



The

Criterion

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October 19, 2001

Vol. XXXI, No. 3 50¢

Parishes focus on stewardship and United Catholic Appeal

By Greg Otolski

It's hard for Phoebe Curry not to cry when she talks about her brother, Larry Smith, and how Catholic Charities in New Albany helped save his life.

Smith, who is developmentally delayed and lives in Jeffersonville, needed a liver transplant two years ago. Doctors who were reviewing Smith's case wanted to know how he was going to get to all of his medical appointments and who was going to make sure he would do all the

things necessary to ensure that a liver transplant would be a success following the procedure.

The New Albany Deanery Catholic Charities, a member agency of the archdiocesan Catholic Charities, became a lifeline and safety net for Smith and his family. Smith's wife, Marie, is also developmentally challenged, and has received assistance

from Catholic Charities for more than 15 years.

"I don't know if we could have made it through this without Catholic Charities," said Curry. "They've been there every step of the way for us—everything from helping get Larry to his doctor's appointments to paying his medical bills to doing the grocery shopping."

Smith is just one of

nearly 190,000 people helped by Catholic Charities each year who depend on the financial support that parishioners throughout the Archdiocese of Indianapolis provide to Catholic Charities' many agencies by contributing to the annual Called to Serve: Parish Stewardship and United Catholic Appeal campaign.

The goal for this year's campaign is to raise a minimum of \$4.85 million. In addition to whatever financial support members of the Church can give the

See STEWARDSHIP, page 2



PRAYING FOR PEACE



Members of the U.S. Army join in an interfaith prayer service at St. Matthew's Cathedral in Washington Oct. 12. The service was organized by the National Hispanic Leadership Agenda, marking a month and a day following the Sept. 11 terrorist attacks.

Bishops, dioceses mark one month since terrorist attacks

WASHINGTON (CNS)—Bishops and dioceses used Masses and other special commemorations to mark one month since the terror attacks that killed more than 5,000 people at the World Trade Center, the Pentagon and a Pennsylvania field.

Cardinal Edward M. Egan of New York, principal celebrant at a "month's mind" Mass at St. Patrick's Cathedral, keyed his homily to the Gospel reading from St. John that reported Mary, the mother of Jesus, and "the beloved disciple," commonly understood to be the Apostle John, were standing under the cross during Christ's crucifixion.

"The past 30 days, all of us have been standing under the cross," the cardinal said.

He said that he himself had felt he needed to "stand under the cross" during the previous month, and had sensed the arms of Christ, Mary and St. John "were around me."

Family members and others close to those "murdered in an atrocious cruel act" now need to join their suffering to that of the Savior, Cardinal Egan said.

Although the term "month's mind" is not frequently used now, it reflects an old tradition of remembering the

deceased with a special service a month after death.

Cardinal Theodore E. McCarrick of Washington asked Catholics in his archdiocese to fast one day a week for the duration of the war on terrorism.

The cardinal made his request during a memorial Mass Oct. 11 at St. Matthew's Cathedral.

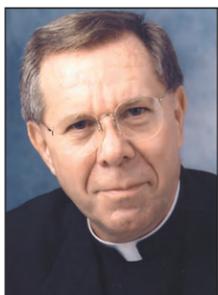
"I feel we have to do something," the cardinal said at the Mass, attended by 300 to 400 people. "We will ask God to bring justice and peace to the world, so that men and women will never live in fear again."

See TERROR, page 16

Archbishop Buechlein says prayer is best response to terrorism

By Brandon A. Evans

As the United States continues to fight terrorists in Afghanistan and the country deals with threats of terrorism at home, Archbishop Daniel M. Buechlein said people can best respond in these anxious times with prayer.



Archbishop Daniel M. Buechlein

In addition to praying for peace, the archbishop said people should

fast and perform acts of charity to help them focus on the need to "love our neighbor."

Archbishop Buechlein also asks that everyone continue to pray that our government and military leaders will make decisions that will prevent unnecessary killing as the military battles terrorists.

Recently, the archbishop responded to several questions about the "war against terrorism" and how Catholics should respond.

What activities would be appropriate on our part as we live through these troubled times?

Nothing we do is more important

than our prayer. It is gratifying to see how, as people of faith, we are turning in extraordinary numbers to God for strength and consolation. Above all, let's pray for world peace and an end to ethnic bias and hatred.

I suggest that we consider fasting from favorite foods one day a week. It would be a good idea to fast from television or some other form of entertainment on occasion. Fasting from some good thing is a way in which we can experience at least some minimal solidarity with those who are deprived without choice or who are more directly and more severely afflicted by the current tragedy and the aftermath of war.

See ARCHBISHOP, page 16

Catholic identity is key to academic success, says Cardinal Law

By Jennifer Del Vecchio

The keynote speaker for the Celebrating Catholic School Values Dinner is known for finding the money to keep Catholic schools open.

But Cardinal Bernard Law, while touting the academic successes of Catholic schools, maintains that's not enough.

Instead, Catholic identity and academics have to be interwoven, the Boston cardinal said.

"The critical difference in Catholic schools is the dimension of faith which is interwoven in the educational process," Law wrote in his column for *The Pilot*, Boston's archdiocesan newspaper.

"If Catholic identity is not clearly reflected in all that the school is and does, then that school has failed in the purpose of Catholic education," he wrote.

Cardinal Law, who will speak Oct. 30 at the Marriott Hotel Downtown in Indianapolis, is finding a receptive audience in the Archdiocese of Indianapolis.

Educators already are encouraged to complete the Catholic Educator Process, courses offered at Marian College that teach the history of Catholic education and the Creed—outlining what Catholics believe—whether they are Catholic or not,

See SCHOOL, page 2



Cardinal Bernard Law

STEWARDSHIP

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United Catholic Appeal, they also will be asked over the next month to consider the needs of their individual parishes and to contribute their time, talent and treasure there as well.

All of the money raised for the United Catholic Appeal will be used to pay for home missions and shared ministries in the archdiocese.

Home missions are parishes and archdiocesan schools that need the financial support of all Catholics in the archdiocese to operate. Shared ministries support people in every parish by paying for needs, such as the cost of educating our 24 seminarians, caring for our 31 retired priests, supporting the work of eight Catholic Charities agencies, supporting the seven archdiocesan high schools as well as paying for evangelization and liturgical renewal efforts.

In the next few weeks at many parishes, members of parish stewardship committees will be talking about the importance of stewardship during weekend Masses. Also, members of parishes will be receiving intention cards in the mail and additional information about this year's campaign. The intention cards are to be returned at the Nov. 3-4 Masses.

Barbara Williams, director of Catholic Charities in New Albany, said Larry and Marie Smith are just two of the hundreds of people helped by Catholic Charities in the New Albany Deanery each year.

"When people give to the United Catholic Appeal, they are truly caring for their neighbors and making a difference in so many lives," Williams said. "There is so much work to be done, and we wouldn't be here if it wasn't for the support of everyone in the archdiocese."

In addition to the United Catholic Appeal, parishioners are also asked to turn their attention to the needs in their individual parishes. The intention card parishioners will be receiving asks them to attend Mass and to pray regularly for

God's work through the Church and to consider sharing with their parish some of their gifts of time, talent and treasure.

Members of St. Barnabas Parish in Indianapolis have been carrying out a sophisticated stewardship plan in their parish for the past 36 years—long before most parishes talked about giving in terms of stewardship.

The parish school has never charged tuition and the parish has always operated solely off stewardship.

"I don't know if there's anything special about us, but what we try to do is emphasize that everything we do is for the parish," said Marsha Kuntz, operations manager for St. Barnabas. "Everyone has to buy into this notion that we're all in this together. Everything we have is for everyone in the parish, and everything anyone contributes is for the good of the entire parish community."

Kuntz said about 73 percent of the parish's 1,800 households returned their intention cards last year.

She attributed the success the parish has had to a strong commitment by the parish stewardship committee to communicate with every household and to thank people in a timely manner for helping with stewardship.

Kuntz said the parish stewardship committee came up with a plan last year to personally contact every household. A core stewardship group of 12 people each recruited 12 "stewardship ambassadors." Those 144 ambassadors were given 12 families to contact about filling out their intention card and to consider volunteering for parish ministries.

"This is a fairly simple plan that allows us to reach everyone in the parish," Kuntz said. "The stewardship ambassadors will begin calling people this weekend and will do follow-up calls later on."

"We don't just ask people to give to the parish," Kuntz said. "Our ambassadors ask each family what the parish can do for them. We're using this as an opportunity to figure out how the parish can best serve the needs of everyone."

Many of the more than 150 parishes in

sacrifice greatly to send their students to Catholic schools.

Those reasons don't only hinge on academics, the cardinal wrote.

Instead, Catholic schools are also known for communicating the truth in all its fullness in a way that "motivates students and the entire school community to live in loving service of all our brothers and sisters," the cardinal wrote in his column. "This is what it is all about."

Still, money is needed and that's where corporate and community partnerships enter into Catholic schooling.

Boston is known for its Catholic School Foundations Inner-City Scholarship Fund. It has been heralded as a fund-raising model as more than \$4.1 million was raised this year in its 10th campaign. The money allowed 4,650 students to attend Catholic schools.

In addition to supporting inner-city children, there also is a fund for neighborhood schools in the cities and suburban towns within the Archdiocese of Boston. The fund helped 1,557 needy students.

The program also includes initiatives

2001 United Catholic Appeal Gifts

Minimum Treasure Goal
\$4.85 million

Shared Ministries:
\$3.6 million

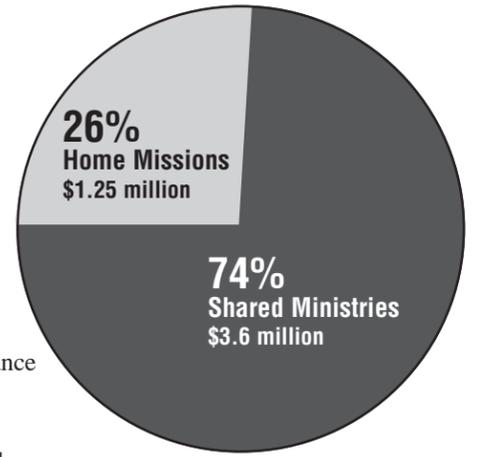
Pastoral Ministries – \$1.58 million
Supports our 22 seminarians currently studying to be archdiocesan priests and our 31 retired clergy. The average investment in seminarian room and board, tuition, stipend and health insurance is \$20,000 per year.

Catholic Charities – \$516,000
Serves more than 189,000 people in need annually through the 30 social service programs of Catholic Charities.

Catholic Education – \$918,000
Teaches Catholic beliefs, traditions and values to nearly 50,000 children, youth and adults through 71 Catholic schools, the Catholic Youth Organization, parish religious education programs and Newman Centers.

Family Ministries – \$244,000
Promotes and develops services to support youth, young adults, families and multicultural communities on their journey of faith.

Evangelization, Spiritual Life and Worship – \$341,000
Promotes retreat and renewal ministries, training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations.



Home Missions:
\$1.25 million

Direct Parish Subsidies – \$550,000
Provides direct subsidies to parishes unable to meet the annual spiritual, material and personal ministerial needs because of demographic and economic challenges.

Direct School Subsidies – \$700,000
Provides direct school subsidies to our eight center-city Catholic elementary schools. These schools rely on this support to educate 1,688 students (66 percent are minorities, 68 percent are non-Catholic and 63 percent live below the poverty level).

the 39 counties in the archdiocese aren't as large as St. Barnabas, but each parish is working at improving its stewardship plan.

Ron Dooxsee, chairman of the stewardship committee at St. Mary Parish in North Vernon, said parishioners have formed a new stewardship committee.

Many parish members don't like to get involved in stewardship because they think all they will be doing is pestering people for money, Dooxsee said.

"For parishes like us, that are still trying to really get a year-round stewardship committee going, I think they have to focus on identifying all the activities that parishioners can get involved in and support."

"When people become involved and take some ownership, the money will follow," Dooxsee said. "It's difficult in smaller parishes because there are fewer people to do the work, but it can be done. People need to make time for what is important." †

SCHOOL

continued from page 1

said G. Joseph Peters, associate executive director for the Office of Catholic Education in the archdiocese.

In addition, schools look at how they are establishing, maintaining and continuing Catholic identity during their Performance Based Accreditation process required for every Catholic school.

The guidelines the archdiocese uses have been so successful that other schools across the country have used the model, Peters said.

For example, a characteristic that Catholic schools must have is that the school schedule gives evidence that time for religion classes is equal to other subject areas. Schools have to show it is clearly evident and expected.

Cardinal Law has stated that Catholic schools are needed now more than ever before.

However, Catholic schools receive no public assistance. Many times parents

sacrifice greatly to send their students to Catholic schools.

Those reasons don't only hinge on academics, the cardinal wrote.

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The program also includes initiatives

that help the infrastructure of Catholic schools, such as marketing projects that promote the values and benefits of Catholic schools, efforts that integrate technology into the curriculum and counseling programs for students.

In Indianapolis, partnerships with the business community have also been formed. The Building Communities of Hope campaign funded two new schools—Holy Cross Central and Holy Angels schools—in the center-city, breaking the trend of closing them.

The new schools have become anchors for the Indianapolis neighborhoods to help students who come from homes below the federal poverty level and often see violence every day in the neighborhoods they call home.

The Celebrating Catholic School Values Dinner also has provided \$800,000 in tuition assistance in the previous five

years, enabling students to attend Catholic schools.

While the cardinal is known for promoting Catholic schools, his role in the Church is very broad.

He is the ecclesiastical delegate of Pope John Paul II for matters pertaining to former Episcopal priests, chairman of the United States Catholic Conference International Policy Committee and chairman of the board of trustees at The Catholic University of America in Washington, D.C.

He has spoken on numerous issues from the U.S. policy toward Cuba to pro-life issues.

Born in Torreon, Mexico, Cardinal Law was ordained to the priesthood in 1961. He became the bishop of Springfield-Cape Girardeau in 1973, a post he held for 11 years. In 1984, he was installed as Archbishop of Boston and became a cardinal one year later. †

The Criterion

10/19/01

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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

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Capital punishment continues to divide Americans

By Mary Ann Wyand

Capital punishment continues to be a divisive and emotional issue that affects every American.

That was the consensus of a six-member panel of experts—representing law enforcement, the courts, corrections, the Catholic Church and abolition organizations—who participated in an Oct. 11 discussion of “The Death Penalty in America” at St. Christopher Parish in Indianapolis.

