholic Appeal goal is $680,000. The eight center-city Catholic elementary schools in Indianapolis received $700,000 in direct subsidies last year. This year’s projected need is $700,000. These eight schools—St. Joan of Arc, St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are centers lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

• Catholic education programs received $955,000 last year. This year’s United Catholic Appeal goal is $930,000. The Office of Catholic Education fosters lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.
Old, New Testaments relate salvation theme

By Fr. Lawrence Boadt, C.S.P.

When Jesus proclaims in his Sermon on the Mount that “not the smallest letter of the Law, nor the smallest part of a letter, shall be done away with until it all comes true” (Mt 5:18), he is helping his disciples understand that everything he teaches is rooted in the revelation that God gave to Israel beforehand and which can be found recorded in the Old Testament Scriptures.

This is not a small point in the Gospel message, but is critical to understanding why we would believe in Jesus as Savior and Lord.

St. John, the great-fourth-century translator of the Bible into Latin, once said that “ignorance of the Old Testament is ignorance of Christ.”

Indeed, all four Gospel writers, as well as St. Paul, were convinced that everything they wrote concerning Jesus’ words and deeds for our salvation either was foretold by the Scriptures, explained by them or fulfilled their hopes.

This can be shown by a number of factors:

First, the New Testament quotes or alludes to Old Testament passages more than 350 times.

Second, not only do New Testament writers refer almost every aspect of Jesus’ ministry to the Old Testament, they frequently (though not universally) see all the passages they cite as prophetic.

In Acts 2, for example, St. Luke records the first sermon of Peter on the day of Pentecost. Astoundingly, Peter says that when King David composed Psalm 16, “he was a prophet” (Acts 2:30). Scholars generally agree that Luke wrote his Gospel for pagan converts who had not have known much about the Jewish Scriptures, yet he regularly emphasizes for them that Jesus fulfilled what the prophets had written.

Thus, when Jesus first returns to his hometown of Nazareth, Luke notes that he announces to his family and friends that the prophecy of Isaiah is being fulfilled in his ministry (Lk 4:14-21). Later, in Jesus’ final appearances after the resurrection, Luke underscores this twice again: “How slow you are to understand all the prophets have announced” (Lk 24:25), and so, “beginning with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him” (Lk 24:27).

Then, a short time later when the disciples were in the Upper Room, Jesus stood in their midst and announced, “Everything written about me in the law of Moses, the prophets and psalms had to be fulfilled; then he opened their minds to understand the Scriptures” (Lk 24:44-45).

Beyond the Gospels, we find the same sense of Jesus completing and giving sense to prophecy in Paul’s writings.

Paul opens his Letter to the Romans by saying that he had been set apart to proclaim “the Gospel of God which he promised long ago through his prophets, as the holy Scriptures record—the Gospel concerning his Son” (Rom 1:1-3). A third aspect of the Old Testament message also was critical to the early Church: Jesus was the Messiah according to God’s plan.

The center point of the Gospel of Mark comes when Jesus asks the disciples who they think he is, and Peter blurts out that Jesus is the Messiah (Mk 8:29).

This same moment of recognition is reflected also in Matthew 16:16, Luke 9:20 and John 10:24-25. It sums up God’s promise to David: “I will raise up a son after you, sprung from your loins, and I will make his kingdom firm” (2 Sm 7:12). A fourth significant reason why the New Testament valued the Old Testament concerns Jesus as “the Son of God.” As the Letter to the Hebrews begins, “In times past, God spoke in many and varied ways to our ancestors through the prophets, but now in this final age, he has spoken to us through his Son. This Son is the reflection of the Father’s glory” (Heb 1:1-2).

To support this claim, the most radical and exalted of all Jesus’ titles in the Scriptures, Hebrews cites 2 Samuel 7:14 and Psalms 2:7, 45:7-8, 85:6-7 and 110:1. Mark begins, “The Gospel of Jesus Christ the Son of God” (Mk 1:1). And Mark ends by having the centurion at the cross declare, “Truly this man was the Son of God” (Mk 15:39).

Moreover, all three Synoptic Gospels record that at his baptism Jesus heard the voice declare that he was “God’s beloved Son” (Mt 3:17, Mk 1:11 and Lk 3:22).

But even more than these examples, John’s Gospel proclaims Jesus’ divine sonship throughout its text. Readers quickly will recognize that John’s claim for Jesus as the Son of God always is based on the Old Testament, citing Proverbs 8:22-25 and Exodus 33:20 in Chapter 1 and Wisdom 16:5-7 in Chapter 3, etc.

