Catholics across archdiocese rally to support life

By Mary Ann Wyand

It’s difficult to live a Christian life in the midst of a society saturated by the culture of death, Father Richard Ginther said in his homily for the annual archdiocesan Respect Life Sunday Mass on Oct. 6 at SS. Peter and Paul Cathedral Parish in Indianapolis.

Like the early Christians, he said, “we too are called to hear the proclamation of Jesus—the fullness of his life given over to all humankind—and live in the peace which that knowledge gives us—a peace beyond anxiety, a peace rooted in prayerfulness, a peace which makes possible the teaching of and the living of higher values.”

But popular culture spurns the poor, the weak, the defenseless, the burdened, the hopeless and the tormented, the pastor of SS. Peter and Paul Cathedral Parish said.

“We live in a time when people, human lives, are exploited every day so that others might have the things they want, be comfortable,” he said. “We live in a country, a land, blessed with abundance. But truth be told, our country today has shunned the God of abundance and blessings.”

Believers and ministers of the Gospel of Life may not be able to convert the nation or the world to the teachings of Christ, Father Ginther said, but are still called to make a difference in their Church, family and society.

“Some of the windows are bowed,” Krepp said. “Some small portions will have to be replaced because they are broken. Some of the windows will be removed and worked on at another location by Boyard Studio Inc., an Iowa-based stained glass company.

Krepp said work on the stained glass is expected to be in full swing in November. “Our goal is to be finished well before the 100th anniversary of the building of the church,” said Joe Mahlmeister, the finance chairman for the parish.

There has been an ongoing campaign in the parish to save the windows—it will cost the parish $110,000 to do the job. Mahlmeister said that

St. Bridget Parish and the chairman of the building and grounds committee, said that the windows have a variety of problems.

“One does not have to have the pre-
These parishioners had Masses in their homes before a church was built, and it is their names that give people a sense of the history of the church. "Not only do we want to preserve [the windows] for the church's sake, but look at the names on there," said Bill Johnson, a member of Our Lady of Lourdes Parish in Indianapolis. "Those people all meant something to this community."

Bill's wife, June, used to be a member of the parish, and the couple often takes camping trips to the area to visit her family and friends. They said that the parish, though small, benefits from the many tourists that frequent the area during the warmer months of the year. "There's a lot of parks around here to do what June and I are doing, just camping," he said. "And they come in and they help with some of the budget." Father O'Brien said that many regular parishioners consider St. Bridget's their second parish. Patty Reuss, the parish secretary, said that some campers have made donations. "So far, it's going good," Father O'Brien said of the campaign for the windows. But he acknowledged that they have a way to go before they reach their goal. He hopes that former parishioners and friends of the parish will hear about the project and support it.

Reuss said that the drive has pulled people in the church closer together. Father O'Brien said that he is praying to St. Anthony for help. The stained glass means a lot to him and to the parishioners. He said that the windows tell of the faith of the parish at the time when they were built. "Their faith and their religion were very important to them," he said. These windows and the church itself represent to all of us … a link of the past to our future."

"I just firmly believe that we can't lose our heritage. This is a beautiful country church, and to have something happen to it is unthinkable," Bill Johnson said. "It's an art form that we need to preserve. People spend big money to go to Europe and see things, and they don't appreciate what we have at home." Mahlmeister elaborated on the educational value of the windows. "These windows tell the story of Christ, miracles, the Bible, and helps us all remember the great history and tradition of the Catholic Church," Mahlmeister said.

Father O'Brien said that despite the beauty of the windows, some people still doubted the intention of the parish to save them. "Can you believe it? There was a rumor going around that we would take them all out and put in just plain glass," he said. "But people involved with the drive have actually gone around that we would take them all out and put in just plain glass," he said. "But people involved with the drive have actually approached us and let us know that they want to keep the windows." Father O'Brien said that he is praying to St. Anthony for help. The stained glass means a lot to him and to the parishioners. He said that the windows tell of the faith of the parish at the time when they were built. "Their faith and their religion were very important to them," he said. These windows and the church itself represent to all of us … a link of the past to our future."
Bishop urges people to reject violence, war

By Mary Ann Wyand

“We live in a world where we go to war quite readily,” Bishop Thomas J. Gumbleton, an auxiliary bishop of Detroit, told a capacity crowd on Oct. 1 at St. Thomas Aquinas Church in Indianapolis. “We use violence to try to bring peace,” he said, “and it results in the killing of millions of millions of our brothers and sisters.”

Addressing the topic “Living Nonviolence in a World of Violence,” Bishop Gumbleton noted that living nonviolence is not something that people do easily.

Christians need to “explore more deeply our response to violence in the world, the culture of violence within which we live,” he said, “and try to find a way to transform that violence into genuine love and peace … so that we can find the way to build peace in our world.”

The bishop said he “cannot speak about nonviolence in this world of violence without speaking specifically about the challenges facing us right now concerning our actions in the Middle East.”

Jesus rejected violence, Bishop Gumbleton said. “He knew the circumstances in which we must live, but he meant what he preached.”

Two years ago, when Pope John Paul II visited the Holy Land, he went to the Mount of Beatitudes, Bishop Gumbleton said. “He reflected on the words of Jesus and understood it as a call to all of us. He said, ‘Jesus’ call has always demanded a choice between the two voices competing for your hearts … the choice between good and evil, between life and death.’ Then he asked the question, ‘Which voice will the young people of the 21st century choose to follow?’”

To put your faith in Jesus means choosing to believe what Jesus said and acting upon it, Bishop Gumbleton said. “That choice is of profound importance for each of us individually, for our country and for the world because we do indeed live in a time of extraordinary violence.”

The 20th century was the most violent century in all of human history, he said. During 27 major wars, 127 million people were killed in the last century.

“One of the most tragic things about the wars of the 20th century is that as those wars went on, from World War II to the end of the century especially, the largest number of people killed in the wars were noncombatants—civilians,” he said. “In the last decade of the last century, more children were killed than soldiers. Two million children were killed, 4 to 5 million disabled, 12 million left homeless and more than 1 million orphaned.”

War no longer makes distinctions between combatants helping all of us,” Bishop Gumbleton said. “It’s so nice that our family was all here together today,” she said. “I’m so grateful to my parents for allowing this to happen. Msgr. Schaedel was so inspirational, and it was very healing.”

The statues of Mary and Joseph “already are having an impact on people who visit the chapel,” said Don Mansen, family service adviser and location manager at Our Lady of Peace Cemetery.

“They are a nice addition to the chapel,” he said. “I think lots of people will enjoy them. We’re certainly appreciative to the families who donated the funds to purchase them.”

Statues are gifts for Catholic cemetery chapel

By Mary Ann Wyand

The statue of Our Lady Queen of Peace holding a dove is beautiful, and the statue of St. Joseph is quite handsome.

Both statues were handcrafted by artists in northern Italy and are now in place beneath the crucifix in the chapel at Our Lady of Peace Cemetery in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, blessed the statues during a 2 p.m. memorial Mass on Sept. 19 in the mausoleum chapel at the north side Catholic cemetery, located at 9001 N. Havenstic Road.

Fortunately, the statues arrived just in time for the Mass and blessing. They were ordered in April, but overseas shipping delays prompted Mary Williams, the office manager at Our Lady of Peace Cemetery, to pray for their safe arrival.

“The timing on their arrival was very providential,” Williams said after the Mass. “They just arrived yesterday. A lot of people were praying about this.”

Handcrafted Statues of the Cross made in Italy also were delivered on Sept. 18, and will be installed in the chapel in time for the All Souls Day memorial Mass there on Nov. 2. Msgr. Schaedel will bless the stations during a Good Friday Mass in the chapel on April 18.

“We believe that once we die, we live forever and remain members of the community of faith,” Msgr. Schaedel said in his homily. “Statues are a reminder to us of someone rather notable who has gone before us marked with the sign of faith. That’s why it’s so wonderful now that in this cemetery chapel we have a statue of Our Lady Queen of Peace holding the dove of peace.”

“Mary is the first among the saints,” he said, “not only because she is the mother of Jesus but because she was the first to welcome the Messiah. Mary believed in Jesus as her Lord and Savior even before he was born.”

St. Joseph is honored as the protector of the Holy Family and protector of the universal Church, Msgr. Schaedel said, as well as the patron saint of a happy death.