The forum, held on National Turn Off the Violence Day, was made possible by a grant from the Hubert Foundation of Harrison, Ohio.

St. Christopher parishioner Thomas Richards of Indianapolis, a former prison superintendent, acknowledged conflicting views in society about capital sentences and said he is personally undecided about the death penalty.

“With respect to my position on capital punishment, I’m torn between two different arguments,” Richards said. “Both of these arguments have to do with ethical judgment and morality.”

“On the pro side, I have a feeling that there are some heinous crimes that are so serious that the person who commits them deserves the death penalty,” he said. “And perhaps we need to do that because of the need for societal retribution. On the other hand, there is the sacredness of life, [and the belief] that killing of any kind is immoral, no matter who does it. Perhaps killing at the hands of the state is not a righteous act, but rather one which is on the same moral level of the crimes committed by the condemned.”

The state of Indiana currently has 41 Death Row offenders, Richards said. Thirty-nine offenders are housed in the Indiana State Prison at Michigan City and two offenders with Indiana death sentences are

incarcerated in the Ohio State Penitentiary.

Of those 41 state Death Row inmates, 14 are black and 27 are white, he said. The youngest offender is 26 and the oldest inmate is 70. One is a woman.

“In 1995, the Indiana legislature adopted lethal injection as the method of execution, replacing the electric chair,” Richards said. “Since that time, six offenders have been executed” by the state.

In June, the federal government ended a 38-year halt on capital punishment by executing two federal Death Row inmates—Oklahoma City bomber Timothy McVeigh and Texas drug dealer Juan Raul Garza—in the U.S. Penitentiary at Terre Haute.

Criminal defense attorney Robert Hammerle of Indianapolis, a Catholic who grew up in St. Louis Parish in Batesville, said his client, Gregory Resnover, was the last Indiana Death Row inmate to die in the electric chair in December 1994.

“I witnessed his death,” Hammerle said of



Resnover, who was convicted of killing a police officer then spent 14 years incarcerated on Indiana’s Death Row waiting to die. “The loss that I felt, the horror that I felt, in watching him die was something that is

Criminal defense attorney Robert Hammerle of Indianapolis (right) discusses his opposition to capital punishment at St. Christopher Parish in Indianapolis. Francisca Sister Sue Bradshaw (left), pastoral associate at the West Deanery parish, moderated the panel discussion, which included presentations by Marion County Sheriff Jack Cottey and Amnesty International spokesperson Karen Burkhart, a member of St. Susanna Parish in Plainfield.

an integral part of me, for better or for worse,” Hammerle said. “I am opposed to the death penalty.”

Frequently, he said, emotion clouds discussions about the death penalty.

“It’s important that we talk about it now, particularly with what’s been going on in this country over the last month,” Hammerle said. “Let us not forget that

See FORUM, page 7

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include

an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

Official Appointments

Effective Oct. 3, 2001

Rev. Kenneth J. Ciano appointed pastor of Holy Rosary Parish, Seelyville, and Annunciation Parish, Brazil, for a six-year term.

Effective Oct. 31, 2001

Rev. Richard Hindel, O.S.B., a monk of Saint Meinrad Archabbey, to administrator of Our Lady of the Springs Parish, French Lick, and Christ the King Parish, Paoli.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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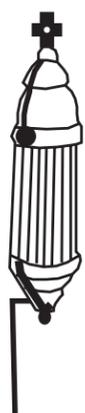
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Editorial

Parents and drugs

What is it about Americans that makes us so willing to experiment with drugs?

Statistics show that, although we Americans make up only about 5 percent of the world's population, we use 50 percent of the world's cocaine. And the problem continues to get worse. Back in the 1960s, only 2 percent of Americans experimented with an illegal drug. Today it's 28 percent.

Our country has spent billions of dollars trying to keep drugs out of this country, seemingly to no effect. Despite the enormous drug busts that make the news from time to time, illegal drugs continue to get in. They will as long as the demand for them is there.

We are not doing enough to curb the demand for drugs. As long as the demand is there, dealers will find some way to supply the drugs, especially when the sale of drugs is so lucrative.

Parents apparently are not sufficiently concerned about the drug problem to make sure that their children know about the dangers of drugs. That has to be changed. Of course, parents can't be with their teens all the time, but somehow they must get the message across that it's stupid for them to put illicit drugs in their bodies.

Joseph A. Califano Jr., president of the National Center on Addiction and Substance Abuse at Columbia University (CASA), says that nine years of research has shown conclusively that an individual who gets through age 21 without smoking, using illegal drugs or abusing alcohol is virtually certain never to do so. "That means," he said in *America* magazine earlier this year, "the long-term keys to a drug-free kingdom are all in the family."

CASA has also discovered statistical relationships between cigarette smoking, drinking and smoking marijuana, and the move to harder drugs. Teens who smoke cigarettes and drink alcohol are 30 times likelier to smoke pot, and those who have done all three are more than 16 times likelier to use drugs like cocaine, heroin and LSD.

It usually begins with smoking cigarettes, despite all that has been written about the addictive nature of nicotine and the harmful effects of smoking.

Teens usually don't suddenly start smoking marijuana; they first learn to inhale nicotine cigarettes.

This doesn't mean that teens who smoke cigarettes and/or drink alcohol will necessarily progress to marijuana and from there to hard drugs and hallucinogens. But it happens frequently enough that parents should exert their influence with their children to lessen the possibility it will happen to them.

Califano said in his article that "parent power is the most underutilized tool in the battle against substance abuse, and spirituality and religion are key factors in prevention and treatment." The more parents are involved in their children's lives, he said, the less likely the children are to smoke, drink or use illegal drugs. Just the simple matter of eating dinner with your children, he said, has an enormous impact on reducing your children's risk of drug use.

This is particularly pertinent when we consider the threats to the institution of marriage. Single-parent families have become far more common, either as a result of divorce or of women having children outside of marriage. This is particularly true in the black community where 70 percent of children are born outside of marriage. It should not be surprising, therefore, that black men make up a disproportionate percentage of the prison population.

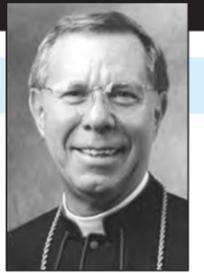
CASA has discovered that well over 1 million of the 2 million adults in prison are drug and alcohol abusers and addicts. Yet they receive little or nothing in the way of treatment. Califano wrote, "Since each addict commits at least 100 crimes a year, successfully treating just 100,000 such inmates—less than 10 percent—will prevent 10 million crimes annually."

Of course, we must continue to fight against drug suppliers if for no other reason than that drug addicts sometimes seek treatment when their supply dries up. But we must do far more to decrease the demand for drugs by treating addicts and by making sure our children don't become addicted in the first place. Parents have perhaps the most important role to play in that effort. †

— John F. Fink

Seeking the Face of the Lord

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



A challenge: increase our giving by more than 0.5%

It is a great burden for our pastors, other pastoral leaders and for me and the administrators of the archdiocese to find the resources to carry on our pastoral mission.

Like any other human endeavor, it costs money and time to do God's work in ministry. It is worrisome that at present 20 of our 153 parishes and missions are struggling to meet their financial obligations. Some of our parishes cannot afford to hire maintenance personnel, not to mention other hands needed to do God's work. More than one pastor is changing light bulbs and trying to keep the plant running.

The present economic downturn complicates matters even more. Yet the needs for ministry of all kinds are on the increase.

Our "Planning for Growth" process is well begun and is seeking ways to address our challenges.

In a summary report in the data-gathering phase of this task, we were informed that Catholics of the archdiocese contribute approximately 1.5 percent of their annual income to the Church. We were also told that if, like many other churches, we would contribute an average of 2 percent of our annual income to the Church, our parishes would have no financial problems. We would increase overall annual income by \$17 million.

Needless to say, we won't change our giving pattern by simple decree, but surely raising our contribution by even one-half of 1 percent should not be beyond the realm of possibility. Our finance and stewardship task forces are studying the matter as I write this column.

While I describe the challenge we face, I also want to say thank you to the many generous people who give so much of your treasure—not to mention your time and talent—for our Church's mission. I think of our participation in the recent Legacy of Hope from Generation to Generation campaign, which was unprecedented and truly humbling. Your financial sacrifices are literally transforming the look of our parishes and other facilities. Our children and grandchildren will reap the benefits of the endowments we established well into the future.

The number of volunteer hours that are given week-in and week-out at our parishes, schools, offices and agencies is overwhelming. We haven't yet developed a good way to measure these gifts of time and talent, but we're trying to craft one. Two volunteer businessmen are also working out the details for the formation of a volunteer corps to help make things go a

little better in our mission.

Of course, I am talking about Christian stewardship. Some years ago, we bishops of the United States defined a Christian steward as a person who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them with others, and returns them with increase to the Lord.

Being aware of the gifts is the key. Isn't it true that we take so much for granted? Let us hope that the recent tragedy in our country has led us to appreciate a little more what we have. How often do we think about the fact that everything—*everything*—we have comes from God? And it comes as a gift. Our very life is a gift as are our talents and skills, our ability to work hard, and our physical and financial possessions.

Genuine gratitude calls for a response. Once more, on the weekend of Nov. 3-4, we have the opportunity to give back to God by our annual pledge of parish stewardship and the United Catholic Appeal.

Each parish will have different examples to share about how our gifts help. Here are a few examples of how you are helping to accomplish the larger Church's mission.

We will educate 24 seminarians and care for 31 retired priests. We will support eight Catholic Charities agencies that serve more than 189,000 people, providing emergency food and shelter, pregnancy services, English classes to refugees, counseling for children and many other services. We will sustain our efforts at evangelization and provide training for lay ministry.

And please remember, we have our home missions *here at home*. During the last five years, more than \$24 million has been directed back to some of our parishes in the form of debt forgiveness, financial assistance for needy families and direct parish operating support.

This year, our new St. Francis Xavier Home Mission Grants Program, *made possible by the United Catholic Appeal*, awarded \$286,000 to seven parishes and one school in Terre Haute, Shelbyville and Indianapolis. Sixty thousand dollars is available for additional grants in February.

Our accomplishments are many when we pull together as one family. But the needs are always far greater than our resources. We need your help to continue God's work in our archdiocese. Here's a challenge: Let's add even more than one-half of 1 percent as we give back to God with grateful hearts! †

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 © 2001 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

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

www.archindy.org

E-mail:

criterion@archindy.org

Buscando la Cara del Señor

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



Un desafío: aumentamos nuestra generosidad por más de 0.5%

Es un gran peso para nuestros pastores, otros líderes pastorales y para mí y los administradores de la Arquidiócesis el encontrar los recursos para continuar con nuestra misión pastoral.

Como cualquier otro esfuerzo humano, el hacer el trabajo de Dios en el ministerio cuesta dinero y tiempo. Es preocupante el que actualmente 20 de nuestras 153 parroquias y misiones están luchando por poder cumplir con sus obligaciones financieras. Algunas de nuestras parroquias no pueden contratar personal para el mantenimiento, sin mencionar las otras manos necesarias para hacer el trabajo de Dios. Más de un pastor está cambiando los bombillos y tratando de mantener funcionando la iglesia.

La actual vuelta que ha dado la economía ha complicado aún más las cosas. Si bien las necesidades para todo tipo de ministerios han aumentado.

Nuestro programa de "Planificación para el Crecimiento" comenzó bien y está buscando las maneras de dirigir nuestros retos.

En un informe sumario de la fase de recolección de datos de esta tarea, fuimos informados que los católicos de la Arquidiócesis contribuyen con aproximadamente el 1.5% de su ingreso anual a la Iglesia. También fuimos informados que, si como en otras muchas iglesias, contribuyésemos con un promedio del 2% de nuestro ingreso anual a la iglesia, nuestras parroquias no tendrían problemas de dinero. Aumentaríamos el ingreso anual general en 17 millones de dólares.

De más está decir que no cambiaríamos nuestra forma de dar sólo por decreto, pero seguramente el aumentar nuestra contribución en un 0.5% no va más allá de nuestras posibilidades. Nuestros equipos de finanzas y de mayordomía están estudiando el asunto a la vez que yo estoy escribiendo.

Mientras describo los retos que encaramos, también quiero agradecer a las muchas personas generosas que dan tanto de su tesoro, sin mencionar su tiempo y talento por la misión de la iglesia. Pienso que nuestra participación en la reciente campaña del Legado de la Esperanza de Generación en Generación no tuvo precedente y fue verdaderamente humilde. Sus sacrificios financieros están transformando literalmente la apariencia de nuestras parroquias y otras instalaciones. Nuestros hijos y nietos cosecharán los beneficios de las dotaciones que establezcamos en el futuro.

El número de horas de los voluntarios dadas semana a semana en nuestras parroquias, colegios, oficinas y agencias es asombrosa. No hemos desarrollado una buena manera de medir estos obsequios de tiempo y talento, pero estamos tratando de diseñar una. Dos hombres de negocios voluntarios también están trabajando en los detalles de la formación de un cuerpo de voluntarios para ayudar a hacer que las cosas sean un poco mejor en nuestra

misión.

Por supuesto que estoy hablando de la mayordomía cristiana. Hace algunos años nosotros los obispos de los Estados Unidos definimos a un mayordomo cristiano como una persona que recibe agradecidamente los regalos de Dios, los cuida y maneja de una manera responsable, los comparte con las demás personas, y los devuelve engrandecidos al Señor.

Estar atentos a los obsequios es la clave. ¿No es acaso cierto que damos mucho por sentado? Ojalá que la reciente tragedia en nuestro país nos haya guiado a apreciar un poco más lo que tenemos. ¿Qué tan seguido pensamos en el hecho de que todo—*todo*—lo que tenemos viene de Dios? Y viene como un obsequio. Nuestra propia vida es un obsequio, así como también lo son nuestros talentos y habilidades, nuestra habilidad de trabajar duro, y nuestras posesiones físicas y financieras.

La genuina gratitud pide una respuesta. Una vez más, en el fin de semana de 3 al 4 de noviembre tendremos la oportunidad de devolver a Dios a través de una promesa anual por la mayordomía parroquial y la Petición Católica Unida.

Cada parroquia tendrá diferentes ejemplos de cómo el compartir nuestros obsequios puede ayudar. He aquí algunos ejemplos de cómo usted está ayudando a lograr la gran misión de la iglesia.

Educaremos a 24 seminaristas y cuidaremos a 31 sacerdotes jubilados. Ayudaremos a 8 agencias de Caridad Católica que atienden a más de 189,000 personas, proveyendo comida y techo de emergencia, servicios de embarazo, clases de inglés para los refugiados, asesoría para niños y muchos otros servicios.

