



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Pope John Paul II Anniversary



Some 50,000 people fill St. Peter's Square on Oct. 16 for the evening Mass marking the 25th anniversary of the election of Pope John Paul II. He greeted the crowd in eight languages and thanked them for the affection they've shown toward the "successor of Peter."

Pope prays for 'wisdom, holiness and strength'

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 heartfelt 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.

See POPE, page 8

The Oct. 31 issue of *The Criterion* will be a special commemorative edition reviewing Pope John Paul II's papacy. The issue will include many historical photographs. The Oct. 31 newspaper also will include stories and photographs in honor of Blessed Mother Teresa.

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.



Photo by Mary Ann Wyand

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 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 Beaver, 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

See MASS, page 9

Archbishop asks everyone to help the Church through Called to Serve campaign

By Brandon A. Evans

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 Archbishop O'Meara Catholic Center in 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.

Coupled with individual gifts of time, talent and prayer, the only way for the archdiocese to continue its vital service to the people of God is by gifts of treasure.

Archbishop Daniel M. Buechlein, addressing those at the luncheon, asked that the whole archdiocesan family do four things to ensure success for the Church's mission.

The first is to pray.

"We all need to grow in prayer—for our own sakes, yes, but also for the sake of the mission of Jesus."

He also asked Catholics to share their faith in word and deed.

The archbishop said that parishioners should be personal recruiters to their brothers and sisters for the UCA.

One of this year's goals is to get 1,500 more families in the archdiocese to participate. More than half of families do not participate in the UCA.

See APPEAL, page 7

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.

Lawrence "Bo" Connor, Msgr. Harold Knueven, Franciscan Sister Joan Luerman, J. Patrick Byrne and Michael Browning were honored for their role in the community and for being exemplary representatives of a Catholic education.

Michael Becher, the event chair, said that more than \$335,000 had been raised—a record amount—and that since the event started more than \$1.3 million in needs-based tuition assistance has been given out. He thanked all those in attendance.

"Your presence here means that you support the excellence that is going on in the Catholic schools, and that you do believe in giving low-income families assistance in attending Catholic schools," Becher said.

"I believe our archdiocese is entering a new moment of grace," Archbishop Daniel M. Buechlein said. "It's an opportunity to cooperate with Divine Providence in continuing to provide the best Catholic education to as many children as possible throughout our archdiocese."

"Scholarship assistance, you understand, will be absolutely vital to our mission in this 'new moment,' and so I thank you and I ask for your continued involvement and your continued support of this important mission. We can't do it without you."

Michael O'Connor spoke on behalf of Indianapolis Mayor Bart Peterson, who was at a previously scheduled event.

"[Mayor Peterson] believes there is no debate about the fact that Catholic schools in Indianapolis are a treasure," he said.

Official Appointments & Announcements

Rev. Stephen D. Donahue, pastor of St. Michael Parish, Charlestown, and administrator of St. Francis Xavier Parish, Henryville, to pastor of Nativity of the Virgin Mary Parish (St. Mary), North Vernon, effective Nov. 5, 2003.

The Franciscan Brothers of Christ the King—**Francis Skube, Daniel Embrich, James Drangsholt and Kenneth Pinc**—have dissolved themselves as a private association of the faithful.

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

O'Connor said that love is the first thing you notice when going into a Catholic school.

"We must never forget our faith tradition," said Annette "Mickey" Lentz, secretary of Catholic Education and Faith Formation, "which teaches us that a

CELEBRATING CATHOLIC SCHOOL VALUES

Catholic education is one that is filled with hope and grace.

"We must also reflect on how we can serve our students, so that prayer, morality

and values become a part of their education as well," she said.

Quoting Psalm 127, Lentz said that "Unless the Lord builds the house, then they are in vain who build it." Our schools succeed because of the presence of the Lord within them, who is our builder."

"Also, as Catholic educators, we believe that our culture has weaknesses in need of transformation," she said. "We believe that, with God's help, our Catholic schools can transform our culture and help bring peace to this world."

And our culture can be dangerous to our youth, said Carolyn Woo, the Martin J. Gillen Dean of the Mendoza College of Business Administration at the University of Notre Dame, the keynote speaker for the event.

"Our environment is quite hostile to youth," Woo said. "It is hostile in overt ways: poverty, peer pressure, violence, abandonment of some kind. But it is also hostile in covert ways: it gives messages that nothing really matters except success—success by any means. It gives a sense to young people: Can you really count on anyone? Is there really hope?"

"The entertainment industry creates a culture, believe it or not, of isolation, and constant messages reminding our people, our young people, that they probably don't really measure up," she said.

Citing that people in "Generation X" get much of their spirituality from pop culture, personal experience and tidbits of major religions, Woo said that many end up feeling rage or despair, especially after witnessing the terrorism and scandals that have plagued the world lately.

Someone needs to be giving young people the answers to their serious questions, she said. Moreover, adults need to be living those answers. Young adults, she said, are not formed in a vacuum but in the world we make for them.

"We provide the empirical evidence for our young people," Woo said. "They're watching how we act to decide what is really to be trusted."

"The accusation of hypocrisy is often hurled with the greatest force not at their peers, but at the adults. Why should adults matter to these young people? We matter because we are supposed to know better. We matter because we get to make the rules and they need to know whether we would live by these rules."

"As their elders, we need to understand, the quality of our young people's beliefs



Carolyn Woo, the Martin J. Gillen Dean of the Mendoza College of Business Administration at the University of Notre Dame, left of Archbishop Daniel M. Buechlein, presented the keynote address at the Celebrating Catholic School Values Awards Dinner on Oct. 14 in Indianapolis. Those honored were Michael Browning, back row at left, Lawrence "Bo" Connor, back row at right, and front row, from left, Msgr. Harold Knueven, Franciscan Sister Joan Luerman and J. Patrick Byrne.

will be shaped in no small ways by the power of our commitment and by the way we care for our young people," she said.

One such way to help youth, Woo said, is in the Catholic school system, which reinforces tradition and offers young people a "commons."

"We do need a commons," she said, "a place where we can all gather, a place where we live shared values, a place where 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."

While it may be the birthright of the young to question their predecessors, Woo 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?" she said. "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 go there in their search?"

Woo said that she enjoyed the event, which she described as a chance "to celebrate how collectively we are raising our children and how we are raising them in our faith tradition."

She was educated by Maryknoll sisters while growing up in Hong Kong.

The Celebrating Catholic School Values Award winners all attended Catholic school and lived their faith in the years afterward.

Connor, a member of St. Pius X Parish in Indianapolis and retired managing editor of *The Indianapolis Star*, said that he

was "a little surprised" by the award, but very grateful.

Msgr. Knueven, retired pastor of Our Lady of the Greenwood Parish in Greenwood, said that his Catholic education at St. Paul School in New Alsace and Saint Meinrad Seminary "has always been the opportunity for me to say yes to people and to be available to them whenever they were in need, and I will continue to do that until my dying day."

Sister Joan, pastoral associate of St. Vincent Parish in Bedford, found it hard to believe that the good things said about her at the dinner were really about her.

"My mother and father were certainly instrumental in making me the person that I am today," she said.

Byrne, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, said he was deeply moved by the honor.

"I believe that a Catholic education is critical in the growth of our youth," he said. "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."

Browning, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Diocese of Lafayette, said he has been happy to work with the archdiocese in the past.

"I appreciate very much, very much, the archbishop and the archdiocese honoring me," he said.

"I add my congratulations to our honorees," Archbishop Buechlein said. "Thank you for your faith, thank you for your continued commitment that led to your nomination and selection. You provide our young people—and all of us really—with excellent role models." †



10/24/03

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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.



Fr. Anthony F. Hubler

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.

Conventual Franciscan Father Stephen McKinley, pastor of Holy Family Parish in Peoria, Ill., was the homilist for the funeral liturgy. He recalled meeting Father Hubler during a Cursillo retreat.

"Father Tony was formed in the faith in his home, discovered what it meant to be chosen

by Christ and allowed Christ to move in his life," Father McKinley said. "He fell in love with Jesus and so his was a life that bore great fruit for Christ and his Church. Long before Father Tony became a priest, he strived to bring the love of Christ to others as he shared his faith with many, many people."

As a diocesan priest, Father Hubler "sought to bring Christ to others as the Church asked him to do," Father McKinley said. "He was faithful to prayer. He was faithful to the teachings of the Church. ... Even in his last years, ... when he was sick, he continued to do what he could to bring the Lord to others, to bear fruit."

Anthony F. Hubler was born on Dec. 30, 1943, in New Albany. He attended the former Holy Trinity School in New Albany and graduated from Our Lady of Providence Jr./Sr. High School in Clarksville in 1962. After attending Indiana University Southeast in New Albany, he continued his studies at Cardinal Stritch University in Milwaukee, where he earned a bachelor's degree, and at Sacred Heart

School of Theology in Hales Corners, Wis., where he completed a master of divinity degree.

He was ordained a priest for the Archdiocese of Indianapolis by Lafayette Bishop William L. Higi on June 6, 1992, at SS. Peter and Paul Cathedral in Indianapolis.

Father Hubler served as associate pastor of Holy Name Parish in Beech Grove until 1994, when he 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 Cannelton and St. Pius 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. †

Saint Meinrad begins \$40 million campaign

By Brandon A. Evans

Saint Meinrad Archabbey and School of Theology in St. Meinrad recently unveiled a bold, new five-year financial campaign. Their goal is that people will answer "The Call of Saint Meinrad," the campaign theme, and pledge at least \$40 million to the nearly 150-year-old Benedictine institution.

