



The

Criterion

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October 11, 2002

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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 in Indianapolis.

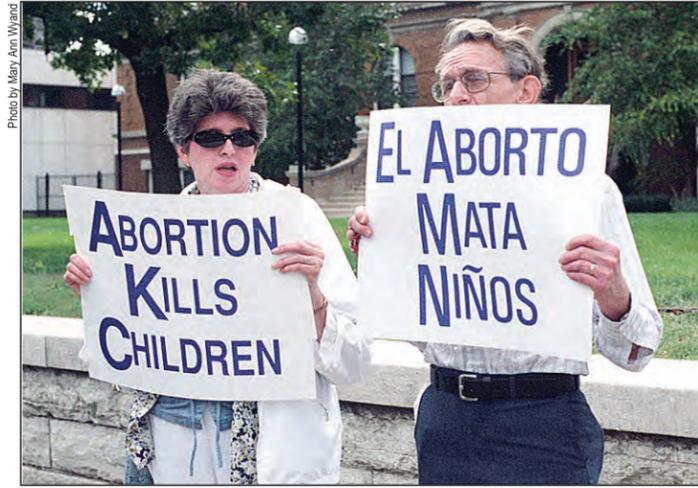
Like the early Christians, he said, "we too are called to hear the proclamation of Jesus—the fullness of his life given over to all humankind—and live in the peace which that knowledge gives us—a peace beyond anxiety, a peace rooted in prayerfulness, a peace which makes possible the teaching of and the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

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St. Barnabas parish-ioners Ann and Don Roller of Indianapolis hold bilingual pro-life signs during the Central Indiana Life Chain on Oct. 6 in downtown Indianapolis.

Restoring church windows connects Liberty parish with its past

By Brandon A. Evans

LIBERTY—For nearly 100 years, sunlight has streamed through the colorful windows of St. Bridget Church in Liberty, illuminating the story of salvation.

The 54 windows, said Father John O'Brien, the pastor, are each "a history lesson in itself."

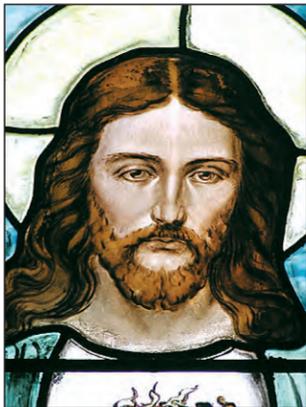
The theme of each window runs from the disobedience and fall of man in the Garden of Eden to the obedience and agony of Jesus Christ in the Garden of Gethsemane.

There is a window dedicated to Noah and the ark and a large window that shows the Apostle Peter standing beside a pope and the Vatican.

The windows are original to the church building, which will be 100 years old in 2004. But they are not made of sturdy brick or thick steel, and time is taking its toll on them.

All of the windows need to have work done on them to restore them to their full beauty and keep them preserved into the future.

"We're trying to get them all done, once and for all," Father O'Brien said. David Krepp, a member of



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

"Some of the windows are bowed," he said. Others need to be re-stained or repainted, as will be the case with the window in the baptistery. There,

Jesus' baptism is portrayed, though the head of the Redeemer is greatly faded.

In a very few cases, 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 Bovard 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

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A statue of the baptism of Jesus stands above the baptismal font of St. Bridget Parish in Liberty in front of a stained glass window of the same event. The church contains 54 century-old windows and is seeking to refurbish them all—which will cost more than \$100,000.

Celebrating Catholic School Values dinner set for Oct. 28

By Jennifer Del Vecchio

Tim Russert, senior vice president and Washington bureau chief for NBC News, will give the keynote address at this year's Celebrating Catholic School Values Scholarship and Career Achievement dinner on Oct. 28.



Tim Russert

The dinner will begin at 6 p.m. in the Sagamore Ballroom at the Indiana Convention Center in Indianapolis.

The annual event raises money to provide tuition assistance grants for families that need financial help sending their children to Catholic schools.

During the dinner, the archdiocese highlights the success of Catholic schools by honoring five people who have used their Catholic education to help others and to make a difference in their Church, family and society.

Russert is the host of "Meet the Press"—the most-watched Sunday

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Indianapolis Church researcher sees 'crisis looming' on lay-clergy collaboration

WASHINGTON (CNS)—Receiving an award for his leadership in Church research, the Indianapolis-based Lilly Endowment's program director for religion warned on Oct. 2 of "a crisis looming on the horizon" as the number of lay ministers grows and younger priests appear to be "much less willing" to collaborate with them.

Fred L. Hofheinz of Lilly, the largest provider of philanthropic funds for religious research, spoke at the Center for Applied Research in the Apostolate at Georgetown University in Washington as

he received the fourth Cardinal Cushing Medal for Support of Church Research.

Hofheinz, a member of St. Monica Parish in Indianapolis, criticized some Catholic bishops for what he said was their failure to heed Church research on the "shrinking number of ordained ministers," but said other research shows "a remarkably healthy, committed and fulfilled presbyterate."

On clergy-lay collaboration, he said studies show that—unlike older priests—those "ordained in the years after 1980 and shaped almost entirely by the long papacy

of Pope John Paul II are much more conscious of their priestly distinctiveness from the laity and much less willing to embrace and enable collaborative ministry."

This is occurring "just at the time when collaboration with lay ministers has become more necessary than ever before and at a moment when there are more well-trained and competent lay ministers available than at any other time in history," Hofheinz added.

"One does not have to have the prescient eye of a prophet to see a crisis

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WINDOWS

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they have about 40 percent of the cost covered so far.

Members of the parish can sponsor a whole window for \$4,000 or part of a window. "We broke the windows down into \$200 increments," Father O'Brien said.

Father O'Brien said he has been helping raise money to restore the windows by making crucifixes. He sells each one for \$7 and has made almost \$400 so far—all of it going to the stained glass fund.

Below each restored window, a plaque will bear the names of those who contributed to its preservation.

In the stained glass are the names of some of the original parishioners from the mid-1800s, many of whom had descendants that helped pay for the windows in 1904.

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 tourists 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 present with our past," Mahlmeister said. "It is our duty to keep this part of our faith—namely community, original builders of the church, our ancestors, friends, benefactors—alive."

"They really are beautiful windows,"

June Johnson said. "They've always been here. It's part of the church, and to let them just go to pieces would be a sin in itself, I think."

"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. †



Photos by Brandon A. Evans

Father John O'Brien, pastor of St. Bridget Parish in Liberty, looks at one of the stained glass windows in the church. There are 54 stained glass windows in the church, and all need to be refurbished to preserve them.



The area surrounding the head of Christ in the stained glass window in the baptistry is in need of repair. Many windows will have to be repainted or re-stained, some have become bowed, and a few exhibit small parts that are broken.

The Tree of the Knowledge of Good and Evil from the Garden of Eden is portrayed in one of the smaller stained glass windows in St. Bridget Church. The small windows contained themes from the Old Testament, such as the ark of Noah and the burning bush.



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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. Haverstick 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,"



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.

Williams said after the Mass. "They just arrived yesterday. A lot of people were praying about this."

Handcrafted Stations 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.

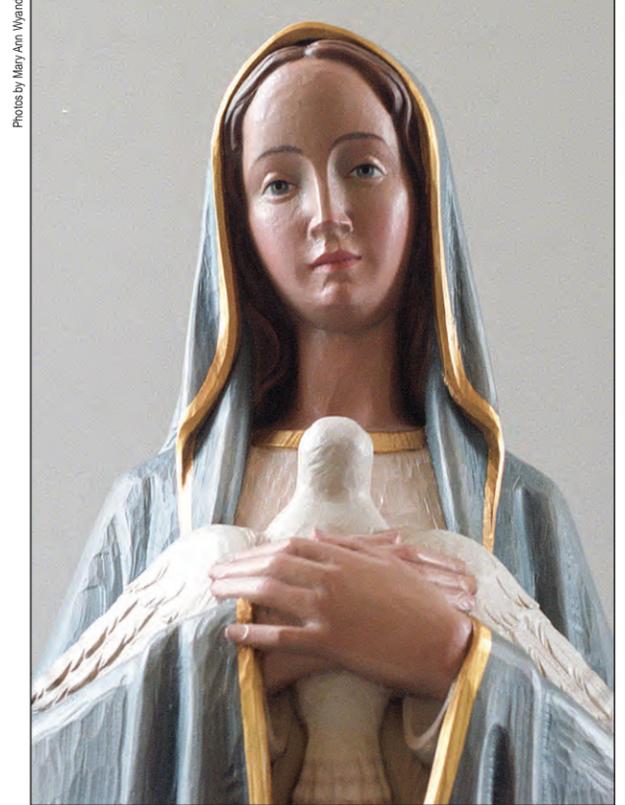
"With gratitude to the generous families that have given us these statues in our chapel, we bless and dedicate them today," Msgr. Schaedel said. "We look to Mary as Our Queen of Peace and the first among the disciples, that we might imitate her fidelity and discipleship, and to St. Joseph, that we might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



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.

helping all of us."

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 Masten, 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." †

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 and 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

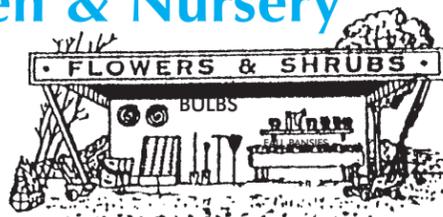
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Editorial

Ripe for the harvest

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 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.

In 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 5 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 5 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 slightly more than half of all Americans—about 141 million people—are "un-churched," that is, they have no ties to any religious body.

With 85 parishes in our archdiocese involved in the Disciples in Mission evangelization process and with other parishes moving forward with their own evangelization efforts, let's pray that we will see even greater growth—in our archdiocese and across our nation—during the first decade of the new millennium.

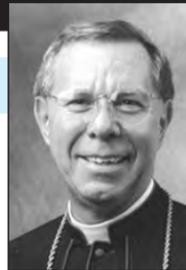
"Look around you," Jesus said, "the fields are ripe for harvesting."