Mantendremos nuestros esfuerzos de evangelización y proveeremos entrenamiento para el ministerio laico.

Y por favor recuerde, que tenemos nuestras misiones de casa, *aquí mismo en casa*. En los últimos cinco años más de 24 millones de dólares han sido devueltos a algunas de nuestras parroquias en la forma de perdón de la deuda, ayuda financiera para familias necesitadas y directamente a la ayuda opresiva de la parroquia.

Este año nuestro nuevo programa de Concesiones de la Casa Misionera de San Francisco Javier, *hecho realidad por la Petición Católica Unida*, dio 286,000 dólares a siete parroquias y un colegio en Terra Haute, Shelbyville e Indianápolis. 60,000 dólares están disponibles para concesiones adicionales en febrero.

Nuestros logros son muchos cuando luchamos juntos como una familia. Pero las necesidades siempre son más grandes que nuestros recursos. Necesitamos su ayuda para continuar el trabajo de Dios en nuestra Arquidiócesis. He aquí un reto: ¡Con los corazones agradecidos, añadamos más del 0.5% cuando demos de vuelta a Dios! †

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

Support for real Muslims

When the Nazis required Jews in Denmark to wear yellow Stars of David, thousands of other Danes also wore yellow Stars of David. This provided support for the Jews and made them harder to pick out.

Women can show similar solidarity with Muslims by wearing the hijab, head covering, seen on Muslim women.

One needs a scarf or piece of fabric nearly a yard square. These directions come from two encarnated women who are often at the gym at the same time we are: Fold the scarf in half, corner to corner, to make a triangle; put it over the head and cross the two narrow corners under the chin; tie those corners at the back of the neck under the wide corner of the triangle.

This can be worn by your choice: daily through October; weekly on Tuesday (the day of the bombings); whenever.

This is a small gesture of a lot of support for the nearly 1 billion Muslims of the world who are damaged most by the bombings by the lunatic fringe. Let's do it.

Mary Jane Gormley, Bloomington

Principles worth killing for?

I agree with Archbishop Buechlein and the editorial staff of *The Criterion* that we must do whatever President Bush tells us to do. There are certain basic American principles that are worth killing for. Some of them are:

1. Two wrongs make a right. If somebody harms you, then you are obligated to make it right by harming them. In the legal realm this is called justice. Among the populace it is called revenge.

2. The end justifies the means. If you do something that you think could further your agenda, it can be justified no matter how evil the action is. Some people may refer to this as the just war theory.

3. Might makes right. Whomever can physically defeat another is right. After all, it is the conqueror that writes the history books. That is why we must not lose this war. Then we would be wrong.

To help us win this war, we can use the wisdom of these proverbs:

a. Hate the sin, hate the sinner. We as loyal citizens are required to hate whomever our government tells us. To facilitate this process, the leaders should publicly list the names of any people, nations, religions, etc., which are their political enemies.

b. Do unto others before they do unto you. We should imagine all the terrible things that the enemy could do to hurt us. Then we should do it to them first. (If they

have already done it, then we can just change it to "Do unto others what they have done to you.")

Bob Nowicki, Indianapolis

Statement from Adrian Dominicans

We join with all people of good will in condemning the unspeakable events that took place in New York, Washington, D.C. and Pennsylvania on Sept. 11. We grieve the massive loss of life and offer our deepest sympathy to the families, friends and colleagues of those who died. We pray for the victims and perpetrators of such carnage.

In the wake of this disaster, we are particularly concerned for the safety and dignity of citizens of Middle Eastern descent and others who are erroneously being linked to such acts of terrorism. We call on the American people to treat them with respect and not attach blame to them for the actions of others.

Justice must be done. These were criminal acts that should be investigated, tried and prosecuted to the fullest extent possible. But we call on government officials and the media to stop the use and publication of inflammatory appeals for vengeance. We call on government officials to exhaust all legal means to obtain peaceful settlements and to resist public appeals for vengeance and war.

Violence breeds more violence. As a nation, we abhor what has been done. Can we resolutely pursue justice without resorting to ethnic or religious stereotyping? Can we seek justice without the loss of even more innocent lives through escalation of force? Can our nation exert global moral leadership by refusing to enter into a deadly cycle of retribution and violence that would only endanger more innocent people?

"We dream of a world
Where God's dwelling within us
And among us is celebrated,
Where life in all its forms is revered
and nurtured,

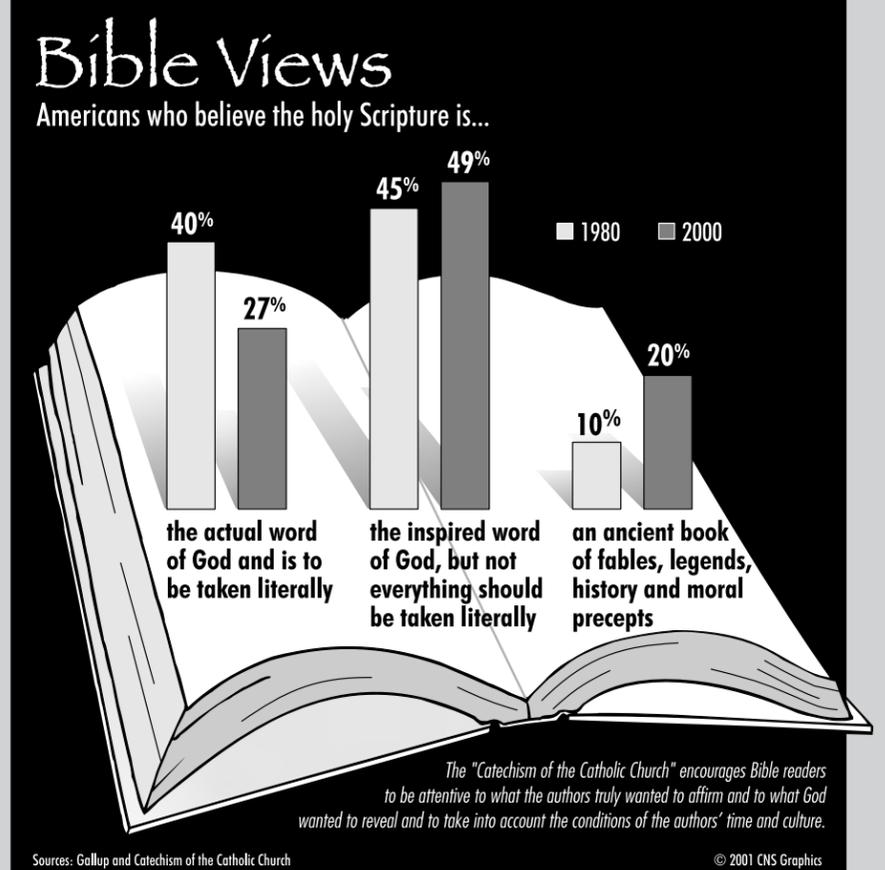
Where hatred and injustice find no home"

(Prologue of the Adrian Dominican Sisters General Chapter Documents).

Let us together be co-creators of justice and peace.

Leadership Council of the Adrian Dominican Congregation, Adrian, Mich.

(The Adrian Dominican Sisters is a congregation of more than 1,000 women ministering worldwide in the areas of education, health care and social justice.)



Check It Out . . .

Providence Sister Marian Thomas Kinney, director of the Mission Office for the archdiocese, died on Aug. 18. Since many people were unable to attend her funeral at Saint Mary-of-the-Woods on Aug. 22, a **memorial Mass** will be celebrated at noon on Oct. 26 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The day also marks her birthday. All are invited.

St. Patrick Parish, 1807 Poplar St., in Terre Haute is hosting **World Community Day for Church Women United**. The ecumenical event will start at 12:30 p.m. with dessert and coffee in the Parish Life Center, followed by worship at 1:30 p.m. in the church. All women are invited. For more information, call 812-232-8400 or 812-238-1292.

Martin E. Marty, nationally known Lutheran minister and author, will speak at 2:30 p.m. on Oct. 28 at St. Elizabeth Ann Seton Church, 10655 Haverstick Road, in Carmel, in the Diocese of Lafayette. His talk is part of an Indiana Lutheran-Catholic celebration of the anniversary of the signing of the **"Joint Declaration on the Doctrine of Justification."** Catholic Bishop William Higi and Lutheran Bishop James Stuck are planning to attend the ecumenical event. All are invited. Marty will discuss why we should care about Catholics and Lutherans in dialogue. For more information, call Thomas Russell at 765-742-2050 or 1-800-942-2397.

Familia is a group that helps parents who are trying to instill good moral and religious values in their children. Familia offers support in helping parents raise more mature children, be better spouses and grow in faith through Gospel

reflection, catechesis and study of the teachings of Pope John Paul II. Several new morning and afternoon groups are starting in the area this month. For more information, call Katie DeFreese at 317-356-2151.

"Sacred Sound: Crossing the Boundaries of Silence, Music and Prayer" will be offered on Nov. 9-11 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat is intended to help participants distinguish between sacred sound and noise, to enrich their prayer life through experiences of silence, and to meet others who share an interest in music and spirituality. The cost is \$165 for an individual or \$300 for a married couple. The registration deadline is Nov. 1. For more information, call 317-545-7681.

St. Thomas Aquinas Parish, at the corner of 46th and Illinois streets in Indianapolis, will host a **presentation on the teachings of Islam** on Oct. 23 from 7 p.m. to 9 p.m. in the church multipurpose room. All are invited. For more information, call 317-253-1461.

Tickets for Saint Mary-of-the-Woods College's annual **"Christmas at The Woods"** dinner theatre are now on sale for \$24, \$28 or \$30 a seat. "Christmas at the Woods" will be presented Nov. 28 through Dec. 1 at 7:30 p.m. in the O'Shaughnessy Dining Hall. For more information, call the college's public relations office at 812-535-5212.

Oldenburg Academy, 1 Twister Circle, in Oldenburg will have an **open house** from 1 p.m. to 3 p.m. on Nov. 4. All are invited for tours by academy students and information about the historic campus. For more information, call the academy at 812-934-4440. †

VIPs . . .



William and Mary Patterson will celebrate their 50th wedding anniversary on Oct. 20 with a Mass at St. Rose of Lima Parish in Franklin, followed by a reception. They were married on that date in 1951 at St. Mark Church in Indianapolis. They have 12 children: Agnes Hawley, Mary Jo McGowen, Patty Kaschak, Susan Shanks,

Christopher, Daniel, John, Michael, Timothy, Robert, William and the late Matthew Patterson. They also have 26 grandchildren.



William and Alene Schuman of St. Peter Parish in Franklin County will celebrate their 50th wedding anniversary on Oct. 20. They were married on that date in 1951 at St. Peter Church. They have eight children: Dolores Alexander, Wilma Brannan, Laura Gramman, Lisa Longshore, Michelle Schumate, Diana Yee,

Arleen and Dan Schuman. They also have 19 grandchildren and two great-grandchildren. †

Missioners from Indianapolis Archdiocese Serving Outside the USA

Missioner's Name	Sending Organization	Country Serving
Sue Alexander	Hands-Together	Haiti
Brother Henry Aubin	Sacred Heart, Brothers (RI)	Lesotho
Sister Marilyn Baker	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Michael Barton	Comboni Missionaries	Sudan
Sister Martha Bourne	Maryknoll Sisters	
Sister Sophia Chen	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Rose Chiu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Mary Elizabeth Cullen	Daughter of Charity	Taiwan
Doctor Ellen Einterz	Medical Missioners Lay (CN)	Cameroon
Reverend Paul A. Evard	Indianapolis Archdiocese	Ecuador
Mr. Michael Farrell	Salesian Lay Missioners (NY)	Ecuador
Sister Donna Marie Fu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Brother Robert E. Hollingsworth	Jesuits (New Orleans)	Brazil
Sister Doris Holohan	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Richard A. Loehlein	Marianists (Cincinnati)	Malawi
Sister Delan Ma	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Martine Mayborg	Sisters of St. Francis (Oldenburg)	New Guinea
Sherry Meyer	Lay Missionary	Uganda
Reverend Dennis Morrman	Maryknoll Father and Brothers	Brazil
Reverend Ronan Newbold	Passionists (Holy Cross Province)	Japan
Sister Margaret Anne Norris	Missionary Sister Servants of Holy Spirit	
Sister Rosa Pan	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Marialilia	Sisters of Providence (St. Mary-of-the-Woods)	Philippines
Sister Camillus R. Ryan	Missionary Sister Servants of Holy Spirit	Philippines
John Sasse	Legionaries of Christ	Mexico
Sister Anne E. Schoettelkotte	Franciscan Mission Sisters for Africa	Zimbabwe
Reverend Otto Shelly	Divine Word, Society (IL)	Australia
Sister Janet Srebalus	Maryknoll Sisters	Tanzania
Reverend Gerardo Steinmetz	Order of Friars Minor (OL Guadalupe)	Peru
Reverend Ledwig Steller	Jesuit	Nepal Katmandu
Brother Stephen Suding	Order of Friars Minor (S. Heart Prov)	Zaire
Reverend J. David Sullivan	Maryknoll Fathers & Brothers	Philippines
Reverend John Tasto, MC	Missionaries of the Cross	Tijuana
Sister Celesta Tsai	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Regina Mary Wallace	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Brother Dominique Warnecke	St. Meinrad	Guatemala
Antoinette Wilgenbush	Lay Missionary	Uganda
Reverend Clarence J. Witte	Maryknoll Father & Brothers	Japan
Reverend Jerome Ziliak	Divine Word, Society (IL)	India
Brother Andrew Zimmermann	St. Meinrad	Guatemala
Reverend Paul Zoderer	Order of Friars Minor (S. Heart Prov)	Brazil



If you know of any missioner whose name has been omitted, please notify the Mission Office, 1400 N. Meridian St., Box 1410, Indianapolis, IN 46206. 317-236-1485.

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

Corky Romano (Touchstone)

Rated **A-III (Adults)** because of recurring comically intended violence, some mild sexual humor including homosexual jokes, brief drug content and intermittent crass language with profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Iron Monkey (Miramax)

Rated **A-III (Adults)** because of intermittent martial arts violence, fleeting sexual references and a few instances of crass language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Focus (Paramount Classics)

Rated **A-II (Adults and Adolescents)** because of brief violence, an implied rape and some profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

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FORUM

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right now, we—the United States of America—execute our own citizens by hanging them, shooting them, gassing them, burning them and poisoning them. We have states that still execute people by hanging them. We still have a state that shoots people, that has a firing squad. The gas chamber still exists in some states. Electrocuting is nothing more than a modern-day form of burning people at the stake. And then we have what's called lethal injection, which is actually poisoning people to death."