The campaign announcement was made during a gala event on Oct. 4 in which 250 alumni, friends, co-workers and Benedictine monks attended Mass and a dinner with Benedictine Archabbot Lambert Reilley, Archbishop Daniel M. Buechlein—a Benedictine monk himself—and Evansville Bishop Gerald A. Gettelfinger.

As of Oct. 4, Saint Meinrad has garnered \$23.3 million. The funds raised will be spent on building projects (\$21 million), endowments (\$9 million) and day-to-day operations (\$10 million).

"In recent years, Saint Meinrad has faced several significant challenges, but has remained a vibrant community of faith and service," Archabbot Lambert said.

Seminary enrollment has been up and men continue to choose the monastic lifestyle at Saint Meinrad.

The archabbot said that Saint Meinrad remains sound. Still, after a prayerful and serious planning process, a master plan for the archabbey was devised that called for the new campaign.

"For the monastery itself, 'The Call' is a long-term plan for sustaining the work, prayer and community of monks," Archabbot Lambert said. "For the School of Theology, it is a strategy for the continuation and enhancement of ministry—the initial and ongoing formation of priests, permanent deacons and lay ministers—a mission that has never been more critical than it is today."

More than 12,000 students have studied at Saint Meinrad, and of them, 3,750 are priests. Among the alumni there is one cardinal, 22 bishops and 25 abbots.

The archabbey reaches out to others, though, beyond academics and religious.

"For Saint Meinrad's dedication to providing hospitality and spiritual renewal for all those in need," the archabbot said, "the plan includes necessary facility and grounds enhancement to attract and serve an even wider number of seekers."

Saint Meinrad has already completed two projects associated with the campaign—renovation of St. Thomas Aquinas Chapel, which serves students, faculty, staff and guests for daily Mass and morning prayer, and renovations to part of Benet Hall. There is much more to come.

Sherwood Hall, a student residence hall, will be renovated, as will the continuing education facilities. A new guesthouse will be built and a new Physical Fitness and Lifelong Wellness Center will be created from renovated and new space.

Money will be spent on the youth and vocations programs, the Youth Liturgical Leadership Program and the Church Leadership Center.

Funds will also be directed toward increasing faculty salaries and benefits, enhancing the library collection and classroom technology, and continuing to provide quality medical and long-term care for the monks.

The archabbey, which is one of only two in the United States, currently has 113 monks. It was raised to the status of archabbey in 1954 by Pope Pius XII to honor Saint Meinrad's role in founding other abbeys in the United States.

"For a century and a half, Saint Meinrad has been dedicated to seeking God and serving his Church in numerous, vital, relevant ways, not for our own glory but for God's," Archabbot Lambert said.

He recalled the First Letter of Peter, who reminded Christians that they are "living stones."

"One stone alone cannot build a house or temple," the archabbot said. "But when God calls us to a task, he also calls others to work with us. And together, our individual efforts are multiplied, and great accomplishments are achieved." †

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Editorial



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.

'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 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 pro-active 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 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

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

Letters to the Editor

Liked 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.

Otherwise, I—and many others like me—will divert our charitable contributions to other causes that are more consistent with American political philosophy and our way of life.

John Chandler, Indianapolis

Show sensitivity when spreading the pro-life message

In response to the Oct. 3 front page story about Frater Frank Pavone's pro-life ministry: I am appalled to see that the archdiocese supports and encourages Father Pavone's use of a bullhorn to steer potential patients away from a reproductive health clinic.

No matter what one believes about abortion, it should be clear that these women deserve more sensitivity and respect than to be bullied at such a difficult time in their lives. The added stress that such confrontations cause could very well result in psychological trauma, or even physical harm, to these women and the children that they carry.

There are far more caring and effective ways that pro-life supporters can spread their message than to shout these women into submission. I have a feeling this is not a tactic that Jesus would have used, and these women deserve no less today.

Anna Bednarski, 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, 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.

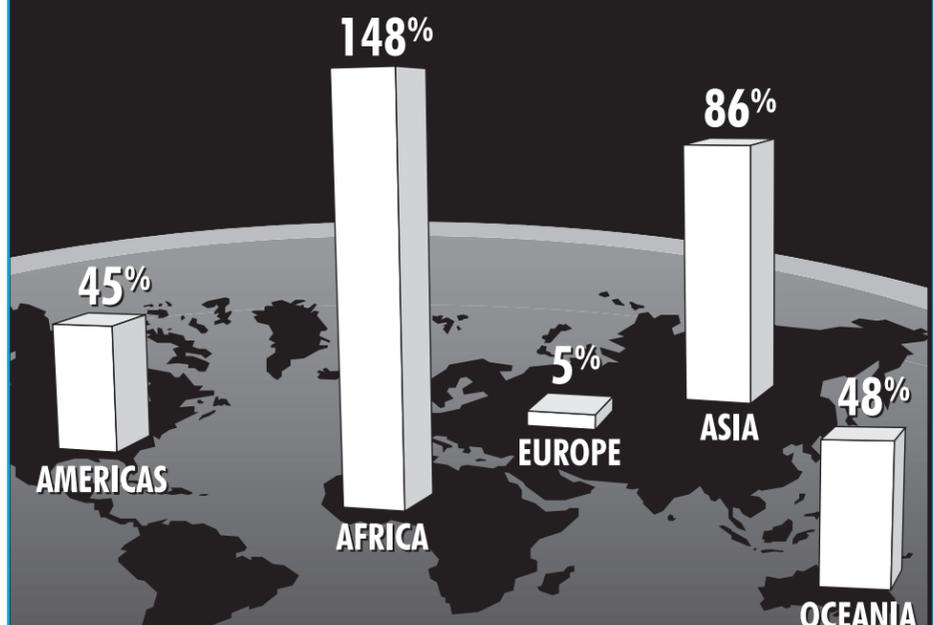
Letters must be signed, but, for serious reasons, names may be withheld.

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.

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.



Source: Statistical Yearbook of the Church, Vatican

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Thank you for helping carry out the Church's mission

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 unseen people volunteer countless hours in incredibly different ways. Some serve in our soup kitchens and shelters. Some spend middle of the night hours in adoration before the Blessed Sacrament praying for us and in our stead.

Many carry Holy Communion to our hospitals, nursing homes and the homebound. 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. I know lots of folks serve as volunteer coaches and chaperones for numerous youth athletic, scouting and other activities.

I wouldn't venture to estimate how many of you all over the archdiocese serve on commissions, councils and

committees to help do the work and ministry of Jesus. Your time is of inestimable value to the thousands of people served by our ministries.

Those of you who contribute so much of your time and talent will be the first to affirm the fact that our Church lives in the real world. You know the Church lives in the real world and faces real challenges because you see it "up-close and personal." I suspect you are also aware that a lot of people who are not so directly involved in the day-to-day life of the Church tend to think only abstractly about the Church's mission.

To carry on the mission of offering the sacraments of the Church as widely as possible, to offer the ministry of religious education and formation, to sustain the ministry of charity, especially to the poor, to provide the ministry of healing takes lots of time, talent and treasure—and a lot of love of Jesus!

In the real world, our Church faces the challenge of finding the resources for the increasing needs for ministry of every kind. By resources, I mean not only money but also willing hands. I hope, now more than ever, we can count on your help. I am asking every member of our archdiocesan family to do four things.

First, now more than ever, pray and then pray some more. 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 service in the Church, especially as priests and religious.

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

Estoy maravillado con el compromiso generoso que mantiene tanta gente para con la misión y el ministerio de nuestra Iglesia en el centro y el sur de Indiana.

Esta dedicación tiene muchas facetas y modalidades. Muchísima gente que pasa desapercibida ofrece incontables horas de labor voluntaria de diferentes maneras. Algunos sirven sopa en nuestras cocinas y albergues. Algunos pasan horas en medio de la noche en adoración delante del Santísimo Sacramento, orando por nosotros.

Muchos llevan la Sagrada Comunión a nuestros hospitales, asilos para ancianos y a los hogares. Otros sirven a través de las distintas actividades caritativas realizadas por grupos tales como la Sociedad de San Vicente de Paúl y Caridad Católica. Algunos sirven como voluntarios en nuestras escuelas. La lista es casi interminable.

Los administradores y maestros en 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 su servicio invaluable a las parroquias y escuelas donde hay escasez de recursos humanos. Conozco a muchas personas que sirven voluntariamente como entrenadores y guías para diversos grupos de atletismo juvenil, exploración y otras actividades. Ni siquiera me atrevería a calcular

cuántas personas sirven en la arquidiócesis en comisiones, concejos y comités contribuyendo a la labor y el ministerio de Jesús. Su tiempo tiene un valor incalculable para las miles de personas que se sirven de nuestro ministerio.

Aquellos que aportan tanto tiempo y talento serán los primeros en afirmar el hecho de que nuestra Iglesia vive en un mundo real. Ustedes saben que la Iglesia vive en un mundo real y enfrenta retos verdaderos porque los ven de cerca y en vivo. Supongo que también estarán conscientes de que aquellos que no están involucrados tan directamente en la vida diaria de la Iglesia tienden a pensar sobre la misión de la Iglesia únicamente en términos abstractos.

Para llevar a cabo la misión de ofrecer los sacramentos de la Iglesia a tantos como sea posible, para brindar el ministerio de educación y formación religiosa, para mantener el ministerio de la caridad, especialmente a los pobres, para proporcionar el ministerio del consuelo y el alivio se requiere mucho tiempo, talento y tesoro... ¡y muchísimo amor de Jesús!