We have Good News to share. Let's share it! †

— William R. Bruns

Seeking the Face of the Lord

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



Married love is sacred

Third in a series

I continue my presentation of the Church's teaching on Natural Family Planning by setting the context in which that teaching is understood, namely the sacrament of matrimony and our regard for the sacredness of family.

Spouses are consecrated and strengthened for their duties and the dignity of their state in the sacrament of matrimony. They are strengthened by God's grace. For coping with the challenges that test the sacred bond of marriage does not come naturally.

Understanding the maturity required to live in the marital state with integrity and fidelity requires education and spiritual practices. The *Catechism of the Catholic Church* speaks of the importance of the example of parents and families in preparing young people for marriage.

"The role of pastors and of the Christian community as the 'family of God' is indispensable in the transmission of the human and Christian values of marriage and family and much more so in our era when many young people experience broken homes which no longer sufficiently assure this initiation: 'It is imperative to give suitable and timely instruction to young people, above all in the heart of their own families, about the dignity of married love, its role and its exercise, so that, having learned the value of chastity, they will be able at a suitable age to engage in honorable courtship and enter upon a marriage of their own'" (*Gaudium et Spes*, 49, n. 3) (CCC 1632).

Implicit in the Catholic Church's regard for the married state and for family life is the understanding that children are the fruit of conjugal love, hence children are viewed as a gift co-created by married partners and God. Children are viewed neither as a burden nor are they property to which spouses have the right of ownership. Gifts are freely given. On the other hand, "the refusal of fertility turns married life away from its 'supreme gift,'" the child. (*Gaudium et Spes* 50, n. 1) (CCC 1664).

The Catholic Church also understands responsibility for family and Natural Family Planning in relationship to her understanding of human sexuality. Theresa Notare succinctly describes the Church's vision of human sexuality as "scripturally based, sacramentally real, morally honest, and spiritually rich. In other words, the Church promotes a holistic view of the human person—body, mind, and soul" (Theresa Notare, *Respect Life Program 1994*, p. 3).

"God is love and in himself he lives a mystery of personal loving communion. Creating the human

race in his own image ... God inscribed in the humanity of man and woman the *vocation*, and thus the capacity and responsibility, of *love* and communion" (*Familiaris Consortio*, 11).

The capacity to love (and to procreate) is affected by the sexuality of the human person as it affects the unity of body and soul. The catechism reminds us that sexuality especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others (cf. CCC 2332). God gives man and woman an equal personal dignity as "both were created in the image and likeness of the personal God" (cf. CCC 2334).

The Catholic Church views human sexuality in a highly idealized way as can be seen in the teaching of the catechism. I quote extensively here because of the clarity of the text: "Sexuality is ordered to the conjugal love of man and woman. In marriage the physical intimacy of the spouses becomes a sign and pledge of spiritual communion. Marriage bonds between baptized persons are sanctified by the sacrament" (CCC 2360).

Addressing our theme directly, the catechism states: "The acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude (*GS* 49, n. 2). Sexuality is a source of joy and pleasure ..." (CCC 2362).

"The spouses' union achieves the twofold end of marriage; the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity" (CCC 2363).

The Church has a profound respect for human sexuality and its essential connection with the bond of creative love of the spouses in marriage. Separated from the creative love of married partners, the act of intercourse trivializes human sexuality, rendering it selfish and manipulative. The Church's vision of human sexuality promotes authentic freedom, the opportunity to grow in holiness and thus experience profound peace and joy.

Next week, I will address the role of chastity in marriage. †

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.



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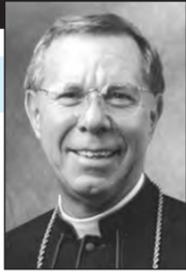
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Buscando la Cara del Señor

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



El amor del matrimonio es sagrado

Tercero de la serie

Continúo con mi presentación concerniente a las enseñanzas sobre la Planificación Natural de la Familia, colocándolas dentro de un contexto en el cual se puedan comprender, como el sacramento del matrimonio y nuestro respeto por lo sagrado de la familia.

Los esposos son consagrados y fortalecidos para sus tareas y la dignidad de su estatus dentro del sacramento del matrimonio. Ellos son fortalecidos por la gracia de Dios, ya que el poder enfrentarse a los retos que ponen a prueba el lazo sagrado del matrimonio no viene naturalmente.

Entender la madurez necesaria para vivir dentro del estado marital con integridad y fidelidad necesita educación y practica espiritual. El *Catecismo de la Iglesia Católica* habla de la importancia del ejemplo de los padres y de las familias al preparar a los jóvenes para el matrimonio.

“El papel de los pastores y de la comunidad cristiana como ‘familia de Dios’ es indispensable para la transmisión de los valores humanos y cristianos del matrimonio y de la familia, y esto con mayor razón en nuestra época en la que muchos jóvenes conocen la experiencia de hogares rotos que ya no aseguran suficientemente esta iniciación: Los jóvenes deben ser instruidos adecuada y oportunamente sobre la dignidad, tareas y ejercicio del amor conyugal, sobre todo en el seno de la misma familia, para que, educados en el cultivo de la castidad, puedan pasar, a la edad conveniente, de un noviazgo vivido honestamente, al matrimonio”. (*Gaudium et Spes*, 49, no.3) (CIC 1632).

Implicito en el respeto de la Iglesia católica por el estatus marital y por la vida familiar es el entendimiento de que los hijos son fruto del amor conyugal, por lo tanto los hijos son vistos como un regalo co-creados por las parejas casadas y Dios. Los hijos no son vistos ni como una carga ni una propiedad a la cual los esposos tienen derecho de propiedad. Los regalos son entregados libremente. Por otro lado, “el rechazo de la fecundidad priva a la vida conyugal de su ‘don más excelente’ el hijo” (*Gozo y esperanza* 50, no.1) (CIC 1664).

La Iglesia católica también comprende la responsabilidad por la familia y la planificación natural de la familia en relación a su entendimiento de la sexualidad humana. Theresa Notare describe brevemente la visión de la Iglesia de la sexualidad humana como “basada en la espiritualidad, verdaderamente sacramental, moralmente honesta y espiritualmente rica. En otras palabras la Iglesia promueve una perspectiva completa de la persona humana, un cuerpo, una mente y el alma” (Theresa Notare, *Programa de respeto por la vida* 1994, Pág. 3).

“Dios es amor y vive en sí mismo un misterio de comunión personal de amor. Creándola a su imagen... Dios

inscribió en la humanidad del hombre y de la mujer la *vocación* y consiguientemente la capacidad y la responsabilidad del *amor* y la comunión” (*Familiaris Consortio*, 11).

La capacidad de amar (y de procrear) es afectada por la sexualidad del ser humano, afecta la unidad del cuerpo y alma. El catecismo nos recuerda que la sexualidad concierne especialmente a la afectividad, a la capacidad de amar y de procrear y, de manera más general, a la aptitud para establecer vínculos de comunión con otro (Cf. CIC 2332). Dios concede al hombre y a la mujer un dignidad personal igual ya que “los dos fueron creados a imagen y semejanza de un Dios personal” (Cf. CIC 2334).

La Iglesia católica ve la sexualidad humana de una manera altamente idealizada como se puede apreciar en las enseñanzas del catecismo. Cito extensivamente aquí debido a la claridad del texto: “La sexualidad está ordenada al amor conyugal del hombre y de la mujer. En el matrimonio, la intimidad corporal de los esposos viene a ser un signo y una garantía de comunión espiritual. Entre bautizados, los vínculos del matrimonio están santificados por el sacramento” (CIC 2360).

Dirigido directamente a nuestro tema el Catecismo establece: “Los actos con lo que los esposos se unen íntima y castamente entre sí son honestos y dignos, y, realizados de modo verdaderamente humano, significan y fomentan la recíproca donación, con la que se enriquecen mutuamente con alegría y gratitud (GS 49, no.2). La sexualidad es fuente de alegría y de agrado...” (CCC 2362).

“Por la unión de los esposos se realiza el doble fin del matrimonio: el bien de los esposos y la transmisión de la vida. No se pueden separar estas dos significaciones o valores del matrimonio sin alterar la vida espiritual de los cónyuges ni comprometer los bienes del matrimonio y el provenir de la familia. Así, el amor conyugal del hombre y de la mujer queda situado bajo la doble exigencia de la fidelidad y la fecundidad” (CIC 2363).

La iglesia siente un profundo respeto por la sexualidad humana y su conexión esencial con el lazo del creativo amor de los esposos en el matrimonio. Si separamos el amor creativo de las parejas casadas, las relaciones sexuales trivializan la sexualidad humana, pasando al egoísmo y la manipulación. La visión de la Iglesia sobre la sexualidad humana promueve la autentica libertad, la oportunidad de crecer en la santidad y por lo tanto experimentar una profunda paz y alegría

La semana que viene hablaré sobre el papel de la castidad en el matrimonio. †

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

Wants more social justice news

I would like to recommend that *The Criterion* consider a weekly column on social justice. I believe that many Catholic people have scant knowledge of social justice issues such as sexism, racism, warfare, environment, economics and the papal encyclicals on social justice.

In this involved, violent society, Catholics need to be informed and educated on the moral teachings of justice. Too often, Catholics parrot the same thinking as our culture and often miss the mark on the issue at stake.

When I speak to Catholic groups on social justice issues, I am amazed how little they know about social justice and the teachings of the Church.

I know that at times there are various articles that treat such issues, but I believe that a regular column emphasizes the importance of social justice as well as gives greater awareness and education on these very important issues. I taught social justice many years at a Jesuit high school. I am constantly amazed at how concerned people can become after being made aware of justice issues.

Thus, I urge *The Criterion* to consider a weekly column dealing with social justice issues.

Ronald Stegman, Guilford

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and

temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary.