“The tradition of the Church tells us that Joseph died sometime before Jesus began his public ministry,” he said, with Jesus and Mary at his side.

“With gratitude to the generous families that have given us these statues in our chapel, we bless and dedicate them today,” Msgr. Schaedel said. “We look to Mary as Our Queen of Peace and the first among the disciples, that we might imitate her fidelity and discipleship, and to St. Joseph, that we might imitate his fidelity as well, and ask him to pray for us and with us like that, him, we might enjoy the grace of a happy and peaceful death.”

St. Luke parishioners Charles and Dorothy Stuart of Indianapolis donated funds for the purchase of the Marian statue.

“We were happy to do it,” Charles Stuart said. “It’s prettier than we thought it would be.”

St. Lawrence parishioners Edward and Joan Knych of Indianapolis donated funds to purchase the statue of St. Joseph in memory of their grandson, William Knych Stephens, the infant son of Greg and Carol Knych Stephens, who was stillborn on Oct. 9, 2000.

“It’s almost the two-year anniversary of his death,” Carol Stephens said after the Mass. “He was the 14th baby interred in the Infants’ Circle here. It’s a beautiful place, and it was very healing.”

Since the mass she has “come here at least once a month, if not more. I’ve become friends with other parents I’ve met at the Infants’ Circle, and talking with them gives me a feeling of peace. I know my son is at peace. I know he’s in heaven and with the sign of faith. That’s why it’s so wonderful now that in this cemetery chapel we have a statue of Our Lady Queen of Peace holding the dove of peace.”

“If you want to appreciate to the families who donated the funds to pur- chase them.”

St. Lawrence parishioners Edward and Joan Knych of Indianapolis donated the funds for this statue of St. Joseph in memory of their grandson, William Knych Stephens.

“This statue of Our Lady Queen of Peace was donated to Our Lady of Peace Cemetery in Indianapolis by St. Luke parishioners Charles and Dorothy Stuart of Indianapolis.

Stephens, who is a second-grade teacher at St. Lawrence School, said it means so much to her family to have a memorial for William in the chapel.

“It’s so nice that our family was all here together today,” she said. “I’m so grateful to my parents for allowing this to happen. Msgr. Schaedel was so inspirational, and it was very healing.”

The statues of Mary and Joseph “already are having an impact on people who visit the chapel,” said Don Mansen, family service adviser and location manager at Our Lady of Peace Cemetery.

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According to a recent report, membership in the Catholic Church has increased 16.2 percent in the U.S. during the decade of the 1990s. Catholics, who now number 62.5 million, remain the largest religious body in the country and account for about 22 percent of the total population. Most mainline Protestant denominations have experienced declines since 1991.

The report, “Religious Congregations and Membership in the United States: 2000,” was compiled by the Association of Statisticians of American Religious Bodies. It is published by the Glenmary Research Center in Nashville, Tenn.

The Archdiocese of Indianapolis, membership in the Church has increased approximately 11 percent during the same period (1991-2000). However, in the last decade (1993-2002), the Church in central and southern Indiana has experienced a growth of more than 14 percent when published data are used. When estimated figures that include Catholic Hispanics (and these figures are difficult to determine) are used, the percentage increase balloons to more than 34 percent.

Nationally, the number of Catholics increased by 3 percent in the Midwest, 42 percent in the West, 30 percent in the South, and 4 percent in the Northeast. New parishes in the U.S. grew by 3 percent in the West and slightly less than 1 percent in the South. However, the number of parishes declined by 6 percent in the Northeast and 4 percent in the Midwest. The declines mean that the dioceses in these regions are closing or consolidating existing parishes or are establishing fewer but larger parishes due to the declining number of priests.

Rhode Island is the most Catholic of the states, with nearly 52 percent of the population Catholic. Tennessee has the lowest percentage of Catholics, with only 3.9 percent.

Last June, our archdiocese saw the ordination of eight men to the priesthood, the largest group of ordinands in 25 years. Ten men entered seminary this fall, joining more than 3,400 men nationwide who are studying for the priesthood.

Overall, despite the dire predictions of various news media pundits, this is not the picture of a Church in decline. However, the challenge of evangelization is clear: the report documents that 6 percent in the Northeast and 5 percent in the South, and 4 percent in the Midwest. These figures are difficult to determine)

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El amor del matrimonio es sagrado

Buscando la Cara del Señor

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

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.

Research for the Church/James D. Davidson

Catholic population trends in the 50 states

According to the 2002 edition of the Official Catholic Directory, 16 states are at least 25 percent Catholic. Catholic 20 states are at 10 to 24 percent Catholic, and 14 states are less than 10 percent Catholic.

A comparison of the 1960 and 2002 editions of the directory indicates that the percentage of the total population that is Catholic is quite stable in 23 states, declined in 13 states and increased in 14 others. Combining the current states of the Catholic population and the trends since 1960, we can identify nine population dynamics. Four states (8 percent) have medium size and relatively stable Catholic populations that are increasing as a percentage of the total population. Delaware was 12 percent Catholic, now it is 18 percent Catholic. Nebraska has gone from 4 percent Catholic to 9 percent Catholic. Alaska has dropped from 15 percent to 9 percent.

Four states (8 percent) have medium size Catholic populations that are declining. Wyoming was 11 percent Catholic in 1960, and it is now 7 percent Catholic. Arizona has gone from 18 to 12 percent Catholic.

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Two upcoming events at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will feature Monica Brown, an internationally known singer and liturgist. Brown will present the workshop “And the Word Was Made Flesh: Creatively Breaking Open the Word of God” from 9 a.m. to 4 p.m. on Oct. 25. The workshop explores breaking open the Word of God with children and youth through music, mime, Scripture storytelling and other creative processes. The cost is $60. There will be a reflection day titled “Holy Ground” from 9 a.m. to 4 p.m. on Oct. 26. The emphasis will be on assisting participants in identifying the God in the events and circumstances of their life experience. The cost is $60. There also will be a faith celebration concert titled “Quiet My Soul” at 7:30 p.m. on Oct. 26 at the Christel DeHaan Arts Center’s Ruth Lilly Performance Hall at the University of Indianapolis. The concert, which has 64 archival photographs, celebrates Carmelite spirituality in the Indianapolis community in particular. All are welcome to the Mass and book signing. For more information, call the monastery at 317-926-5654.

On World Mission Sunday, the archdiocesan Mission Office is hosting a celebration in acknowledgment of the many missionaries around the world, past and present. All are invited to attend a Mass celebrated by Msgr. Joseph F. Scheaudel, vicar general, at 2 p.m. on Oct. 20 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Afterward, there will be a reception in the Assembly Hall of the Archbishop O’Meara Catholic Center, across the street from the cathedral. For more information or to RSVP, call 317-236-1485.

Mary Jo Weaver, professor of religious studies at Indiana University, will sign her new book, “Cloister and Community: Life within a Carmelite Monastery,” following a presentation at the annual statue of Mary, Mother of the Resurrection, 2500 Cold Spring Road, in Indianapolis. The book, which has 64 archival photographs, celebrates Carmelite spirituality in the Indianapolis community in particular. All are welcome to the Mass and book signing. For more information, call the monastery at 317-926-5654.

There will be a living rosary dedicated to respect for life from 5:30 p.m. to 8:30 p.m. Oct. 20 at the Christie School of the Americas, 630 W. 39th St., in Indianapolis. The participants will represent one bead of the rosary. All three sets of mysteries of the rosary will be recited with a candlelit recitation of the glorious mysteries. In the event of inclement weather, the living rosary will be held in the sanctuary of the church. For more information, call the parish office at 317-257-4297 or Stacy Jerger at 317-849-1855.

The Providence Center at Saint Mary-of-the-Woods is offering three workshops titled “Celtic Prayer” from 7 to 9 p.m. on Oct. 21 and 22 at the Providence Father Mathias School football field, 4100 E. 56th St., in Indianapolis. Each participant will represent one bead of the rosary. All three sets of mysteries of the rosary will be recited with a candlelit recitation of the glorious mysteries. In the event of inclement weather, the living rosary will be held in the sanctuary of the Church. For more information, call the parish office at 317-257-4297 or Stacy Jerger at 317-849-1855.

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Thank You to all those individuals and organizations who, through their stewardship, contributed to the most successful “Opportunities for Excellence” Scholarship Dinner in the college’s history.

