



The

Criterion

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Pope to add five new mysteries to the rosary

VATICAN CITY (CNS)—Renewing the Church's centuries-old tradition of praying the rosary, Pope John Paul II is adding five new mysteries dedicated to chapters from Jesus' public life.

Called the "mysteries of light," the new rosary themes will focus on Christ's baptism, his first miracle, his preaching ministry, his Transfiguration and his institution of the Eucharist, a Vatican source told Catholic News Service on Oct. 14.

The pope's innovation is contained in his apostolic letter, *Rosarium Virginis Mariae* (The Rosary of the Virgin Mary), which was expected to be published on Oct. 16—the date marking the

24th anniversary of the pope's election.

In his document, the pope announces the start of a "Year of the Rosary" dedicated to reviving the traditional form of prayer among individuals and families, the official said. The year will begin and end in the middle of October, the month the Church reserves in a special way to the rosary.

Since the 1500s, the rosary has been recited in a series of three mysteries—the joyful, sorrowful and glorious mysteries—each of which has five themes dedicated to episodes in the lives of Christ and Mary.

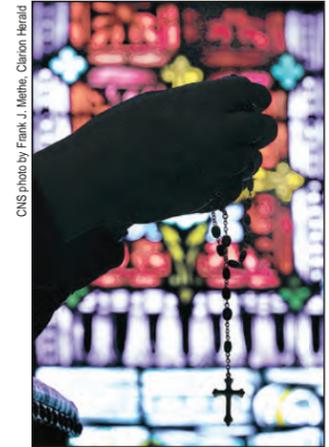
According to the Vatican official, the

themes of the five new "mysteries of light" are:

1. Christ's baptism in the Jordan River.
2. Christ's self-revelation at the marriage of Cana.
3. Christ's announcement of the kingdom of God with the invitation to conversion.
4. Christ's Transfiguration, when he revealed his glory to his Apostles.
5. The institution of the Eucharist at the Last Supper as the sacramental expression of the paschal mystery.

In his document, the pope asks that the "mysteries of light" be recited especially

See ROSARY page 2



Pope John Paul II is adding five new mysteries to the rosary that will be dedicated to chapters from Jesus' public life.

Dangers of Sudan can't stop Indianapolis priest from doing God's work



Comboni Father Michael Barton teaches Sudanese children about the Catholic faith at a Comboni primary school in Southern Sudan. He grew up in St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Ten years after its publication, catechism is seen as key to evangelization

VATICAN CITY (CNS)—Marking the 10th anniversary of the publication of the *Catechism of the Catholic Church*, Church officials said the compendium has already become a touchstone of Church education and evangelization efforts.

Since 1991, the catechism has sold more than 8 million copies in more than 60 languages.

The priority now is to finish translating the catechism into local languages and elaborate national catechisms based on the universal text, participants in a Vatican conference said Oct. 11.

Bishops from every continent, including Archbishop Daniel M. Buechlein, joined Vatican officials at the four-day meeting for a progress report on how the catechism and a related document, the "General Directory on Catechesis," have been implemented.

Pope John Paul II told the more than 200 conference participants on Oct. 11 that because the catechism had made good use of the documents of the Second Vatican Council it can rightly be called the "Vatican II catechism."

The pope said the Church now needs to make sure the catechism becomes even more widely distributed and more widely

See CATECHISM, page 2



Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Mary Ann Wyand

First of two parts

Head for the high grass. That's what Comboni Father Michael Barton, an Indianapolis native, plans to do if fighting breaks out in his new parish at Nyamillel, Southern Sudan.

Carrying only his Bible and rosary, he will hide in the bush and pray until the militia or rebels leave the area of

St. Theresa Parish in the Diocese of Wau-Rumbek near Bar el Gazel.

"I live day by day there," Father Barton said about his 18 years of missionary work in Southern Sudan, an East African country plagued by decades of civil war and slave trading.

"I love the Sudan," he said, "and I love missionary work, helping to build the kingdom of God in Africa."

Missionaries place their trust in God,

See SUDAN, page 10

Mass will recognize archdiocese's missionaries

By Brandon A. Evans

The archdiocesan Mission Office plans to hold a Mass this month that it hopes will become an annual event to recognize the work of the archdiocese's missionaries.

The Mass, to be celebrated by Msgr. Joseph F. Schaedel, vicar general, will be at 2 p.m. on Oct. 20 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

"We've been wanting to do this," said Sister Demetria Smith, a Missionary Sister

of Our Lady of Africa and mission educator for the archdiocese.

"The purpose is to recognize and thank those who have gone out to help those in need," said Sharon Donohue, office manager for the Mission Office.

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ROSARY

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on Sundays, the official said.

Traditionally, mysteries of the rosary have been dedicated to specific days of the week: the joyful mysteries recited on Mondays and Thursdays, the sorrowful mysteries on Tuesdays and Fridays, and—until now—the glorious mysteries on Wednesdays, Saturdays and Sundays.

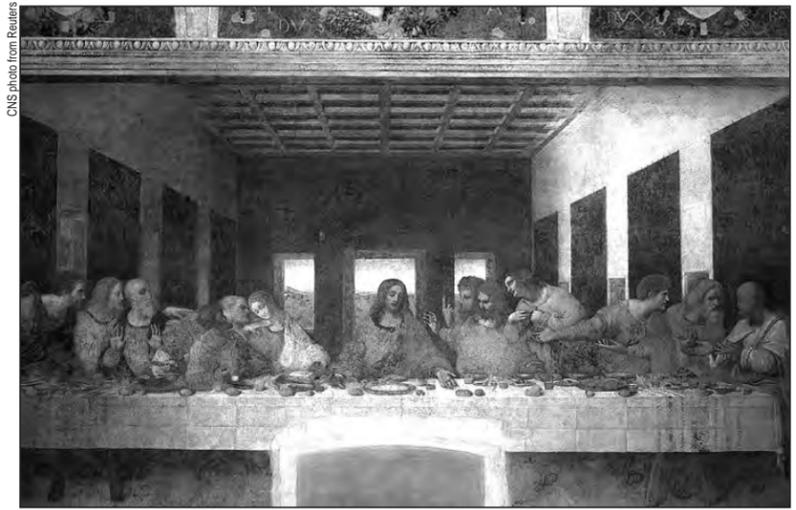
In his document, the pope said he respected the traditional form of the rosary and did not want to change it, the source said. But the pope also spoke of the rosary's evolution as a prayer form and said the "mysteries of light" was an

appropriate modern contribution.

The pope may have drawn inspiration from a Maltese priest he beatified in 2001, Blessed George Preca. In 1957, Blessed Preca devised five new mysteries corresponding to events in Jesus' public life and called them "mysteries of light." They are similar to those formulated by the pope.

The other 15 mysteries were standardized by Pope Pius V in 1569.

The recitation of the rosary begins with the Apostles' Creed, the Our Father, three Hail Marys and a Glory Be to the Father. Then five decades are recited, each devoted to a mystery; each decade includes an Our Father, 10 Hail Marys and a Glory Be to the Father. †



The institution of the Eucharist at the Last Supper as the sacramental expression of the paschal mystery is one of the five new mysteries that Pope John Paul II is adding to the rosary. The new mysteries will be called "mysteries of light."

CATECHISM

continued from page 1

consulted as the basis for all religious education in the Church.

Religious education that is "clear, motivated, integral, systematic and, when necessary, also apologetic" is a pastoral priority for the Church, he said, and the catechism is the best text for ensuring that the Church meets the goal.

He said that, while the *Catechism of the Catholic Church* stands alone as a reference point for all religious education, in many cases local catechisms also are needed to connect "the marvelous unity of the Christian mystery with the multiple needs and situations of those who will hear the proclamation."

Bishop Donald W. Wuerl of Pittsburgh told the conference that the U.S. bishops' proposed national adult catechism should be ready for final approval in late 2003. He said a first draft of the new text had been sent to every bishop in the United States.

The text, he said on Oct. 8, was "written for and directed particularly to the young adults who form so much of the focus of the new evangelization today."

Bishop Wuerl said the national adult catechism for the United States would address how the Catholic faith reflects and respects the various cultural traditions in the United States and "the ways in which the faith challenges our modern, highly secular culture."

The bishop said the *Catechism of the Catholic Church* was an especially valuable tool for catechesis in a culture where people are reluctant "to accept revealed teaching that cannot be changed by democratic process and to embrace an absolute moral imperative that is not the result of prior popular approbation."

Bishop Wuerl is chairman of the editorial oversight board for the adult catechism. The board has asked U.S. bishops to submit their comments on the first draft by the end of October.

Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, defended the catechism against what he said was a "hostile rejection" and a "wall of skepticism" among some Western theologians.

Cardinal Ratzinger said some of the strongest attacks on the catechism focused on its use of scriptural texts, which some said ignored the past century of biblical research and its historical and critical method.

But the cardinal said that because biblical research positions change rapidly and are often disputed among scholars, the catechism, which is intended as a long-term teaching guide, approaches Scripture instead as a "present word" and "living source."

Other criticisms of the catechism have centered on its alleged failure to reflect an ecumenical sensibility. But Cardinal Ratzinger said an ecumenical approach is found throughout the text. He cited as one example the catechism's treatment of the doctrine of justification—the teaching on how one is saved—as a central point in its discussion of ethics.

The cardinal also said the catechism eventually may help eliminate deviations in liturgical practice by better explaining the more universal significance of the liturgy and the sacraments.

Unfortunately, he said, liturgical reform had been understood in some Church sectors solely as a "form of religious training" and had led to "cultural impoverishment" in Church architecture, music and images.

Cardinal Dario Castrillon Hoyos said the catechism could be an important tool in curbing the "ruinous positions" taken by some theologians on interreligious dia-

logue.

Cardinal Castrillon, head of the Congregation for Clergy, said on Oct. 9 that in their efforts to promote interreligious dialogue these theologians were continuing to mistakenly present non-Christian religions as "equally valid" to Christianity.

He warned that such interpretations were weakening the Church's educational efforts among the faithful.

Cardinal Christoph Schonborn of Vienna, Austria, one of the main authors of the *Catechism of the Catholic Church*, said that a decade of experience shows that the Church also needs a smaller version—a mini-catechism able to guide the average Catholic.

Cardinal Schonborn said the current volume of more than 2,800 articles of Church teaching has been extremely useful for theology students, catechists and other experts, but is "too voluminous to be the simple guide to the faith that is needed by Catholics."

He asked the pope to approve a project to prepare a smaller catechism, but added that writing it would take the "genius" of a St. Peter Canisius or a St. Robert Bellarmine. Both were authors of popular small catechisms in the 16th century. †

Church official says study finding fewer abortions is 'heartening'

WASHINGTON (CNS)—A spokeswoman for the U.S. Conference of Catholic Bishops' Secretariat for Pro-life Activities called "heartening" a report noting a marked drop in the abortion rate.

The Planned Parenthood-affiliated Alan Guttmacher Institute released the findings from its third national survey on Oct. 8.

The report noted an 11 percent decline in the nation's abortions—down from 24 abortions per 1,000 women in 1994 to 21 per 1,000 in 2000. The report noted that the 2000 figure showed a 21 percent decline from the abortion rate in 1987, when there were 27 abortions per 1,000.

It also found that 25 percent of all pregnancies in 2000 ended in abortion, and said that more than a quarter of those who obtained abortions identified themselves as Catholics.

"An 11 percent decline ... is heartening, especially as we approach the 30-year anniversary of legalized abortion on demand in the United States," said Cathy

Cleaver, director of planning and information for the secretariat.

The report noted a marked increase in the abortion rate for women with lower incomes, reflecting that "these women have high pregnancy rates as well as a greater likelihood ... of ending a pregnancy in abortion," the report said.

"Overall, women who are better off have lower pregnancy and abortion rates than poor and low-income women," it said. "As a result of the increase ... and a decline among middle- and higher-income women, the gap in abortion rates has widened and abortion has become more concentrated among economically disadvantaged women."

Cleaver said the report found that 21 percent of women turn to abortion because of "financial reasons."

"What these numbers tell us is that we must redouble our efforts to provide resources and support to those women most in need," she said.



Joe Gibson and Rob Stecher, from left, set up 600 crosses at SS. Francis and Clare Parish in Greenwood. The crosses represent lives lost in abortion in the Archdiocese of Indianapolis. About 8,000 abortions are performed annually in the archdiocese, which is about 666 abortions a month.

The study found the steepest decline in abortion rates in the 15- to 17-year-old age group, falling to 15 abortions per 1,000 women in 2000 from 24 per 1,000 in 1994, a decline of 39 percent.

"Both abortion rates and birth rates for

adolescents have been declining since the early 1990s," it said, "reflecting that fewer teens are becoming pregnant."

Laura Echevarria, spokeswoman for the National Right to Life Committee, said parental consent and parental notification laws have had an impact on teen abortions.

"In states where these laws exist," she said, "there has been a decline in the number of both teen pregnancies and abortions."

The report painted a portrait of the average U.S. woman who obtains an abortion as being an economically disadvantaged, never-married, religious 20-year-old who has one or more children and lives in a metropolitan area.

Statistically, 56 percent of women who get abortions are in their 20s; 67 percent have never married; 61 percent have one or more children; 88 percent live in a metropolitan area; 57 percent are economically disadvantaged (living below 200 percent of the federal poverty line); 78 percent report a religious affiliation (43 percent Protestant, 27 percent Catholic and 8 percent other religions); 52 percent planned on having children in the future; and 48 percent had an abortion previously. †



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Official Appointments

Effective October 7, 2002

Rev. Raymond E. Schafer, pastor, Sacred Heart Parish, Jeffersonville, granted sabbatical leave.

Rev. Clifford Vogelsang, appointed administrator of Sacred Heart Parish, Jeffersonville, while continuing as pastor, St. Augustine Parish, Jeffersonville, and dean of the New Albany Deanery.

Rev. H. Michael Hilderbrand, chaplain and guidance counselor, Our Lady of Providence Jr./Sr. High School, Clarksville, assigned to weekend sacramental coverage of Sacred Heart Parish, Jeffersonville.

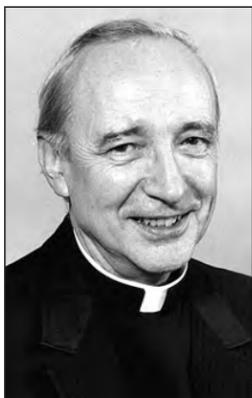
These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Msgr. Kenny C. Sweeney was expert communicator and evangelizer

By Mary Ann Wyand

Msgr. Kenny C. Sweeney, former pastor of Christ the King Parish in Indianapolis, died on Oct. 10 in Scottsdale, Ariz. He was 76.

In addition to his parish ministry, Msgr. Sweeney was well known for his service as director of the archdiocesan Catholic Information Bureau, later called the Catholic Communications Center, from 1957-74 and as director of



Msgr. Kenny C. Sweeney

Fatima Retreat House, the archdiocesan retreat center, from 1967-76.

After retiring in 1995, Msgr. Sweeney moved to Arizona. He had been in ill health for several years.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of

Christian Burial at 11 a.m. on Oct. 14 at Christ the King Church in Indianapolis. Evansville Bishop Gerald A. Gettelfinger, Phoenix Bishop Thomas J. O'Brien and 70 priests concelebrated the funeral liturgy. Msgr. Francis R. Tuohy, pastor of Christ the King Parish, was the homilist.

Burial followed in the Priests' Circle at Our Lady of Peace Cemetery in Indianapolis.