The United States is guilty of cultural arrogance because it administers capital punishment but claims to be a civilized society, he said. "We lecture the world on human rights, but the fact that we have the death penalty at all, much less the manner that we have it, makes a mockery of that stance in the same way that slavery existing for a hundred years made a mockery of the Declaration of Independence guarantee that 'all men are created equal and endowed with certain unalienable rights.'"

The death penalty is both racially and economically discriminatory, he said, and is "a politically controlled process from the

time an elected prosecutor makes a decision until the time a governor makes a decision or lack thereof on clemency."

No study has proven that capital punishment deters any violent act, he said. "Does the death penalty really aid victims of violent crime or does it exploit them? Does it really assist [the victim's family] in coming to grips with it and healing or does it appeal to that which will cause them never to heal?"

Marion County Sheriff Jack Cottey, a member of St. Christopher Parish in Indianapolis, said he has supported the death penalty as a deterrent to crime throughout his 38 years of service in city and county law enforcement and 11 years of service in the state legislature.

"At times, you wonder if it's the right thing to do," Cottey said. "This is an issue that is deeply rooted, no matter where you're at [on the issue]. I've thought about it a lot. I deal with it every day, and I have not changed my mind. I worked homicides from 1970 to 1982. During those 12 years, I saw a lot of grim situations, some that affected me personally."

Cottey also said he "respects those who believe in the other side of the issue."

St. Andrew the Apostle parishioner Charles Schisla of Indianapolis, a consultant

on legislative matters for the Indiana Catholic Conference, said the Catholic Church is clear in its position opposing the death penalty because offenders can be safely incarcerated and no longer present a danger to society.

"I do not favor the death penalty because it is the taking of life," Schisla said. "The Catholic Church looks at the sanctity of human life in that respect. The Church opposes the taking of life on the part of the state. The state takes life on behalf of the citizens, and [the execution] is recorded as a homicide."

Charles Kafoure of Indianapolis, chairman of the Indiana Coalition to Abolish Capital Punishment, said he is a humanist and a pacifist and opposes the death penalty for a number of reasons.

"The death penalty in this country is not a deterrent," Kafoure said. "Most states that have the death penalty have higher violent crime rates than most states that don't. Innocent people are killed and that to me is an unacceptable price [for society to pay]. What kind of a society do we want to live in? Perhaps that's the ultimate question. My answer to that is, 'I don't want my society killing anyone for any reason.'"

St. Susanna parishioner Karen Burkhart of Plainfield, Indiana death penalty aboli-

tion coordinator for Amnesty International, said "a government should not have the right to take the life of any of its citizens for any reason."

Burkhart cited the United Nations' Universal Declaration on Human Rights and said Amnesty International opposes the death penalty because it is a violation of the right to life and the right not to be subjected to cruel, inhuman or degrading treatment.

Since the early 1970s, she said, 98 innocent people have been released from Death Rows in the United States.

As a Catholic, Burkhart said, she reflects on the teachings of the Gospel about love and forgiveness.

Jesus was the most famous victim of capital punishment, she said. "He allowed himself to be unjustly condemned and executed. His response was forgiveness. Thus he broke the chain of violence that answers death with death. He showed God's boundless love for every person regardless of human error or worthiness.

"In his life, Jesus showed himself opposed to every form of violence," she said. "Jesus was once asked for his support of the death penalty. His reply was, 'Let one who is without sin cast the first stone.'" †

St. Vincent's to build new \$24 million children's hospital in Indianapolis

By Mary Ann Wyand

On Oct. 19, the St. Vincent Foundation will launch a major capital campaign to help finance construction of the new St. Vincent Children's Hospital of Indiana.

Foundation officials will announce the campaign goal and the name of a major donor during a fund-raising dinner on Friday night.

The \$24 million children's hospital will be built on the south end of St. Vincent Hospital's West 86th Street campus in Indianapolis.

Ground was broken in May for the new

Daughters of Charity health care facility, which is expected to open in December 2002.

The new hospital will expand St. Vincent's current pediatric facilities and its focus on pediatric care as a cornerstone of its ministry.

During the past three years, St. Vincent Children's Hospital has added a number of specialty services for children, including a pediatric emergency department, children's heart center and a 20-bed children's acute care hospital that formerly was Lifelines Children's Hospital.

St. Vincent's current pediatric facilities

also includes the largest newborn intensive care unit in the state, a pediatric intensive care unit rated in the top 10 percent nationally in positive treatment outcomes, a pediatric center for treatment of cancer and blood diseases, and the St. Vincent Rod Fasone Pediatric Hospice, the first pediatric hospice in the state.

Designed by Karlsberger Architects Inc., the new children's hospital will have 40 inpatient beds, 15 intensive care unit beds, a 24-hour emergency department and overnight accommodations for family members.

F. Duke Haddad, executive director of

the St. Vincent Foundation, said approximately 5,000 babies are born at St. Vincent Hospital annually and the new children's health care facilities will place "the hospital in a unique position to not only provide a continuum of care for these infants, but also to serve the growing needs of the children in Marion and surrounding counties."

J. Mark Howell, president of Brightpoint Inc., is the campaign chairman and Indianapolis Colts quarterback Peyton Manning, who has dedicated much of his philanthropic efforts to children and children's health care issues, is the honorary campaign chairman. †

Thank You

to all who, through their stewardship, contributed to the most successful "Opportunities for Excellence" Dinner and Auction in our history. On October 9th we raised, with your help, a record \$250,000 to benefit student scholarships at Marian College.

Mary McNulty Young, *honoree*
The Young Family

Rafael Sanchez, Channel 6
(Master of Ceremonies)

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THE SPIRIT OF CARINGSM

Work begins on mausoleum at Catholic cemetery in Indianapolis

By Jennifer Del Vecchio

Ground was broken Oct. 15 for a new mausoleum at Holy Cross and St. Joseph Cemeteries in Indianapolis.

The mausoleum will be built in two phases and will include two buildings. One building will have 116 crypts and the other will have 184 crypts, said Tony Lloyd of the Buchanan Group, who helps manage the Catholic Cemeteries Association. The construction is scheduled to be completed in March.

The design calls for a courtyard between the two buildings that will incorporate elements of the former St. Joseph Chapel that used to sit on the grounds of the cemetery.

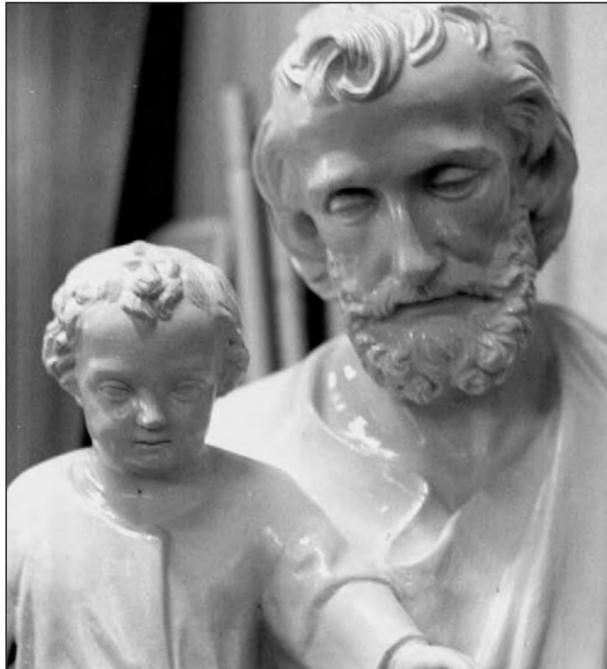
The statues from the chapel were saved and will be placed in the courtyard. Ornamental concrete from the chapel also will be used in the cornerstones of the new buildings.

A dedication date for the new mausoleum is scheduled for March 19, the Feast of St. Joseph. †

Photo by Jennifer Del Vecchio



Ground was broken for a new mausoleum at Holy Cross and St. Joseph Cemeteries in Indianapolis on Oct. 15. Front row (from left) are Jim Dawson, Bert Pettygrove, Jon Shults, Tony Lloyd, Msgr. Joseph Schaedel, vicar general; David Bowen, Jeff Stumpf, chief financial officer of the archdiocese; Dianne Bayley. Back row (from left) Mike English, Tom Kiese, Tim Tichenor, Jerri Warner, Debbie Childers and Art Field.



File photo

Statues from the former St. Joseph Chapel will be incorporated into the new mausoleum at Holy Cross and St. Joseph Cemeteries in Indianapolis.

Archdiocesan priests elected to top national black clergy posts

By Brandon A. Evans

Priests from the archdiocese have been elected to two top posts within the National Black Catholic Clergy Caucus (NBCCC).

Elections for the NBCCC came at a recent business meeting. Divine Word Father Chester Smith, who resides at St. Rita Parish in Indianapolis, assumes his post as the president of the NBCCC immediately, though it will not take him from his current ministry.

"He got overwhelming support," said Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis and director of the archdiocese's Office of Multicultural Ministry.

Father Taylor is a member of the NBCCC, along with four other priests from the archdiocese.

Father Smith served previously as the vice-president. "He'll be good. He's done a good job as vice presi-

dent," said Father Clarence Waldon, the pastor of Holy Angels Parish in Indianapolis. Father Waldon was elected as the caucus' representative to the National Federation of Priests Councils (NFPC).

The NFPC is a membership organization that represents and aids various councils and associations of priests. Total membership is more than 25,000 priests.

The National Board of the NFPC includes representatives from 29 ecclesiastical provinces in the U.S., three religious councils and from the NBCCC.

"Ours is one of the few seats that is automatic," Father Waldon said. His job as representative to the NFPC won't take up too much of his time.

"All of the positions in the caucus are volunteer," Father Taylor said. "It calls for a few meetings a year to attend."

Father Smith's current responsibilities include traveling throughout the country presenting retreats. †



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Sisters of Providence break ground on new health-care facility

SAINT MARY-OF-THE-WOODS—Ground was broken at Saint Mary-of-the-Woods on Oct. 7 for a 35,000-square-foot health-care unit that will house ill and infirm Sisters of Providence.

Under a clear blue sky and bright sun, several senior sisters who reside in health care turned shovels of dirt with the help of key members of the planning committee in a symbolic gesture to launch the project.

Providence Sister Ann Margaret O'Hara, general superior, led those gathered in a prayer asking God to bless and protect the building project.

Some site preparation already is underway. Construction was expected to begin immediately after bids were awarded on Oct. 16.

Phase I of the multimillion-dollar project is the construction of a new building that will connect Lourdes Hall and Karcher Hall, both currently used as health-care facilities. It will include a memory loss wing, nursing care wing and expanded physical therapy space, and is scheduled for completion by October 2002.

Phase II will involve the renovation of Karcher Hall to provide greater privacy in bedrooms and bath areas as well as improvements in heating and cooling systems.

The capital campaign to support the building project is called "Treasuring Life."

"Years of prayer and thought have been invested in this project, and virtually every Sister of Providence has had a chance to participate," Sister Ann Margaret said. "The project was initiated by the former general superior [Providence Sister Diane Ris] and her council. Our sisters were involved in meetings and surveys, and they had input into the decision-making process.

"We believe this project will benefit our greatest

treasures, our sisters who are ill and infirm," Sister Ann Margaret said. "We, as members of their religious congregation, have pledged our care and support for them. We know that the companions and friends to whom and with whom they have ministered will also want to continue their support."

Providence Sister Ann Casper, director of the Office of Congregational Advancement, served as mistress of ceremonies for the groundbreaking. She announced that William J. Schuler of Jasper, chairman of the congregation's National Development Council, will chair the National Campaign Steering Committee.

"I'm excited to be involved so directly in this worthwhile project," Schuler said. "The silent phase of our fund-raising efforts has already raised more than three-quarters of a million dollars, with another \$420,000 in pledges. Our strategy will be to have a national committee and several regional subcommittees in cities where Sisters of Providence have ministered and continue to minister."

Providence Sister Barbara Ann Zeller, the congregation's project coordinator, said, "In all that we do, it is the motivation of the heart that makes all the difference. Since 1999, when [Providence] Sister Jenny Howard [former general councilor] convened the health-care planning committee, each detail of this initiative has literally been clothed in the true Sisters of Providence tradition of excellence."

John Schenck, director of Health Care Services for the congregation, said, "The wants, needs and dreams for health care will serve as a guide for much of what happens over the next two years. The new building will meet a tremendous need." †



Providence Sister Mary Hickey (seated in wheelchair), assisted by Rick J. Wilson, and Providence Sister Francis Pierre Pagels (at right), assisted by Paulette Bentley, break ground for the congregation's new health-care facility for ill and infirm sisters on Oct. 7 at Saint Mary-of-the-Woods. Wilson is the construction manager for the project and Bentley is one of the project architects.

Cathedral High School launches \$16 million capital campaign

By Jennifer Del Vecchio

Cathedral High School in Indianapolis has launched a campaign to raise \$16 million to support increased learning opportunities and campus improvements.

The "Choice of Futures" campaign, led by Michael G. Browning, chief executive officer and president of Browning Investment, already has raised \$5.3 million.

The campaign, slated to raise the money over the next five years, has five initiatives:

- Attract and keep exceptional

teachers—Most of Cathedral's staff is nearing retirement age, meaning the school will have to hire dozens of teachers in the next decade.

- Continuing academic excellence—98 percent of Cathedral graduates enter college and 78 percent of Cathedral graduates return to Indiana to work and live. The campaign would raise money for eight new classrooms, which will be equipped with computers, Internet access and two-way video technology. The plan also calls for a new pre-advanced placement program, expanded advanced placement

curriculum and an international baccalaureate program.

- Student diversity—Cathedral's 1,062 students represent a diversity of faith, race, economics and geography. At least 25 percent of students receive financial aid. The endowment will help limit tuition increases and make Cathedral more affordable for families from all economic backgrounds.
- New student life center—This will house the eight new classrooms, the Joseph Dezelan Chapel—named after the school's first athletic director—and serve as a spiritual development center to help student growth through faith and service. The chapel will be able to seat at least 250 people. There also will be a state-of-the-art media, library and research center and professional development center. The student life center will have extended hours up to 11:30

p.m. on weeknights and weekends to assist students working on school projects. The center also will be open for the community to use, said Chris Kaufman, director of marketing.

