



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Pro-life supporters take their message to the streets

By Mary Ann Wyand

Seminarian Aaron Thomas of St. Andrew Parish in Richmond couldn't just stand still and pray during the Central Indiana Life Chain on Oct. 3 in downtown Indianapolis.

The Marian College freshman, who resides at the archdiocese's Bishop Bruté House of Formation on the Franciscan college campus in Indianapolis, held two signs that read "Abortion kills children" at the intersection of 14th and Meridian streets.

Whenever the traffic light changed to green, he carried the signs back and forth across Meridian Street so drivers would notice their life-saving message.

"I think, as Catholics, as Christians, we have an obligation to show the world what horrible things abortion does to families, to children," Thomas said. "Just by holding [pro-life] signs and showing compassion to passers-by, we can change hearts. We can change the world that way."

Thomas said he plans to vote for pro-life candidates in the Nov. 2 election.

"I think if there's any issue that is of utmost importance, it's life," he said. "I'm going to vote for the candidates who respect life first and foremost because if I don't even have the right to live then what other rights do I have?"

Ten-year-old Indianapolis Colts fan

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Photo by Mary Ann Wyand

Seminarian Aaron Thomas, a member of St. Andrew Parish in Richmond, holds two pro-life signs during the 14th annual Central Indiana Life Chain on Oct. 3 on North Meridian Street in downtown Indianapolis. The Marian College freshman resides at the Bishop Bruté House of Formation on the Franciscan college campus in Indianapolis.

Photos by Brandon A. Evans



Kristine Cohn, U.S. Department of Education Secretary Rod Paige's regional representative, interacts with the students of St. Christopher School in Indianapolis, which was recently named a No Child Left Behind Blue Ribbon School of Excellence, during an assembly on Sept. 29. Cohn congratulated the students, faculty and parents at the assembly.

Blue Ribbon Schools receive visit and praise from U.S. Department of Education representative

By Brandon A. Evans

Students, faculty, and staff at six Catholic schools in the archdiocese were recently treated to a personal visit by a representative of the U.S. Department of Education to be honored for their school's new status as No Child Left Behind Blue Ribbon Schools of Excellence.

Last week, Kristine Cohn, Department of Education Secretary Rod Paige's regional representative, visited the schools to congratulate the students, faculty, staff and parents.

The archdiocese, which contains six of the 50 private schools honored nationwide, should be proud, she said during an interview with *The Criterion*.

"It just shows a commitment that the archdiocese has made toward education, toward excelling and supporting all of their schools in their quest for excellence," she said.

Those Blue Ribbon Schools are

See SCHOOLS, page 2



Students at St. Luke School in Indianapolis listen as their school is officially named a No Child Left Behind Blue Ribbon School of Excellence during a Sept. 28 assembly.

Pro-life official commends decision to appeal rulings on partial-birth

WASHINGTON (CNS)—The pro-life spokeswoman for the U.S. Catholic bishops praised the Justice Department's Sept. 28 announcement that it would appeal federal court decisions in New York and Nebraska that ruled the federal ban on partial-birth abortions is unconstitutional.

"We commend the U.S. Department of Justice for its vigorous defense of the ban on partial-birth abortion," said Cathy Cleaver Ruse, director of planning and information in the U.S. bishops' Secretariat for Pro-Life Activities.

"There is no place in a civilized society for this cruel and inhumane practice," she said in a Sept. 30 statement.

In a Sept. 8 ruling, U.S. District Judge Richard Kopf in Nebraska became the third federal judge this year to declare the partial-birth abortion ban unconstitutional. In his ruling, he said the 2003 law should have included an exception allowing that type of abortion to be used in cases where the woman's health is in danger. The only exception to the ban is when the mother's life is at risk.

Supporters of the ban say that a health

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SCHOOLS

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St. Mary School in New Albany, St. Mary School in North Vernon and St. Barnabas School, St. Christopher School, St. Luke School and Cathedral High School, all in Indianapolis.

Cohn and her deputy are visiting each public and private school in their region—which is made up of Indiana, Illinois, Ohio, Michigan, Wisconsin and Minnesota—that received the award.

G. Joseph Peters, associate executive director of Catholic education for the archdiocese, traveled with her to each school in the archdiocese. Her visit, he

said, was a total surprise—the schools had less than a week's notice that it was happening.