On October 8th we raised over $300,000 to benefit the student scholarship fund at Marian College.
Indianapolis North and West Deaneries, and director of the archdiocesan purchasing department. Msgr. Kavanagh also served as director of the Catholic Youth Organization (CYO) and was an instructor serving as director of the Catholic Youth Organization's (CYO) camp at a former St. Mary Academy in Indianapolis. He was instrumental in opening the CYO stadium on West 16th Street and was responsible for construction of the CYO Camp Rancho Frasama in Brown County. He also supervised the construction of Cardinal Ritter High School and St. Gabriel School, both in Indianapolis.

Msgr. Kavanagh is the oldest priest in the archdiocese at age 90.

Catherine Siffin, a member of St. Charles Borromeo Parish, in Bloomington, attributes how she lives her faith to her Catholic education.

Her daughter Louise, her sons, Mark and Kelly, and her granddaughter Leah, all attended St. Charles Borromeo School in Bloomington.

"The biggest thing you learn at St. Charles is discipline and generosity," Siffin said. "I asked my granddaughter what she remembers most, and she said 'generosity of spirit.'"

"You are accepted as who you are and allowed to be creative but taught how to get things finished."

Siffin has served in numerous capacities at St. Charles Borromeo School and parish.

Her proudest accomplishments are serving as the first director of the Adult Learning Center for St. Charles Borromeo Parish and establishing its faith formation program during her years as director in the 1970s.

Siffin has served as chair of the St. Charles Borromeo Parish Peace and Justice Committee, on the parish council, Parent Teacher Organization, Bread for the World, Crop Walk and capital campaign committees. For the past six years, she has helped guide Learning and Growing Together, an intergenerational program at St. Charles Borromeo School. In 1995, as a member of the staff of Indiana University's Center on Aging and Aged, Siffin led a collaborative effort between Indiana University and St. Charles for the creation of this program.

She received her bachelor’s degree and master’s degree from Indiana University and a master’s degree from the University of Tennessee. She was director of publications and educational consultant at the Indiana University Center on Aging and Aged until her retirement in August 2005. Currently, she serves as a consultant to the center.

"She has brought many members of her generation along to teach and learn from the students at St. Charles," said Virginia Sattler, principal of St. Charles Borromeo School.

Siffin’s late husband, Bill, was a professor of political science at Indiana University. She has been on several boards, including the Board of Local Council of Women and the Bloomington Convalescent Center Board. She also has served on the archdiocesan Justice Commission, and has presented workshops for state and national groups interested in issues dealing with aging.

Community Service Award

The Community Service Award will be presented to John M. (Jack) Whelan. Whelan is past president and serves as board member of the Educational CHOICE Charitable Trust, which provides financial aid to center-city Catholic school students. In 1999 and 2000, the Whelans were involved in the annual archdiocesan “Called to Serve” stewardship education and renewal campaigns that raised $9 million in financial commitments to archdiocesan ministries and $90 million in financial commitments to parishes.

He also helped his parish, St. Monica, raise funds for the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign. He served on the Catholic Community Foundation board of trustees for eight years, and is a member of the foundation’s investment committee, which he served for 10 years. He also served as the foundation’s president, chair of the membership committee, and treasurer and chairman of the investment committee.

Whelan was recently appointed by Archbishop Daniel M. Buechlein to chair the newly established archdiocesan review board. Whelan is highly involved in community affairs. He serves as chair of the Culture of Life Foundation and serves on the boards of The Nurturing Network and the Saraphim Cancer Research Foundation. He also is past chairman of the Marion County Health and Hospital Corporation Board of Trustees, the USIC Educational Foundation and Volunteers in Prevention, Probation and Prisons Inc.

Choice Options: Catholic education and renewal campaigns that raised $9 million in financial commitments to archdiocesan ministries and $90 million in financial commitments to parishes.︴

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The 2002 Bishop Chatard Achievement Awards

October 27, 2002

Each year Bishop Chatard Medals are awarded to deserving recipients who embrace and epitomize the mission and values of Bishop Chatard High School. We are proud to announce this year’s winners of the Bishop Chatard Achievement Awards:

Bishop Gerald Gettelfinger, former faculty/staff member

Sister Vinceetta Wethington, O.S.B., former faculty/staff member

Captain Jim Smeehuyzen ’80, alumnus

Mrs. Linda Baker, parent

Mr. and Mrs. Tom O’Brien, parents

Mr. Daniel Elsener, community leader

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Mass at 9:30 a.m.

Bishop Gettelfinger, celebrant

Breakfast and awards presentation to follow Mass

Reservations are required—first come, first served! Tickets are $10 for adults/$5 for children 12 & under. Please call the BCHS Development Office at (317) 254-5435 for information or reservations (no later than Oct. 21)
Open arms, open wallet: The costs of raising a child

By Mark Pattison
Catholic News Service

It should come as no surprise that it costs a lot of money to bring a child into this world and to raise a child. It also should come as no surprise that the cost hasn’t stopped couples from bringing babies into the world or adopting children—or both.

Children are indeed a blessing, but parents who see the love on their baby’s face can be taken aback by sticker shock when the bills start coming in.

PregnancyWeekly.com, a weekly e-mailed newsletter, figured in 2000 that the cost of a child—from the first pregnancy test through delivery—is between $6,800 and $10,600. “The good news is that your insurance company is picking up much of the tab,” it said.

The newsletter also pegs the cost for the first year of childhood at about $11,000, with the biggest chunk being equipment, and personal care, at $3,000 to $4,500. “Miscellaneous,” which includes entertainment, transportation, and first-time expectant parents who often seem to have trouble making ends meet without a child in the family must be scratching their heads and wondering how everybody else manages.

According to the U.S. Department of Agriculture, couples earning more than $61,900 a year as of 2000 could expect to pay for a baby born in more than $6,000.

First-time expectant parents who often seem to have trouble making ends meet without a child in the family must be scratching their heads and wondering how everybody else manages.

While these costs seem high, there are ways to stretch dollars. If your growing family already has a child of the same sex as your newborn, take advantage of hand-me-downs. Grandma and Grandpa may be free to help with the babysitting and other services.

How do the costs break down? Housing is first and foremost at $115,500, more than double the $48,130 for food. Transportation comes in third at $42,140, followed by “miscellaneous,” which includes entertainment and personal care, at $39,580. Child care and education comes next at $32,550, followed by clothing ($19,440) and health care ($17,440).

Before the baby is born, the cost of child care could range from $3,000 to $4,500. Clothing for baby’s first year should cost about $600, and diapers will cost about $2,000 or as much as $6,000.

If both parents are returning to work after the baby is born, the cost of child care could range from $3,000 to $4,500. Clothing for baby’s first year, then, is first and foremost at $32,550, followed by clothing ($19,440) and health care ($17,440). First-time expectant parents who often seem to have trouble making ends meet without a child in the family must be scratching their heads and wondering how everybody else manages.

While these costs seem high, there are ways to stretch dollars. If your growing family already has a child of the same sex as your newborn, take advantage of hand-me-downs. Grandma and Grandpa may be free to help with the babysitting and other services.

More states are offering saving plans that you can join soon after your baby is born. These plans allow money to be saved, with interest, and applied to tuition at a public college or university in that state. While the costs connected to college education for the high school Class of 2019 appear daunting—the estimated average four-year cost at a public university will be at least $113,000 and about $245,000 for private institutions, if college costs continue to rise at 5 percent a year—cost-of-living increases in salary levels and, most importantly, regular savings beginning early in a child’s life can make those fees affordable.

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Actions speak loudest when explaining money to children

By Peggy Weber
Catholic News Service

For many children, parents being short of money has a simple solution—just go get some money at the bank or push the button at an ATM. No one wants to worry a child needlessly about money. However, children need to learn that there are limits to what families can and cannot buy as well as understanding the sources of money and the responsible handling of it.

It is a balancing act. Little Johnny shouldn’t be obsessed with the acquisition of cash or fret over the cost of his lunch. But he also shouldn’t think he can have whatever he wants by just charging it or going to the bank to grab some cash when there’s something he can’t live without.

Explaining the mysteries of money to a child is something that must be done gradually. Just as one doesn’t explain the facts of life in one big lesson, so one doesn’t explain the facts of finance overnight.