Describing Msgr. Sweeney as "the very much loved pastor of Christ the King Parish" during 15 years in ministry there, Msgr. Tuohy said that Feb. 28 would have been the 50th anniversary of his ordination, and his Golden Jubilee celebration was already listed on the

parish calendar.

"Kenny truly loved every priestly assignment that he had," Msgr. Tuohy said. "He served as spiritual director and confessor for many priests, and enjoyed the esteem of all the priests of the archdiocese, as witnessed by his election to the office of chairman of the Priests' Association in the late 1960s."

He also served the late Archbishop Paul C. Schulte as his secretary and master of ceremonies, Msgr. Tuohy explained, "which provided him with a lifetime of stories and anecdotes to tell, and tell them he did, with relish, many, many times."

During his retirement years, Msgr. Sweeney often returned to Indianapolis and visited Christ the King Parish, where he would take the time to make a list of necessary repairs to the buildings and grounds, even noting broken light bulbs.

"He was always looking for the best way to evangelize, the best way to bring the Gospel message to people," Msgr. Tuohy said. "Kenny's work in Catholic communications, radio, television and newsprint was a skill he used to bring that story of God's love to the world, the story of God saving the world.... A man and priest of faith, [he] lived and died confident that nothing separates us from the love of God—no trial or trouble, nothing present or future."

Kenny Clarence Sweeney was born on June 2, 1926, in Indianapolis. He attended St. Joan of Arc School and Cathedral High School in Indianapolis and Saint Meinrad Minor Seminary.

During World War II, he served in the U.S. Navy in the South Pacific in 1944-45 and as a Naval Air Cadet from 1945-46.

He completed his undergraduate studies at the University of Notre Dame in Notre Dame, Ind.; William Jewell College in Liberty, Mo.; and St. Mary's College in Oakland, Calif., before studying theology

at Saint Meinrad Seminary from 1946-51 and Kenrick Seminary in St. Louis from 1951-53.

He was ordained to the priesthood on Feb. 28, 1953, by Archbishop Schulte at SS. Peter and Paul Cathedral in Indianapolis.

Father Sweeney began his priestly ministry as associate pastor of St. Michael Parish in Brookville. In 1957, he was appointed associate pastor of St. John the Evangelist Parish in Indianapolis and the first director of the archdiocesan Catholic Information Bureau.

In 1960, he also served as a high school instructor at the former St. Mary Academy in Indianapolis, and in 1965 he was appointed associate pastor of SS. Peter and Paul Cathedral Parish.

Father Sweeney continued his Catholic communications ministry until 1974 while serving as director of Fatima Retreat House until 1976. That year, he pursued graduate studies at the American College in Louvain, Belgium.

He served as pastor of Sacred Heart Parish in Jeffersonville from 1977-79, when he took a one-year leave of absence for health reasons.

In 1980, he was appointed pastor of Christ the King Parish, where he served until his retirement from active ministry in 1995.

On Aug. 8, 1994, Pope John Paul II named him a prelate of honor, with public conferral of the title of monsignor on Feb. 19, 1995, at SS. Peter and Paul Cathedral.

His service to the archdiocese also included serving as director of Catholic radio and television, and writer and producer of Catholic radio and TV talent from 1957-74.

He was the first president of the archdiocesan Priests' Association, now called the Council of Priests, and was a member of the Board of Consultants. He also was state chaplain of the Knights of Columbus

and dean of the Indianapolis North Deanery.

Msgr. Sweeney was president of the Catholic Broadcasters Association and founding president of Unda-USA, the international Catholic Association for Radio, Television and related Media, soon to be Signis, the world Catholic association for communications. He initiated the association's Gabriel Awards in 1965 and was a recipient of the award in 1966.

Kevin DePrey, director of Fatima Retreat House, remembers Msgr. Sweeney as an extraordinary advocate of and catalyst for retreat ministry.

"Fatima Retreat House was blessed to have the leadership of Msgr. Kenny Sweeney for over nine years as director," DePrey said. "While there were many highlights during those years, the one that stands out is Fatima's 25th anniversary celebration.

"Beloved friend and devoted Fatima volunteer Pat Cronin told Msgr. Sweeney that the event needed a great speaker like Bishop Fulton Sheen, but she knew that was not possible," DePrey said. "Msgr. Sweeney responded, 'Nothing is impossible.' Indeed, Bishop Sheen came to celebrate an outstanding event at the Indiana Convention Center at Msgr. Sweeney's invitation. I could not summarize any better Msgr. Sweeney's own legacy for Fatima Retreat House: 'Nothing is impossible.'"

As Fatima's first lay director, DePrey said he was grateful for Msgr. Sweeney's ongoing support and encouragement.

"I continued to see many miracles here at Fatima because nothing is impossible," DePrey said. "Msgr. Sweeney was a priestly priest who loved to have fun. I pray that we will all continue his legacy and believe 'nothing is impossible.'"

Msgr. Sweeney is survived by a brother, Thomas M. Sweeney of Indianapolis. †

Archdiocesan Christmas pilgrimage to Chicago will visit shrines

By Jennifer Del Vecchio

A pilgrimage to the major shrines in Chicago will help people prepare their hearts for the celebration of Christ's birth.

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, will lead the Dec. 13-16 pilgrimage that will include daily Mass, stops at the National Shrine of St. Therese of the Child Jesus the national Shrine of St. Peregrine, and two Christmas concerts.

"Chicago is so meaningful with all the national shrines," said Carolyn Noone, associate director for special events for the archdiocese. "Going to the shrines means a lot to many people, especially the Shrine of St. Peregrine as we know so many of our loved ones who suffer from cancer."

Pilgrims will depart from Indianapolis on Friday, Dec. 13, via motor coach from

the Catholic Center, 1400 N. Meridian St. Once in Chicago, they will visit the National Shrine of St. Therese, the Little Flower, a Doctor of the Church who has inspired millions with her simple message of how to love God, called "The Little Way."

Pilgrims will attend Mass with other pilgrimage groups at the shrine before attending the Radio City Christmas Spectacular at the Rosemont Theatre. The performance includes a live Nativity.

On Saturday, Dec. 14, pilgrims will attend Mass at Our Lady of Pompeii Shrine in Little Italy. Italian immigrants established the parish in 1911, and in 1994 the church was proclaimed a shrine dedicated to the Virgin Mary by the late Cardinal Joseph Bernardin. After Mass, pilgrims will have lunch in Little Italy.

On Sunday, Dec. 15, Mass will be cel-

ebrated at Holy Name Cathedral in Chicago. Afterward, pilgrims will tour the city before visiting the Divine Word Chape, where they will see the Chicago Master Singers performance.

On Monday, Dec. 16, the last day of the trip, pilgrims will visit Our Lady of Sorrows Basilica, where the National Shrine of St. Peregrine is located. The basilica, which can hold 1,200 people, was dedicated in 1902, and contains a marble main altar, two major altars in the transepts and 10 smaller chapels. A full-sized marble replica of Michelangelo's Pieta is housed in the basilica. The Shrine to St. Peregrine was dedicated in 1993. St. Peregrine was a 14th century Servite brother who was healed of cancer after praying all night before an image of Christ crucified. He is the patron saint of those living with cancer.

In the afternoon, pilgrims will visit the

Field Museum, where they will learn about how Hispanic Catholics honor the Churches' All Saints and All Souls Day. In Mexico, it is called "The Day of the Dead," and families gather to pray to their deceased family members and reflect on their life.

Pilgrims will depart for Indianapolis later that afternoon, arriving early in the evening.

The cost of the trip is \$689 per person, based on double occupancy. It includes hotel accommodations at Palmer House, motor-coach transportation, tips, taxes and gratuities, nine meals, admission tickets, baggage handling, misselettes for Mass and a Chicago street map.

(For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †



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Editorial

Another look at the religious census

Did you know that the combined total of Protestants in this country now outnumbers Catholics by only 4 million? There are 66 million people associated with Protestant Churches and 62 million people affiliated with the Catholic Church.

Those are some of the interesting statistics in a religious census that is conducted every 10 years by the Association of Statisticians of American Religious Bodies and the Glenmary Research Center. It is not connected to the U. S. Census Bureau, which asked Americans about their religious affiliation until the 1950s, when that question was dropped over concerns about separation of Church and State. The 149 religious bodies that participated in the study provided the figures in this census.

The statistics are for the year 2000. In comparing them with the census for the year 1990, the association reported that those 66 million Protestants belong to 222,000 congregations while the 62 million Catholics belong to 22,000 congregations. This indicates the large number of small Protestant communities as well as the fact that most Catholic communities are large.

We have known for a long time that Catholics are the largest single denomination represented in the United States, but the census report also shows how quickly the Catholic Church has been growing. Between 1990 and 2000, according to the two censuses, the Catholic Church grew by 16.2 percent, while most mainline Protestant denominations experienced declines.

The census showed that the Church of Jesus Christ of Latter-day Saints (the Mormons) had a higher percentage of growth during the decade—19.3 percent. However, it did not grow numerically as much as the Catholic Church did since its membership base was considerably lower. In 2000, the census indicates, there were 4 million Mormons in 12,000 congregations in the United States.

Other Protestant communities that had a greater percentage growth were the Christian Churches and Churches of Christ, up 18.6 percent, and the Assemblies of God, up 18.5 percent.

Other census figures:

- Jews: 6 million in 3,727 congregations.
- Muslims: 1.6 million in more than 1,000 congregations.
- Eastern Christians, including

Orthodox: almost 1 million in 2,000 congregations.

- Eastern religions (Buddhists, Hindus, etc.): 150,000 in 4,000 congregations.
- Unitarian Universalists: 180,000 in 1,000 congregations.

The census also showed that, in 2000, almost half of all Americans are unchurched. Only 50.2 percent of the total U.S. population of 281.4 million was associated with one of those 149 religious bodies. That percentage declined from 55 percent in 1990.

That would seem to indicate that, despite the growth of the Catholic Church, there is still much room for evangelization. There are 140 million Americans out there who have no Church affiliation. The 62 million Catholics are only 22 percent of the total population of 281.4 million.

It would be nice to be able to say that the census also shows how overwhelmingly Christian the United States is since 94 percent of those who are associated with a Church are Christians. Unfortunately, those 140 million people who are not associated with a religious body throw that claim into doubt.

It would not be correct, though, to consider all of those 140 million people as non-religious. They just are not associated with a congregation. We know that many of them, Catholics and non-Catholics, consider themselves to be Christians but just have never bothered to affiliate with a Church.

What of the future? There is every reason to believe that the number of Catholics, and their percentage of the total population, will continue to increase. It would be best, of course, if that would be achieved through efforts on the part of current Catholics to introduce their friends to the truths of Catholicism. It's more likely to happen, though, through immigration, which is the way Catholicism has grown throughout American history.

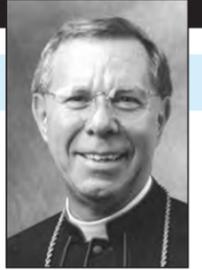
Just as, in the past, Catholicism grew because of immigrants from Ireland, Italy, Germany, Poland and other Catholic European countries, today Catholics are streaming into the United States from Mexico, the Philippines, Asia, Africa and South America. Our greatest problem in the future will be to minister to all those Catholic immigrants.

But we still have to do something about those 140 million unchurched Americans.

— John F. Fink

Seeking the Face of the Lord

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



Chastity, family planning and stewardship of creation

Fourth in a series

This week, before reflecting on the Church's view of family planning, I want to say a few words about chastity in marriage.

We say that charity is the form of all the virtues and it is a measure of holistic maturity. Chastity is a virtue that safeguards and enhances generous and disinterested love. Chastity is the way to internal freedom because it is the means to maintain the integrity of the powers of life and love with which the human person is created. This integrity ensures the unity of the person.

The *Catechism of the Catholic Church* states that chastity includes an apprenticeship in self-mastery, which is a training in human freedom. The alternative is clear. The human person either governs his or her passions and finds peace, or is dominated by them and becomes unhappy.

Self-mastery is a long and exacting work. One can never consider it acquired once and for all. It presupposes renewed effort in all stages of life (cf. *catechism*, 2339, 2342). Indeed, the practice of chastity requires the practice of asceticism in any state of life.

Chastity is an important tool for fostering generous conjugal love. It remains an eminently personal task in fostering the communion of spouses in genuine love. Spouses share the responsibility to look after the good of each other by remaining faithful to each other, and they share the responsibility for an openness to the transmission of life. Chastity is an essential aid to wife and husband.

Then, what about family planning? The *catechism* asserts that "periodic continence, that is, the methods of birth regulation based on self-observation and the use of infertile periods, is in conformity with the objective criteria of morality" (cf. *Humanae Vitae*, 16). These methods respect the bodies of the spouses, encourage tenderness between them and favor the education of an authentic freedom.

In contrast, "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible is intrinsically evil ..." (*catechism*, 2370).

Why, in the eyes of the Catholic Church, are artificial methods of family planning not morally and spiritually acceptable?

The *catechism* cites a clear statement of Pope John Paul II in his apostolic letter *Familiaris Consortio*: "Thus the innate language that expresses the total reciprocal

self-giving of husband and wife is overlaid through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality ... the difference, both anthropological and moral, between contraception and recourse to the rhythm of the cycle ... involves in the final analysis two irreconcilable concepts of the human person and of human sexuality" (*Familiaris Consortio*, 32).

What about the Church's responsibility for the stewardship of creation?

"The state has a responsibility for its citizens' well-being. In this capacity it is legitimate for it to intervene to orient the demography of the population. This can be done by means of objective and respectful information, but certainly not by authoritarian, coercive measures. The state may not legitimately usurp the initiative of spouses, who have the primary responsibility for the procreation and education of their children (cf. *Humanae Vitae*, 23; *Populorum Progressio*, 37). In this area, it is not authorized to employ means contrary to the moral law" (*catechism*, 2372).

The creation account in Genesis tells us that, as God viewed his creation, he said it was good. In creating man and woman, God said "be fruitful and multiply." It is also clear from the Scriptures that man and woman are also called to be stewards of all creation. Concern for regulating births can be an important aspect of this stewardship. The Catholic Church understands this stewardship as mutual responsibility between spouses, responsibility to children as well as responsibility to society.

In her article, *Human Sexuality: Where Faith and Science Meet*, Theresa Notare writes that stewardship does not mean control at all costs.

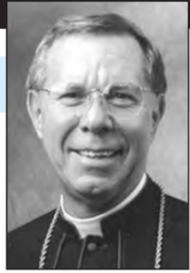
"Responsibility and respect for creation are part of the reason why the Church cannot condone the use of artificial means to regulate births. The Church teaches that sexual intercourse is oriented to the future of our world. Fertility is a collective gift over which we have dominion but not absolute control. We need to understand and appreciate that God nourishes and renews the earth through his creative spirit. In this vision, fertility is not a problem for couples and the wider human family, but a gift and a mystery to be cherished, protected and respected" (cf. Notare 1994, 3). †

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.

Buscando la Cara del Señor

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



La castidad, la planificación familiar y la administración de la creación

Cuarto de la serie

Esta semana, antes de reflexionar en el punto de vista de la Iglesia, en cuanto a la planificación familiar, me gustaría decir algunas palabras sobre la castidad en el matrimonio.

Decimos que la castidad es la forma de todas las virtudes y es una medida de madurez integral. La castidad es una virtud que salva y resalta el amor generoso y desinteresado. La castidad es una forma de libertad interna porque es la forma que lleva a mantener la integridad de los poderes de la vida y el amor con el cual el ser humano es creado. Esta integridad asegura la unidad de la persona.

