Pope John Paul II Anniversary

VATICAN CITY (CNS)—As the world offered congratulations and encouragement, Pope John Paul II celebrated a 25th anniversary Mass and prayed for the “wisdom, holiness and strength” to keep leading the Church.

The Oct. 16 liturgy in St. Peter’s Square brought together Church leaders, civil authorities and some 50,000 faithful from many countries, all of them eager to share the moment with the aging and fragile pontiff.

The Mass was an emotional high point of the anniversary events, which included a conference of cardinals and bishops discussing the pontificate’s major themes, the release of the pope’s post-synodal document on the role of bishops and heart-felt expressions of support from average Catholics.

“I’m 26 years old, and I’ve followed him all my life. I see Christ in him,” Rome resident Cecilia DiCarlo said with tears running down her cheeks.

“He invites everyone to be Christian, even when it is difficult. He knows how difficult this is for young people, and that is so special, especially from someone his age,” she said.

Each year, Archbishop Daniel M. Buechlein, reaches out to the Catholics of the archdiocese to ask for their help to keep the ministry of the local Church alive. As intention weekend for the annual Called to Serve: United Catholic Appeal and Parish Stewardship campaign approaches, the employees of the Archdiocese of Indianapolis offered their pledges during a luncheon on Oct. 16. The parish intention weekend will be Nov. 1-2. During October, many parishes have taught parishioners about the United Catholic Appeal by letting lay witnesses speak about stewardship, watching the 2003-04 campaign video, making financial accountability reports available and hosting ministry fairs.

The goal of the campaign is $5.3 million. Each year, the money given to the United Catholic Appeal (UCA) is put to use funding the varied shared ministries and home missions of the archdiocese.

Archdiocese celebrates beatification of Mother Teresa

A circular stained-glass window at St. Philip Neri Church in Indianapolis is reflected on the glass covering a portrait of Blessed Mother Teresa of Calcutta, who was beatified by Pope John Paul II during an Oct. 19 Mass in St. Peter’s Square in Rome. Missionaries of Charity Sisters, from left, M. Jerome, M. Danielle, M. Gaynel and M. Stephena assist people in the impoverished neighborhood, serve in parish ministries and minister to offenders at the nearby Indiana Women’s Prison.

By Mary Ann Wyand

“Works of love are works of peace.” Those inspirational words of wisdom from Blessed Mother Teresa of Calcutta were featured on a poster with her picture that was placed at the foot of the crucifix near the tabernacle during an archdiocesan Mass in her honor on Oct. 19 at St. Philip Neri Church in Indianapolis.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass honoring Blessed Mother Teresa on World Mission Sunday only a few hours after Pope John Paul II beatified the Albanian nun during a eucharistic liturgy in St. Peter’s Square in Rome.

The former Agnes Gonxhe Bojaxhiu was born in 1910 in Skopje, Macedonia, and received her calling to serve the poor and sick after experiencing a vision of Christ, who told her, “I thirst.” She founded the international Missionaries of Charity order in 1950.

Father Carlton Beever, pastor of the near-east side parish, concelebrated the archdiocesan Mass, which concluded with a recorded message from a talk given by Mother Teresa sometime before her death.
Archdiocese celebrates excellence in Catholic schools at awards dinner

By Brandon A. Evans

More than 1,000 people recently gathered to honor five individuals and to hear about the crucial role that Catholic education can play in the lives of young people. The annual Celebrating Catholic School Values Awards Dinner was held on Oct. 14 at the Indiana Convention Center in Indianapolis. 

"Your presence here means that you believe in giving low-income families assistance in attending Catholic schools," said Michael O'Connor, retired pastor of Our Lady of the Greenwood Parish in Greenwood, said that his Catholic education is critical in the growth of our youth, "I cannot think of a better way than a Catholic education to inspire our youth to follow our Lord's Word [and] to spread his Word." 

"My mother and father were certainly instrumental in making me the person that I am today," said Byrne. "I believe that a Catholic education is crucial in the growth of our youth." 

"Also, as Catholic educators, we believe that our culture has weaknesses in need of transformation," said Michael Browning, back row at left, Lawrence "Bo" Connor, back row at right, and front row, from left, Msgr. Harold Kneuven, Franciscan Sister JoAnn Luerman and J. Patrick Byrne. 

"Our environment is quite hostile to youth," said Vaughn. "It is hostile in overt ways. poverty, pressure, poverty, abandonment of some kind. But it is also hostile in covert ways: it gives messages that nothing really matters. We want a success—success by any means. It gives a sense to young people: Can you really count on anyone? Is there really hope? Is anyone going to care for each other, a place where we continuously define who we are and what we believe in by what we change and what we hold on to. There are few commons anymore, and the Catholic school is one such commons." 

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"While it may be the birthright of the young to question their predecessors, Woot said that it needs to happen, and as those young people get older, they will hopefully return to their foundational values. The question to us is: Will we have planted an understanding of faith that will call them home?" said Woot when they are looking for their foundational understanding and their foundational anchor, will they remember their experience in a Catholic school and in their families, so that they can go forward for them.

"We do need a commons," said Woot. "A place where we all gather, a place where we live shared values, a place were we care for each other, a place where we continuously define who we are and what we believe in by what we change and what we hold on to. There are very few commons anymore, and the Catholic school is one such commons." 

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Father Anthony Hubler served at six parishes

By Mary Ann Wyand

Father Anthony F. Hubler, who recently retired as pastor of St. Mary Parish in Navilleton, died on Oct. 14 at Floyd Memorial Hospital in New Albany. He was 59.

A Mass of Christian Burial was celebrated on Oct. 17 at St. Mary Church in New Albany. Burial followed at Holy Trinity Catholic Cemetery in New Albany.

Fr. Anthony F. Hubler

Br. Anthony F. Hubler, who recently retired as pastor of Holy Name Parish in Beech Grove in 1994, was named associate pastor of St. Lawrence Parish in Indianapolis.

In 1995, he was appointed co-pastor of St. Paul Parish in Tell City, St. Michael Parish in Cameron and St. Paul Parish in Troy. He was named pastor of St. Mary Parish in 1996 and reappointed to a second term as pastor there in 2002. He retired earlier this summer due to health problems.

Father Hubler is survived by his mother, Margaret Hubler, his sister, Sister Ann Hubler, a Daughter of St. Mary of Providence, and his brother, Robert Hubler.
Pope John Paul II waves during Mass marking his 25th anniversary as leader of the Catholic Church on Oct. 16 in St. Peter’s Square. During the evening service, the 83-year-old pontiff prayed for the “wisdom, holiness and strength” to keep leading the Church.

Most Rev. Daniel M. Buenchlein, O.S.B., Publisher
William R. Bruns, Associate Publisher
Greg A. Otolski, Editor
John F. Fink, Editor Emeritus

Letters to the Editor

Loved Catholic history columns

Thank you so much for John Fink’s recently completed series of columns on the 50 greatest events in Catholic history. I enjoyed every one of them.

Marie Fry, North Vernon

The Church and the common good

In his Oct. 3 column titled “The Church’s best-kept secret,” Tony Magliano stated, “Catholic leaders passionately advocating an equitable sharing of wealth and power would not be well received by the government, the corporate world or most Americans.” I believe that statement is true.

Most people in the United States would not object to the goal of equitable sharing of wealth and power any more than they would find fault with “From each according to his ability, to each according to his need.”

Speaking as a recent convert to Catholicism, if equitable sharing of wealth and power is advocated by the Church, I can understand why this has been kept a secret. Speaking as someone who has donated thousands of dollars to the Church, I strongly advise Church leaders to keep it that way.

Daniel Conway, Bloomington

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, pastural 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 published.

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 criterion@archindy.org.

Church Facts

Catholic Growth

Since the start of John Paul II’s pontificate in 1978, the number of Catholics worldwide has increased by 42 percent, in line with total population growth. However, Africa and Asia showed much greater growth than other areas.

148% 86% 5%

AMERICAS EUROPE ASIA

Source: Societé Statistique du Clergé des Nations

Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.

‘Until the last breath’

During his 25th anniversary celebration, Pope John Paul II told the cardinals and bishops who gathered in Rome for this historic occasion that he would continue his ministry “as long as God wants.” The reason he gave was quite simple. The pope believes it is his duty “to evangelize until the last breath.”