Some adults respond with a joke about money growing on trees. Others buy books about money and give lectures about the value of a dollar. I remember how times have changed. They listen to these tales and marvel at the tales of how much someone could make for an hour for babysitting for eight kids.

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expected to help fund special wants or family projects based on the money they have available. Parents may want to consider requiring that the child that wants something special use a portion of an allowance or earn the needed funds through either taking a part-time job or doing additional chores.

Our teen-age son, Matthew, has always been a worker and a saver. His goal in first grade was to save $100 in cash so that he could get a $100 bill. Once he attained that goal, he put the new green-back into the bank. When he wanted a television for his room, we told him that that was not something we believed parents should buy for their children. So he earned enough to buy one for himself. Here are some other money dos and don’ts:

- Don’t tell your kids how much you make unless you want that figure announced at sharing time at school.
- Do encourage children to save money with a piggy bank or a small passbook account. To reinforce the idea of savings, strongly suggest that a portion of money received as gifts be set aside in a separate account for college or for another long-term goal.
- Do explain the family budget in simple terms. Show them utility bills and explain about mortgage payments.
- Don’t talk too much about money and worry the children about family finances.
- Do involve the children in the use of disposable income.
- Do show generosity.
- Don’t be obsessed with material things.

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Retirement no longer means being out of the workforce

By Lou Panarale
Catholic News Service

A 1999 survey, conducted by Peter D. Hart Research Associates in Washington, concluded that Americans between the ages of 60 and 75 were looking for ways to better serve the soul as well as feed the body in retirement.

Only 28 percent of those studied in the survey viewed retirement as a time to take it easy and focus on recreation. Instead, 65 percent wanted to stay active, take on new challenges and begin a new chapter in life.

Despite the desire of many older Americans to re-enter the job market after retirement, there are difficulties to face and hurdles to overcome.

The first rude awakening may occur when a retiree’s work specialty has been overtaken by technologies.

The American Association of Retired Persons (AARP) advises, whether retirees are looking for something new or are following their current job path, they should learn new skills to keep up with the latest advancements.

Most of today’s jobs involve using a computer. Therefore, it is vital for the retiree to become comfortable using this technology—at least in basic word processing and electronic mail. Beyond that, the retiree may need to make other choices concerning new or additional training and education.

Re-entry into the job market may sound scary, but does not necessarily involve a long-term college or graduate degree program. All that may be needed are a series of classes at a local community college or learning center.

But after getting past the training, most retirees will face potential negative labor market trends, a lack of self-confidence by the job seeker or a negative stereotyping of older workers by a prospective employer.

AARP lists eight major barriers or myths that a retiree may face when seeking a job and offers strategies to overcome them:

1. “My work experience makes me overqualified.” Consider what is really important to you in terms of adequate pay and benefits, as well as the need to use your skills and abilities fully. Make sure you apply for jobs in which you have a genuine interest and communicate that interest to the employer.

2. “Older workers cannot compete with younger workers.” Emphasize your abilities, maturity, experience and judgment. Focus on your commitment to do a good job and on your ability to take on new challenges. If appropriate, introduce the concept that the client/customer base is aging and an older worker may better identify with this group.

3. “Older workers increase costs to the employer.” Point out there is little factual basis for drawing conclusions regarding the costs of older workers. Counter any negative comment about insurance costs with positive information about the overall cost-effectiveness of older workers, as well as your own personal track record.

4. “Older workers are rigid, not as adaptable and slow to learn.” Highlight new skills you have acquired and give specific examples of your flexibility and ability to adapt to change in the work environment. Point out instances where you have taken the initiative to suggest change as a creative solution to a problem.

5. “I have not kept up with all of the technology changes in the workplace.” Dispel this stereotype by highlighting new skills you have acquired and specific examples of your flexibility and ability to adapt to change in the work environment. Point out instances where you helped bring a creative solution to a vexing problem.

6. “I do have some physical limitations.” As a result of the Americans With Disabilities Act, many people with disabilities will be able to find work if they know their rights. Does your disability prevent you from performing the essential functions of the job you want? If not, employers will help you accommodate your limitation in the workplace.

7. “I am taking care of a frail family member.” Caregiver support services exist in most communities. Arrange for support and then apply for jobs that fit your time requirements.

8. “I really want to work, but my family insists I should retire.” Communicate your positive desire to work. Explain why you want to work. Find a way to balance your desire to work with the needs of your family.

In the final analysis, the AARP advises, the best place for retirees to begin the process of “re-careering” is with themselves.

“Identify a career direction that suits your unique potential. Discover what excites you and pursue a career based on these passions,” the AARP urges.
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People of faith evangelize by actions, words and deeds.

In this era of a world economy and instant communications, how are Catholics to share their faith in Jesus Christ with others in the global village? How are we also to enter into respect – ful dialogue with our global colleagues? Those are the profound questions of the “world Church” we are becoming. Christ called his followers to share his message of salvation with the whole world. We continue to fulfill this mission.

Nowadays, however, our methods have changed. In addition to face-to-face preaching, we use the cell phone, the Web site and the newspaper to share our belief.

More important, we don’t coerce. We persuade. We respect others’ consciences while sharing our deepest convictions.

Our evangelization proceeds from the witness of our own lives. Nothing is more convincing than good example. People notice how we live. Our message and explanations are only plausible if they are visible in our character and our deeds.

Church leaders increasingly express the view that both can and must be done.

In the Middle Ages, St. Thomas Aquinas thought through the philosophy of Aristotle from a Christian point of view and used it in his great Summa Theologica. His work is a benchmark for Catholic theology to this day.

All truth is from God. We seek the best from those we encounter and incorporate it into our thinking. We acknowledge that there are elements of truth and goodness in other religious traditions, while believing that the fullness of truth is in Christ.

We share our best in dialogue with others, who deserve the best explanation and example of our faith that we can give.

Many in the wider world themselves are seeking conscientiously for the truth and deserve the best understanding of Christian belief we have in the Church.

Today, we seek to move hearts and minds with our witness to Christ. The days of political coercion of religious belief have passed. Pope John Paul II has circled the globe speaking out for religious freedom. Religion must be a matter of free and conscientious decisions. Faith is a free act. I believe this is a point that many of us are still seeking to grasp—that we must move hearts and minds.

Convincing explanations of our faith are important, but the love with which we speak is even more important.

We have entered into an era of persuasion. St. Francis de Sales speaks well to this time of globalization. He urges us to be gentle with others and with ourselves. Others are made in the image of God—and so are we. Respect for others and love for ourselves is imperative.

One outcome of our dialogues may be peace. While we believe peace is a gift of the Holy Spirit, we know that peace must also be our work.

Dialogue can lead us to acknowledge and heal the wounds of past centuries of conflict. Dialogue can lead to the mutual understanding and trust, which are the foundation for peace today.

This love for others is the bottom line as we strive to be people of dialogue who evangelize by our lives.

Interreligious dialogue is the prime means by which we can evangelize to our non-Christian neighbors.

Dialogue with our non-Christian neighbors is essential for world peace.

By David Gibson

Evangelization and dialogue: When it comes to Catholic encounter with members of world religions—Islam or Hinduism, for example—it is possible to communicate and give witness to one’s own faith while also genuinely hearing and respecting the other.

Reverence for others is manifested in respectful dialogue for the sake of mutual understanding. In the world Church, this means interreligious dialogue with our non-Christians neighbors. Dialogue with our fellow Christians ultimately seeks “full communion” with one another. Our dialogue with the great world religions seeks deeper mutual understanding and respect.

In such dialogue, we seek out the best representatives of these traditions. We know that, as with some Catholics, some members of other traditions distort religious belief for power, domination or personal gain.

I belong to the Board of the InterFaith Conference of Metropolitan Washington, a group representing eight religious traditions. Each month, before the business meeting begins, we discuss a common topic announced beforehand, sharing with each other from our different faith perspectives. Thus we come to a deeper understanding of each other.

Such dialogue respects the gift of God in the other person and his or her beliefs. We do not always agree, yet we seek to learn as much as we can from each other. This kind of learning can force us to probe our own faith and to understand it more deeply. This learning can situate us to build toward peace through mutual understanding in an increasingly interdependent world.

We who are Catholics would say that we always have something to learn. We always can grasp the truth more fully. As a Church, we seek to incorporate the truth others have found into our ways of thinking and acting.