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

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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 20 states are 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 also indicates that the percentage of the total population that is Catholic has remained quite stable in 23 states, declined in 13 states and increased in 14 others. Combining the current size of the Catholic population and the trends since 1960, we can identify nine population dynamics.

Eight states (16 percent) have Catholic populations that are large and relatively stable. These states—mostly in the Northeast and upper Midwest—include Rhode Island (61 percent Catholic), Massachusetts (50 percent), New Jersey (43 percent), Illinois (31 percent), Wisconsin (30 percent), Pennsylvania (30 percent), Minnesota (26 percent) and North Dakota (26 percent). In these states, the percentage of the population that is Catholic today is within 3 percent of what it was in 1960.

Eleven states (22 percent) have medium size and relatively stable Catholic populations. Florida, for example, was 14 percent Catholic in 1960, and it remains 14 percent Catholic to this day. Arizona was 17 percent Catholic; it is still 16 percent Catholic. Catholics were 15 percent of Indiana's population in 1960; they are 13 percent today. The other states include Michigan, Washington, South Dakota, Ohio, Oregon, Kansas, Kentucky and Iowa.

Four states (8 percent) have small, stable Catholic populations. These states include Alabama, West Virginia, Utah and Oklahoma. In all four cases, the Catholic population is between 3 and 5 percent, and has changed very little since 1960.

Four states (8 percent) have large Catholic populations that are shrinking percentage wise. Three of these states are in the Northeast. Connecticut was 52 percent Catholic in 1960, but is only 38 percent Catholic today. New Hampshire was 38 percent Catholic in 1960; now it is

27 percent Catholic. Vermont was 32 percent Catholic; now it is 24 percent.

Louisiana, which was 37 percent Catholic in 1960, is only 30 percent Catholic today.

Seven states (14 percent) have medium size Catholic populations that are declining as a percentage of the total population. The two states with the steepest declines are New Mexico (down from 41 percent Catholic to 24 percent) and Maine (down from 28 percent to 17 percent). The others, scattered throughout the country, include Maryland, Montana, Missouri and Hawaii.

Only two states (4 percent) have small Catholic populations that are declining. Wyoming is down from 15 percent Catholic to 9 percent. Alaska has dropped from 15 percent to 9 percent.

Four states (8 percent)—three of which are in the Southwest—have large Catholic populations that are growing. California, which was 20 percent Catholic in 1960, is now 30 percent Catholic. Texas was 19 percent Catholic; now its Catholic population is up to 26 percent. Nevada has gone from 19 percent Catholic to 26 percent Catholic. New York was 36 percent Catholic in 1960; today it is 40 percent Catholic.

Two states (4 percent) have medium size 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 18 to 22 percent Catholic.

Eight states (16 percent)—seven in the Southeast—have small but growing Catholic populations. Virginia, for example, has gone from 4 percent Catholic in 1960 to 8 percent Catholic today. North Carolina, which was only 1 percent Catholic in 1960, is now 4 percent Catholic. In South Carolina, the Catholic population has increased from 1 percent to 3 percent. Georgia's Catholic population has risen from 2 percent to 5 percent. The other states are Mississippi, Arkansas, Tennessee and Idaho.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by *Alta Mira Books* in 2001). †

Check It Out . . .

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 is 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 the integration of music, mime, clowning, 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 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, 1400 E. Hanna Ave. Brown, assisted by Naofa the Clown, will blend and weave adult music with Scripture storytelling, sacred clowning, imagery and ritual. The cost is \$10 per person or \$5 for seniors, students and anyone who attended one of the previous events. For more information, call the retreat center at 317-788-7581.

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. Schaedel, 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 R.S.V.P., 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 the 9 a.m. Mass on Oct. 13 at the Monastery of the Resurrection, 2500 Cold Spring Road, in Indianapolis. The book, which has 64 archival photographs, celebrates Carmelite spirituality in general and 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** at 5:30 p.m. on Oct. 13 at the St. Matthew School football field, 4100 E. 56th St., in Indianapolis. Each participant will represent one bead of the rosary. All three sets of mysteries will be prayed. The evening will conclude with a candlelight recitation of the glorious mysteries. In the case of inclement weather, the living rosary will be held in the sanctuary of St. Matthew Church. For more information, call the parish office at 317-257-4297 or Stacy Jerger at 317-849-1585.

The Providence Center at Saint Mary-of-the-Woods is offering **three workshops titled "Celtic Prayer"** from 7 p.m. to 9 p.m. each Wednesday evening from Oct. 9 to Oct. 23. The series will be led by Barry Donaghue, and will

explain how Celtic prayer can be a practical way of staying in touch with God, as the prayer celebrates the normal rhythms of a person's day, making them special. The cost is \$15 per session or \$40 for all the sessions. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org.

Anne Ryder, co-anchor of WTHR Channel 13 Eyewitness News, will present **"Reflections on the Life of Mother Teresa"** at 7:30 p.m. on Oct. 17 at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis. The presentation will be based on her interview with Mother Teresa. She will discuss how Mother Teresa's example and words can be a source of leading us to a more Christ-centered life. For more information, call the parish office at 317-255-4534.

St. Paul the Apostle Parish, 202 E. Washington St., in Greencastle, will host a **"Theology Night Out"** on Oct. 16. There will be a pitch-in dinner at 6 p.m. followed by an hour-long presentation by Conventual Franciscan Father Richard Kaley. This will be a series that will continue throughout the year. For more information, call the parish office at 765-653-5678.

Y-Me of Central Indiana, a breast cancer organization, is sponsoring the **"Lookin' Good Luncheon and Fashion Show"** on Oct. 19 beginning at 10:30 a.m. at the Indianapolis Marriott Downtown Hotel. Tickets, which must be purchased prior to the event, are \$50 per person or \$100 for patrons. Proceeds will support the volunteer-led organization in its delivery of programs provided to breast cancer patients and the public at no charge. For more information, call 317-844-6017. †

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

Moonlight Mile (Touchstone)

Rated **A-III (Adults)** because of an implied, shadowy sexual encounter, sporadic profanity and an instance of rough language.

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

Red Dragon (Universal)

Rated **A-IV (Adults, with Reservations)** because of recurring intense violence, some nudity, an implied sexual encounter, occasional profanity and several instances of rough language.

Rated **R (Restricted)** by the MPAA.

White Oleander (Warner Bros.)

Rated **A-IV (Adults, with Reservations)** because of some violence including a suicide, one instance of rough language, brief substance abuse and implied sexual encounters.

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

Awards . . .

Three people and one business were honored this year with the Franciscan Values Award at the 10th annual Opportunities for Excellence Scholarship Dinner on Oct. 8 at Marian College in Indianapolis. **Franciscan Sister Norma Rocklage** was the recipient of the faculty/staff award. She is the college's liaison to the Archdiocese of Indianapolis, oversees the Indiana Catholic Principals Institute and serves on the board of directors for the Holy Family Shelter. **Alice Mattingly**, a member of St. Pius X Parish in Indianapolis, was the recipient of the alumni award. She graduated from the college in 1980 and teaches at St. Pius X School. She has been involved in El Salvador Outreach, was the director of Camp Rancho Framasa and served as the president of the National Alumni Association. **Jack Snyder**, a member of Immaculate Heart of Mary Parish in Indianapolis, was the recipient of the community leader award. He is an attorney with the Ice Miller law firm in Indianapolis and a leader in his parish. He was the chair of the Campaign for Marian College and is a member of the board of trustees. **WTHR Channel 13** was the recipient of the business/organization award. The station was recognized for its Coats for Kids program, the "Hope to Tell" series and an ongoing commitment to community responsibility spearheaded by the late Lis Daily. †

VIPs . . .



Gus and Shirley Daprile, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 10 with a Mass at noon at their church. An open house will follow in the St. Jude School cafeteria from 1:30 p.m. to 3:30 p.m. The couple was married on Nov. 9, 1952, at Holy Rosary Church in Indianapolis. They

have five children: Karen DeWitt, Tina Yarbrough, Cathy, Bill and Phil Daprile. The couple has 11 grandchildren. They request no gifts.

Dr. Harry Laws has been appointed administrator for St. Vincent Children's Hospital of Indiana. Laws is a board certified pediatrician with more than 20 years experience in health care, including as chief executive officer for several acute care facilities. He also served as a senior clinical research physician for Eli Lilly and Co. †

Two women join Sisters of Providence



Anastasia Pierce

Relationships established with the Sisters of Providence of Saint Mary-of-the-Woods through a volunteer program and through participation in a social justice event helped encourage two women to join the congregation.

Anastasia "Stacy" Pierce, a graduate of Father Thomas Sccecina Memorial High School in Indianapolis, and Dana Kluesner, a native of Olan, Mo., were accepted into the postulancy program during a Sept. 19 ceremony at the congregation's motherhouse.

Pierce traveled to Columbus, Ga., in November 2001 to participate in an annual non-violent protest rally at the School of the Americas, now the Western Hemisphere Institute for Security Cooperation. Several Sisters of Providence traveled there to participate in the event.

"I was present with Sister Susan Dinnin and I spent a lot of time there with Sisters of Providence," Pierce said. "I enjoyed experiencing the charism of the sisters, particularly in a situation where they were supportive of one another and of the people of Central America and South America."

Pierce said she had been in discernment several years before deciding to join the congregation.

"I want to deepen my relationship with God, but I'm finding there are limitations," she said, "and community support is necessary."

Pierce earned a bachelor's degree in criminal justice from Ball State University in Muncie, Ind., and a master's degree in marriage and family therapy at the Christian Theological Seminary in Indianapolis.

Prior to joining the Sisters of Providence, Pierce served as a counselor at the Julian Center in Indianapolis, a counseling facility for women and children who are experiencing trauma in their lives. She also worked in trauma counseling



Dana Kluesner

in southeastern Kentucky.

Kluesner has served as a Providence Volunteer Minister for the past two years, first at a daycare center sponsored by Providence Self Sufficiency Ministries in New Albany, then in Health Care Services and at the Woods Day Care/Pre-School at Saint Mary-of-the-Woods.