En el mundo real, nuestra Iglesia enfrenta el reto de encontrar los recursos para cubrir la necesidad creciente de ministerios de todos los tipos. Al hablar de recursos no me refiero sólo a dinero, sino también a las manos ávidas. Hoy más que nunca espero que podamos contar con tu ayuda. A cada miembro de nuestra familia arquidiocesana le estoy pidiendo cuatro cosas.

Primero: reza como nunca antes, y luego, reza un poco más. La gran tarea que Jesús nos ha encomendado no puede lograrse sin la oración fervorosa. 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 conviértete personalmente en un reclutador para nuestra reunión anual. ¿Acaso se han dado cuenta de que menos de la mitad de los hogares de nuestra arquidiócesis participan en la Reunión de Católicos Unidos? Este año tenemos la meta específica de aumentar la participación en un seis por ciento. En números concretos: estamos buscando 1,500 participantes más para este compromiso anual que hacemos de invertir nuestro tiempo, nuestro talento y nuestro tesoro. ¿Nos ayudarás, ahora más

que nunca, a aumentar la participación de nuestra reunión? Si pudieras invitar aunque sea a un hogar no participante a unirse a nosotros para agradecer la generosidad de Dios, marcarías una gran diferencia.

Cuarto: como nunca antes, por favor sé un sirvo generoso del regalo de tu tiempo, tu talento, y por supuesto, tu tesoro. Entiendo que todos hayamos sido afectados por la realidad económica que enfrentamos. Cuando reflexiono sobre esto, me acuerdo de mi madre que solía repetir "echa tu pan a las aguas y volverá a ti." Debe ser la multiplicación de la 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 ustedes marcan 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 dando 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 present a **Doctoral Recital on All Souls Day**, 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 solace, including John Rutter's consoling *Requiem*. Donations are requested to offset the considerable production costs, and for each donation the name of a deceased loved one will be included in the program. The suggested donation is \$10 and can be sent to Greg Homza, 2006 S. Oakdale West Dr., Bloomington, IN 47403. The deadline for memorials is Oct. 29. For more information, call 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, 5353 E. 56th St., in Indianapolis. The retreat will be a chance to listen to others' stories, explore common loss and deepen one's 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 at 7 p.m. on Nov. 11 followed by a tour of the archdiocesan Catholic Charities facility. The meeting will address St. Elizabeth's mission, ways to partner with the ministry to offer life-affirming

choices to women experiencing crisis pregnancies, information about the residential program, and details about pregnancy testing and adoption services. For information and reservations, call Kristin Grills at 317-787-3412, ext. 39, by Nov. 4.

"Foundations of the Faith: A Beginning Exercise in Fundamental Theology" will be held from 6 p.m. to 7 p.m. on Oct. 28 and Nov. 4, 11, 18 and 25 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The catechesis for adults will discuss the relationship between faith and reason, the transmission of the Biblical manuscripts, the claims made by Jesus Christ and the evidence for the establishment of an authoritative Church. The instructor will be Scott Sullivan. The cost is \$10. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or e-mail dcarlolo@archindy.org.

The Roncalli High School Theater Department will perform **"The Sting"** at 7 p.m. on Oct. 30 and at 2 p.m. and 7 p.m. on Nov. 1 in the school gymnasium, 3300 Prague Road, in Indianapolis. The cost is \$5 per person. For more information, call the school at 317-787-8277.

Single women between the ages of 18-45 who are discerning their call to the religious life are invited to join the **Missionaries of the Gospel of Life (lay associate group)** for Mass at 4:30 p.m. on Nov. 22 at Holy Rosary Church, 520 Stevens 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, pri-

vate prayer time, communal prayer using the Liturgy of the Hours, and discussions on the consecrated life, contact Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521, or 800-382-9836, ext. 1521, or 317-423-9791 (evenings).

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will host its annual **open house** from 1 p.m. to 3 p.m. on Nov. 9. Faculty members and coaches will be available to answer questions, and there will be tours of the school. Also, the high school will offer **placement tests** for the class of 2008 from 8:30 a.m. to noon on Nov. 22 and Dec. 6 in the academic wing of the school. The cost is \$5. Pre-registration is not necessary. For more information, call the school at 317-924-4333.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, will hold its annual **fall open house** for prospective students and their families

from 12:30 p.m. to 3 p.m. on Nov. 2. There will be an official welcome at 12:30 p.m., followed by guided tours of the campus at 1:15 p.m. with opportunities to meet current students, faculty and staff. There will be refreshments, and an academic and co-curricular fair. Also, **entrance exams** for eighth graders will be given from 8:30 a.m. to noon on Nov. 8, 15 and 22. Pre-registration is required. For more information, call the Admissions Office at 317-876-4726 or log on to www.brebeuf.org.

There will be an **abortion recovery seminar** featuring Elizabeth Verchio, executive director of Victims of Choice Inc., from 7:30 p.m. to 9 p.m. on Nov. 6 at St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis. Verchio will share from her personal experience of years of ministry training facilitators around the world. The event, sponsored by Healing Hidden Hurts Inc., is free. For more information, call Debbie Miller at 317-297-7578. †

Three Benedictine sisters profess temporary vows at Beech Grove

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently marked the celebration of first monastic profession for Benedictine 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 their studies, balance community life with a full-time ministry and prepare themselves for their perpetual vows.

Sister Pamela Kay Doyle is the oldest of three children of Bud and Peg 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.

Before her entrance into community, she taught at St. Margaret School in Bayou La Batre, Ala.; Weston Elementary School in Greenfield; and All Saints 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 All Saints School.

Sister Susan Marie Lindstrom was born in Brooklyn, N.Y., and raised in Warminster, Pa. The oldest of five children of Robert and Arlene Lindstrom of Elgin, Texas, she graduated from Archbishop Wood Girl's High School in Warminster. She received a bachelor's degree in religious studies from Our Lady of Angels College and a master's degree in religion from the University of Dayton in Ohio.

Sister Susan previously taught at SS. Peter and Paul School in Easton, Md.; Holy Rosary School, Holy Cross High School, Central Catholic High School and



Sr. Pamela Kay Doyle
Providence High School, all in San Antonio; and Mount St. Joseph High School in Baltimore, Md. For the past year, 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.



Sr. Susan Marie Lindstrom



Sr. Marie Therese Racine

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 graduated from Bishop Stang High school and earned a bachelor's degree in special education with a minor in computer science from Fitchburg State College in Massachusetts.

Prior to her entrance into the community, she was employed as a software engineer at Siemens Medical Systems in Danvers, 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/Christian Religious Goods Store in Indianapolis. In August, she began full-time studies at the University of Indiana-

Barbara Fitzgerald

**Cathedral High School
2003 Teacher of the Year**

English Department Co-Chair

21-Year Master Teacher



Quite frankly, I find Cathedral to be a special place. I cannot walk the beautiful campus, visit a classroom, attend an athletic event, a musical or theatrical performance, a school liturgy, or a pep rally and not understand that this is so. Whenever Cathedral students, parents, or educators gather, a spirit arises, and the invisible thread of family—a thread which weaves across generations and moves beyond individual interests—binds the group. Our graduates consistently prove author Thomas Wolfe wrong. They can, in fact, go home again, and so they return to Cathedral to celebrate successes, to mourn losses, to share life's triumphs and disappointments.

As a parent of three graduates (Lindsay '95, Tracy '97, and Adam '00) and as a teacher within the school, I enjoy a unique perspective on Cathedral. Certainly steeped in a strong eighty-five year tradition, Cathedral remains committed to educating a diverse group of young people, to providing them with the intellectual skills and the moral fiber necessary to meet the demands of change within the new century, and to guiding them in their journeys to become successful collegians and, ultimately, to become adults who will lead and serve the world.

As a member of the Cathedral faculty, I embrace as colleagues a group of extraordinarily dedicated educators who arrive early each morning and stay late each day, who prove daily in myriad ways that they truly care about their students, and who view teaching as a calling rather than a job. We understand that we are blessed with a talented group of students who strive daily for excellence in all spheres of their lives. We understand that sometimes our students fall short, but we also realize that sometimes the heroism in life results from the struggle. What a joy it remains to have a new group move through my classroom each year and to know with certainty that the future of our world is in very good hands indeed.

Within my English classroom, I introduce the ideas of Ralph Waldo Emerson to my students, and we discuss the possibilities of a human life. Eminently quotable, Emerson and his words inspire confidence. In speaking of success, he wrote: "To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to leave the world a bit better whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded." I am always delighted to see how easily my students understand this message and how readily they embrace the ideal. I am not surprised, however, for I find Cathedral to be a special place, a place which continues to nurture special people.

Come and Explore Cathedral's Tradition of Excellence

OPEN HOUSE

Thursday, November 13, 2003 (5:30 p.m. - 8:00 p.m.)

HIGH SCHOOL PLACEMENT TEST DATES

Saturday, November 8, 2003 (8:30 a.m.)

Saturday, November 15, 2003 (8:30 a.m.)

Saturday, December 6, 2003 (8:30 a.m.)

There is no fee to take the placement test, and parents may pre-register their 8th grader by contacting the Office of Enrollment Management at (317) 542-1481, ext. 368.

CATHEDRAL HIGH SCHOOL
www.cathedral-irish.org

APPEAL

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Msgr. Joseph F. Schaedel, vicar general, reminded workers at the Catholic Center that they "set the pace" and encouraged everyone to give a least one dollar.

Lastly, the archbishop asked those present to be generous stewards.