All Christians share this duty with the Holy Father—to preach the Gospel as long as we live. This doesn’t necessarily mean we have to stay in our jobs beyond retirement age. But it does mean that, no matter how young or old we are, and no matter what our state in life may be, we are called to give witness to the Gospel of Jesus Christ in our words and in our actions.

Evangelization is not a word that most Catholics are used to hearing. As individuals and as a group, we often hesitate to share our faith openly. Historically, Catholics have been in the minority in the United States. As a result, we tend to keep to ourselves. We are not “evangelical” Christians who go from door to door preaching the Gospel. We are often shy about telling others what our faith means to us.

According to the teaching and example of Pope John Paul II, every Catholic Christian is called to a renewed understanding of (and commitment to) the Gospel. This means that we are challenged to rediscover the richness and power of our own faith, and to put this new awareness into practice through our words and our action. But the pope does not allow us to settle for an individualized (or private) conversion experience. Faith is strengthened when it is given to others, the Holy Father tells us. We are called to be missionaries (all of us, even if we never leave our hometowns) by living as Jesus Christ has taught us by and by using every opportunity we have to share our faith with others.

So how do Catholics give witness to the Gospel? How can we follow the pope’s example and “evangelize until the last breath”? Here are some practical suggestions.

First, we can take advantage of opportunities offered by our parish, or by the archdiocese, to learn more about our Catholic faith. Many adult Catholics stopped learning about their faith when they completed their formal schooling. Now is an excellent time to find out more about what it means to be a Catholic Christian through Bible study, adult formation classes or prayerful reading of spiritual classics and other Catholic books.

Second, we can search for opportunities to renew ourselves spiritually. This may involve a formal retreat or day of recollection. It may mean working with a spiritual director. Or it may simply mean finding time to get away from our particular rat race in order to spend some time alone with God.

Third, we can be proactive in sharing our faith with others. If we start with the people closest to us (spouse, family, friends), we can find simple ways to let them know that our Catholic faith is important to us. We can tell them why we value Sunday Mass and the sacraments. And we can help them to understand that our relationship to Jesus Christ is something precious (and personal) and that we are excited about passing on the Good News that is at the heart of the Gospel. Then, when our faith has been strengthened through sharing with others, we may be able to reach out to co-workers or even strangers to evangelize in Jesus’ name.

Preaching the Gospel does not have to be heroic. It should be as simple as living our faith in our words and in our actions each day. Following the pope’s example, we can all be evangelists “until we take our last breath” simply by living our faith—one day at a time.

— Daniel Conway
I marvel at the generous commitment of so many people to the mission and ministries of our Church in central and southern Indiana. This dedication takes on many different faces and modalities. Largely in tune with people count time hours in incredibly different ways. Some serve in our soup kitchens and shelters. Some spend middle of the night in adoration before the Blessed Sacrament praying for us and in our stead. Many carry Holy Communion to our hospitals, nursing homes and the home-bound. Some serve the variety of charities performed by groups like the St. Vincent de Paul Society and Catholic Charities. Some are volunteers in our schools. The list is almost endless. Administrators and teachers in our parish programs and schools carry on the mission of catechesis and education by making significant sacrifices in terms of comparable financial opportunities elsewhere. Some retired professionals are contributing priceless services to parishes and schools that are short on needed human resources. Some professionals are volunteering countless hours in adoration before the Blessed Sacrament. Some are involved in the work of ministry that is impossible to quantify simply as time. That is the great commission Jesus has given us cannot be accomplished without fervent prayer. We all need to grow in prayer—for our own sakes and for the sake of Christ’s mission among us. Second, now more than ever, please share your faith with others through your words and your example. To carry on our mission, we need to be people of hope who show “the face of Jesus” to our families and friends and to colleagues and also strangers “in the marketplace.” We need to be proactive in our defense of the family and social values that distinguish our Catholic vision from the ever-growing culture of death that surrounds us. Third, please be a personal recruiter for our annual appeal. Do you realize that less than half of the households in our archdiocese participate in the United Catholic Appeal? This year, we have a specific goal to increase participation by 6 percent. In actual numbers, we’re looking for 1,500 more participants for this annual commitment that we make of our time, our talent and our treasure. Will you help—now more than ever—expand the participation for our appeal? If you would just try to invite one nonparticipating household to join us in responding to God’s generosity, it would make such a difference. Fourth—now more than ever—please be generous stewards of the gift of your time, your talent and, yes, your treasure. I realize that all of us are affected by the economic realities that we are facing. As I think of this, I recall my Mom repeating often, “Cast your bread upon the waters, and it will come back to you.” I guess it is the hundredfold Jesus talked about. So many ministries offered by our Church, so many people, depend entirely on the generosity of people like you who commit yourselves to be faithful stewards of all God’s gifts. Thank you for all you do “for Jesus, with Jesus and to Jesus,” as Blessed Mother Teresa used to say. Each day, you make a real difference in the lives of the people touched by your ministry. We need to do this now more than ever.

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider serving in the Church, especially as priests and religious.

Gracias por ayudar a llevar a cabo la misión de la Iglesia

E stoy maravillado con el compromiso generoso que tanto gente tiene para con la misión del ministerio de nuestra Iglesia en el centro y el sur de Indiana. Esta dedicación tiene muchas facetas y modalidades. Muchísima gente que pone a disposición incontables horas de trabajo voluntario. Algunos pasan horas en medio de la noche en adoración del Santísimo Sacramento, orando por nosotros. Muchos llevan la Sagrada Comunión a nuestros hospitales, asilos para ancianos y hogares. Otros sirven a través de las distintas actividades caritativas realizadas para grupos como la Sociedad de San Vicente de Paúl y Caridad. Algunos sirven como voluntarios en nuestras escuelas. La lista es casi interminable.

Los administradores y maestros de nuestros programas y escuelas parroquiales llevan a cabo la misión de educar y catequizar haciendo sacrificios importantes en cuanto a las oportunidades económicas equiparables que se encuentran disponibles en otros lugares. Algunos profesionales jubilados aportan sus servicios como voluntarios para nuestras escuelas donde hay escasez de recursos humanos. Conocen a muchas personas que sirven voluntariamente como entrenadores y guías para diversos grupos de atletismo infantil, exploración y otras actividades. Ni siquiera me atrevería a calcular cuántas personas sirven en la arquidiócesis en comunidad, con otras personas contribuyendo a la labor y el ministerio de Jesús. Su tiempo tiene un valor incalculable sobre el que muchos de nosotros basamos la vida. Aquellos que aportan tanto tiempo y talento serán los primeros en afirmar que su labor es bendecida aquellos que de esta manera son bendecidos por Jesús. Los que desempeñan sus tareas saben que son bendecidos por el propio Jesús. En el mundo real, nuestras escuelas enfrentan el reto de encontrar los recursos para cubrir la necesidad creciente de ministradores de tiempo. A menudo es difícil conseguir que un alcalde de recursos no se refiera sólo a dinero, sino también a las manos ávidas. Hoy más que nunca espreciero que podemos confiar con tal ayuda. A cada miembro de nuestra familia arquidiocesana le estoy pidiendo cuatro cosas. Primero: reza como nunca antes, y luego, reza poco más. La gran tarea de Jesús no es un campo de la oración fúnebre. Todos necesitamos cultivar la oración por nuestro propio bien y por el bienestar de la misión de Cristo entre nosotros. Segundo: ahora más que nunca, por favor comparte tu fe con otros a través de tus palabras y tu ejemplo. Para llevar a cabo nuestra misión tenemos que ser personas de fe que mostramos “la cara de Jesús” a nuestros familiares y amigos, así como también a colegas y extraños “en el mercado”. Debemos tomar la iniciativa de defender los valores familiares y sociales que distinguen nuestra visión católica de la creciente cultura de la muerte que nos rodea. Tercero: por favor conviertete personalmente en un reclutador para nuestra reunión anual. ¿Acaso se ha dado cuenta de que menos de la mitad de los hogares de nuestra arquidiócesis participan en la reunión de la Católica de los Estados Unidos? Este año tenemos como meta específica de aumentar la participación en una seiscientos a por ciento. En números concretos: estamos buscando 1,500 participantes más para este compromiso anual que hacen de invertir nuestro tiempo, nuestro talento y nuestro tesoro. “Nos ayudarás, ahora más que nunca, a aumentar la participación de la comunidad y que tengas la oportunidad de invitar a otros a unirse a nosotros para agradecer la generosidad de Dios, marcando una gran diferencia.” Cuarto: como nunca antes, por favor ve a nuestro sitio de rescate del regalo de tu tiempo, tu talento, y por supuesto, tu tesoro. Entiendo que todos hemos sido afectados por la realidad económica que enfrentamos. Cuando reflexiono sobre esto, me acuerdo de mi madre que solía repetir “échala tu pan a las aguas y volverá a ti.” Debe ser la multiplicación de lo que Jesús hablaba. Nuestra Iglesia ofrece muchos ministerios y muchas personas dependen enteramente de la generosidad de gente como tú que se compromete a ser fiel servidor de todas las dádivas de Dios. Gracias por todo lo que hacen “por Jesús, con Jesús y para Jesús”, como solía decir la Madre Teresa. Todos los días entramos marcamos la diferencia en las vidas de las personas que tocan con su labor. Debemos hacerlo ahora más que nunca. †

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 haciendo servicio a la iglesia, sobre todo como sacerdotes y religiosos.
Check It Out . . .