"I was looking for some type of volunteer work, and I found the Providence Volunteer Ministry program," Kluesner said. "I had been looking into religious life before I did the volunteer work. The volunteer experience persuaded me to move further. The friendliness, caring, hospitality and charism of the Sisters of Providence encouraged me decide to enter the congregation."

"I hope to continue my journey in faith," Kluesner said. "Having the community of sisters to back you up and push you along helps. Everyone is focused on the same goal of serving God."

Kluesner attended Meramac Community College and Southeast Missouri State University.

The Sisters of Providence, a congregation of more than 530 women religious, have their motherhouse at Saint Mary-of-the-Woods northwest of Terre Haute. Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 20 states, the District of Columbia, Taiwan, China and the Philippines. †

WORLD MISSION SUNDAY October 20, 2002



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SCHOOL

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morning interview program in the nation. Russert has interviewed the world's major political and religious leaders, including Pope John Paul II.

Four people will receive the Career Achievement Award at the dinner and one person will be honored with the Community Service Award.

Career Achievement Awards

Don Day attributes what he has achieved to the beliefs instilled in him by his parents, his Catholic faith and his Catholic school education. Day, a member of St. Joseph Hill Parish in Sellersburg, has been actively involved in the New Albany Deanery for more than 30 years.

"Don Day represents all that is good and great about Catholic education," said Gerald Wilkerson, president of Our Lady of Providence Jr./Sr. High School in Clarksville, who nominated Day for the award. "He has been a tireless, driving force within the New Albany Deanery."

Day, a consultant for Access Career Group, is a graduate of the former St. Mary School, in Lanesville and Our Lady of Providence High School in Clarksville. He has a bachelor's degree from Indiana University and a master's degree in business administration from the University of Louisville.

He has served on parish boards and committees, and has been a past parish council president. He also served as chairman of the archdiocesan Pro-Life Committee, and served as chair or as a member of many standing and ad hoc

committees of Church ministries. Day has served in many civic capacities, including as a board member and secretary for the Community Foundation of Southern Indiana and as president of the Jeffersonville Redevelopment Commission.

He has served on the board of directors for Our Lady of Providence High School and St. Elizabeth's Regional Maternity Center in New Albany. He served as president, vice president, secretary and chair of numerous committees in these organizations. His work in marketing and public relations, development, capital campaigns and other fundraising activities has greatly helped the Church, his nominators said.

Day has two sons with his late wife, Barbara. He is married to Joyce and has two stepsons. His brother, Father Wilfred "Sonny" Day, is the pastor of Holy Family Parish in New Albany.

Providence Sister Mary Catherine (Marikay) Duffy



Sr. Mary Catherine Duffy

Catholic parish was the focal point of all family involvement during her childhood.

A daughter of Irish immigrants and one of four children, Sister Marikay will soon celebrate 50 years as a Sister of Providence.

Her roles have been as teacher, administrator and public servant.

For the past 35 years, she has dedicated her life to ministering to the Hispanic community.

She is the executive director of the Hispanic Education Center in Indianapolis, which she founded in 1987. She also is a member of the archdiocesan Hispanic Ministry Task Force and has

served on the board of Catholic Social Services.

Her Catholic faith took her to Peru and South America as a missionary, where she was trained in Spanish in Puerto Rico, Bolivia and Peru.

For 10 years, she taught and was an administrator at Colegio San Jose in Arequipa, Peru.

Her work has received several awards for leadership in the Hispanic community. In 1995, she received the Esther Award for Education Leadership.

Sister Marikay attended St. Philip Neri School in Indianapolis and graduated from Saint Mary-of-the-Woods High School in Terre Haute and Saint Mary-of-the-Woods College, just outside Terre Haute. She received a master's degree in special education from Indiana State University and an honorary doctorate degree in humanities from the University of Indianapolis.

She attributes it all to the "encouragement, faith and trust that others have offered me."

Sister Marikay has also taught elementary-level classes in Catholic schools in Illinois, California and Indiana.

She is a past member of VISION Indianapolis Committee, the mayor's Operation Respect Network, the prosecutor's Operation Courage Project and the governor's Indiana State Migrant Task Force. Sister Marikay is a lector and a eucharistic minister at Holy Rosary Parish in Indianapolis.

Msgr. Richard T. Kavanagh, a retired priest with the archdiocese, credits his Catholic education with leading him to the priesthood.

"First of all, in regard to Catholic education the teachers we had were very good in teaching the principles of our Catholic faith," he said. "They showed us the way by their good example."

The priesthood was inspired in him by "the teachers and their loyalty to the Church and their love of the priesthood,



Msgr. Richard T. Kavanagh

knowing the necessity that we must have priests.

"That probably contributed quite a bit to my vocation to the priesthood," he said.

Msgr. Kavanagh was born in Evansville, Ind. His father died when he was only 2 weeks old, and the family

moved to Ireland when he was a child. He attended Convent of Mercy School and St. Joseph School in Galway, Ireland. In November 1922, the family returned to Indianapolis and Msgr. Kavanagh graduated from Cathedral Grade School. He entered Saint Meinrad for his high school, college and seminary education. He was ordained on June 2, 1936.

His nominators, the Cathedral High School Class of 1945, said, "He doesn't forget students' names, and both parishioners and students have always held him in the highest regard."

In the archdiocese, he served as an administrator of Mary, Queen of Peace Parish in Danville, and served at St. Therese of the Infant Jesus (Little Flower), St. Mary and St. Michael the Archangel parishes in Indianapolis. He was pastor at St. Michael Parish from 1951 until his retirement in July 1982. On Jan. 6, 1967, Pope Pius VI appointed him domestic prelate with the title of Right Reverend Monsignor.

Currently, he is a board member emeritus at Cathedral High School in Indianapolis, where he served as superintendent and assistant superintendent. He has been named an honorary graduate of Cathedral High School and has received the school's Outstanding Service Award. He also served as assistant director of Catholic Charities, dean of the

See SCHOOL, page 8

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.

Franciscan Values Award Recipients

Sr. Norma Rocklage, OSF
Faculty/Staff Award

Jack Snyder
Community Leader Award

WTHR Channel 13
Business/Organization Award

Alice Mattingly '79
Alumni Award

Master of Ceremonies
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The Honorable Gerald S. Zore '63

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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 at the 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 Framasa 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.



Catherine Siffin

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 jobs 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 2001. 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 Suttner, 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, president and chief executive officer of Golden Rule Insurance Co. since 1983, is known for his business



John M. (Jack) Whelan

leadership and numerous Church volunteer activities.

He is a member of St. Monica Parish in Indianapolis.

Whelan said his parents were "good strong Catholics—the Church and Catholic education played a central

role in our life."

He also serves on the board of trustees of St. Joseph College in Rensselaer and is an archdiocesan board member with the archdiocesan stewardship movement.

Whelan attended elementary school at St. Francis De Sales High School in Philadelphia and graduated from West Philadelphia Catholic School for Boys. He served as an officer in the U.S. Air Force, and received a bachelor's degree from Drexel University and a master's degree in business administration from Columbia University.

He and his wife, Katie, have four children who attended St. Monica School and three went on to Brebeuf Jesuit Preparatory School in Indianapolis and one attended St. John's Northwestern Military Academy.

Whelan and Golden Rule Insurance Company are known for being caring partners in the mission of Catholic schools. Golden Rule also was a supporter of the archdiocesan Building Communities of Hope campaign that benefited Indianapolis center-city schools and Catholic Charities.

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 has served for 10 years. He also served as the foundation's president, chairman 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 chairman of the Culture of Life Foundation and serves on the boards of The Nurturing Network and the Seraphim 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.

(For more information and tickets to the dinner, call Rex Camp at 317-236-1425 or 800-382-9836, ext. 1425. Corporate tables of eight are \$1,500. There are a limited number of individual tickets available.) †

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- Mr. and Mrs. Tom O'Brien, parents
- Mr. Daniel Elsener, community leader

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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 birth 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, including a car seat, a crib, a stroller, a changing table and other furniture, which could cost as little as \$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 should cost about \$600, and diapers will cost about \$1,600 from the time you bring your little bundle of joy home from the hospital until the time that little bundle of joy is

toilet-trained.

According to the U.S. Department of Agriculture, which surveyed parents and their spending on their children, couples earning more than \$61,900 a year as of 2000 could expect to pay for a baby born in 2000 more than \$300,000 per child until age 18.

That figure, adjusted for inflation at 3 percent a year, does not include unexpected expenses, like trips to the emergency room, which may—or may not—be covered under the parents' health insurance plan.

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).

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. Neighbors may also be a good source for children's clothing as well as yard sales and church bazaars.

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 2000 more than \$300,000 per child until age 18.



Preparing for a first baby can stress a couples' pocketbook. A Web site for new parents puts the cost for the first year of childhood at about \$11,000.

Grandma and Grandpa may be free baby-sitters on occasion, but they're also a wealth of information on how they curbed costs in bringing you up.

Talk with a financial planner on how to bring expenses into line with income, and how to discipline yourself into saving more even as you seem to be spending more.

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 telling my children how candy bars only

cost a dime and that I was paid 50 cents an hour for babysitting for eight kids. They listen to these tales and marvel at how times have changed.

But the lessons that really last are the ones at the grocery store, mall, church and kitchen table based on what they observe.

Here are some simple but significant ways to influence your child's understanding of money and finances:

- Practice what you preach. If you tell your children that money is not to be wasted but then you throw away redeemable soda bottles, then that lesson is shot. The nickels add up. And the effort you put forth to care for the environment and feed those plastic bottles into the machine speak volumes.
- Clip coupons. Some children learn how to be thrifty and cautious by watching their parents do the grocery shopping. Everyone has witnessed temper tantrums in the cereal aisle as a child pleads for the latest, most colorful product that has been advertised. Parents need to talk about and demonstrate with their purchasing decisions that there are other values more important than those displayed in



Be careful not to let children assume they can have anything they want. Each family member should be expected to help fund special wants or family projects.