We can conclude by saying that the basic themes of salvation in the New Testament are the same as those of the Old Testament, and the reason is simple: The same God who revealed divine mercy and taught Israel its lessons of faith now is revealing that same mercy and teaching in Jesus, shown by Scripture to be the Savior, the Messiah and the only Son of God.

(Paulist Father Lawrence Boadt is the president of Paulist Press.)

Discussion Point

Prophets call us to faithfulness

This Week’s Question

What key message of the Old Testament prophets or of a psalmist is greatly needed by the world today?

“The Church needs to get back to the basics of the Old Testament. We need to care for the hungry, the thirsty, the sick, the old and the troubled. This is the key message of Deuteronomy.” (Father William Schneider, Trenton, N.J.)

“The message of peace is needed today, as is the message to serve the poor. We don’t necessarily strive to be a people of peace; we need to do this better. And in helping the poor, we show our faith in action.” (JoAnn Jones, Louisville, Ky.)

“The book of Amos speaks of charity and of living with God’s word. This is an important message for the world today.” (Tami Hoffman, Ankeny, Iowa)

“The biggest message for me from the Old Testament prophets is to reform our lives in a radical way. We tend to get caught up in the trappings of today’s world, but God’s values are very different than society’s values.” (Cathy Heying, Minneapolis, Minn.)

Lend Us Your Voice

An upcoming edition asks: Tell of an aspect of the Mass that is, in a sense, educational for you—that clarifies or highlights something essential.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Blessed Junipero Serra founded California

(Sixth in a series)

Junipero Serra is recognized as the “founder of California.” The nine missions he founded are now some of the most important cities of the state. Every state has a saint. The state of California’s is Junipero Serra.

He was born on the Spanish island of Majorca on Nov. 24, 1723. He became a Franciscan priest who was recognized as a learned teacher and preacher. Then he volunteered to serve in the missions in Mexico and sailed for Vera Cruz. From there, he traveled 2,500 miles to Mexico City, through tropical forests and over high mountains. Along the way, Serra’s left foot became swollen, apparently the result of a mosquito bite. This resulted in an affliction that tormented him for the rest of his life. He worked tirelessly in the Mexican missions from 1750 till 1767. In 1767, King Carlos III of Spain banned the Jesuits from Spain, and Serra, his colonial replacement, took over. Franciscans. Serra was chosen as the president of the missions in Baja (Lower) California in 1769,1,100 miles south from Mexico City.

When Serra decided to settle Alta (Upper) California, Serra volunteered “to erect a monastic foundation on the coast of Monterey.” Although so crippled from the infection in his leg that two men had to help him walk, he traveled the 5,000 miles in three months to San Diego. He arrived there July 1, 1769, and established the first mission.

The second mission was San Carlos Borromeo at Carmel, where he made his headquarters. In 1772, disagreement with civil authorities over jurisdiction became so great that Serra moved the mission south to Monterey. Although he almost died along the way, the vicerey issued a decree that “the government, control and education of the baptized Indians should belong exclusively to the missionaries.”

From then on, Serra was busy with the details of mission life. In 15 years, he baptized 6,736 Indians and confirmed more than 5,000. He also traveled unprecedented prosperity to at least six different linguistic stocks of natives who were gathered into tribunals. He remained active until he was 70, constantly traveling from mission to mission, and the construction of the cross of the leg has been estimated that he traveled 5,400 miles by sea and 5,525 miles by land, which would sometimes travel by ship from Monterey Bay to San Diego and then return by land, baptizing, confirming and ordaining those who would then continue north to the Santa Clara and San Francisco missions.

He died as a missionary, buried in the church at the mission in Carmel.


The International organization of 21,000 members in 673 clubs in 35 countries, is named in his honor. Serra Clubs promote vocations to the priesthood and religious life and train lay leadership.

Catholic social thought 
Fr William J. Byron, SJ.

Principles, once internalized, lead to something. They prompt activity and direct choices.

The point of laying out principles of Catholic social thought is to clarify the basis for action, social, political and economic for all Catholic believers. Catholics are called to act in the world, to translate their “creed” (what must be believed) into “agency” (what can be done).

A wise, witty observer of the human condition once remarked that the trouble with the world is that “the people who do all the thinking never act, and the people who do all the acting never think!”

