



The

Criterion

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October 13, 2000

Vol. XXXX, No. 2 50¢



Submitted photos

Celebrating autumn

Children from The Woods Day Care/Pre-School recently visited with Sisters of Providence in Karcher Hall, a health-care facility at the Congregation's motherhouse at Saint Mary-of-the-Woods, where they celebrated the arrival of autumn by making colorful hats filled with seasonal items and ribbons. Providence Sister Rose Angele Spalding (above) and Anthony Ornduff try on their stylish creations, while Providence Sister Catherine Sienna Wire (right) and Loyal Gifford work together on their art projects. The Church's Jubilee Day for the Elderly was Sept. 24.



What's next on RU-486 pill? Pro-lifers tackle abortion battle

WASHINGTON (CNS)—Although they lost the battle with the Food and Drug Administration over the French abortion pill RU-486, pro-lifers still hope to win the war with a combination of tactics ranging from federal remedies to enforcement of existing state laws to playing the China card.

"Congress has a duty to ensure that RU-486 kills only one person instead of two," said Rep. Tom Coburn, R-Okla., as he introduced the RU-486 Patient Health and Safety Act on Oct. 4.

"Sadly, the politicized Clinton-Gore FDA has caved in to political pressure from pro-abortion activists who would sacrifice the health and safety of women to advance their crusade for easy access to abortion," added Coburn, who describes himself as a practicing physician who has delivered 3,500 babies and has performed abortions to save the lives of mothers.

"Congress now has the unenviable task of correcting the FDA's mistake," he said.

Sen. Tim Hutchinson, R-Ark., introduced a companion bill in the Senate, saying that "all Americans should be concerned if politics are entering into the FDA's drug approval process."

With Congress scheduled to adjourn in early October, neither man expects the legislation to win approval this year.

"I don't know anybody who seriously believes there is an option during this term," Hutchinson said. "That's why I'm pushing for hearings, and I think we have to build the fact base and look at legislation after the elections, and hope for a different [president]."

The proposal also serves to remind the public that just four months ago, the FDA was quietly suggesting a series of safeguards for the use of RU-486 that were nowhere to be found when the FDA's final approval came through on Sept. 28.

The RU-486 Patient Health and Safety Act would reinstate some of those safeguards, requiring that the physician who prescribes it be trained in performing surgical abortions, qualified to read a sonogram and identify an ectopic pregnancy, and have admitting privileges at a nearby hospital, in case a surgical abortion needs to be performed when RU-486 fails, as it is expected

See RU-486, page 3

Cathedral welcomes Olympic medallist



Photo by Jennifer Del Vecchio

Chris Huffins (right) greets Mark Worrell, his former Cathedral High School track coach, and thanks Worrell for helping him succeed as an Olympic decathlete.

By Jennifer Del Vecchio

To the world, Chris Huffins is known for running his fastest race to win the decathlon bronze in the 2000 Olympics at Sydney, Australia, last month.

But at Cathedral High School in Indianapolis, Huffins is remembered as the student who quit the basketball team and began running track, had a reputation as a "phenomenal athlete" and let everyone know he didn't want to be there after his mother moved the family from New York to Indiana.

On Oct. 6, Huffins, a 1988 Cathedral graduate, walked through the doors of his past to find the one man he wanted to thank: his high school track coach, Mark Worrell.

First, Huffins had to pass through his old hallways, hugging teachers and staff members that he'd known as a

student. As he entered the gym, more than 1,000 students were chanting "USA! USA! USA!" in his honor. A grin spread wide across his face.

"I never thought I'd be listening to this," he said.

The Olympic bronze medal he had worked so hard for on Sept. 28—running 13 seconds faster than he ever had in his life—was nowhere to be seen.

Finally, Huffins took it out of his jeans pocket and put it around his neck for the students to see.

Earlier he'd stated that it was "just a medal," and that in 20 years he might open up its case like the "Holy Grail," but for now the win was too fresh for him to "look at [the medal] with any ridiculous reverence yet."

Instead, it was about what it represented, he said.

"It's what I dreamed for," he said.

See OLYMPICS, page 2

OLYMPICS

continued from page 1

"It's about having the courage to go through the journey I was called upon, and when I came upon the moment of greatness I wanted to be able to do that. "This is one of the hardest things to do on the planet," he continued. "I can't think of five things that are harder to do than win an Olympic medal of any color."

About Chris Huffins

- 2000 Olympic bronze medallist decathlete
- 1988 Cathedral High School graduate
- Attended Purdue University and graduated from the University of California with a degree in political economies of industrial societies
- Age 30
- Married, with one son
- Career highlights: 1998 and 1999 U.S. champion; 1999 World Championships bronze medallist; 1999 Pan Am Games gold medallist; holds decathlon world record in 100-meter (10.22)
- Decathletes compete in track and field events that include the 100-meter, 400-meter and 1,500-meter runs, the 110-meter high hurdle, the discus, javelin throws, the shot put, the pole vault, the high jump and the long jump. †

As the students quieted down after seeing the medal, Huffins called Worrell out of the crowd.

"When I was in high school, I thought it was me against the world," Huffins said. "When I was in high school, I had the biggest chip on my shoulder and thought no one liked me."

Then he met Worrell, who told him he "wasn't a bad guy," but urged him to change his attitude.

"He said, 'You need to calm down and let people show you that they like you,'" Huffins said. "I never got a chance to say 'thank you.'"

Last Friday, Huffins finally thanked his high school track coach.

Coaching a former student who won an Olympic bronze medal and came back to the school to say "thank you" is hard to describe, Worrell said.

"I can say what the kids say—'Awesome!'" he said.

Looking back, Worrell said he learned a lesson from Huffins.

"You do not under any circumstances deflate a kid's dream," he said. "Don't pigeonhole kids."

It's those philosophies that Huffins remembers the most about Cathedral High School.

He spoke about "a family atmosphere," and how "this place feels like home."

When Father Patrick Kelly, Cathedral's principal, greeted him, Huffins began telling him the story about how someone stole his Cathedral class ring.

"Of all things," Huffins said.

Father Kelly said that story showed



Olympic bronze medallist Chris Huffins checks out a display case with his winning memorabilia in Cathedral High School's trophy room during an Oct. 6 visit to his alma mater.

how important Cathedral is to graduates.

Huffins agreed, stating that the path to the Olympic bronze medal started with lessons at Cathedral about perseverance.

"I learned how to believe in myself and how to overcome obstacles," Huffins said.

Current students said having Huffins speak showed them how lucky they are.

"That shows a lot about Cathedral that he came back here," said Claire Kubacki,

a senior from St. Matthew Parish in Indianapolis.

Huffins said he wants to impart the lessons he's learned to the track athletes he coaches at the Georgia Institute of Technology in Atlanta.

And Cathedral High School will always be special to him, he said.

"I'll always come back here," he said. "It will always be a part of what I do." †

Archdiocese is selling Jubilee polo shirts and commemorative pins

Two Jubilee keepsakes are available, and the price is right.

The Archdiocese of Indianapolis is selling its overstock of shirts and pins purchased for Celebration in the Spirit of Hope: The Great Jubilee at 60 percent off the original price.

The eucharistic liturgy, held in the RCA Dome in Indianapolis on Sept. 16, drew more than 30,000 Catholics from around the archdiocese.

Available for \$12 are red and royal blue polo style shirts like the ones worn

by volunteers at the celebration. The shirts have the Jubilee logo and come in extra large and extra-extra large sizes. They are a polyester and cotton blend.

Also available are Jubilee 2000 logo pins. They are \$2.

To purchase shirts or pins, contact Steve James, director of purchasing for the archdiocese, at 317-236-1451 or 800-382-9836, ext. 1451. The items may be picked up at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. †

Jennifer Del Vechio joins Criterion staff

Jennifer Del Vechio, a senior reporter with the Franklin, Ind., *Daily Journal* and a correspondent with the *National Catholic Register*, has joined the staff of *The Criterion* as a reporter.



Jennifer Del Vechio

In her work at the *Daily Journal*, Del Vechio covered the education

beat. She also covered police, courts, government and features.

She will be filling the vacancy created by Margaret Nelson's retirement in August.

Del Vechio holds a Bachelor of Arts degree in journalism from Franklin College, from which she graduated in 1993.

She has also worked as an assistant editor for the *Washington (Ind.) Times-Herald*.

Del Vechio is a member of Our Lady of the Greenwood Parish in Greenwood. †

Jubilee Masses

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

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

Young Adult Masses (Ages 18-39)

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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Mideast expert affirms Vatican's stance on Jerusalem

ROME (CNS)—The recent spiral of Israeli-Palestinian violence demonstrates the wisdom of the Vatican's long-standing call for international guarantees to protect the sacred character of Jerusalem, said Franciscan Father David Jaeger, an expert on Vatican-Israeli affairs.

"All of us are filled with very great sadness at this loss of human life and destruction that was so eminently avoidable," Father Jaeger said in an interview Oct. 9 in Rome.

Father Jaeger, an Israeli who helped negotiate the Vatican-Israeli agreement that paved the way for diplomatic relations in 1996, noted the Vatican has consistently called for an internationally guaranteed special statute for Jerusalem.

The Vatican's reasoning, he said, is that "the protection of the unique character of Jerusalem and of the holy places, and of the religious and cultural heritage of humanity that is located there, is a task that goes

beyond any one or two states in the region."

Palestinian authorities accept the Vatican's position, while Israel—which claims all Jerusalem as its capital—has said it can unilaterally provide the protection sought by the Church, without an international statute.

"Certainly the extremely sad and alarming events of the last 10 days or so make one wish that such an internationally guaranteed special statute were in place already," Father Jaeger said.

The latest round of violence began after an Israeli politician, Ariel Sharon, backed by a riot police escort, made a defiant and unprecedented visit to a Muslim religious compound in the heart of Old Jerusalem. Many Muslims considered the visit a desecration of one of Islam's most holy places. Jews call the area Temple Mount and also consider it sacred; its fate is a central question in future negotiations over Jerusalem.

In reaction to Sharon's visit, stone-throwing Palestinians rioted at the site and throughout the region, prompting retaliation by Israeli soldiers. By Oct. 10, 88 people were dead, almost all of them Palestinians or Arab Israelis.

Several commentators inside and outside Israel have suggested that Sharon's visit to Temple Mount was a deliberately inflammatory move designed to bolster his own political standing.

Father Jaeger would not comment on the particulars of Sharon's visit, but he said it was "certainly to be regretted if partisan considerations internal to the jockeying for power among parties and politicians have resulted in the immense suffering and great destruction of the last 10 days."

The priest said the recent violence, combined with the failure of Palestinian-Israeli peace talks at Camp David earlier in the year, showed the Vatican was prob-

ably right on another issue: in suggesting, from the beginning of the peace process, that the question of Jerusalem be given priority and not relegated to the very end.

"Things might have turned out differently if indeed the question of Jerusalem had been discussed earlier rather than later," he said.

Father Jaeger said that despite the new crisis in Israeli-Palestinian relations, the peace process will have to go forward.

"There is no other solution, because when all is said and done—even if, God forbid, this conflict becomes more acute—in the end the same parties will still have to sit at the table and negotiate a peace," he said.

"We have two nations inhabiting what we Christians call the Holy Land," he said. "They have to resolve their differences and reach an honorable and equitable peace treaty." †

RU-486

continued from page 1

to do in 5 percent to 8 percent of cases.

But the federal approach is by no means the only option being explored to limit the use of RU-486, which is known generically as mifepristone and will be marketed as Mifeprex by Danco Laboratories in New York by the end of October.

Laws forbidding public funding and requiring parental consent or notification, a 24-hour waiting period and informed consent already limit abortions in many states. Those same laws, as well as the requirement in 43 states that abortions be performed only by physicians and the science-based exemption available to health professionals in 45 states, should apply also to abortions by RU-486.

"I think states will first be looking to tweak existing abortion control laws to specifically include [RU-486] and all non-surgical abortions, and then they'll go from there," Laura Tobler, senior policy specialist for the National Conference of State Legislatures, told *The Washington Post* on Oct. 4.

Another likely tactic against RU-486 involves its use in combination with misoprostol, a prostaglandin sold by G.D. Searle and Co. under the name Cytotec. RU-486 blocks the hormone necessary to nourish the baby in early pregnancy, while Cytotec—designed to prevent gastric ulcers—causes the uterine contractions that lead to expulsion of the baby.

As long ago as 1993, Searle made it clear that it did not want its drug associated with abortion. In a letter to *The Wall Street Journal* on March 19 of that year, a Searle official said the company "opposes any

efforts to approve its use with RU-486 in abortion, either in the U.S. or elsewhere."

Such "off-label" use of FDA-approved drugs is legal, however.

This year, Searle issued what it called "an important drug warning concerning unapproved use" of Cytotec by pregnant women.

Saying that use of the drug is "contraindicated" for pregnant women, Searle warned doctors in the Aug. 23 letter that "serious adverse events" could occur, including "maternal and fetal death," as well as "uterine hyperstimulation, rupture or perforation requiring uterine surgical repair, hysterectomy or salpingophorectomy," removal of the fallopian tubes and ovaries.

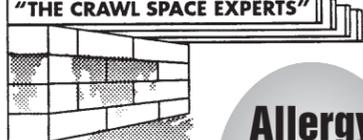
Searle said it had not conducted and did not intend to conduct research into "off-label" uses of Cytotec. "In addition to the known and unknown acute risks to mother and fetus, the effect of Cytotec on

the later growth, development and functional maturation of the child when Cytotec is used for induction of labor or cervical ripening has not been established," the letter said.

A final source of criticism for RU-486 comes from reports that the pills to be sold in the United States will be imported from China. Danco Laboratories has neither confirmed nor denied those reports.

Randall K. O'Bannon, director of education for the National Right to Life Committee, led the charge on that aspect of RU-486.

"The public has a right to know whether the abortion pill will be imported from the People's Republic of China—a nation that is a leading source of tainted drugs, and which itself is tainted by the government's pervasive use of compulsory abortion," he said. †

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Editorial

Shortage in America, abundance in Africa

Where in the United States we have been experiencing what we consider a priest shortage—some have called it a crisis—for some time now, and there are few signs that the situation will improve soon. When the bishops met this past June, they spent several hours discussing how they could serve a growing Catholic population with fewer priests.

But the Vatican doesn't believe there is a priest shortage—and certainly not a crisis—and it has statistics to back it up. According to Cardinal Dario Castrillón Hoyos, prefect of the Congregation for the Clergy, at the end of 1999, there were 110,000 seminarians studying for the priesthood compared to 60,000 in 1975. That's an increase of more than 80 percent.

Furthermore, he said, there were nearly 9,000 priests ordained in 1997 compared to 6,600 in 1975. On top of that, he said, more than 9,500 priests who left the priestly ministry between 1974 and 1997 have been readmitted and many other applications for readmission are now under study.

