By Jennifer Del Vechio

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

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.

Earlier he’d stated that it was “just a medal,” and that in 20 years it might be “ridiculous reverence yet.”

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

“It’s what I dreamed for,” he said.

Cathedral welcomes Olympic medallist

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-Okl., 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 reiterate 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 admitted privileges at a nearby hospital, in case a surgical abortion needs to be performed when RU-486 fails, as it is expected to
Jennifer Del Vechio

About Chris Huffins

- 2000 Olympic bronze medalist 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 medalist; 1999 Pan Am Games gold medalist; 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 discuss, javelin throws, the shot put, the pole vault, the high jump and the long jump.

Jubilee Masses

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, Greenwood, 2 p.m.

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

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 Jennifer Del Vechio, a senior reporter with the Franklin, Ind., Daily Journal and a correspondent with the National Catholic Reporter, has joined the staff of The Criterion as a reporter. In her work at the Daily Journal, Del Vechio covered the education beat. She also covered police, courts, government and features.

Jennifer Del Vechio joins Criterion staff

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

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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 do 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 policeman, 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 probably 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 generally as mifepristone and will be marketed as Cytotec by Searle and Co. under the name Cytotec.

The latest round of violence began after an Israeli policeman, 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.

As long ago as 1993, Searle made it clear that it did not want its drug associated with "off-label" uses of Cytotec. "In addition to the known and unknown acute risks to mother and fetus, the effect of Cytotec on "maternal and fetal death," as well as "uterine hyperstimulation, rupture or perforation of the uterus, cervical ripening has not been established," Searle warned doctors in the Aug. 23 letter that "serious drug warnings concerning unapproved use" of Cytotec by pregnant women.

The Catholic Bishops of the United States, in issuing a 24-hour waiting period and informed consent requirement in 43 states that abortions be performed only by physicians and the conscience-based exemption available to Catholic clergy and non-profit organizations 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 Fohler, 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.

"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.”

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The Criterion  Friday, October 13, 2000

Page 3
Shortage in America, abundance in Africa

We here in the United States have been experiencing what we consider a priest short-age—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 Castrillon Hoyos, prefect of the Congregation for the Clergy, at the end of 1999, there were 110,000 seminarians studying for the priesthood compared to 60,100 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 of those priests left the priestly ministry between 1974 and 1997 have been reappointed and many other applications for readmission are now under study.

The problem, obviously, isn’t the number of priests being ordained worldwide, it’s their distribution. Here in the United States the statistics aren’t nearly as favorable. The number of seminarians today compared to 6,602 in 1970. Today there are 46,709 priests serving 66 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 priests have no resident pastor.

So where are all those priests and seminarians Cardinal Castrillon Hoyos counted? Many of them are in Africa. We are now seeing the results of the crisis—and it has statistics to back it up. According to the U.S. Conference of Catholic Bishops, 27,000 priests are active in parish ministry worldwide, it’s their distribution. Here in the United States the statistics aren’t nearly as favorable. The number of seminarians today compared to 6,602 in 1970. Today there are 46,709 priests serving 66 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 priests have no resident pastor.

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Necesitamos una convicción de divina amistad

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.

Necesitamos una convicción de divina amistad

La mentalidad secular está tan

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 Americans who claim to be Catholic continues to grow. The combination of these trends is fostering a great deal of concern among clergy and laity.

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 Americans who claim to be Catholic continues to grow. The combination of these trends is fostering a great deal of concern among clergy and laity.

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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 ecologically 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 St. 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: 812-933-0661.

A piano concert on “Thomas Merton: Man, Monk, Myth with Music” will begin at 7 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 Everett 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 Schweger, 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 Alpsace. They have three children: Diane Warrenburg, Dale and Daren Back. They are members of St. Paul Parish in New Alpsace.

Albert and Margaret Buen Kagel 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 Buen Kagel. 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 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 have 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 Arttrip, 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.†
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 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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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 as parochial vicar of formation at 317-788-7127. For more information, contact the Franciscan director of formation at 317-788-7127.