This observer also realized that the Church’s social teaching is an essential part of its effort, that must face up to the call to “be the person, to walk” as the saying goes.

No one believer has to be active on all fronts. But the community of believers, in the sum of all its wonderful parts, must act for justice. That is why a believer has a share in this responsibility.

The cornerstone, the formation of the entire body of Catholic social doctrine is human dignity.

Every human being is created in God’s image. Every person—regardless of race, sex, age, health, ethnicity, religious, sexual orientation, employment, economic or social status, intellectual ability, or any other differentiating characteristic—has inherent dignity and is worthy of peace.

It is not what we do or have that gives us a claim to respect. Being human establishes one’s dignity, and no human being is a person, but always a means, but always an end. Catholic social teaching begins with the human person. It begins not at the top, but with the human person itself. It begins with the human person itself.

For in emphasizing individual human dignity the Church does not endorse individualism, a reduction of the human person to the status of the individual, and it is the prerequisite for the individual being on the individual to the neglect of the larger community.

The United States Labor Day provides a useful context for considering the principle of human dignity.

Labor is not something the other way around. Capital is for the human person, to be used in producing goods and services for the use of others in the human community. Capital never should consume the human person. Labor and capital interact for productive purposes, but human persons must never be ground under on the road to economic “progress.”

Catholic social teaching endorses and supports the right of workers to organize. There is a proper role for free trade unions in giving labor a voice in wages and working conditions. Substandard wages, unsafe and inhuman working conditions constitute an assault on human dignity.

Exploitation of workers, discrimination in hiring and promotion, involuntary, indenture and deceit in the workplace—all these negate the dignity of the human person.

Individuals are entitled to denying their own human dignity at work and elsewhere. Some things we do to “make a buck,” get the upper hand or simply to gain advantage are done at a price to our own human dignity.

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

Sincere apologies don’t come easily

Walking through an indoor mall with a friend, I bumped into someone and spontaneously said, “Oh, I’m sorry.”

When I looked at the person, I turned out to be a pil- lar, not a person. Noticing people staring at me, we laughed at the basic “sorry” category easily, but it is much more difficult to acknowledge one’s mistakes in serious sit- uations.

This goes for personal, organizational, professional, political, and yes, Church errors, too. Perhaps we should have saved a January ’98 Criterion editorial by Emeritus John F. Byrnes.

Church—errors, too. Perhaps we should have saved a January ’98 Criterion editorial by Emeritus John F. Byrnes. He referred to a paper by Luigi Accattoli, When a Pope Asks Forgiveness, in which the author “counted 94 separate times when John Paul II has acknowledged that humans in an official capacity in the Church have done some- thing that was wrong.”

Pope John Paul II is praised when he apologizes for Church faults. Strangely, he’s also criticized. Don’t crit- icize me until you’ve walked a mile in my shoes. The pope’s fresh understanding of history and his apologies are led by the Holy Spirit and not by consensus of the laity and the Church.

Pope John Paul II, as the head of the church and the Roman Catholic Church, has the authority to make several apologies, and we always welcome them.

On Oct. 9, Jews will observe a High Holy Day, Yom Kippur; the Day of Atonement. Perhaps Catholics could also make time for prayer that day, with all of us together asking for God’s forgiveness for our time, not only for what we have done but for what we’ve failed to do. Then perhaps, like Pope John Paul II, we can truly extol God’s forgiveness through our behavior and actions, too.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for “The Criterion.”)
The Book of Genesis is the source of this weekend’s first reading.

In the sequence of biblical writings, Genesis is the first book of the Pentateuch, the collection of five books that are the beginning of the Scriptures. Genesis is well-known because of its Creation narratives.

Virtual religious wars have surrounded differing opinions about these stories of how creation came to be. However, creation is not the only subject mentioned by Genesis.

Its message is deliberately and essentially religious. As an example, in this weekend’s reading, the point is to explain the origin and purpose of marriage, as well as to declare the dignity of women. Heavenly affections and the passage were regarded as hardly human. They were little better than animals or valuable possessions. They literally were bought and sold.

The role of women was to satisfy men. However, the United States counts women as the most powerful and sonorous of all nations. It is a complex situation. Many fathers—this, of course, means fathers—offered daughters to suitors who were looking for a wife.

In many respects, they were slaves. After all, the United States counts women as the most powerful and sonorous of all nations.