This is the first time any archdiocesan schools have received such a visit after being named a Blue Ribbon School.

"I thought her message was very good: that Blue Ribbon Schools are role models for other schools—they're models of best practice," Peters said.

He added that Cohn was a "crowd-pleaser for both the kids and the adults."

"I'm going to tell you how special you are," Cohn told the students at St. Luke School in Indianapolis, who gathered in an assembly—complete with cheerleaders and a band—to greet her. "You are one of only 14 schools within the entire state of

Indiana that's being given this award."

She told them that the honor comes to them "because you, your teachers and your parents have made a commitment to education."

Cohn also held up to the students two famous historical figures—Benjamin Franklin and Abraham Lincoln—who, she said, had a commitment to education, both for themselves and for the country.

She told them that all the things they learn can never be taken away from them—and that education as such is an investment.

Peters said having six schools named as Blue Ribbon Schools in one year has given the archdiocese a boost—and shown that the direction that Catholic

education has taken is the right one.

"It's not often ... that we're going to get six blue ribbons all at once," he said.

Catholic schools in the archdiocese have a tradition of pursuing this award, he said, and have received 19 blue ribbons in 19 years—10 in the last two years.

Still, Peters said, there are other schools in the archdiocese that he knows also measure up to the high standards of a Blue Ribbon School.

Really, Peters said, this award is a reiteration of something that the archdiocese already knows about its schools.

"This is a verification of their excellence," he said. "It's an outside, third party saying, 'You truly are excellent.'"



Kristine Cohn, U.S. Department of Education Secretary Rod Paige's regional representative, from left, Kim Hartlage, principal of St. Mary School in New Albany, and G. Joseph Peters, associate executive director of Catholic education for the archdiocese, pause for a picture with the certificate naming St. Mary School a Blue Ribbon School. Cohn made her personal visit to congratulate the school on Sept. 29.



Students at Cathedral High School in Indianapolis, with faculty members, hold a certificate naming Cathedral a Blue Ribbon School. The certificate was given to them during a visit made by Kristine Cohn, U.S. Department of Education Secretary Rod Paige's regional representative.



Kristine Cohn, U.S. Department of Education Secretary Rod Paige's regional representative, left, presents Debra Perkins, principal of St. Barnabas School in Indianapolis, and Father James Farrell, pastor of St. Barnabas Parish, with a certificate naming St. Barnabas a Blue Ribbon School of Excellence on Sept. 28. Cohn visited all six of the Catholic schools in the archdiocese honored with a blue ribbon on Sept. 28-29.



The students and faculty of St. Mary School in North Vernon sing "Awesome God" during an assembly to welcome Kristine Cohn, U.S. Department of Education Secretary Rod Paige's regional representative on Sept. 29. Cohn came to personally congratulate the students, faculty, and staff for reaching the difficult goal of becoming a nationally recognized No Child Left Behind Blue Ribbon School of Excellence.

Official Appointments

Rev. John Elmer, O.F.M. Conv., a friar of the Province of Our Lady of Consolation, Mount St. Francis, to sacramental minister, St. Mary Parish, Navilleton, effective Oct. 1, 2004.

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

Correction

Longtime St. Matthew parishioner Robert J. Alerding of Indianapolis, who was featured in a story about a first-class relic of St. Francis of Assisi in the Oct. 1 issue, has seven children. They are Ann Fitch, Mary Clare Schaffner and Margaret, James, Joseph, Michael and Thomas Alerding. †



10/08/04

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Firm Foundation speakers urge Catholics to befriend Bible

By Patricia Happel Cornwell

NEW ALBANY—The speakers at the Firm Foundation Catholic Conference didn't coordinate their talks in advance, but all three pointed to the Bible as a foundation of both the Catholic Church and personal spiritual life.

The second annual event, organized by lay members of New Albany Deanery parishes, was held on Sept. 25 at Our Lady of Perpetual Help Church in New Albany. Its theme was "The Treasures of Our Faith." Presenters were Patrick Madrid, nationally known apologetics lecturer and author; Father Gene Robertson, senior associate pastor of SS. Joachim and Ann Parish in St. Louis and Patty Schneier, a Florissant, Mo., music minister and mother of three.