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Interreligious programs form friendships

We Holy Apostles Parish in Colorado Springs, Colo. have an interdenominational Good Friday service every year. This has benefited me by showing me how close we all are and that we all believe in the same God.” (Mary Paquett, Colorado Springs, Colo.)

“Our church [Sacred Heart Parish in Roslindale, Mass.] is a member of GibO — the Greater Boston InterFaith Organization. It has broadened my outlook on life to learn more about other faiths.” (Mary Dillow, Boston, Mass.)

“I appreciate other people’s religion in the first place, and it benefits me to know more about them because this helps me to better appreciate what we have in the Church, especially Eucharist.” (Gail Prentice, Bassfield, Miss.)

“Knowing more about other faiths has actually deepened my own faith when I’ve had occasion to defend it.” (Jason Zavadil, Wichita, Kan.)

Lend Us Your Voice

An upcoming edition asks: Describe how a ministry to the imprisoned in your diocese or your parish works.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Evil is alive: musings and studies

The most important events in Catholic history

Introduction to a series

Not long ago, I read a book titled The 100 Most Important Events in the History of Christianity. It defines history as "the art of relating or narrative writing from a Catholic point of view. Strange, I thought, that there were 47 “most important events” since the 16th century. Yet, some of them involved the Catholic Church—the First and Second Vatican Councils.

Furthermore, the author’s most important events written about for the Christian Church was the Catholic Church, included such things as “Peter WALDO founded the Waldensians, burned at the Stake” and “Savonarola Executed.”

I wondered: Were the following really among the most important events: “William Carey Sails for India,” “Hudson Taylor Arrives in China” and “Publication of Isaac Newton’s Hymns and Spiritual Songs”?

I could come up with a better list than he did. Right, right, while limiting it to the Catholic Church. I did indeed. However, for the series of columns that will begin next week, I decided to select only 50 of my 100 most important events because that would make an entire year’s worth of columns and I thought surely that that would be sufficient.

Then came the hard part. It was easier to come up with that list of 100 than to whittle it down to 50. For example, shouldn’t the work of the Grand Inquisitors and the Council of Trent be on our list? Who were responsible for the conversion of entire countries, on the list? Probably so. But if I included the work of Boniface, Columban, Cyril and Methodus, and Francis Xavier, where would I stop? Even I included only those six, I’d have to eliminate five other events from my list.

The same is true for the founding of religious orders. I decided I couldn’t possibly keep SS. Benedict, Francis, Ignatius of Loyola, and Bernard off the list, but that meant ignoring SS. Dominic, Teresa of Avila and Bruno, just for starters.

As I write about each event, I’ll give enough history or background to indicate why that event was important. Often, the event itself triggered, or was the result of, a series of other events.

The events will be in chronological order. Obviously, it would be impossible to try to reach them in order of importance over the period of 20 centuries. I began my list with events that occurred after the birth of Christ, and I’ll end up with a series of most important events in history’s Jesus’ life. Where could I stop? So the series begins with events after the Acts of the Apostles.

Obviously, this list is strictly my opinion. Others undoubtedly would have other ideas of what should or shouldn’t be on the list.

For the record, 22 of my 100 events occurred after the 16th century. I kept 10 of them on my list of 50. Another 13 occurred during the 16th century, six of them on the list of 50, the most in any century.

Karen W. Arenson in The Criterion  Friday, October 11, 2002

Evil is alive: musings and studies

Evil never becomes a good” but “God Rains in Oregon,” and Martha Minnihan, N.M., boiled the three goals down to one-word versions of the goals, verbs rather than nouns: “believe,” “share” and “transplant.”

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My Journey to God

A Prayer for New Beginnings

Drink deeply of all that you are. Savor the freedom that is now yours and bow to the beauty of life as it radiates through your loving heart.

This is only the beginning of a great adventure, that awaits you now and in whatever is yet to come.

May your spirit rejoice and reclaim its rightful place in the glory of a God who holds your every breath as sacred.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)

Jesus’ miracles show God’s intervention in the world

Recently we heard at Sunday Mass (the Gospel according to Matthew) on the miracle of the loaves and fish. Our priest said the miracle was a spiritual one, in which everyone shared what they had and everyone ate. He never stated that it was indeed a physical miracle of multiplying the bread and fish, as it was led to believe in reading the Bible. Which is true? (Illinois)

To understand the implications of your question, it is useful to note first that the story of the multiplication of the loaves is told in at least three different versions in the four Gospels. And, like the other miraculous events recorded by the evangelists, it has many layers of meaning.

There is the straight story itself of Jesus putting his power at the service of hungry people, thus proclaiming the presence of the reign of God. There are also echoes of similar Old Testament stories, expressing the fulfillment of God’s ancient plans in the actions of Jesus.

Finally, there is, in the words and actions of the miracle story, the clear eucharistic symbolism, which would have had major significance for the Christians who lived when the Gospels were written, probably 40 years or more after Our Lord’s death.

Considering this multi layered significance of the miracle stories, it is not surprising that scholars have questioned how to interpret these stories in Christian tradition.

Beginning perhaps 200 years ago, a long stream of early modern Bible scholars, often influenced by a so-called “rationalistic” philosophy, flatly denied the historical authenticity of the Gospel miracles.

Some, like the famous Rudolph Bultmann, believed that they were “made up” by early Christians, who lived in a cultural environment that was rich in fabulous stories and prodigies from their religious leaders.

Others concluded that these miracle stories were a creative fiction. Still others concluded that these stories appeared in the Gospels to meet specific needs and to teach spiritual lessons. Still others concluded that these stories appeared in the Gospels to meet specific needs and to teach spiritual lessons.

The entire Christian Gospel is founded on the belief that God intervened in the world in a new and definitive way in the coming of Jesus, in his life and message. So it’s no surprise that events happened that surpass all previous experiences and all possible explanations of people living then and today. We still have much to learn about Jesus and his life, including his miracles. But writing off his miracles as frauds, or as misunderstandings of an easily deluded crowd, or as products of later Christian imagination simply is not reasonable.

There is no objective evidence to lead to such a conclusion and a great deal of evidence today for the authenticity of these works of Our Lord. †

Question Corner/ Fr. John Dietzen

Daily Readings

Saturday, Oct. 19

Isaiah 45:1, 4-6

Psalm 98:1-6

Luke 11:47-54

Friday, Oct. 18

Luke, evangelist

2 Timothy 4:16-17b

Luke 14:13-14, 17-18

Psalm 145:1-3

Psalm 8-2

Luke 12-8-12

Sunday, Oct. 20

Twenty-ninth Sunday in Ordinary Time

Isaiah 9:1-6a

Psalm 96:1, 3-5, 7, 10

1 Thessalonians 1:1-5b

Matthew 22:15-21

The Sunday Readings

Sunday, Oct. 13, 2002


Philippians 4:1-3, 6-12

Psalm 113:1-7

Isaiah 45:1, 4-6

Luke 11:37-41

Philippians 4:12-14, 19-20

Matthew 22:14-17

The Book of Isaiah is the source for this weekend's first biblical reading. With this first section of the Book of Isaiah was composed, God’s people were in considerable danger. However, many of them did not recognize this danger, or else they denied it.

Isaiah, the prophet, fully realized that the deep flaws in the national soul, produced by generations of laxity in obeying God, as well as troubling foreign entanglements, meant that the nation was weak. It stood very vulnerable before the greed and evil of powerful, selfish forces both inside and outside the kingdom of Judah. He denounced the undesirable foreign alliances. He warned that danger was at hand. He demanded obedience to God. He also proclaimed the greatness and mercy of God.

If the people were loyal to the venerable, ancient covenant, all would be right. Rich food and fine wine would rest on tables. The mourning veils would fall away. God would wipe away all tears.

Most importantly, the merciful God will remove shame from the people’s hearts. He will forgive them. His forgiveness will bring joy and peace into what otherwise was an experience of despair and turmoil.

The Epistle to the Philippians furnishes the second reading.

Paul often was autobiographical in his writings. In this epistle, the great Apostle who holds your every breath in the glory of a God that awaits you now, bow to the beauty of life that is now yours and all that you are.

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The Criterion  Friday, October 11, 2002

Poverty. Despite hardships and want, he is today’s world, he was sent to the best university, if not wealth. Every indication is that he knows what it is to be rich. He certainly was an experience of despair and turmoil.