Greg Homza, director of music at St. Patrick Parish in Terre Haute and doctoral student in organ and church music at the Indiana University School of Music, will be among the performers at the 3rd Annual Dorothy and Sol Daysoul, Nov. 2, at 7:30 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Nearly 50 musicians from Indiana will offer music and readings of solitude, including John Robert and his consoling Regal Organ. Donations are requested to offset the considerable production costs, and for each donation there are a pair of admission tickets included in the program. The suggested donation is $10 and can be sent to Greg Homza, 2006 S. Oakdale West Dr., Bloomingston, IN 47403. The deadline for memorials is Oct. 29. For more information, call Greg Homza at 812-320-5790 or e-mail homza@indiana.edu.

The archdiocesan Offices for Family Ministries and the Office for Pastoral Formation of the Lafayette Diocese will host “Being and Belonging: A Retreat for Separated and Divorced Catholics” on Nov. 14-16 at Fatima Retreat House, 5709 N. 46th St., in Indianapolis. The retreat will be a chance to listen to others’ stories, explore common loss and depth of understanding of the healing process. The cost is $145 per person, and financial assistance may be available. For more information, call the retreat house at 317-545-7681.

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, is sponsoring a pro-life meeting for Separated and Divorced Catholics “Being and Belonging: A Retreat for Separated and Divorced Catholics” on Nov. 14-16 at Fatima Retreat House, 5709 N. 46th St., in Indianapolis. The Mass will be followed by a communal meal and informal discussion at the convent. To attend the dinner or to arrange for an overnight visit at the convent that includes adoration of the Blessed Sacrament, participants are requested to offset the considerable production costs, and for each donation there are a pair of admission tickets included in the program. The suggested donation is $10 and can be sent to Greg Homza, 2006 S. Oakdale West Dr., Bloomingston, IN 47403. The deadline for memorials is Oct. 29. For more information, call Greg Homza at 812-320-5790 or e-mail homza@indiana.edu.

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently marked the celebration of first monastic profession for Sisters Pamela Kay Doyle, Susan Marie Lindstrom and Sister Marie Therese Racine.

They vowed to live their lives for the next three years in stability to their monastery, fidelity to the monastic way of life and obedience to the Rule of St. Benedict. This time of temporary vows allows the sisters to further prepare for their perpetual vows.

Sister Pamela Kay Doyle is the oldest of three children of Bud and Peggy Doyle of Indianapolis. A graduate of Mount Vernon High School in Mount Vernon, Ind., she earned a Bachelor’s degree and master’s degree in elementary education from Indiana University/Purdue University at Indianapolis.

She entered the community in 2002, after she taught at St. Margaret School in Bayou La Batre, Ala.; Weston Elementary School in Weston, Pa.; and St. Vincent de Paul School in Indianapolis. This past year, she was a substitute teacher at Catholic schools in the Indianapolis area. She recently accepted a full-time position teaching the fourth-grade at Allentown School.

Sister Susan Marie Lindstrom was born in Brooklyn, N.Y., and raised in Warmminster, Pa. The oldest of five children of Robert and Arlene Lindstrom of Warminster, Pa. The oldest of five children of Robert and Arlene Lindstrom of Warminster, Pa. She received a bachelor’s degree in religious studies from Our Lady of Angels College and a master’s degree in religious studies from the University of Dayton in Ohio.

Three Benedictine sisters profess temporary vows at Beech Grove

Sister Susan previously taught at St. Peter and Paul School in Easton, Md.; Holy Rosary School, Holy Cross High School, Central Catholic High School and St. Peter’s Preparatory School, Central Catholic High School and Holy Rosary School, Holy Cross High School, Central Catholic High School and Sacred Heart High School in Mount Vernon, Ind., she was a part-time sophomore religion teacher at Bishop Chatard High School in Indianapolis. She is continuing in that position on a full-time basis.

Sister Marie Therese Racine was born and raised in New Bedford, Mass. She is the second oldest of six children of Deacon Leo and Marguerite Racine, also of New Bedford.

Before entering the monastery, Sister Marie Therese Racine graduated from Bishop St. Mary Magdalen Parish in Dracut, Mass. Sister Marie Therese also served as the music coordinator at St. Mary Magdalen Parish in Dracut, Mass. Sister Marie Therese was recently employed by the Village Dove Catholic/ Religious Goods Store in Indianapolis. In August, she began full-time studies at the University of Indiana.

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Mgr. Joseph F. Schadel, vicar general, reminded workers at the Catholic Center that they “set the pace” and encouraged everyone to give a least one dollar. “We set the pace and encouraged workers at the Catholic Center to give a least one dollar.”

They are Benedictine Sisters Mary Carol Messmer, Patricia Ann Dede, Ann Janette Gettelfinger and Mary Kay Greenawalt.

Four Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove celebrated their anniversaries of monastic profession in recent months.

Sr. Mary Carol Messmer

A native of Ferdinand, Ind., in the Evansville Diocese, Sister Mary Carol was one of 13 children. She entered the Monastery Immaculate Conception at Ferdinand in 1941. When the new Benedictine community was started in Beech Grove in 1955, she transferred to Our Lady of Grace Monastery and was a founding member.

Sister Mary Carol began teaching first grade at the former St. Meinrad School in St. Meinrad in 1956, and also taught at St. Joseph School in Dale, Ind.; St. Peter School in Montgomery, Ind.; the former St. Paul School in Tell City; the former St. Michael School in Bradford; and St. Mary-of-the-Knobs School in Floyds Knobs.

She also taught at Transfiguration School in St. Louis, the former St. Pius School in Troy, the former St. John School in Starlight, and Borden Elementary School in Borden.

Since 1993, Sister Mary Carol has served as pastoral associate at St. John Parish in Starlight.

On Sept. 7, Sisters Patricia Ann Dede and Ann Janette Gettelfinger celebrated their 50th jubilees. They entered the Monastery Immaculate Conception in Ferdinand and also were founding members of Our Lady of Grace Monastery in Beech Grove.

A native of Terre Haute, Sister Patricia began her ministry in the Church as a music teacher at St. Joseph School in Evansville, Ind.

She served as a teacher and a music teacher in various schools in the Archdiocese of Indianapolis and the Diocese of Evansville until 1978, when she was named a chaplain at St. Vincent Hospital in Green Bay, Wis.

Upon leaving Wisconsin, she returned to the monastery and became director of senior sisters. In 1985, she was named administrator of St. Paul Hermitage in Beech Grove, a position she held for 15 years.

Sister Patricia serves as a pastoral minister at St. Cecelia Parish in Clearwater, Fla.

Sr. Ann Janette Gettelfinger

Sister Mary Kay Greenawalt renewed the vows she professed 25 years ago during evening prayer on June 15 in the monastery chapel.

A native of Indianapolis and a 1971 graduate of Bishop Chatard High School, Sister Mary Kay received a bachelor’s degree in art education from Indiana University University’s Herron School of Art in Indianapolis and a master’s degree in library science from Indiana University in Bloomington.

Sister Mary Kay entered Our Lady of Grace Monastery in 1976 and made her first monastic profession in 1978. A former art teacher at several schools in the Archdiocese of Indianapolis, she also served as a reference librarian at the IUPUI Library in Indianapolis and as a researcher for the Indiana Catholic Conference in Indianapolis.