El *Catecismo de la Iglesia Católica* establece que la castidad implica un aprendizaje del dominio de sí, que es una pedagogía de la libertad humana. La alternativa es clara; o el hombre controla sus pasiones y obtiene la paz, o se deja dominar por ellas y se hace desgraciado.

El dominio de sí es una obra que dura toda la vida. Nunca se la considerará adquirida de una vez para siempre. Supone un esfuerzo reiterado en todas las edades de la vida (Cf. *Catecismo*, 2339, 2342). En efecto, la práctica de la castidad requiere la práctica de la ascesis en cualquier estado de vida.

La castidad es una herramienta importante para albergar el generoso amor conyugal. Permanece como una eminente tarea personal de albergar la comunión de los esposos en el auténtico amor. Los esposos comparten la responsabilidad de cuidar el uno del otro siendo fieles el uno al otro, y comparten la responsabilidad de quedar abierto a la transmisión de la vida. La castidad es una ayuda esencial para la esposa y el esposo.

Entonces, ¿qué hay de la planificación familiar? El catecismo establece que “la continencia periódica, los métodos de regulación de nacimientos fundados en la autoobservación y el recurso a los períodos infecundos son conformes a los criterios objetivos de la moralidad. (Cf. *Humanae Vitae*, [Vida Humana] 16). Estos métodos respetan el cuerpo de los esposos, fomentan el afecto entre ellos y favorecen la educación de una libertad auténtica.

En contraste, ‘es intrínsecamente mala toda acción que, o en previsión del acto conyugal, o en su realización, o en el desarrollo de sus consecuencias naturales, se proponga como fin o como medio, hacer imposible la procreación. (Catecismo, 2370).

¿Por qué ante los ojos de la Iglesia católica, los métodos de planificación familiar artificiales no son aceptables moral y espiritualmente?

El Catecismo cita una declaración del Papa Juan Pablo II en su carta apostólica *Familiaris Consortio*: “Al lenguaje natural que expresa la recíproca donación total de los esposos, el anticoncepcionismo impone un lenguaje objetivamente contradictorio, es decir, el de no

darse al otro totalmente; se produce no sólo el rechazo positivo de la apertura a la vida, sino también una falsificación de la verdad interior del amor conyugal, llamado a entregarse en plenitud personal... La diferencia antropológica y moral entre la anticoncepción y el recurso a los ritmos periódicos ‘implica... dos concepciones de la persona y de la sexualidad humana irreconciliables entre sí’.” (*Familiaris Consortio*, 32).

¿Qué hay de la responsabilidad de la Iglesia por la administración de la creación?

“El Estado es responsable del bienestar de los ciudadanos. Por eso es legítimo que intervenga para orientar la demografía de la población. Puede hacerlo mediante una información objetiva y respetuosa, pero no mediante una decisión autoritaria y coaccionante. No puede legítimamente suplantar la iniciativa de los esposos. Primeros responsables de la procreación y educación de sus hijos. (Cf. *Humanae Vitae*, 23; *Populorum Progressio*, 37). En este campo el Estado carece de autoridad para intervenir con medios contrarios a la ley moral” (*Catecismo*, 2372).

En la explicación de la creación en el libro de Génesis nos dice, que cuando Dios vio su creación, él dijo que era bueno. Cuando creó al hombre y a la mujer, Dios dijo “creced y multiplicaos”. También es claro en las escrituras que el hombre y la mujer también son llamados a la administración de toda la creación. La preocupación por la regulación de los nacimientos puede ser un aspecto importante de esta administración. La Iglesia católica entiende que esta administración es una responsabilidad mutua, entre esposos, una responsabilidad para con los niños así como una responsabilidad para con la sociedad.

En su artículo, *Human Sexuality: Where Faith and Science Meet*, (*La sexualidad humana; Donde se cruzan la fe y la ciencia*) Theresa Notare escribe que la administración no quiere decir tener el control a cualquier costo.

“La responsabilidad y el respeto por la creación son parte de la razón por la cual la Iglesia no puede perdonar el uso de medios artificiales para regular los nacimientos. La Iglesia enseña que el acto sexual está orientado hacia el futuro de nuestro mundo. La fertilidad es un don colectivo sobre el cual tenemos dominio pero no control absoluto. Necesitamos entender y apreciar que Dios cuida y renueva a la tierra a través de su espíritu creativo. En esta visión, la fertilidad no es un problema para las parejas y la familia humana más amplia, pero es un don y un misterio a ser querido, protegido y respetado” (Cf. Notare 1994, 3). †

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

A question about Natural Family Planning

I welcome Archbishop Daniel M. Buechlein's decision to deal with the thorny issue of Natural Family Planning (NFP) and I read with great interest Lee Ann Doerfinger's well-written and professionally documented article on NFP. It will convince many that the method, involving the use of thermometers, charts and careful, near-medical observation, is anything but “natural” and is just not for them.

I would like here to ask the question which has been on my mind for over 60 years and to which Archbishop Buechlein, or anyone else, may just provide a long-sought answer.

Let us take two sample families, A and B. The well-to-do Family A, happily married, uses NFP and, because of this careful planning, by the time of their silver wedding anniversary produces one child. Here they stop. It is too much bother to have more children. The low-income Family B, happily married, uses other, disapproved methods and by the time of their silver wedding anniversary has four children. Family B then decides that it should have no more children.

I have known A-type and B-type families. Could anyone tell me why family A's practice is acceptable and that of family B is reprehensible? I am one of the many hundreds of millions of Catholics to whom this makes no sense. I think that family B has more “respect for life” than family A.

I would fully understand a general ban on family planning of any kind, but NFP, as I see it, is a legalistic attempt to find a loophole in a law.

Denis Sinor, Bloomington

Editor's note: Archbishop Daniel M. Buechlein discusses in his “Seeking the Face of the Lord” column on pages 4 and 5 of this week's *Criterion* why the Church teaches that Natural Family Planning methods are morally and spiritually acceptable and why artificial methods are unacceptable. — GO

Children and God's plan

I would like to add a few words to the article in the Family Finance Supplement in the Oct. 11 *Criterion* on the cost of raising a child. (“Open arms, open wallet: The cost of raising a child.”) I realize the purpose was to advise, not alarm, parents in preparing for financial concerns, which are part of parenting.

However, while there seems to be much emphasis today on “being able to afford a child,” one also needs to take into consideration four other aspects: 1. Openness to the Creator's plan. 2. Christ's words in Mt 6:25-34 (“Seek first the kingdom of God and his righteousness.” “Is not life more than food and the body, more than clothing?” “O you of little faith, do not worry about tomorrow.”) 3. Our call to live in moderation. 4. Our call to serve.

Our daughter spent a week at Mother Teresa's orphanage in Haiti last summer with more than 100 orphans. According

to the article in the Family Finance Supplement, diapers for a year in the United States “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” will cost \$1,600. In Haiti, the babies wear homemade cloth diapers, colorful smocks sewn by U.S. volunteers, have only cribs, little hope for the future, but have lots of love from the sisters and volunteers.

On the other hand, the article states that in the United States babies seem to have additional needs: furniture, strollers, changing tables, emergency rooms, housing, transportation, child care, entertainment, personal care, education costs, etc... The less fortunate will never experience these luxuries.

When all this is put in perspective, should the cost of raising a child in the United States really be more than \$300,000 by the age of 18 when our brothers and sisters can live so simply? Such figures cause undue anxiety and tend to challenge our trust in God's plan for our life.

As Catholics, perhaps we should rethink our priorities, anxieties, call to serve and our dependence on God. His message is clear. Jesus did not deny the reality of human needs, but he forbids making them the object of anxious concern and becoming their slave.

Mary Ann Seufert, Indianapolis

Opposes war with Iraq

I am appalled by the president's attempt to gain approval for the United States to attack Iraq. If we do such a thing, we will have become one of the terrorists and have betrayed our American values.

It is preposterous to maintain that the most powerful country in the world would be “defending itself” by crossing an ocean and a continent to shell a small country already impoverished by sanctions that have limited its food and medical supplies.

Anna-Margaret O'Sullivan, Franklin

Support our young priests

This is in regard to the article on the front page of the Oct. 11 *Criterion* titled “Indianapolis Church researcher sees ‘crisis looming’ on lay-clergy collaboration.”

Mr. Hofheinz, please do not default on our young priests for desiring to do what is rightfully their duty and privilege.

For many years, a pastor did all the duties of a parish and school with only the help of an assistant pastor. Thank God we do have well-educated men and women to do those administrative duties now. That allows for our priests to do the spiritual part. If he does not ask for so many extraordinary ministers, I applaud him.

When our young people see our priests' desire to serve God and the people more fully, we will have no shortage of priestly vocations.

I believe when priests are seen as being on fire with love of the Church and the sacraments, young men will be desirous of following in their footsteps.

Rita A. Schoentrup, Greensburg

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

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

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

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

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

Check It Out . . .

The 21st annual archdiocesan Conference on Bereavement will take place from 8:30 a.m. to 4:30 p.m. on Oct. 26 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. This year's theme is "God's Song of Love in our Journey of Grieving." The conference is sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group. There will be keynote addresses and workshops, and the day will conclude with a wine and cheese social. The cost is \$50 per person and includes lunch. For more information or to register, call 317-236-1596 or 800-382-9836, ext. 1596.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, in Floyds Knobs, is having a **dessert card party** at 7 p.m. on Oct. 23 in the school gymnasium. Admission is \$4 and includes dessert and beverages. For more information, call the parish office at 812-923-3011.

Holy Trinity Parish in Indianapolis is taking **orders for poticas** at \$15 a loaf. No orders will be taken after Nov. 1. To place an order, call 317-636-8874 or 317-634-2289.

The **annual meeting and luncheon of the Catholic Community Foundation** will be held from 11 a.m. to 1:15 p.m. on Nov. 6 at Primo Banquet Hall, 2615 National Ave., in Indianapolis. All are invited. The event is free, but reservations are required and will only be accepted until Oct. 25. For more information or to make reservations, call 317-236-1482 or 800-382-9836, ext. 1482.

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on certain Wednesdays at The Rathskeller, 401 E. Michigan St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will present "Blessed Are They Who Mourn" on Oct. 23. Sarah Martin, a member of St. Monica Parish in Indianapolis, will present "Blessed Are They Who Hunger and Thirst for Righteousness" on Nov. 6. Martin provides research support for faculty at the Indiana University Center for Bioethics. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

Doug Brummel, a nationally known Christian artist, musician, comedian and storyteller, will come to St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville, to give a **parish mission**. The mission will take place from 7 p.m. to 9 p.m. on Oct. 27-28. All are invited. For more information, call the parish office at 812-282-2677.

The 10th annual Indianapolis Leadership Prayer Breakfast will be held from 7:30 a.m. to 9 a.m. on Oct. 30 at the Indiana Roof Ballroom in downtown Indianapolis. The event is a gathering of men and women in the Indianapolis business, professional and government communities that focuses on prayer for the city and its leaders. Millard Fuller, the founder and president of Habitat for Humanity International, will be the keynote speaker. The cost is \$25 per person or \$200 for a table of eight. For more information or to make a reservation, call 317-705-0159, ext. 224, or e-mail MikeM@priorityassociates.org

Saint Meinrad Archabbey and School of Theology Library in St. Meinrad will hold its **fall book sale** from 10 a.m. to noon and from 1 p.m. to 4:30 p.m. on Oct. 23-25. Many books are available in the areas of theology, Scripture, spirituality, Church history, pastoral theology, languages, fiction and other topics. The books range in price from 10 cents to \$1 for paperbacks and 75 cents to \$1 for hardbacks. Some hardback books will be specially priced. All are invited. For more information, call the Archabbey Library at 800-987-7311.

There will be two SpiritPro workshops on Oct. 26 at the Providence Center at Saint Mary-of-the-Woods. "**Dream Workshop I**" will be presented by Ann Frey from 9 a.m. to 1 p.m. It will examine the Biblical history of dreams and real-life stories of angels in dreams, both with slide shows. It will show participants how to work with symbols in dreams and various methods to understand your dreams. The cost is \$30. "**Praying the Labyrinth**" will be presented by Barry Donaghu from 2 p.m. to 4 p.m. It will show how people

find walking the labyrinth to be a freeing experience, and how it can be used to help those in need of healing or inspiration, those discerning their direction in life, and those wishing to gain a deeper knowledge of self or God. The cost is \$15. For more information about either workshop, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org, or log on to www.provcenter.org

St. Francis Hospital and Health Centers will present a prostate cancer awareness seminar titled "**Help! I Flunked My PSA**" from 6:30 p.m. to 8 p.m. on Oct. 22 at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis. There will be information on the latest developments in prostate cancer treatment, and a question and answer session. There is no cost, but seating is limited and reservations are required. For more information or to make a reservation, call 317-782-7565.

A workshop titled "**Critical Choices: Legal, Ethical and Medical Issues about End-of-Life Decision-Making**" will be held at Holy Rosary Parish, 520 Stevens St., in Indianapolis. A series of panelists will present brief lectures. Msgr. Stuart Swetland, Newman Foundation director, Rhodes Scholar and medical ethicist from the University of Illinois, will present "Stewardship of Life, Solidarity with the Suffering: The Catholic Vision of End-of-Life Decision-Making." Dr. Gary Wright, an anesthesiologist and medical ethicist at St. Vincent Hospital in Indianapolis, will present "Ethical Discernment in the End of Life: A Catholic Perspective." Thomas Marzen, general counsel for the National Legal Center for the Medically Dependant and Disabled in Terre Haute, will present "End of Life Within the American Legal System." James W. Smyth and Joanna S. Feltz, Catholic pro-life attorneys, will present "Implementing Your Wishes and Desires into Legal Framework: A Practical Exercise." The workshop is free. For more information, call the parish at 317-636-4478.

The Marian College Alumni Association invites all alumni, family and friends to attend a **Western Caribbean cruise information night** at 7 p.m. on Oct. 23 at Stokely Mansion on the campus, 3200 Cold Spring Road, in Indianapolis. The cruise dates are July 26-Aug. 2, and ports-of-call include Miami, Cozumel, Grand Cayman and Ocho Rios. For more information, call the alumni office at 800-952-3917, ext. 6210, or e-mail alumni@marian.edu

VIPs . . .

Saint Meinrad Archabbey and School of Theology in St. Meinrad has appointed **Duane Schaefer**, a member of St. Paul Parish in Tell City, as the director of annual giving. He has been serving as the associate director of annual giving since January 2000. Schaefer worked three years with the Jesuit Volunteers, both in this country and in Central America. He was also a facilitator for the Indiana School-to-Work for Perry, southern Spencer and Warrick counties. †



Catch of the day

Luke Scifres, a fifth-grade student at Nativity School in Indianapolis, peers into his net during a study of insects on a field trip to Southeastway Park on Oct. 2. The students from Nativity School studied raptors, insects, wildflowers, reptiles and the water cycle while on their field trip.

Mini Holy Land

Lyn Daeger, left, and Samantha Surber, seventh-grade students at St. Barnabas School in Indianapolis, stand beside their re-creation of parts of the Holy Land as Jesus Christ would have seen them. All seventh grade religion students at the school did a similar project—conducting their own research to discover what such a time was like.

Former students from schools taught by the Sisters of Charity of the Blessed Virgin Mary will gather for brunch at the Riviera Club, 5640 N. Illinois St., in Indianapolis, at 1 p.m. on Oct. 20. The event will honor Mother Mary Frances Clarke, foundress of the B.V.M. order, on her 200th birthday anniversary. For more information, call Sister Patricia Rocap, a member of the order, at 317-251-3485.