The problem, obviously, isn't in the number of priests being ordained worldwide, it's their distribution. Here in the United States the statistics aren't nearly as favorable. There are only 3,474 seminarians today compared to 6,602 in 1970. Today there are 46,709 priests serving 60 million Catholics in 19,181 parishes compared to 43,100 priests serving 29 million Catholics in 15,533 parishes 50 years ago. But more than 9,500 of today's priests are retired and others aren't serving in parishes. Only 27,000 priests are active in parish ministry and 2,334 parishes have no resident pastor.

So where are all those priests and seminarians Cardinal Castrillón Hoyos counted? Many of them are in Africa. We are now seeing the results of the work of missionaries from the United States and other Western countries. Catholicism is flourishing in Africa and so are vocations to the priesthood. Not all of Africa, to be sure, but in many places.

Nigeria, Africa's most populous

country, leads the world in its rate of priestly vocations. Seminaries there and in a few other countries in Africa are so full that they are no longer actively recruiting students.

We should not be surprised that Catholic parishes in Africa are producing numerous vocations. It has long been recognized that one of the obstacles to vocations in this country is our culture's materialism. Catholic young adults, and even older ones, are as affected as others in our affluent society. That type of society doesn't exist in most places in Africa and young men don't have to give up materialistic luxuries in order to be priests.

Since priestly vocations in Africa are flourishing, African countries are now sending missionaries to other countries, including the United States. There are now at least 450 priests from Africa serving in parishes and other ministries here in the United States. About 35 percent of them come from Nigeria, but others are from Tanzania, Ghana, Sudan, Uganda, Kenya, Eritrea and the Republic of the Congo.

We should not, however, think that we could, or should, rely on priests from Africa to make up for our shortage of priests. Those priests are still needed more in Africa than they are here. We are accustomed to a much smaller ratio of people-to-priests than the Africans, who have never had the access to the sacraments that we take for granted. Besides, there are many other African countries to which the Catholic Church in Africa should be sending missionaries because they need priests more than we do.

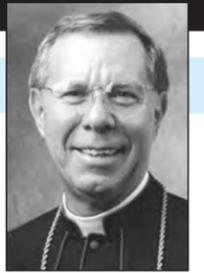
Back in 1998, the Vatican published a document called *Cooperatio Missionalis* in which it encouraged countries with sufficient priests to send some to countries that need them. However, it discouraged developed countries such as the United States from supplying its needs by relying on former mission territories.

We must encourage American men to accept the call to priesthood, and it's heartening that more of them seem to be doing so.

— John F. Fink

Seeking the Face of the Lord

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



We need a conviction of divine friendship

Have you been intrigued by the popularity of the recent media phenomenon called "real" television?

I read with concern that the recent ratings success of the "Survivor" and "Big Brother" off-season shows is being followed by "spin-offs" for the fall and winter seasons. I have seen preview accounts of a new series entitled "Mole." I understand that in this latest series, unknown to the members of the "real-life" cast, one of them is planted as a "mole," i.e., a traitor to the group. The dynamic to be created, of course, is suspicion and distrust. The winner of the "Survivor" series admitted that from the very start he did not hide the fact that he was out to win the million dollar prize by self-centered craftiness. Week by week the "Big Brother" series preyed on who would be the next victim of the "community with a vengeance" under 24-hour surveillance.

I am not sure what the tag "real" television is intended to mean, but the underlying dynamic is unsettling. The message is that personal survival and winning in life is based on a self-centered craft that fosters suspicion and distrust in the human family. It is not exactly the formula for building harmonious community life in our society. Of course, it is only entertainment, we are told. It is entertainment, but I do not believe entertainment's influence on society is negligible. But contemporary entertainment simply mirrors contemporary society, we are told. If that is so, there is even more reason for concern.

Creating suspicion and a climate of distrust in human society is a destructive ruse as old as the story of creation. The cunning serpent of the Bible's creation account insinuated to our original human parents that perhaps even God could take on the hue of being an "enemy." Why? Because God was to be suspected of limiting the dignity of created man and woman by keeping from them the knowledge of good and evil. Satan used the device of suspicion to make God appear as an enemy to the human family. Suspicion and envy are companions rooted in the primacy of self-interest.

At our Great Jubilee Celebration in the Spirit of Hope, we launched our mission of evangelization. As we Catholics in central and southern Indiana try to understand more

and more what it means to be Disciples in Mission, we need to look carefully at the real society in which we live.

We believe that the basic truth of life is the fact that by the power of the Holy Spirit, since the beginning of the creation of man and woman, we are sisters and brothers who bear the image of God in our very being. By the power of the Holy Spirit, God in Jesus Christ came among us as a friend. By the power of the Spirit at baptism, we are made sisters and brothers of Christ. As sisters and brothers of Jesus Christ, we are charged to live with and for each other in harmony and justice. Fostering selfishness and suspicion and distrust is foreign to our mission as Catholic Christians. A climate of suspicion and distrust is the fruit of a society that banishes God and faith as if they are irrelevant—or even an enemy.

A secular mentality is so pervasive that sometimes it is difficult to recognize it. If we are to develop a new sense of mission, one of our primary tasks is to foster in ourselves first of all an alertness of faith. This means we need to deepen for ourselves a personal and communal awareness that God in Jesus Christ is our friend, so much so that Jesus gave his life for us on the cross. This conviction of divine friendship for every one of us needs to be nurtured and safeguarded intentionally. As we reflect on our shared mission of evangelization, we begin "at home" as it were.

Beginning to evangelize ourselves "at home" may well mean that we need to pay attention to the day-to-day forces that influence how we think and act.

In other words, do we need to pay careful attention to the people and events and, yes, the "entertainment" and news media, that so profoundly affect us day in and day out? What do the sources of our entertainment say about life and reality? Is it me first? Do we have a sense of the common good? Is there an insinuation that we ought to be more "suspicious" of our faith and our Church? Do our preoccupying thoughts reflect the fact of faith that we share a divine friendship? Evangelization is about living and telling of God's friendship. God's friendship is key to the rich meaning of life for everyone. Without confidence in God, we don't have a powerful story to share. †

Archbishop Buechlein's intention for vocations for October

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



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2000 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

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Necesitamos una convicción de divina amistad

¿Le llama la atención a Ud. la popularidad del reciente fenómeno en los medios de comunicaciones llamado televisión "real"? Léí con inquietud que el éxito de los programas de televisión "Survivor" y "Big Brother", según los índices recientes durante el verano, será seguido por "subseries" (spin-offs) durante el otoño e invierno. He visto relatos por adelantado de una nueva serie que se llama "Mole". Entiendo que en esta última serie, sin el conocimiento de los miembros del reparto de la "vida real", se plantó un "espía" entre ellos, es decir un traidor en el grupo. Claro está, la dinámica que se creará es la sospecha y desconfianza. Desde el principio el ganador de la serie "Survivor" admitió que no le ocultó a nadie el hecho de que tenía la meta de ganar el premio de un millón de dólares a través de su astucia egocéntrica. Semana tras semana la serie "Big Brother" se alimentó de quién iba a ser la próxima víctima de la "comunidad real" la cual estaba bajo vigilancia las 24 horas.

No estoy seguro de lo que significa el nombre de televisión "real", pero la dinámica fundamental es inquietante. El mensaje es que la supervivencia personal y el triunfar en la vida se basan en la habilidad egocéntrica que fomenta la sospecha y la desconfianza en la familia humana. No es exactamente la fórmula para construir una vida de armonía comunitaria en nuestra sociedad. Desde luego, se nos dice que es solamente con fines de entretenimiento. Es entretenimiento, pero no creo que la influencia del mismo sobre la sociedad sea insignificante. No obstante, se nos dice que el entretenimiento contemporáneo meramente refleja nuestra sociedad. Si eso es así, tenemos aún más razón para preocuparnos.

Crear sospecha y un clima de desconfianza en la sociedad humana es un ardid destructivo tan antiguo como la historia de la creación. La serpiente taimada de la historia de creación en la Biblia le insinuó a nuestros padres humanos originales que quizás hasta Dios podría asumir el carácter de un "enemigo". ¿Por qué? Porque a Dios se le sospecharía de limitar la dignidad del hombre y de la mujer ocultándoles el conocimiento del bien y del mal. Satanás usó el recurso de la sospecha para mostrar a Dios como un enemigo de la familia humana. La sospecha y la envidia tienen raíces conjuntas en la primacía del egoísmo.

En nuestra Celebración del Gran Jubileo en el Espíritu de la Esperanza, lanzamos nuestra misión de evangelización. A medida que nosotros, los católicos en las zonas central y del sur de Indiana, intentamos comprender cada vez más el significado de ser Discípulos Misioneros, necesitamos estudiar cuidadosamente la sociedad

real en la que vivimos.

Creemos que la verdad fundamental de la vida es el hecho de que por medio del poder del Espíritu Santo, desde el principio de la creación del hombre y de la mujer, somos hermanas y hermanos que llevamos la imagen de Dios en nuestro propio ser. Por el poder del Espíritu Santo, Cristo vino entre nosotros como un amigo. Por el poder del Espíritu en el bautismo, nos convertimos en hermanas y hermanos de Cristo. Y como hermanos de Jesucristo, tenemos la responsabilidad de vivir en armonía y justicia con y para cada uno. El fomentar el egoísmo, la sospecha y la desconfianza es algo ajeno a nuestra misión como cristianos católicos. Un clima de sospecha y desconfianza es el fruto de una sociedad que destierra a Dios y la fe como si fuesen irrelevantes o aun como enemigos.

La mentalidad secular está tan difundida que a veces es difícil identificarla. Si vamos a desarrollar un nuevo sentido de misión, una de las tareas primarias para nosotros, ante todo, es fomentar una listeza de fe en nosotros mismos. Esto significa que necesitamos profundizar, en nosotros mismos, una conciencia personal y comunal que Dios, en Jesucristo, es nuestro amigo, tanto así que Jesús dio su vida en la cruz por nosotros. Esta convicción de amistad divina para cada uno de nosotros necesita ser alimentada y protegida intencionalmente. A medida que reflexionemos sobre nuestra misión compartida de evangelización, empecemos "en casa" como si fuese el principio.

El empezar a evangelizarnos "en casa" puede muy bien significar que tenemos que prestar atención a las circunstancias cotidianas que influyen nuestros pensamientos y acciones.

En otras palabras, ¿necesitamos prestar atención cuidadosamente a las personas y a los eventos y hasta al "entretenimiento" y a los medios de comunicaciones de noticias que nos afectan profundamente cada día? ¿Qué indican las fuentes de nuestro entretenimiento acerca de la vida y la realidad? ¿Es que yo soy primero? ¿Tenemos un sentido del bien común? ¿Existe una insinuación que deberíamos "sospechar" más de nuestra fe y de nuestra iglesia? ¿Reflejan nuestros inquietantes pensamientos el hecho de fe de que compartimos una amistad divina? La evangelización tiene que ver con vivir y contar con la amistad con Dios. La amistad de Dios es la clave para el rico significado de la vida de cada persona. Sin la confianza en Dios no tenemos una historia poderosa para compartir. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Letters to the Editor

Partial-birth abortion is infanticide

As a retired obstetrician-gynecologist, I feel that it is necessary for me to write about the partial-birth abortion procedure.

I am one who has "been there when babies were born" hundreds of times, and I can assure you that without a doubt this procedure is *infanticide*.

Does it make a difference whether the infant's brain is sucked out of the skull in the nice, clean, comfy confines of the welcoming bassinet or with the entire body delivered except for a portion of the head which is still in the lower regions of the birth canal? In both cases it is infanticide.

This procedure is as gruesome, hideous and shocking as the guillotine in the French Revolution and the chopping blocks where heads rolled to the ground in English history. The difference is that here the victim is the most innocent and defenseless of human beings, the newborn baby.

The 106th Congress in its wisdom passed a law prohibiting this procedure. That law was vetoed by the administration, so the practice continues. On Sept. 28, that same administration, through the FDA, gave approval of RU-486, the abortifacient drug that will greatly multiply the destruction of unborn human beings.

It has been said that there are other important issues in the upcoming election, but I fail to see how any issue could outweigh this wanton destruction of innocent human life.

Paul F. Muller, M.D., Indianapolis

See LETTERS, page 18

Research for the Church/James D. Davidson

Historical view of the priest shortage

By now, you've probably heard that there is a "priest shortage." The Church



doesn't have as many priests as it used to have. Meanwhile, the number of American Catholics continues to grow. The combination of these trends is fostering a great deal of concern among clergy and laity.

Let's put today's priest shortage in historical perspective. One way to do that is to look at the total number of priests and the total number of lay people throughout the 20th century. When we do that, we see that there has been a U-shaped ratio of priests-to-people over the last 100 years (see box). There was a priest shortage at the beginning of the 20th century, when the growing number of immigrants outstripped the supply of priests. That priest shortage diminished through the 1940s as the Catholic population stabilized and the supply of priests increased. However, the priest shortage has become increasingly serious ever since, as the supply of priests has not kept pace with the increasing size of the Catholic population.

In 1900, 11,987 priests served a Catholic population of 12 million lay people (a ratio of one priest for every 1,001 lay people). In 1910, 16,550 priests served 16 million lay Catholics (a ratio of one priest for every 967 lay people). The ratio of priests to lay people improved as the number of priests grew steadily, while the number of lay people leveled off (due mainly to the slowdown in immigration after 1924). The priest-to-people ratio peaked in

Headline debate continues

I must agree with Sister Jeanne Knoerle S.P. (Sept. 29 issue) that *The Criterion's* headline, "Vatican declares Catholic Christianity necessary for salvation" (Sept. 8 issue), was a slanted journalistic interpretation of the document, *Dominus Jesus*, issued by the Vatican Congregation for the Doctrine of the Faith. While there is, admittedly, a way in which the statement does hold true in Catholic theology, the stark tone which the headline took could easily lead to wrong judgments about the teaching of the Catholic Church.

While *The Criterion* merely reprinted an article from a Catholic wire service (the identical headline and accompanying article unfortunately appeared in many diocesan papers around the country), some important theological distinctions would clarify the headline.

My main objection targets the simple, potentially misleading cast of the headline. Most people, reading that headline with a pragmatic and action-oriented frame of mind, would conclude that one must visibly *belong* to the Roman Catholic church in order to be saved. In fact, *Dominus Jesus* states the exact opposite: "For those who are not formally and visibly members of the Church, 'salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation.'" (#20). It is very clear that Catholic

1940, when there was one priest for every 614 lay people. Since then, the number of priests has not kept up with the growing number of Catholics. By 1960, there was one priest for every 768 Catholics. By 1970, the ratio was 1:825. By 1980, it was up to 1:856. By 1990, it had risen to 1:1,111. And, by 1999, it was 1:1,330.