- promotions or advertising.
- Make charitable giving a priority. When the collection basket is passed during Sunday Mass, children watch to see who puts what in. My three children loved being able to place the family envelope as well as some of

their own money in the basket. Some families take up collections at home, whether it is the Catholic Relief Services Operation Rice Bowl or a jar set aside for charities, such as a homeless shelter, soup kitchen or food bank, to make the point that we all have a responsibility to help meet the needs of those less fortunate.

- Encourage financial responsibility. While understanding that there is some variety in spending and saving practices even within the same household, each family member should be

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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 50 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



Author and recent retiree Lou Panarale returns to the Catholic News Service office one day a week to handle book reviews. Many older Americans re-enter the job market in some fashion after retirement.

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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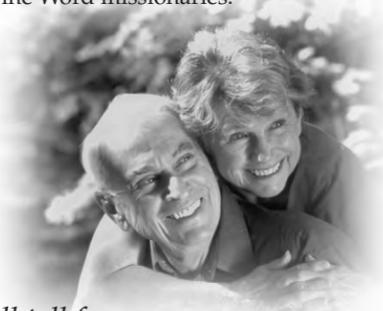
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SIMPLY THE BETTER CHOICE.

People of faith evangelize by actions, words

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

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 respectful 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.

Care for those in need, honesty in business transactions, a life of prayer and daily reverence for God as well as reverence for others give credibility to our preaching and teaching about Jesus Christ. Living like Jesus enables others to love him.

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-Christian 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 also 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.

Interreligious understanding is essential for world peace

By David Gibson

Evangelization and dialogue: When it comes to Catholic encounters with members of world religions—Islam or Hinduism, for example—is it possible to communicate and give witness to one's own faith while also genuinely hearing with respect what the others have to say about their faith?

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

Pope John Paul II has said that a lack of true interreligious understanding puts world peace at great risk.

But what if others don't want to understand us? In a tension-filled world

where religious groups are at each other's throats, that's a problem. But we can still want and need to understand them.

Maybe the question is not whether, but how evangelization and dialogue are compatible. We have the choice to talk “at” or “with” others.

That reality underlines one way that evangelization enters into the dialogue picture. By attempting—with patience, respect and love—to hear and understand others, an evangelizing picture of the Gospel comes into play and is able to be seen in action.

(David Gibson edits Faith Alive!) †



Love for others is the bottom line as we strive to be people of dialogue who evangelize by our lives. 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-Christian neighbors.

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 Theologiae*. 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 our 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 that 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.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium. His new book, *Everyday Virtues*, will be available from Paulist Press this fall.) †

Discussion Point

Interfaith programs form friendships

This Week's Question

How has it benefited you to learn more about another Christian denomination or another religion?

“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 GBIO—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 Zavadi, 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. †



From the Editor Emeritus/John F. Fink

The most important events in Catholic history

Introduction to a series

Not long ago, I read a book called *The 100 Most Important Events in the History of Christianity*. It definitely was not written from a Catholic point of view. Strange, I thought, that of the 47 "most important events" since the 16th century, only two of them involved the Catholic Church—the First and Second



Vatican Councils.

Furthermore, the author's most important events up to the 16th century, when the Christian Church was the Catholic Church, included such things as "Peter Waldo Found the Waldensians," "John Hus 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

Watt's *Hymns and Spiritual Songs*?"

I could come up with a better list than he did, I thought, 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 great missionaries, some of whom were responsible for the conversion of entire countries, be on the list? Probably so, but if I included the work of SS. Patrick, Boniface, Columban, Cyril and Methodius, and Francis Xavier, where would I stop? And if 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 rank them in order of importance over the period of 20 centuries.

I began my list with events that occurred after those recorded in the New Testament. If I included the birth of Christ, his crucifixion and resurrection, I'd end up with a series on the most important events in 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, 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. †

Cornucopia/Cynthia Dewes

Women—guilty as charged?

Reflection is hard to come by in these rather frantic times. Despite preaching "stop and smell the roses," most of us actually practice "getting ahead" in every possible way.



So it was a privilege recently to enjoy a day of reflection at the SoulSpace in Cloverdale, conducted by its owner and spiritual director, Nancy Rude. There was time for prayer, silent meditation, play and communion with nature.

There also was time for discussion, which soon turned to the subject of guilt. After all, this was a group of women.

We mulled over the reasons why women always seem to feel guilty, sharing stories of our own guilty thoughts and behaviors. We feel guilty for taking the choicest bit of meat at dinner, perhaps, or taking a bath before someone else and causing them to run out of hot water.

We're guilty when we take time away from directing homework to go out somewhere alone with friends. We're guilty when our children misbehave or our husbands stray or the dog bites a

delivery person. In fact, we're guilty until proven innocent, no matter what, when, where or with whom.

Why is this so, we wondered? Did we learn it from our mothers who, by the way, we feel guilty for having disliked now and then? Did our moms take us into the kitchen and say, "Today we're going to learn how to make guilt?" No, even though they were professionals at it.

It's not just a Catholic thing, either, despite all the jokes about that. Two-thirds of us at SoulSpace that day were converts to Catholicism, but every one of us is still often plagued by feelings of guilt.

Maybe our guilt is a throwback to Eve, historically the evil seductress of Adam and thus the prime cause of all lust, greed and general human failing ever since. Maybe it's her fault, and the rest of our gender is just doomed to be guilty as her latter day representatives.

Whatever it is, it's not something shared by men. Men seem to be the most guiltless people around. They will take no blame before its time. Indeed, wasn't it Adam, the first man, who whined to God that, "She made me do it! I didn't want to, but she made me do it! Honest."

When men hurt women's feelings, do they say they're sorry? Heck no! They don't even realize they hurt their

feelings! On the other hand, women assign themselves guilt for the prospect, the anticipation, the mere idea of such a thing.

That's why women will say, "I'm sorry" when there is nothing (yet) to be sorry about. The weather is bad and they say to Junior, "I'm sorry it's raining so you can't go out to play."

The husband drops a hammer on his foot and his wife exclaims, "I'm sorry, do you need a Band-Aid?" A store clerk brings a woman the wrong item and she says sweetly, "I'm so sorry, this isn't exactly what I ordered."

Now, in the sacrament of reconciliation, we confess real guilt to a priest who represents God. That's the place for the chronic character faults, the immoral thoughts and acts, or (God forbid!) any theft, murder or adultery.

But after our little discussion at SoulSpace, all of us felt better about that other kind of guilt. Like official confession, it produced a kind of sacramental grace, the grace of sharing together as women. Too bad Eve didn't have that option.

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

Faithful Lines/Shirley Vogler Meister

Evil is alive: musings and studies

A recent *New York Times* article by Karen W. Arenson in *The Indianapolis Star* about Professor Cornel West of Princeton University caught my eye. She reported on West's freshman seminar, "The Tragic, the Comic and the Political," which explores evil as seen through the voices of



philosophers, poets and dramatic artists.

I've been musing over the subject of evil in an informal way for decades. Haven't we all? However, in light of Professor West's academic expertise, what most of us understand is probably comparably little.

In fact, I've seriously considered writing about evil ever since last year when my first vocal response to 9-11 was "This is pure evil." Not only did President Bush make the same comment, but most Christians surely thought it, too.

'Evil' spelled backwards is 'live.'

Unfortunately, evil has been alive ever since Adam and Eve's sin in the Garden of Paradise. The *Catechism of the Catholic Church* clarifies how in the disobedience of our first parents "lurks a seductive voice, opposed to God," traditionally known as Satan or the devil.

One fall day while gardening, I planted red tulips along a rock driveway. On a spring morning, I found someone had ripped out all the beautifully blooming plants by their bulb-roots, laying them, dead, on the rocks. Because this was methodically done, I sensed evil rather than mischief. Did the devil make the person do it?—as is often believed. No. Free will was misused.

The same compulsion that drove someone to do that, when increased a hundred-or-thousand-fold, drives others to serious vandalism and destruction as well as cruelty, theft, deceit, violence, murder, adultery and all the sins found in the Ten Commandments.

Evil is evil, no matter in what degree it lives.

Yet, how can I compare the killing of

flowers to, let's say, the atrocities of the Holocaust or the horrors found in present-day Sudan and many other countries? And how is this resolved?

Many sections of the *Catechism of the Catholic Church* address evil. St. Augustine is quoted: "I sought whence evil comes and there was no solution," with the catechism writers adding how Augustine's "own painful quest would only be resolved by his conversion to the living God."

Princeton's Professor West asks students to read Plato, Beckett, Dante, Shakespeare, Kant, Kafka, Dostoyevsky and Ibsen to spur discussions on evil. I hope he also has access to the philosophers in the catechism, where I've found many clear thoughts about evil, including "Evil never becomes a good" but "God can draw good from every evil."

About his studies on evil, Professor West says, "Oh, Lord, it's a lifetime project." So is promoting good.

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

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

Convocation explores history and diversity

More than 90 people recently gathered at San Damiano Retreat Center near



Oakland, Calif., for an evangelization convocation sponsored by the Evangelization Secretariat of the United States Conference of Catholic Bishops. They represented the three subcommittees of the evangelization com-

mission—evangelization ministries, Catholic organizations and multicultural. Nine bishops participated in the event.

I represented the five dioceses of Indiana. I was energized by a wide variety of prayer experiences, thoughtful presentations and good discussions.

This year is the 10th anniversary of *Go and Make Disciples: A Plan for Catholic Evangelization in the United States*. It was moving to hear the story of the writing of this document from some of those who had helped create it. It was encouraging to hear the progress that has been made during the last decade. It was challenging to list the agenda that remains to be done.

Archbishop Michael Sheehan of Santa Fe, N.M., boiled the three goals down to single words: "enthusiasm," "invitation" and "example." The new strategic plan for the Archdiocese of Chicago also uses three one-word versions of the goals, verbs rather than nouns: "believe," "share" and "transform."