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, will have a **rosary march** at 3 p.m. on Oct. 20. Weather permitting, there will be a procession and recitation of the rosary before the outdoor shrine. The annual event is sponsored by the Blue Army of Our Lady of Fatima. All are invited. For more information, call Jim Wernsing at 317-356-5407. †



Prayer

Vicki Perry, president and chief executive officer of Advantage Health Solutions, bows her head in prayer as Msgr. Joseph F. Schaedel, vicar general, leads a group of people in a blessing for the new offices Advantage is occupying at 96th Street and Keystone Avenue in Indianapolis, and for its new name. The company has existed for more than two years and is a health maintenance organization founded by four Catholic health care systems: Ascension Health, Sisters of St. Francis Health Services Inc., Saint Joseph Regional Medical Center Inc. and Ancilla

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

Auto Focus (Sony Classics)
Rated **O (Morally Offensive)** because of many promiscuous sexual encounters with full female nudity, implied masturbation, brief violence, fleeting drug abuse and frequent rough language.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Formula 51 (Screen Gems)
Rated **O (Morally Offensive)** because of excessive violence, recurring drug abuse, a sexual encounter and much rough language.
Rated **R (Restricted)** by the MPAA.

Jonah: A Veggie Tales Movie (Artisan)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA.

Knockaround Guys (New Line)
Rated **A-IV (Adults, with Reservations)** because of brutal beatings and shootings, some profanity, constant rough language and brief drug abuse.
Rated **R (Restricted)** by the MPAA.

Punch-Drunk Love (New Line)
Rated **A-III (Adults)** because of brief violence, crude sexual references, an implied sexual encounter, minimal profanity and much rough language.
Rated **R (Restricted)** by the MPAA.

The Transporter (20th Century Fox)
Rated **O (Morally Offensive)** because of excessive violence, an implied sexual encounter and a few instances of profanity.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Tuck Everlasting (Disney)
Rated **A-II (Adults and Adolescents)** because of some violence, mild sexual innuendo and a fantasy interpretation of immortality.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Welcome to Collinwood (Warner Bros.)
Rated **A-III (Adults)** because of brief violence, recurring profanity, minor sexual innuendo, fleeting rear nudity and much rough language.
Rated **R (Restricted)** by the MPAA. †



Archdiocesan representatives receive training on welcoming immigrants

By Karen Oddi

The Archdiocese of Indianapolis is initiating a plan to improve how parishes and agencies welcome immigrants. Latinos are the largest growing immigrant population in the country and the archdiocese.

However, the plan will also include welcoming all immigrant ethnic groups into the parishes and expanding the archdiocese's refugee services.

Representatives from the archdiocese attended the United States Catholic Bishops Migration and Refugee Services regional training program in Milwaukee Sept. 18-20.

"The bishops have challenged U.S. Catholics to find unity in the diversity of languages, cultures and forms of worship

shared by new immigrants," said Father Anthony McGuire, director, and member of the staff for the Office for the Pastoral Care of Migrants and Refugees, who also conducted the three-day event.

"The Gospel commands us to welcome the stranger among us. We believe these trainings are an important step toward enhancing the Church's fulfillment of that command," he said.

The program was designed to equip 123 diocesan leaders with the knowledge and skills to initiate or further develop pastoral plans for implementing the bishops' pastoral statement of November 2000, "Welcoming the Stranger Among Us: Unity in Diversity."

The Indianapolis delegates, appointed by Archbishop Daniel M. Buechlein included Franciscan Father Kenneth E.

Taylor, director of the Office of Multicultural Ministry and four members of the archdiocesan Multicultural Commission: Claire Audritsch, Doris Parker, Maria Pimentel-Gannon and Karen Oddi. The other participants were David J. Bethuram, executive director of Catholic Social Services and Bernadette Paradise, associate director of schools.

They listened to presentations and panel discussions, and had the opportunity to ask questions.

Participants also shared success stories and challenges in welcoming newcomers to the Church and community in addition to multicultural prayer services and a closing liturgy with Bishop Richard J. Sklba, auxiliary bishop of Milwaukee,

The Milwaukee training and the extensive resources and services of the

Office for the Pastoral Care of Migrants and Refugees will enable the delegates and the Multicultural Commission to develop a diocesan plan as well as seek funding for programs and special projects to serve immigrants, migrants, refugees and people on the move in the archdiocese.

Over the next few months, the delegates will be collecting information about current pastoral practices from parishes and agencies toward the development of a meaningful plan that will improve the welcoming capabilities of local Churches and promote inclusion of all newcomers in the Church of Indianapolis.

(Karen Oddi is the associate director of religious education, sacramental, adult and family catechesis for the archdiocese.) †

Immigrants rally for legalization; bishop calls issue 'justice'

WASHINGTON (CNS)—The cry "Si, se puede," Spanish for "Yes, we can," echoed from downtown Washington on Oct. 9 as thousands of immigrants rallied for a legal residency program.

Speakers including the president of the nation's largest labor union, the House minority leader and the chairman of the U.S. bishops' Committee on Migration were enthusiastically answered by people from across the country who came to Washington to deliver a million postcards calling for legalizing the status of illegal immigrants already in the country.

"From the perspective of Church teaching, legalization is a matter of justice," said Miami Auxiliary Bishop Thomas G. Wenski, chairman of the bishops' migration committee. "As pastors, we witness the moral and spiritual consequences of a system which decries the presence of the undocumented and at the same time it benefits from their hard labor."

Speaking to the group alternately in English, Spanish, Haitian Creole and Polish, Bishop Wenski said the nation must not "acquiesce to a system which creates a permanent underclass of people, who are expected to wash our clothes, pick our food in the fields, clean our houses, take care of our children and manicure our lawns, but are not expected to fully enjoy the fruits of their labor because of their legal status."

"We must not let the current situation stand," Bishop Wenski said. "Migrants come to our nation in order to survive and, once here, work hard for meager earnings in order to support their families. While they contribute taxes to our government coffers and industry to our communities, they are not protected under our labor laws and become subject to

exploitation."

Farmworkers, hotel employees, clothing manufacturers and taxi drivers were among the groups represented in a crowd organized by churches, labor unions and organizations such as the Polish American Association and the Guatemalan Chamber of Commerce. The Los Angeles, Washington and San Francisco archdioceses and the dioceses of Oakland, Calif., Galveston-Houston, Cleveland and Richmond, Va., also participated.

The crowd included people carrying signs and banners from New York, Chicago, Massachusetts, North Carolina, Pennsylvania and California. A Franciscan priest carried one end of a banner from the Spanish Catholic Center in Washington, while next to him a Hispanic man in a union T-shirt waved a small American flag.

Flags from the United States, Honduras, Mexico, El Salvador, Guatemala and Colombia dotted Freedom Plaza, which is a few blocks from the White House and across the street from the Ronald Reagan International Trade Center. At one end of the plaza is a statue of Polish nobleman Thaddeus Kosciusko, who served as an engineer and cavalry officer for the United States during the Revolutionary War.

Boxes filled with the million postcards calling for legalization were accepted by Rep. Richard Gephardt, D-Mo., who hosted a press conference the next day to introduce the Earned Legalization and Family Unification Act. The bill was unlikely to make any progress in the current legislative session, which had already run past the scheduled date to adjourn.

Gephardt, the minority leader, said the



Capuchin Franciscan Father Donato Lippert, left, and Pedro Gonzalez hold a sign from the Washington-based Spanish Catholic Center, where they both work, during a rally supporting immigration reform on Oct. 9 in Washington. Father Lippert is executive director of the center, which provides education, health and social services to newly arrived immigrants.

bill would certainly have a hard time getting to a vote, let alone being passed.

"But we are deadly serious about passing this bill," he said. "Hard work should be rewarded with fair play."

Rep. Luis Gutierrez, D-Ill., said a legalization program is necessary so that the people who care for "our most precious prize—our children"—can return home to take care of their own children

without fear of being deported.

John Sweeney, president of the AFL-CIO, said union members have to make it clear that the labor movement stands shoulder-to-shoulder with immigrants who seek to become legal residents.

Illegal immigrants "pay taxes and help build our communities," Sweeney said, "We should reward them with full rights and respect." †

Fedel Moreno of Silver Spring, Md., holds up a map of his home country, Mexico, during a rally for immigration reform on Oct. 9 in Washington. The event was sponsored by the Coalition for Immigration Reform and supported by representatives of the U.S. Catholic Church.



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Lilly Endowment funds 47 projects to boost pastoral excellence

Benedict Inn Retreat and Conference Center in Beech Grove receives \$451,895 grant

INDIANAPOLIS (CNS)—Lilly Endowment Inc. has awarded 47 grants totaling \$57.9 million to religiously affiliated organizations through its "Sustaining Pastoral Excellence" program.

Ten of the organizations receiving grants were Catholic, with two other grants going to ecumenical organizations that include Catholic participants.

The funds will "establish projects to allow ministers of nearly every Christian tradition to create environments for ongoing biblical study, theological reflection and spiritual renewal, as well as the development of sustained friendships and mutual support opportunities," according to a Lilly press release.

"As busy and as 'people-oriented' as pastors' lives are, many feel a sense of isolation," said Craig Dykstra, the endowment's vice president for religion. "Over time, this results in diminished opportunities to engage in some of the crucial activities that led them to ministry in the first place—intellectual and spiritual

searching and discovery, pursuit of scholarship and writing, fellowship with colleagues, strong relationships with loved ones and with God.

"Most of these renewal programs address the need to reconnect," he said, "and to engage in an ongoing way in the kinds of experiences and practices that keep ministry alive."

The Benedict Inn Retreat and Conference Center, operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, received \$451,895 to fund "Women Touched by Grace."

Benedictine Sister Carol Falkner, prioress, said the grant offers "a unique opportunity to minister to not only women, but Church women who have undertaken the care of souls."

Sister Carol said clergywomen from other faith traditions will benefit from the rhythm of monastic prayer that is a part of the grant proposal.

"The Benedictine tradition of always putting the *Opus Dei* ('the work of God') first in one's life is something for which the clergy hunger," she said. "It seems they would be the ones most connected to daily prayer and contemplation. Regretfully, studies indicate that is not so."

Sister Carol said the Benedict Inn program focuses on the practice of prayer,

the leisure to step away from one's daily responsibilities, the chance to make new and sustaining friendships, and the opportunity to learn about the world of fifth-century Rome and the life of St. Benedict, the father of Western monasticism.

She said the grant enables the Benedictine sisters to share "the best of our traditions" with clergywomen of other denominations, and to provide a peaceful and hospitable place in which to deepen their faith.

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn, said the Sisters of St. Benedict will share monastic spirituality with 30 ordained women of other faith traditions.

Beginning in the fall of 2003, the first gathering of clergywomen chosen to participate will meet six times for 10-day sessions at the Benedict Inn, she said. Program sessions over a four-year period will include spiritual direction, leadership and monastic prayer disciplines as well as a pilgrimage.

"The seventh session will take place in Italy," Sister Mary Luke said, "as we walk in the footsteps of St. Benedict."

One of the largest grants—\$2 million—went to the National Association for Lay Ministry in Chicago for its program, "Developing and Sustaining Pastoral Leadership in the Catholic Church."

St. John's University School of

Theology in Collegeville, Minn., received \$1.97 million for its "Cultivating a Pastoral 'Conversio'" project.

Seattle University received \$1.89 million for its pastoral leadership program, the Oblate School of Theology in San Antonio was awarded \$1.05 million for its international priest internship program, and the University of Notre Dame in Indiana got \$930,205 for its project, "Sustaining Excellence in Episcopal Ministry."

Other Catholic grant recipients were:

- St. Mary's Seminary and University, Baltimore, "Mantle of Elijah: A Training Program for Priest Mentors," \$591,946;
- Dominican House of Studies, Washington, "Sustaining Excellent Pastors," \$429,228;
- St. Paul's Monastery, St. Paul, Minn., "Called for Service, Formed in Christ," \$644,935; and
- Catholic Diocese of Tulsa, Okla., "Program of Pastoral Renewal," \$344,231.

Ecumenical organizations receiving grants were Triangle Pastoral Counseling in Raleigh, N.C., \$685,393 for "Sustaining Congregational Pastors," and Akron (Ohio) Area Association of Churches, \$513,450 for "Pastor Parish Peer Study Group of Northeast Ohio." †

Indianapolis Catholic high school students help build Habitat house

By Jennifer Del Vecchio

Three archdiocesan high schools in Indianapolis pooled their resources to build a home for a family in need.

Bishop Chatard, Father Thomas Scecina Memorial and Cardinal Ritter Jr./Sr. High schools raised \$60,000 for the home in conjunction with Habitat for Humanity.

"It is just a really powerful way for us to live our mission," said Sam Fogleman, an English teacher at Scecina who helped lead the project as a way to make sure students understood the meaning of service.

Last year, Fogleman began contacting archdiocesan schools to generate funds for the project. Bishop Chatard donated mostly money with students doing fundraisers, while Scecina and Cardinal Ritter students did the bulk of the volunteer work building the home.

Scecina President Keith Marsh said the idea to build the home was a good educational tool.

"We are trying to teach kids to reach out to those in the greatest need," Marsh said. "We wanted our kids to do something really challenging and see that they were able to accomplish it and that the end result is giving a home to a family who otherwise wouldn't have one."

Students raised funds with various activities, such as paying \$2 to wear jeans

to school on Friday instead of their uniform.

Students have to complete a specified number of service hours each year.

Most worked a four-hour shift at the home, interacting with the family who also works at the site helping to build their home.

Fogleman brought the mother to one of the school Masses to meet the students.

"I wanted them to meet her," Fogleman said. "Some students have the idea it's not their problem until they can put a face to it."

Scecina senior Carolyn Kegriss said meeting the person did help.

"I actually got to see who I was helping and it encouraged me to want to help more people," said Carolyn, a member of Holy Spirit Parish in Indianapolis.

Students helped paint, build frames and do landscaping for the home.

Scecina senior, Danielle Tracy of St. Philip Neri Parish, said she realized that there are "a lot of other people that I need to help."

Combining students from different high schools made it a community project, said Chad Trenshaw, the service learning coordinator and sophomore theology teacher at Cardinal Ritter.

"The archdiocesan schools came together as a whole Church and got in there together," Trenshaw said.



Cardinal Ritter High School juniors Kellye Sibley and Lauren Hernandez of Indianapolis work to build a home for Habitat for Humanity. Students from Cardinal Ritter, Father Thomas Scecina Memorial and Bishop Chatard high schools in Indianapolis worked together to build the home for a needy family.

"Just the aspect of giving back to the community and giving students a chance to use their hands showed that they could build something to make a difference."

Senior Matt Carson and junior Sarah Lynch at Cardinal Ritter said they liked working with another high school and made new friends.

Matt, of St. Christopher Parish in Indianapolis, said building the home

helped him realize there are others less fortunate and that there are ways to help them.

Sarah, a member of St. Michael Parish in Indianapolis said the service activity increased her faith.

"I feel like I am closer to God," Sarah said. "Jesus was such a servant and helped other people. I felt that when I was helping build the house, that I was being more of a follower of Jesus." †

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Religious groups voice opposition to war against Iraq

WASHINGTON (CNS)—The Leadership Conference of Women Religious voiced its opposition to the use of force against Iraq to both the executive and legislative branches of the national government in a three-day flurry of activity.

LCWR members joined Pax Christi USA, the Catholic peace group, and Network, a Washington social justice lobby founded by women religious, in a lobbying day on Oct. 9, then added their signatures to an international ecumenical letter sent to the president on Oct. 10.