These data point to three conclusions. First, this is not the first time we've had a priest shortage. We had one at the beginning of the 20th century. Second, the current shortage is more serious than the one we experienced 100 years ago. There was one priest for every 1,001 lay people in 1900; now there is only one priest for every 1,330 lay people. Third, given the continuing decline in the number of priests and the continuing increase in the number of lay people, the current priest shortage will become even more serious in the years ahead.

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

Year	# Priests	# Laity Ratio
1900	11,987	12M 1:1,001
1910	16,550	16M 1:967
1920	21,019	20M 1:952
1930	27,864	20M 1:718
1940	35,839	22M 1:614
1950	43,889	29M 1:661
1960	54,682	42M 1:768
1970	58,161	48M 1:825
1980	58,398	50M 1:856
1990	53,088	59M 1:1,111
1999	46,603	62M 1:1,330

Check It Out . . .

Michaela Farm in Oldenburg will conduct **environmental ministry programs** of the Oldenburg Franciscans and Associates Oct. 15, 22 and 29 at 2:30 p.m. Tours of the farm are also available from 1:30 p.m. until 4 p.m. On Oct. 15, the topic is "Looking Down on the Milky Way Galaxy." "Herbal and Cold Flu Prevention" will be discussed on Oct. 22 and "Apple Butter Magic" is the program theme on Oct. 29. The farm is a center for ecological education, spiritual renewal and organic food production. Information: 812-933-0661.

The International Festival 2000: A Celebration of Diversity will be held Oct. 19-21 at the Indiana State Fairgrounds, South Pavilion, 1202 E. 38th St., in Indianapolis. The events begin at 10 a.m., and include food, merchandise and entertainment. The festival celebrates Indiana's multicultural ethnic heritage. Information: 888-871-3305.

A **program on prayer** will be held from 7 p.m. to 8 p.m. Oct. 24 at Mary, Queen of Peace Parish in Danville. Benedictine Sister Mildred Wannemuehler will discuss different forms of prayer, prayer in Scripture, the place of prayer in everyday life and experiencing prayer together. Information: 317-745-4284.

A **Women's Weekend Retreat** will be held at Mount St. Francis Retreat Center in Mount St. Francis beginning at 7 p.m. Oct. 13 and ending after lunch Oct. 15. The retreat theme is "Open Wide the Doors to Christ: Let the Walls Come Down." Information: 812-923-8817.

A **piano concert on "Thomas Merton: Man, Monk, Myth with Music"** will begin at 2:30 p.m. Oct. 15 at the Benedict Inn Retreat and Conference Center in Beech Grove. There is a \$5 fee. Information: 317-788-7581.

Sacred Heart Church of Indianapolis will present a "**Fall Fling**" from 2 p.m. to 11 p.m. Oct. 14 at German Park, 8602 S. Meridian St., in Indianapolis. Special features include raffles, German food, craft booths, games and activities. A special picture to commemorate Sacred Heart's 125th anniversary will be taken at 3:30 p.m. Mass "on the grass" will begin at 5 p.m. Information: 317-638-5551.

Saint Meinrad School of Theology will offer "**The Place of Mary, the Mother of Jesus in Catholic Faith**" Oct. 13-14 at St. Pius X Parish in Indianapolis. The workshop runs from 7 p.m. to 9:30 p.m. Oct. 13 and from 9 a.m. to noon and 1 p.m. to 4 p.m. Oct. 14. The cost is \$50. Information: 317-955-6451. †

VIPs . . .

Walter and Alberta Amrhein of Everton recently celebrated their 50th anniversary. They were married



Sept. 9, 1950, at St. Anthony of Padua Church in Morris. They have four children: Lois Barry, Phyllis Schwegman, Debbie Gesell and Dennis Amrhein. They also have nine grandchildren.

They are members of St. Gabriel Parish in Connersville.

Albert and Rita Back will celebrate their 50th wedding anniversary Oct. 14. They were married on that



date in 1950 at St. Paul Church in New Alsace. They have three children: Diane Warrenburg, Dale and Daren Back. They are members of St. Paul Parish in New Alsace.

Albert and Margaret Buennagel celebrated their 60th wedding anniversary with Mass at St. Andrew the Apostle Church in Indianapolis. They were married Oct. 5, 1940, in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. They have six children: Clare Mueller, L. Albert, George, James Joseph and the late Paul Buennagel. They also have seven grandchildren. They are members of St. Andrew Parish.

Bernard and Agnes Langenbacher of Holy Spirit Parish in Indianapolis will celebrate their 50th wedding



anniversary on Oct. 14. They were married on that date at Holy Angels Church in Indianapolis. They will celebrate with a dinner for family and friends Oct. 14 from 6 p.m. to 10 p.m. at the

Indianapolis Propylaeum and during a 10:30 a.m. Mass Oct. 15 at Holy Spirit Church in Indianapolis. The couple has four children: Linda Bellezza, Helen Miles, Mark and Matthew Langenbacher. They also have six grandchildren.

Francis (Jim) and Agnes Kriech will celebrate their 50th wedding anniversary on Oct. 14 with a 10 a.m. Mass

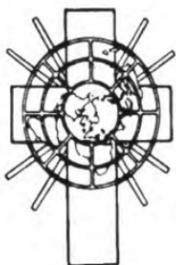


at St. Philip Neri Church followed by a reception afterward at the Ashanti Room. They were married on that date in 1950. They are members of St. Philip Neri Parish. They have 11 children:

Karen Artrip, Mary Beth Piland, Therese Myers, Laura Blok, Joan Fishburn, Jean Donlan, Ruth Smith, Kenneth, Rita Ann, Daniel and Blaise Clark. They also have 24 grandchildren. †

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St. Malachy Knights of Columbus donate memorial

By Mary Ann Wyand

BROWNSBURG—St. Malachy parishioners want to remind everyone who visits their church that “all human life, from conception to natural death, is a sacred gift from God.”

That’s the message engraved on a new stone monument in front of the main entrance to the church.

The monument was donated by the St. Malachy Knights of Columbus Council 12540 as a memorial to the unborn and a visual statement of the Catholic Church’s pro-life beliefs.

On Oct. 8, Father Daniel Staublin, pastor, blessed the pro-life monument in a brief ceremony after the noon Mass while members of the Knights of Columbus in formal dress stood at attention near the memorial.

“This stone has been erected as a sign of our faith and belief in the sanctity of life,” Father Staublin said in a prayer before the blessing. “Let all who pass this way and cast their gaze on this monument be reminded that all life is a gift from God. May those who pause here remember in prayer all who have gone before us in faith.”

“May they also pray for a greater respect for all human life,” he said. “May this outward sign move our hearts to appreciate your life in us that begins with conception and ends when you have called us to our eternal reward. We now bless this stone with the water of your life. Receive our prayers, our intentions and our faith. With you, all things are possible, for you are the way to everlasting life.”

The ceremony reflected the parish mission statement, which reads, “We, the church of St. Malachy, affirm our mission as a growing Christian community to make real the teachings of Christ in the Roman Catholic traditions. This shall be accomplished through the power of God, the love of Jesus and the prayers, involvement and commitment of all parishioners.”

After the blessing, Father Staublin noted that the monument was placed in a central location in front of the church to call attention to life issues.

“It’s an outward expression of our community of faith and how important the sanctity of life is,” he said. “We wanted to put it in a prominent place so that anybody who walks on our property and comes through our doors is going to see it and be reminded that it is an important piece of



Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg, blesses a new pro-life monument in front of the church. Altar servers Julie Ardelean (left) and RYANNE FENIMORE help with the ceremony. Since 1992, Knights of Columbus councils have established 2,000 pro-life memorials in the U.S.

faith for us.”

Father Russell Zint, associate pastor, discussed the importance of supporting life issues during his homily at the weekend Masses, then he assisted with the monument blessing.

“I think sometimes life issues can be treated as out-of-sight, out-of-mind,” Father Zint said. “The monument serves as a reminder all the time, as people come to Mass or school, that life issues are important to us as Catholic Christians, and life in all its forms—from the unborn to the elderly to folks who are oppressed—all forms of life, are precious gifts of God.”

Paul Zielinski, the grand knight of St. Malachy Knights of Columbus Council 12540, said the monument makes a bold and lasting pro-life statement.

“This will be a symbol for the people here at St. Malachy to remember to pray for the children who are the victims of abortions, to pray for the families who are dealing with abortion and to pray for the troubled mothers,” Zielinski said. “It’s also a reminder to pray for our country to have a change of heart so that we will change our laws to support the right to life and affirm that all life is sacred from conception until natural death.” †



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St. Philip Neri plans mystery dinner theater

By Mary Ann Wyand

Whodunit?

Mystery lovers will have six opportunities to find out the answer to that question during interactive dinner theater productions of "Mayhem in Mayville" on Oct. 20, 21, 22, 27, 28 and 29 in Busald Hall at St. Philip Neri Parish in Indianapolis.

Parishioner Agnes Mangus is directing the production, and the chef in charge of the dinner is none other than Father Carlton Beever, pastor of the center-city parish, assisted by Judy Yaggi, the parish secretary. They will oversee preparation of the buffet menu of chicken parmesan or roast beef and gravy served with mashed potatoes, steamed vegetables, salad, bread and a choice of three desserts.

Dinner theater tickets are \$15, with proceeds benefiting the parish's operating expenses. Performances begin with dinner at 6 p.m. and the play at 8 p.m. on Fridays and Saturdays, and dinner at 1 p.m. followed by the play at 3 p.m. on Sundays.

"It all came about because Agnes was acting in a production at the Epilogue Theater in Indianapolis and insisted that some of the parishioners come see the play," Father Beever said. "It was funny and enjoyable, and later I told Agnes I thought it would be nice to do a dinner theater production at the parish as a fundraiser. I like to cook and Agnes loves theater. I thought it would be a fun community-builder, and if we sell out for all of the performances we could make about \$8,000 to \$10,000 for the parish. Our operating budget is always tight, and every year we depend on fund-raising activities.

"Social events like this bring people together," he said. "They can see old friends, meet new friends and enjoy a nice meal and entertainment."

St. Philip Neri Parish is "rooted in family," Father Beever said. "Parishioners enjoy being together and supporting one another, and all those elements come together with this fund-raiser."

St. Philip's ministry to Hispanics is growing, he said, and the parish popula-

tion continues to grow as well. About 450 families are members of the parish, located at 550 N. Rural St. on the near-east side.

"A lot of people don't feel safe coming into this neighborhood because of the crime problems," he said. "But we want people to feel safe coming to the dinner theater productions. We have secure, fenced, off-street parking, and uniformed police officers will be providing security."

On stage, however, dinner theater patrons can expect to see lots of "mayhem" in this interactive play about Buck's demise at Connie's Cup O' Coffee Café in Mayville.

Both parishioners and guest actors will perform in the murder mystery.

Mangus promises that "the suspense will build" as playwright Dean Kephart's two-act whodunit unfolds because every character becomes a suspect—except Buck, whose legs are visible underneath a café table.

"At one part in the play, audience members have an opportunity to quiz the actors on stage," Mangus said. "We also will put written clues on all of the tables, and even in the restrooms, and we're going to tell people to look for clues everywhere."

(For tickets, call Judy Yaggi at the parish office at 317-631-8746. All tickets will be sold in advance, but may be picked up at Busald Hall before performances.) †

Secular Franciscans plan open house on Oct. 29

The Tertiaries of Sacred Heart Fraternity are planning an open house on Oct. 29 at Sacred Heart of Jesus Parish in Indianapolis to honor St. Francis of Assisi, their patron saint, and to welcome Catholics interested in finding out more about the Secular Franciscan Order.

The open house begins at 2 p.m. in the parish hall, located at 1125 S. Meridian St. St. Francis founded the Third Order of Franciscans in 1209.

This fraternity of secular Franciscans was started after the dedication of Sacred Heart Parish at 1530 Union St. in 1878.

Pope John Paul II approved a new "Rule of the Secular Franciscan Order" on June 24, 1978.

The Sacred Heart fraternity has a 122-year history of "seeking Jesus Christ crucified among the people in this near-south side parish," according to historical information about the organization.

The Secular Franciscans founded Holy Family Shelter at the parish, and members continue to support this archdiocesan ministry to the homeless. The organization also has endowed scholarships and donated funds to a number of charities.

Franciscan Father Elias Koppert serves



Artist Elaine Lasky of Louisville, Ky., created this contemporary icon of St. Francis of Assisi. Oct. 4 is his feast day.

the fraternity as the spiritual director.

(For more information about Franciscan spirituality or the Secular Franciscans' open house, contact the Franciscan director of formation at 317-788-7127.) †



Heidi Weas Muller

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The Rising Cost of College



Average annual tuition, room and board for four-year private colleges in the United States is now \$22,533. Can families afford the cost of education at U.S. Catholic colleges and universities?

Catholic college tuition: Is there a breaking point for families?

The rising cost of education at Catholic colleges and universities is “moving out of range of the Catholic population they were founded to serve,” writes Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, a Washington-based group. His three children all attended Catholic universities. Catholic

campuses, he writes, should not be only for “the privileged few.”

Patricia A. McGuire, president of Trinity College in Washington, writes that in the past most Catholic colleges relied on their “living endowment” in the form of the labor of “priests, brothers and sisters who worked without taking full salaries.”

Today these institutions must confront costs once “hidden in congregational relationships.” There is a price to pay to maintain places “where people who share beliefs ... can gather to study and learn at advanced levels,” she writes. Even so, “ensuring access for every Catholic family is our obligation.” †

Costs are soaring out of reach

By Francis J. Butler

Catholic News Service

Life is full of ironies. A friend who works for an association of Catholic educators told me that his son was accepted at a prominent Catholic university, but because of the cost the son will attend a state university instead. The state university charges \$11,212 for tuition, room and board. The Catholic university charges \$31,190 and offered the student limited financial assistance.

According to the College Board, average tuition, room and board for four-year private colleges in the United States is now \$22,533. This compares to \$10,458

for public institutions.

The College Board reports that this average private college cost is equal to 44 percent of an average middle-class family’s income today. Only 20 years ago, it was 27 percent.

With median Catholic family income at about \$45,000 per year, it would be a small miracle if we did not see a downturn in Catholic college enrollments in the years to come. Hispanic families, for example, 70 percent of whom are Catholic, have median incomes of \$22,330. They will send 133,000 Catholic freshmen to college this year. How many of them will turn to public institutions out of economic necessity?

If you ask Catholic education officials about this, they point to growing numbers of applicants and argue that Catholic families are still basing their college decisions on quality and not on price. As a parent

See COSTS, page 10



Francis J. Butler

Catholic colleges remain accessible

By Patricia A. McGuire

Catholic News Service

How can Catholic colleges and universities, founded to give Catholics access to a faith-centered higher education, remain affordable for Catholic families? Affordability is a great concern for these Catholic institutions whose missions include a commitment to social justice.