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

St. Philip Neri plans mystery dinner theater

By Mary Ann Wyand

Who done it? 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 Busaid 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 fund-raiser. 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 to make it.

“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 population 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 Busaid Hall before performances.)†

Heidi Weas Muller
Cathedral High School
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DePauw University
Class of 1989

Georgetown University
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Weas Engineering, Manager of Operations

As parents, what do we want for our children? We all have great expectations for what they will do with their lives and what they will grow up to be. But ultimately, it is not what we wish for them that matters — it is what they grow to expect of themselves.

This is a fundamental tenet of a Catholic education. Whether he’s a teacher expecting great things from his students, an administrator expecting great things from her faculty, or a coaching administrator expecting great things from his team — it is what they grow to expect of themselves.

This approach has earned the school many honors. Cathedral has been recognized nationally as a school of excellence for its commitment to top-quality education. Its teams have won championships, its fine arts programs are strong, and its graduates are business and community leaders.

But most importantly, students graduate from Cathedral ready to meet the challenges that lie before them, ready to live up to their potential in the areas of academics, leadership, and service to others.

All this starts with a simple premise: refuse to accept less than the best, and you very often get it. By challenging students and by providing the means, motive, and opportunity — Cathedral teaches its students to expect the best of themselves.

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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.”

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. Can families afford the cost of education at U.S. Catholic colleges and universities?

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...

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 universities nationwide.

Private colleges today, including Catholic colleges, serve proportionately more moderate-income students than do the major tax-payer-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 $7,000 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...
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.)

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 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.)
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 Wiesenberger, 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.

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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.

For instance, although 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.

Tilly said it was lower—3.5 percent—in the mid 1960s, when most households were at an all-time high.

Globalization and technological changes may be partly to blame, Tilly said. “But every country in the world has faced globalization and technological 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.
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 communities of women religious and formal partnerships with 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 housing and hospital administration in California and Arizona for 20 years.

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.

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“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.’ ”

Born and raised in San Francisco, Sister Lillian was the seventh of eight children of Irish parents. She was taught to 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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applications by phone
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 either the interest earned from a $5 million investment or January, seven Catholic health systems are contributing because this is a ministry of the Church,” she said.

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 $750,000 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 favorable 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.

Housing continues from page 33

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Childen live 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 imitatio, however, extends to character formation. With the Holy Spirit’s guidance, we seek to form our characters to be like Christ. This is a lifelong 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.

Gospel calls us to promote life, rights

Gospel calls us to promote life, rights

By David Gibson

There are reasons people spend a life-time 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 be readily 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 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 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 understanding 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.) †

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.

“This 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 got 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.)

“The last were to be first.” (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. †

[audio: faithalive.mp3]
We have called upon the Holy Spirit to mobilize us and energize us. We’ve all heard of recluses who retreat behind piles of old newspapers, or 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 would wound and rehurt them all over again. The other 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 together, never adventuring, because “the dogs wouldn’t like to be in a kennel.” Now retired, they spend their days exercising at a spa 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 grace. 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.)

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 National Training Workshop conducted by the staff of the Pastoral Center of the Catholic Evangelization Association. Pictured is Fr. Daniel Taylor is a parishioner at Sacred Heart Parish in Jeffersonville, St. Joseph County. The Archdiocesan Multicultural Commission is and 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, and 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.” According to her, the people who had participated in this process all told me it becomes a way of life. This process is one that we can pass on our mission as disciples. I kept hearing, “Do as much or as little as possible. This is also an opportunity to grow, to see what you can do, and then right way to do this. The faith sharing can be done as a family, in small mixed groups, or in a diverse group. It can be common like single mothers, divorced people, retired persons, families with children or empty nesters. It is a faith sharing, not a theological discussion.

“The materials also come in different forms, one of which is a video tutorial. Materials have been translated into languages like Spanish and Vietnamese in addition to English. We address different ethnic backgrounds such as African-American. There are special materials for special needs. This process is truly for everyone. “Of all 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.