In the morning, Father Robertson spoke on "Treasure Hunting: Setting Out on the Journey." He said the Bible is an under-used treasure that often sits untouched on a coffee table. When people ask what kind of Bible to get, he tells them, "Get one you're going to read, write in, dog-ear, use as a map for the rest of your life. It's a workbook; it's a textbook."

He said Catholics feel "inadequate" reading the Bible, compared to Protestants who can quote chapter and verse. "While we were studying our catechism, they were studying the Bible," he said. "The reason Protestants study the Bible so much is that it's all they have. Catholics have both Scripture and Sacred Tradition. Scripture did not come first. It came out of the tradition of a worshipping community."

Father Robertson said that Catholics interpret the Bible differently than many Christians because Catholics believe that, while it is always truth, it is not always fact. "If every word in the Bible is fact," he pointed out, "according to Genesis, the world is flat."

The priest's afternoon talk, "Staying Focused on the Journey," was about ways to create movement in one's personal journey to God. He began with a guided meditation, asking listeners to close their eyes as he led them to visualize an encounter with Christ. He encouraged them to try different devotions to "spark" their prayer life.

"Enthusiasm is one of the things we miss most in the Catholic Church," Father Robertson said. "Can you imagine what the world would be like if everyone went home and was enthusiastically Catholic? After Mass and Communion, when you go out into the world—would you smile? Give yourself permission to have joy."

Madrid's two talks were billed as "Why Be Catholic When You Can Be Anything Else?" A "cradle Catholic," he is editor of the *Surprised by Truth* series of conversion stories, publisher of *Envoy* magazine, and host of four EWTN television and radio series. He described how,