"Since August, LCWR members have worked unceasingly—calling and writing the president, members of his administration and members of Congress, holding prayer vigils, collaborating with other persons of faith—to halt the drum-beating for war," Sister Carole Shinnick, a School Sister of Notre Dame and LCWR's executive director, said at a press conference at the National Press Club on Oct. 11.

"We are convinced that the current move toward war is generated by fear," she said, "fear that has been carefully nurtured by the present administration—fear of another Sept. 11, fear of not being re-elected—and that decisions made in a climate of fear are seldom wise, generous or principled."

"We are certain that war never, never leads to peace," she said. "There is no such thing as a smart bomb or a sophisticated weapon ... war and weapons are barbaric no matter how technologically clever they may seem. ... Those who use them against others destroy themselves and the soul of their nation."

The LCWR, which has some 1,100 members representing 76,000 women religious, also sent its own letter to President Bush and his advisers in August. Sister Shinnick and LCWR president Sister Mary Ann Zollman, a Sister of Charity of the Blessed Virgin Mary, also added their

names to the ecumenical letter, crafted and signed by 69 religious leaders from the United States and United Kingdom.

It said, in part, that Saddam Hussein and his regime are a "real threat," requiring the disarmament of Iraq, but "alternative courses to war should be diligently pursued."

"We, therefore, do not believe that war with Iraq can be justified under the principle of a 'just war,'" the leaders wrote, "but would be illegal, unwise and immoral."

Among other Catholic signers were Conventual Franciscan Father Canice Connors, president of the Conference of Major Superiors of Men; Michael Gorman, dean of the Ecumenical Institute of Theology at St. Mary's Seminary and University in Baltimore; Bishops Joseph A. Fiorenza of Galveston-Houston and Walter F. Sullivan of Richmond, Va., who is also Pax Christi USA's bishop-president; Pax Christi's national coordinator, David Robinson; and Pat Gaffney, general secretary of Pax Christi UK.

The lobbying day's focus was three-fold. While some 60 members of Pax Christi, LCWR and Network visited congressional offices, dropping off leaflets and meeting with some House members and congressional staffers, organization members and volunteers, holding signs expressing their opposition to war, held a vigil between the Capitol and the House and Senate office buildings. A prayer vigil was also held in the evening.

Mercy Sister Judy Cannon, LCWR's associate director of social mission, said that during the lobbying staff members said the response—in letters, phone calls and e-mails—has been "overwhelmingly against" war.

"But the media isn't really giving attention to that side of things," she said.

The anti-war vigils were incorporated into the lobbying day because "you can't



Members of the Detroit Area Peace and Justice Network and Pax Christi Michigan carry anti-war posters in Detroit on Oct. 7. U.S. President George W. Bush said the threat posed by Iraq's weapons program "only grows worse with time."

talk to everybody, but signs are very visible to all people," said Mercy Sister Kathleen Thornton, Network's national coordinator.

They also offered a way to participate for those who were not lobbying, including Spike Zwick, 90, who drove all the way from Texas to hold a sign, and John Schwarz, who came from Reston, Va., because, he said, "I feel like I should do something to stop it, even though there's not much you can do."

On Constitution Avenue, just north of the Capitol, volunteers paced with neon signs and talked with passers-by who stopped to read the messages.

Herb Ettl, a Washington resident, wasn't affiliated with the lobbying day, but thought it was a good idea nonetheless. He ripped down a campaign sign and wrote

"honk if you're against war on Iraq" on the back, inspiring loud support from taxi drivers and passing cars.

Washington resident Katherine Ward, who decided to spend time holding a sign as part of her work with the National Advocacy Center, said the response from passers-by was "mixed."

"Most people were very supportive of the action we're taking," she said, while others were more negative, making remarks "about how Iraq's an imminent threat and we need to get rid of them."

A man stopped to read her sign, and, looking perplexed, asked, "How to stop the evil one, Saddam [Hussein], then?"

"I'm not from the United States," he said. "It's funny how the United States always lets itself in everywhere, no?" †

Chicago priest-activist is recipient of Egan Social Justice Award

CHICAGO (CNS)—Father Michael Pflieger, a Chicago pastor and well-known activist, was given the first Egan Social Justice Award on Oct. 9 by DePaul University's Egan Urban Center.



Fr. Michael Pflieger

The award is named for the late Msgr. John J. Egan, a Chicago priest who was active for decades in many U.S. social justice movements. It was presented at a breakfast marking what would have been the 86th birthday of Msgr. Egan, who was known to many as "Jack."

"I am humbled to receive this award for getting out of bed every morning and doing what I am supposed to do," said Father Pflieger, who is pastor of

St. Sabina Parish on Chicago's South Side.

He reminded his listeners of the phrase "it takes a village to raise a child."

"It not only takes a village, we need a new village! We live in a country that's the richest in the world and people are still hungry," he said. "We're hell-bound on the road to war but nobody is asking why."

Msgr. Egan, he said, was someone who "asked questions that people didn't want to hear and challenged people to not be comfortable, to do all they could and be their best selves for the sake of a better country and a better world."

He added that Msgr. Egan "never, ever quit."

"He never retired. Jack left us with his boots on," Father Pflieger said. "And when he got to heaven and the angels told him he could take his boots off, he probably said, 'No thanks. I'll just walk around awhile and check out the turf first.'"

Msgr. Egan, who died in May 2001 at age 84, was known to many as "the father of urban ministry."

He was founding director of the Chicago archdiocesan Office of Urban Affairs. He was also founder of the Catholic Committee on Urban Ministry, director of the University of Notre Dame's Institute for Pastoral and Social Ministry, and Chicago archdiocesan director of human relations and ecumenism. He was also one of the first priests to march in the civil rights campaigns in Alabama in the early 1960s.

He retired from active ministry in 1987, and for many years was an assistant to DePaul's president for community affairs.

Father Pflieger has long been an advocate for justice for the poor and a voice against racism. He also has made national headlines for his crusades against vio-

lence portrayed on TV and for a successful campaign that stopped the placement of billboards with alcohol and tobacco ads in African-American neighborhoods.

In his remarks, he said that Msgr. Egan "didn't look at the Church as a ladder up. He saw it as a platform for creating a better society and benefiting people's lives."

He said the late priest emulated the Rev. Martin Luther King Jr. by believing that "first, you have to educate, then you have to negotiate, and if that fails you have to demonstrate. In the end, you need reconciliation, turning a foe into a friend, to succeed."

DePaul's Egan Urban Center develops programs and services that have a "significant social impact" and express "the university's Vincentian mission," according to a news release. The center plans to present the Egan award annually. †

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SUDAN

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Father Barton said, and are willing to sacrifice a few comforts to work for the Lord and bring the Good News of Christ to people in Third World countries.

"I think missionary work is well worth sacrificing for, no matter what happens," Father Barton said during a recent interview in Indianapolis before he returned to Southern Sudan on Oct. 4 for another five or six years of pastoral and educational ministry there.

"Even with the malaria or the typhoid or the insecurity, it's well worth sacrificing for to serve God," he said. "It sure is nicer to be here, but God calls me to be there. It is a real sacrifice, but it has many joys, too. Besides, there's no snow. There's just a rainy season with lots of mud, and sometimes there's flooding."

During nearly 20 years in Sudan, Father Barton said, he's been sick with malaria, typhoid and intestinal parasites, and has been arrested and imprisoned twice. But God has taken care of him and provided for his needs.

This month, Father Barton began a new ministry at St. Theresa Parish at Nyamlllel, which hasn't had a resident priest since 1964 because of the fighting between government soldiers and Sudanese People's Liberation Army rebels.

"Our ancestors brought the faith to America when it was just a wilderness," he said. "This is the same. We make sacrifices now in order that we can carry on the faith in the future."

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa, served the Church in Africa for 20 years and now is mission educator for the Archdiocese of Indianapolis. She met with Father Barton several times during his recent home visit.

"The place where he is going is located in a rather isolated area," Sister Demetria said. "It is miles from any means of transportation. It can be very dangerous should fighting begin anew. There has not been a priest in his new mission for many years due to the dangerous conditions. Because of the fighting that has gone on for more than a decade in this region, the people

have not had the good fortune to have the sacraments all this time, to say nothing of the luxury of schools. Father will bring both."

Father Barton showed her photographs of his new mission parish and some of his parishioners, Sister Demetria said, and was excited about beginning his new ministry there.

"All one could see [in the photographs] were very miserable looking structures of buildings weather-beaten and eaten up by the white ants," she said. "The church has practically nothing for a roof. What will be used as a school building is even more miserable. The people are poorly clad and seem grossly undernourished. There was lots of bush. The terrain is such that it will hardly yield any crop."

When he visited the mission office to discuss his new assignment, Sister Demetria said, "Father was very, very happy to receive chalices, patens, altar linens, vestments and rosaries that some of our parishes have donated for the missions."

Life is very difficult in Africa, she said, yet missionaries still try to bring the Good News of Christ to the beleaguered people there.

"During one of my recent visits to Uganda only two years ago," she said, "a part of my planned trip was cancelled because of the horror of young children being taken from Uganda to Sudan to be a bulwark [for fighting] between the borders."

These are the harsh realities that Father Barton must face each day at his new mission, she said, and yet he was excited about returning to Southern Sudan.

"My life is there," Father Barton said. "I have to get a well dug so there is clean water. There are bullet holes in the church walls, the classrooms need work, and the convent has to be repaired to get sisters to come and live there."

It's a daunting task, Father Barton said, but he is looking forward to bringing new life to an abandoned parish and providing the sacraments to people who have not had a resident priest for nearly two decades.

Construction materials will have to be flown in from Kenya, he said, and repairs



This Sudanese boy holds younger siblings who suffer from malnutrition. A bowl of beans (left) will be their family meal.

to parish buildings will require the help of an engineer.

Father Barton visited his new parish for 33 days last March and baptized more than 1,000 babies during pastoral safaris in the region. Sudanese Catholics living in the area were eager to receive reconciliation, and they crowded inside the damaged church or gathered in villages for Masses.

When he shares stories about his new mission, Father Barton's excitement is contagious. He smiles and laughs often, and insists that he isn't afraid because he knows that, with the Lord's help, he can continue his mission work in this troubled area of Sudan.

During 18 years of missionary service in the Mapuordit region of Southern Sudan, he said, God helped him organize two Comboni grade schools and a secondary school.

Father Barton started the first school there in 1984 with 125 students. Now, he said, thanks be to God, there are 2,000 students.

(Next week: Building schools and educating thousands of children. To help Comboni Father Michael Barton of Indianapolis with his mission work in Southern Sudan, send donations to the Comboni Missionary Office, 1318 Nagel Road, Cincinnati, OH 45255.) †

MISSIONARIES

continued from page 1

"It's amazing the number of people in the diocese that have been involved in mission," Sister Demetria said. She added that missionaries are not necessarily those who have traveled to other countries to preach the word of God.

Missionary is a term that can describe the people who work in soup kitchens, who work in parishes or who volunteer in the Office of Pro-Life Activities.

"I would say the mission work of the Church includes home missions as well as foreign missions," said the late Providence Sister Marian Thomas Kinney, who served as the director of the Propagation of the Faith and Mission Office from 1996 until the summer of 2001, when she died unexpectedly in Lourdes Hall at Saint Mary-of-the-Woods. She had worked as associate director for 10 years before that.

The Mission Office used to be named the Propagation of the Faith Office because it dealt with just that: evangelization.

Each year, the office earns \$2 million to \$3 million dollars that is used to support missionary work.

"We get our money through collections, mainly, from parishes," Sister Marian said last year. "And then each year we also have mail appeals—Christmas, Lent and summer."

She said that the office is grateful for each donation.

"We thank [each donor] for every gift we receive, even if it's one dollar, we thank for it, immediately," she said last year.

Each year, a missionary also goes to each parish to give a talk about what they do and to seek donations.

This is part of what is called the Missionary Cooperation Plan, which can bring in several hundred thousand dollars each year.

The Mission Office regulates the

amount of missionaries that come to speak to the parishes so that pastors are not besieged by them.

Sister Marian said that only one out of 20 missionaries that wants to speak at a parish is able to—the office looks for those who can communicate well and have roots in the U.S.

Sister Demetria knows foreign missionary work firsthand. She served as a nurse and midwife in Africa for 20 years. She often goes to schools to tell the children stories about her mission work.

"I try to be a presence where there are young people," she said. "We think about vocations, too. My presence in the school is an opportunity. I always tell them, 'You never know if God is calling you. Maybe it's just for a year or two years of service to share those gifts and talents you have, but it might be for life, and don't be afraid then.'"

She said that sometimes children will come up quietly and ask her how she became a nun or what they should do if they wanted to become a nun. She refers young men considering the priesthood to Father Joseph Moriarty, vocations director.

Sister Demetria said that she visited the schools on the advice of the late Father James Barton, the director of the office from 1975-95.

She also has been trying to visit a parish each year on the advice of Sister Marian, but said that it is hard because she is only one person. This year, she is trying to bring people from many parishes to one place.

There will also be a few people who will briefly speak after Mass about how they are involved in mission work.

Sister Demetria hopes that the turnout is large for the celebration of World Mission Sunday—a day which honors many people.

"It's amazing the number of people in the diocese that have been involved in mission," she said. †

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Orthodoxy symbolizes union with all believers

By Dennis J. Marshall

The word “orthodoxy” is derived from the Greek words “*ortho*” (right) and “*doxa*” (opinion/knowledge). Over the course of the Church’s history, orthodoxy has come to mean “right faith.” This finds expression in the various creeds of the Church, especially in the Nicene-Constantinopolitan Creed professed during Sunday liturgy.

Orthodoxy is not a fabrication of the Catholic imagination. Orthodoxy is implied in and intrinsic to any statement that purports to express the meaning of the truth about existence.

But while Catholicism did not invent orthodoxy, it probably has done more to develop the idea of orthodoxy than any other entity in history.

Some people assume that orthodoxy is primarily about holding a set of prescribed beliefs, memorizing their formulas and reiterating them within the appropriate context to demonstrate right belief. But as Jesus’ rebuke of Pharisaical hypocrisy indicates, this view of orthodoxy is inadequate.

Orthodoxy does not primarily point to the formula of faith, but rather to the fact that the community is rooted in the life of God, from whom right faith is received as a gift.

At root, orthodoxy is about the community’s mind and heart being conformed to God’s mind and heart. Creeds, the primary formulas of faith, are the means by which we seek to communicate this necessary relationship.

Orthodoxy emerges out of the community’s participation in the life of the Trinity. Participation in the divine life not only influences “what” we know about God, but also “how” we love and serve God.

Orthodoxy expresses unity. Since Christ founded the Church, and since Christ’s Spirit binds the Church’s members into one body, the profession of faith communicates the reality that all the faithful are united together in the love of God.

It is not the profession, but Christ himself, that is the cause of unity. So orthodoxy symbolizes our union with all believers throughout the world and down through the ages.

Orthodoxy is exclusionary. To confess that Jesus is Lord by the power of the Holy Spirit necessarily excludes beliefs

and practices that are incompatible with this confession.

The ideas and practices excluded by the orthodox confession of faith are reflected in the Church’s response to certain challenges posed by those who either would reject the revelation of God in Christ or modify it to suit their own understanding of it.

In the New Testament, St. Paul’s response to the Judaizers, his rebuke of those who would turn the eucharistic meal into a Roman *bacchanalia*, and his exhortation to believers to live a moral life worthy of faith are all signs of an incipient orthodoxy. This is not an arbitrary exercise of his will, but is fashioned within the crucible of the life of the Spirit.