I agree very much for my wife was when our celebrant on Saturday night took the gifts from me and another person. According to her, that is God’s house, each by name, and thanked us both. As I participated in the remainder of the Mass, I thought, “Thank you, Lord, and dad, for giving me this gift of faith.”

“I do believe that as we begin this process of evangelization, we have an exciting time as we allow the Holy Spirit to grow in each of us. We are each called by name to love the little ones. We are each called to realize 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 how “evangelization emerges from our everyday experience. Through our novena and our Jubilee celebration, we have called upon the Holy Spirit to mobilize and energize us to continue our Journey of Hope and to become Disciples in Mission.”

(Jeautal Father Joseph Kotzelnigen is arch- dioecesan coordinator of evangelization.)
The Sunday Readings

Sunday, Oct. 15, 2000

Wisdom 7:7-11
Hebrews 4:12-13
Mark 10:17-31

The first reading this weekend is from the Book of Wisdom, one of the most 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, with frequency in the use of Jewish symbols and its references to Jewish customs and history. Such examples are 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.

The Sunday Readings

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 personal presence of the prayer was 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 realty—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 the dead and 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 fascinating 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 mood 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 similarly and nondiagonally 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 (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 jdietzen@aol.com.)
believe that God offers salvation to every human being. Such was the unmistakable 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 livethrough the theology of the Catholic Church and the Holy Spirit and the Mystery of the Church in the face of various opinions arising in the context of current religious disputes. 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 stand in the way to the New Testament.

In light of the Catholic Church's choice of the phrase in the headline, “Catholic Christianity,” was poor. Catholic Christianity seemingly promotes the historical Roman Catholic Church. But the Second Vatican Council, in its Dogmatic Constitution on the Church, has a great point to indicate that the Mystery of the Church, founded by Christ, extends outside the boundaries of any given Church.

The Criterion, Sept. 29
Rev. Matthias Neuman, O.S.B., S.T.D.
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 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 46206-4005. Newland can be reached at 317-236-3426, or by e-mail at archives@archindy.org.)

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Robin Run Village includes individually-owned garden homes and apartment-style living. The huge apartment building—with its imposing clock tower—is the hub of the activity for the village. Several meeting rooms, a woodworking shop, indoor bowls, a library, general store, beauty parlor and bank are all conveniently located for all residents.

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From the Archives
October 10
St. Mark Church, 535 E. Edgewood Ave., Indianapolis. Divorce and Beyond, six-week program, 7:9 p.m. Registration: 317-236-1596 or 800-382-9360, ext. 1596.

October 13-15
Grossman Park; 6800 S. Meridian 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. Jude Church, 2605 N. Britton. Annual shooting match/festival, ham and turkey shoot, 11 a.m., closed meat bake and pork, 2:30 p.m. Information: 812-484-1913.


St. Elizabeth’s Home, 2500 Churchman Ave., Indianapolis. Open house, 2:30 p.m., tours of facilities, 3:15-4:00 p.m., program: RSVP 317-787-3432.

October 18
St. Mary-of-the-Knobs, Floyds Knobs, dessert card party, 7 p.m., fee: $5. Information: 812-923-3011.

October 21, 22, 23, 27, 28, 29
Bussaud 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: 317-631-8748.

October 21
Sisters of Providence, Providence Center, O’Shaughnessy Dining Hall, St. Mary-of-the-Woods College. Spaghetti supper benefiting WDDY DayCare/Pre-School, 6:30-8:30 p.m., 36 adults, 53 children. Information: 812-555-4610.

St. Michael Parish, 519 Jefferson St., Greenwood. Fall bazaar, 9 a.m.-4 p.m. Information: 317-462-2480.

Daily
Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Perpetual adoration.

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

October 22
Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

October 24

October 25
St. Joseph Church, 2605 N. Meridian St., Indianapolis. Greenway, 7:30 p.m. Information: 317-236-1358.

Thursday
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-3:30 p.m. Mass.


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

St. Patrick Church, 241 Indianola Ave., Indianapolis. Holy Mass in English, 4 p.m.

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© 2000 CNS Graphics
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. 26 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 dealing 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-sticken 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. Occasionally, 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 healing 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 Haze.

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.)

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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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