- The campaign has already allowed for some campus improvements, such as a new entrance, a central green space to add to the collegiate atmosphere, improved lighting and increased parking.

Cathedral High School was first operated by the Brothers of the Holy Cross in downtown Indianapolis. A decision by the order to close the school in 1973 led to the opening of the private Catholic high school now located at 5225 E. 56th St.

(For more information about the campaign, call Cathedral High School at 317-542-1481.) †

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1Tim 6:7

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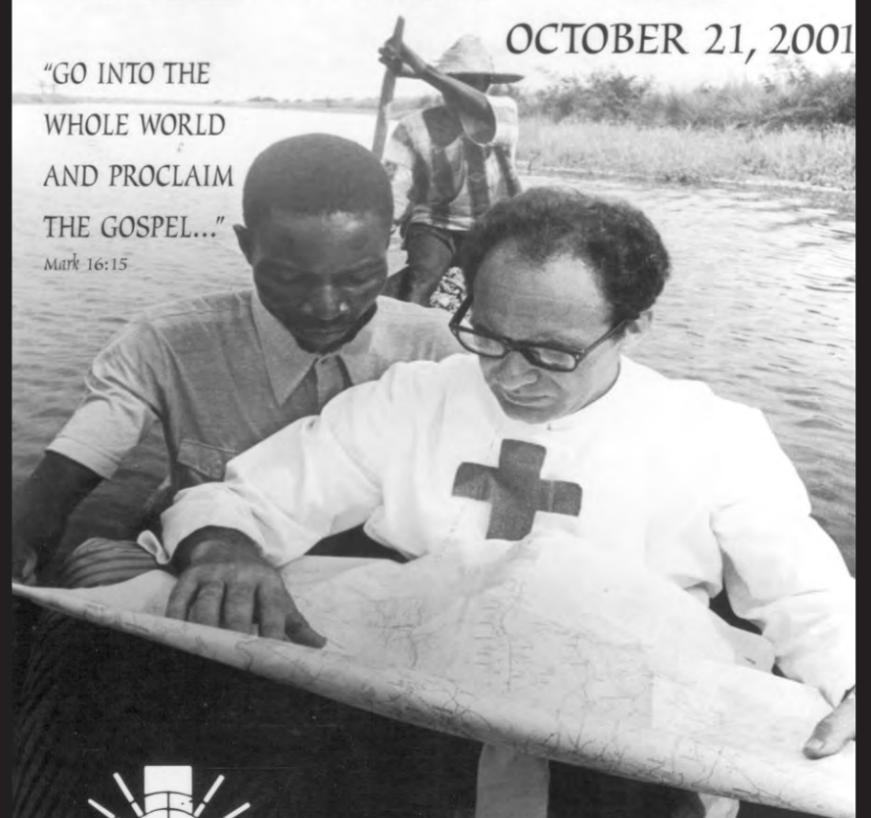
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WORLD MISSION SUNDAY

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"GO INTO THE WHOLE WORLD AND PROCLAIM THE GOSPEL..."

Mark 16:15



THE PROPAGATION OF THE FAITH

Lay participation is increasing in parishes

By H. Richard McCord

"There are no volunteers in this parish," a pastor recently told me. "We are a community of ministers. A few are paid staff members, many more are not."

He made an important point. Though we might speak of people volunteering in a parish, this is not entirely the same as volunteering to coach soccer or help with a political campaign.

By reason of baptism and confirmation, laymen and laywomen participate in Christ's work as priest, prophet and king (*Catechism of the Catholic Church*, Nos. 901-913).

This responsibility is entrusted to us by the Lord, the catechism points out, and is "so necessary that, for the most part, the apostolate of the pastors cannot be fully effective without it."

So what might otherwise appear as "just volunteering" is what parishioners do when they understand their calling to participate in leading their faith community—collaboratively with ordained ministers and the pastoral staff.

In the years since Vatican Council II in the 1960s, there has been a significant increase in the quantity and quality of lay participation in parish life. There are more opportunities to serve, more variety in the roles and responsibilities, and more people coming forward to respond.

A recent national study found that, in the average parish, 208 parishioners gave 810 hours of service each month. Included in this picture are lectors, special ministers of Communion, musicians, catechists, youth group leaders and many others.

Overall, the trend has been for laity to become more involved in the central concerns of Church life, such as education and visiting the sick, rather than serving only as fund-raisers or organizers of social activities.

The renewed appreciation of lay participation has focused attention on the necessity of leadership

formation. In fact, Church law acknowledges that such formation is essential when it says: "Laypersons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly and carry it out conscientiously, zealously and diligently" (Canon 231.1).

That's putting it directly and succinctly!

If potential lay leaders are obliged to acquire appropriate formation, there must be ways for them to do so, and these need to be accessible. Providing these programs and opportunities falls mostly to diocesan authorities, pastors and those in charge of specific parish ministries.

In his 1989 exhortation to the Church on the Christian lay faithful ("*Christifideles Laici*," 57), Pope John Paul II urged that formation of the laity be ranked among a diocese's pastoral priorities. The U.S. bishops responded with a "Pastoral Plan for Adult Faith Formation."

Broadly speaking, all adult faith formation envisions laity who witness to Christ and are well-formed and informed of their faith, enthusiastic, capable of leadership in Church and society, filled with compassion and committed to working for justice.

Formation has several interrelated dimensions: spiritual, doctrinal and the cultivation of human values.

Actually, preparation for a specific role in parish leadership should be part of a larger and ongoing program of faith formation. A person can be trained to do many things, whether as a volunteer or an employee, but sharing in parish leadership requires more. It is a work of faith, undertaken at God's prompting, and it engages the whole person.

The ministers themselves and those they serve should expect nothing less than a comprehensive formation.

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †



The trend has been for laity to become more involved in the central concerns of Church life, such as education and visiting the sick, rather than serving only as organizers of social and fund-raising activities.

Lay ministry training must focus on discipleship

By Fr. Herbert Weber

Who are the lay ministers in a parish?

On the one hand, there are specific ministerial roles such as taking Communion to the hospitalized or leading preschool children in their own Liturgy of the Word during Sunday Mass.

On the other hand, there are the countless other ministries carried out by Church members, such as sitting with a neighbor who suffers from Alzheimer's disease so his spouse has personal time or spending a few hours sorting clothes at the St. Vincent de Paul Society store.

There are many types of lay ministry, and not all require formation or training. Even when there are formation programs, they vary tremendously in content and scope.

Some of the finest formation programs are not directed toward any single ministerial function. They are meant to help participants realize and put into action their baptismal call. Other formation programs are very specific,

such as training married couples to lead engaged couple conferences.

It must be noted that the primary reason for developing the laity as ministers is not to fill some gaps created by a shortage of clergy. Instead, this is about all baptized persons discovering that the call to serve is part of being a Catholic Christian.

The most essential aspect of any lay ministry training program is a focus on discipleship.

I recall spending time with one parish that was instituting new extraordinary ministers of the Eucharist. The session was designed to explore theologically the call to follow Jesus (discipleship) as well as to reflect upon a spirituality based in the Eucharist. Only at the end did team members lead the new extraordinary eucharistic ministers through the "how-to" of distributing Communion.

Ministry—for laity or the ordained—is not merely about "doing things." Ministry is a response to a call to share in Christ's own work of teaching and healing.

Some of the finest lay-ministry formation I have been part of has not even taken the form of "training." Instead, in the course of well-developed Church activities, people have learned how to respond in their lay state. They have developed their understanding of Church and ministry. They have accepted the challenge to be leaders.

A healthy parish provides opportunities for its members to grow in faith and to reflect theologically on the way God is working in their lives.

Parishes need to call forth those who exhibit the interest and aptitude to be trained—and aided by mentors—as they enter more fully into positions of lay leadership.

The Catholic Church does not want to create demarcations between lay ministers and the laity in general. Nonetheless, leaders who do emerge must be carefully prepared for the roles that they accept.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Discussion Point

Lay ministry requires formation

This Week's Question

As a volunteer parish leader, what formation or preparation did you receive for your role?

"I've been a pastoral minister since 1993. I received training in 1993. It was a series of meetings, one per week for six weeks. They were conducted by the pastoral minister on staff, and the training covered such things as listening and empathy skills." (Beverly Maxwell, Edina, Minn.)

"I serve as the liturgical coordinator for our parish. Following archdiocesan guidelines, the orientation [for ministers] includes a study of the theology and historical roots of their ministries. Then we have a walk-through session to show them the practical

applications of their ministries. We also have a yearly mini-retreat." (Karen Conoan, La Vista, Neb.)

"I'm a lector. We had a two-hour training session here at the church. It was conducted by the pastor. For part of this session, we watched a videotape about expression and about the importance of preparing for the readings in advance." (Yvonne Cameron, Rome, Ga.)

Lend Us Your Voice

An upcoming edition asks: What would you accent in telling a young person what the Sunday liturgy means to you?

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



From the Editor Emeritus/John F. Fink

Who wrote the New Testament letters?

Since my last four columns have been about the evangelists, I thought I'd follow up with something about the authors of the 21 letters included in the New Testament. The trouble is that, in most cases, we aren't sure who wrote those letters.

Sure, all except the Letter to the Hebrews are attributed to someone. Scholars today, though, doubt that they were actually the authors. People in biblical times liked to attribute works to a great authority. Moses was thought of as having written the Pentateuch (the first five books of the Old Testament), but we know he didn't. Wisdom material was ascribed to Solomon because he was considered a wise man, and David is said to have composed the psalms. Perhaps he composed some of them.

Thirteen of the letters in the New Testament bear St. Paul's name. Here is what the late biblical expert Sulpician

Father Raymond E. Brown wrote about them: "Of those 13, scholars overwhelmingly attribute seven to Paul's own composition: I Thessalonians, Galatians, I and II Corinthians, Philippians, Philemon, and Romans. Perhaps 90 percent of critical scholarship thinks that Paul did not himself compose the Pastoral Epistles (I and II Timothy, Titus); perhaps 80 percent would agree that he did not write Ephesians; perhaps 60 percent that he did not write Colossians; and slightly over half that he did not write II Thessalonians."

If not Paul, who? His disciples, undoubtedly after his death. They wanted to instruct people about what Paul's mind would have been in facing particular situations.

Similarly, we don't know who wrote the Letter to the Hebrews. There's no reference to Paul in it although some parts of the Church considered him to have written it. Other possible authors include Barnabas, Apollos, Priscilla and Aquila.

We next come to what are called "the Catholic letters." Three are attributed to John, but there is no indication at all that

John the Apostle wrote them. However, it is generally agreed that they came from the same school of Johannine Christianity as did the Gospel According to John. The first letter might have been written as part of a debate on the proper interpretation of that Gospel.

Two letters are attributed to St. Peter, one to James and one to Jude. Quoting Father Brown again: "In relation to the Catholic Epistles, perhaps 95 percent [of scholars] would agree that Peter did not compose II Peter; perhaps 75 percent that Jude did not compose Jude, or that James did not compose James; and it would be a toss-up among scholars whether Peter had a hand in I Peter.

James and Jude, to whom the letters are attributed, were both called brothers of Jesus in Matthew 13:55 and Mark 6:3, and Paul called James "the brother of the Lord" in Galatians 1:19. Jude identified himself as "the brother of James" at the beginning of his letter because James was known to be the leader of the Church in Jerusalem. But we don't know if either brother composed the letter attributed to him. †

Cornucopia/Cynthia Dewes

Raising our hands to volunteer

We've heard a lot in recent years about the demise of volunteerism. Until the terrorist disaster, it was often considered something only old folks or religious zealots engaged in.

The usual suspects to blame for this volunteer shortage are always trotted out: moms working outside the home, too many demands upon a family's time and our current society's general selfishness. All these and more are probably true, to some extent.

When my aging peers and I were parenting families with small children, volunteerism was as natural as going to confession regularly or reading the newspaper. This shows how different the times were. Still, our eagerness to volunteer for church or civic activities was not always based on altruism.

One of the young mothers of the parish we were in was notorious for dumping her seven kids on others while she volunteered for anything that came along at church. It was hard to turn her down for babysitting when she explained she was helping Sister

or doing some other good work. And the rest of us weren't exactly going anywhere, since we had five or six or eight kids of our own at home to watch.

On the other hand, her kids were brats, probably because they rarely saw their parents long enough to be well and truly raised. Their dad "traveled" for his work and, as a result, their mom traveled anywhere she could to find adult conversation. Who could blame her?

Another reason we volunteered, besides a craving to escape Captain Kangaroo once in a while, was a desire to do something *important*. For some reason that makes no sense now, the cultural cliché was that stay-at-home moms (practically the only kind there were at the time) spent their days eating chocolates in front of a TV.

Never mind that our husbands knew better. My own husband had learned what was what once when I was really sick and he took over my chores for a couple of days. Never again did he ask, "How was your day?" He was afraid to hear the answer.

To be truthful, most of us volunteers at one time or another had motives that were, well, suspect. Many of our "good works" will probably go unrecorded in the book of life for that very reason. Still, we did *some* good.

And apparently our volunteering was valuable, since the current lack of it seems to hurt organizations like the Boy Scouts and the St. Vincent de Paul Society. Such groups could certainly profit from having more helpers, but people today are less generous with their time than their money.

And there's another thing. The opportunities for volunteers of all ages have increased so much we can't even keep track of them. If we're interested, we can conduct historical walking tours of cities, or sing with amateur choirs, or update maps for the U.S. Geological Survey.

We can put out newsletters for charitable organizations, or keep the gardens beautiful at historic sites, or sort food at neighborhood food banks. We can coach kids' sports or teach adults to read, not to mention all the church causes we could support.

Volunteerism isn't dead yet. To be sure, it's expanded from working the church rummage sale once a year, but we need it more than ever and there's something out there for everyone to help with. We just need to say, "Yes."

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

Faithful Lines/Shirley Vogler Meister

Epitaphs on my mind before hallowed feasts

"What do you want on your tombstone?" was the trademark question in recent years for a television ad. There aren't many who couldn't explain the "tombstone" play on words referring to a brand of pizza. Long before that commercial, a friend and I have facetiously written what we'd like on

our own tombstones (not pizzas), doing so with whimsy, satire or silliness. My shortest was "She tried/then died."

Another friend once shared how her mother came away from Mass in a non-air-conditioned church on a sweltering day, saying "I'm glad that's over." A family member suggested that would look great on her gravestone.

How many other casual comments could be used as epitaphs? We should be especially careful if (heaven forbid!) we are in the habit of cursing. We wouldn't want "Well, I'll be damned" on our headstone, would we?