By the second century, a more systematic presentation of what it meant to be an orthodox believer was reflected in St. Irenaeus of Lyons’ “*regula fidei*” (rule of faith). It offered more explicit detail of the beliefs and practices that were consonant with the Spirit-filled life of the Catholic faith.

Perhaps the most intense development of orthodoxy’s meaning occurred during the fourth- and fifth-century Trinitarian and Christological controversies. During this time, the Church rejected certain teachings about Christ’s humanity and divinity, and the divinity of the Holy Spirit that were incompatible with the Church’s constant teaching and practice from the beginning.

But the development of the idea of orthodoxy is not limited to the times sketched here. Whatever the age, the Church must struggle with the question of orthodoxy so that it may be a faithful witness of Christ to the world.

Many people struggle with orthodoxy today.

Some struggle because of past abuses carried out in the name of orthodoxy (e.g. the Inquisition). Abuses in orthodoxy’s name are lamentable, but it must be emphasized that within Church history these abuses are not the norm.

Some see subscribing to orthodox belief as a form of irrational flight from reality. One must ask how orthodox belief constitutes a flight from reality when orthodoxy means participating in the fullness of reality—God’s very life.

Others, following the spirit of the age, simply accept the idea that the individual is the author of what he or she believes



It is not the profession of the orthodox faith that causes unity. It is Christ himself. The community is rooted in the life of God, from whom right faith is received as a gift.

and does not need to submit to any higher authority than the self. But individuals do not create their own faith.

Faith is a gift from God. An individual accepts the gift by cooperating with the Holy Spirit. Like all divine gifts, the gift of faith is not meant only for the good of the individual but also for the world’s sanctification. As such, orthodoxy refers to an order and good that goes beyond the individual.

Orthodoxy is about being conformed fully to Christ in our minds and hearts, and in love of our neighbor. In union with Christ and the Church, and under the impetus of grace, we strive to live out our vocation of faith and to do so in a manner worthy of the children of God.

(Dennis J. Marshall is an associate professor of theology at Aquinas College in Grand Rapids, Mich.) †

Discussion Point

Holy Spirit helps us grow in faith

This Week’s Question

What attitude or action do you think might help unite polarized Catholics?

“We need faith that says God is bigger than we are. And faith that we can change to be the person God calls us to be. None of us have the whole truth. We all have pieces of God’s truth, and when we see better with God’s eyes we can be more tolerant and understanding.” (Franciscan Sister Anita Franz, Fairmont, W. Va.)

“Polarized Catholics usually think they have all the answers regarding the Church. They often don’t know or take the time to really understand the questions! We should not become a cafeteria Church where we each pick and choose the commandments and doctrines we wish to embrace and follow. The teaching authority of

the Church has the expertise, the time and the guidance of the Holy Spirit to truly instruct us. We need to give thanks for this gift and not continually try to second-guess it.” (Dr. John Stransky, Watertown, S.D.)

“The hierarchy needs to listen more to the congregations at large and less to special interest groups within the Church.” (Paul Gallerani, Bradford, Vt.)

Lend Us Your Voice

An upcoming edition asks: Describe how someone you know is a sacramental sign of Christ’s presence. What does this person do?

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



CNS photo from Crossiers

From the Editor Emeritus/John F. Fink

Important event: Peter arrives in Rome

First in a series

The first of my 50 most important events in the history of the Catholic



Church, after the events in the Acts of the Apostles, was the arrival of the Apostle Peter in Rome. Actually, this happened at the same time as some of the events in Acts, but it was not reported there.

Unfortunately, we don't know when Peter arrived in Rome. A third-century legend claimed that he arrived in the year 42 and was there for 25 years, but this deduction is based on inconsistent chronological data.

We know that he was still in Jerusalem when he and James presided over the Council of Jerusalem (Acts 15:6-29), and that event is dated to 49. Later, he moved to Antioch and was elected bishop of that city. We don't know how long he remained in Antioch, but eventually he

moved on to Rome, where he founded the Diocese of Rome and served as its first bishop. As such, he was also the Catholic Church's first pope.

The reason Peter's arrival in Rome is such an important event is that his successors as Bishop of Rome derive their supremacy in the Church from the fact that Peter founded the diocese. Peter was the undisputed leader of the Apostles, both while Jesus lived among them and after Jesus' death.

Rome was the capital of the Roman Empire, which gave added prestige to the Bishop of Rome.

Ignatius of Antioch, who died in 107, said that Peter and Paul exercised joint authority over the Roman Church. Irenaeus, who died in 180, claimed that they jointly founded it and inaugurated its succession of bishops. Nothing is known, though, about the manner of their rule. In Rome's catacombs, there are many wall writings that link the names of Peter and Paul, showing that devotion to them began in very early times.

We do know that Peter and Paul were

both executed during the reign of Emperor Nero in either 64 or 67, probably the former. According to an old tradition, Peter was confined in the Mamertine prison in Rome, where the Church of St. Peter in Chains now stands. Paintings show that his execution was by crucifixion, and it is believed that he asked to be crucified upside down because he didn't feel worthy to be executed in the same manner as Jesus.

Peter was buried in a cemetery on Vatican Hill. When Constantine built a basilica in honor of Peter, he decided to build it over the cemetery. When the new St. Peter's Basilica was being built in the 16th century, workers left the tombs intact.

In 1939, when Pope Pius XI was to be buried under St. Peter's, workers discovered extensive remains of the first-century cemetery. Pope Pius XII requested a thorough investigation, and St. Peter's tomb was discovered. It wasn't until June 26, 1968, though, that Pope Paul VI was able to confirm that the bones were St. Peter's. The tomb is directly under the main altar of the basilica. †

Cornucopia/Cynthia Dewes

Who are you calling dysfunctional?

We were enjoying a pleasant afternoon recently with some relatives by marriage, otherwise known as "in-laws." The subject of dysfunctional families came up and everyone laughed, maybe a bit nervously.



We were all thinking of the effect the subject might be having on the other family. After all, aren't

all families dysfunctional to some extent? But we certainly didn't want the others to think we thought that of them!

When we're talking dysfunction here, we're not referring to "Bigtime Dysfunction" such as child abuse, spousal abuse or neglect. We're not even referring to the kind humorously described in such popular memoirs as *The Liar's Club* or *A Girl Named Zippy*.

In *The Liar's Club*, the author lives with alcoholically destructive, and even sometimes deranged, parents. In *A Girl Named Zippy*, Zippy endures poverty, small town rigidities and the bad choices of her parents, not to mention a hint of alcoholism behind it all.

Personally, if I had a family like the authors of those books I sure wouldn't

tell the world about it. Then again, maybe it was therapy for them.

My alcoholic Uncle John could be just as dysfunctional as their relatives, but somehow the problem seemed less traumatic because he was funny—drunk or sober. He'd dress up Boots, his water spaniel, in a jacket and hat and then pose with him for photographs, sitting primly side by side on the front lawn. When I was a baby, he'd include me and we'd be a happy threesome grinning into the sun.

His wife, Aunt Midge, was also quite a character on and off the sauce. It was glorious at their house because she didn't care if the kids made messes, and we could stay up till all hours of the night.

She rarely cleaned house and always had pets, so the atmosphere of their home was rich and earthy, to put it mildly. She'd make whatever we felt like eating, which often was divinity candy (her specialty) or fried anything, and mealtime was whenever.

All this was the exact opposite of whatever mild dysfunction existed at my own house. My mom was ruthless in her search for dirt and we ate three full, nutritious meals at the same times every day. I grew up believing my growth would be "stunted" if I ever drank coffee, got too dirty, or stayed up beyond a

bedtime I nevertheless considered arbitrary and capricious.

I suppose Great Uncle Pete represented some dysfunction, too, because when he came to visit, he'd grab the noses of whatever kids were present and pretend to snatch them off. Actually, he pinched so hard it made tears come to our eyes, and then he'd bribe us with quarters so we wouldn't tell on him to our parents.

There were also a few ethnic or cultural dysfunctions at the time. At Grandma and Grandpa Oare's farm, the men ate first, the kids second and the women last. Sometimes the ladies wound up with just bread, pickles and rice pudding, and were happy to get it.

Then there were customs such as gender roles, in which men did all the work outside and all the women did the work inside. That doesn't sound dysfunctional until you consider that if Mom was gone, there was no food or clean clothing, and if Dad was missing, the car didn't run.

All in all, I'd say one person's dysfunction is grist for another's autobiography. Whatever it is, it sure makes life interesting.

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

Faithful Lines/Shirley Vogler Meister

Thoughts about childhood landmarks

"Are we near the big catsup yet?" That's what our young daughters always asked when, years ago, we drove closer to our Belleville, Ill., hometown on our many trips from Indianapolis. Many times we drove through the night, leaving Indianapolis after Midnight Mass or a late Easter



Vigil—my husband sang in the church choir—so we could celebrate holy days with our extended family.

"The big catsup," the 170-foot water tower on Highway 159, south of Collinsville, Ill., always told our girls it wouldn't be long till they were at Grandma's house. We took it for granted. So, imagine my surprise this summer when a photo of this familiar landmark accompanied a summer travel feature by David Mannweiler in *The Indianapolis Star*.

Because of the landmark, children now

dress in bottle-shaped costumes for a downtown Collinsville parade. This is part of a Catsup Bottle Summerfest in July to celebrate the refurbished tower that's masqueraded as a catsup bottle since Brooks Food Factory erected it in 1949.

"The big catsup," which one small daughter claimed "reached to heaven," was a visual experience that triggered excitement because she and her sisters knew they'd soon be with relatives they loved so much.

Now we can view "the big catsup" anytime we want by tapping into the extensive Brooks Web site at www.catsupbottle.com. There we can find everything we previously didn't know about the unique site.

This might seem a silly topic to mention in "Faithful Lines," but I hope it inspires readers to think seriously about the neighborhood structures in their lives—those that evoke good feelings.

For instance, when I was a young girl, my parents once lived in a rental duplex in St. Louis. Next door was a huge neon

sign advertising beer, with the ever-changing lights showing Falstaff cascading from a bottle into a large glass.

This sign became a beacon for us when walking home from evening events at St. Bernard Parish or when returning from the long walk to an ice cream shop for raspberry ripple cones on hot nights.

All of us can surely remember similar places that trigger such happy feelings and the sense of being in familiar territory. It could be a church, a playground, an empty lot where children gathered, a garden, a mansion, a neighborhood "ghost" house, a drug store or library and even (as in my case) a green-painted factory that resembled a castle.

Even today, such simple landmarks play an important role in young people's lives. Some day, they'll think back and say "Thanks be to God" for them—and reminisce, smiling.

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

Making a Difference/Tony Magliano

The story of an adoption

It was the adventure of a lifetime. Classic palaces, beautiful canals, inspiring



cathedrals and very kind people were among the highlights of my two trips to Russia this summer.

But Nicholas Andrei was the highlight of highlights. I met 17-month-old Nicholas on my first trip. He was living

with 106 other children at Baby Home 12 in St. Petersburg.

One of the nice women who took care of him said in Russian, "This is your papa." However, his expression said, "I'm not sure what a papa is. And who are you?" But after seeing Mickey Mouse and Pluto moving along to the tune of *Zippity Do Da* on the toy screen I was holding, he was on my lap, and we were on the way to becoming father and son.

I no sooner got home before I was back in the air, headed for Russia again. Fortunately, this time I traveled with my wife, Denise. We hit St. Petersburg running.

During the next several days, we visited Nicholas often, applied for his passport, got him "unregistered" at the local police station, went to Russian court to obtain a final decree of adoption, applied for his adoption and birth certificates, took an eight-hour train ride to Moscow, visited the American embassy for a visa, and flew 5,000 miles from Moscow to Washington.

Back home in Maryland, our 11-year-old-son Joey—who also is adopted—is doing an outstanding job as big brother.

God is so good!

If you feel the Lord may be calling you in this direction, consider contacting International Assistance Group at 800-720-7384 or 412-828-5800. This is the adoption agency my wife and I used. They helped us every step of the way.

If international adoption is not an option, but your heart is big enough to welcome a needy child into your home, there's another way.

In your county or city, there are children who have been removed from their original homes due to neglect or abuse. They also are in need of a parent or two who will give them the care and attention they deserve. The cost here is little. In fact, various forms of assistance are often available. Simply call the department of social services in your area, and ask for information about local adoptions.

If adopting a needy child is not possible, I have another idea. It is easy, very affordable and would make a tremendous difference in the life of a desperately poor child.

Some years ago, I lived for two months at a leprosy hospital in Bihar, India. The hospital is part of a larger operation known as Damien Social Welfare Center, which operates two hostels for children of leprosy patients.

At the hostels, more than 700 boys and girls are given nourishing food, a good place to live, an education and a trade. Without this help, they would be condemned to a lifetime of begging alongside their parents.

I've recently spoken with Jesuit Father John Guidera, director of Damien Social Welfare Center, who told me that with an annual expense of more than \$300 per child, it is extremely difficult to keep the hostels operating.

This is where you can help. For only \$25 a month, you can make the difference of a lifetime for one of these little ones.

Kindly consider calling the Jesuit Mission Bureau at 410-825-2360 for more information on becoming a child sponsor.

It's a wonderful feeling to help a needy child. Could it be that God is inviting you to adopt or sponsor one of them?

(Tony Magliano is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 20, 2002

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

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



This reading comes from a fascinating period in the history of God's people. Four generations earlier, the mighty Babylonian army, serving the "super-power" of that day, had swept across the Holy Land. Many of

God's people were killed. The land was reduced to ashes and decay. Many of those people who survived became virtual hostages.

They were taken to Babylon, the great capital of this powerful, war-like empire. In Babylon, these Jewish survivors were not necessarily slaves. However, their lives were little better than those of slaves.

Their plight was very bad. They were a tiny minority, in addition to being a conquered people. It is not difficult to imagine the scorn that the Babylonians in the great city heaped upon the Jews.

For 80 years, these Jewish exiles languished. Their literature, composed during the period, tells the story. It reveals their mood. They yearned to be again in the land that God once gave their ancestors, the land "flowing with milk and honey."

However, for whatever political reasons, the Babylonians never decided to give them passage out of Babylon and back to the Holy Land.

Then the Babylonians' own fortunes changed. A new "super-power" emerged in the region. It was Persia, occupying the territory that is generally modern Iran. The Persians overcame the Babylonians. The Persians ruled, and they set the Jews free.

For the Jewish exiles, it was the greatest of days. It was deliverance! It fulfilled their wildest and dearest hopes.

Responsible for this Persian decision was Cyrus, the Persian king. Understandably, the Jews acclaimed Cyrus as wise and merciful.

However, what modern readers of these verses often overlook is the fact that Cyrus was a pagan and hardly could be presumed to be an instrument for

good. Yet he was. He was the instrument by which God freed the people.

The second reading is from St. Paul's Second Epistle to the Thessalonians.

This passage is from the epistle's first verses. Silvanus and Timothy were with Paul.

In time, Timothy became not only one of Paul's most faithful disciples, but one of the early Church's greatest bishops.

Paul begins the letter by saying that he prays for the Christians of Thessalonica, today's Greek city of Saloniki, to whom he is writing. Then he assures them that God loves them. How does God show this love? He reveals to them divinity and life itself by giving them Jesus.

St. Matthew's Gospel provides the last reading.

It is one of the best-known Gospel passages. It is the familiar story of "render to Caesar the things of Caesar, but to God the things of God."