As our experience at Trinity College in Washington reveals, a family’s financial position need not be a barrier to attending a Catholic college. The median family income of Trinity’s full-time students is about \$35,000, compared to the national median family income of \$51,000 at flagship state uni-

versities nationwide.

Private colleges today, including Catholic colleges, serve proportionately more moderate income students than do the major taxpayer-subsidized state universities.

Like every Catholic college in the United States, our financial aid office helps families create a sensible plan for managing college costs. We help with applying for government aid (more than 90 percent of Trinity’s students receive federal and state loans and grants). We provide scholarships for students who are academically well qualified and financially needy. Trinity’s average tuition grant is about \$7,900 on a tuition of \$14,200.

Consumers of higher education often criticize private colleges for having high tuition prices, citing the dramatically lower in-state tuitions charged by public universities. But this comparison misses the fact that the tuition prices at state institutions are

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Patricia A. McGuire

Access

continued from page 9

heavily subsidized by taxpayers, who underwrite most of the operating costs.

For Catholic colleges, the cost burden has become even greater in the last few decades because of the decline in the religious work force.

At one time, the value of "contributed services" (the monetary equivalent of the labor of priests, brothers and sisters who worked without receiving full salaries) was worth many millions of dollars to Catholic universities. It was our "living endowment."

Furthermore, simple justice requires our institutions to pay fair wages to all staff today, including the religious personnel. So Catholic colleges now confront real operating costs that once were hidden in congregational relationships.

Moreover, because of our histories, our institutions largely do not have the real cash endowments that help to carry the costs at other private and many public institutions.

Fewer than 50 out of 230 U.S. Catholic

colleges and universities are on the list of the top 500 university endowments in the nation, which starts around \$10 million and goes upward. The vast majority of Catholic college endowments are below that threshold.

Underneath the question of affordability lies the core issue of the worth of Catholic higher education in today's academic landscape.

Catholic colleges and universities are among the few institutional places left in America where people who share beliefs and values in common can gather to study and learn at advanced levels; to work and play and pray in a community that openly acknowledges our spiritual selves; to engage that infinitely complex dialogue of Gospel and culture, of faith and reason.

We may not always get it right, as our critics are quick to point out, but better to have the raging debate than to abandon the effort.

Maintaining this "difference" in higher education is our price; ensuring access for every Catholic family is our obligation.

(Patricia A. McGuire is president of Trinity College in Washington.) †



According to the College Board, average tuition, room and board for four-year private colleges in the United States is now \$22,533. This compares to \$10,458 for public institutions. The College Board reports that this average private college cost is equal to 44 percent of an average middle-class family's income today. Only 20 years ago, it was 27 percent.

Costs

continued from page 9

who has sent three children to Catholic universities, including graduate schools, I doubt that this decision is guided solely by considerations of quality.

Most Catholic institutions of higher learning depend on tuition income to cover basic operational costs. Even so, applications for admission usually are considered without regard for the student's ability to pay. As many as 80 percent of undergraduates in larger Catholic universities receive some form of financial aid.

Many smaller colleges offer tuition

grants, a form of "tuition discounting" so that needy students can be billed less than the advertised sticker price paid by more affluent families. Yes, Catholic colleges and universities are doing a lot to help families pay for their education. Nevertheless, many of these institutions are moving out of range of the Catholic population they were founded to serve.

What remains puzzling to this observer is the dramatic new wealth of especially larger Catholic universities at the same time tuition bills grow. The positive performance of the national economy and a healthy stock market have brought college fund raising to an all-time high rate of success.

Schools such as Boston College and

the University of Notre Dame boast billion-dollar portfolios. Even medium-size institutions like Holy Cross and Santa Clara report endowments in the quarter-billion-dollar range. It is no longer uncommon for Catholic institutions such as these to receive huge gifts. For example, one Midwestern Catholic university in the Twin Cities received a \$50 million donation this year, but its tuition continues to rise.

For the past several years, the American bishops and Catholic university and college presidents have been in dialogue over the issue of the religious identity of Catholic institutions of higher learning. With the diminishing

numbers of religious women and priests on campus, a consensus supports a collaborative effort in the years ahead to strengthen and reassert the Catholic mission of church-related colleges and universities.

One important aspect of this exercise should be a full-scale effort to hold down tuition and prevent Catholic institutions of higher learning from becoming campuses populated mostly by the privileged few. It will be the ultimate test of Catholicity.

(Francis J. Butler is president of Foundations and Donors Interested in Catholic Activities in Washington.) †

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Religious investing no longer just avoiding 'sin stocks'

WASHINGTON (CNS)—Gone are the days when religious investing simply meant avoiding the "sin stocks" of alcohol, tobacco and gambling.

Religious investors today are using their wealth to affect corporate policies in the United States and abroad, to avoid a wide range of projects that could harm the environment or people and to improve conditions in their own communities.

Three experts in religious investing discussed the latest trends in the booming business of faith-based finances in a news conference earlier this year.

"For more and more Christians, convictions don't—and shouldn't—get put on ice when it comes to the stock market," said John Liechty, president of MMA Praxis Mutual Funds, which are affiliated with the Mennonite Church.

"The important questions for many religious Americans with money are ... How can my investments help change the world? How may I use my resources to assist those around me? What can I do that would be pleasing to God?" Liechty added.

According to a study for MMA Praxis Mutual Funds by Wiesenberg, an independent financial data reporting service, the number of religious mutual funds increased from six to 34 between 1993 and 1998. That increase was more than double the rise in all types of mutual funds during that period.

In addition, assets in religious mutual funds rose 191 percent, from \$1.5 billion to \$4.5 billion in the 10-year period from 1989-99.

Timothy Smith, executive director of the Interfaith Center on Corporate Responsibility, which helps to manage the investments of many Catholic religious orders and Catholic institutions, said a major trend in the field of religious investing is the growth in "corporate engagement" to encourage positive changes in corporations.

"Religious Americans are working through shareholder activism to change the policies and practices of literally dozens of major corporations," he said. The issues raised by religious stockholders in recent years include the diversity of companies' work forces, environmental responsibility, employment practices overseas, the genetic engineering of foods, excessive drug prices and many others, he said.

Smith said the 275 religious investors connected with the interfaith center affect corporate policy by filing shareholder resolutions. Any investor holding at least \$2,000 in a company's stock for at least a year can file such a resolution, he said.

According to the Social Investment Forum's 1999 Report on Socially Responsible Investing Trends in the United States, approximately 220 shareholder resolutions were filed with more than 150 U.S. companies during 1999 alone.

The Social Investment Forum, a national nonprofit membership association made up of more than 600 financial professionals and institutions participating in the socially responsible investment field, also reported that nearly \$1 trillion is being leveraged by institutions and individuals filing shareholder resolutions.

"This is a way for people of faith to make a real difference that helps eliminate discrimination in a workplace, protects the environment or stops sweatshop practices," Smith said. "These are concrete ways of expressing religious convictions that make a difference in the world in which we all live."

In addition to corporate activism, other trends in religious investing are the screening of investments to target opportunities to promote change and increased allocation of assets to community development.

"Community development investing has grown by leaps and bounds," said Steve Schueth, president of the Social Investment Forum. "Responsible investors are concerned about giving back—providing a 'hand-up' to those that this bull market may have passed by. Community development investing is one of the most powerful ways to do just that."

As an example, Liechty cited MMA Praxis Mutual Funds' investment in the Community Reinvestment Fund, which issued bonds to help make loans to small- and medium-sized businesses in South Phoenix, Ariz., an "economically underserved community with a significant Hispanic population."

When all three trends in religious investing—corporate activism, screened portfolios and community development—are combined, the Social Investment Forum estimates that more than \$2 trillion is invested today in the United States in a socially responsible manner. That's an 82 percent increase over 1997 levels.

"Clearly, a growing number of American individuals and institutions are insisting that their money be invested in a fashion that is aligned with their values," Schueth said. †



A Catholic priest holds a service on the floor of the Philippine Stock Exchange in Manila's Makati financial district last year. Religious investors today are using their wealth to affect corporate policies in the United States and abroad, to avoid a wide range of projects that could harm the environment or people and to improve conditions in their own communities.

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Gap between rich and poor widens despite boom

WASHINGTON (CNS)—Despite the booming economy, steadily worsening economic inequality in the United States means people concerned with social justice should be asking “how far is the top from the bottom,” an economist told Church social ministers.

“The degree of inequality has so steadily increased since the 1970s that the United States is now more economically unequal than any other country,” said Chris Tilly, a professor of regional and economic development at the University of Massachusetts at Lowell.

He made the comments earlier this year in a presentation to the Roundtable, the association of diocesan social action ministers.

In 1975, Tilly said, the richest 5 percent of Americans earned 14 times as much as the bottom 20

percent. By 1997, the richest 5 percent were earning 24 times as much as the bottom 20 percent, he said.

Equalizing the nation’s success lies in a combination of factors, including education and training, rebuilding the “social safety net” and establishing a sense of corporate responsibility to employees and society, Tilly said.

By every demographic measure except gender, the gap between rich and poor has consistently widened, he said, even as the economy expands and more people complete college degrees. Even the gender gap, though it has narrowed in some ways, remains particularly harsh for single mothers, he added.

“We’ve always taken for granted that a boom for business was a boom for workers—that a rising tide lifts all boats,” Tilly said. “But that has not been true

for the last 25 years.” Among factors Tilly cited:

- Corporate profit rates are at an all-time high, yet the amount corporations have been investing back into wages, benefits and other human resources has steadily declined.
- Layoffs no longer are an indication of a struggling economy, but have increasingly become a way of improving profits for stockholders. “Layoff rates in the booming 1990s have been comparable to the rates in the deepest years of the 1980s recession,” he said.
- Nearly all measures of job value—wages, job security, hours worked, medical and retirement benefits and access to due process such as through unions—have worsened for most employees.



Bricklayer Maria Matamoros works in the Washington area. In their Labor Day statement this year the U.S. bishops said Catholics should recall how the Church has “long recognized the dignity of work and the rights of workers.”

CNS photo

• Salaries at the top have skyrocketed, while salaries for people in the middle have only increased moderately and salaries of those at the bottom are worse than in the past, when adjusted for inflation. “In 1965, the average CEO (chief executive officer) earned 20 times as much as workers at the bot-

tom,” Tilly said. “Now the average CEO earns 150 times as much.”

“In fact, a lot of the economy’s vigor is based on not increasing wages,” Tilly said.

Even by measures that apparently show improvement, Tilly said the net effect is that the rich-poor gap is widening. For instance, although more

African-Americans now receive a college education, the “wealth” gap between rich whites and poor blacks is broader than ever.

And while a national unemployment rate of 4 percent sounds low, Tilly said it was lower—3.5 percent—in the mid-1960s, when most households could rely on only one income. Today many more families must have two incomes.

The rate also does not take into account “hidden unemployment,” such as the prison population of more than 1 million people and people who are involuntarily working in part-time jobs because that’s all they can find.

Globalization and technological changes may be partly to blame, Tilly said. “But every country in the world has faced globalization and technology changes and no other country has seen inequality increase as far and as fast.”

He blamed business strategies and public policies that emphasize return on investment over social responsibility. The last few decades have offered businesses little incentive to choose the “high road” that post World War II policies encouraged—investing in skills and technology and compensating workers to increase productivity, Tilly said.

Instead, businesses are encouraged to cut costs, squeeze wages and emphasize working “cheaper” to maximize profits for those who already are at the top of the national income scales. That leaves little benefit from the boom for people in the lower tiers of the economy.

He encouraged the social ministry workers to support a variety of ways of narrowing the gap between top and bottom.

For instance, he said businesses should be given tax incentives to train and keep workers; the minimum wage should be raised and indexed to inflation; “contingent” workers, or those in part-time or long-term temporary jobs, should be given wage and benefit protections; and worker organizations should be encouraged to become stronger so they can help lobby for improvements.

Tilly also said it would be critical to rebuild the “social safety net” of welfare and medical benefits. †

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Mercy nun leading crusade for affordable housing

WASHINGTON (CNS)—Mercy Sister Lillian Murphy is "more and more convinced" that providing quality, affordable housing for low-income people is a crusade in which women religious must be involved.

Before becoming president and chief executive officer of Mercy Housing Inc. 13 years ago, Sister Lillian had worked in health care and hospital administration in California and Arizona for 20 years.

"I saw immediately the connection between health care and housing," she told Catholic News Service during an interview in Washington. "Our health care facilities are taking care of the results of this inadequate housing: the poor nutrition, the asthma problems, the burns (from substandard radiators), the psychological problems that people are dealing with."



Sr. Lillian Murphy

In housing as in health care, she said, "the more complex it gets, the more we need to be there to continue bringing the human element into this very big business."

And big it is.

As head of Mercy Housing, Sister Lillian runs a national nonprofit housing development and management organization

operating in 24 states, serving 11,000 people in 6,000 housing units and employing 550 people.

The Denver-based nonprofit owns seven regional development corporations. Founded by the Sisters of Mercy of Omaha, Neb., in 1981, it now has 11 co-sponsoring communities of women religious and formal partnerships with seven Catholic health care systems.

"Nonprofits in the last 20 years have gained a real expertise in doing this very complex work," said Sister Lillian. "In housing, you have to look at each project sep-

arately, and each of them probably has five or six different financing sources ... and five or six different sets of lawyers and accountants."

In addition, she noted, the federal departments of Housing and Urban Development and Health and Human Services usually are involved, as well as neighborhood groups, local social service agencies and planning departments and state officials.

The nun believes working alliances and coalitions among Catholic organizations and other nonprofits, government agencies and financial institutions are the future. "There's no way you can do this all by yourself," she said.

Both secular and faith-based housing nonprofits "are driven by the passion of a movement," she said. "People in this industry do not view it as a charitable movement; this is social and economic justice."

Born and raised in San Francisco, Sister Lillian was the seventh of eight children of Irish parents. She was taught by Sisters of Mercy from first grade through high school, and has been a member of the Burlingame, Calif., Mercy community for 37 years.

"It was definitely that contact with the sisters" that nurtured her vocation, she said. But her mother insisted she work for a year after high school, so she took a job in the business office at St. Mary's Hospital, a local Mercy facility.

"All three sisters before me had told my mother that they wanted to become a nun, and none of them had, so she really didn't believe me," she recalled. "When I made my final profession, my mother said to me, 'I finally feel like I have gotten a reward for raising eight children.'"

Sister Lillian has an undergraduate degree in social science from the University of San Francisco and a master's degree in public health from the University of California at Berkeley.

In addition to several stints at St. Mary's, she spent eight years at St. Joseph's Hospital in Phoenix and eight years as community treasurer.