"It doesn't really matter"—something I tend to say when putting minor problems in perspective—could well end up on my own grave marker. Personalized epitaphs are amusing, but it's also fun pretending to write them for famous people. With Halloween approaching at the end of this month, followed by All Saints and All Souls days, some fun-loving readers might enjoy slipping an epitaph contest into their observances.

Here are a few lines adapted from famous people that work: "Th-th-th-that's all folks" (Porky Pig); "At wit's end" (Erma Bombeck); "This is my own, my native land" (Sir Walter Scott); "Bah, Humbug!" (Ebenezer Scrooge); "All is for the best" (Voltaire's Candide); "I want to be alone" (Greta Garbo); and "I wasn't afraid to die; I just didn't want to be there when it happened" (Woody Allen). Then there's the joke about the hypochondriac's cemetery stone saying "I told you I was sick."

Headstone humor has been recorded throughout history. Many authors have haunted ghostly settings for their documentation. Their sources are in libraries,

bookstores or on the Internet. Besides humor and absurdity, epitaphs reflect sentimentality, patriotism, romance, courage, hostility, peace, exaggeration and truth—the gamut of human potential and failings.

One of my favorites is from a statesman sometimes referred to as "the first civilized American": Benjamin Franklin. This is on his tombstone: "The body of Benjamin Franklin, Printer,/Like the cover of an old book/Its contents worn out and stript of its lettering and gilding/lies here, food for worms./Yet the work itself shall not be lost/For it will, as he believed, appear once more/in a new and more beautiful edition,/Corrected and amended/By its author."

The author, of course, is God. Because of God's plan for humanity's salvation, perhaps somewhere a dedicated Christian's headstone could even be engraved with this serious note: "Christ died for me./I lived for Him."

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

The Human Side/Fr. Eugene Hemrick

Understanding what is barely understandable

How to cope best with the strain of the horrific events of Sept. 11 and the uncertainty they created about the future is now the greatest challenge facing Americans.

Several options present themselves. We can allow paralysis to grip us, and stand still. We can divert our attention to more pleasant thoughts. We can squarely face why this happened.

I believe the latter option is best for recovering our equilibrium. It helps us to avoid denial.

When we seek the facts, we elevate our thinking powers, lower our emotions and better enable ourselves to find the answers that will give us peace.

How could men board a plane, rub shoulders with families, children and old people, and still commit cold-blooded murder? What is behind this perversion?

Could it be that the terrorists were repeatedly exposed to cold-blooded killings in their childhood? Are these deaths the result of what Pope John Paul II calls the "culture of death"?

Several years ago, I directed a dissertation that studied the effects of terrorism in Northern Ireland. Its main conclusion was that young children who see people lying dead on the street become hardened and accept this as part of life.

Is the cruelty the terrorists displayed the result of an environment that fostered hardness of heart? Could we be seeing the results of people living in a culture of death marked by abject poverty, disrespect for human life and a lack of sound moral principles? If this is the case, does it indicate that cultures rather than individuals need to be reformed, and if so, who is to achieve this?

The terrorists were young men who most probably were idealistic, impressionable, gullible. Did those who trained them take advantage of their gullibility? Were these young men immersed in hate and duped into the false ideology of vengeance?

Did these terrorists really die for Allah and victory over the "infidels," or were they pawns in the hands of unprincipled people who twisted their minds? If that was the case, how do people reach the point of corrupting the morals of youth? Perhaps such people rise up in cultures that foster centuries-old grudges; perhaps a background of poverty and a locality lacking good role models is accountable.

Or could it be that we are seeing the age-old desire for world domination that hearkens back to the fall of Adam and Eve, who desired to be like God? Is it possible that terrorism does not represent a perverted culture but is the sin of individuals, regardless of their heritage, who want to be God?

The United States has adopted a multifaceted approach to counter terrorism. This approach involves increased security, military intervention, economic restraints, international cooperation, propaganda and postmodern warfare of a new type.

This effort deserves praise, but if terrorism is to be defeated we must first better understand the culture that spawned it. This means we need to avoid labeling a culture as totally evil and lumping everyone together. It means understanding our opponents.

It means painstakingly sorting out the good from the bad in order to expose evil to the light, which has the greatest power to overcome it.

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

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

The Sunday Readings

Sunday, Oct. 21, 2001

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of this weekend's first reading from the Bible.



God gave the Hebrew people a land when they escaped from Egypt, but securing the land was not easy. They had to fight a series of enemies, one whose name was Amalek.

Often, these enemies had considerable resources, and occasionally their resources were greater than those possessed by the Hebrews. Certainly, this reading implies that Amalek was no inconsequential enemy.

To rebuff Amalek's attacks, the Hebrews needed supernatural help. When Moses lifted his hands above the fray, this help was forthcoming. When he lowered his hand, the help ceased.

Moses holds in his hand the staff of God. The staff already has brought victory. Moses used it to overcome the pharaoh in Egypt. It is not as if the staff contains some magical power. Rather, it symbolizes the power God wields over all things.

Without God, humans can accomplish nothing that is perfect and good. Humans are finite. They suffer from fatigue, as does Moses in this reading. It is all the more reason why they need God.

Already on several occasions this season, and again this week, the Church presents to us Liturgies of the Word that contain a reading from the Second Epistle to Timothy.

The epistle is a letter to Timothy, one of Paul's disciples, mentioned as such elsewhere in the New Testament. In time, Timothy became the bishop of Ephesus. He was an important figure in the development of the early Church.

He was nonetheless a human. He faced

great obstacles. So did many other Christians. These epistles encourage him and urge him onward in proclaiming the Gospel and personally drawing nearer God.

This reading is quite practical. It suggests reading the Scriptures, which it states are inspired by God.

St. Luke's Gospel gives this weekend's liturgy its third reading.

As occurs from time to time in Luke, a widow appears, and she is a symbol of powerlessness. It was not as if females had no rights in the ancient Jewish society. One of the great contributions Judaism made to civilization at the time, a contribution generally unequalled throughout the world, was that women were humans in every sense and as such enjoyed respect.

However, the customs severely restricted women. Without husbands, fathers, brothers or sons, women had virtually no way to earn a livelihood. Thus, widows were without power.

The place of the dishonest judge should not be exaggerated. The basic point is that the judge is himself a sinner, yet he is able to act mercifully. Acting mercifully is a trait that implies the presence of God.

Here the message is that God writes straight in crooked lines. Most of all, the message, of course, is that God answers prayers, even if the answer involves unworthy instruments.

Reflection

An everlasting consequence of Original Sin is that humans exalt themselves to a very unrealistically high level. This tendency occurs all around us in the midst of the Electronic Age with all its scientific marvels.

It occurred with equal force 200 years ago, or 300 years ago, or 500 years ago, and it will occur centuries from now. We never learn.

The Liturgy of the Word this weekend, especially in the first and second readings, tells us of our limitations and our need for God.

My Journey to God

The War of Love vs. Hatred

"As I live, says the Lord God, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live. Turn, turn from your evil ways!" (Ez 33, 11)

I read this unsettling Scripture passage from Ezekiel shortly after the horrific events of Sept. 11. I could not make it jibe with news reports of vandalized American Muslim mosques and other acts of hatred and retaliation.

I could not find in God's words to this or any prophet approval of these misguided acts. Even when Moses commanded the Levite tribe to destroy the Israelites who had worshipped the golden calf, their destruction was motivated, not by revenge, but rather by justice, by the need to preserve the fragile faith of the one God.

The Taliban make a great deal of noise, but they cannot make a legitimate case for a *jihad*, a holy war, even by the teachings of Mohammed. Their murders of the innocents in New York, Washington and Pennsylvania violate every tenet by which their own prophet defined *jihad*. No, the Taliban kill because they hate.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.)

It is impossible for the God of love to will us or them to hate, just as it is impossible for the God of justice to want evil to go unanswered. There are no contradictions in God, only in men. So, in our personal responses to the terrorists, no less than our national response, we must struggle to conform our hearts to our God.

At the heart of every American's anguish is the cry of the injured child: "It's not *fair!*" The incomprehensible unfairness of the Sept. 11 attacks makes us want to hate back. We'll show them. But what will we show them? That we, too, are a people of hatred? That we, too, are irrational and indiscriminate? That we cannot tell the difference between a peaceful Arab-American couple buying groceries at Wal-Mart and a suicide terrorist who would fly a plane full of fellow human beings into a building?

No, let us show the world that we are a people of love, tolerance, justice, good sense and strength. Let us show the world that we will turn our enemies from their evil ways, but we will not become like them.

By Patricia Happel Cornwell

Daily Readings

Monday, Oct. 22

Romans 4:20-25
(Response) Luke 1:69-75
Luke 12:13-21

Tuesday, Oct. 23

John of Capistrano, priest
Romans 5:12, 15b, 17-19,
20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, Oct. 24

Anthony Mary Claret, bishop
Romans 6:12-18
Psalm 124:1-8
Luke 12:39-48

Thursday, Oct. 25

Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, Oct. 26

Romans 7:18-25a
Psalm 119:66, 68, 76, 77,
93, 94
Luke 12:54-59

Saturday, Oct. 27

Romans 8:1-11
Psalm 24:1-6
Luke 13:1-9

Sunday, Oct. 28

Thirteenth Sunday in
Ordinary Time
Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

All three readings remind us that we are not abandoned with our needs. The power of God is at our hand. We simply must ask God for strength.

However, our request must be in the context of the real. Certainly the image of the poor widow reminds us of God's love for the vulnerable. There is another angle.

Throughout the Scriptures, frugality and poverty have been taken to be the settings in which wisdom blooms.

The poor woman was humble, and she knew that she must turn to God.

In response, God's love was so great that even an unholy instrument met her needs, namely the dishonest judge. †

Question Corner/Fr. John Dietzen

Early books offer classic views about spiritual life

Q What is your opinion of the book by Thomas a Kempis, *The Imitation of Christ*? A priest



strongly urged me to read it for meditation, but I'm not finding it helpful. It seems so "other-worldly," and not much connected to my life. It's been a classic for centuries, the priest said, so maybe I'm missing something. (California)

A *The Imitation of Christ* has indeed been one of the most widely read books on Christian spirituality since it was written, probably sometime early in the 15th century. Printed in numerous languages, its beneficial influence on Christian spirituality has been immeasurable.

You put your finger, however, on one reason other spiritual writings have been found more useful in these later times.

The *Imitation* was among the first works of what was then referred to as "*Devotio Moderna*," modern devotion. It was called modern because it placed greater emphasis on the inner life of the individual, on interior meditation, in opposition to the rather speculative and philosophical focus of spirituality in preceding centuries.

"*Devotio Moderna*" centered more on Christ's humanity and on self-denial. It was especially suspicious of scholarly speculation. What does it profit if you speak learnedly about the Trinity but displease the Trinity by your lack of humility? it asked. "I would rather feel contrition than know how to define it" (I.1).

Another favorite theme was that involvement with the world brought only temptation and danger. It quoted approvingly the noted Roman philosopher Seneca's statement, "Whenever I go out among men, I come back less a man" (I.20).

In other words, the *Imitation* seemed more a guide for monks and women reli-

gious than for people at work in the world. The message, not uncommon at that time, seemed to be that the model of Christian spirituality was monastic; people in the world, therefore, became holy only insofar as they imitated the prayer and self-constrained life of monks.

"The more constraint you put on yourself," said the *Imitation*, "the more progress you will make; that is certain" (I.25).

This view of the spiritual life was countered by later writers who maintained that all vocations and professions provide the means and direction for a saintly life, that holiness was closely connected with doing one's daily work well, within the framework of Christian love of God and neighbor.

An early and influential example of this approach was St. Francis de Sales. Writing nearly 200 years after the *Imitation*, he declared in his *Introduction to the Devout Life* (Chapter 3), "It is an error, nay rather a heresy, to wish to banish the devout life from the army, from the workshop, from the courts of princes, from the households of married folk."

Devotion which is purely contemplative, monastic and religious, he continued, cannot be practiced in these "worldly" callings, which are also suitable for leading to perfection.

Writings and teachings along these lines by St. Francis significantly inspire Catholic and other Christian spirituality to our own day. In fact, even admitting his somewhat dated style and expressions, it is still difficult to find a book for Christians in any walk of life more down to earth, practical and encouraging than his *Introduction to the Devout Life*.

The Imitation of Christ continues to provide solid guidance for our spiritual lives. It only needs to be balanced, perhaps in some instances corrected, with a conviction that Christian sanctity for most of us is intimately bound to our vocations and relationships with each other, that here too the Church lives and carries on the mission given it by our Lord. †

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 19

SS. Francis and Clare Parish, 5901 Olive Branch Road, **Greenwood**. "What You Become Is Infinitely More Important than What You Do or What You Have," Matthew Kelly, speaker, 8 p.m., freewill offering.

October 20

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Saint Meinrad School of Theology program, "A Catholic Theology of the Laity," Benedictine Father Matthias Neuman, presenter, \$35, 9 a.m.-4 p.m. Registration: 317-955-6451.

Slovenian National Home, 2717 W. 10th St., **Indianapolis**. American Catholic Slovenian Union of Indianapolis, Halloween dance to benefit Holy Trinity Parish, \$5 per person, 7-11 p.m. Information: 317-891-1412.

October 21-24

Nativity Parish Center, 7225 Southeastern Ave., **Indianapolis**. Parish Mission, "A Spiritual Path at the Dawn of a New Millennium," Conventual Franciscan Fathers Dennis Koopman and Donald Blaeser. Childcare available.

Information: 317-359-6075.

October 21

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. "2001 Bishop Chatard Achievement Awards and Liturgy Breakfast," Mass, 9:30 a.m., breakfast \$6/adults, \$3/children 12 and under. Information: 317-254-5435.

St. Augustine Church, 315 E. Chestnut St., **Jeffersonville**. "A Concert of Remembrance and Tribute," 7 p.m., freewill offering. Information: 812-282-2677.

Monte Cassino Shrine, **St. Meinrad**. "Monte Cassino Pilgrimage," 2 p.m., "Mary, Our Lady of Sorrows," Benedictine Brother Marmion Barrera. Information: 812-357-6611.

St. Isidore Parish, 6501 St. Isidore Road, **Bristow**. Fall festival, food, country store, quilts. Information: 812-843-5713.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. "Living Rosary," candle procession. Information: 317-859-HOPE.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indian-**

apolis. Blue Army of Our Lady of Fatima annual Rosary March, 3 p.m., procession and rosary at outdoor shrine, weather permitting, followed by a talk and Benediction of the Blessed Sacrament. Information: 317-356-5407.