Toby McClamroch, one of the general co-chairs of the 2003-04 UCA, acknowledged that the financial goal represents a lot of money. 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, 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 an archdiocesan family, as a community," McClamroch said.

He said that education programs funded by the UCA have helped nearly 50,000 children, youth and adults in schools and parishes; and that each year 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."

"What you do has done a lot more than catch our eye," he said, "but it has certainly caught our hearts. And so we're very committed to doing our best to prepare 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

Beech Grove Benedictine sisters celebrate monastic anniversaries

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

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

On June 29, Sister Mary Carol Messmer celebrated 60 years of vowed life as a Benedictine nun.



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 Schools 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.

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

Sister Ann Janette Gettelfinger also served at various schools in the



Sr. Ann Janette Gettelfinger

Archdiocese of Indianapolis and the Diocese of Evansville as both a teacher and a principal.

In 1954, she taught at St. Benedict School in Evansville, Ind. After receiving her master's degree from Indiana University and a degree in administration and supervision from the University of Michigan, she spent most of her ministry years serving at St. Pius X School in Indianapolis.

Sister Ann Janette presently serves as activity director for the residents at St. Paul Hermitage.

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's Herron School of Art in Indianapolis then received a master's degree in education 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. †

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 Zittnan, principal. The money was used for tuition assistance and operational costs.

Without it, the school probably would not be able to stay open, Zittnan 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

our ministries as never before at the service of our parishes—which, if you think about it, is where the Church lives.

"We want to expand our understanding of home missions," the archbishop said. "We want to come to understand that home missions must include outreach to our youth and young adults, to our ever-growing Hispanic population, and to the poor wherever they are found—from poor rural areas to the core of our larger counties and cities.

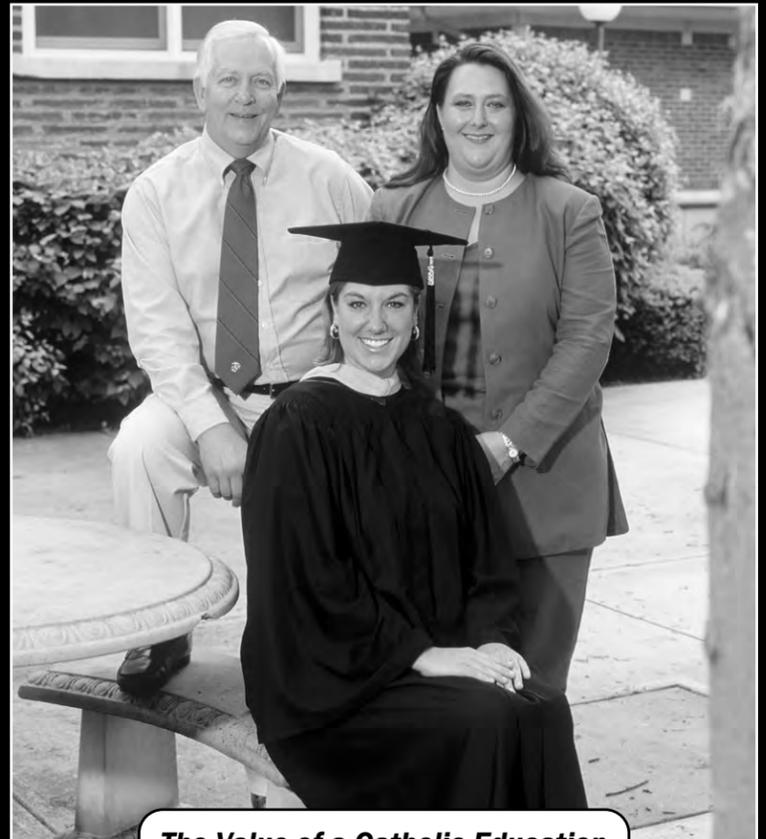
"Secondly," he said, "we need to help our parishes express this vision in practical ways.

"This vision includes a commitment to Catholic Charities, and to Catholic education—especially through scholarships for low-income children across the archdiocese—and to the future of religious vocations," he said.

"I hope you understand, *now more than ever*, the Church needs your help," Archbishop Buechlein said. †

They were my teachers, my mentors, and my friends.

Pictured is 2003 graduate Keri Fritz with two of her favorite professors. At left is Lynn E. Morrell, Ed.D. and on the right is Leigh Ann Bussell, Ph.D.



The Value of a Catholic Education

For admissions information, call 1.800.772.7264.

What sets Marian apart from other colleges is the family atmosphere—no matter where you go on campus, someone will smile and say hello. If there is a problem in class or you don't understand something, most of the professors will give you their home phone number—a gesture that I think says a lot about the kind of college Marian is—a caring, nurturing, positive educational institution.

Keri Fritz

Currently pursuing a master degree in sport management at Indiana University.

Marian College B.S. in Sport Management '03
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POPE

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The liturgy in St. Peter's Square was joyful and poignant, a celebration of what the pope has accomplished in 25 years and a reminder of how much his physical strength has slipped.

Youthful and energetic when he greeted the world on Oct. 16, 1978, the 83-year-old pontiff had to be wheeled on a chair to the altar and struggled to pronounce the Mass prayers.

In a sermon read in part by an aide, the pope alluded to his physical difficulties and asked for continued prayers and support from Catholics all over the globe. He said that, aware of his "human fragility," he meditated daily over his ability to meet the demands of the papacy.

"I renew, through the hands of Mary, beloved mother, the gift of myself, in the present and the future: All will be accomplished according to your will," he said in a prayer to Christ, the Church's "good shepherd."

More than 250 cardinals and bishops from more than 120 countries concelebrated with the pope. Most of them have taken office under Pope John Paul and helped him shape the modern Church.

Addressing the pope, Cardinal Joseph Ratzinger, dean of the College of Cardinals, described the pontiff as a tireless missionary who has preached Christ's message to "young and old, rich and poor, the powerful and the humble."

Sitting in a spotlight under a canopy, his head tilted forward under a brocaded gold miter, the pope glanced out at the crowd and smiled as visitors waved caps, flags and scarves in tribute. He told them their support helps him carry on his ministry.

"God alone knows how much sacrifice, prayer and suffering have been offered up to support me in my service to the Church," he said.

"I beg you, brothers and sisters, don't interrupt this great work of love for the successor of Peter. I ask you once again: Help the pope ... to serve man and all humanity," he said.

Introducing the prayer of the faithful, the pope asked that God "continue to pour upon me the Holy Spirit, the spirit of wisdom, of holiness and strength, in order to



Pope John Paul II celebrates Mass marking the 25th anniversary of his election on Oct. 16 in St. Peter's Square. He was joined by more than 250 cardinals and bishops from around the world. The pontiff asked for continued prayers from the tens of thousands gathered for the Mass.

serve his holy people and proclaim to all people the Gospel of salvation and peace."

At 25 years, this papacy has become the fourth-longest in history and has left a defining mark on the Church and the world beyond its borders.

One person who was in St. Peter's Square the night of the pope's election in 1978 was Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops. A student in Rome at the time, Bishop Gregory said he was immediately struck by the new pope's vigor and youthful enthusiasm.

Today, frail and weakened by illness, the pope is "witnessing to us the human dignity that is present at all moments in life and that we never lose, even though we lose our physical strength or physical beauty, and even though we become dependent on others," Bishop Gregory said. †



A nun kneels in St. Peter's Square on Oct. 16 during the evening Mass marking the 25th anniversary of Pope John Paul II's election as leader of the Catholic Church. Some 50,000 people filled the square. The crowd responded emotionally to the pontiff's sermon when he described his feelings about accepting the papacy.

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 that 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 collegiality, but is founded on a full doctrinal sharing and is translated into harmony at an operational level," he said.

"How can we be authentic teachers for humanity and credible apostles of the new evangelization if we allow the weeds of



Cardinals make the sign of the cross as Pope John Paul II gives a blessing during his meeting with Church leaders on Oct. 16, the silver jubilee of his pontificate. During the morning gathering, he signed his exhortation on bishops, "*Pastores Gregis*," or "Shepherds of the Flock." It called on all bishops to be a "living sign of Jesus Christ" and to preach hope to the world.

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 rekindled in us 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 pectoral 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.

"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. †

MASS

continued from page 1

on Sept. 5, 1997.

Even the children attending the Mass were quiet 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 sent "the hungry ones, the naked ones, the poorest ones, the helpless 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 that, "A vocation to the priesthood or religious life is a gift from God."

Many people attending the Mass smiled as they looked at Mother Teresa's portrait, listened to her words and reflected on her life of love, prayer, poverty and sacrifice in service to the Lord.

It was fitting that her portrait was placed beneath a crucifix and near the Eucharist because she spent many hours in prayer at the foot of a cross and before the Blessed Sacrament in India and during her travels throughout the world to establish missions in 132 countries so more than 4,000 of her sisters could serve Christ in the poor.