When she was vice president of operations at

St. Mary's in 1981, she had responsibility for redeveloping the old Southern Pacific Railroad hospital into 158 units of senior housing.

As a girl, she had driven her father to that hospital each Saturday morning. He was local chairman of his railroad union, and would "spend the whole day there, visiting the members of his union that were in the hospital, writing letters for them and that kind of thing," she said.

Under Sister Lillian's tenure, the mission of Mercy Housing shifted from providing quality, affordable housing and some social services for poor people to creating and strengthening healthy communities.

"We're looking at trying to do whatever we can to help individuals develop their full human potential and give them an opportunity to get stabilized so that they can move on to something better," she said.

Mercy Housing has six major activities, she said. It

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HOUSING

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develops new housing; manages housing properties, which includes providing some social services for residents through local nonprofits; provides technical assistance to nonprofits, including dioceses and religious orders, and to some government jurisdictions; runs a \$17 million revolving loan fund; provides portfolio risk management for each project; and conducts advocacy, especially legislative advocacy, at all levels.

"We are a business, but we're much more than that because this is a ministry of the Church," she said.

When her board worries that Mercy Housing is growing too rapidly, Sister Lillian points to the growing need for affordable housing, put at 5.4 million renter households earlier this year by HUD.

"We are still doing quality work and we're recognized for that," she said, "and as long as we can continue to do that and in a way that supports the human development of both the residents and the staff that we have, I think we have an obligation to continue to do that."

Today in housing Sister Lillian sees problems in two major areas: "preserving the affordable housing stock that's there and adding new stock."

For Mercy Housing, this means finding capital to develop new properties and rehab old ones, she said. "It

takes about three years from the time you start thinking about a project to the time you can get people in," she said. "And many times it's four or five years."

This is where the 11 co-sponsoring women's religious communities and the Strategic Health Care Partnership have been so important, she said.

The religious communities have made one-time, unrestricted contributions of between \$500,000 and \$775,000 to Mercy Housing, plus a loan fund investment of at least \$250,000, said the nun.

This is remarkable in light of unfunded retirement needs, she said. "They are clearly putting their financial resources where they say their values are."

Under the health care partnership announced in January, seven Catholic health systems are contributing either the interest earned from a \$5 million investment or an annual six-figure contribution for five years, expected to total about \$10 million.

Sister Lillian said health care systems became interested in housing because so many of their local needs assessments showed that "affordable housing was in the top two or three of the needs."

She called federal housing policy "just crazy." HUD and Internal Revenue Service rules keep changing "at the whim of Congress," she explained.

"For the last almost 15 years, the major production program for affordable housing in this country has been an IRS program," she said, under which corporations receive favor-

able tax treatment for investing in affordable housing.

Since 1986, the program "has produced almost a million units of housing," but it's "incredibly inefficient," she said. After doing their first tax credit deal in 1989, Mercy Housing officials thought they could just "cookie-cutter" it thereafter.

"Well, when you've seen one, you've seen one," said Sister Lillian. "Every one of them is unique," partly because of complicated regulations.

Sister Lillian also believes Congress should increase HUD funding. "It is not a perfect agency, she said, "but we need it, we need it desperately."

More housing vouchers and new production programs are critical for addressing the needs of the poor, she said, because the marketplace won't do it because it's not profitable.

The nun said legislators must recognize that housing nonprofits also need capital to keep skilled people on staff. "In order to increase salaries," she said, "we have to increase the rent, which is putting another burden on the people we're trying to serve."

Sister Lillian said she is more optimistic today than she was two years ago. "Right now, affordable housing across the country is being cast in an economic development language."

She cited \$60,000-a-year Silicon Valley engineers living in their cars because they can't afford housing. "It's become a middle-class problem and now it's getting attention," she said. †

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Christian life means striving to be like Jesus

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

“What would Jesus do?” is a powerful and popular slogan. Christian cards and bracelets—common among youth—that say “W.W.J.D.” signify a determination to imitate Christ in making decisions.

While simple, the sentence captures a central element of Christian teaching: We are seeking to be like Christ.

This imitation, however, extends to character formation. With the Holy Spirit’s guidance, we seek to form our characters to be like Christ. This is a life-long process, and it requires taking time daily to be with Christ in prayer.

First, we need to set aside time each day. This is the hardest part. We must find time—or make time—to pray in the midst of our fast-paced lives.

Then we must read the Gospel carefully, reflecting reverently on Jesus’ words and deeds.

Gradually, we come to see the world through his teaching. His message becomes part of our view of the world both consciously and unconsciously.

As a result, we see the physical things around us not as mere collections of atoms to manipulate, but as God’s creation.

We see other people not as opponents to conquer, but as fellow humans made in God’s image.

We frame situations not primarily in economic or political terms, but in terms of Christian love.

We see the homeless person not as a social eyesore or a financial failure, but as the Good Samaritan would.

Almost imperceptibly, a way of life forms in which we make daily choices to be patient, gentle, civil and kind in imitation of the love that Jesus Christ shows us in the Gospel.

Gospel calls us to promote life, rights

By David Gibson

There are reasons people spend a lifetime figuring out—and figuring out again—what living by the Gospel means.

One reason is what the Gospel says—its instruction—and examples given by those who people the biblical pages.

Another reason involves the larger world’s needs, which call us to consider how we can live by the Gospel in ways that promote the right to life and all human rights.

(David Gibson edits Faith Alive!) †

We can take this meditation a step further. Jesus preached the reign of God. This was a radically different reign:

- The lowly were to be raised up.
- The last were to be first.
- Leaders were to serve.
- Suffering was to lead to eternal life.

The community of Jesus’ disciples was to live a very different life than previously. “Christian life” meant not only what “I” should do in imitation of Jesus, but who “we” should be as a community.

Christ’s message transforms individuals and draws them to community. Christians become like Christ “together,” not separately.

This is most profoundly evident on Sundays when we come together to celebrate the Eucharist. Often, Christ speaks to us through the good example and encouraging words of community members present with us to pray.

And Christ’s message is meant to transform the world.

Individual, community and society (the world) cannot readily be separated. The human person is a person in relationships: in friendships, communities, cultures and society. We are not meant to be alone.

Some Saturday mornings when I go out walking through the neighborhood, I see a group of pro-life demonstrators praying in front of an abortion clinic. These men and women are working as a praying community for society’s transformation. They are living the Gospel of peace and justice. They are seeking “to raise up the lowly.”

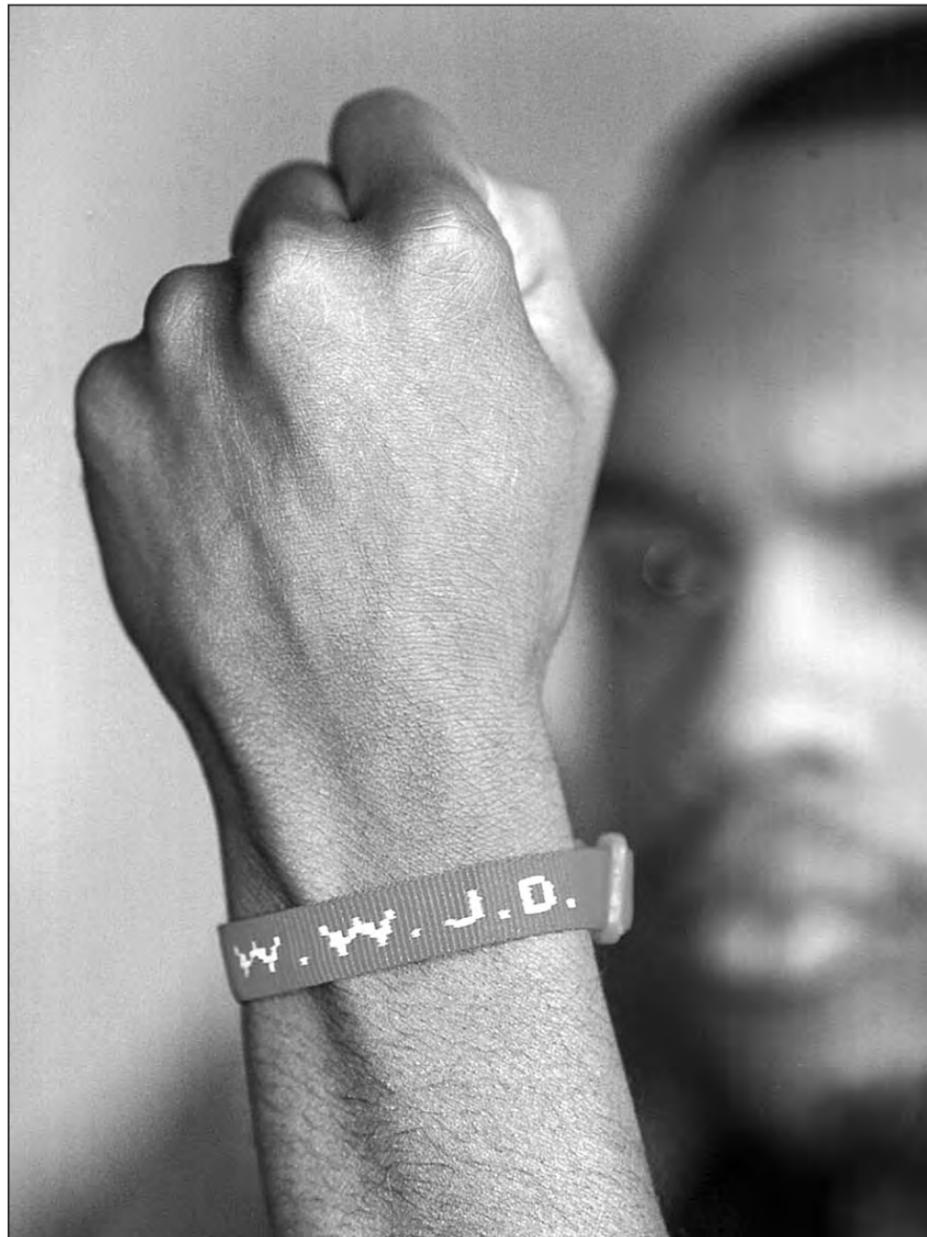
The Gospel of Jesus involves such small acts of radical self-giving for others. Each Christian is called to acts of self-sacrifice for the good of others who are helpless or in need.

It is in this context—imitation of Christ, community prayer and reflection, radical self-giving—that we can confront the issues of contemporary society not explicitly addressed by Jesus. Our response to questions such as those raised by the mapping of the human genome arises precisely from our long tradition of reflection as a Church community on Jesus’ teaching and life.

Years ago, as a young postulant for the Oblates of St. Francis de Sales, I suddenly realized one spring afternoon, while sitting quietly in the back of the classroom, that in following Christ you have “to let go of everything.”

This is the Gospel call—to give everything to Christ—to be totally like him in love.

More than 30 years later, I still find



“What would Jesus do?” captures a central element of Christian teaching. We are seeking to be like Christ. This is a lifelong process, and it requires taking time daily to be with Christ in prayer.

this call incredibly challenging. I realize now that it is the work of a lifetime to:

- Give everything to Christ.
- See everything and everyone in Christ.
- Treat everyone like Christ.

Ultimately, it is not just our work. Grace, the Holy Spirit’s work, transforms us. Without such guidance we can really do nothing.

And this guidance comes in God’s time, not our own. (I am always in a hurry; God is slow. God our Father took centuries to form Israel and still continues his slow ways with you and me.)

Finally, living the Gospel involves coming to maturity. At 19, I didn’t really know who I was and I had little under-

standing of what it would be like to give myself away. Now at 53, having read the writings of St. Francis de Sales and other saints, and having lived three more decades, I see more clearly.

There’s a new Christian bracelet available for sale now. It says “F.R.O.G.” and stands for “Fully Rely on God.”

Formation into Christ is ultimately a slow process that proceeds in God’s time. We are not able to force the issue. We collaborate with grace and wait on the Holy Spirit. God’s timing is best.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium.) †

Discussion Point

Life itself is centered on ministry

This Week’s Question

Describe a situation in which you “lived by the Gospel” and applied it to your circumstances.

“I live the Gospel by reaching out to others; by my work—teaching the Gospel message; and by realizing that life itself is ministry.” (Lena Spada, Fern Park, Fla.)

“I check on an elderly neighbor every day. She doesn’t get out of the house much, and keeping in touch with her like this lets me know that she’s all right or that she needs some assistance.” (Mary Seiderer, Bethlehem, Conn.)

“Yesterday, I took Communion to a homebound individual.

This is something I do once a week.” (Jeannie Pearl, Graham, N.C.)

“I try to live by the Gospel in how I deal with people every day. I visit the sick. I preside at Communion services. I give homilies. The Gospel is my foundation in all of these works.” (Sister Margie Schmidt, O.S.B., Lewiston, Idaho)

Lend Us Your Voice

An upcoming edition asks: What image of heaven or question about it would you like to share?

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



CNS photo

From the Editor Emeritus/John F. Fink

St. Elizabeth Seton: wife, mother, religious

(Seventh in a series)

Elizabeth Ann Seton was a wife, a mother and foundress of both the



parochial school system and the first religious order in the United States.

She was born Aug. 28, 1774, into the distinguished New York Bayley family. Her mother died when Elizabeth was 3 and her father, Dr.

Richard Bayley, reared her as a staunch Episcopalian.

By her late teens, Elizabeth was the belle of New York. When she was 19, she chose William Magee Seton for her husband, a wealthy merchant six years older than she. He did business in France, Spain and Italy, where he had been apprenticed to the Filicchis, a family of bankers and shipbuilders.

For 11 years, the Setons were a model of the perfect young wealthy American family of that era. Their five children,

three girls and two boys, were born within eight years.

This happy family life took an abrupt change in 1803, when Elizabeth was 29. Her husband's health and business both began to fail. William Seton, suffering from blood in his lungs and dysentery, was advised by his doctor to sail to Italy to visit the Filicchis, hoping that his health would improve in Italy. Elizabeth had to accompany him because someone had to care for him.

William died in Italy on Dec. 27, 1803. Elizabeth moved into the home of the Filicchis in Italy until she could return to New York. The Filicchi brothers, Fillipo and Antonio, were devout Catholics as well as successful businessmen. Elizabeth felt spiritually at home with this family.

Elizabeth returned to New York, but the next few years were very hard for her. The family fortune was gone, and she had to support herself and her children. She also struggled with her decision about whether to become a Catholic. She finally made up her mind and was received into the Catholic Church on March 14, 1805. She was 30

years old.

She was immediately ostracized by most of her family and society, and she realized that she must get out of New York. The chance came when Father William Du Bourg, the president of St. Mary's Seminary in Baltimore, invited her to open a school for girls in Baltimore. The school opened in June 1808. It was the first parochial school in the United States.