We also heard three diocesan implementation efforts: Joan Cunningham described Louisville's "Catholic Connection" outreach to inactive Catholics; Deacon Tom Gornick of Portland, Ore., outlined the development of their evangelization department, including promotional ideas like umbrellas with slogans reading "Evangelization Covers All" or "God Rains in Oregon," and Martha Fernandez-Sardina walked us through Washington, D.C.'s "Month of Hispanic Evangelization" program.

Sunday was a day for personal reflection and faith-sharing about our hopes for evangelization. Then Monday had us back to a more task-oriented approach to specific ministry areas: awakening active Catholics, reaching inactive Catholics, reaching people with no Church home, life after programs and solidarity/witness.

The final day of the convocation turned to another document to expand our vision of evangelization, Pope John Paul II's *Ecclesia in America*. Bishops Edward Braxton of Lake Charles, La., and Gabino Zavala of Los Angeles opened for us a kaleidoscope of ethnic cultures. Then Father Paul Minnihan of the Diocese of Oakland and a set of young adult responders focused on generational cultures.

The richness of the diversity in the Church was both a theme and an experience during the convocation. We sang and prayed in English, Spanish, Vietnamese, Chinese and several African languages. We used dance, incense and rituals from several different cultural traditions, including a penitential rite adapted from a Native American smudging prayer of the four directions.

The multicultural subcommittee offered an evening of conversation that had to be extended because the exchange was so lively and full. They were also recommending a name change to "intercultural."

One of the enlightening and fascinating presentations was made by Father Robert Oravetz of the Archeparchy of Pittsburgh. A member of the Byzantine Ruthenian Rite of the Catholic Church, Father Oravetz shared both the wonderful and the painful stories of that rite in the United States.

One in Christ, we face the dimensions of diversity.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

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

The Sunday Readings

Sunday, Oct. 13, 2002

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The Book of Isaiah is the source for this weekend's first biblical reading.



When 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 will fall away. God will 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 states that he knows what it is to be poor, and he knows what it is to be rich. He certainly was acquainted with financial security, if not wealth. Every indication is that he came from a family of means.

For example, he was a citizen of Rome, a distinction enjoyed only by the most privileged. Furthermore, his family was able to send him to Jerusalem to study the Torah under Gamaliel, the greatest of the rabbinical scholars of the time. It was as if, in today's world, he was sent to the best university in the world.

Still, he maintains that he also knows poverty. Despite hardships and want, he is satisfied. God will bless him.

Paul calls upon the Christians of Philippi to give themselves absolutely and

completely to God as he had given himself to God.

St. Matthew's Gospel supplies this weekend's third reading.

The reading is a familiar, but easily misunderstood, parable. Actually, three scenes compose this story.

In the first, the king arranges for a wedding banquet for his son. Such a banquet would have been more than a fine meal. It would have been the finest of meals. Surrounding this banquet would have been an atmosphere of great hope. The marriage of a king's son had all the promise that the dynasty would continue. In time, a new heir would be born.

When struggle and violence often were part of politics, an orderly transition of power from one generation to the next was an occasion to rejoice.

Of course, those whom the king invited spurned the invitation. It was an act of great impoliteness. Indeed, it was an insult.

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 the prisoners had been held, visited London as a guest of the British government. Queen Elizabeth II was to be the hostess at a glittering dinner in the Japanese monarch's honor. Admiral Mountbatten, by then Britain's ranking naval officer, was invited but refused to go.

People all over the country were scandalized, not because he had snubbed the visitor, but because he had declined an invitation from the queen herself. Even today, declining an invitation from an important personage is a serious breach of propriety.

Daily Readings

Monday, Oct. 14
Callistus I, pope and martyr
Galatians 4:22-24, 26-27, 31-5:1
Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 15
Teresa of Jesus, virgin and doctor of the Church
Galatians 5:1-6
Psalm 119:41, 43, 45, 47-48
Luke 11:37-41

Wednesday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque, virgin
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, Oct. 17
Ignatius of Antioch, bishop and martyr
Ephesians 1:1-10

Psalm 98:1-6
Luke 11:47-54

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

Saturday, Oct. 19
Isaac Jogues and John de Brébeuf, priests and martyrs and their companions, martyrs
Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 20
Twenty-ninth Sunday in Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3-5, 7, 10
1 Thessalonians 1:1-5b
Matthew 22:15-21

Such was the case 2,000 years ago when this parable was written. The message is clear. Many of those to whom God extends the invitation to eternal life refuse the chance. Perhaps because they understand their need, the less worthy accept.

What about the wedding garment? New clothes in early Christianity symbolized a

new interior life. This is the origin of new clothes at Easter and of the white gown at baptism. The man ejected from the dinner was not simply wanting for the correct apparel, but he had not converted. He had not reformed himself.

We may be called. But to enter God's banquet, we must make ourselves worthy. †

Question Corner/Fr. John Dietzen

Jesus' miracles show God's intervention in the world

Recently we heard at Sunday Mass the Gospel (from 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 I 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 multilayered significance of the miracle stories, it is not surprising that some scholars have questioned how and why these stories appeared in Christian tradition.

Beginning perhaps 200 years ago, a long strain 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 culture that expected marvelous prodigies from their religious leaders.

Others concluded that especially the nature miracle stories (walking on water, multiplication of the loaves and fish, etc.), were not genuine, but grew out of reflections on the life of Jesus in the early Christian communities.

It is safe to say, I believe, that the vast majority of Bible scholars today do not agree with these and similar theories for many reasons. For example, miracles were undoubtedly one of the chief signs by which Jesus fulfilled his mission, to reveal God's dominion over Satan and the powers of evil, and to proclaim the presence and coming of the reign of God.

Thus, the miracle stories are an essential and a major part of the Gospels. They appear in the earliest sources of the Gospels and were accepted from the beginning as part of the preaching about Jesus of Nazareth. (See, for example, Acts 2 and Acts 10.) When could they have been invented?

Further, the contention that miracles are simply impossible and therefore could not have happened is a circular argument based on nothing but a secularist, possibly atheistic, vision of reality.

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, and in his life and message. So it's no surprise that events happened that surpass all previous experiences and all possible expectations 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. †

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

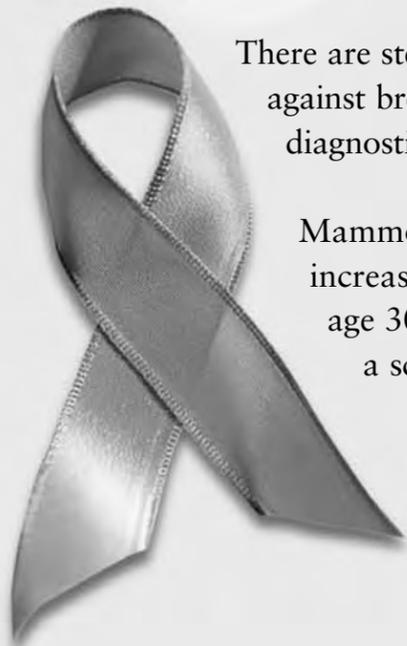
(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo by Nancy Wiechec



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



THE SPIRIT OF CARINGSM

LIFE

continued from page 1

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 life."

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—a harvest of justice."

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

Msgr. Joseph F. Schaedel, vicar general, represented the archbishop at the liturgy and presented pro-life awards to a Columbus woman and Terre Haute teenager 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 parishioner Cullen Tierney of Terre Haute was the recipient of the second annual Our Lady of Guadalupe Pro-Life Youth Award.

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 Diane 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, 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



St. Joseph University parishioner Cullen Tierney of Terre Haute and St. Bartholomew parishioner Eileen Hartman of Columbus present the offertory gifts to Father Richard Ginther during the archdiocesan Respect Life Sunday Mass on Oct. 6 at SS. 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.

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 distinguished 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." †

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 teen-agers attending the archdiocesan Respect Life Sunday youth rally on Oct. 6 at the Archbishop O'Meara Catholic Center in Indianapolis.

Combining Scripture and song, Avellana challenged the teens to practice chastity and to promote respect for the sanctity and dignity of life to other young people who are "hammered" 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 a 'fetus' instead of a 'baby.' We call it 'termination of pregnancy' instead of 'abortion.' We call it 'to die with dignity' instead of 'euthanasia.' We call it 'physician-assisted suicide' as opposed to 'murder.' There's so much 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



Christian musician Tony Avellana of Carmel, Ind., sings during the archdiocesan Respect Life Sunday youth rally on Oct. 6 in the Assembly Hall of the Archbishop O'Meara Catholic Center in Indianapolis.

Father Frank Pavone, hits all the [life] issues really hard," he said. "You can see on their home page how many abortions have been performed since 1973. On Saturday, the number was 41,676,545, and sadly it just keeps going up."

It's hard to imagine that more than 41 million babies have died in abortion in the United States during the past 30 years, Avellana said, and that's why it's so important to talk about it with other teens.

"God considers each and every one of

you important," he said, "and also the unborn children, the elderly and the suffering. They are all important. Know that you all have the fingerprints of God and you are each his masterpiece."

Work for the Gospel of Life, he said, by showing respect and concern for all people and by encouraging other teens to respect and defend life, too.

Christ gives us hope and life, Avellana said, and empowers us to live for him as well as to bring others to his light.

"God has a plan for every one of you," he said. "When you're faced with a challenge, just say, 'I can do all things through Christ who strengthens me' [Phil 4:13]. 'I can do this so people will know the value and the sanctity of life.'"

Quoting from the *Catechism of the Catholic Church*, Avellana said, "God alone is the Lord of Life" and no one can claim the right to destroy a human life.

Avellana and his wife, Julie, are the parents of four children and are members of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese.