To add insult to injury, those with invitations literally killed the king’s messengers. Unwilling to abide by such an insult, the king sent soldiers to kill those who had murdered his representatives. Then he sent other servants onto the highways and byways. Any and all were summoned to the feast. The good and the bad sat at the king’s table.

However, one guest failed to dress in the prescribed wedding attire. He was noticed, seized, and expelled.

Reflection

During the Second World War, British Admiral Louis Mountbatten commanded the Allies in Southeast Asia. As the Allies overtook the Japanese in Burma, Vietnam and what today is Malaysia, the admiral saw, or heard, of the horror in which allied prisoners-of-war had lived, and in which so many died. He never fully overcame the shock of seeing these atrocities of war.

A quarter century after the war, after peace long since had been achieved, Japan’s Emperor Hirohito, in whose name soldiers had killed, bowed to the beauty of life that is now yours and all that you are.

For example, he was a citizen of Rome, a personage is a serious breech of propriety. Even today, such a conclusion and a great deal of evidence today for the authenticity of these works of Our Lord. †
There are steps you can take to protect yourself. Early detection is the best tool in the fight against breast cancer. St. Vincent Breast Care Center provides the full range of breast cancer diagnostic services, all under one roof.

Mammography is recommended every year for women over 40, especially those at an increased risk. Risk factors include never having a child or having your first child after age 30, a family history of breast cancer, and being over 50. Call 338-9590 to schedule a screening, or go to www.stvincent.org for more information.

As a gift, women having a mammogram at the St. Vincent Women’s Center at Lazarus will receive a $5 gift card.

Early detection saves lives.
Get a mammogram.

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called to follow the Lord and “take the form of a servant, share completely the humanity of our brothers and sisters, and sacrifice some part of our life’s urges, wants, cravings and false promises so that others might attain basic needs, rights, hope and peace.”

To live a Christian life, Father Ginther said, “we must live beyond anxiety over what we cannot do and petition the Lord in prayer, always thankfully, to nurture and bring to abundance that which we can do—to be harvest of justice.”

On Respect Life Sunday, Archbishop Daniel M. Buechlein was in Rome participating in a symposium on implementing the teaching of the Catechism of the Catholic Church in the United States.

Mrgr. Joseph F. Schadler, vicar general, represented the archbishop at the liturgy and presented pro-life awards to a Columbus woman and Terre Haute teen—nominated for their distinguished service to the cause of life.

St. Bartholomew parishioner Eileen Hartman of Columbus received the Archbishop Edward T. O’Meara Respect Life Award and St. Joseph University Parish in Terre Haute parishioner Cullen Tierney of Terre Haute was the recipient of the second annual Archdiocesan Respect Life Sunday Mass on Oct. 6 at St. Peter and Paul Cathedral.

Cullen was honored with the Our Lady of Guadalupe Pro-Life Youth Award and Hartman was recognized with the Archbishop Edward T. O’Meara Respect Life Award for their distinguished service to the cause of life.

“Life at any stage is precious, and we all need to protect it,” he said. “I will try my best to live up to the honor of this award.”

Musician urges teens to respect and defend life

By Mary Ann Wyand

“You are all miracles of life. You are all blessed by God,” Christian musician Tony Avellana of Carmel told teens attending the archdiocesan Respect Life Sunday youth rally on Oct. 6 at the Archbispot O’Meara Respect Life Center in Indianapolis.

Combining his Christian faith and his artistic talent, Avellana challenged the teens to practice charity and to promote respect for the sanctity and dignity of life to other young people who are “hampered” by the culture of death’s influence on society every day.

“Life has gotten a bad rap and is losing its importance,” he said. “It’s almost trivialized, and the media has caused a lot of that. We call it ‘termination of pregnancy’ instead of ‘abortion’. We call it ‘to die with dignity’ instead of ‘euthanasia’; we call it ‘medical-assisted suicide’ as opposed to ‘murder’.

“Ninety percent of this coming to us through the television, movies and radio, and we kind of start thinking that it’s got to be OK. What’s more, our Church and our families are depicted by the media as being too right-wing, not in tune or in touch with society today.

Check out pro-life web sites. Avellana urged the youth, to get information about abortion and other life issues to share with friends and peers.

“The Priests for Life Web site, with

Hartman brought the national Gabriel Project ministry to the archdiocese, which helps pregnant women and new mothers in crisis situations to choose life and care for their babies.

“She serves on the archdiocesan Pro-Life Activities Advisory Council and has a lifelong record of promoting the Gospel of Life in its fullness,” said Servants of the Gospel of Life Sister Danielle Carollo, director of the archdiocesan Office of Pro-Life Activities.

“Her apostolates also include prison ministry, advocacy for Hispanic migrant workers, and tutoring of poor children and adults.”

Hartman accepted the archdiocese’s distinguished pro-life service award on behalf of the Gabriel Project Angels and Auxiliary Angels who offer ongoing friendship and assistance to mothers and babies in need as well as for the pastors of 12 archdiocesan parishes that sponsor the Gabriel Project.

Currently, St. Bartholomew Parish in Columbus, St. Ambrose Parish in Seymour, St. Paul Catholic Center in Bloomington and St. John the Apostle Parish in Ellettsville provide Gabriel Project services.

In Indianapolis, St. Ann, St. Joseph Joseph, St. Therese of the Infant Jesus (Little Flower, St. Monica, St. Simon the Apostle, St. Thomas Aquinas, St. Luke and Christ the King parishes also offer Gabriel Project assistance.

Holy Spirit and Our Lady of Lourdes parishes in Indianapolis and St. Michael Parish in Greenfield assist Little Flower parishioners with that Gabriel Project. St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, also sponsors the Gabriel Project as a result of Hartman’s efforts.

“What we learn as Angels is that when we ask God to use us as the hands and heart of Christ, he blesses us and our work and miracles happen—not because of us but because God is working through us,” Hartman said after accepting the award.

“We preach the Gospel of Life, not with words, but through our actions.”

An Eagle Scout and junior at Terre Haute North High School, Cullen is the second member of the tri-parish youth group from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute to receive the new archdiocesan pro-life youth award.

Youth ministry coordinator Janet Roth nominated Cullen for the distinctive service award because he created an educational video of the national March for Life in Washington, D.C., sponsored a blood drive in Terre Haute in memory of his grandparents and regularly participates in Church and community social justice projects with the youth group.

“I would like to thank my youth group and Janet Roth for their guidance and support,” Cullen said after receiving the Our Lady of Guadalupe Pro-Life Youth Award.

“Life at any stage is precious, and we all need to protect it,” he said. “I will try my best to live up to the honor of this award.”

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The Society of St. Vincent de Paul
Memorial Program
Pope canonizes Opus Dei founder, calls saint's message valid for all

VATICAN CITY (CNS)—Before one of the largest and most orderly pilgrim crowds in Vatican history, Pope John Paul II canonized Msgr. Josemaria Escrivá de Balaguer and called the Opus Dei founder’s message of sanctifying ordinary life valid for all believers.

“To raise the world to God and transform it from within: This is the ideal that the holy founder indicates to you,” the pope said during the Oct. 6 canonization Mass.

Police said at least 300,000 people—more than three times Opus Dei’s membership—packed St. Peter’s Square and nearby streets, where huge speakers and video screens broadcast the two-and-a-half-hour liturgy.

The huge crowd was silent while the pope read the Latin formula proclaiming the Spanish priest a saint, but as soon as he finished the crowd erupted into applause that echoed off surrounding buildings.

In his homily, the pope said St. Escrivá’s vision for Opus Dei, which he founded in 1928, harmonized with the Second Vatican Council’s message that Christians should not shun the world but work from within it.

Even in the grid of “apparently monotonous” daily events, “God comes close to us, and we can cooperate in his plan of salvation,” the pope said.

The new saint “continues to remind us of the need not to allow ourselves to be frightened in the face of a materialist culture, which threatens to dissolve the most genuine identity of the disciples of Christ,” he said.

He liked to repeat with vigor that the Christian faith is opposed to conformity and interior inertia,” the pope said.

He said the secret of the Opus Dei founder’s holiness—as with all saints—was his dedication to prayer and a “constant and intense sacramental life.”

The canonization came 27 years after St. Escrivá’s death—one of the shortest waiting periods in the Church’s history.