That summer, a wealthy man donated some of his property in Emmitsburg, 50 miles west of Baltimore, to Elizabeth. Soon five women were aspiring to become nuns. In the spring of 1809, they formally formed a religious community. Later, the order became known as the Daughters of Charity of St. Joseph.

Mother Seton led her community for 12 years. It spread rapidly. Before her death, there were 20 Daughters of Charity communities spread across the United States. She also continued to care for her children.

She was only 46 when she died on Jan. 4, 1821. Pope Paul VI canonized her on Sept. 14, 1975. Her feast day is Jan. 4. †

Cornucopia/Cynthia Dewes

Opting to be vulnerable even when it hurts

Our new puppies remind me of Jack, our toddler grandson. Not that Jack has a curly tail or a fuzzy coat of fur, mind you.



It's just that, like him, Fred and Ginger are absolutely convinced that everyone they meet is a friend and everything that happens next will be fun. Not to mention that both species simply adore treats, petting and going anywhere at all with Grandpa.

The innocence of babies of any persuasion is what endears them to us. They expect the best of us and, even when it does not follow, they appreciate us anyway. In fact, they'll take a lot of abuse before they become disillusioned and, even then, they'll trust us again in a twinkling without recrimination. Sounds sort of God-like, doesn't it?

The kind of faith displayed by babies also makes their lives rich in possibility and meaning. For Jack, each waking moment presents something new to learn. Right now, says his dad, it's speaking in full sentences. He repeats about three words of whatever is said to him, and then beams

with the thrill of genuine communication.

For the puppies, each waking moment offers a yummy sneaker to chew on or one of the cats to harass. It presents the possibility of a doggie treat during training, or upsetting the water dish while wrestling with each other, or being startled if acorns drop on their heads.

Unfortunately, or maybe fortunately for physical survival, we lose innocence as we age. We become practical, realistic, even cynical sometimes. We tend to restrain our impulses and measure our words and deeds. In the worst cases, we may give up and fall into a rut called the daily grind. Our motto becomes a rueful, "Well, that's life."

But, deep inside, we all know that the more open and vulnerable we are to what life brings, the more hopeful we try to be, the more joy we ultimately will feel. Our lives will be richer for it. That's not only the promise of religion, but also a pragmatic fact we can learn by giving it a try.

On the other hand, allowing ourselves to be vulnerable can also lead to more hurts and disappointments. Some people, wounded early on by something or other, become so fearful that they make sure it never happens again. They order their lives in such a way as to avoid whatever pain they can possibly anticipate.

We've all heard of recluses who retreat behind piles of old newspapers, or those who disappear into a whiskey bottle. We know about the suicides, the fantasizers, the runaway dads or emotionally remote parents.

But there are others, including dear friends of ours, who illustrate this unwillingness in more commonplace ways. One couple decided never to have children because "it wouldn't be fair to bring children into this imperfect world." They both had long careers, which according to their own words, were satisfactory but certainly not fulfilling of their youthful dreams.

They had plenty of money, but never traveled or went adventuring, because "the dogs wouldn't like to be put in a kennel." Now retired, they spend their days exercising at a spa and going out for lunch. They worry about the state of the world and our culture but take no active part in either.

It's not for me to judge, but I do wonder what their lives would have been like had they allowed themselves to relax in God's good graces. I wish they'd had Jack and the puppies to learn from.

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

The Human Side/Father Eugene Hemrick

If you feel overstretched, you probably are

Do you feel stressed out because you are being stretched to the limit? If so, your feelings probably aren't unfounded.



Not only do both spouses work outside the home in most families, but most will tell you that on weekends they taxi their children from one place to the next at a frantically stressful pace.

If their jobs require use of the airlines, they no doubt experience all the stress caused by cancellations and delays, for the airlines are reporting that the number of flights is maxing out.

Oil supplies, plentiful not too long ago, have been overtaxed by new demands—among other things by gas-guzzling sports utility vehicles, bigger cars and other luxury items. Faced by a possible oil shortage this winter as well as current high prices at the gas pumps, even our wallets are stretched thin.

And the Church is not exempt from feel-

ing overstretched. Almost every day we hear priests complain about working 60 to 70 hours a week due to fewer priests, bigger parishes and new challenges facing the parish.

Consciously or unconsciously, we've cultivated new behaviors that leave us feeling overstretched: an appetite for bigger apparatuses, faster transportation, more activities, larger portions of whatever we see or can get our hands on and luxuries.

Insatiable consumerism in society is like a runaway truck speeding down a dangerous road. To put it another way, we have lost a certain sense of asceticism and the ability to be calm, cool and collected—temperate, that is.

If there is one thing that most certainly would sink George Bush or Al Gore in their quest of the White House, it would be to ask Americans to become more temperate and ascetical. The in thing with Americans is to champion progress, which translates into the philosophies of "more is better," "the bigger the better" and "whatever you do, don't deny yourself."

As more people find themselves taking

pills to calm their nerves and to lift their energy levels, I believe the time has arrived to question how realistic these philosophies are.

When we talk of better, can we truly say the quality of life is at a higher level than it was during our grandparents' time? Are we more at peace in the large and luxurious environments we have created? Do our surround-sound systems and sophisticated computers afford us a mental space that refreshes our spirit? Most important, has what we call "progress" helped us to cultivate a better spiritual life?

If the answer is "I don't think so," we need to take a good hard look at what the word "better" means in our life.

If we find ourselves hyperventilating, lacking energy, jumpy and unfocused, it might be a sign that we need to adopt a new philosophy that says, "Small is beautiful, less is better, and calming and denying ourselves is a healthy way to renew the human spirit."

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

Fire, Stories, Good News/
Fr. Joe Folzenlogen, S.J.

Disciples in Mission coordinator training challenging, exciting

Two representatives from the archdiocese traveled to Washington, D.C., in late



August for the Disciples in Mission coordinator training workshop conducted by the staff of the Paulist National Catholic Evangelization Association.

Celina Acosta-Taylor is a parishioner at Sacred Heart Parish

in Jeffersonville. She is a member of the Archdiocesan Multicultural Commission and is that group's representative to the Archdiocesan Pastoral Council. I asked her to share some of her reflections on the experience of the training program.

"Father Joe, wow, what a weekend!" she said. "Once again, thank you for allowing me to participate in this weekend. What a challenge we have received,

'We have called upon the Holy Spirit to mobilize us and energize us.'

and yet I only see the positives that can be achieved by doing this Disciples in Mission process.

"It was exciting meeting people from over 31 dioceses and archdioceses—lay, clergy, men and women, all ages and ethnic backgrounds," Acosta-Taylor said. "The people who had participated in this process all told me it becomes a way of life. This process will let you focus on the outside, on our mission as disciples. I kept hearing, 'Do as much or as little as possible. This is all up to your parish. There is no wrong or right way to do this. The faith sharing can be done as a family, in small mixed groups, or in groups that have something in common like single mothers, divorced people, retired persons, families with children or empty nesters. This is a faith sharing, not a theological discussion."

"The materials also come in different formats," she said. "There is a teen booklet. Materials have been translated into languages like Spanish and Vietnamese in addition to English. Some booklets address different ethnic backgrounds such as African-American. There are special materials for the family. This process is truly for everyone."

"All of the participants I listened to also shared that as this catches on, other areas in your parish life will begin to improve, whether it be liturgy, stewardship, outreach to the poor or creating unification between school and parish (if you have a full-time school)," she said.

"A very moving moment for me was when our celebrant on Saturday night took the gifts from me and another person," Acosta-Taylor said. "He called us each by name, and thanked us both. As I participated in the remainder of the liturgy, I thought, 'Thanks, mom and dad, for giving me this gift of faith.'

"I do believe that as we begin this process in our archdiocese, it will be an exciting time as we allow the Holy Spirit to grow in each of us. We are each called by name to live the life of disciples and share our faith with the world around us," she said.

In his homily at the Sept. 16 Jubilee liturgy in the RCA Dome, Archbishop Daniel M. Buechlein showed us how evangelization emerges in our everyday experience. Through our novena and our Jubilee celebration, we have called upon the Holy Spirit to mobilize us and energize us to continue our Journey of Hope and to become Disciples in Mission.

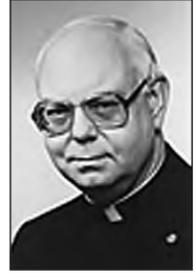
(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.) †

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

The Sunday Readings

Sunday, Oct. 15, 2000

Wisdom 7:7-11
Hebrews 4:12-13
Mark 10:17-30



The first reading this weekend is from the Book of Wisdom, one of the more popular books of the Old Testament for inspiration and personal direction.

Wisdom is part of a genre of biblical literature called the Wisdom writings. The beginnings of this genre were greatly influenced by the

spread of Greek thought and power across the Middle East and North Africa.

Responsible for the spread of Greek influence was Alexander the Great, the youthful Macedonian king who swept across the horizon of Asia Minor and Egypt in the fourth century B.C. with the suddenness and force of lightning. Although Alexander died before fully enjoying the results of his wide conquests, his exploits established the Greek way of life and thought throughout the region.

In other developments, Jews left the Holy Land in search of better times. They found themselves living in places immersed in Greek thought, with its heavy emphasis on human logic. They wished to rear their children in the ancient Hebrew faith, so they sought to convince the youth and adults that the religion of Isaac and Jacob was not contrary to human reasoning.

The Wisdom books emerged from this process. A technique of writing occurred in which wisdom was personified. An example of this form of writing is in the selection read this weekend.

The Epistle to the Hebrews furnishes the second reading for this liturgy.

In the Jewish mind, God was supreme over all. His word, or Revelation, was the most profound of all information.

This epistle was written for an audience that was largely Jewish. Its frequency in the use of Jewish symbols and its references to Jewish customs and history on so many occasions are evidence of this fact.

The proclamation in this reading of the majesty of God's word is typical.

St. Mark's Gospel provides the last reading.

It is a familiar story. Christian lore long ago took to heart this recollection of an encounter between Jesus and the "rich young man." Some of this lore is an embellishment. Actually, the man is never identified as young, although he is an adult. He mentions his childhood as having been

in the past. He was wealthy. The Gospel states that he had many possessions.

Interesting is the evangelist's remark that only God is good. This is not to diminish Jesus, as if the Lord was not good. Rather, it sees God in Jesus.

Here, Jesus did not condemn the possession of material things, but a certain perspective was expressed. Having things is not the purpose of life. There are higher goals and greater rewards.

As the story continues, Jesus again calls together the disciples for private instruction. Such incidents happen often in the Gospels, but their message is at times overlooked. The disciples, and surely the Twelve, knew more about Jesus than ordinary bystanders.

The Lord's remarks about wealth surprised the disciples. After all, they had been reared to believe an abundance of material things was a sign of God's great favor. Now they were told something more important awaits.

Finally, the Lord notes that God is almighty. No one is beyond salvation. No one is excluded from God's healing and strength if they are honestly sought.

Reflection

The Church exists to bring God to people and people to God. It is in itself a creation of God's love, inasmuch as it continues telling the story and message of Jesus once given by the Lord to the Twelve.

For this reason, the passing note in this weekend's Gospel selection that Jesus took the disciples aside for private instruction is quite revealing. After the Ascension, those who had known or who had heard the Lord were not on an equal standing. Some had heard much more of Christ's teachings than the others, and some had been called to specific roles. The Gospel often carefully describes those persons of greater knowledge and those with special tasks.

Certainly, the apostles were primary among those who were closest to the Lord.

While God reaches to humans in love and mercy, humans must respond. Turning to God is a free choice.

Humans inclined to God still must overcome their limitations and repel temptations. They need God's help. The first reading assures us that this help awaits our asking.

The Gospel reassures us that no one is beyond the powerful effect of God's help and grace.

Everything good lies before us. Eternal life is at hand—if we seek it. We must turn to God sincerely and wholeheartedly. He will help us. He loves us. But we must take the steps to bridge the gulf between indifference and sin in order to grow closer to God and holiness. †

Daily Readings

Monday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque, virgin
Galatians 4:22-24, 26-27, 31-5:1
Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 17
Ignatius of Antioch, bishop and martyr
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18
Luke 10:1-9

Thursday, Oct. 19
Isaac Jogues, priest and martyr
John de Brebeuf, priest and martyr and their companions, martyrs
Ephesians 1:1-10
Psalm 98:1-6
Luke 11:47-54

Friday, Oct. 20
Paul of the Cross, priest
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 21
Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 22
Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45

Question Corner/Fr. John Dietzen

Prayers for the dead also are prayers of thanks

Q A dear member of our family died recently, and a question arose about our prayers for the dead.



I think I read once that we should never stop praying for our dead relatives because the person receives the benefit of our prayers at the time of death, even if the prayers are said 30 years later. Did I understand that correctly? (New York)

A Yes you did. As far as we can know, there is nothing like time in our sense of that reality—hours, days, years—in eternity. Supposedly, we will be out of a dimension where such measures of time make sense.

Thus, any answer to your question cannot be based on a parallel between events here and the duration of events after we die. In its prayers and liturgies (the eucharistic prayers at every Mass are good examples), the Church basically just walks around that question and continues to pray always for all who have died.

Excellent reasons exist for this Christian tradition. Perhaps the most fundamental is that our prayers for the dead, as all our prayers, go to a God who is eternal, who has no beginning or end, for whom there is no past or future.

Everything, from the beginning of time to the end of the world, is one eternally present moment for God. We cannot imagine God saying, for example, "If you had just said that prayer a week ago, I could have done something about it, but now it's too late."

As St. Thomas Aquinas explained, God is present in the whole of reality, the whole span of time and place, in one infinite act of divine knowledge.

When we pray for someone, therefore, considering that universal reach of God's presence and being, our prayers are not limited by time. They extend back—and forward—to the beginning of an individual's life, through to the end, and into eternity.

For the same reason, we pray constantly (again, the eucharistic prayers at Mass are excellent examples) for a good and holy death for ourselves and others. The fact that

death may be years away doesn't matter.

It is worth remembering, finally, that prayers for our loved ones are also always prayers of thanks, praising God for his goodness to that person and for all the good done for others in and through that individual's life on earth.

Your memory, and your instincts, are good. Keep up the prayers.

Q An article in a Catholic magazine talked about dreams, and said that we should think about our dreams and we would learn things this way. I thought it was superstition to pay attention to dreams. Is it all right to do what this article suggested?

A To think about our dreams and even to learn something from them is surely not sinful. We have ample proof even in the Bible that God has used dreams to help people understand his will for them.

Psychological sciences still cannot tell us very much for sure about where dreams come from, or precisely what makes them happen. It is now widely agreed that reflection on one's dreams, trying to enter into their imagery and moods and understand them, can often contribute much to a person's self-knowledge and perception of emotions.

Some persons who are responsible for formation in religious orders and communities have found that such "listening" to one's dreams, and even sharing them very simply and nonjudgmentally with another person, may be quite helpful to both persons.