Since 1989, she has served as a reference librarian for the Indianapolis-Marion County Public Libraries.

Their vocation programs funded by the UCA have helped nearly 50,000 children, youth and adults in schools and parishes; and that there are more than 145,000 people are served by Catholic Charities.

Rick Nagel, a seminarian at Saint Meinrad Seminary, shared his vocation story with those at the luncheon and thanked them.

The $25,000 a year that it costs to educate him and his fellow seminarians is covered by the generosity of those who give to the UCA, something that Nagel said “is absolutely unbelievable to me.”

“With what you do have a lot more, but that catch our eye,” he said, “but it has certainly caught our hearts. And so we’re very committed to doing our best to prepare people to become good and holy priests for the Archdiocese of Indianapolis.”

Beyond those uses, 44 percent of the funds will go to what are called “home missions.”

“Home mission are the parishes and schools that are located within the archdiocese that need to exist but that can no longer support themselves,” McClamroch said.

Over $2 million from the campaign is earmarked to help those parishes and schools to continue their mission to serve the faithful and the poor.

For example, the seven center-city schools in Indianapolis receive funding every year.

St. Andrew & St. Rita Catholic Academy received more than $200,000 last year, said Connie Guinan, principal. The money was used for tuition assistance and operational costs.

Without it, the school probably would not be able to stay open, Zitzman said.

Last May, Archbishop Buechlein outlined what he saw as a “New Moment of Grace” as the archdiocese faced economic challenges.

Part of that vision, he said, is to “place education as a priority. While parish stewardship and parish life is important, he said, it is only part of the picture. “As wonderful as parish life is, our Church is much more than a parish,” McClamroch said. “This is not the Catholic Appeal, it’s the United Catholic Appeal. It’s our opportunity to come together as a family to influence and affect the lives of others through the home missions and through shared ministries.”

Shared ministries fund the education of seminarians in the needs of retired clergy, pastoral ministry, training parish leaders in evangelization and worship, family ministries, Catholic Charities and Catholic education.

“Shared ministries reflect the wisdom of coming together as a world’s largest religious order,” McClamroch said. “It’s an opportunity to come together as a family to influence and affect the lives of others through the home missions and through shared ministries.”

St. Patrice Ann Dede
Pope tells cardinals, bishops to preach Gospel ‘to the last breath’

VATICAN CITY (CNS) — Pope John Paul II told cardinals and bishops assembled for his 25th anniversary that their common duty was to preach the Gospel “to the last breath.”

The pope said in evangelizing the credibility of Church leaders depends on the unity they show among themselves and the commitment they show to the world’s poor.

The pope addressed more than 250 cardinals and heads of bishops’ conferences on Oct. 18 at the close of a four-day conference that reviewed the main themes of his pontificate’s first 25 years.

Although the pope did not attend the speech-giving sessions, he summed up the focus of his pastoral ministry in a short speech, which was delivered in part by an aide.

In the face of the many changes over the last 25 years, he said, one thing has remained constant: the need for the pope and bishops to be fearless witnesses of truth and hope.

“The courage in proclaiming the Gospel must never lessen. In fact, it must be our main task to the last breath, faced with ever-renewing dedication,” he said.

But to announce the one Gospel with a single heart and soul,” the Church must demonstrate internal agreement, he said.

Therefore, it is indispensable to cultivate a profound unity among us, which is not limited to an affective brotherhood, but is founded on a full doctrinal sharing and is translated into harmony at an operational level,” he said.

“Now can we be authentic teachers for humanity and credible apostles of the new evangelization if we allow the weeds of division to enter into our hearts?” he asked.

Cardinal Francis E. George of Chicago said the pope has made a similar point about Church unity in the past, but that it takes on new meaning in a “fractured world.”

Perhaps we are becoming more like the world—involved in endless debates. He calls us back to unity, beginning with unity in faith,” Cardinal George said.

The pope said the credibility of the Church’s hierarchy depends upon this unity and on showing “the face of a Church that loves the poor, that is simple and that is on the side of the weakest.”

He said the perfect example was Mother Teresa of Calcutta, whom he beatified the next day.

The pope told the Church leaders that personal holiness also must be an essential component of their leadership and was “the secret of evangelization” in today’s world.

Listening to an address by Cardinal Joseph Ratzinger, dean of the College of Cardinals, the pope appeared to wipe away a tear when he was told: “Holy Father, you have reminded us in the joy of the Lord. For this we are grateful to you. May God always grant you his joy.”

At the close of his talk, the pope asked the cardinals and bishops to “pray for me, so that I can faithfully carry out my service to the Church as long as the Lord shall desire.”

Throughout the 25th-anniversary celebrations, the pope was hindered by symptoms of his neurological illness. He was unable to deliver large parts of his speeches and appeared frail.

Nevertheless, he greeted the participants one by one after his talk and handed each a gift: a pastoral cross for bishops, and for cardinals, a manuscript reproduction of a Greek text of a letter from St. Peter.

Afterward, the pope hosted the prelates for lunch at a Vatican guest house. He seemed to enjoy himself and the company, cardinals said.

“His demeanour was brave and royal,” a cardinal said. “He listened to ‘For He’s a Jolly Good Fellow’—that was the first song, sung in English—and then the Polish song ‘Sto Lat.’ He certainly could have gone home then, but he didn’t,” said Cardinal Edward M. Egan of New York.

At the lunch, the cardinals presented the pope with about $870,000 they had collected among themselves as a special anniversary gift, destined to be given in the pope’s name to Catholic communities in the Holy Land.

In a short talk, the pope asked each of the cardinals and bishops to take his greetings to their local Catholics and thank them for their prayers.
Even the children attending the Mass were quest in the crowded church as Mother Teresa’s recorded voice described the joys of serving Christ in the poorest of the poor.

“God so loved the world that he gave his life to be one of us,” Mother Teresa said in the recording.

He said, “the hungry ones, the naked ones, the poorest ones,” she said, “...so that you and I will have the joy of feeding and clothing him.”

Speaking lovingly about finding Jesus in disguise in “the broken bodies of our world,” she said Christians are called to help bring souls back to him.

Together we shall do something beautiful for God,” she said. “Pray for us that we may not spoil God’s work.”

In the recording, she also emphasized, “A vocation to the priesthood or religious life is a gift from God.”

It was fitting that her portrait was placed near the foot of a cross and before the Blessed Sacrament every day. He sent “the hungry ones, the naked ones” to her. “In every chapel wherever the Missionaries of Charity have established a shrine to the Blessed Sacrament, the words ‘I thirst,’ cried in Latin,” the archbishop said. “At the foot of the crucifix, before the Blessed Sacrament, the Missionaries of Charity recall that Christ still thirsts today in all people. At the foot of the crucifix before the Blessed Sacrament, the Missionaries of Charity, like their blessed foundress, receive new inspiration to live their vocation to serve the poorest of the poor and to live that most unusual vow to serve the poorest of the poor cheerfully.”

Remembering Mother Teresa, who he knew personally, Archbishop Buechlein said she was “a walking, talking—and when required—speaking witness to Jesus, for Jesus and with Jesus.”

Her spiritual legacy continues in the selfless work of the Missionaries of Charity throughout the world, he said, “who are driven by a single principle—the image of Jesus can be found in every living person from the unborn to the most tragic-ridden dying person, from royalty to derelicts, from walking saints to the most unfortunate people.”

Blessed Teresa held the deep conviction that every human person experiences some form of poverty.

Catholics can learn much from this extraordinary woman’s example of holiness and her simple life of service, he said. “Root yourselves in the Eucharist and reception of the Holy Eucharist. It is the source and summit of every Christian life.”

In his homily, Pope John Paul wrote, “The nuncio and I kept saying, ‘Go, Francis, take her to Calcutta.’”

“The venerable servant of God, Teresa of Calcutta, from this moment on will be called blessed,” the pope said at the Oct. 19 beatification Mass as the crowd burst into applause.

In the homily he wrote for the ceremony, the 83-year-old pope said: “We honor in her one of the most relevant personalities of our age. Let us accept her message and follow her example.”

For the first time at a major event, Pope John Paul did not read even one line of his own homily. A Vatican official said that with the pope’s difficulty speaking clearly, the crowd would not have been able to understand much of his message, so others were asked to read for him.

St. Peter’s Square and the surrounding streets were a crush of some 300,000 pilgrims and admirers of Mother Teresa.