It was celebrated on the first day of death and of birth into eternal life. It was celebrated on the first day of death and of birth into eternal life. It was celebrated on the first day of death and of birth into eternal life. It was celebrated on the first day of death and of birth into eternal life.

Q Because my mother is seriously ill, I’ve been attending parish ceremonies for her. I am concerned about the possibility of refusing Mass stipends.

As I’m sure you are aware, every Mass is offered for many intentions, including all the living and all the dead. The Eucharistic Prayers, in addition to other parts of the liturgy, make that clear.

Regarding Mass stipends, however, Canon 948 says, “Separate Masses are to be applied for the intention for which an offering may be accepted by a priest for the same Mass. Can Masses be offered for more than one intention now?” (Illinois)

We understand that in some parishes more than one Mass stipend is accepted for the same Mass. Can Masses be offered for more than one intention now? (Illinois)

A As I’m sure you are aware, every Mass is offered for many intentions, including all the living and all the dead. The Eucharistic Prayers, in addition to other parts of the liturgy, make that clear.

Regarding Mass stipends, however, Canon 948 says, “Separate Masses are to be applied for the intention for which an offering may be accepted by a priest for the same Mass. Can Masses be offered for more than one intention now?” (Illinois)

We understand that in some parishes more than one Mass stipend is accepted for the same Mass. Can Masses be offered for more than one intention now? (Illinois)

Q I am a life-long Catholic and always thought the Feast of All Saints was to honor all the canonical saints. Recently we were told in a catechism class that the feast was to honor all the people in heaven, even our parents, who have died. Is this true? (Illinois)

A It is clear from the earliest centuries of Christianity that the intention of this feast was to honor all those who are in heaven with God. It started as a way of honoring those many martyrs whose very existence was perhaps unknown to the Church, but whose names were known only to God. By the fifth century, the celebration included non-martyrs as well and became known as the Sunday of the Saints. All Souls Day commemorates the day of death and of birth into eternal life.

Lent started on the first Sunday after Pentecost. As the prayers and preface of the feast of All Saints make obvious, this celebration signified the ascension of all the faithful that the feast was transferred to Nov. 1.
The Active List

The Criterion welcomes announcements of archdiocesan Church and charitable activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. All announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St., Room 1717; Indianapolis, IN 46206; FAX: (317) 236-1593 (fax); mklein@archindy.org (e-mail).

October 5-7
St. Andrew Parish, 4072 E. 38th St., Indianapolis. Fall rummage sale, Thurs. and Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-noon. Information: 317-546-1571.

October 6
St. Francis Hall, Marian Center, 1000 N. Spring Rd., Indianapolis. Catholica. Charismatic Renewal of Centurion Mass, Indian and healing service, 7 p.m. Information: 317-955-6000.

St. Paul Hemigite, 501 N. 1st St., Beech Grove, IN 46107. Maria Guild business meeting. 12:30 p.m.

October 6-8

Our Lady of the Holy Child Church, 5333 E. Washington St., Indianapolis. Annual fall festival. Saturday, 5 p.m.-midnight, Sun. 3 p.m.-midnight. Sund. 3 p.m.-midnight, Sun. noon-5 p.m. food, rides and games. Information: 317-356-7291.

October 8
St. Monica School, 631 N. Michigan Rd., Indianapolis. “Roullette” experience. Family game night. 7:30 p.m., staff members to hold “court” to fund construction of new school. Information: 317-255-7153.

October 9-13
St. Mark Church, 535 E. Edgewood Ave., Indianapolis. Divorce and Beyond Program, six-week program, 7-9 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1956.

Mary’s Call
Our Lady is calling you . . . Touch, prayer, and holiness
God’s Final Effort, Hoefler. 6:20 Facing the Future Without Fear. 12:05 Shaking A Fist At God, K. Delft. 9:00 Our Lady of Guadalupe, E. S. Scherberly. 7:30 The Cross and the Beatitudes, Short. 7:30 Rosary of Mary, Adsro-Bouw. 10:00 Pray the Rosary-St. Anthony. 10:00

Shipping: Purchases under $10.00 add $2.00, $10.00 and over add $4.00
All Phone Orders Accepted With Visa or MasterCard Only.

The Fort GC
Gold Sponsor
Fisher’s

The Catholic Community of St. Simon the Apostle cordially invites you to the inaugural stroll down their version of Rodeo Drive featuring:—Live and Silent Auctions—Food & Beverages—Music & Dancing—
General admission is $40 per person.
Individual patron is $150.