"Where did Mother Teresa find her strength?" Archbishop Buechlein asked

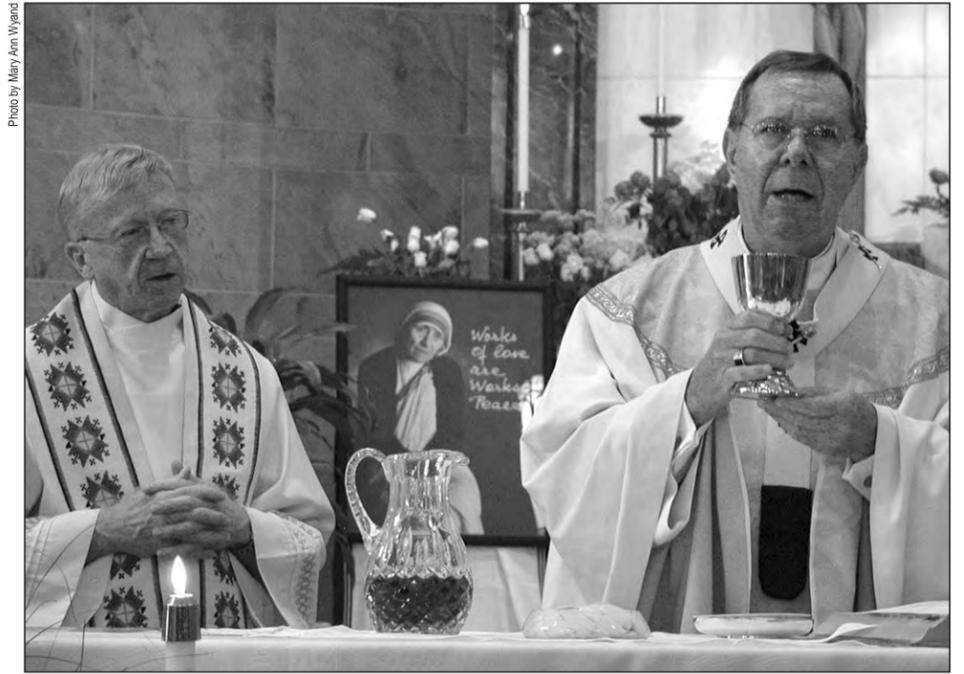
during his homily. "Right here where we are. She found her strength in the celebration and reception of the Holy Eucharist. She found her strength and inspiration in at least an hour of prayer before the Blessed Sacrament every day.

"In every chapel wherever the Missionaries of Charity have established a mission, including here in this neighborhood, at the foot of the crucifix are the words 'I thirst,' 'sitis' in Latin," the archbishop said. "At the foot of the cross, 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 vow 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, touching—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 sinful of 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



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 Beever said later that wonderful things happen in the parish because of the sisters' ministries.

and in prayer before the Blessed Sacrament, and good things will happen. Go to Jesus in the Sacrament and then go out and offer love to Jesus, for Jesus and with Jesus in the people who are part of everyday life. Simple, yes—yet what an enormous challenge is the legacy Blessed Teresa of Calcutta leaves us."

Sister M. Gaynel, superior of the Missionaries of Charity shelter for homeless or 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. Gaynel recalled. "In five fingers, she counted [the words] for us, 'You-did-it-to-me.' By this, she meant that what we do for the least among us we do for God." †

Pope beatifies Mother Teresa, offers thanks for her witness, courage

VATICAN CITY (CNS)—Pope John Paul II offered his thanks to Blessed Mother Teresa of Calcutta, founder of the Missionaries of Charity, for being close to him in her lifetime and for courageously showing the world what it means to love and serve Jesus completely.

"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.

Under 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.

In 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.

"An icon of the good Samaritan, she went everywhere to serve Christ in the poorest of the poor. Not even conflicts or wars could stop her," the pope wrote.

Mother Teresa was beatified in record time—just over six years after her death—because Pope John Paul set aside the rule that a sainthood process cannot begin until the candidate has been dead five years.

Like the pope, many people in the crowd knew Mother Teresa, volunteered in one of her homes or soup kitchens, or at least heard her speak when she came to their hometowns.

They carried official posters as well as their own photographs of the small, stooped nun who died in 1997.

Jack Griffith, 42, of Menasha, Wis., was with a group doing a "saints pilgrimage" around Italy.

"For us, Mother Teresa is important because she is a saint of our own time," he said. "Her mission of mercy was among the poorest of the poor, and in that way she was countercultural.

"She shunned everything and focused on two things: Jesus in the Eucharist and serving the poor," Griffith said.

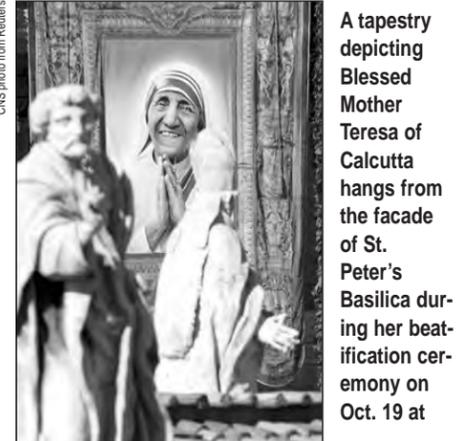
Before the Mass began, pilgrims swapped stories about when they met Mother Teresa or recounted tales of her audacity: For example, when a bank offered her \$1 million, she said it was not enough; she wanted \$2 million.

Retired Australian Cardinal Edward I. Cassidy, former president of the Pontifical Council for Promoting Christian Unity, was among the attendees with a story. He was a secretary in the Vatican Embassy in India from 1955 to 1962, the early years of the Missionaries of Charity.

"She was a frequent visitor," coming to inform the nuncio of her plans and occasionally asking for help, he said.

"The nuncio and I kept saying, 'Go slowly. You are building for the future, build solidly,'" the cardinal said.

Cardinal Cassidy returned to Calcutta,



A tapestry depicting Blessed Mother Teresa of Calcutta hangs from the facade of St. Peter's Basilica during her beatification ceremony on Oct. 19 at

India, in 1975 to celebrate Mass with Mother Teresa and her sisters to mark the 25th anniversary of the Missionaries of Charity.

"She said, 'Remember when you used to tell me to go slowly? I always went away thinking, You'd think the representative of the Holy Father and his secretary would have more faith.' That was her little dig at us," the cardinal said.

The congregation at the beatification Mass included official delegations from the Orthodox Church of Albania, Albania's Sunni and Bektascian Muslim communities, and from 26 governments, including the United States, the Canadian province of Quebec, India, Albania and Macedonia.

Aferdita Berisha, 35, a Muslim from Kosovo, said, "All the good things Mother Teresa did cannot be divided according to faith. She helped everyone who needed help, regardless of religion."

Several royal guests were seated not far from 2,000 people who eat or sleep at the missionaries' facilities in Rome.

The royals included Queen Fabiola of Belgium, Princess Mona of Jordan, Princess Elena of Romania and Prince Emanuele Filiberto of Savoy, the former Italian royal family.

In his homily, Pope John Paul wrote that Mother Teresa's life was "a radical living and a bold proclamation of the Gospel.

"Her life is a testimony to the dignity and the privilege of humble service," he said. "Her greatness lies in her ability to give without counting the cost, to give 'until it hurts.'" †

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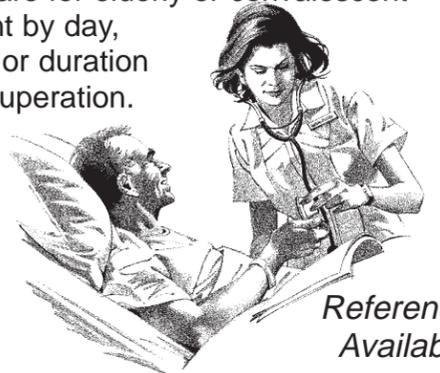
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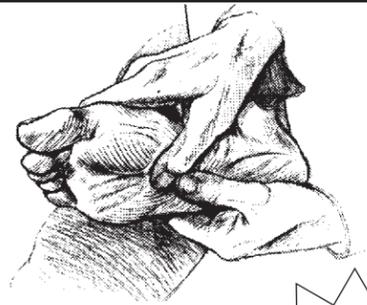
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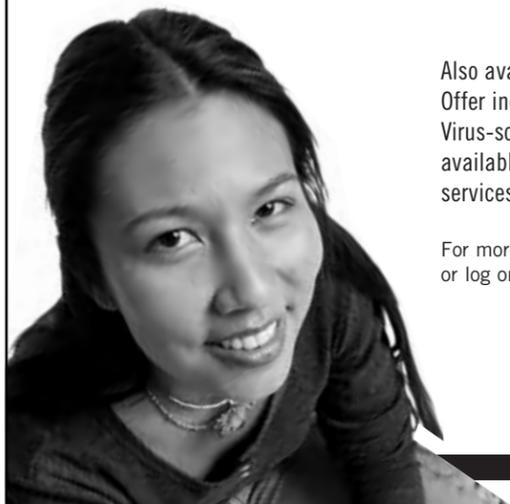
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Saint Mary-of-the-Woods College exceeds capital campaign goal

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, faculty/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. †

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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 labors 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 about 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 uncomfortable if they can't sit in the last row of seats or stay in the shadows in church.

Increasingly through the Middle Ages, the sense of awe came to be focused less on the full act of worship than on the consecrated host that resulted from and was part of that act of worship.

Since lay people rarely received Communion during this period of Church history, their piety increasingly focused on the reserved sacrament in the tabernacle and on seeing the host elevated at Mass or exposed in the monstrance.

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.) †



The glorious use of stained-glass—in the Notre Dame Cathedral in France and in countless other churches throughout the world—has shaped many people's expectations of what a church should look like and heightened an understanding of worship as entry into holy space, offering a glimpse of heaven.

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.) †

Discussion Point

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 hopefully one day we will all be united as one with God and his Church." (Jane Rowles, Philadelphia, Pa.)