At a bright sun, which weather forecasters had said would not appear, the scene was awash with vibrant colors: flags from dozens of countries, banners in languages from Polish to Hindi, the blue-trimmed saris of the Missionaries of Charity, and the colorful traditional dress of Guatemalans and Nigerians.

An unusually personal homily, read by a Vatican aide and by Indian Cardinal Ivan Dias of Mumbai, the pope wrote, “I am personally grateful to this courageous woman, whom I always felt was alongside of me.”

Sister M. Gaynel, superior of the Missionaries of Charity shelter for homeless and battered women and their children, located at 2424 E. 10th St. in Indianapolis, said after the liturgy that Mother Teresa is “interceding for us as we continue to do God’s work” by caring for the poor, the sick, the homeless and the imprisoned and by helping bring peace in the family and in the world.

“Like Mother always said, ‘The whole Gospel is in five fingers.’” Sister M. Gayn nel recalled. “In five fingers, she counted [the words for us], ‘You-did-it-to-me.’ By this, she meant that we do for the least among us we do for God.”

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**Annual Open House for Prospective Students & Families**

**Sunday, November 2**

12:30 – 3:00 p.m.

**Breckenridge Catholic School**
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**MASS**

on Sept. 5, 1997

**Archbishop Daniel M. Buechlein celebrates the archdiocesan Mass in honor of Blessed Mother Teresa of Calcutta on Oct. 19 at St. Philip Neri Church in Indianapolis. Father Carlton Beever, left, pastor of the near-east side parish, concelebrates the eucharistic liturgy. The Missionaries of Charity operate a shelter for homeless or battered women and their children within the St. Philip Neri Parish boundaries. **

**Father Biever said later that wonderful things happen in the parish because of the sisters’ ministries.**

**Photo by Mary Ann Wyand**

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**Annual Open House for Prospective Students & Families**

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Saint Mary-of-the-Woods College exceeds capital campaign goal

By Brandon A. Evans

Saint Mary-of-the-Woods College faculty, staff, students, graduates and friends are celebrating with the Sisters of Providence. They have met and exceeded the goal of their $21 million “Taking the Lead for Women, the Woods and the World” capital campaign. The college has raised $23.6 million so far.

It has been five years since the campaign started, and it will officially close on Dec. 31—but the celebration is starting now.

There will be a fireworks display at 9 p.m. on Oct. 24 on the campus. The next day, there will be an open house, carriage rides and tours from 2 p.m. to 4 p.m., and a Mass at 5 p.m. in the Church of the Immaculate Conception.

The public is invited to the events.

Mary Ellen Long, the college’s chief development officer, said that she never really doubted that the goal for the campaign would be reached.

“We have moved forward just as we had planned,” she said. “Our alums are the best donors—they are very loyal to the college.”

There were many people for Long to thank who are generous to the college.

“Thanks to the remarkable support from the board of trustees, Sisters of Providence, alumnae, the college community, friends, corporations, foundations and the Wabash Valley, we have been able to realize our campaign goals,” Long said. “Our donors’ support and commitment during this campaign has made a difference from the academic and student areas to the physical grounds.”

The money raised, she said, will help to ensure that the college will provide the same level of excellence for many years into the future.

A large amount of the money raised—$9 million—is earmarked for capital improvements around the campus.

Long said that the buildings are old and can be costly to maintain. The money will also be spent on improvements to the landscaped grounds.

Funds will also enhance the athletic fields, a stables addition, facility/staff program development and an annual fund that will provide flexible support for the college’s daily operating budget.

She said $2.5 million will be put into an endowment, while $1 million will make possible more scholarships for students. Lastly, $1.5 million will be spent upgrading information technology on campus.

Long said that all of these things were great needs that will now be met.

Despite having exceeded the goal, Long anticipates that even more money may be given as the Christmas season approaches.

“Traditionally, our alums are very generous in the Christmas season,” she said.

For that reason, she will be working right up to New Year’s Eve to help add more blessings onto a campaign that has already gone down as a success.
Worship evolved from Early Church’s use of catacombs

By Fr. Lawrence E. Mick

A strong impression of the grandeur of the great cathedrals of Europe remains with me many years after a month-long visit I made to the continent when I visited countless churches.

The cathedrals, monuments of stone and stained-glass, are hard to comprehend, even when one is standing in them. They are such vast spaces, with ceilings so high that it is hard to see their peaks.

To imagine constructing such structures without modern building materials and equipment is just mind-boggling.

These grand cathedral spaces were built as laborers of love and expressions of faith. The building of many of them spanned more than a century. Thus, those who began the work rarely saw the finished building. Generation after generation contributed money and labor to add to the construction of these monuments of faith.

I was also struck by how often the cathedral or even a smaller parish church was clearly the center of the town or city in which it stood. The church was commonly the highest structure in the town, often built on the highest spot of land as well.

These buildings were erected in an age when the Church was the center of people’s lives, not only religiously but also in many facets of daily life. Their physical place in the town reflected their place in the lives of the people.

Inside the great cathedrals, visitors are moved to awe by the beauty of the stained-glass windows.

The development of the flying buttress of Gothic architecture, first used so magnificently at Chartres, France, in the 12th century, removed the need for thick, continuous walls to hold up the weight of the roof.

This development allowed space in the walls for numerous stained-glass windows, depicting figures and stories from the Old Testament and the New Testament as well as many saints through the ages.

Chartres, for example, has more than 100 such windows, including three huge rose windows. All together, the windows cover more than 3,150 square meters—more than 33,900 square feet.

This glorious use of stained-glass has shaped many people’s expectations of what a church should look like. It also has heightened an understanding of worship as entry into holy space, offering a glimpse of heaven.

The vastness of the space and the colors of the stained-glass combined to create an atmosphere of awe and wonder.

Another part of the experience of walking into such a space is a sense of one’s smallness and insignificance. While this clearly reinforced the virtue of humility, it also contributed to people’s sense of being unworthy to actively take part in the liturgy or even to approach the altar or receive Communion.

Such an attitude persists today for some people who feel called to be focused less on the full act of worship than on one’s own role in the liturgy. With the developing practice of placing the tabernacle on the main altar in the 16th century, the tabernacle—surrounded by statues and mosaics and paintings of saints and angels—became the visual focal point of the church building.

A liturgical renewal was mandated by Vatican Council II from 1962-65. This renewal’s primary goal has been the full, conscious, active participation of the whole assembly in the celebration of the liturgy.

The renewal has drawn in various ways upon a more ancient understanding of the liturgy itself.

Churches built since the council have tended to bring the altar closer to the people, often placing it right in their midst in order to enable the whole assembly to sense its essential role in the celebration of the Eucharist.

Church buildings themselves during this period generally have been designed on such a scale that people do not feel insignificant in the space. Many architects have sought to highlight the altar and the ambo as focal points—along with the presider’s chair—of the liturgy’s action.

It is natural that people feel attached to the type of church spaces in which they were raised. But history makes clear that many different types of buildings can “look like a church.”

The primary question today is what type of space best will foster the liturgy’s full and rich celebration.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

A pilgrimage is a centuries-old tradition that adds depth to faith life of Christians

By Fr. David K. O’Rourke, O.P.

A pilgrimage is a form of religious expression that has played, and continues to play, an important role in Church life. To go on pilgrimage means to step out of regular routines and schedules. “Pilgrimage” means going away from home. “Pilgrimage” means life on the road. “Pilgrimage” means walking alongside other people, all of whom share in this uncommon venture.

At the end of my student days in France, I joined 6,000 students from Paris in the annual student pilgrimage from the University of Paris to the great French Gothic cathedral at Chartres. It was a hard three-day journey. We walked through wild winds and intermittent rain, sleeping in barns and by the roadside at night. But on the last day, with each mile, we watched that great cathedral rise up out of the wheat fields on the horizon.

The cathedral grew higher and higher, finally towering above us. Snaking out for more than a mile, we climbed up the steep village streets and through the great carved portals. For me, that journey and towering image still remain a symbol of Christian life itself.

When we think of what it means to belong to the Church, I suppose that most often we probably think of what we believe. We think of creeds and theological definitions. Doing so is very traditional and Catholic. But we also may look at the Church and think, “This is who my people are. This is where I belong.” And that is also a very traditional and Catholic way. For we do believe that we are a living body whose members are its living parts, which we call the body of Christ.