Beatedified in 1992, St. Escrivá was cleared for canonization last year when the Vatican approved of a miracle attributed by his intercession. It involved the medically unexplainable 1992 cure of a Spanish physician suffering from a progressive skin disease as a result of years of exposure to X-ray radiation.

Over the years Opus Dei has had a sometimes-controversial reputation, which it has blamed mainly on ignorance and the relative newness of its 20-year existence as the Church’s only personal prelature, sort of a diocese without surrounding buildings.

In an apparent reference to the criticisms, the pope said, “Certainly, there is no lack of misunderstandings and difficulties for those who are intent on working with fidelity the cause of the Gospel.”

Opus Dei today numbers about 83,000 lay members and 1,800 priests in about 60 countries.

The ceremony was attended by high-level government delegations from Spain, Italy, Kenya and more than a dozen Latin American countries, as well as non-Catholic delegations and representatives of other Church movements.

Many Italian commentators remarked on the extraordinary composer and orderliness of the crowd. Even in the packed side streets, many pilgrims knelt on the cobblestones during the Mass’ consecration and formed patient lines to the more than 1,000 priests who were distributing Communion.

Organizers said the canonization was attended by people from at least 84 countries. Pilgrims from Italy and Spain—the new saint’s home country—represented the largest groups, followed by those from the United States, Mexico, Germany and France.

Among them was Mary Ann Germetzke, a mother of four from Evansville, Wis., who said the new saint gives lay people confidence that they, too, can become saints.

“He gives hope to those who feel that there is no hope, that I don’t count, that I don’t matter in my little life,” she said.

Germetzke said the main reason she and her husband came to the canonization Mass was to thank the new saint for the medically unexplainable cure six months ago of their youngest child, who during delivery lost most of her blood and was without oxygen for 16 minutes.

“The doctors told us that if she lived—which wasn’t a sure thing—she would be a vegetable for the rest of her life,” Germetzke said, holding the baby in her arms.

But after the prayers of her parish priest and Opus Dei friends, the baby, Anne Elizabeth, came home from the hospital perfectly healthy 10 days later, said Germetzke.

She said she and her husband were “not yet” members of Opus Dei.

The day after the canonization, Bishop Javier Echevarría Rodriguez, head of Opus Dei, celebrated a thanksgiving Mass in St. Peter’s Square for another record crowd of more than 200,000 pilgrims that spilled out of the square several blocks toward the Tiber River.

Addressing pilgrims in the square after the Mass, the pope underscored the new saint’s efforts to conform himself completely to God’s will, which he said ought to be the goal of every believer.

“The Lord has a plan for each one of us,” the pope said.

“Saints cannot even conceive of themselves outside of God’s plan: They live only to fulfill it.”

“The Christian is necessarily an optimist because he knows that he is a son of God in Christ,” he said.

The canonization was to be the high point of a week of celebrations.

The Opus Dei founder’s body, in its original wooden casket, was moved from the small chapel in Opus Dei’s headquarters, where it usually rests, to a nearby church for veneration on Oct. 3-10.

In more than a dozen churches throughout Rome, organizers planned about 30 thanksgiving Masses in 18 different languages, including Arabic, Chinese, Japanese and Indonesian.

Cardinals, bishops and top Vatican officials were to preside at the Masses.

The Oct. 6 liturgy was the 48th canonization ceremony of Pope John Paul’s nearly 24-year pontificate and brought to 465 the number of people he has proclaimed saints.

What would it feel like to have no Catholic priest...no sacraments...for 37 years?..??

This is the situation in the area of NYAMBLE, Southern SUDAN, Africa

As a Comboni missionary priest invited by their Bishop, I am joyfully heading to Sudan to be the pastor of St. Theresa parish in the diocese of Wau-Rumbek, Bar el Gazel, South Sudan.

Will you help???

With the community there, I will work to bring pastoral services, start a school, and bring my 20 years of missionary experience wherever I can.

With the community there, I will work to bring pastoral services, start a school, and bring my 20 years of missionary experience wherever I can.

Sincerely,
Fr. Michael Barton, MCCJ (relative of Fr. James Barton, former Archdiocesan Mission Director)
Donations may be made out and sent to
Comboni Missionary Office
1318 Nagel Road
Cincinnati, OH 45255
(Please write Nyamllel, Sudan on the memo line)

Many Thanks!
You will be remembered in my Masses and prayers and those of the people of Nyamllel.
The Criterion Friday, October 11, 2002

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish offices 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, 1498 W. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-216-1593 (fax), mklein@archindy.org (e-mail).

October 10-12
St. Andrew the Apostle Parish, 4600 N. 38th St. Indianapolis. Fall rummage sale, Thurs. and Fri. 8 a.m.-5 p.m., Sat. 8 a.m.—noon. Information: 317-545-1571.

October 11
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charities Midwest event, prayer, 7:30-8:30 p.m. Information: 317-927-6600.

October 12
5:30 a.m.-6 p.m., Sat., 5:30 a.m.-6:30 p.m., Sun., 9 a.m.-noon. Registration: 317-545-7681 or e-mail civitas@marian.edu.

October 15
Roncalli High School, 3300 Prague Road, Indianapolis. Saint Meinrad School of Theology, “The Constitution on the Sacred Liturgy (Sacrements Conclaves)” Benedictine Father Matthias Neuman, presenter. 7-9 p.m., continues Oct. 22, $30, less for seniors. Registration: 317-955-6451.

October 16
North Side Knights of Columbus, 2100 E. 71st St., Indianapolis. Civitas Dei, Mass, 4 p.m. social, 5-7 p.m., $5 per person, cash bar. Reservations: 317-469-9999, ext. 344, e-mail civitas@knightscolus.com.

October 17

October 18
St. Peter and Paul Cathedral, Blessed Sacrament Church, 1347 S. Meridian St., Indianapolis. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 250 N. Meridian St., 8 a.m., $10, registration. Reservations: 812-357-6808.

October 20-21
Saint Mary-of-the-Woods, Providence Center, O’Shanassy Hall, 10800 S. Old State Road, St. Mary-of-the-Woods. Spaghetti supper, benefits Woods Day Care/Pre-School, 6:30-8:30 p.m., $5.60 per family, meals available. Reservations: 812-345-6010.

October 23
St. Anthony Parish, 379 N. Warr- man Ave., Indianapolis. Eucharist party, 1:30 p.m, $3 per person.

October 24
My Village’s Kingdom School, 1875 South, 8 mile east of 42nd St., 14 miles south of Versailles. “Schoenstatt Spirituality,” 2:30-3:30 p.m., MaaS 3:30 p.m. with Father Elinor Barwick. Information: 812-689-3551 or e-mail ebarwick@indiana.edu or log on to Schoenstatt Web site at www.schoenstatt.com.

October 25-27

John XXIII Retreat Center, 407 W. McDonald St., Hartford City (Diocese of Lafayette). “Shaping Our Futures,” Father Patrick Housy and Gervaise Buissin, presenters, $115 per person. Information: 765-348-5819.

October 27
St. John Vianney Church, 1571 N. Meridian St., Indianapolis. Saint John Vianney Parish mission, Father William Initiative, presenter. 7-8:30 p.m. Information: 317-237-5346.

October 19

Codiumfia House of Prayer, 3650 E. 46th St., Indianapolis. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0545.

Michaela Farm, Antonia House, Sisters of St. Francis, Olden- burg, Retreat, “At One with Creation,” $45 per person, 9 a.m.-5 p.m. Information: 812-953-0861.

October 22
Roncalli High School, 3300 Prague Road, Indianapolis. Saint Meinrad School of Theology, “The Constitution on the Sacred Liturgy (Sacrements Conclaves)” Benedictine Father Matthias Neuman, presenter. 7-9 p.m., $30, less for seniors. Registration: 317-955-6451.

October 23
Marion College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. Western Caribbean cruise information night, cruise dates July 26- Aug. 3, $799 per person. Information: 800-952-3917, ext. 6210.

St. Mary-of-the-Knobs School, gymnasium, 3033 Martin Road, Floyds Knobs. Dessert card party, 7 p.m. per person. Information: 812-923-3011.

October 24
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Knights of Columbus, St. Monica chapter, cruise, nationally recognized Catholic band, concert, 7 p.m.

October 25-27
Fatima Retreat House, 5535 E. 56th St., Indianapolis. Tobit Weekend, retreat, young couples, $250. Information: 317-545-7681 or e-mail fatima@wreign.com.