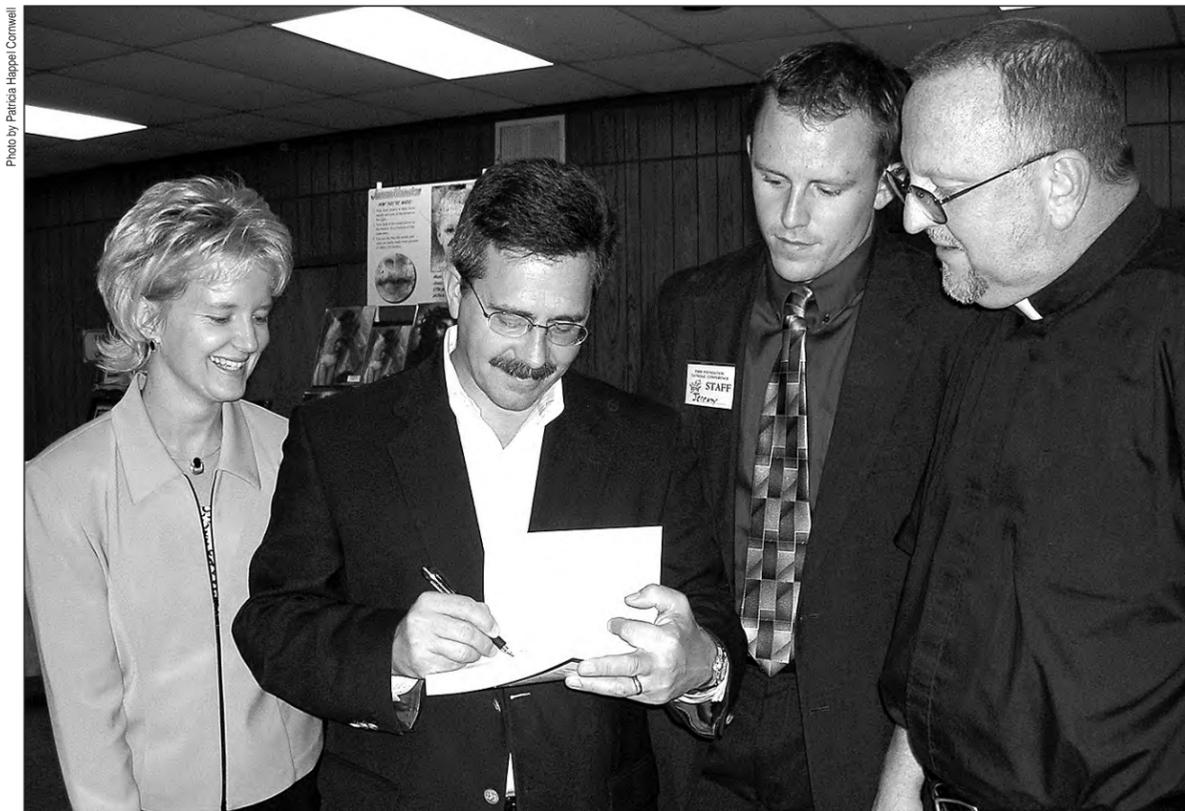


Photo by Patricia Happel Cornwell

Patrick Madrid autographed books between presentations at the Firm Foundation Catholic Conference in New Albany on Sept. 25. Sharing a break with him were, from left, speaker Patty Schneier, conference emcee Jeremy Stewart and speaker Father Gene Robertson.

in his teens, proselytizers' challenges prompted him to search Scripture for answers.

"One of the things I learned was that the fact that someone opened a Bible and interpreted it to conflict with the Catholic Church doesn't mean the Bible conflicts with the Catholic Church," he said. "I always found that the Catholic Church not only had answers, but unanswerable answers."

Madrid said he isn't nervous when non-Catholics pull out a Bible to prove that the Catholic Church is wrong. "I say, 'Hey, great, you've got our book!'"

One of the tenets of Protestantism is *sola scriptura*, the reliance on Scripture alone as the source of God's truth. Madrid has asked Protestant ministers in formal debates, "Where in the Bible does it say, only go by Scripture?" He said no one has ever been able to find a passage to support it. "It's not in the Bible," Madrid said, "and it wasn't taught by Jesus and the Apostles."

"The Catholic Church has very deep soil," he said, referring to its 2,000-year history. "It's a saint factory. Where are the Francis of Assisis, the Mother Teresas, the Padre Pios, the miracle workers of other Churches? They don't have them. It's not because they're not good people. It's because the soil there is relatively shallow. It only goes this deep," he said, indicating the height of the Bible he held up.

Patty Schneier used word and song to present her witness titled "Prove It, God—and He Did." The self-described "stay-at-home mom" related how a parish mission convinced her to find more time for prayer. She began to read the daily Mass readings from the Bible. On the

first day, she wrote in her spiritual journal, "Today's reading for the universal Church is from our wedding! May this truly be life-changing for me." She said, "I was clueless about what God had planned for me."

Subsequent Scripture readings led her to become troubled about her rejection of the Church's teaching on contraception.

In the Gospel of John, she read, "His commands are not burdensome." "I issued a challenge to God: 'If this is Your command and if it is not a burden, prove it.' Within 30 days, my whole world would be turned upside down," she said with great emotion.

Schneier drew from 10 years' experience as a music minister to punctuate her story with a *capella* bursts of song.

"God kept coming after me," she said. She finally shared her dilemma with her husband. They went to a seminar on Natural Family Planning, but still didn't commit to it.

A turning point for Schneier was a homily by fellow presenter Father Robertson, who told the story of a little girl who wouldn't give up a beloved set of plastic pearls even to prove that she loved and trusted her father. When she finally gave him the fake pearls, he rewarded her with real pearls. The analogy was not lost on Schneier. Sitting in the cantor's chair near the pulpit, she wept openly.

She read Christopher West's book on the Church's position called *Good News about Sex and Marriage*. "I wanted the marriage that was in that book," she said. After weeks of tears and prayer, the couple embraced Natural Family Planning and discovered that it brought the romance back to their relationship. They had been rewarded with "real pearls."

During the conference, music was provided by Catholic recording artists Annie Karto and John Robert Hanna. Karto, from Indianapolis, is an award-winning songwriter and singer. Hanna is a vocalist, keyboard musician and songwriter from Des Moines.

The sacrament of reconciliation was available throughout the day, and the rosary and Divine Mercy chaplet were prayed between sessions. Thirty-one vendors offered books, videos, T-shirts, rosaries, statues and other religious goods. Volunteers from parishes in Clark, Floyd and Harrison counties staged the conference. Jeremy Stewart of St. Joseph Parish in Corydon was emcee.

The conference culminated with Mass celebrated by Our Lady of Perpetual Help pastor Father Paul Etienne, Father Gene Robertson, Legionary of Christ Father Eamon Kelly and Benedictine Father Ralph Lynch.