Century after century, Catholics have expressed faith by going on pilgrimage—to Jerusalem, Rome or Marian shrines. On these journeys, many come to understand both themselves and their faith. For many, a pilgrimage is a high point—one of the “places” that faith is lived out.

(Dominican Father David K. O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †

Ecumenism unites Christians

This Week’s Question

How has the ecumenical movement directly touched you or your family?

“As a person involved with religious education, the ecumenical movement has allowed me to meet people of different faiths and to share the Scriptures with them. What has touched me most in the people I have met is their sincere love of God. Our faith in God is one, and I hope to share and honor all Christian friends, in search of unity.” (Barbara Stark, Royal City, Wash.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite time of day to pray?

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

† Lend Us Your Voice is a supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2003 by Catholic News Service.
Catholic patriots: Archbishop John Carroll (I)

It is really a mystery why Catholics in the United States took part in the rebellion against England. Is it not rather to be expected better treatment from Great Britain than they could expect from the new government of the United States? The latter showed this through the Quebec Act, while some of the manifestations of bigotry were at that time respectable policies in Maryland, Virginia, Pennsylvania and Delaware that penal laws against Catholics had been swept away.

It might be wondered how Father Carroll thought that he could support the United States, considering how the sentiments of his country were divided. A close relationship has been established between the Catholic Church, Catholicism would eventually come to be regarded in its true light. The mission to Canada was hopeless. The main thing that came from it was a close friendship between Father Carroll and Benjamin Franklin.

(Continued next week.)

Parish Diary/Fr. Peter J. Daly

Immigration

What I heard from readers

People care about immigration. I found that out a few weeks ago when I wrote a column about undocumented immigrants. I never got such angry reactions to a column. I received a long letter from Texas, told me that the “wobbetaks” had better keep their hands off our Houston job market. His solution: build a wall “100 feet high all along the border and shoot anybody who comes across.”

One woman told me I was sin in for patronizing any business that may employ illegal aliens. (I guess she doesn’t plan to eat in any Washington-area restaurants.)

A man from Delaware said these people should be shipped home so Americans could get their jobs. Another said “WOP,” for “without papers.” We allow them to have had an illegal immigrant problem.

The point I was making in my earlier column was about the hypocrisy of governmental leaders and the business community on immigration.

The business community claims to oppose illegal immigration, yet it wants cheap labor. Some industries like agricultural, construction, restaurants and others claim that illegal immigration would grind to a halt without this labor.

The government claims to oppose illegal immigration but the government collects taxes from millions of illegals. Two states (California and New Mexico) even issue driver’s licenses to illegal aliens.

Illegal immigration is a fact of life. We need to deal with it fairly and directly.

First, create a reasonable “guest worker” visa, much like the French had in the1950s and other nations. This allows workers to enter temporarily and legally. If we teach our young people the importance of being a good citizen, they, too, can have an equal voice in the six-month visas granted for agricultural and seasonal work.

Second, we should do within the North American Free Trade Agreement what they did in the European Union. Before opening the borders between rich countries (like France) and poorer countries (like Portugal), they developed the poor countries through loans and grants. It took 20 years. When they finally opened the borders, there was no massive migration because the living standards were equal.

Third, we should make fair labor standards part of every free trade agreement. If we have an “equals” clause in the trade, we can allow free and independent unions to organize their labor if living standards and working conditions are equal in the new countries.

Fourth, we need to start more trade schools in our country. Not everyone is meant for college. If we teach our young people skills and respect for the skilled trades, maybe they won’t want to be lawyers and public servants. It would also benefit many of the immigrants who come here.

Before people from commonwealth countries come here, there is one question they should ask themselves: If their family could remain hungry or homeless unless they traveled to a foreign country and found a job, what would they do?

(Father Peter J. Daly is a columnist for Catholic News Service.)

From the Editor Emeritus/Fr. John F. Eakin

In a good light to the people of Canada. It was imperative to put the American cause and England during the Revolutionary War into the fledgling government of the United States to the people of Canada.

“a friend unto death.” I wrote the poem “friend as far as to the altars,” which means “I feel the same when you are here.

Silliness aside, friendships should be comfortable, but they can also be challenges. Doesn’t even Jesus expect more from us than we often think we can do? In John 15:13, Jesus says, “No one has greater love than this, to lay down one’s life for one’s friends—which is exactly what he did. In the next verse, he qualifies this relationship: “You are my friends if you do what I command you.”

Which reminds me of another interpretation of amicus usque ad uras, which is “a friend up to the last physical conflict or religious or ethical beliefs.” Athenian statesman-general Pericles (495-429 B.C.) allegedly said this when refusing to swear falsely to a friend.

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

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In the holy plan of God, the plan of redemption, Jesus was the key. He was the Son of God sent into human life to rescue humanity from the deadly effects of sin.

The Sunday Readings

Sunday, Oct. 26, 2003

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The first reading this weekend is from the Book of Jeremiah.

Jeremiah is one of the great Hebrew prophets. As did all the prophets, he encountered misunderstanding and outright disdain. Prophets were not fortune-tellers, as the word “prophet” has come to mean today. Rather, they were those in the ancient history of God’s people who urged contemporaries to follow God’s law.

When Jeremiah wrote, God’s people were in very bad straits. The powerful Babylonian Empire had swept across the land. Certainly, life was miserable. It was easy for some, or even many, to say that God had deserted them. Nevertheless, they led miserable lives. It was easy for some, or even many, to say that God had deserted them.

After all, these people, bound to God by the covenant formed by Moses and then by King David, regarded God as the almighty and never wergil protecter.

Yet, where was God as the people faced such distress in Babylon? At last, the people were released. Jeremiah insisted that deliverance was God’s gift. God even protected the blind and the lame, the most unfortunate in an era when physical or mental challenges virtually removed a person from society.

The Epistle to the Hebrews provides the second reading.

As is so much of this eloquent epistle, this weekend’s reading extols Jesus. It salutes the Lord Jesus Christ, drawing on the ancient religious symbolism of the Jews.

Reflection

Societies, at times, face great distress. So do individuals. The ancient prophets were quick to say that misfortunes for the Jews, such as captivity in Babylon, were not revenge crafted by a cold and angry God, but rather the logical consequences of their disobedience to God.

Still, however, God’s love endured. He rescued the people. They were freed from their misery. They had a second chance at life. So was, and is, God’s mercy and power.

Most vulnerable among the ancient peoples were those with serious disabilities, such as the blind man, Bartimaeus, in this story. Yet, Bartimaeus was wise, whereas the others were not. He recognized Jesus as Redeemer. The others could not.

This faith drew God’s love and mercy upon him. As a result of this faith, Jesus cured him of his blindness.

God does not barge into our lives. We desperately need God. But God is with us only when invited, and only when seen clearly and without hesitation through the eyes of faith. Seeing life through the lens of faith is true vision, indeed the only vision.

Question Corner/Fr. John Dietzen

Catholic parent promises to share faith with children

Thirty-eight years ago, I married a Catholic lady. She is still my wife, and I converted to the Catholic faith since then. Before our mar- riage, I had to sign a promise to bring our children up Catholic. Today all three of our children love and respect the Catholic religion. Soon our son will marry a young lady who is not Catholic. Our pastor informed him that he (not his future spouse) must sign a paper promising to raise the children Catholic.

Doesn’t that put unnecessary pressure on a marriage that is just beginning? (Pennsylvania)

A We Catholics consider it of major importance that children born into this faith be offered the spiritual and cultural advantages of Catholic religious life, particularly the sacraments (baptism, Eucharist, penance and so on), but also the support of a Catholic community. Sunday Eucharist, daily prayer and all the other helps which enrich a Catholic life. These are gifts of faith we, individually and as a Christian community, have a responsibility to give to our children as effectively as we can.

In light of this, the Church has an obligation to assume that its members who come to be married as Catholics possess a basic Catholic knowledge and commitment sufficient to desire and provide this religious heritage for their children. For a variety of possible reasons, no one can absolutely guarantee that this nurturing to a mature Catholic adult faith will actually happen in a marriage. Thus, the Catholic does not promise (in your words) to raise the children Catholic, but “to do all in my power to share my faith with our children by having them baptized and raised as Catholics,” an entirely different promise, of course. Such a policy simply respects the fact that the Catholic has, by God’s grace, a bond with the Catholic faith, for which he or she is accountable.