Saturday, October 21, 2000 7:00 P.M. to 1:00 A.M.
St. Simon the Apostle Catholic Church 8155 Oaklandon Road, Indianapolis
All proceeds benefit the various parish ministries, including the school.
For information or to make credit card reservations by phone, call St. Simon at: (317) 826-6000, ext. 155
For 85 years, staff members of St. Elizabeth’s in Indianapolis have quietly and confidentially gone about their pro-life ministry of helping unwed mothers choose their path.

On Oct. 15, archdiocesan Catholics are invited to visit St. Elizabeth’s from 2 p.m. to 5 p.m. for an open house and program about residential and outreach ministries that range from maternity care for expectant mothers, parent- ing classes and placement services for newborns in foster or adoptive homes.

St. Elizabeth’s open house begins at 2 p.m. with tours of the facilities, located at 2500 Churchman Ave. in Indianapolis. A program in the conference room at 3:15 p.m. will address pregnancy and adoption services as well as volunteer opportunities.

Visitors will meet staff and advisory council members and several teen-age girls who are pregnant or parenting babies and are living in the residential facility.

For additional information, please contact Meg Spitznogle, director of clinical services for St. Elizabeth’s, 317-636-3551. (Reservations are requested for the Oct. 15 open house by calling St. Elizabeth’s at 317-378-3415 by Oct. 10.)

The Active List, continued from page 14

Kessler Blvd. E. Dr. Indian- apolis. Marian prayers for patients, 5:30-6:30 p.m.


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

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

Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

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

 Saturdays
Clinic for Women, E. 38th St., Indianapolis. Saturdays. Marian prayers for 10 a.m.

Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, after 8 a.m. Mass-9:30 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m. St. Mary’s Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-mid-night.

First Saturdays
St. Nicholas Church, Sunman. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart. Indianapolis. Aposto- late of Fatima holy hour, 2 p.m.

Patient Focused Dentures
There’s a lot more than just luck involved in hand- crafting a set of premium quality dentures. In fact, Dr. Rosenstein with over 33 years experience, will make many detailed evaluations before the final design of your custom set of prosthesis. Based on a careful study, here are just a few of these factors.

• Your basic coloration-eyes, hair, and complexion

• The size and shape of your face and your age

• Your facial contours and features

Lab on premises, satisfaction guaranteed
Other services include: soft silicone liners, also multi-cup that has hundreds of tiny suction cups to hold the harder to fit dentures. Call the Advanced Denture of Indianapolis at 317-375-0766 or toll free 877-375-0766.
ST. THERESE — LITTLE FLOWER CATHOLIC SCHOOL

CELEBRATING THE BEGINNING OF OUR 75th YEAR OF QUALITY CATHOLIC EDUCATION

PLEASE HELP US LOCATE OUR ALUMNI

We are currently in the process of renewing our efforts to connect with Little Flower School Alumni. We publish an alumni newsletter biannually and hold an annual alumni gathering, so we are verifying all information we currently have on file, as well as trying to obtain information for those who are not currently on our mailing list. Please take a few minutes to supply us with Alumni information of which you may be aware. This might include siblings, children, cousins, acquaintances, classmates, or even yourselves. Please return this information even if you think we already have it on file. Much of our information is old, outdated, or incomplete.

CLIP THIS PORTION OF PAGE AND RETURN TO LITTLE FLOWER PARISH, 4720 E 13TH ST. INDPLS., IN 46201 OR E-MAIL INFO TO TOM@LITTLEFLOWERPARISH.ORG. ATTACH EXTRA SHEET IF NEEDED!

ANNUAL ALUMNI GATHERING
“COME HOME” FOR OUR ANNUAL ALUMNI GATHERING DURING OUR 75TH YEAR! IT WILL BE HELD ON SUNDAY, NOVEMBER 5TH AFTER THE 10:30 A.M. MASS.
R.S.V.P. TO THE SCHOOL OFFICE AT 317-353-2282 OR E-MAIL TO KGAWRYS@LITTLEFLOWERPARISH.ORG
The first parish in the world to be named for St. Thérèse of the Infant Jesus, also known as the “Little Flower,” celebrated its 75th anniversary with a Mass on Sept. 30 at the Indianapolis East Deanery church.

Archbishop Daniel M. Buechlein presided at the anniversary celebration, which he described as “a time for us to offer deep thanks to God.”