Holy Rosary Parish Hall, 2585 N. Main St., **Seelyville**. Afternoon of reflection, "Let Hearts Rejoice that Seek the Lord," \$5 per person, 1:30-5 p.m. Registration: 812-232-8400.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Rich Fool," 9:15 a.m., Information: 317-462-5010.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Wholehog sausage and pancake breakfast, benefits seventh- and eighth-grade classes, free will offering.

October 22

Marian College, 3200 Cold Spring Road, **Indianapolis**. Franciscan Father Michael Crosby, speaking on St. Francis, 7 p.m.

October 23

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Worship, "Liturgy Basics, Session I, Liturgical Renewal." Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

St. Thomas Aquinas Church, 46th and Illinois streets, **Indianapolis**. "Teachings of

Islam," presenter Imam Umar Alkahattab, 7-9 p.m. Information: 317-253-1461.

October 25

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Rich Fool," 7 p.m. Information: 317-462-5010.

October 26

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., **Indianapolis**. Fall luncheon and card party, \$7 per person, 9:30 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5717.

October 26-28

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. "Earth Spirituality" retreat. Information: 812-535-4531.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spiritual passages and practices, presented by Bill Lesch and Benedictine Sister Antoinette Purcell. Information: 317-788-7581.

October 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Conference on Bereavement, \$40 including lunch, 8:30 a.m.-4:30 p.m. Information: 317-236-1596 or 800-382-9836.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization party, 6 p.m. Information: 317-784-4207.

St. Joseph Hill Parish Hall, 2607 St. Joe Road West, **Sellersburg**. Annual craft show, 60 booths, quilts, lunch. Information: 812-246-2512.

St. Michael Parish, Activity Center, 519 Jefferson Blvd., **Greenfield**. Ninth annual Ladies' Club holiday bazaar, 9 a.m.-4 p.m. craft booth, baked goods, lunch available. Information: 317-462-2480.

October 28

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel**, Lafayette Diocese. "Joint Declaration on the Doctrine of Justification," Dr. Martin E. Marty, 2:30 p.m. Information: 765-742-2050.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Family Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

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.

St. Joan of Arc Parish, 4217

Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

—See ACTIVE LIST, page 15



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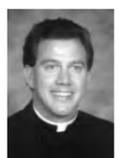
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• SPAIN & PORTUGAL, 12 DAYS IN NOV.\$2,020	• SICILY, 9 DAYS IN MARCH & NOV. 2002\$1,772	• EPHESUS-VENICE MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,212
• ROME & FLORENCE, 11 DAYS IN NOV.\$2,218	• GERMANY, 10 DAYS IN MAY 2002\$1,892	• BARCELONA TOUR & MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,131
• ROME & ASSISI, 9 DAYS IN NOV.\$1,729	• RUSSIA CRUISE, 17 DAYS IN JUNE 2002 FROM \$2,888	
• ROME & VENICE, 11 DAYS IN NOV.\$2,382	• IRELAND, 10 DAYS IN SEPTEMBER 2002.....\$1,620	
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Peace poster raises funds for disaster relief efforts

By Mary Ann Wyand

"Pray for Peace."

That's the title and the purpose of a new watercolor and cut-paper collage of Jesus and the burning World Trade Center towers created by Indianapolis artist Adele Schluge in memory of the victims of the Sept. 11 terrorist attacks in New York, Washington, D.C., and Pennsylvania.

"'Pray for Peace' is the result of my own feelings of sadness and loss at the tragedy our country experienced on Tuesday, Sept. 11," Schluge said. "That day happened to be my birthday, and a strange one it was. This painting/collage is symbolic of the devastation of violence, with the World Trade Center in flame and smoke, contrasting with the healing presence of Christ, extending his hands toward the skyline."

"The buildings in the city are cut from a newspaper analysis of the events, published the following day," she said. "The garment Christ wears is cut from the text of Luke, which was the Gospel for the Thursday following the attack, not chosen specifically, but the designated reading from the liturgical cycle. There, we find the words, '... Love your enemies, do good to those who hate you, bless those who curse you...' This painting symbolizes, for me, our very human struggle to

respond to evil in the way Jesus would have us do."

The Our Lady of Lourdes parishioner is selling prints of her painting for \$25, with all proceeds to go to disaster relief efforts underway by Catholic Charities, the American Red Cross New York City Catastrophe Fund, the New York Police and Fire Widows and Children's Benefit Fund or the Salvation Army.

Schluge said the cost of the first-edition print also can be directed to any local or national organization that works to promote peace, goodwill and brotherhood.

"We live in a violent world," she said. "We live in a violent country, and I think prayer is the answer. That's the message of the painting—Jesus and the Gospel reminding us to pray for peace and ask for God's wisdom. It has to do with what our Christian faith says about processing this tragedy."

Schluge described her artwork as "dark" and said she knows it won't appeal to some people, but it expresses reality and has an important message and purpose.

"The Islam teachings are also about serving God," she said. "For the ideal follower of Islam, like the ideal follower of Christ, our goal is—like we used to say in catechism when we were little—to know, love and serve God in this world so that we can be happy with him in the next."

Illustration by Adele Schluge



Prints of "Pray for Peace," a watercolor and cut-paper collage of Jesus and the burning World Trade Center towers created by Indianapolis artist Adele Schluge, are being sold to raise funds for disaster relief efforts following the Sept. 11 terrorist attacks in New York, Washington, D.C., and Pennsylvania.

Schluge said Joyce Brandt of Zionsville, a longtime friend, funded the printing of 100 copies of the watercolor so all proceeds could benefit disaster relief efforts.

"Pray for Peace" is the third painting that Schluge created to assist charitable organizations. "Share Peace," which depicts children of all nationalities playing together in a tree, was created in 1999 to benefit the pro-life work of the Julian Center, Reach for Youth, the Irish Children's Fund and Right to Life of Indianapolis. "May Crowning Day," completed last year, shows children of all nationalities in a religious procession. That project benefited Our Lady of Lourdes Parish.

"The Peaceable Kingdom" is one of Schluge's favorite themes, and much of her artwork, which she describes as "naïve," is devoted to promoting peace and harmony.

"When I think of the Peaceable Kingdom," Schluge said, "I think of how someday Jesus will come back and there won't be any more pain or suffering."

(To purchase copies of the print, contact Adele Schluge at 317-352-1090 or by e-mail in care of irvhouse@aol.com. Checks should be made out to the charity of choice, and mail orders should include a separate \$5 check made out to the artist to cover postage, handling and insurance.) †

The Active List, continued from page 14

Tuesdays

St. Joseph Church, 2605 St. Joe Road 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. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

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.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **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: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **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 (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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TERROR

continued from page 1

"The events of Sept. 11 have forced us to come to grips with our faith and trust in God," said Bishop Paul S. Loverde of Arlington, Va., in whose diocese the Pentagon is located. He made the comments during an Oct. 11 memorial Mass at St. Thomas More Cathedral.

"Do we believe that he is always with us, in good times and in bad? Do we believe that nothing can separate us from God's love?" Bishop Loverde asked. "Is St. Paul's conviction ours, namely, that no one and nothing, however terrible or devastating, either known or yet to be known, can ever separate us from God's love, revealed in Jesus, which is simultaneously the victory of life over sin and death?"

Pope John Paul II commemorated the attacks Oct. 11 with prayers for the victims and for world peace.

"We implore tenacity and perseverance for all men of good will in pursuing paths

of justice and peace," he said during a morning prayer with hundreds of bishops attending a month long synod.

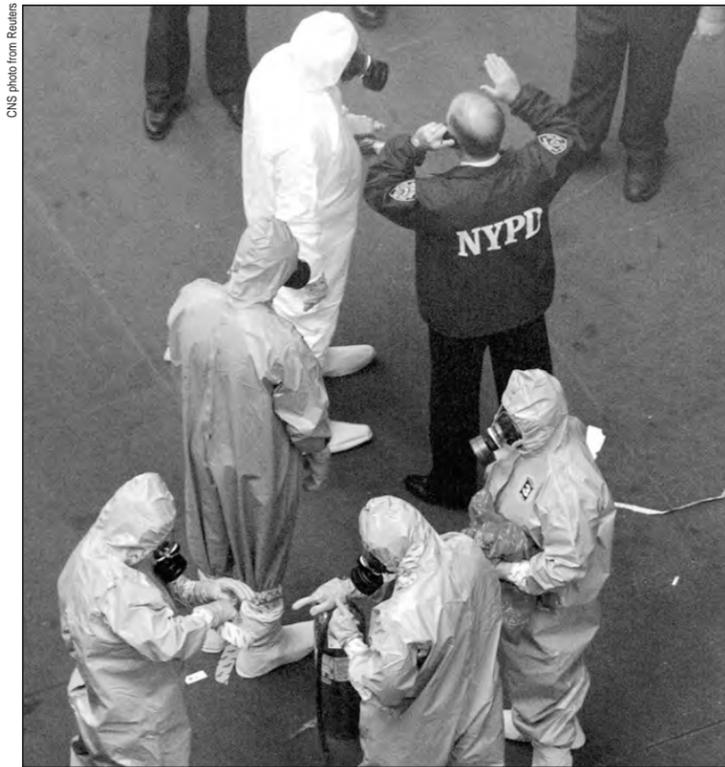
"May the Lord uproot from the heart of man every trace of rancor, enmity and hate and make him open to reconciliation, solidarity and peace," the pope said.

At an Oct. 9 month's mind Mass at St. Agnes Church in Blackwood, N.J., each name of the 21 victims of the Sept. 11 tragedy who were from the Diocese of Camden, N.J., was announced and a bell tolled.

Bishop Nicholas A. DiMarzio of Camden said the loss of so many innocent people is a special type of martyrdom. "We believe that they were embraced by the heavenly Father," he said.

He told the families that their loved ones are now resting in the comfort of God and that the nation will never forget their ultimate sacrifice.

"Most of the dead lay still buried in the remains of the World Trade Center. Their bodies, their ashes may be there, but as people of faith we know they live with the Lord," the bishop said. †



Investigators in protective suits prepare to enter *The New York Times* building to investigate reports of a suspicious package received in the mail Oct. 12. An employee at NBC News in New York tested positive for skin anthrax after handling a suspicious package.

ARCHBISHOP

continued from page 1

More than ordinary acts of charity at home, at work, at school and in our neighborhoods are immediate ways in which we can make peace. Especially in these days of tension, it is important to reflect on "who is our neighbor?"

We are especially concerned for our children. Parents tell me how much the unprecedented terrorism and our military response preoccupies their children. I would hope that standing by our children with a reasonable amount of information might assuage their fear. Praying with them in a calm manner could only be a helpful way to assure them of God's love. If I were a parent, I would want to monitor my

children's exposure to the media's constant focus on the war and possible terrorist responses.

A final suggestion would be to pray for moderation on the part of the media. Those responsible shoulder a special responsibility in difficult times. I have in mind the penchant to expose military strategies in the public forum or to overly dramatize and uncover even unthought of potential terrorist acts which might be inflicted on our society.

In the end, keep close to God and pray for peace are the best responses for all of us.

What should our attitude be as we continue to live in the dreadful shadow of the Sept. 11 tragedy?

I suggest that we take our lead from that of Pope John Paul II. On Oct. 11, the Holy Father led the bishops gathered from

around the world in synod at the Vatican in a day of prayer for world peace and, in part, for the conversion of terrorists. I think that is exactly where our emphasis should be.

Pope John Paul II proposed six intentions for the prayers of the assembled bishops: the deceased, government leaders, the conversion of the terrorists, the victims' families and friends, rescue workers, and "the children of Abraham"—namely Jews, Muslims and Christians. I would encourage us also to include members of the military, and their families who worry about their welfare, keeping in mind that some of these people are our own neighbors. These intentions would serve us well in shaping our attitudes in this difficult time.

What are we to think of the declared "war on terrorism?"

Several weeks ago, in my column in *The Criterion*, I presented the Church's teaching on the manner in which we can judge the morality of war as it is presented in the *Catechism of the Catholic Church* (cf. #2309 and #2310).

As of today, most moral theologians would agree that President Bush and his national and international advisers have followed a careful approach to military action in order to protect society from further heinous acts of terrorism. For that we can be grateful.

We pray that they will pursue any further military action with utmost care in order to avoid unnecessary killing and especially the killing of innocent civilians. The responsibility of government in this situation, fraught with complications, is grave. †



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Catholic Charities USA outlines economic stimulus package for poor

WASHINGTON (CNS)—Catholic Charities USA has laid out its vision of an economic stimulus and domestic relief initiative for the country following the Sept. 11 terrorist attacks.

"While much has changed since Sept. 11, many things remain the same," Sharon Daly, Catholic Charities USA's vice president for social policy, said Oct. 11 in testimony before the Senate Finance Committee's Subcommittee on Social Security and Family Policy.

Among needs she said remain the same and must be addressed, Daly listed the minimum wage, child-care assistance, affordable housing and health care for the uninsured.

"In fact, in many cases, these domestic needs will be exacerbated by the economic downturn that appears to be deepening since the Sept. 11 attacks," Daly said. "Low-wage workers—those who make at or just above the minimum wage—are the first to feel the impact of an economic downturn, and are the least able to withstand its effects. Accordingly, it is more important now than ever for Congress to take steps to aid the working poor."

While Census Bureau figures released in September showed the nation's poverty rate declining to 11.3 percent in 2000—its lowest level since 1974—requests for emergency food assistance nationwide, including at Catholic Charities agencies, were up 30 percent, mostly from the working poor, Daly said.

"According to our front-line caseworkers, the typical family coming to us for emergency food assistance is a parent working at or even \$1 or \$2 above the minimum wage," she said.

"Each month, after paying rent, utilities and child care costs, and arranging transportation to and from her job—often far from where she lives—she has no money left to put food on the table. And that's a good month," Daly continued. "If she gets sick, for example, and has unpaid medical bills, or loses time off work, she will get behind in the rent."

Daly said federal poverty guidelines, based on the premise that a family's primary expense is food, "are no longer an accurate measure of what a family needs to survive without assistance from government or private charities. Today's families spend the bulk of their income on housing and child care."

Without government action, she added, "the situation will only get worse." The principle of subsidiarity is an important component of Catholic social teaching, Daly testified, "but it does not mean that the federal government should cede responsibility for the poor."

Daly said Congress should pass the Strengthening Working Families Act.