Of course, it can happen, and sometimes does, that no genuine personal commitment to the Catholic faith is present at all. The desire to be married in the Church could be motivated more by culture and family than by religious conviction. But that is another story.

The Church assumes furthermore that the other partner also holds important personal beliefs about God, family, marriage and similar religious matters. While it doesn’t presume to know what those beliefs are, it is concerned that the beliefs of both parties be respected and con- fronted so any critical differences may be resolved.

Without question, the time to do this is before the marriage. It doesn’t become easier later when children begin arriving, and even less so as leisure and objectivity are available to make wise decisions about these responsibilities.

You and your son seem to have a good relationship. Might you discuss these points with them? If the Catholic faith is at all important for him, why is it impor- tant? What do he and his future wife want for their children? If Mass, the sacraments and Community are at all valuable for him, wouldn’t he strongly desire them for his sons and daughters? What does his Church think? Do they feel it would be better for their family to go into the future without these religious helps and support? (Mass)

It seems to me this is the direction from which they need to examine the questions you raise. Years from now, there will be no police force to monitor their spiritual lives on this or any other matter. Ultimately, it is between them and God.

But the Church tries every way it can, including through its marriage-preparation programs, to assure them the happiest possible relationship through the years, with each other and with God.

My Journey to God

Set No Limit

How little well you know Me, Finite man.
And how little well you please Me, Finite man.
When you limit Me, Omnipotent Power.
In the graces I would shower on you.

I have set you as a child
In a field of daisies.
Where each daisy is a grace
Unique to you.
Run free helter skelter
Picking daisies.
From your Creator—
Not one
Or ten or twenty.
But many daisies more aplenty.

Remember, finite man,
To give is My pleasure.
Set no limit to the measure
Of My unfolding plan.

By Conor Ward

(Corner Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin, Mass. She sent it to The Criterion with her permission. The archdiocesan Courier to Ireland, led by Msgr Joseph F. Schaedel, vicar general, began on Oct. 20 and concludes on Oct. 29.)

Readers may submit prose or poetry relating to faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail to care@ criterion@archindy.org.
October 24-26 St. Philip Neri Parish, 550 N. Indianpolis, Indianapolis. Fall dinner theater, Social Security. Fri. and Sat., dinner served 6:30 p.m. and play begins 7:30 p.m., Sun., dinner served 1-2 p.m. and play begins at 7 p.m. Fri., night, $18 per person. Sat. and Sun., $20 per person. Information: 317-669-7456.
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Men’s Retreat. “Journeying with Jesus Christ.” Information: 812-923-8817 or e-mail mklein@archindy.org.

October 26 St. Philip Neri Parish, 550 N. Rural St., Indianapolis. National Kidney Foundation of Indiana, health screening, 9:30 a.m.-11:30 a.m. Information: 800-382-9971.
St. Christopher Parish, 530 W. 16th St., Indianapolis. Eucharist party, $3 per person, 1 p.m.
Mar’s Village’s Kitchen Schoenstatt, Rexville (located on 923 South, 8 mile east of 421 South, 12 miles south of Versailles), “Schoenstatt Spiritualità,” 2:30 p.m., Mass, 3:30 p.m., with Father Emil Burwinkel. Information: 812-689-3551 or e-mail emburwink@seidata.com or log on to Schoenstatt Web site at www.schoenstatt.org.
Schoenstatt Hospital and Indianapolis, 811 S. Emerson Ave., Indianapolis. “Freedom from Smoking,” class for weight weekly classes for people developed by American Lung Association, 6:8 p.m., 550 fee, second class same time same day each week. Information or reservations: 317-787-7999.
St. Michael the Archangel Church, 335 W. 30th St., Indianapolis. Mass of Healing for those wounded by abortion, 7 p.m. Calls are confidential. Information: 317-256-1521 or 800-382-9836, ext. 1521.
November 1 St. Bartholomew Parish, 845 Eighth St., Columbus. “A Covenant for All Nations” donations accepted, 7:30 p.m.
St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. The Couple to Couple League of Indianapolis, Natural Family Planning, 5 p.m.-9:30 a.m. Information: 317-228-9276.
November 1-2 St. John the Baptist Parish, 25745 State Road 1, Brookville. Morning Mass until 5 p.m. Benediction. Information: 317-831-2392.
November 2 Holy Cross Parish, 125 N. Oriental St., Indianapolis. Bugaboo Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 11:30 a.m. Information: 317-722-8299, ext. 116.
Holy Family Parish, 813 W. Main St., Noblesville. Holy Hour, devotion of spiritual music for families, 7 p.m. Information: 765-966-0916.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. First Saturdays-Exposition of the Blessed Sacrament, the first Saturday of the month. Information: 317-787-7851.
Mary’s Village’s Kitchen Schoenstatt, Rexville (located on South, 8 mile east of 421 South, 12 miles south of Versailles), “Family Faith Talks,” 7 p.m., Fish fry, $6 per person.
The Atrium, 314 E. Thompson Rd., Carmel. The Atrium Hospital and Health Centers, Senior Promise program, annual fall health festival, 9 a.m.-noon. Information: 317-782-6600.
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- matic Renewal, praise, worship, teaching, healing prayer, 7 p.m. Information: 317-927-6709.
October 22-24 St. Philip Neri Parish, 550 N. Indianpolis, Indianapolis. Full dinner theater, Social Security. Fri. and Sat., dinner served 6:30 p.m. and play begins 7:30 p.m., Sun., dinner served 1-2 p.m. and play begins at 7 p.m. Fri., night, $18 per person. Sat. and Sun., $20 per person. Information: 317-669-7456.
St. Francis Hospital-Indianapolis, 811 S. Emerson Ave., Indianapolis. “Freedom from Smoking,” class for weight weekly classes for people developed by American Lung Association, 6-8 p.m., 550 fee, second class same time same day each week. Information or reservations: 317-787-7999.
October 29 St. Michael the Archangel Church, 335 W. 30th St., Indianapolis. Mass of Healing for those wounded by abortion, 7 p.m. Calls are confidential. Information: 317-256-1521 or 800-382-9836, ext. 1521.
November 1-2 St. John the Baptist Parish, 25745 State Road 1, Brookville. 13th annual craft show and chicken fry, craft show, 11 a.m.-5 p.m., lunch, 10-12 a.m.-2 p.m.; Sun., craft show, 11 a.m.-5 p.m., dinner, 11 a.m.-5 p.m.
November 2 Holy Cross Parish, 125 N. Oriental St., Indianapolis. Bugaboo Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 11:30 a.m. Information: 317-722-8299, ext. 116.
Holy Family Parish, 813 W. Main St., Noblesville. Holy Hour, devotion of spiritual music for families, 7 p.m. Information: 317-785-9234.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. First Saturdays-Exposition of the Blessed Sacrament, the first Saturday of the month. Information: 317-787-7851.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. First Saturdays-Exposition of the Blessed Sacrament, the first Saturday of the month. Information: 317-787-7851.
St. Michael the Archangel Church, 335 W. 30th St., Indianapolis. Holy Hour, devotion of the Blessed Sacrament, 7:30 p.m. Mass.
St. Joseph Church, 2605 St. Joe Road, Indianapolis. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.
Beech Grove Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Indianapolis Autism and Sertoma Club meeting, 7-9 p.m., child care provided.
First Fridays St. Vincent de Paul Church, 1723 West New York Street, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

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By John F. Fink

Precious Blood Father Joseph Nassal of Chicago is a territory storyteller. That’s the first thing that comes to my mind after reading one of his books. The stories are about times that happened to him, other times about something that happened to a friend, and still other times about things that happened to historical figures. Often, the stories are a retelling of a real story or one of Jesus’ parables. They always make a point.

Father Nassal will speak on “Six Pathways to Forgiveness” during a day of reflection from 8:30 a.m. until 5 p.m. on Nov. 15 at the Sisters of St. Benedict’s Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. I’m willing to bet that he will have at least one story to illustrate each of those six pathways.

Father Nassal is only 48, but has had a varied career since his ordination 21 years ago. He has served in parishes and worked as an editor, a teacher and in retreat ministry. He also has found time to write eight spiritual books.