"You might say that we—my family—are an ecumenical family. Of my 11 children, one is Lutheran, one is Episcopalian and one is Presbyterian, while the rest are Catholic. Although we are many faiths, we are still a family united." (Thelma Kaup, Cincinnati, Ohio)

"It has made me more confident in sharing my Catholic views with my non-Catholic friends. But, mostly, it has given me a broader sense of respect and acceptance. It has also helped me pass on that respect to the youth groups with whom I've been involved. Youth tend to 'challenge' each other more based on their Church affiliation, and I've worked hard at urging them to listen, respect, 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. †



From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Carroll (I)

Second in a series

The four men who arrived in Montreal, Quebec, on April 29, 1776, were a weary group. They had been traveling for more than a month, and in those days traveling was tedious. It was particularly tiring for one of the four, Benjamin Franklin, who was 70 years old.



The other three were Samuel Chase, Charles Carroll of Carrollton, and the Rev. John Carroll. They were on an official mission from the fledgling government of the United States to the people of Canada.

Canada was considered an extremely important factor in the military and political planning of both the United States and England during the Revolutionary War. The Continental Congress decided it was imperative to put the American cause in a good light to the people of Canada. So it sent those four men to try to gain the support of the Canadian people.

Father Carroll was asked to go because it was known that he was a faithful patriot and because religion was of prime importance in these negotiations.

Canada had managed to win religious freedom from England through the Quebec Act, passed by the British Parliament in 1774. This act created extremely bitter feelings among the colonists and was a primary cause of the Revolutionary War.

The Continental Congress, in an address to Great Britain, stated: "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in Canada a religion that has deluged your island with blood, and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world."

Yet the same Congress that wrote that had the gall to send a commission to Canada to seek Canada's help in the war against the country that so recently had granted religious rights to the Catholics in Canada. It's no wonder that the Congress wanted Father Carroll and Charles Carroll, the most noted Catholics in the United States, to be a part of that commission.

It is really a mystery why Catholics in the United States took part in the rebellion against England. They could, after all, expect better treatment from Great Britain than they could expect from the new government of the United States. England showed this through the Quebec Act, while some of the manifestations of bigotry were at their height in the colonies. It was only 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 the attitude its citizens had toward his religion. Father Carroll—and Charles Carroll, too—thought that the hostility of the colonists to the Catholic faith was foreign to the American character, and that with the spread of correct knowledge about 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.)

Cornucopia/Cynthia Dewes

It's a good thing the good old days were boring

My husband said when he was a kid he and his friends used to hang out in a



"bunker" they'd made in the open field behind their houses. They'd chew grass and look up at the sky, and sometimes they'd have battles, using the barren terrain as a no-man's-land in recreating scenes they'd seen in war movies.

More often than not, they'd just vegetate, which is not to say they weren't thinking all the time. One day, the subject under consideration was, "What is the grossest thing you can imagine?"

The usual suspects were brought out: scabs, girl talk, notorious teachers' pets. Then someone came up with a phrase that clinched the contest. "Creeping green mung," he said, and everyone went "Eeyooo!" No one could top that description of the ickiest substance imaginable.

Kids actually used to do stuff like that. Their time was, no kidding, almost entirely unstructured. Except for going to school and showing up for meals at appointed times, a kid's life was pretty

much his or her own.

Of course, there was doing homework and going to church, appearing for Grandma's goodbye kiss and writing birthday notes ("Thank you for the pajamas. Your nephew, John"), but mostly a child's life was what he or she made it. Some overachievers may have offered to help mom or dad with something, or do extra-credit for school.

But, if you were normal, you'd more likely sit around poking pencils in various bodily apertures or teasing your little brother or some other constructive thing like that. Still, while apparently doing nothing, you were absorbing messages just from being alive: how to get along with others, the need for conformity at certain times, respect for elders, the realization that desirable adult power comes not only with age but also with learning and experience.

Fast forward to 2003. Unlike the boring kidhood of yesteryear, most children's lives today are enriched by the stimulating challenges offered by modern technology and relative affluence. Unfortunately, the messages kids receive today are not always from morally grounded parents, teachers or neighbors, as they often used to be.

In those days, even public sinners at least paid lip service to Christian standards of behavior. Today, it's television, movies and the Internet which preach to children, and what they proclaim is often not only sinful, but harmful and even criminal.

My favorite sociologist, Oprah, recently presented a program on children who have sex in order to be accepted by their peers. Here were 11- and 13-year-olds who were engaging in degrading, damaging behavior which left them humiliated and regretful. Their busy parents were clueless about what they were up to.

Now, kids since the beginning of time have felt the need to belong, to fit in, to go with the crowd. But what used to amount to wearing crazy clothes or haircuts has morphed into inappropriate activities leading to serious and lifelong damage, both emotionally and physically. Parents should reconsider how they and their children spend their time. In the end, will money, activities or things produce happiness and character?

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

Faithful Lines/Shirley Vogler Meister

Friendships can be balms or challenges

Last week, I wrote about a vacation taken this summer with two friends to Lake Lure, N.C. I feel blessed to have



relationships that date back to grade school, even kindergarten. In fact, I've retained friends from each era of my life before and after marriage.

If we're fortunate, our parents, siblings, spouses, children, cousins and other relatives can play dual roles as good friends. However, every one of us can also point to those non-relatives who have stayed in our hearts longer than most.

Years ago, I wrote a poem, "Amicus Usque Ad Aras," which literally means "a friend as far as to the altars," which means "a friend unto death." I wrote the poem after a professor in her elder years took into her home a longtime elderly professor-friend dying of cancer. Although they

had taught English at different universities—and I'd never had either as my teacher—this act of kindness impressed me.

They epitomized a quotation attributed to French novelist Albert Camus (1913-1960): "Don't walk behind me; I may not lead. Don't walk in front of me; I may not follow. Just walk beside me and be my friend."

True, except when referring to our ultimate friend, Jesus Christ, part of the Triune God that includes the Father and the Holy Spirit. Jesus as a friend brings a much broader and deeper relationship through prayer, which St. Teresa of Avila, founder of the Carmelites, said "is an intimate sharing between friends."

Earlier this year, I presented a program about friendship to a Quaker poetry group. I shared all manner of friendships found in print, both positive and negative. The most incisive was "A Poison Tree" by English poet William Blake (1757-1827), and the funniest was this by screenwriter Samuel Hoffenstein (1890-1947):

*When you're away, I'm restless, lonely,
Wretched, bored, dejected; only
Here's the truth, my darling dear:
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 aras*, which is "a friend up to the point where friendship conflicts with 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.) †

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 migrants. I never got such angry reactions to a column.



One man, calling from Texas, told me that the "wetbacks" had taken over the 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 in sin 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 jobs in the chicken processing plants near him. I asked, "Would anyone in your family take such a job for \$8.50?" He said no.

Estimates vary, but we probably have 3 million to 5 million undocumented workers in the United States. This is not new. At the beginning of the 20th century, the pejorative nickname for Italian immigrants was "WOP," for "without papers." We always 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 agriculture, construction, restaurants and landscaping would grind to a halt without this labor.

The government claims to oppose illegal immigration. But 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.

What is my solution? Four things would help.

First, create a reasonable "guest worker" visa program, much as they had in Germany and other nations. This allows workers to enter temporarily and legally. It makes them taxpayers and allows the law to track them. It also allows employers to abide by the law. This would protect immigrants and our own workers. We already have a version of this in the six-month visas granted for agricultural and seasonal work.

Second, we should do within the North America 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 massive loans and grants. It took 20 years. When they finally opened the borders, there was no massive migration because the living standards were pretty equal.

Third, we should make fair labor standards part of every free trade agreement. If people want to trade with us, they must allow free and independent unions to organize their labor. If living standards and wages rise there, we reduce the pressure to come here.

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 would go into those jobs, and there would be less pressure to hire foreign workers.

Before people condemn migrants for coming here, there is one question they should ask themselves: If their family would 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.)

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

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 fortunetellers, as the word "prophet" has come to imply, but 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 Holy Land and virtually laid waste to much of the land. Certainly, life was never again the same.

Many of those who survived this invasion were gathered together and taken to Babylon, the imperial capital in what today is Iraq. These unfortunate people were not exactly enslaved, nor were they hostages. 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 vengeful protector.

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 human 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 as high priest, drawing on the ancient religious symbolism of the Jews.

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.

St. Mark's Gospel supplies the last reading.

It describes a scene with an element that would have been very common in the Lord's time. Helpless, with nothing, a blind man begged for his very sustenance because, in the first century A.D. in Palestine, the blind were literally at the mercy of their circumstances. They could not work for themselves. There certainly was no social safety net.

This beggar would not contain his trust in Jesus. He shouted to Jesus, calling Christ the "son of David." It was a title connected with the Messiah.

He believed that Jesus had the power to give him sight. Reassuring the man, recognizing the man's faith, Jesus gave the man sight and sent him on his way with newfound independence and potential.

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, Bartimeaus, in this story. Yet, Bartimeaus 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. †

Daily Readings

Monday, October 27

Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, October 28

Simon and Jude, Apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Wednesday, October 29

Romans 8:26-30
Psalm 126:1-6
Luke 13:22-30

Thursday, October 30

Romans 8:31b-39
Psalm 109:21-22, 26-27
Luke 13:31-35

Friday, October 31

Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Saturday, November 1

All Saints
Revelations 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Sunday, November 2

The Commemoration of
All the Faithful Departed
(All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 11:17-27

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 marriage, 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 nice 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.

Our son feels he would not be truthful in signing it. After all, he says, his wife will be with the children more than he will and perhaps would wish to bring them up in a religion she is more familiar with.