(Patricia Happel Cornwell is a freelance contributor to The Criterion.) †

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Editorial



CNS photo by Alessia Giuliani, Catholic press photo

In June, Pope John Paul II announced a special year dedicated to the Eucharist, which begins this month.

Year of the Eucharist

Sunday, Oct. 10, begins the "Year of the Eucharist," so proclaimed by Pope John Paul II.

It's obvious that the pope believes that it is urgent to emphasize the importance of the Eucharist in the life of the Church. Last year, he issued his 14th encyclical, *Ecclesia de Eucharistia*, which was a theological reflection on the mystery of the Eucharist in its relationship with the Church. Then, in April, he approved the decree *Redemptionis Sacramentum* to try to correct liturgical abuses. Now he has followed up those two documents with this "Year of the Eucharist."

Isn't this somewhat of an overemphasis? Absolutely not, because as the pope said at the beginning of the encyclical, "The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church."

It is heartening to see a resurgence in devotion to the Eucharist among Catholics. One example of that is the growing number of parishes that are stressing eucharistic adoration, either in the form of perpetual adoration or, if that's not feasible, by offering adoration of the consecrated host in a monstrance during First Fridays or other occasions.

Nevertheless, we can't help but believe that the Holy Father was prompted to give such emphasis to the Eucharist at this time because of certain abuses that have crept in and from the casualness that some people display when receiving Communion. Undoubtedly, too, he is disturbed by the decline in attendance at the Eucharistic Sacrifice—the Mass.

Certainly that is why he began his encyclical by emphasizing the sacrificial nature of the Eucharist. "It is," he wrote, "the one sacrifice of the Cross, which is re-presented until the end of time." We do not attend Mass to get something out of it, but to participate in the mystery of our redemption.

The Eucharistic Sacrifice is "the source and summit of the Christian life," the Second Vatican Council said. It contains the Church's entire spiritual wealth: Jesus himself, who offered himself to the Father for the redemption of the world.

The casualness with which some

people receive Communion didn't exist 100 years ago. Up to that time, most Catholics wouldn't think of receiving Communion until after they had gone to confession. They understood that not all Catholics may receive Communion, but only those in full communion with the Church. The latest decree reaffirms the Church's teaching that "anyone who is conscious of grave sin should not celebrate or receive the body of the Lord without prior sacramental confession, except for grave reason."

There should be no controversy over the question of whether Catholic legislators who ignore Catholic Church teachings over the issue of abortion rights should receive Communion. Clearly they should not, just as couples who are divorced and remarried outside of the Church, or couples who live together outside of marriage, or anyone conscious of grave sin, should not. The only legitimate controversy is over the prudence of refusing Communion to someone.

There also should be no controversy over non-Catholics receiving Communion during Mass. As the pope said in his encyclical, the Eucharist is not some starting point for communion. Rather, it presupposes that communion already exists, a communion that the Church seeks to consolidate and bring to perfection.

None of this is some kind of new doctrine, but it seems necessary to repeat the liturgical norms at this time. The pope wrote, "Our time calls for a renewed awareness and appreciation of liturgical norms as a reflection of, and a witness to, the one universal Church made present in every celebration of the Eucharist."

During this "Year of the Eucharist," though, we should be emphasizing the positive rather than the negative. Let's put emphasis on the great gift that Jesus gave to us, his actual body and blood. Through the process of transubstantiation, the substance of bread and wine are changed to become the body and blood of Jesus even though the accidents of appearance and taste remain.

And we can recall Jesus' promise, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day" (Jn 6:54).

— John F. Fink

For the Journey/Effie Caldarola

Giving autumn its due

We awoke, this late-September morning, to the year's first snowfall. It's wet and heavy, likely to melt off this afternoon.



It seems way too early for snow, yet we've been watching the nearby mountains turn white for some time.

Still, the soggy flakes come as a cold, rude surprise. Didn't the weatherman say this was going to be a sunny autumn weekend, maybe the year's last? I feel cheated.

An unusually warm summer deluded me into letting all my flower pots and baskets sit out. Now a last, bright geranium, bent by its burdensome white blanket, genuflects to me plaintively from the back deck.