The presence of so many priests is “only one of many signs of the dedication and vitality of your community of faith,” the archbishop said.

In his homily, Archbishop Buechlein talked about devotion to St. Thérèse of Lisieux, which began 25 years after her death. He noted that she lived only 30 years, most of them “behind cloistered walls.”

He described the influence of her life as extraordinary.

“Only God’s hands could cause that to happen,” he said. “This evening, let’s remember that same God’s touch is with us.”

To demonstrate the regard the faithful have had for St. Thérèse’s power of intercession was “ironic she never set foot outside of poor.”

Lisieux “offered her very life for the that, “We had a very good team.”

Father Vincent Lampert, now serving as the 10th pastor of Little Flower Parish, introduced the archbishop and the 10 con-celebrating priests, most of them natives of the parish.

When he came to Father James Farrell, who was ordained in Rome with fellow parishioner Father Robert Gilday 25 years ago, the pastor got a laugh from the assembly. “Father Farrell was graduating from grade school here the year I was born,” he said.

The parish has contributed its share of priests to the archdiocese. Twenty-seven men were ordained for the archdiocese, the latest being Father Darvin Winters in 1999, who was there for the Mass.

Two Benedictine priests from Little Flower attended the anniversary Mass—Fathers Bedo Cice and Severin Messeck. A dozen religious sisters grew up there, including two who joined St. Thérèse’s Carmelite order and several who became Franciscanes—the order that staffed the school from the beginning.

When Father Charles T. Duffey founded the east side Indianapolis parish, there were no streets, sidewalks or sewers.

Real estate and development companies offered land for a church and school to Bishop Joseph Chartrand as an anchor for the developing neighborhood, still known in real estate circles as “the Little Flower area.”

According to the parish history, Little Flower Parish began to sponsor all-city novenas to St. Thérèse ending Sept. 30, her former feast day. On Sept. 30, 1927, the novena drew as many as 1,500 of the faithful.

By Margaret Nelson

“Buildings look better than when we were here!”

According to the parish history, Little Flower Parish began to sponsor all-city novenas to St. Thérèse ending Sept. 30, her former feast day. On Sept. 30, 1927, the novena drew as many as 1,500 of the faithful.

About that time, Elmer Steffen, director of the diocesan choir, developed the 12-man Little Flower choir into a group that became popular on WFBM radio, which broadcast Little Flower’s Midnight Mass for several years.

During the 1930s, parishioners served “penny suppers” to help feed the hungry and put a dent in the parish debt. Despite the depression and World War II, the sec-ond pastor, Father Jerome Plau, was able to hold a mortgage burning ceremony during the 20th anniversary of the parish.

Among the 10 pastors of the parish was Msgr. Raymond Bosler (1966-1977), then editor of The Criterion. Because he had been in Rome for the Second Vatican Council, he was able to implement the council doc-uments at Little Flower Parish, including for-mation of the first board of education and parish council. He fostered Bible studies and ecumenical programs, joining the televised “Focus on Faith” program on WRTV channel 6 as a weekly panelist.

In 1985, Father Robert Borchertmeyer, once assistant pastor, returned to serve as pastor of Little Flower, to oversee the reno-vation of the church, social hall and perpet-ual adoration chapel. In December 1995, the parish community was devastated to learn that the popular pastor had been killed in a traffic accident on his way home from an Advent penance service.

In 1925, 460 people formed the parish community. Today, Father Vincent Lampert is pastor for 3,859 registered parishioners and the parish school serves 450 children.

The present Little Flower Church, where the anniversary Mass was celebrated, was built in 1962.

Throughout the life of Little Flower Parish, parishioners have sacrificed to pro-vide for upkeep of the church and school.

Before Saturday’s Mass, Msgr. Tuohy remarked to Father Donald Schmidlin that, “The buildings look better than when we were here!”

The archbishop said St. Thérèse “offered her very life for the spread of the Gospel, especially for the poor.”

“Her was also a patron of missionaries,” said Archbishop Buechlein, noting that it was “ironic she never set foot outside of the monastery.

“Sisters and brothers, especially in prayer and especially at Mass, you are most visibly the local Church of the Little Flower,” he said. “Through the intercession of the Little Flower and all the un-sung saints … may your prayer in this church lead you to an even stronger faith. May Christ find a dwelling place of faith and hope in our hearts.”