October 26
Edward T. O’Meira Catholic Center, 1400 N. Meridian St., Indianapolis. Office for Youth and Family Ministries and the Young Widowed Group, “Con- ference on Bereavement,” 8:30 a.m.-6 p.m., $25 per person. Information: 812-535-3111, ext. 434.

St. Mary-of-the-Woods, Providence Center, St. Mary-of- the-Woods. “Praying the Liturgy,” $15 per person, 8:30 a.m.-4 p.m. Information: 317-535-3114.

October 27
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Singles Halloween party, 8 p.m., $5. Information: 812-911-8130.

October 28
St. Elizabeth Ann Seton Parish, Social Hall, 10655 Haverstick Road, Carmel, (Diocese of Lafayette). Singles harvest dance, 7-11 p.m., $5 per person. Information: 317-844-9647.

October 29-30

October 30


Codiumfia House of Prayer, 3650 E. 46th St., Indianapolis. Mon- day silent prayer group, 7:30 p.m. Information: 317-543-6154.

October 31
Divine Mercy Chapel, 3354 W. Indiana St., South Bend (St. Michael W. Church). Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.


Mount St. Francis Retreat Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Ministry Week program, 6-8 p.m. Information: 317-236-1538.

---See Active List, page 21

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

St. Andrew the Apostle Parish, 4600 N. 38th St. Indianapolis. Fall rummage sale, Thurs. and Fri. 8 a.m.-5 p.m., Sat. 8 a.m.—noon. Information: 317-545-1571.

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Immaculate Heart of Mary, 5629 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-235-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, 7 a.m., 9 a.m., and rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-8105.


Monthly

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharite, 8 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., Indianapolis. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays Archdiocese of Indianapolis Catholic Center, 1400 N. Meridian St., Indianapolis. Marian Family prayer meeting, 9:30 a.m.

First Tuesdays Divine Mercy Church, 3354 W. 30th St., Indianapolis. Confession, 6-45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m. Information: 317-638-8416.


First Fridays St. Vincent de Paul Church, 1723 S. W. Washington St., Indiana. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7 a.m.-9 p.m. Reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m.-Mass, 5 p.m.

Christ the King Church, 1827 Kessler Blvd. E., Indianapolis. Adoration of the Blessed Sacrament after 7:15 a.m.-Mass, 5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:30 p.m.-Mass, 9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 533 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warren Ave., Indianapolis. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m. Benediction, 5:30 p.m.-Mass, 5:45 p.m. Information: 317-244-9002.

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

Third Thursdays Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. Mass, 2 p.m. Information: 317-784-5454.

Our Lady of Lourdes Church, 533 E. Washington St., Indianapolis. Young Widower Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5355 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

Holy Rosary Church, 520 Stevens St., Indianapolis. Exposition of the Blessed Sacrament, 4 p.m., rosary, 5 p.m. Benediction, 5:30 p.m.-Mass, 5:45 p.m. Information: 317-244-9002.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m. Benediction, 5:30 p.m.-Mass, 5:45 p.m. Information: 317-244-9002.

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Francean Sister Rose Imma Beck taught school for 48 years

A Mass of Christian Burial for Francesca Rose Imma Beck was celebrated on Sept. 24 at the motherhouse chapel of the Sisters of St. Francis of Oldenburg. Burial followed in the Oldenburg sisters’ cemetery.

Sister Rose Imma was born on Sept. 22, 1923, in Peachtree City, Ga., to Joseph and Mary (Haggerty) Beck.

Sister Rose Imma retired from the motherhouse in 1991 to help her parents with their homestead in rural Indiana. She returned to the motherhouse in 2003 to assist as needed.

Sister Rose Imma Beck was a private in the United States Army from 1945 to 1946. She served as a private in the United States Army. She received her bachelor’s degree in education from St. Mary-of-the-Woods College and her master’s degree in education from Xavier University.

Sister Rose Imma was a member of the Sisters of St. Joseph of the University, St. Mary-of-the-Woods, and the Sisters of St. Agnes of Indianapolis.

Sister Rose Imma is survived by her sister, Margaret Beck; her brother, Carlos Beck; her nieces and nephews; and her extended family.

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Rest in peace
The Crittention  Friday, October 11, 2002  Page 23

CLERGY

Booming on the horizon," he said.

Hothenz felt the U.S. Conference of Catholic Bishops for reconciling responsibility for lay ministry to "a subprocess within the broader diocesan office of Family, Laity, Women and Youth," when it has nearly 40 permanent offices, including one for priest formation and one for priest life and ministry.

With "nearly seven times more people preparing for lay ministry than there are men preparing for the priesthood," he said, "the future of ministry is clearly staring us in the face."

Hothenz said the Lilly Endowment’s aim in funding religious research is to provide "a kind of early warning system" that could illuminate the landscape of things to come.

But he said the Catholic leadership’s response to such research often follows the sentiments expressed by Republican Rep. Earl F. Landgrebe of Indiana—a staunch supporter of President Nixon—during the Watergate hearings: "I’ve got my mind made up; don’t confuse me with the facts."

"Though I can’t imagine many bishops who would put it quite that starkly, I am afraid that far too many seem to operate with that as a guiding principle," Hothenz said.

"If the important work of CARA and others engaged in research in service to the Church is to be appropriately appreciated and useful, this mindset must change and change quickly," he added. "I regret to say that so far, at least, I haven’t had a lot of evidence that this is happening. Let us pray that it soon will."

Hothenz said he saw much of the summer reviewing more than 30 proposals for funding through Lilly’s "Sustaining Pastoral Excellence" program, including more than 150 from Catholic agencies. In later August, he said, the endowment awarded 47 grants totaling $57.8 million.

"Asked to analyze the current state of pastoral ministry, most Catholic proposals depicted a ‘Catholic Church against the grain’ and a bitterly reeling from the shock and shame of the sexual scandals, and suffering from both the loneliness and the stress resulting from shrinking numbers of active parish priests," he said.

"And yet, in spite of these neuroligical realities, there was also a clear portrait that emerged of many hardworking, faithful and talented pastoral ministers, ordained and lay, serving Catholic parishes of all kinds across the breadth of the nation," he added.

Hothenz also contrasted the results of recent surveys of evangelical Protestant ministers by the Fuller Seminary Institute of Church Growth and of Catholic priests by CARA.

In the Fuller survey, "fully 80 percent of evangelical pastors believe that pastoral ministry has affected their personal lives and families in a negative way, 70 percent say they have a lower self-image now than when they started in ministry, and a remarkable 92 percent said they seriously considered leaving the ministry sometime in the last three months," Hothenz said.

But the CARA survey from March 2002 "yields a strikingly different snapshot of ordained ministry in the Catholic tradition," he said.

"More than 98 percent of all priests say they are happy in their ministry and barely 10 percent say they have ever seriously thought about leaving the priesthood," he added. "It’s been an extraordinarily difficult and painful year for all of us who love the Church, we can take solace knowing that the American Catholic Church is blessed with a remarkably healthy, committed and fulfilled presbyterate, as well as by a growing corps of deeply committed and highly skilled lay women and men ecclesiastical pastoral ministers," Hothenz said.

At the Oct. 2 Georgetown event, Hothenz was honored for his leadership and advocacy of Church research since the 1970s. The award he received was named for Cardinal Richard J. Cushing, the late archbishop of Boston.

Sister Maria Augustine Neal, a Sister of Notre Dame de Namur and professor of pastoral studies at Sacred Heart University in Danbury, Conn., received the Rev. Louis J. Luzbetak SVD Award for Exemplary Church Research for her pioneering work in the area of lay ministry and educational theology. Her award was named for the founding executive director of the Institute of Church Growth.

The award was presented by the Rev. James W. Hofheinz, auxiliary bishop of the Diocese of Ft. Wayne-South Bend, who is executive director of the Institute of Church Growth and president of the Catholic Renewal Association, an organization of Catholic theologians and researchers who have worked to invigorate Catholic scholarship over the past 20 years.

HOUSTON — Bishop Joseph A. Coughlin, the retired archbishop of Boston, received the Rev. Louis J. Luzbetak SVD Award for Exemplary Church Research for her pioneering work in the area of lay ministry and educational theology. Her award was named for the founding executive director of the Institute of Church Growth.

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