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

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 confronted 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 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 important? What do he and his future wife want for their children? If Mass, the sacraments and Communion are at all valuable for him, wouldn't he strongly desire them for his sons and daughters? What does his fiancée really want? Do they feel it would be better for their family to go into the future without these religious helps and supports?

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

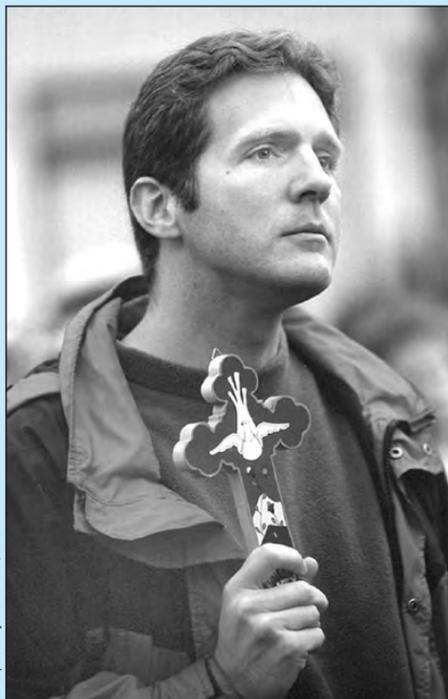
How little well you know Me,
Finite man,
And how little well you please Me,
Finite man,
When you limit Me,
Omnipotent Power,
In the graces I would shower on you.

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
Plucking daisies
From your Creator—
Not just 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

(Conor 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. She sent it to The Criterion with his permission. The archdiocesan pilgrimage to Ireland, led by Msgr Joseph F. Schaedel, vicar general, began on Oct. 20 and concludes on Oct. 29.)



CNS photo by Paul Finch, Catholic Sun

Readers may submit prose or poetry for 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 in care of critterion@archindy.org. †

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 24

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fish fry, noon-7 p.m.

The Atrium, 3143 E. Thompson Road, **Indianapolis**. St. Francis Hospital and Health Centers, Senior Promise program, annual fall health festival, 9 a.m.-noon. Information: 317-782-6660.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-927-6709.

October 24-26

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. Fall dinner theater, *Social Security*. Fri. and Sat., dinner served 6-7 p.m. and play begins 7:30 p.m., Sun., dinner served 1-2 p.m. and play begins 2:30 p.m., Fri. night, \$18 per person, Sat. and Sun., \$20 per person. Information: 317-631-8746.

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 mtstfran@cris.com.

October 26

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. National Kidney Foundation of Indiana, health screening, 9:30 a.m.-1 p.m. Information: 800-382-9971.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 10-11:30 a.m. Information: 317-722-8299, ext. 116.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, \$3 per person, 1 p.m.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday Series, "Praying in Our Homes," Donna Proctor, presenter, 4-5:30 p.m. Information: 317-253-2193.

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

October 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "A Retreat with Mother Teresa," Benedictine Archabbot Lambert Reilly of Saint Meinrad and Anne Ryder of Indianapolis, WTHR Channel 13 anchor, will share their personal experiences with Mother Teresa, \$50 per person includes lunch. Information: 317-788-7581.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 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.

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," first of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

October 28

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Foundations of the Faith: A Beginning Exercise in Fundamental Theology," Scott M. Sullivan, presenter, \$10 per person. Information: 317-236-1521 or 800-382-9836, ext. 1521.

October 29

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Mass of Healing for those wounded by abortion, 7 p.m. Calls are confidential. Information: 317-236-1521 or 800-382-9836, ext. 1521.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Respect Life Committee presentations, 7:30-9 p.m. Information: 317-283-5508.

Holy Cross Parish, 125 N. Oriental St., **Indianapolis**. Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 11:30 a.m. Information: 317-722-8299, ext. 116.

November 1

St. Bartholomew Parish, 845 Eighth St., **Columbus**. "A Concert for All Saints," donations accepted, 7:30 p.m.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 9:30-11:30 a.m. Information: 317-228-9276.

November 1-2

St. John the Baptist Parish, 25743 State Road 1, **Dover**. 13th annual craft show and chicken dinner, Sat., craft show, 11 a.m.-5 p.m., lunch, 10:30 a.m.-2 p.m.; Sun., craft show, 11 a.m.-5 p.m., chicken dinner, 11 a.m.-5 p.m.

November 2

Holy Cross Parish, 125 N. Oriental St., **Indianapolis**. Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 11:30 a.m.-12:30 p.m. Information: 317-722-8299, ext. 116.

Holy Family Parish, 815 W. Main St., **Richmond**. Evening of spiritual music for families, 7 p.m. Information: 765-966-0916.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Organizational meeting to establish perpetual eucharistic adoration chapels in parishes, Missionary of the Blessed Sacrament Father Lawrence Villone, 2 p.m. Information: 317-831-4142.

Our Lady of Grace Church, 9900 E. 191st St., **Noblesville, Ind.** (Diocese of Lafayette). Filipino Mass, 3 p.m.

Monthly

Fourth Wednesdays

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

Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723

"I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 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. until 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.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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 5:45 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. †



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Retreat focuses on 'Six Pathways to Forgiveness'

By John F. Fink

Precious Blood Father Joseph Nassal of Chicago is a terrific storyteller.

That's the first thing that comes to my mind after reading one of his books.

Throughout the book, Father Nassal tells stories. Sometimes they're about things 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 Gospel 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 line well ahead. That's not fair!

There are many other stories, too, of life being unfair: A man leaves his wife for another woman, a child gets cancer and dies. It takes a few pages, but Father Nassal's message in this chapter is that, "Life is unfair, but God isn't life. God is love."

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 F. 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 accomplishments 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." †

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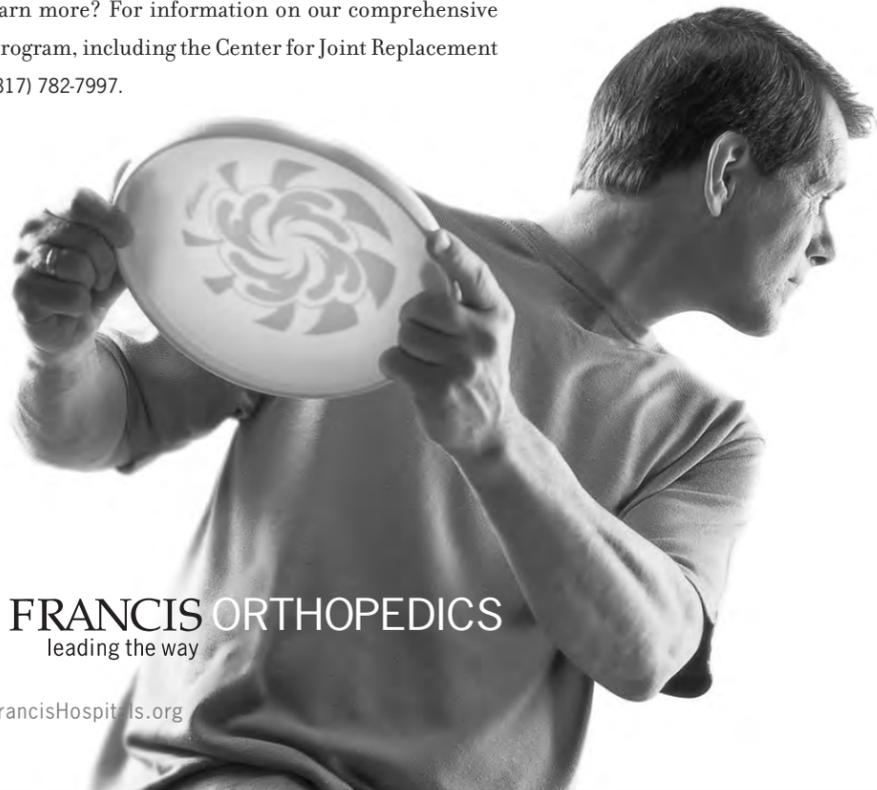
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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious 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.

BIRK, Eleanor T., 93, Prince of Peace, Madison, Oct. 7.
BRIGHT, Norma J., 73, Holy Family, New Albany, Oct. 3.
BULKLEY, Elsie A., 87, St. Benedict, Terre Haute, Sept. 24. Mother of Sally Pancrazio, Penny Schafer, Edwin and W. David Bulkley. Sister of William Novak. Grandmother of 11. Step-grandmother of two. Great-grandmother of eight. Step-great-grandmother of two.
CANALAS, Bruno, 81, St. Christopher, Indianapolis, Oct. 4. Father of Laura Sylvester and Richard Canales. Brother of Esther Ferraro, Irena Reid, Clara Trauner and Robert Canales. Grandfather of two.
CONRAD, Dorothy Jane, 86, St. Margaret Mary, Terre Haute, Oct. 9. Mother of Marcelyn Hay. Grandmother of two. Great-grandmother of two.
EDWARDS, Paul W., 92, Our Lady of Lourdes, Indianapolis, Oct. 4. Father of Carol Kristel, Joan Ritter, Franciscan Sister of

the Poor Christine Edwards, Barry and Paul Edwards. Grandfather of 18. Great-grandfather of 21.
ERNSTBERGER, Carolyn J., 45, St. Anthony of Padua, Clarksville, Oct. 5. Wife of Patrick A. Ernstberger. Mother of Jason and Joshua Ernstberger. Sister of Loretta Fenster, Marilyn Jackson, Dorothy Lampe, Christine Steinwedel, Margaret Ann White, Joe, Lawrence, Martin and Michael Schindler.
FINNERTY, Helen, 84, St. Benedict, Terre Haute, Oct. 6. Mother of Dr. Edward, John and Peter Finnerty. Sister of Betty Hirschfeld. Grandmother of five.
GIESTING, Leonard F., 86, Holy Family, Oldenburg, Oct. 9. Husband of Dorothy Giesting. Father of Marjorie Baker, Kathleen Wolff, Charles and Lee Giesting. Brother of Pauline Gillman, Cleo Hirt, Edna Sidell, Rosemary Stercz and Joseph Giesting. Grandfather of 17.
GINGERICH, Mary E., 33, St. Bartholomew, Columbus, Oct. 7. Mother of Daniel Gingerich. Daughter of Paul Kedrowitz. Sister of Lori Arnold, Kimberly Foley, Cheryl Hahn, Paul, Thomas and Timothy Kedrowitz.
GOFFINET, Francis J., 89, St. Paul, Tell City, Oct. 4. Father of Patricia Morgan and Marilyn Sue Wachtler. Grandfather of four. Great-grandfather of eight.