Of course, dreams could be used wrongly, for example, if one pretended to tell fortunes from them or if one became obsessed with a fantasy world. But it would be just as wrong not to accept dreams as a very natural, if puzzling, part of life, or to assume that there is automatically something magical, even diabolical, about them.

(A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Father's Hand

The Father is fond of me,
And in the shades and
Shallows life conveys,
His hand falls
Shadow over all my ways.
Sheltered shall I be,
Child upon His knee,
Like an isle of emerald
In crystal sea,
Washed by the waves of
Immensity;
This is His life in me.

By Sister Joseph of Jesus Mary

(Carmelite Sister Joseph of Jesus Mary is a member of the Monastery of St. Joseph in Terre Haute.)



CNS photo

LETTERS

continued from page 5

belief affirms that God offers salvation to every human being. Such was the unambiguous teaching of the Second Vatican Council in its Pastoral Constitution on the Church in the Modern World: "For since Christ died for all, and since all men are called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery" (#22).

Then why the confusion? Readers must realize that the document intends to provide a summary (for Catholics) of Catholic Christian belief in the topic of salvation through Jesus Christ, the Holy Spirit and the Mystery of the Church in the face of various opinions arising in the context of current inter-religious dialogues. The document reinforces and links together what has already been affirmed in past Catholic teaching: that salvation for all people comes through the activity of Jesus Christ and the Holy Spirit, and that the immediate channel of this salvation remains the Mystery of the Church founded by Jesus Christ. These convictions of faith stretch all the way back to the New Testament.

In this light, the journalistic choice of the phrase in the headline, "Catholic Christianity," was poor. Catholic Christianity seems to imply the historical Roman Catholic church. But the Second Vatican Council, in its Dogmatic Constitution on the Church, took great pains to indicate that the Mystery of the Church, founded by Christ, extends outside the boundaries of the Roman Catholic Church (##8-16). It does "subsist in" the historical Roman Catholic church, but also extends beyond it. This important distinction is lost by the use of "Catholic Christianity" in the headline.

What we have then are two basic convictions of the Catholic Church: 1) Salvation for everyone comes through Jesus Christ, the Spirit and the Mystery of the Church, and 2) God in fact offers that salvation to every human being. *Dominus Jesus* openly admits that the connection between these two fundamental convictions of faith cannot be readily explained by the Church: "With respect to the way in which the salvific grace of God—which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church—comes to individual non-Christians, the Second Vatican Council limited itself to the statement that God bestows it 'in ways known to Himself.' Theologians are seeking to understand this question more fully. Their work is to be encouraged ..." (#21).

So, the Catholic church believes that God offers salvation to every human being through Jesus Christ, the Holy Spirit and the Mystery of the Church, but it cannot yet clearly explain *how* that happens through the mediation of the historical Church. These are some needed nuances to a misleading headline.

Rev. Matthias Neuman, O.S.B., S.T.D.
Beech Grove

Catholic and gay

In response to a letter by Drew Carey of Indianapolis in the Sept. 29 issue:

Mr. Carey, you are quite correct; it is time to stop the violence against gay and lesbian people; as Catholic Christians we are called to be accepting of all people. However, we are not called to condone the sins of any people, gay or straight. Being homosexual is not the sin, the sin is the act. This may seem to be splitting hairs, but it certainly is not. St. Paul, in his letter to the Romans, speaks about God handing idolaters over to "degrading passions." "Their females exchanged natural relations for unnatural, and the males likewise burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity."

Scripture makes it quite clear that homosexuality is morally wrong, as is adultery, fornication, masturbation and so

forth. To be "gay" is to carry a cross. To be gay means to be chaste, if one is to live a Christian life. It's no different for a single Christian; he or she is expected to be chaste.

The Church should and does affirm the dignity of all human life. That includes gay and lesbian people. However, the Church never affirms the lifestyle of "practicing" homosexuals, nor does she affirm the lifestyle of adulterous heterosexuals. If we are to live the Gospel message and live as Catholic Christians, we must accept Church teaching on faith and morals. That includes accepting the immorality of homosexuality, artificial contraception, abortion and so on. Everyone needs a place to call home; the Catholic Church, as you already know, can be home to all people, but we must accept the responsibility that goes with being Catholic children of God, even if it means denying ourselves in order to follow him.

James Davis, Indianapolis

Discouraged, embarrassed by document

I read with interest two items in recent issues that document how we live our lives in love and harmony in our contemporary society: James Davidson's column on Sept. 15, "Interfaith marriage is increasing" and the Sept. 29 account of Sacred Heart Church working on neighborhood improvements, with advice and assistance from neighboring Protestant churches. Michael Perigo was quoted as saying he "was pleased with the ecumenical spirit of the event."

Then I read the latest pronouncement from the Vatican, *Dominus Iesus*. And I am discouraged, dumbfounded, embarrassed. This document is just one more example of how out-of-touch our Church leaders are with reality. How can we possibly interact effectively with our neighbors with a "holier than thou" attitude, or the agenda of ultimately converting them? Even the secular press is reporting on the impact of the latest "teaching" in the Sept. 23 "Faith and Values" section of *The Indianapolis Star*.

It looks like the hierarchy, in its isolationist protecting of doctrine, has not learned from history. Going back at least to the time of Galileo, apologies for great harm done have been necessary. But it took 350 years to admit that Galileo was right and the Church was wrong.

In addition, our leaders are rapidly losing credibility when the pope does one thing and his aides say the opposite. For example, Pope John Paul II left a note of apology at the Wailing Wall, not asking Jews to convert.

As science gives us a new worldview of our place in the universe, we need religious leaders who can give us relevant guidance that corresponds to our ever-changing understanding of a loving God.

Lynn Herold, Indianapolis

Only one choice

I agree wholeheartedly with Jim Hopp's letter in response to the editorial in the Sept. 1 issue of *The Criterion*, "Difficult decisions." I apparently misinterpreted it as well. Unlike him, I never got around to commenting on it.

Now I am further angered by your response to Mr. Hopp's letter. I think that it is appalling that the Catholic Church has a policy to not endorse individual political candidates or parties because to do so would jeopardize the Church's tax-exempt status. So in other words, the Almighty Dollar is more important than the life of the unborn, the elderly, the handicapped or whatever other human life this society deems unworthy. Perhaps this is the "difficult decision" that the Church must make.

Lastly, I would like to point out that in regard to social and economic issues, the left should not assume that they are on moral high ground. I could argue the point that conservative ideas and policies are not as mean-spirited and selfish as the mainstream media makes them out to be.

(And better for the poor in the long run.) While neither side is perfect, one thing is still perfectly clear. When it comes to the issue of life, there is only one choice.

Marie Gosmeyer, Batesville

Vote conscience but weigh issues

Father John Catoir's column titled "Vote your conscience" in the Sept. 29 issue of *The Criterion* sought to provide, by way of anecdote, advice to a troubled woman who was against abortion and also fiercely against any use of capital punishment. She had resigned herself to not voting because Gore advocated legal abortion and Bush, though against abortion, supported capital punishment.

Father Catoir urged her to vote, saying that no one candidate will be perfect and we have to decide based on the preponderance of the evidence. However, subsequent paragraphs of the article began to reveal a troubling side to Father John's argument. Voting one's conscience is sage advice but nowhere in his discussion does he delineate those issues of grave moral importance from those of lesser importance. Indeed, their explication would be instructive in framing one's conscience and we would have a better voter for it. But Father John squanders an opportunity and abdicates his responsibility as a priest. Further, he characterizes those priests and laity as "zealous" and their views as "simplistic" for regarding abortion as the supreme issue of this election. He states that "the election should not be subject to a litmus test on one issue." By making this statement and showing disdain for those who profess that killing the unborn is tantamount to breaching the Fifth Commandment (and hence, why the issue is paramount to them), Father John reveals that he views abortion as an issue of no greater importance than any other issue being discussed in this election.

According to Right-to-Life of Indianapolis, there have been over 30 million children whose existence was cut short due to legalized abortion in this country. The preponderance of what other policies on the table in this election could possibly trump the importance of this one issue? The answer is obvious and simple (not simplistic) if one truly believes that a human life is lost during each abortion. I await your reply, Father John.

Peter Tirinnanzi, Indianapolis

Vote conscience but have the facts

This letter is in response to Fr. Catoir's column titled "Vote your conscience," which appeared in the Sept. 29 issue of *The Criterion*. I agree with the title, vote your conscience; however, make sure your conscience has all the facts it needs to give you correct direction, and that only comes with lots of prayer.

I was deeply saddened that a Catholic priest would find the abortion issue "too simplistic" for an election issue. What a shame, too simplistic! I wonder if Jesus thinks that also. Would Jesus think that the inhumane annihilation of his tiny souls via barbaric, cruel, brutal and even animalistic means simplistic? We are talking immortal souls here that are being crushed because of whims. I do not find that simplistic, I find that *inhuman!*

I have heard that argument a lot, i.e., an election should not come down to one issue, true enough. But how many battles have been waged and won because of *one* issue! The one issue that this country of ours was founded on was Christianity and somehow we have lost that one issue. It has been flushed down the toilet with so many other values our forefathers fought for. I often wonder how our forefathers feel now to see that so much of what they fought and died for has been in vain. So, maybe we need to get back to just *one* issue instead of the watered down, lukewarm, multitude of issues we want to pride ourselves on. Maybe if we got back to *one important* issue, all of

these "other issues" would take care of themselves!

I, too, am opposed to the death penalty. I did not used to be, but after much prayer and soul searching I decided that my conscience was *not correct* in my past thinking and I have changed it. But one thing must be kept in mind. Many of these individuals, who are on death row, have committed horrendous crimes against society. They are hardly innocent, tiny babies, who are condemned to a horrific death, just as Jesus was, for doing nothing wrong! So in forming our conscience, let's keep things in perspective.

Oh, and on the sad statistic that 65 percent of all Catholic women who voted for the Democrats not being for abortion, I beg to differ. The primary focus of that party was to target women and play up the party's pro-death platform, i.e., the right to choose! So, in all fairness, the statement that they did not vote for abortion is a fallacy to say the least!

Ann Asher, Indianapolis

Utterly disgusted with Church leaders

Not only is 2000 a Jubilee Year in the Catholic Church; it is also a presidential election year in the United States. And once again, I am watching in utter disgust as our Church leaders and parish priests fail to provide any sort of guidance to voting Catholics. While I understand the Church must separate herself from the state, I do not understand why our Church does not aggressively confront the social injustices and evils that are set forth by the state.

Fifty years ago, the Catholic Church watched as the German government, led by Adolph Hitler, brutally murdered millions of Jewish people in Europe. Today, our Church sits on the sidelines as millions of unborn children are aborted each year in this country. We silently witness the destruction of the family unit as various states promote the "civil union" of homosexuals. It is one thing for the Vatican or archdiocese to issue decrees and statements that are barely understood or even heard by the common Catholic attending Sunday Mass. It is another for a local parish priest to advise Catholics on their daily decision-making, including their choices for state leaders who have the ability to promote social justices and good through their leadership. Without naming names and supporting specific political parties, parish priests can—and *should*—remind Catholics of their Christian duty to uphold the teachings of the Holy Bible in everything we do, including the election of lawmakers.

Recently, thousands of Catholics gathered at the RCA Dome to celebrate this Jubilee year. Hundreds joined our Church that day. Thus, I ask what good is a huge army if it is unarmed and unprepared and unwilling to fight? I can only pray that our army has prepared itself for the responsibility of electing officials who will incorporate the principles of Christianity into their leadership. So while our Church leaders boast numbers in this Jubilee year, may they also guide the masses in their social choices.

Angela Loi, Indianapolis

Profoundly disappointed by archbishop's homily for Respect Life Sunday

As with so many others who believe strongly that abortion is one of the defining evils of our time, I decided to join the Life Chain this past Sunday. When I heard that Bishop Buechlein, whom I admire greatly, was saying a Mass at 1 p.m. immediately before the chain was to begin, I joined other observant Catholics for the service.

I left the Mass with a profound sense of disappointment and sadness. We were subjected to the tired old "seamless garment" concept, which holds that if we really believe in the pro-life position, it must not

From the Archives

Bishop Chartrand was known for encouraging frequent confession and Holy Communion daily

Bishop Francis Silas Chatard died on Sept. 7, 1918, having served as spiritual leader of the Diocese of Indianapolis for four decades.

Upon the death of Bishop Chatard, Bishop Joseph Chartrand, coadjutor bishop with the right to succession since 1910, immediately became the diocese's sixth bishop.

Joseph Chartrand was born in 1870 in St. Louis, Mo., and was ordained a priest for the Diocese of Indianapolis in 1892, having finished his theological studies at the age of 20. He taught for two years at Saint Meinrad College while waiting for a dispensation in order to be ordained at the age of 22. He was named vicar general in February 1910 and coadjutor bishop in July of that year.

Bishop Chartrand was especially known for his devotion to the Blessed Sacrament and his

encouragement of frequent—even daily—communion. He was also known as a compassionate and wise confessor. A stained-glass window in SS. Peter and Paul Cathedral in Indianapolis marks the niche where his confessional used to be. He also taught religion classes at Cathedral High School, across Meridian Street from his rectory, and was frequently seen participating with pupils in recess games on the playground of SS. Peter and Paul Elementary School.

Bishop Chartrand died unexpectedly on Dec. 8, 1933. †

(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.)



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The Active List

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

October 10

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. Divorce and Beyond, six-week program, 7-9 p.m. \$30. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Couples Communication, David Burkhard, director of religious education, second in a three-part series. Information: 317-241-6314.

October 13-14

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "The Place of Mary, the Mother of Jesus, in Catholic Belief," Benedictine Father Matthias Neumann, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m. Registration: 317-955-6451.

October 13-15

Mount St. Francis Friary and Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's weekend retreat, "Open Wide the Doors to Christ: Let the Walls Come Down." Information: 812-923-8817.

October 14

German Park, 8600 S. Meridian St., **Indianapolis**. Sacred Heart of Jesus Parish, Fall Fling, group photograph, 3:30 p.m. Mass to follow. Information: 317-638-5551.

Good Shepherd Church, 1109 E. Cameron St., **Indianapolis**. Central Catholic Middle School, First graduating class 25-year class reunion, 7-11 p.m. Information: 317-462-6762 or 317-889-8521.

October 15

St. Isidore Church, HCR 64, **Bristow**. Annual shooting

match/fall festival, ham and turkey shoot, 11 a.m., closed match beef and pork, 2:30 p.m. Information: 812-843-5713.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Piano concert, "Thomas Merton: Man, Monk, Myth with Music," presented by Rev. Patrick Collins, 2:30 p.m., fee \$5. Information: 317-788-7581.