Many folks see New Year's as the harbinger of change, the time of renewal. It's always seemed a little silly to me, the raucous parties and the ill-fated resolutions. What makes a cold December night so different from the dark, chilly January morning that follows?

But autumn! Now there's a bellwether of change and new beginnings. School starts. Who can forget the feeling of heading off in brand new shoes to meet a brand new teacher? Goodbye to swimming lessons, softball and the smell of fresh grass clippings. Hello to new lunchboxes and new friends.

Changes in the weather, changes in our lives. Stewardship time in our parishes, volunteer "opportunities" in our schools. Time to get the furnace checked, put up storm windows, find the snowsuits, hunker down, trade the lemonade for steaming cocoa.

Because I see fall as change, I often get a little melancholy as I head into its darkness. Some people love change and react better than I do.

I guard against clinging to the past too much. I have an older acquaintance who nearly always mentions during a conversation that the world is so much

worse than it used to be.

"It's unbelievable the things that are going on nowadays," she'll complain. Sometimes I'll let it slide, sometimes I'll say I think human nature stays the same.

There's always been war and unspeakable cruelty. Sexual mores have swung back and forth through the ages and in different cultures. There have always been good parents and bad ones, murders and miracles, saints and sinners.

I try to avoid the "I remember walking two miles to school through snowdrifts" moments and "those were the good old days" moments that are tempting to us as we grow older.

But if the human heart remains the same, what has changed remarkably—with greater and greater speed through the last century and now this one—is technology.

On public radio the other day, a scientist said that more than 95 percent of the scientific community today agrees that global warming is caused, at least to some degree, by human actions and inventions. As recently as the Industrial Revolution, this change began like random snowflakes on a fall day and is accelerating like a snowball that gains momentum as it rolls down a steep hill.

Thirty years ago, computers were exotic things, not household necessities. Now we move dizzily from one fancy new technological gizmo to another. A few years ago, we tried to keep racy magazines away from the children. Now, unspeakably violent and graphic pornography is theirs to view for a mouse click.

The human heart may stay the same, but the world seems to spin faster.

St. Augustine said, "Our hearts are restless, Lord, until they rest in thee."

Fall offers an antidote to our frenzy. Its unfamiliar chill beckons us to draw closer to the fire. It's a good time to slow down, to rest a bit with the One who is unchanging.

(Effie Caldarola is a columnist for Catholic News Service.) †

Letters to the Editor

Students grew in faith during Eucharist-centered retreat in Batesville

Last month, our high school program, John Paul II Catholic High, along with more than 400 other Catholic youth, attended a retreat. We had expected it to be just like any other retreat—a fun, simple, no big deal retreat. But to our amazement, we were underestimating this particular retreat entirely. We learned new information about our faith and were given a clearer understanding of things that had already been taught to us, but which needed to be reinforced in our lives.

On Sept. 10-12, we spent two nights on a gymnasium floor in Batesville, where we participated in the Consumed retreat, and loved every minute of it. The archdiocese's Consumed retreat, put on by Archbishop Daniel M. Buechlein, Father Robert Robeson, and directed by the joyous Father Jonathan Meyer, was nothing like we had ever experienced. It did not seem to be like any Sunday school class either. It was entirely different.

We were treated like adults and our faith was challenged. We were challenged to find Jesus through the sacrament of confession and the Eucharist. We were challenged to open ourselves to listen to Jesus and find what vocation he was calling us to enter into, and we were challenged to learn new things, furthering our knowledge of the Catholic faith.

This retreat was centered on the Holy Eucharist. The sacredness of the sacrament was highly stressed in discussions because the Blessed Sacrament is the most important fundamental truth of our faith. It is Christ himself.

We also listened to poignant speakers who discussed their own conversion experiences and stressed the importance of confession. We were given the opportunity to receive the sacrament of reconciliation throughout the course of the entire retreat, and we also learned about the graces that we receive through it. It was because of Father Meyer's calling us to open ourselves to Jesus that many of us were deeply, spiritually affected.

This retreat was an incredible experience for us and many of our peers. We would like to thank Archbishop Buechlein and the Office of Youth Ministry for holding this retreat, and for allowing Father Meyer to lead it. It was Father Meyer's cheerful presence and charming charisma that made the retreat not only a faith-forming retreat, but also a high-spirited one, full of singing and dancing.