"How sad it is to know, inasmuch as we have gained so much ground in technology and the advancement of science, that we still can't get a grip on how important and sacred life is," he said. "We need to spread that message each and every day to everyone we meet. We've got to stand up and say, 'It's not about choice. It's not about

you. It's part of God's plan, and God has an incredible journey for this human being that is about to be born.' We've got to remember that every single day of our lives, and step up to the plate and defend life."

After urging the teens to respond to God's call and to try to make a difference in the world, Avellana reminded them of how important it is to pray every day.

"Pray without ceasing," he said. "Always talk to God. Prayer is the way we can tell our Lord and Savior how happy we are, how frustrated we are, how tired we are or how incredibly awesome things have happened to us. Just communicate to him. We can also pray for expectant mothers, for fathers, for the doctors who are not making the right decisions [to protect life], and for all of God's people, especially those who cannot defend themselves—the unborn, the young, the aged, the suffering and those who have lost hope."

Another important way to respond to God's call is to practice chastity, he said. "Remember that our bodies are the temples of our soul. Christ is inside each and every one of us, and we have to do our part in glorifying and honoring him."

Pray, follow Christ, be chaste and take care of your body, Avellana said. "Don't worry if other kids tell you that you're not cool. God will continue to love you. God will continue to be there for you. And God knows that you're cool." †

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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 grind 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 conformism 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.

Beatified in 1992, St. Escrivá was cleared for canonization last year when the Vatican approved of a miracle attributed to 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 geographical boundaries.

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 serving 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

A tapestry depicting Opus Dei founder Msgr. Josemaria Escrivá de Balaguer hangs from the facade of St. Peter's Basilica during his canonization Mass on Oct. 6 at the Vatican.



CNS photo from Reuters



Hundreds of thousands of pilgrims pack St. Peter's Square and nearby streets during the canonization of Opus Dei founder Msgr. Josemaria Escrivá de Balaguer on Oct. 6 at the Vatican. St. Escrivá is the 465th person to be proclaimed a saint by Pope John Paul II.

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 composure 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.

"Most people think that you cannot be a saint unless you are part of a religious order—that there is no meaning in ordinary life," she said.

"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 Echevarria 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 pope said Christians should trust in God as a loving father even in difficult times and "never feel alone or frightened."

"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 Rome 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. †

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The Active List

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

October 10-12

St. Andrew the Apostle Parish, 4050 E. 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 Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

October 11-13

Saint Mary-of-the-Woods, Conservatory of Music, **St. Mary-of-the-Woods**. Theatre area and wind ensemble, "Machinal," Fri. and Sat., 8 p.m., Sun., 2 p.m. \$8 adult, \$5 senior citizens and students. Information: 812-535-5106 or 800-926-SMWC.

October 12

Sacred Heart Parish and Concord Neighborhood Center, 1100-1300 blocks of South Meridian Street, **Indianapolis**. Old Southside Fall Festival, noon-10 p.m. Information: 317-638-5551.

Saint Meinrad Archabbey, **St. Meinrad**. Charismatic mini-conference, registration, 8:30 a.m., conference, 9 a.m.-6 p.m., \$20 per family, meals available. Reservations: 812-357-6808.

Saint Mary-of-the-Woods, Providence Center, O'Shaughnessy Dining Room, **St. Mary-of-the-Woods**. Spaghetti supper, benefits Woods Day Care/Pre-School, 6:30-8:30 p.m., \$6.50 adults, \$3 children. Information: 812-535-4610.

October 13

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

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

October 15

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

North Side Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Civitas Dei, Mass, 4:30 p.m., social, 5-7:30 p.m., \$5 per person, cash bar. Reservations: 317-469-9999, ext. 244, e-mail jliston@finsvcs.com.

October 16

St. Paul the Apostle Parish, 202 E. Washington St., **Greencastle**. Theology Night Out, pitch-in dinner, 6 p.m., "Deepening Your Faith Through Prayer," Conventual Franciscan Father Richard Kaley, presenter. Information: 765-653-5678.

October 18

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St. \$20, first-time guest \$10. Information: 317-767-2775 or e-mail civitas-dei_indy@catholicexchange.com

October 18-20

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Three-day revival, Father Giles Conwill, presenter, Fri. 7 p.m., Sat. 6 p.m., Sun. 5 p.m. Information: 317-926-3324.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Scripture Retreat for Women and Men," Benedictine Father Eugene Hensell, presenter, \$135 individual, \$255 married couple. Information: 317-545-7681.

John XXIII Retreat Center, 407 W. McDonald St., **Hartford City** (Diocese of Lafayette). "Praying the Scriptures," Father Patrick Hosey and Gervaise Bastian, presenters, \$115 per person. Information: 765-348-5819.

October 19

Holy Rosary Parish, Priori Hall, 520 Stevens St., **Indianapolis**. "Critical Choices" workshop, legal, ethical and medical issues about end-of-life decision-making, free admission. Information: 317-636-4478.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

Michaela Farm, Antonia House, Sisters of St. Francis, **Oldenburg**. Retreat, "At One with Creation," \$45 per person, 9 a.m.-5 p.m. Information: 812-933-0661.

October 22

Roncalli High School, 3300 Prague Road, **Indianapolis**. Saint Meinrad School of Theology, "The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)," Benedictine Father Matthias Neuman, presenter, 7-9 p.m., \$30, less for seniors. Registration: 317-955-6451.

October 23

Marian College, Stokely Mansion, 3200 Cold Spring Road, **Indianapolis**. Western Caribbean cruise information night, cruise dates July 26-Aug. 2, 2003, 7 p.m. Information: 800-952-3917, ext. 6210.

St. Mary-of-the-Knobs School, gymnasium, 3033 Martin Road, **Floyds Knobs**. Dessert card party, 7 p.m., \$4 per person. Information: 812-923-3011.

October 24

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Knights of Columbus, St. Monica chapter, Crispin, nationally recognized Catholic band, free concert, 7 p.m.

October 25-27

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, retreat for engaged couples, \$250. Information: 317-545-7681 or e-mail fatima@archindy.org.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Gospel Living in the Spirit of St. Francis of Assisi: Living a Life of Peace in the Modern World," \$95 per person. Information: 317-923-8817.

October 26

Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office for Youth

and Family Ministries and the Young Widowed Group, "Conference on Bereavement," 8:30 a.m.-4 p.m., \$50 per person includes lunch. Information: 317-236-1596 or 1-800-382-9836.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Dream Workshop I, \$30 per person, 9 a.m.-1 p.m. Information: 812-535-3131, ext. 434.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Praying the Labyrinth," \$15 per person, 2-4 p.m. Information: 812-535-3131, ext. 434.

St. Monica Parish, St. Augustine Hall, 6131 N. Michigan Road, **Indianapolis**. Singles Halloween party, costume contest, \$3 per person, 8-11:30 p.m. Information: 317-291-4409.

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

October 26-30

St. Margaret Mary Parish, 2405 S. Seventh St., **Terre Haute**. Parish mission, Grayson Warren Brown, presenter, free-will offering, 7 p.m. Information: 812-232-3512.

October 27-28

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Parish Mission, Doug Brummel, presenter, 7-9 p.m. Information: 812-282-0423.

October 29

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. The Health Ministry, relaxation training series, \$40 per person. Pre-registration: 317-787-8246.

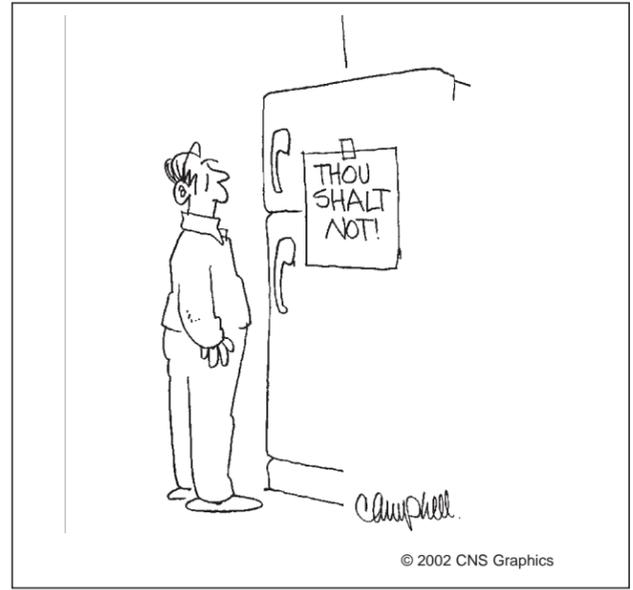
Daily

Our Lady of the Greenwood Parish, Chapel, 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**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.



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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.

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

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers

after 7 p.m. Mass.

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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 Parish, 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.

—See ACTIVE LIST, page 21



CRITICAL CHOICES:

Legal, Ethical & Medical Issues about End of Life Decision-Making

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Saturday, October 19

Workshop: 1:00 p.m. — 4:00 p.m.; Mass: 4:30 p.m.

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Blue Grass
Cathy Morris, 8:30 p.m.
Jazz Violinist

The Active List, continued from page 20

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

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 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-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. Dr., **Indianapolis**. Exposition 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, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman 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.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdioce-

san 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, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information:

317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

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. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †



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

ATKINS, Ruth V. (Hoffman), 92, Holy Family, New Albany, Sept. 26. Mother of Dolores Eveslage, Patricia Leuthart and Mary Jeanne Stumler. Sister of Sophia Walsh, Ed and Fred Hoffman. Grandmother of 13. Great-grandmother of 21. Great-great-grandmother of three.

BREHM, Aidan Robert, infant, St. Simon the Apostle, Indianapolis, Sept. 24. Son of Robert and Sharea (Watson) Brehm. Grandson of Dr. John and Mary Brehm, David and Jean Hartig, Carrie Watson and William Watson.

BRINKSNEADER, Clarice A., 97, St. Paul, Tell City, Sept. 17. Aunt of two.

BROCHIN, Christopher C., 29, St. Gabriel, Connersville, Sept. 27. Son of Margaret Wesche and Charles Brochin. Stepson of Mary Brochin and Larry Wesche. Grandson of Florence Brochin and Madeline Sullivan. Brother of Tracey Brochin and Michelle LaRue. Stepbrother of Brandon Smith.