St. Elizabeth's Home, 2500 Churchman Ave., **Indianapolis**. Open house, 2-5 p.m. tours of facilities, 3:15-4:00 p.m., program. RSVP: 317-787-3412.

October 18

St. Mary-of-the-Knobs, **Floyds Knobs**, dessert card party, 7 p.m., fee \$4. Information: 812-923-3011.

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

Busald Hall, 550 N. Rural St., **Indianapolis**. St. Philip Neri Parish, dinner theater, "Mayhem in Mayville," Fri.-Sat., dinner 6-7:30 p.m., show 8 p.m., Sun. dinner 1-2:30 p.m., show 3 p.m., \$15 per person. Information: 317-631-8746.

October 21

Sisters of Providence, Providence Center, O'Shaughnessy Dining Hall, **Saint Mary-of-the-Woods**. Spaghetti supper benefiting Woods Day Care/Pre-School, 6:30-8:30 p.m., \$6 adults, \$3 children. Information: 812-535-4610.

St. Michael Parish, 519 Jefferson St., **Greenfield**, holiday bazaar, 9 a.m.-4 p.m. Information: 317-462-2480.

Recurring

Daily

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

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

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

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

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

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

Mondays

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

Tuesdays

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

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

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

Wednesdays

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

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

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

Thursdays

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

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

St. Malachy Church,



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

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

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

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

Fridays

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

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

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

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

Saturdays

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

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

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

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**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Second Saturdays

Archbishop O'Meara Catholic

—See ACTIVE LIST, page 21

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Grief ministry specialist will discuss healing

By Mary Ann Wyand

Grieving people often turn to books or videotapes by Dr. James Miller, an internationally known grief ministry specialist from Fort Wayne, to find comfort and solace in the difficult days following the death of a loved one.

Miller is the keynote speaker for the 19th annual archdiocesan Conference on Bereavement, described as "a day for those who minister and those who mourn," on Oct. 28 at the Archbishop O'Meara Catholic Center in Indianapolis.

"When Mourning Dawns: Returning to Life After Someone You Love Has Died" is the theme for his keynote address. It draws on his experience as a minister and counselor.

Registration for the ecumenical conference begins at 8:30 a.m., and Miller's opening presentation starts at 9 a.m. Workshops scheduled in the morning and afternoon address a variety of grief situations for people of all faith traditions and others who work in ministry positions.

"Given the way things unfold in our society, it can be doubly difficult for people who are grieving," Miller said in a telephone interview on Oct. 9. "Not only are they having to deal with all that goes with the loss in their life, but they are also dealing with the way in which our culture responds to loss and grief, which frankly is not very well."

Acknowledging that it isn't easy for grieving people to participate in bereavement programs, Miller said that is exactly why it is necessary to spend time addressing the painful loss of a loved one in a supportive environment.

"People often avoid talking about the subject," he said,

"and also avoid people who want to talk about it, namely those who are grieving. So they are often isolated, and they get the message that they are not supposed to be grieving as much as they are or in the way that they are, which can make it much more difficult."

A grief-stricken person who is considering attending the archdiocesan bereavement conference may ask, "Should I really do this?" he said. "The answer is yes. Sometimes people in this situation also wonder, 'What will happen once I get there? Will I have to do something or say something?' The answer is that you can do or say as little or as much as you want. Oftentimes, a lot of benefit can come from simply sitting in a room and listening to the program with other people who are going through something similar. You don't have to say a word. You don't have to do a thing. You just have to bring yourself to the conference."

By opening yourself up to an opportunity for healing, Miller said, "important things can happen to you. You learn things that you didn't know before, and you learn how normal you are as you grieve."

The annual bereavement conference is sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group in the archdiocese.

Marilyn Hess, associate director of hurting and healing ministries for the archdiocese, said Miller "has combined his years of experience in the field of grief with his vast talent as a nature photographer to create a program that is as helpful as it is inspiring."

Hess said Miller incorporates "age-old wisdom, modern research, affirming advice and award-winning photography"

in his grief ministry presentations.

Workshops by other presenters include "Using Poems and Psalms to Work with Grief," "No New Baby: Perinatal Loss," "Meeting Grief with Grace," "Trauma and Sudden Death," "Grieving and Healing During the Holidays" and "God Was in the Hazelnut."

Other workshops address "Awakening the Heart: Issues of Addiction and Loss" and "Starting and Running Grief Support Groups in Parishes." Miller also will present a workshop titled "Thoughts on Developing a Bereavement Ministry."

(The conference costs \$35 a person and includes breakfast, lunch and conference materials. For registration information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, by Oct. 20.) †

The Active List, continued from page 20

Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**, Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: burwink@seidata.com.

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-

9:30 p.m. Information: 317-784-1102.

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal

of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

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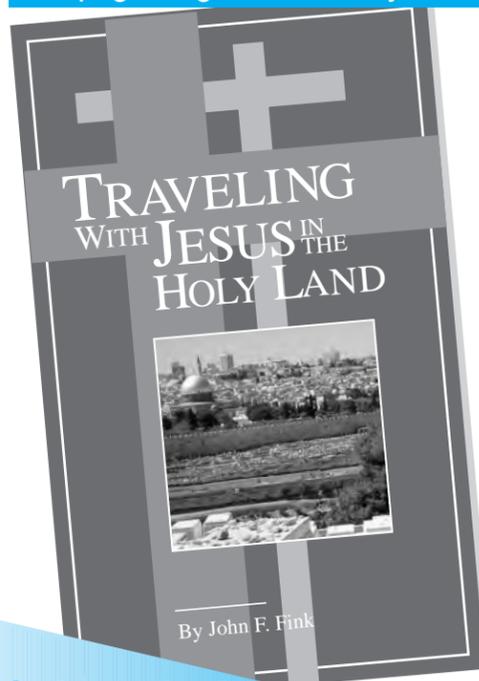
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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

BANET, Gerald Patrick, 66, St. Augustine, Jeffersonville, Oct. 2. Husband of Violet Banet. Father of Charlene Hardt and Debra Ridenour. Brother of Mary Jean Sword. Grandfather of three.

BOLLY, Millicent, 91, St. Anthony of Padua, Clarksville, Sept. 25. Mother of Virgil and John Bolly and Carolyn Ernstnberger. Sister of Charles Seng. Grandmother of 11. Great-grandmother of 23.

CLARK, Frances Bledsoe, 87, St. Margaret Mary, Terre Haute, Sept. 26. Sister of Walter Bledsoe Jr.

CLEM, Shirley Ann, 65, St. Rose of Lima, Franklin, Oct. 4. Mother of Donald Clem Jr. and Michael Clem and Debra Deno. Sister of Marlene Anderson. Grandmother of three.

CRIDLIN, Jack Walter, 63, New Palestine, Sept. 21. Husband of Elisabeth (Mayer) Cridlin. Father of Norm and Jim Cridlin and Jennifer Downey. Brother of Ralph, Jordan, Nick and Fred Cridlin

and Cledith West. Grandfather of two.

DEDE, Angele, 76, St. Mary-of-the-Woods, Oct. 2. Sister of Fathers John, James and Paul Dede and Providence Sisters Mary Mark Dede, Eileen Dede, Kathleen Dede and Patricia Ann Dede.

DWENGER, Lloyd, 48, St. Louis, Batesville, Oct. 5. Husband of Joan (Walke) Dwenger. Father of Wendy Kuntz, Angela Collins, Melissa, Scott, Nicholas and Philip Dwenger. Son of Bessie Dwenger. Brother of Doris Biddle, Rita Livers, Mabel Sunderhaus, William, Donald, Robert, Thomas, James and Adolph Dwenger. Grandfather of one.

EHRlich, Elizabeth, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 29. Mother of Heinz, Klaus, Dieter and Joseph Bernschneider. Sister of Eva Schlapner. Grandmother of nine. Great-grandmother of 12.

FLAHERTY, Inez, 93, St. Margaret Mary, Terre Haute, Sept. 29. Mother of Billy Flaherty. Sister of Thelma Neimeyer and Irene DeBord. Grandmother of four. Great-grandmother of four.

GEHLHAUSEN, Helen, 74, St. Martin of Tours, Siberia, Sept. 28. Mother of Joyce Stallman, Donald, Duane, Roch, Russell, Roger and Rex Gehlhausen. Sister of Evelyn Sweeney, Geneva Trotter,

Elmer and Raymond Jackson. Grandmother of 19. Great-grandmother of 12.

GEOFFRION, Homer R., 91, Christ the King, Indianapolis, Oct. 4. Husband of Mary (Huser) Geoffrion. Father of Michael Geoffrion. Grandfather of seven. Great-grandfather of one.

HARTMAN, John Sr., 88, St. Anthony of Padua, Morris, Sept. 29. Husband of Martha Hartman. Father of Elizabeth Stenger and John Hartman Jr. Grandfather of seven. Great-grandfather of four.

HECK, Paul M., 75, St. Philip Neri, Indianapolis, Oct. 2. Husband of Ruth (York) Heck. Father of Daniel, Joseph and Stephen Heck. Brother of Mary Lou Donlan, Donald, Leo and Richard Heck. Grandfather of six.

HOBBAUGH, Alice (Devine), 79, Holy Spirit, Indianapolis. Mother of William Devine and Kenneth Hobbaugh. Sister of Alfred, Jimmy and William Devine and Elizabeth Miller. Grandmother of six. Great-grandmother of 13.

JACOB, Jerome, 71, St. Boniface, Fulda, Sept. 29. Son of Joseph Jacob. Brother of Viola Elmer, Hilda Hopf, Clarence and Daniel Jacob.

JEFFERS, Thomas J., 69, Little Flower, Indianapolis, Sept. 25. Father of Maureen Derwent, Kathleen Schreiber, Thomas III, Timothy, Michael and Patrick Jeffers. Brother of Marge Beckwith, Adrian Eulitz, Marie Mortensen, Ann Pukrop and Archie Jeffers. Grandfather of eight.

KELLER, John Michael, 82, Christ the King, Indianapolis, Oct. 4. Husband of Lois (Haffner) Keller. Father of Jeanne Marie Ebey, Carol Ann Fitzgerald, Daniel, Michael and Thomas Keller. Brother of Edward Keller. Grandfather of 13.

KELLY, Leatrice A. (Mrock), 74, St. Luke, Indianapolis, Sept. 9. Wife of Edmund J. Kelly. Mother of Karen Wozniak, Mary Eileen Spence, Edmund, Patrick and Terrence Kelly. Sister of Rosie Hartman. Grandmother of five. Great-grandmother of one. (Correction)

KETNER, Dr. Vern Jr., 70, Our Lady of Lourdes, Indianapolis, Sept. 29. Husband of Virginia "Ginny" (Stuck Mattingly) Ketner. Father of Brook and Josh Ketner. Stepfather of David and Beth Fikes, David Mattingly and Amie Bayird. Brother of Bernice Shelton and Margie Ketner. Grandfather of three. Great-grandfather of two.

MURPHY, Peter C., 77, Holy Spirit, Indianapolis, Sept. 26. Husband of Ruth Murphy. Father of Colleen Kope, Ruthann Lord, Mary Walsh and Peter Murphy Jr. Grandfather of 13.

O'CONNOR, Lucy, 76, St. Malachy, Brownsburg, Sept. 30. Wife of Thomas O'Connor. Mother of James, Daniel, John, William and Joan O'Connor. Sister of Mike Strange, Margaret Smith, Connie Hillenbrand, Marcie Jones, Miriam Miles and Rozella McAtee. Grandmother of six.

QUARELLO, Lena, 91, St. Joseph, Universal, Oct. 2. Aunt of one niece and one

nephew.

RAJSKI, Daniel R., 69, St. Monica, Indianapolis, Sept. 29. Husband of Elizabeth Rajski. Father of Deborah Coates and Carl Rajski. Son of Rose Rajski. Brother of Florence Retek. Grandfather of two. Great-grandfather of two.

ROLFSEN, Sylvester, 73, Evansville, Sept. 27. Father of Lisa Kennedy-Kuhr. Brother of Mary Gough, Theresa "Terry" Mappes, Rose Sterrett, John "Jack" and Paul Rolfesen. Grandfather of two.

TEIKEN, Barbara R., 69, Annunciation, Brazil, Oct. 1. Wife of Jack Teiken. Mother of Andrea Bolin, Mary Brown, Lorrie Heber, and Paulette

Teiken. Daughter of Pearl (Haugen) Erickson. Sister of Sandra Hilker and Darrell Erickson. Grandmother of six. Great-grandmother of three.

TURK, Vivian, 69, Holy Trinity, Indianapolis, Sept. 30. Mother of Jeff and Mark Williams. Sister of John and Tim Turk, Connie Canales and Linda Mann. Grandmother of 10. Great-grandmother of three.

Welp, ISIDORE H., 88, St. Meinrad, St. Meinrad, Sept. 29. Husband of Anna Welp. Father of Rita Klem, Allen, Arthur, Dennis, Leon and Ralph Welp. Brother of Marie Drinkwine and Cyrene Welp. Grandfather of 17. Great-grandfather of six. Step-great-

Providence Sister Mary Josephine Suelzer was academic dean at Saint Mary-of-the-Woods College

Providence Sister Mary Josephine Suelzer died Oct. 5 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

The funeral Mass was held Oct. 10 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Born in Fort Wayne, the former Marcella Agnes Suelzer entered the Congregation of the Sisters of Providence in 1931, professed first vows in 1933 and professed final vows in 1938.

Sister Mary Josephine was a teacher at the former St. John's Academy in Indianapolis and at schools in the District of Columbia, California and Missouri.

For 27 years, she taught at Saint Mary-of-the-Woods College. She was academic dean for seven of those years.

She is survived by one sister, Providence Sister Alexa Suelzer of Saint Mary-of-the-Woods; one cousin, Msgr. John Suelzer of Fort Wayne; and several nieces. †

LETTERS

continued from page 18

be solely aimed at stopping the killing of innocents such as the unborn and the aged infirm. We must additionally sign on to stopping capital punishment, better health care (presumably government sponsored, of course) and even helping the poor. What's next: animal rights?

I strongly object to deluding our message of saving innocent human lives. Of course we should do what we can to help our brethren who are not as fortunate. No one could argue with that. The question is how best to do so in the public policy arena, and some of us refuse to accept the notion that more government is always the answer. Difficult issues such as capital punishment also certainly find practicing Christians on both sides of the question.

Abortion and all that it portends is the major issue of our age because it goes directly to the question of belief in the almighty vs. personal convenience and autonomy. Further, it asks whether we accept that objective right and wrong do exist and are not subject to situational revisions. Without that certainty, we can always make the case that the end justifies the means.

When Cardinal Bernardin first put this doctrine forward, I commented that there was probably no better way to marginalize the pro-life movement than to fold it in with too many other issues. It is no less true today.

Gary A. Hofmeister, via E-mail

Letters Policy

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

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

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

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

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

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