- Among its provisions are:
- A "pass-through" allowing states to give child support payments directly to custodial parents and their children as a way to reduce the poverty rate for such households.
 - Expansion of the Earned Income Tax Credit for families with three or more children. An estimated 2.6 million children would be lifted out of poverty, according to Daly.
 - Restoration of block-grant funding for social services to \$2.38 billion, the level promised to states in the 1996 welfare law. Daly called it "truly incomprehensi-

ble" that Congress cut the program by one-third and transferred the budget authorization to the highway bill.

- Reauthorization of \$200 million in child welfare funds this year, and \$1 billion over five years.
- Initiatives for promoting responsible fatherhood.

Daly also touted the Promoting Safe and Stable Families Amendments Act of 2001. President Bush has called for spending \$67 million on the plan, which Daly called "a relatively modest amount considering the urgent need."

Under the measure, a mother who loses her children to foster care because she has a substance abuse problem could get the treatment necessary for her to regain custody of her children, Daly said. Right now treatment resources are inadequate, she added.

The bill also lets states use federal Safe and Stable Families funds to support programs that allow parents who feel incapable of caring for a newborn to relinquish custody of that child at a state-approved location shortly after the birth while being protected from prosecution for child abandonment.

It also would restore assistance funds for families who adopt children with special needs through private agencies such as Catholic Charities, Daly said.

In January, the federal Department of Health and Human Services' Administration for Children and Families issued a policy restricting adoption assistance to special needs adoptions processed only through state agencies.

Daly also provided guidelines for an economic stimulus package to benefit the poor. "We are not experts in tax policy. We are, however, experts in human suffering," she said.

At the package's core would be "tax relief for those 35 million low-income Americans who saw no benefit from the tax legislation passed by Congress earlier this year," Daly said.

She also proposed delaying the repeal of the estate tax, and cutting the second and third stages of the tax relief plan for the top 2 percent of U.S. households, saving an estimated \$1.25 trillion.

Daly said unemployment benefits should be awarded to laid-off, part-time workers who meet all other eligibility criteria.

"Congress should use federal funds to provide a temporary increase of at least 15 percent in the level of unemployment benefits and, for persons at the lowest benefit levels, Congress should guarantee a minimum dollar increase in benefits," Daly said.

Access should be expanded to federal Medicaid and state children's health insurance programs to include working parents and children with disabilities. The fiscal 2002 budget resolution approved by Congress provided \$28 billion for health care for the uninsured.

Daly also recommended passage of the Legal Immigrant Children's Health Improvement Act, which gives states the option to extend federal and state health insurance benefits to immigrant women and children.

The State Children's Health Insurance Program should "at a minimum" restore eligibility to legal immigrant children and pregnant women for Medicaid and food stamp benefits, she added. †

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Fatima

A statue of the Virgin Mary is carried in a crowd of pilgrims during a service Oct. 13 marking the 84th anniversary of the last apparition at Fatima. About 200,000 people flocked to the shrine in Portugal to mark the anniversary of the last appearance of Mary to three shepherd children in 1917.

Rest in peace

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.

BEST, Kiren J., 82, St. Mary-of-the-Knobs, Floyd's Knobs, Oct. 5. Mother of Mary Helen Scott and Charles Best. Sister of Benedictine Sister Rachel Best, Margaret Huber, Rose Lang, Arthur and Charles Best. Grandmother of four.

BOWEN, Ruth Joan, 84, St. Anne, New Castle, Oct. 9. Mother of Ann Miller. Sister of

Woodrow Pea. Grandmother of three. Great-grandmother of three.

BRYAN, Tamara Marie (Tanner), 42, St. Jude, Indianapolis, Oct. 1. Wife of Al Bryan. Mother of Angela, Andrew, Daniel and Matthew Gray. Daughter of Gloria (Whitaker) and James Tanner. Sister of Annette Jones, Rhonda Moore, Steve Tanner and Jimmy Todd. Granddaughter of Florence J. Fendel Whitaker Randall. (correction)

BUSALD, Helen L., 89, St. Roch, Indianapolis, Oct. 7. Aunt of several.

COFFEY, Henry F., 88, St. Pius X, Indianapolis, Oct. 5. Husband of Rosamond (Loesch) Coffey. Father of Barbara Marer, Anne Pierson,

Deborah Sova and Thomas Coffey. Grandfather of five.

DIETZ, Harold K., 74, Little Flower, Indianapolis, Oct. 1. Husband of Delores Dietz. Father of Terri Shafer-Dietz. Grandfather of one.

DIPPEL, Helen Bernadette (Brewer), 91, St. Paul Hermitage, Beech Grove, Oct. 7. Mother of Mary Heisig and John Dippel. Grandmother of nine. Great-grandmother of 12.

KELLER, John "Jack," 28, St. Pius X, Indianapolis, Oct. 7. Son of Katherine (Stambach) and William Keller. Brother of Anne, Beth and William Keller.

MADDEN, Joseph D., 86, St. Philip Neri, Indianapolis, Oct. 5. Father of Christopher, Daniel, Michael and Nicholas Madden. Brother of Elizabeth Gooete. Grandfather of three.

MARRS, Samuel John, infant, St. Monica, Oct. 4. Son of Kathy and Jim Marrs. Brother of Julia and Ian Marrs.

McBARRON, Joseph F., 85, St. Mary, New Albany, Oct. 11. Husband of Lela McBarron. Father of Louise Deuvaert and Daniel McBarron. Brother of Mary Gooete.

MCDONALD, William H., Jr., 71, St. Vincent de Paul, Bedford, Oct. 7. Husband of Mary Lou Winter McDonald. Father of Anne Clark, Susan and William McDonald III. Brother of Peg Aleksie, Jeanne Nelson and Mary Quinn.

Providence Sister John Francis Troy was a dental assistant, teacher

Providence Sister John Francis Troy died on Oct. 4 in Karcher Hall at Saint Mary-of-the-Woods. She was 98.

The funeral Mass was celebrated on Oct. 9 in the Church of the Immaculate Conception. Burial followed in the sister's cemetery.

The former Jane Frances Troy was born in Washington,

Grandfather of four.

RAUTH, Cleona S., 89, St. Augustine, Jeffersonville, Oct. 5. Aunt of several.

REAGAN, John, Sr., 93, St. John the Baptist, Dover, Sept. 16. Father of Mary Glenkler, Diana Walker, Leah Woolwine and John Reagan Jr.

SCHUSTER, Alice L., 72, St. Barnabas, Indianapolis, Sept. 28. Mother of Laurreta Kloer, Lucinda, Bernard and Ted Schuster. Sister of Arnel Ahl. Grandmother of six. Great-grandmother of three.

SHANNON, Nancy K. (Hole), 66, St. Anthony, Indianapolis, Sept. 27. Mother of Randall Shannon. Grandmother of one.

STUCKEY, Jason Reed, 27, Holy Name, Beech Grove, Sept. 22. Son of Mary Jo and Daniel Stuckey. Brother of Jacob and Joshua Stuckey. Grandson of Herschel Mims.

TURNER, Warren E., 79, St. Andrew the Apostle, Indianapolis, Sept. 9. Father of Mary Armstrong, JoAnne Bush, Frances and Michael Smith, James and Warren Turner. Brother of Elnora Averitt and Ester Johnson. Grandfather of seven. Great-grandfather of four.

WESSEL, Norman H., 85, St. Mary, Greensburg, Sept. 10. Husband of Dorothy Wessel. Uncle of one. †

St. Vincent de Paul Society volunteers 'bring Jesus to the poor'

By Mary Ann Wyand

PLAINFIELD—"God has blessed you many, many, many times over for the things you do to help others," Franciscan Father Thomas Vos told St. Vincent de Paul Society members during the annual meeting of the archdiocesan Vincentian conference on Oct. 14 in Plainfield.

"Christians are the hands and feet and heart of Jesus in the world today," he said. "You are bringing Jesus to the poor. I've always had a great admiration for the St. Vincent de Paul Society."

Last year, St. Vincent de Paul Society volunteers in the archdiocese served 59,100 clients at its warehouse distribution center, client choice food pantry and parish-based food pantries as well as through home, hospital, nursing home and prison visits.

To maintain these ministries, the Vincentians need volunteers to help with home visits and the telephone Help Line as well as assist at the distribution center and food pantries. The conference also would appreciate help from retired executives with backgrounds in finance, business, advertising and sales to help expand the ministry.

Moving to Indianapolis in 1977 to serve as pastor of Sacred Heart of Jesus Parish changed his life forever, Father Tom explained, because he learned the importance of sharing God's love through social ministry from the Vincentians' spirit of reaching out to the poor. The society's warehouse formerly was located at the South Deanery parish.

"Since then, most of my pastoral life has been spent working with the poor, sharing material goods with them and leading them to Christ," he said. "I call my ministry evangelization through social ministry because we are leading people to Christ. By helping the poor, we are introducing them to the compassion and love of Jesus."

Since 1989, Father Tom has ministered to the poor in Appalachia in the Diocese of Knoxville, Tenn.

"Most of the people who come to the St. Vincent de Paul Society for help are not even churched," he said. "If they can experience a little love, caring, hope and strength from us, they begin to get a glimpse of Jesus. People have faith because of what you do." †



Franciscan Father Thomas Vos, pastor of St. Jude Parish in Helenwood, Tenn., was the speaker for the archdiocesan St. Vincent de Paul Society's annual meeting on Oct. 14 at Plainfield.



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Franciscan Sister Carmita Moran was a teacher

A Mass of Christian Burial for Franciscan Sister Carmita Moran, 77, was celebrated on Oct. 15 in the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She died on Oct. 11.

The former Jo Ann Moran was born in Rushville. She entered the Oldenburg Franciscan community in 1943 and professed final vows in 1949.

Sister Carmita taught at the former St. Michael School in Charlestown, St. Mary School in North Vernon, St. Mary School in Rushville and St. Joseph School in Shelbyville. She also taught at schools in Ohio, Missouri and Illinois.

Surviving are one sister, Clara Louise (Peggy) Siefert of Milroy, Ind., and three brothers, William Moran of Glenwood, Ind., and John D. Moran and David P. Moran of Rushville. †

News briefs

U.S.

Vatican's U.N. nuncio to give peace award to K of C

NEW YORK (CNS)—Archbishop Renato R. Martino, Vatican nuncio to the United Nations, has announced that the Champion of Peace Award given by the Path to Peace Foundation will go this year to the Knights of Columbus. The foundation, an agency founded and led by the archbishop to carry out projects related to the work of the Vatican's U.N. mission, initiated the Champion of Peace Award last year with a presentation to the Knights of Malta. Announcing this year's award Oct. 10, Archbishop Martino said the Knights of

Columbus were "consistently devoted to supporting the Holy Father and the Holy See on countless initiatives for spreading the Gospel of Christ throughout the world, particularly in their uncompromising defense of the sanctity of human life and the family."

Cardinal urges solution to Hispanic vocations crisis

ATLANTA (CNS)—The priestly vocations crisis affects the entire U.S. church but is sharper among Hispanics because they are increasing much faster, said Cardinal Theodore E. McCarrick of Washington. "If we don't find solutions, the problem will be bigger in the future," he said. Cardinal McCarrick spoke in Atlanta during the Oct. 1-4 annual meeting of the National Association of Hispanic Priests about ways to solve the scarcity of Hispanic priests. "The Church has no doubt that at least a third of all the Catholics are Hispanic," the cardinal said. "A major problem of this shortage is

that there is no awareness that the shortage exists," he added.

Grant goes to Catholic graduate school to promote rural ministry

WASHINGTON (CNS)—Washington Theological Union, a Catholic graduate school of theology for ministry, has received a grant to fund a project to train lay leaders for rural ministry. The grant is from the SC Ministry Foundation, a public grant-making organization that promotes the mission and ministry of the Sisters of Charity of Cincinnati. The project director for the grant is Sister Brid Long, a member of the Congregation of the Sisters of St. Louis, who is chairwoman of the theological union's pastoral studies department. Sister Bird said the pilot program is a joint effort between the graduate school and Glenmary Home Missions in the Diocese of Jackson, Miss. †

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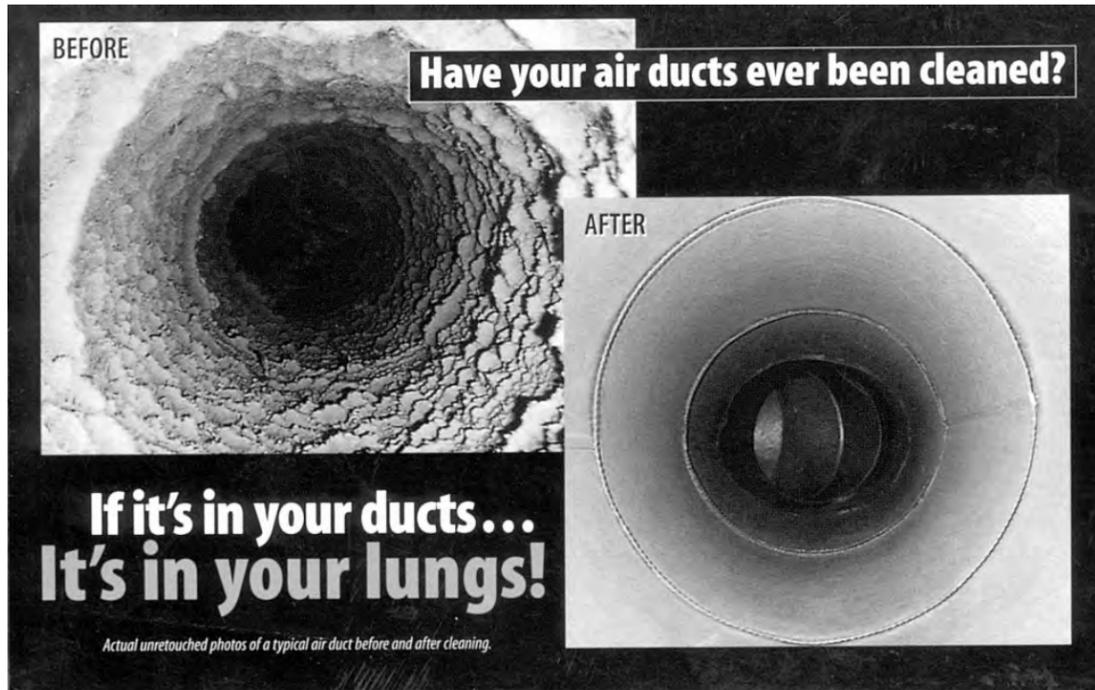
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