BROWN, Dorothea L. "Dot," 71, St. Gabriel, Connersville, Sept. 23. Wife of Jasper Brown. Mother of Nancy Wellman. Sister of Pat Baker, Carolyn Gabbard and Jeanne Walker. Grandmother of three. Great-grandmother of six.

CREECH, Kevin M., 34, St. Gabriel, Connersville, Sept. 30. Son of Thomas and Patricia (McDonough) Creech. Brother of Tom Creech Jr. Grandson of Keith Bowen Jr.

CRUSE, Patricia M., 74, St. Gabriel, Connersville, Sept. 26. Mother of Robert Jones. Stepmother of Amy Asay, Karen Baker, Julie Cuthbert, Ramona Fields, Cathie Fisher, Valerie

Tarrance, Daniel, James and John Cruse. Grandmother of 24. Great-grandmother of eight.

FEDERLE, Edwin J., 86, St. Louis, Batesville, Oct. 2. Husband of Agnes (Walke) Federle. Father of Dorothy and Daniel Federle. Brother of Francis and Roman Federle.

GAYDOSH, Theresa, 92, St. Andrew, Richmond, Sept. 24. Mother of Mayann Howey,

Franciscan Sister Rose Irma Beck taught school for 48 years

A Mass of Christian Burial for Franciscan Sister Rose Irma Beck was celebrated on Sept. 24 at the motherhouse chapel of the Sisters of the Third Order of St. Francis at Oldenburg. Burial followed in the sisters' cemetery.

Sister Rose Irma died on Sept. 22. She was 89.

The former Sylvia Catherine Beck was born in Jennings, Mo. She entered the Oldenburg Franciscan community in 1930 and professed her final vows in 1936.

Sister Rose Irma spent 48 years teaching in Catholic grade schools, 46 of those years at

Providence Sister Frances Agnes Dowling taught in Catholic schools

Providence Sister Frances Agnes Dowling died on Sept. 25 in Karcher Hall at Saint Mary-of-the-Woods. She was 88.

A Mass of Christian Burial was celebrated on Sept. 27 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mary Camilla Dowling was born on Sept. 27, 1913, in Loogootee, Ind. She entered the congregation of the Sisters of Providence on Aug. 15, 1931, professed first vows on Feb. 27, 1934, and professed final vows on Aug. 15, 1939.

Sister Frances Agnes taught in schools staffed by the Sisters

Patricia Skinner, Donald and Jack Gaydosh. Grandmother of 21. Great-grandmother of 24.

HALL, Virginia, 86, St. Michael, Brookville, Sept. 21.

HARPER, Arnold W., 66, Holy Rosary, Indianapolis, Sept. 28. Father of Cynthia Brauzer, Beth Ann Porter, Karen Schoeneburger and Robin Settler. Brother of Juanita Herald, Agnes Patterson, Donald and Jay Harper. Grandfather of eight.

HARRIS, John P., 66, Holy Family, New Albany, Sept. 29. Husband of Elizabeth Jane (Devers) Harris. Father of Angela Marie McDaniel.

St. Mary School in Rushville, St. Mark School in Indianapolis, St. Michael School in Brookville, St. Joseph School in Shelbyville and St. Mary School in Evansville, Ind., in the Evansville Diocese. She also taught in Ohio and Missouri.

In 1981, Sister Rose Irma retired to the motherhouse, where she ministered in domestic service at Oldenburg Academy before illness necessitated her residence at St. Clare Hall Health Center.

Surviving are a brother, Leonard Beck of Bridgeton, Mo., and many nieces and nephews. †

of Providence in Indiana, Illinois and North Carolina.

In the archdiocese, she taught at the former St. John School in Indianapolis from 1934-36, the former St. Agnes School in Indianapolis from 1936-37, St. Charles Borromeo School in Bloomington from 1938-39, Holy Spirit School in Indianapolis from 1956-58 and St. Philip Neri School in Indianapolis from 1958-60.

Elsewhere in Indiana, Sister Frances Agnes also taught at Catholic grade schools in Jasper, Evansville, Hammond, Loogootee and Whiting.

She is survived by nieces and nephews. †

Grandfather of two.

KANNAPEL, Helen, 93, St. Mary-of-the-Knobs, Floyd's Knobs, Sept. 26. Mother of Shirley McDonald, Helen Miller, Stephen and Thomas Kannapel. Grandmother of 11. Great-grandmother of 16. Great-great-grandmother of one.

PATTERSON, Valeria A. (Koch), 82, St. Lawrence, Indianapolis, Sept. 27. Mother of Sandra Foreman, Gary, Kenneth, Kevin and Marvin Patterson. Sister of Hilda Black, Winnie Sarrack, Claire Stadherr, Bernie and Norb Koch. Grandmother of 12. Great-grandmother of 11.

PEAY, James D., 39, St. Rita, Indianapolis, Sept. 26. Husband of Karen D. (Moore) Peay. Father of Anton and Darren Peay. Brother of Melody, Kim and Michael Peay.

SCANLON, William Roy, 57, St. Gabriel, Connersville, Sept. 27. Brother of Ruth Hobbs, Martha Waters and James Scanlon.

SCHOTT, Delores (Wright), 70, St. Martin, Yorkville, Sept. 28. Wife of John Schott. Mother of Donna Montang and John Schott. Sister of Charles and William Wright. Grandmother of seven. Great-grandmother of 10.

SUMMERS, Delores, 79,

St. Anthony, Clarksville, Sept. 20. Wife of Joseph Summers. Mother of Diana Day, Darrell, Joey and Stephen Summers. Sister of Helen Bohman and Walter Anderson. Grandmother of seven. Great-grandmother of two. †

Providence Sister Mary Regina McDermott was a teacher, counselor

Providence Sister Mary Regina McDermott died on Sept. 21 in the Emergency Room at Union Hospital in Terre Haute. She was 87.

A Mass of Christian Burial was celebrated on Sept. 25 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Loretta Anne McDermott was born on Feb. 11, 1915, in Chicago. She entered the congregation of the Sisters of Providence on Aug. 21, 1933, professed first vows on Jan. 23, 1936, and

professed final vows on Jan. 23, 1941.

Sister Mary Regina taught in schools staffed by the Sisters of Providence in Indiana and Illinois. For 18 years, her ministry was in counseling and social work.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1942-52. She also taught at St. John the Baptist School in Whiting, Ind., and St. John School in Loogootee, Ind.

Surviving are several cousins. †

PEACE

continued from page 3

and noncombatants, he said, and the world is threatened even more by the existence of almost 20,000 nuclear weapons that could cause the destruction of the world.

The U.S. bishops examined how Christians can respond in a morally acceptable way to violence and war in their pastoral titled *The Challenge of Peace—God's Promise and Our Response*, he said, but the theology of "just war" even for defense still involves the justified use of violence and the justified killing of people.

"Time after time, somehow, wars have been justified," he said. "And even now our government leaders are making the attempt to show that we could wage a just war in the Persian Gulf once more. Even

though they say it will be a pre-emptive attack, we have no clear understanding of what will happen after we wage that war. What will happen to the country of Iraq? Will we really be able to achieve peace or will we create great instability in the region? Yet our president and our leaders continue to move toward war."

After reflecting on the teachings of Jesus and studying the wars of the 20th century, Bishop Gumbleton said, "I have come to the conclusion that no war has truly met the conditions that are developed in the just war theology, and so we must try to reach out for a different way. The Catholic bishops did not do that last November [when they supported America's War on Terrorism], but that does not mean that we do not have a responsibility to try to find that other way, the way that Jesus has taught us."

Jesus showed us how to die, he said, not how to kill. †



Bishop Thomas J. Gumbleton of Detroit answers a student's questions about just war theology after his presentation on "Living Nonviolence in a World of Violence" on Oct. 1 at St. Thomas Aquinas Church in Indianapolis.

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I certify that the statements made by me above are correct and complete.

Signed: Ron Massey, Business Manager

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CLERGY

continued from page 1

looming on the horizon," he said.

Hofheinz faulted the U.S. Conference of Catholic Bishops for relegating responsibility for lay ministry to "a subcommittee within the broadly dispersed Office of Family, Laity, Women and Youth," when it has nearly 40 permanent offices, including one for priestly formation and one for priestly 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."

Hofheinz said the Lilly Endowment's aim in funding religious research is to provide "a kind of 'early warning system' that could help illumine 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," Hofheinz 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."

Hofheinz said he spent much of the summer reviewing more than 730 proposals for funding through Lilly's "Sustaining Pastoral Excellence" program, including more than 150 from Catholic agencies. In late September, the endowment awarded 47 grants totaling \$57.8 million.

Asked to analyze the current state of pastoral ministry, most Catholic proposals depicted "a Church and a presbyterate 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 neuralgic 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.

Hofheinz 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 50 percent indicate that they have seriously considered leaving the ministry sometime in the last three months," Hofheinz 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.

"Though 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 ecclesial pastoral ministers," Hofheinz said.

At the Oct. 2 Georgetown event, Hofheinz 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 Marie Augusta Neal, a Sister of Notre Dame de Namur and professor emerita of sociology at Emmanuel College in Boston, received the Rev. Louis J. Luzbetak SVD Award for Exemplary Church Research for her pioneering studies on women and religion and other Church topics.

Her award was named for the founding executive director of CARA. †



Hurricane victims
Louisiana Bishop Michael Jarrell meets members of the Vincent family from Chauvin, La., at a temporary shelter for hurricane evacuees in Houma, La., on Oct. 5.

CNS Photo by Lawrence Chagnier, Bayou Catholic

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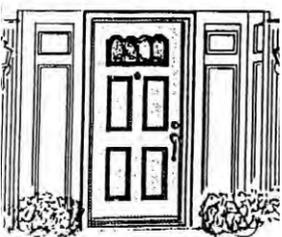
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