The one I read isn’t his most recent book. It was published three years ago. But I read it because it seems to be the one closest to the topic he will discuss at the Benedict Inn. It’s titled Premeditated Mercy: A Spirituality of Reconciliation. As is true of five of his books, it is published by Forest of Peace Publishing. It’s 247 pages and costs $13.95 in paperback.

And yes, both the Introduction and the first chapter begin with stories. The first one is about how Leonardo da Vinci, while painting his “Last Supper,” became angry with an assistant. After berating the man mercilessly, Leonardo returned to the painting. But he was unable to paint the face of Jesus until he went back to the man and asked for forgiveness. Only after the two men reconciled was he able to paint Christ’s face.

The story that opens the first chapter is about the murder of a shepherd by a farmer—the Old Testament story of Cain and Abel.

Father Nassal preaches “premeditated mercy” in this book. He describes it as “an approach that invites us to prayerfully consider in the depths of our hearts where we need forgiveness, where we need to be reconciled, where we need to experience God’s mercy before we come to the table of communion.”

It also means a deliberate, thoughtful and willful act to give life, to forgive, to be reconciled, and to live at peace with others even if those others have betrayed us, forsaken us, abandoned us or threatened us.

Readers of this book undoubtedly will differ about their favorite chapter. My favorite was Chapter 8, which is titled “Drinking the Cup of Mercy: Sipping Sour Wine and Swallowing Hope.” Father Nassal retells Jesus’ parable of the laborers who were called to work in the fields at different hours then were all paid the same wage. He says that the moral of the story seems to be that God is not fair!

Then he tells other stories of everyday life. We are waiting at the Bureau of Motor Vehicles holding a ticket with the number 53 while a sign at the window says, “Now Serving Number 25.” Then suddenly someone comes along, goes right up to the window and is served. That’s not fair!

Or we’re sitting in traffic and road signs have been telling us for five miles that traffic will be reduced to one lane. Then suddenly a red sports car comes down the lane next to us and expects to be let in the lane well ahead. That’s not fair!

There are many other stories, too, of life being unfair: A man leaves his wife and willful act to give life, to forgive, to be reconciled, and to live at peace with others even if those others have betrayed us, forsaken us, abandoned us or threatened us.

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That’s only my favorite chapter. There’s much more in this book that Father Nassal probably will explore at the Benedict Inn.

The program is also being promoted as part of “Remembering and Reconciling,” the eighth annual Spirit and Place Festival, a collaborative festival in central Indiana managed by The Polis Center at IUPUI. (“Six Pathways to Forgiveness,” a day of reflection, costs $60 for lunch and the program. For information or reservations, call the Benedict Inn Retreat and Conference Center at 317-788-7581. John P. Fink is editor emeritus of The Criterion.”)

Turn to God for help with forgiveness

By Mary Ann Wyand

Forgiveness may be the biggest word in the dictionary. It’s also mentioned in the Bible a lot.

Precious Blood Father Joseph Nassal, a storyteller and author from Chicago, encourages people to practice forgiveness in daily life.

“Forgiveness draws us closer to God because our God is merciful and compassionate,” he said. “God does all things, is all powerful and all loving, but at the top of the list of God’s accomplishings is forgiveness.

“God desires that we be reconciled with one another.” Father Nassal said. “That is the message of Jesus, his life and his death. He spent his life reaching out to the broken, the battered, the betrayed. He took all of this upon himself.”

Forgiveness helps people live happier and healthier lives, he said. “Though I have read about some medical studies that link forgiveness and physical health, the ministry of reconciliation seeks peace of mind and heart,” which can lead to healing.

Sometimes people express forgiveness without really forgiving the person, Father Nassal said. “The hurt lingers and burns, until it burns a hole in our soul. This is not reconciliation. It is ‘fake’ forgiveness.”

Telling the truth enables reconciliation to move beyond conflict resolution, he said, and restore a “right relationship” with the person.

“There are some wounds that we will never be able to forget,” Father Nassal said. “But we can still forgive. It is God’s grace working in our lives that moves us to do what we could not do on our own.”
Rest in peace

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


RICHOS, Donna J. (Elshby), 71, Holy Name, Beech Grove. Oct. 8. Mother of Edward Poff and Karen Spille, and another son, James Lawler, both of Cincinnati, as well as five grandchildren and three great-grandchildren.


Virginia Lawler, the mother of a diocesan priest, dies at age 94

Virginia Lawler, the mother of Father David Lawler, a Catholic chaplain at Methodist Hospital in Indianapolis, died on Oct. 10. She was 94. A Mass of Christian Burial was celebrated at 11 a.m. on Oct. 13 at St. Mary Church in Richmond. Burial followed at St. Mary Cemetery.

Virginia Lawler was a homemaker and a member of St. Mary Parish. In addition to Father Lawler, she is survived by a daughter, Jane Spille, and another son, James Lawler, both of Cincinnati, as well as five grandchildren and three great-grandchildren.

Holy Cross Brother James Linscott taught at Cathedral High School

Holy Cross Brother James Linscott died on Oct. 10 in Darien House, the skilled-care center for the Brothers of Holy Cross in Holy Cross Village at Notre Dame, Ind. He was 77. A Mass of Christian Burial was celebrated on Oct. 13 at St. Joseph Chapel in Holy Cross Village. Burial followed at St. Louis of Saints Shrine.

The former James Joseph Linscott was born on April 14, 1926, in Milwaukee.

He received the habit of the Holy Cross in Aug. 1946, pronounced first vows on Feb. 2, 1948, and made his perpetual profession on Aug. 16, 1951. He taught at Cathedral High School in Indianapolis and also at South Bend, Ind., and Chicago. He served as principal of St. Joseph Central High School in South Bend from 1963-73.

Brother James then spent six years working in Mexico, returning to the United States in 1980. In 1981, he was named administrator of Our Lady of Guadalupe in Miami, Florida, and

He returned to Notre Dame in 1991, where he eventually took residence in Darien House. He is survived by a sister, Mary Elizabeth Conarchy of Florence, Wis.
Pope creates 30 cardinals, asks them to be ‘fearless witnesses’

VATICAN CITY (CNS)—In a ceremony that combined solemn tradition and the cheers of the faithful, Pope John Paul II created 30 new cardinals and asked them to be “fearless witnesses of Christ and his Gospel” on every continent.

The liturgy on Oct. 21 in a sunlit St. Peter’s Square highlighted the international mix of the College of Cardinals, the group that will one day elect a new pope. New members from 23 countries were added, including Cardinal Justin Rigali of Philadelphia.

The pope said the new cardinals reflected the “multiplicity of races and cultures that make up the Christian population. He also created one cardinal in Quebec said the new cardinals had already realized, he said, but “the Good Shepherd assures you of his help”

In his sermon, the pope told the new cardinals he was counting on their collaboration and prayers. He asked them to preach the Gospel “with words and with example” and to serve the Church humbly, “refusing every temptation of career or personal benefit.”

In this square today ... shines the Church of Christ, ancient and always new, gathered around the successor of Peter,” he said in his sermon.

Speaking on behalf of the new cardinals, Cardinal Jean-Louis Tauran said their only ambition was to love the Church and help it develop in the third millennium.

“We feel that we are servants, mindful that in the Church every authority is nothing more than service,” Cardinal Tauran said.

“Holy Father, you can count on us,” he said.

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Celebrant: Father Mike O’Mara

*Monday, November 3 at 12:00 Noon*
Celebrant: Father Justin Martin

*Monday November 3 at 6:00 p.m.*
Celebrant: Father John Maung

**Calvary Cemetery—Terre Haute**
*Sunday, November 2 at 4:00 p.m. – Vespers Service*
Celebrant: Father Joe Kern

**Calvary Cemetery—Indianapolis**
*Saturday, November 1 at 1:30 p.m. – Spanish Mass*
Celebrant: Father Al Jost

*Monday, November 3 at 12:00 Noon*
Celebrant: Msgr. Joseph F. Schaedel

**St. Malachy West Cemetery—Brownsburg**
*Sunday, November 2 – Regular Sunday Mass Schedule*  
(326 N. Green Street)  
7:00 p.m. Evening Prayers at Cemetery  
(3 miles west of Brownsburg on Highway 136)

*In case of rain, Evening Prayers at Parish*

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**Calvary Catholic Cemetery—Terre Haute**  
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(812) 232-8404

**St. Malachy Catholic Cemetery**  
3 miles west of Brownsburg, on Highway 136  
(317) 258-5721