Generations of Christians, unwittingly, have trivialized and misinterpreted this text. The delicacy of the situation is clear. Paying taxes to Rome humiliated and infuriated pious Jews of the Lord's day. No one claiming to represent God could defend any process that rewarded the brutal, conquering Romans.

Yet to call upon people to refuse to pay taxes would have been as seriously criminal as such an appeal would be today in the United States. There is no question that the adversaries of Jesus wanted to create a dilemma that had no safe and satisfactory resolution.

Jesus sidestepped the trap. He insisted that we give to God what is most important. In the old Jewish custom, the faithful gave the first and best of the harvest to God.

Reflection

Catholics in the United States long have been taught to revere the American constitutional barrier between Church and state, and to assert their loyalty as citizens. Such is the obvious tendency of a minority whose patriotism so often was questioned as being secondary to obedience to the Roman pontiff.

This historic mood to an extent inspired the trivializing and the misunderstanding that so often accompany a reading of this familiar text. To be clear, Jesus did not endorse "separation of Church and state" or any other political philosophy.

My Journey to God

Full Circle

Relive in memory those lovely days,
Three-quarters of a century ago,
When dawn edged the day with a golden haze,
Or white rain fell to bid the flowers grow.

Our steps left silver footprints in the dew;
Our laughter chimed like bells pitched sweet and high.

One could immerse oneself in heaven's blue,
Near-drowning in the azure of the sky.

My great-grandmother (how tender her care!)
Rocked my siblings and me in fond embrace.

Protective, loving, in her swaying chair,
She wore God's wisdom on her holy face.

The years have come full circle: May I be

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



The faultless guide our forebear was to me.

By Anna-Margaret O'Sullivan

Daily Readings

Monday, Oct. 21
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, Oct. 22
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, Oct. 23
John of Capistrano, priest
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, Oct. 24
Anthony Mary Claret, bishop
Ephesians 3:14-21

Psalms 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 25
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, Oct. 26
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, Oct. 27
Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

Incidentally, almost every major Christian religious group over the centuries—the Roman Catholic Church, the Anglicans, the Lutherans, the Orthodox and so on—have maintained the union of Church and state, not only as an ideal but as an absolute necessity. Anglicans and Lutherans still support such an arrangement in modern Britain and in Scandinavia. If this text supported a separation of religion from the political

order, its message evaded institutional Christianity for a long, long time.

Rather, Jesus told the audience to deal with the world in worldly terms. But, above all, and regardless of all, to give first and foremost in recognition of God. Caesar may come. In time, the Caesars passed from the stage. Even kings, such as Cyrus, are subject to God. To God alone belongs the praise and the acclaim. †

Question Corner/Fr. John Dietzen

St. Francis of Assisi didn't write 'his' famous prayer

Q Most other AA groups I believe, regularly says the prayer of St. Francis, beginning "Lord, make me an instrument of your peace."

Was St. Francis the actual author of this prayer? Some believe its author was a Protestant minister, a Pastor Niebuhr. Can you give us the answer? (Indiana)

A Not much is known about the origin of this prayer, but one Franciscan priest relayed to me the following information. It comes from another Franciscan who wrote his Ph.D. thesis in Paris on the prayers of St. Francis.

No one has been able to prove where the so-called peace prayer came from, but it certainly was not written by St. Francis. The prayer so captures the spirit of St. Francis, however, that somehow the Christian faithful found it natural to attribute it to this saint.

As the priest I corresponded with about this noted, Catholics who tend to be literal in their understanding of their faith might be as disturbed to know that St. Paul didn't write all the "letters of St. Paul" as to discover that St. Francis didn't write all the "St. Francis prayers." But such is the case.

Evidence exists of an 18th- or 19th-century prayer card, similar to those we distribute at funerals, containing the prayer on one side and a picture of St. Francis on the other. It was widely distributed in France and elsewhere in Europe.

Many scholars believe this placement of the prayer with the picture on the same card resulted in attributing it to St. Francis. Francis died, of course, centuries earlier, in 1226.

The famous Protestant theologian, Reinhold Niebuhr, who died in 1971, is

considered the author of the Serenity Prayer, also widely used in AA, at least in its most popular form.

While he may have fostered devotion to St. Francis and encouraged use of the prayer, the prayer was in use long before he was born.

Q Who is the patron saint of alcoholics? (Iowa)

A Two saints often presented as patrons for alcoholics are St. John of God and St. Monica.

This St. John lived in the 16th century, most of the time in Spain, and founded a religious community named the Brothers Hospitallers.

His younger years were spent in a series of dissolute adventures and lifestyles.

Eventually, however, he was led to a more serious and good way of living, particularly through his concern for the sick and the poor.

His generosity and ingenuity in finding ways to help people in need was legendary. With St. Camillus, he is patron of all hospitals and sick people.

St. Monica's designation as patron of alcoholics is more obvious. This fourth-century mother of St. Augustine devoted years to prayer that her son would abandon his sinful and rather licentious ways, and become a Christian.

Her prayers were answered, and Augustine became one of the great theologians and philosophers in the history of Christianity.

John of God's feast day is March 8, Monica's is Aug. 27 and Augustine's is Aug. 28.

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

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 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

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.

Southside Knights of Columbus #3660 Council, Grand Hall, 511 E. Thompson Road, **Indianapolis**. 10th annual Fall Sing-A-Long, 8 p.m., admission is free. Information: 317-359-7543.

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 20

St. Isidore Church, 6501 St. Isidore Road, **Bristow**. Annual Shooting Match/Fall Festival, turkey shoot 11 a.m., closed match, beef and pork 2:30 p.m., food, country store, quilts. Information: 812-843-5713.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday holy hour, 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 21

St. Matthew Parish, Lawless Room, 4100 E. 56th St., **Indianapolis**. The Young Widowed Group meeting, 7 p.m.

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, 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

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan 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 800-382-9836, ext. 1596.

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** (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

St. John the Evangelist Church, 9995 E. Base Road, **Greensburg**. Turkey dinner, \$6.50 adults, \$3.50 children, 11 a.m.-3 p.m. Information: Mon.-Thu. 812-934-3383 or Fri. 812-934-5483.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Halloween party, 5:30-8:30 p.m. Information: 317-784-4207.

October 27-28

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Parish mission, Youth minister and speaker Doug Brummel, presenter, 7-9 p.m. Information: 812-282-0423.

October 29

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

October 30

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, **Greenwood**. "Living Rosary," banner and candlelight procession, Benediction to follow, 7 p.m.

Indiana Roof Ballroom, 140 W. Washington St., **Indianapolis**. 10th annual Indianapolis Leadership Prayer Breakfast, 7:30-9 a.m. Information: 317-705-0159, ext. 224.

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.

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



"I always take my bath right before bed. You're the only one who ever sees me clean."

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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.

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

—See ACTIVE LIST, page 15

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The Active List, continued

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 Fridays

St. Vincent de Paul Church, 1723 "I" 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.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood

Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

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 archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

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

St. Jude Church, 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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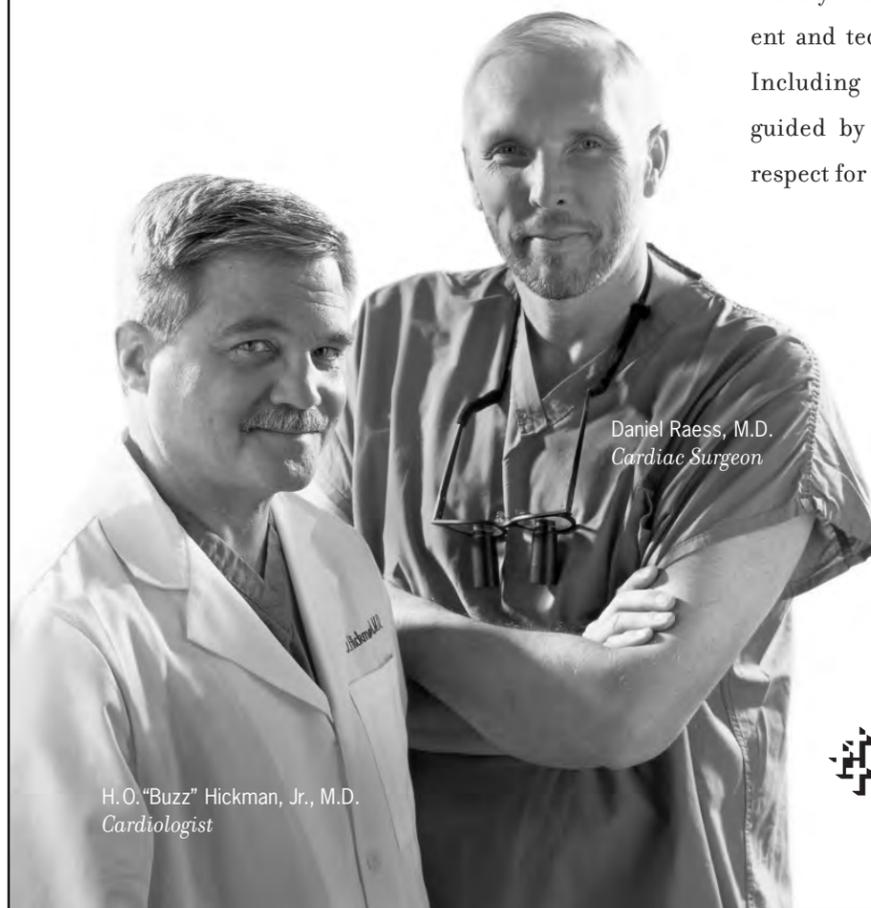
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Research proves that adult stem cells are safer

By Mary Ann Wyand

Adult stem cells provide safer ways to treat diseases than embryonic stem cells and don't involve killing human beings, Dr. David A. Prentice told pro-life supporters attending the 20th annual Celebrate Life dinner on Sept. 25 at the Indiana Convention Center in Indianapolis.

"There's a whole list of current clinical uses for adult stem cells," Dr. Prentice said, including successful treatments for cancers, autoimmune diseases, stroke damage and heart damage.

"But there have been a lot of attempts to discredit the use of adult stem cells," he said, by researchers who favor but have had no successful results with embryonic stem cells.

Yet many scientists, including those who testified before a U.S. Senate panel last month, continue to insist that federal restrictions on embryonic stem cell research are hindering medical advancements, Dr. Prentice said. However, documented use of embryonic stem cells on mice resulted in tumor growth and transplant rejection.

Dr. Prentice is a professor of life sciences at Indiana State University in Terre Haute and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis.

He is a founding member of Do No Harm: The Coalition of Americans for Research Ethics. His research, which has been funded by the National Institutes of Health, investigates cell growth control and the transformation of adult stem cells into other tissue types.

In recent years, Dr. Prentice has testified several times before the U.S. Congress and has spoken before the National



Dr. Gary and Deborah Wright, members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, accept the 2002 Respect Life Award during the Celebrate Life dinner sponsored by Right to Life of Indianapolis on Sept. 25 at the Indiana Convention Center in Indianapolis. Elizabeth Culp of Indianapolis received the organization's 2002 Charles E. Stimming Sr. Pro-Life Award.

Academy of Sciences, British Parliament, European Parliament, Canadian Parliament and Australian Parliament about bioethics and the dangers of embryonic stem cell research and cloning.

The annual dinner, which is sponsored by Right to Life of Indianapolis, also honored three central Indiana pro-life supporters for their distinguished service to the cause of life.

Longtime pro-life volunteer Elizabeth S. Culp of Indianapolis received the Charles E. Stimming Sr. Pro-Life Award for her service to Crisis Pregnancy Centers in Marion

County and to Right to Life of Indianapolis. She also has been instrumental in securing grants from foundations for the Indiana Citizens for Life television commercial project.

Culp said she believes that "faith, love and much prayer" are the keys to making progress in the pro-life movement.

"Our Lord and Savior is the one whose power alone has brought about every success," she said, "and we can trust him to continue to do so."

Dr. Gary and Deborah Wright, members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, received the Respect Life Award for their longtime advocacy for life issues.

He is an anesthesiologist and physician ethicist at St. Vincent Hospital in Indianapolis, and also has worked with the Indiana Catholic Conference to lobby at the Indiana Statehouse and provide testimony in support of conscious clause legislation and a ban on human cloning. He also has lectured extensively on end-of-life issues and palliative medicine.

Colleagues praise him for demonstrating pro-life leadership by "raising awareness of ethical matters" and bringing "difficult issues into a sharp focus."

A registered nurse, Deborah Wright has been a tireless advocate for life issues since 1979. She was instrumental in the planning and development of the Tomb of the Unborn and the "Roses for Life" program at Our Lady of Mount Carmel Parish. She also has mentored young women experiencing crisis pregnancy.

"I became keenly aware of the abortion issue in the late 1970s," Dr. Wright said, "when I witnessed a courageous nurse, at a Chicago hospital in an operating room, refuse to participate in an abortion. I married that principled woman. For the past 21 years of our marriage, she has quietly and sometimes not so quietly been an advocate for the pro-life movement. I've witnessed this in her daily prayer for the unborn and in the fact that she mentors women in crisis pregnancy, and also just the basic ways that she raises our three daughters.

"Each of us here possesses unique talents and abilities to move this cause forward," he said. "Whether we're doing this in support of a pro-life candidate, whether we're speaking out against embryonic stem cell research or human cloning, whether we're volunteering in a hospice or crisis pregnancy center, or assisting someone in our family or friends who are dying, or becoming a foster grandparent or a foster parent, or even adopting a child from as far away as China, we're bringing life to this world in a culture that really only embraces the culture of death." †

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October 20, 2002



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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.

ARDELEAN, Aurel, 77, Mary, Queen of Peace, Sept. 25. Husband of Christine (Normant) Ardelean. Father of Diane Fulcher, Donetta Pollard, Danny and David Ardelean. Son of George and Filofita (Dobrin) Ardelean. Grandfather of 12. Great-grandfather of two.

BRICKLER, Carol E., 65, St. Paul, New Alsace, Oct. 2. Sister of Thelma Becker, Marilyn Borcklet, Eileen Giaccia, Ginny Howard and Ray Brickler. Aunt of 16. Great-aunt of 25.

BROWN, Coran Thomas, 8 months, Sacred Heart, Clinton, Sept. 26. Son of Travis and Dana Brown. Brother of Kadian, Rylan and Taran Brown. Grandson of Tom and Vicki Brown and Roy and Christy Chaney.

BURKART, Laurena R. "Rene," 94, St. Gabriel, Connersville, Oct. 2. Mother of Margaret Bundy, Helen Sanders and Ed Burkart. Sister of Margaret Daniels. Grandmother of six. Step-grandmother of two. Great-grandmother of four. Step-great-grandmother of six. Step-great-great-grandmother of one.

CHARNES, Manuel "Duke," 73, St. Pius X, Indianapolis, Sept. 26. Husband of Rosemary Charnes. Father of Jeff Charnes, Bob and Tom Glidden. Brother of Alice Noble. Grandfather of six. Great-grandfather of 10.

CHRISTOFF, James S., 65, Christ the King, Oct. 1. Husband of Donna (Truitt) Christoff. Father of David, Mark and Matthew Christoff. Grandfather of three.

CLARKE, Claudia (McDonnell), 84, St. Michael, Indianapolis, Sept. 30. Sister of Betty Klingenstein. Aunt of one.

DOYLE, Carolyn "Judy," 66, Holy Spirit, Indianapolis, Sept. 28. Wife of Edward Doyle. Mother of Catherine Bray,

Carolyn Burgess and Colleen Williams. Sister of Michael Cone. Grandmother of seven.