Father Vincent Lampert, now serving as the 10th pastor of Little Flower Parish, introduced the archbishop and the 10 con-celebrating priests, most of them natives of the parish.

When he came to Father James Farrell, who was ordained in Rome with fellow parishioner Father Robert Gilday 25 years ago, the pastor got a laugh from the assembly. “Father Farrell was graduating from grade school here the year I was born,” he said.

The parish has contributed its share of priests to the archdiocese. Twenty-seven men were ordained for the archdiocese, the latest being Father Darvin Winters in 1999, who was there for the Mass.

Two Benedictine priests from Little Flower attended the anniversary Mass—Fathers Bedo Cice and Severin Messeck. A dozen religious sisters grew up there, including two who joined St. Thérèse’s Carmelite order and several who became Franciscanes—the order that staffed the school from the beginning.

When Father Charles T. Duffey founded the east side Indianapolis parish, there were no streets, sidewalks or sewers.

Real estate and development companies offered land for a church and school to Bishop Joseph Chartrand as an anchor for the developing neighborhood, still known in real estate circles as “the Little Flower area.”

Ground was broken on Sept. 30, 1925, and the church building was dedicated almost a year later. In the meantime, addi-tions were made to the school and a new convent and rectory were built.

Father Thomas Seccia Memorial High School opened in 1953 within the parish bound-aries, just a few blocks east of the church.

The present Little Flower Church, where the anniversary Mass was celebrated, was built in 1962.

Throughout the life of Little Flower Parish, parishioners have sacrificed to pro-vide for upkeep of the church and school.

Before Saturday’s Mass, Msgr. Tuohy remarked to Father Donald Schmidlin that, “The buildings look better than when we were here!”

According to the parish history, Little Flower Parish began to sponsor all-city novenas to St. Thérèse ending Sept. 30, her former feast day. On Sept. 30, 1927, the novena drew as many as 1,500 of the faithful.

About that time, Elmer Steffen, director of the diocesan choir, developed the 12-man Little Flower choir into a group that became popular on WFBM radio, which broadcast Little Flower’s Midnight Mass for several years.

During the 1930s, parishioners served “penny suppers” to help feed the hungry and put a dent in the parish debt. Despite the depression and World War II, the sec-ond pastor, Father Jerome Plau, was able to hold a mortgage burning ceremony during the 20th anniversary of the parish.

Among the 10 pastors of the parish was Msgr. Raymond Bosler (1966-1977), then editor of The Criterion. Because he had been in Rome for the Second Vatican Council, he was able to implement the council doc-uments at Little Flower Parish, including for-mation of the first board of education and parish council. He fostered Bible studies and ecumenical programs, joining the televised “Focus on Faith” program on WRTV channel 6 as a weekly panelist.

In 1985, Father Robert Borchertmeyer, once assistant pastor, returned to serve as pastor of Little Flower, to oversee the reno-vation of the church, social hall and perpet-ual adoration chapel. In December 1995, the parish community was devastated to learn that the popular pastor had been killed in a traffic accident on his way home from an Advent penance service.

In 1925, 460 people formed the parish community. Today, Father Vincent Lampert is pastor for 3,859 registered parishioners and the parish school serves 450 children.

Thanks to the following financial supporters who made Camp Healing Tree 2000 a success. Camp Healing Tree helps grieving children and teens, ages 7 to 17, understand death and cope with feelings of loss.

Camp Healing Tree
Corporate & Foundation Donors ($1000 or more)
Clarian Hospice
Community VNA Hospice
St. Francis Hospice & Health Centers
St. Vincent Hospice and Foundation
VistaCare Hospice
Flanner & Buchanan Mortuaries, Crematory and Community Centers
Floral Park Cemetery Association
Indianapolis Foundation 2000 Summer Youth Program Fund
Jameson Camp, Inc.
Lilly Endowment, Inc.
The Marjorie Home Fund
Randall Tobias Foundation
Linda and David Rodebaugh
American Express Gift Matching Program
Washington Park Cemetery Association
Wilson St. Pierre Funeral Service & Crematory

Other Donors
Altmann’s Horticultural Center & Gardens.
American Red Cross of Hamilton County
Assistance League of Indianapolis Bears for Children Project
Mr. & Mrs. Richard Basseum
Busy Bee
Broad Ripple Trophy Center
Joreen Caldwell
Cameron Springs
Chez Jean Restaurant
Coca-Cola Bottling Company of Indianapolis
Rise’ Jan Cogswell
Anthony & Jacqueline Comella
Ralph Comstock
Concept Prints
Criterion Press, Inc.-Archdiocese of Indianapolis
Marty Davin
Dorris Dunn
Escape to Reality
Community Hospital Behavioral Care Services
Thomas M. & JoAnn S. Farrington
Margie Forbes
The French Confection
Terri & Bailey Hillis
HospiceCare Foundation, Inc.
Jug’s Catering

Thanks to the following financial supporters who made Camp Healing Tree 2000 a success. Camp Healing Tree helps grieving children and teens, ages 7 to 17, understand death and cope with feelings of loss.