HANSELL, Alvena P. (Diehlman), 94, St. Gabriel, Connersville, Oct. 10. Mother of Gay Ann Buser, James, John and Stephen Hansell. Grandmother of seven. Great-grandmother of 10.
HOEGEMAN, Anthony Henry, Sr., 89, St. Louis, Batesville, Oct. 12. Father of Mary Moorehouse, Albert, Anthony and Philip Hoegeman. Grandfather of 11. Great-grandfather of 28. Great-great-grandfather of two.
HUFFINGTON, Mary Irene, 88, Prince of Peace, Madison, Sept. 23. Mother of Dolores Parker. Sister of Betty Niccum and George Huffington. Grandmother of several. Great-grandmother of one.
KIME, Donald Ray, 64, St. Paul, Sellersburg, Oct. 6. Husband of Jo Ann Kime. Father of Barbara Haas, Jerry and Richard Kime. Brother of Anna Ruth Buchannon, Clifford and Thomas Kime. Grandfather of 10.
LYNCH, James F., 92, St. Paul Hermitage, Beech Grove, Sept. 16. Father of Melinda Finn, James, John and Joseph Lynch. Grandfather of eight. Great-grandfather of one.
MAUNE, Bertha, 91, Holy Guardian Angels, Cedar Grove, Oct. 4. Mother of Alvin Maune. Sister of Matilda Hoffbauer. Grandmother of one.
McLAUGHLIN, Ruth, 79, Holy Spirit, Indianapolis, Oct. 7. Wife of Vincent McLaughlin. Mother of Helen Hinshaw, James, Robert, Thomas, Vincent and William McLaughlin. Sister of Thomas Kremp. Grandmother of 16.

MUNCIE, Helen Marie (Merl) Teagardin, 82, Holy Name, Beech Grove, Oct. 8. Wife of Don Muncie. Mother of Jane Burgess, Ann Decker, Therese Koers and John Teagardin. Stepmother of Barbara Helt and Rita Munice. Grandmother of 12. Step-grandmother of one. Great-grandmother of four.
OSTER, Martha M., 92, Holy Family, New Albany, Oct. 7. Mother of Gary Oster. Sister of Chester Hublar. Grandmother of four. Great-grandmother of six.
POFF, Carl J., Sr., 70, St. Joseph, Sellersburg, Oct. 6. Husband of Betty Poff. Father of Evelyn Greene, Julie Taylor, Sherry Wade, Terri, Carl Jr., Dan and Rob Poff. Stepfather of Karen Spear and Tom Palmer. Son of Catherine Poff. Brother of Mary Ann Reed, Kathleen Wesson, Bernard, Dennis, James and Conventual Franciscan Father Pius Poff. Grandfather of 20. Great-grandfather of two.
POPCHIEFF, Anthony, 48, St. Christopher, Indianapolis, Oct. 3. Brother of Ed and Tom Popchiff.
RICHARDS, Donna J. (Elsbury), 71, Holy Name, Beech Grove, Oct. 8. Mother of Sherrie Hinshaw, Sandra Thrall, Stephanie Zirkelbach, Charles, Ralph Jr. and R.C. Richards. Sister of Linda Hornsby, Juanita Shoptaugh and Richard Elsbury. Grandmother of nine. Great-grandmother of eight.
SEMONES, Adelheid, 73, Sacred Heart, Jeffersonville, Oct. 3. Wife of Paul Semones. Mother of Ruth Byrdak, Helen Epstein, Therese Hladney,



MSgr. Thaddeus Malanowski holds a card and relic of Mother Teresa of Calcutta as he keeps vigil for Terri Schiavo outside Hospice House Woodside in Pinellas Park, Fla., on Oct. 15. The priest visited Schiavo and anointed her after the woman's feeding tube was removed by doctors following a court order. The parents of Terri Schiavo have been at odds with her husband over his decision to have the tube removed and end the life of his wife, who suffered brain damage in 1990.

Florida vigil
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Margrith Orr, Maria Shepard and Tony Semones. Sister of Bernhard, Hubert and Norbert Schuwey. Grandmother of 14.
STONE, William I, Sr., 89, Immaculate Conception, Millhouses, Oct. 9. Husband of Helen (Reisman) Stone. Father of Toni Collins, Julie Gilland, Cindy Mauer, Rita Peters, Jeanie Treadway, Bill Jr., Dave, Gary, Ken, Steve and Tim Stone. Brother of Jim Klein. Grandfather of 27. Great-grandfather of seven.
WESSELER, Edward J., 82, St. Mary, Greensburg, Oct. 14. Father of Richard Wesseler. Stepfather of Judith Ann Greenlee, Doris Mae Maudlin and Joan Lois Springmeyer. Brother of Robert Wesseler.

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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.

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 Dujarie 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. Joseph Cemetery.

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

He received the habit of the Brothers of Holy Cross on Aug. 15, 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 schools in Evansville, Ind.; South Bend, Ind.; and Chicago.

He served as principal of St. Joseph High School in South Bend from 1963-73.

Brother James then spent six years working with orphans in Mexico, returning to the United States in 1980.

In 1981, he was named administrator of Our Lady of Guadalupe Parish in Milford, Ind.

He returned to Notre Dame in 1991, where he eventually took residence in Dujarie House.

He is survived by a sister, Mary Elizabeth Conarchy of Milwaukee, and two brothers, John Linscott of Simi, Calif., and Robert Linscott of Florence, Wis. †

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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 22 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 pectore*, or in his heart, withholding publication of his name.

In his sermon and prayers, the pope emphasized the cardinals' special duty to preach the Gospel and serve others.

"Only if you become the servants of all will you complete your mission and help the successor of Peter to be, in turn, the 'servant of the servants of God,'" he said in his sermon, which was read by an aide.

Throughout the ceremony, called a consistory, the 83-year-old pontiff looked pleased and alert. From an altar area decorated with thousands of red and yellow tulips, he gazed out and waved to a crowd dotted with flags and banners from many countries.

But because of his increasing difficulty in speaking, the pope let others speak for him at several key points, including the reading out of the new cardinals' names.

"All of us were pleased to be here today, although there was a hint of sadness with the manifest decline of the Holy Father," Australian Cardinal George Pell said after receiving his red hat.

The liturgy included several time-honored traditions. After pronouncing a profession of faith and an oath of obedience

to the pope, the cardinals came forward and knelt one by one before the pope, who handed them a four-cornered red biretta. The cardinals placed the birettas on their own heads.

The pope explained to the cardinals that the red color signified that, "You must be ready to act with strength, unto the spilling of blood, for the building up of the Christian faith, for the peace and tranquility of the people of God, and for the freedom and growth of the holy Roman Church."

Pope John Paul also gave each cardinal a scroll assigning titular churches in Rome, symbolizing the cardinals' new status as members of the clergy of Rome and their new relationship with him as bishop of Rome.

Cardinal Rigali told reporters after the ceremony that when he worked at the Vatican for 30 years he never dreamed that one day he would be inducted into the College of Cardinals. He said he thought preaching and living the Gospel were the greatest challenges facing the Church today.

Canadian Cardinal Marc Ouellet of Quebec said the new cardinals had already formed bonds of friendship and camaraderie. Now they need to form relationships with the more veteran cardinals, he said.

Each of the new cardinals had a rooting section of well-wishers in the square; crowd members applauded and cheered as their favorite received the red hat.

The new cardinals included seven Vatican officials, 19 resident archbishops around the world and four theologians over the age of 80 with personal ties to the pope.

Their induction left the College of Cardinals with 194 members—a new record. Of these, 135 were under the age of 80 and therefore eligible to vote in a conclave; that matched a record high set at the last consistory in 2001.



U.S. Cardinal Justin Rigali, archbishop of Philadelphia, kisses the hand of Pope John Paul II after receiving his red biretta and the document designating his new title during the consistory in St. Peter's Square on Oct. 21. The pope elevated 30 prelates from around the world to cardinal during the ceremony. Cardinal Rigali was the only U.S. member of the group.

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."

Selfless service is a difficult ideal to realize, he said, but "the Good Shepherd assures you of his help."

Seated apart on his throne, the pope appeared to share in the joy experienced by the cardinals as they greeted each other following distribution of the red hats.

"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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Our Lady of Peace—Indianapolis

Saturday, November 1 at 10:00 a.m. – Spanish Mass
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

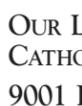
(326 N. Green Street)

7:00 p.m. Evening Prayers at Cemetery

(3 miles west of Brownsburg on Highway 136)

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