DUGAN, R. William, Jr., 70, St. Bartholomew, Columbus, Oct. 7. Husband of Joan M. Dugan. Father of Kathleen, David and Kevin Dugan. Grandfather of five.

ELLIS, Anna E., 93, St. Mary, Mitchell, Sept. 30. Mother of Joan Atchison, Martha Bever, Marilyn Wright and John Ellis. Grandmother of 12. Great-grandmother of 15.

GLOTZBACH, Geraldine M., 71, St. Mary, New Albany, Sept. 30. Mother of Mary Ellen, Edmund Jr., Michael and William Glotzbach. Sister of Barbara Harrell, Harriett Nordhoff and Ellen Roller. Grandmother of six.

GUEDELHOEFER, Alice (Reid), 82, St. Luke, Indianapolis, Sept. 26. Wife of Otto Guedelhoefer. Mother of Ann Cregor and Otto Guedelhoefer III. Grandmother of 10.

GUEDELHOEFER, Otto, 83, St. Luke, Indianapolis, Sept. 30. Father of Ann Cregor and Otto Guedelhoefer III. Grandfather of 10.

GUIDRY, Paul R., 50, St. Malachy, Brownsburg, Sept. 19. Husband of Kay (Abshire) Guidry. Father of Jill Guidry. Stepfather of Cole and Cord Stevens. Son of Leroy Guidry and Ellen Sebastian. Stepson of Ruby Guidry. Brother of Denise Dunand and Michael Sebastian. Grandfather of two.

GOODALE, Charles, 53, St. Mary-of-the-Knobs, Floyd Knobs, Oct. 2. Husband of Debbie Goodale. Father of Rachel Cheatham, David Miles, Barret, Leah and Mindy Goodale. Brother of Mary, George, James, John, Joseph and Michael Goodale. Grandfather of two.

HARDMAN, Margaret M., 85, St. Margaret Mary, Terre Haute, Oct. 6. Mother of Joseph Hardman.

HARTSOCK, Yvonne P., 93, Nativity, Indianapolis, Sept. 24. Mother of James and John Schultz. Grandmother of 14. Great-grandmother of 28.

HOUSTON, Irma, 85, St. Agnes, Nashville, Oct. 8. Wife of Jim Houston. Mother of

Sharon Callahan, Helen Mac-Donald, James and Robert Houston. Sister of Lilia Smith and Bill Gumm.

JAMES, Barbara J. (Miller), 69, St. Philip Neri, Indianapolis, Oct. 3. Wife of Bernard A. Miller. Mother of Rebecca Jaffe, Teresa King, Carol McKinney and Michael James. Grandmother of five.

JOHNSON, Charles F. "Bud," 89, St. Lawrence, Indianapolis, Sept. 24. Father of Mike Johnson. Grandfather of two. Great-grandfather of two.

JOHNSON, Kay M. (Britton), 52, St. Michael, Indianapolis, Sept. 26. Mother of Christopher Johnson. Sister of Mary Anne Matelic, Charles, Norman and Robert Britton.

KEESY, Lois Betty, 79, St. Margaret Mary, Terre Haute, Sept. 26. Mother of Lynn Baumann.

KELLY, Lillian, 79, St. Luke, Indianapolis, Sept. 28. Mother of Kathleen Connelly, Coleen Lee, Maureen, Robert, Sean Michael and Thomas "T.J." Kelly. Sister of Shirley Bates, John and Ronnie Metallic. Grandmother of three.

KIESLER, Clarence, 82, St. Michael, Bradford, Oct. 2.

KOMINOSKI, Stephen H., 90, Holy Name, Beech Grove, Sept. 15. Father of Carol Campbell and Steven Kominoski. Grandfather of seven. Great-grandfather of nine.

LASHER, Alfred, 97, St. Isidore, Bristow, Sept. 25. Father of Leota Johnson, Donald, Richard, Robert and Sheldon Lasher. Grandfather of 30. Step-grandfather of six. Great-grandfather of 50. Step-great-grandfather of three. Great-great-grandfather of four.

MATTINGLY, Dakota F., 88, St. Michael, Bradford, Sept. 25. Father of David Mattingly. Grandfather of one.

MCCLEARY, Bill "Flatbush," Sr., 69, St. Michael, Indianapolis, Sept. 28. Husband of Catherine (Grannan) McCleary. Father of Theresa Mitchell, Cheryl Thompson, Andy, Bill Jr. and Chris McCleary. Son of Agnes (Hetzl) Alexander. Brother of George McCleary. Grandfather of nine. Great-grandfather of one.

MCGINLEY, Patrick Michael, 17, Our Lady of Lourdes, Indianapolis, Sept. 29. Son of Jon and Kelly (Sellers) McGinley. Brother of Anthony, Berry, John, Matthew and Wayne

McGinley. Grandson of John F. and Catherine McGinley.

MCGUIRK, William, 70, St. Michael, Bradford, Oct. 1. Husband of Elsie McGuirk. Father of Mark McGuirk. Brother of Mary Lou Dietrich, Rita Rasmussen, Bernard and J.R. McGuirk. Grandfather of two.

PABERZS, Joe, 63, Christ the King, Indianapolis, Oct. 1. Son of Ignats Paberzs. Brother of Veronika Grossman, Val and John Paberzs.

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 Sarrock and Claire Stadherr. Grandmother of 12. Great-grandmother of 11.

REISERT, Aline, 92, Sacred Heart, Jeffersonville, Oct. 3. Mother of Johanna Cundiff and Barbara Townsend.

RIVAS, Mario, 55, Holy Name, Beech Grove, Sept. 23. Husband of Jane (Logan) Rivas. Son of Lucy (Baez) Rivas. Brother of Marian and David Rivas.

ROTH, Robert W., 83, St. Andrew the Apostle, Indianapolis, Sept. 27. Husband of Mildred (Gold) Roth. Father of Kathy Falkner, Mary Owens, Barbara Vickers and James Roth. Stepfather of Shirley Fields and Paul Gold. Sister of Kathleen Buckel. Grandfather of nine. Step-grandfather of 11. Great-grandfather of one.

RUSLER, Charles H., 75, St. Lawrence, Indianapolis, Oct. 7. Husband of Kathleen (Lombardo) Rusler. Father of Melissa Penman, Rosella Shackelford, Brian, James and Matthew Rusler. Brother of Dorothy Snyder and Thomas Rusler. Grandfather of 10.

SEGALL, Margarita (Obarrio), 78, St. Lawrence, Indianapolis, Sept. 24. Wife of Nathaniel Segall. Mother of Monica Faurote and Kenneth Segall.

TAYLOR, Cheryl A., 54, St. Joseph, Shelbyville, Oct. 7. Wife of Gary Taylor. Mother of Gara and Jeff Taylor. Daughter of Alice Geoffrion. Sister of Lynn Scott, Judy Satterthwaite and David Geoffrion. Grandmother of one.

THIBO, Maxine Marie (Collins), 63, St. Ann, Indianapolis, Oct. 1. Mother of Anna Brown, Jonathan and Leonard Thibo. Grandmother of three.

Great-grandmother of one.

VAN OFLEN, Shirley, 76, St. Anthony, Morris, Sept. 27. Sister of Charles Stone.

WALLACE, Bill, 76, Holy Family, Richmond, Oct. 4. Father of Shari Wheeler and Scott Wallace. Brother of Elizabeth Senters and Charles Wallace. Grandfather of three. Great-grandfather of one.

WEBERPAL, Margaret M. (Borton), 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 30. Daughter of Bernice Borton. Sister of Catherine Doyle, Alice Gehringer and Caroline Stuckey.

WIBBENMEYER, Joyce (Anderson), 48, St. Lawrence,

Indianapolis, Oct. 8. Wife of Kenneth O. Wibbenmeyer. Mother of Christopher Wibbenmeyer. Daughter of Charles Anderson. Sister of Betty LaRose.

WOLF, Norman N., 84, St. Pius X, Indianapolis, Sept. 26. Husband of Rosemary Wolf. Father of Julie Graham, Mary Ann Webb, Jeanne Williams, Jack and Kimball Wolf. Grandfather of 10.

WRIGHT, Ellen "Jean," 81, St. Agnes, Nashville, Oct. 8. Mother of Theresa Ramey and Jim Moran. Sister of Betty Jo Kaiser, Mary Mainey and Max Hybarger. Grandmother of 11. Great-grandmother of 22. Great-great-grandmother of seven. †

Internationally known singer, teacher, liturgist to speak in Indianapolis

Australian composer Monica Brown, an internationally renowned singer, teacher, liturgist, and retreat presenter will conduct two programs on Oct. 25-26 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove and a concert on Oct. 26 at the University of Indianapolis.



Monica Brown

Brown will be assisted by Charity Sister Hilary Musgrave, a clown minister and director of the Croi-Ruah Creative Spirituality Center in Dublin, Ireland.

On Oct. 25, Brown and Sister Hilary will present a workshop titled "And the Word is Made Flesh" at the Benedict Inn. The workshop lasts from 9 a.m. to 4 p.m. and will provide practical processes to break open the word of God with children and young people.

Benedictine Sister Mary Luke Jones, director of the Benedict Inn, said participants will come away from the workshop with a deeper sense of God's presence in their lives and obtain the tools necessary to see the wisdom of God contained in the words of Scripture.

Sister Mary Luke said this program will be of particular interest to teachers, religious educators and parents.

A reflection day titled "Holy Ground" from 9 a.m. to 4 p.m. on Oct. 26, also at the Benedict Inn, will use Scripture, song and ritual to help participants identify God in the events and circumstances of their lives.

Brown and Sister Hilary also will perform in concert on Oct. 26 at the Christel DeHaan Fine Arts Center on the campus of the University of Indianapolis, 1400 E. Hanna Ave., in Indianapolis.

Sister Mary Luke said the women will perform original compositions and "blend Scripture storytelling, sacred clowning, imagery and ritual" during the concert.

(For more information about the workshop, day of reflection and concert, call the Benedict Inn Retreat and Conference Center at 317-788-7581.) †

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News briefs

U.S.

Scandal can strengthen Church, Covenant House president says

JEFFERSON CITY, Mo. (CNS)—The Catholic Church in the United States can recover from the sexual abuse scandal and become stronger in the process, but only by continuing the work of Christ and looking out for all children, according to a prominent advocate for young people. "I believe that the majority of the faithful stand ready to forgive, and maybe eventually forget," said Daughter of Charity Sister Mary Rose McGeady, head of the New York-based Covenant House ministry to homeless and runaway children and teens. But Catholics "want the Church to be truthful, compassionate toward the victims, and be listening to the input from the people in the pews, especially parents, when it comes to issues involving children," she said. From the ornate rostrum of the House chamber in the state Capitol, Sister Mary Rose gave the keynote address at the Missouri Catholic Conference's annual assembly on Oct. 5. About 700 people attended.

New Jersey priest donates kidney to save his sister

CLIFTON, N.J. (CNS)—No two people know more about how precious life can be than Father George Hundt and his sister, Jeanine Hundt. In August, Father Hundt, 47, gave his seriously ill 43-year-old sister the gift of life—and better health—by donating his left kidney to her. Father Hundt, pastor of St. Anthony's Parish in Hawthorne, has always been close to his sister, a social worker at North Jersey Developmental Center in Totowa. By last February, both of his sister's kidneys were failing due to a hereditary disease called polycystic kidney disease. Cysts develop inside the kidney that grow larger and block the ducts that help rid the body of toxins. "When there's a need, this family springs into action," said Father Hundt, in an interview at the Clergy Personnel Office for the Paterson Diocese, where he is director. "God calls us to be life-giving for each other. I had the rare opportunity of giving Jeanine a kidney," he said.

St. Xavier joins Chicago Hispanic nurse initiative

CHICAGO (CNS)—St. Xavier University's School of Nursing has joined with other educational institutions, health care providers and the city of Chicago to encourage the licensing of bilingual registered nurses. The goals of the initiative are to combat the increasing shortage of nurses and to help immigrants to re-enter the nursing profession. Mary Lebold, dean of St. Xavier's School of Nursing, said many nurses are working in other industries, including factories, food service and housekeeping, because of a language barrier. "There are several hurdles for a foreign graduate to become licensed in the U.S., and this program will help the nurses with this process by offering English and reading courses, as well as courses to prepare them for the nursing licensure exam," Lebold said in a statement.

WORLD

Pope condemns bombing in Bali, offers prayers for victims

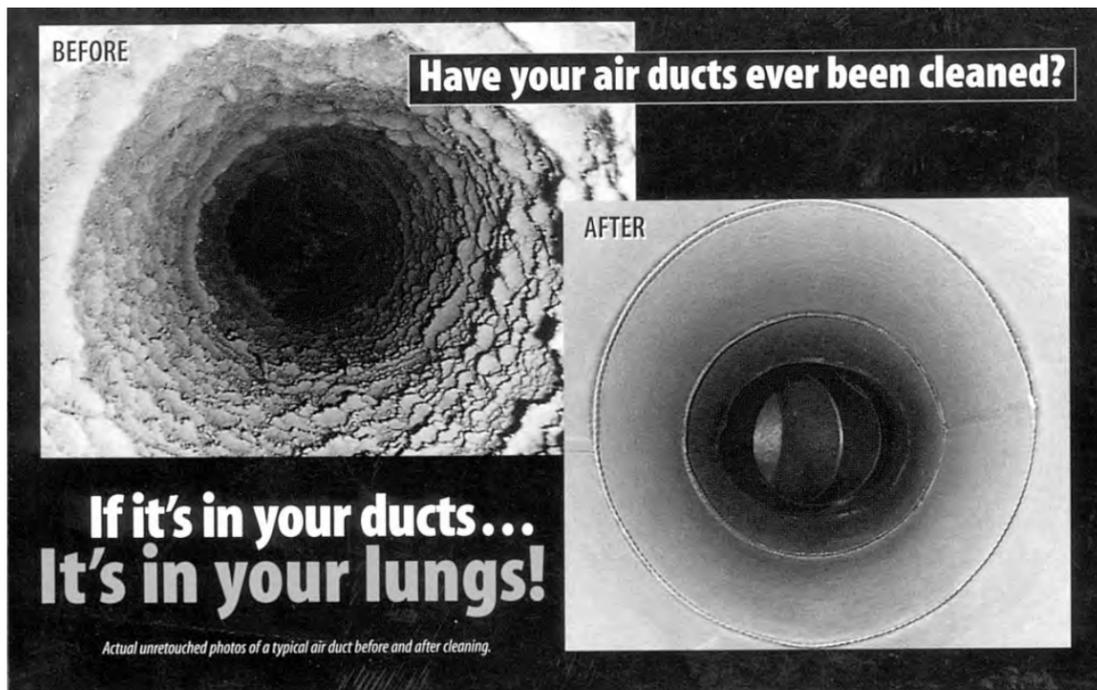
VATICAN CITY (CNS)—Pope John Paul II condemned the car bomb attack that left almost 200 people dead at a disco on the Indonesian island of Bali. "Such cruel and misguided violence cannot be the path to a more just and civil society, and it must be condemned by all who aspire to a world of peace built on respect for the inviolable dignity of every human life," said a papal telegram. Cardinal Angelo Sodano, Vatican secretary of state, sent the telegram in the pope's name to the Vatican nuncio to Indonesia, asking that he convey the pope's prayers and condolences to all those involved. A car bomb exploded just before midnight on Oct. 12 outside two discos frequented mainly by tourists. At least 187 people were killed and more than 300 injured in the explosion and subsequent fires. The country's national police chief described it to media as "the worst act of terror in Indonesia's history." †

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