Camp Healing Tree is paid for entirely by community donations. All campers attend free of charge.
Buhler. Father of Mary Lacy St. Matthew, Indianapolis, Great-grandmother of four.


and Steven Bradley. Robinson, Carol, John, Michael Blackwell. Sister of Susan Brian and Dr. David M. Julia Jones, Elizabeth, David, David Blackwell. Mother of (Bradley), Grandfather of eight.

"Chuck" and Richard Arends. Harris, Deanne Bortz, Louise (Jordan). Father of Mary Lynn archdiocese are listed elsewhere state date of death. Obituaries

week of publication; be sure to office by 10 a.m. Mon. the Please submit in writing to our


BLACKWELL, Mary Helen (Bradley), 69, St. Joan of Arc, Indianapolis, Sept. 28. Husband of Mary Diane “Maridez.” (Jordan). Grandfather of eight.

Brian and Dr. David M. Blackwell. Sister of Susan Robinson, Carol, John, Michael and Steven Bradley, Grandmother of two.


BUHLER, Alfred W., 84, St. Matthew, Indianapolis, Sept. 19. Husband of Marie Buchler. Father of Mary Lucy and Christopher Buchler.

Connessville, Sept. 20. Mother of Sue Ann Young, Teresa Lynn Lane and Mark Wagner. Step-

father of Shelby Colter, Carolyn Poole, Melvin Pooley, Lenorie and Ronnie Fugse. Grandfather of eight. Step-

grandmother of 13. Sister of Carol Koczwara, Delerald and Raymond Strewing.


MITCHELL, Della, 90, St. Mary, Richmond, Sept. 25. Mother of Mary Joan Arnold, Lillian Hirschfeld, James, Patrick and Roland Mitchell Jr.


UBEHLOR, Mary Agnes, 61, St. Meinard, St. Meinard, July 31. Wife of Aloysius Ubelhor. Mother of Linda Gatwood, Donald and Marvin Ubelhor. Grandmother of eight.

WEBER, Ethel E., 94, St. Augustine, Jeffersonville, Sept. 19. Sister of Clara Becker, Dorothy Rogers and Louis Weber. †
200,000 People Will Read This Space In One Week.

Imagine what that could do for your business!

Call us and find out.

317-236-1572

A compilation of more than six years of weekly columns—316 columns—from The Criterion, that book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church. Consistently the most read item in The Criterion, Archbishop Buechlein’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of “fireside chats” with a devoted teacher and friend.

Now available from Criterion Press, Inc.
Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis
Cherokee Collection Windows & Sunrooms are engineered to provide optimum performance for years to come. Which means you can enjoy the peace-of-mind that comes from knowing you've made a sound investment.

**LOW MONTHLY PAYMENTS!**

Ask about our special savings on our full line of siding!

---

**33% OFF VINYL SIDING**

BONUS: Add new and receive FREE SHUTTERS FOR FRONT OF YOUR HOME! Previous sales excluded. Available at retail presentation only. No other discounts apply. Expires in two weeks. [Prom. B-15]

---

**$2,000 OFF**

Any Patio Room

BONUS: Add new and receive FREE CARPET! Previous sales excluded. Available at retail presentation only. No other discount applies. Expires in two weeks. [Prom. B-15]

---

**FREE WINDOWS**

Buy 4, Get 2 FREE!

BONUS: Add new and receive FREE SHUTTERS! Previous sales excluded. Available at retail presentation only. No other discounts apply. Expires in two weeks. [Prom. B-15]

---

317-280-4030 OR 1-800-756-1755 • FREE IN HOME ESTIMATES

7517 Winton Dr. • Indianapolis, IN 46268 • SHOWROOM HOURS: MON.-FRI. 8 AM - 5 PM, SAT. 9 AM - 4 PM, SUN. BY APPT ONLY