We gave up our life for one weekend to go to this retreat, and in return were given a greater spiritual life.

"Then Jesus said to his disciples, 'Whoever wishes to come after me must deny himself, take up his cross, and follow me.'" (Mt 16:24).

Michael Sweeny and Mary Fuson, students at John Paul II Catholic High, Terre Haute

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Without the Eucharist, there would be no Church

My predecessor, Archbishop Edward T. O'Meara, left me a precious pectoral (bishop's) cross that he had received from Archbishop Fulton J. Sheen, the noted prime-time TV preacher of the 1950s. Apparently, Archbishop Sheen had received the cross from Pope Pius XII. It is awesome because it contains a splinter of the cross on which Christ died. It is a tangible trace of Jesus.

As flesh and blood people, we need to see, taste and touch in order to relate to God. God sent his Son, Jesus Christ, to walk the Earth with us. Jesus left traces of himself, his "footprints," if you will. Indeed, he left *himself* in the Eucharist. Jesus left not just a relic, not just a splinter of the cross on which he died. He left the gift of himself, body and blood, soul and divinity. He left himself in the great mystery of his passion, death and resurrection itself. The Eucharist is far more awesome than a relic of the true cross.

Pope John Paul II has declared a "Year of the Eucharist," beginning this October—with the International Eucharistic Congress in Guadalajara, Mexico—through next October 2005. I hope you welcome the Holy Father's Year of the Eucharist as I do. Not long ago, he wrote an encyclical, *Ecclesia de Eucharistia* (Church of the Eucharist), in which he emphasized the point that

without the Eucharist there would be no Church. Of course, the further implication is that without the ministerial priesthood, there would be no Eucharist and there would be no Church.

Maybe you recall that a few years ago the Gallup Organization Inc. conducted a telephone poll concerning the Catholic Church's teaching about the Eucharist. It was conducted from a national sample of Catholics ages 18 and older. The question that was posed was this: "Which one of the following statements about holy Communion do you think *best* reflects your [Catholic] belief?"

1. When receiving holy Communion, you are really and truly receiving the body and blood, soul and divinity of the Lord Jesus Christ, under the appearance of bread and wine.

2. When receiving holy Communion, you are receiving bread and wine, which symbolize the spirit and teachings of Jesus and in so doing expressing your attachment to his person and words.

3. When receiving holy Communion, you are receiving bread and wine in which Jesus is really present.

4. When receiving holy Communion, you are receiving the body and blood of Christ, which has become that because of your personal belief.

The theologically accurate statement is the first one. Three in 10 Catholics

interviewed said they believe that when they receive Holy Communion, they receive the body and blood, soul and divinity of Christ under the appearance of bread and wine.

The Gallup poll estimated that 34 percent of Catholics nationwide receive the Eucharist once a week. It also reported that 32 percent received Communion less than once a year or never. Other data estimate that only a third of Catholics attend Mass weekly. It won't surprise you that last June in Denver the bishops of the United States identified the Eucharist as the first among other major pastoral concerns that require substantial attention. The Holy Father's declaration of a Year of the Eucharist is timely and needed. This week and next, I want to remark about a couple facets of eucharistic doctrine.

Cardinal Joseph Ratzinger, in a collection of articles on the Eucharist under the title *God Is Near Us* (San Francisco, Ignatius Press), reflects on developments since the Second Vatican Council.

He notes that we rediscovered the Eucharist as an assembly in which the

Lord acts upon us and brings us together and makes us one. "All this is correct and remains correct. But in the meantime this idea of assembly had become flattened and separated from the idea of sacrifice, and thus the Eucharist had shrunk to a mere sign of brotherly fellowship" (p. 96) In fact, the Eucharist is both paschal meal and paschal sacrifice. One without the other would not be Eucharist. We are made one by our union in Jesus Christ in the sacrifice of the Mass.

The cardinal also wrote that, "At the heart of the Canon, is the narrative of the evening before Jesus' Passion. When this is spoken, then the priest is not recounting the story of something that is past, just recalling what happened then, but something is taking place in the present. 'This is my Body' is what is said now, today. But these words are the words of Jesus Christ. No man can pronounce them for himself."

Without the Eucharist, there would be no Church. Without the ministerial priesthood ordained by Christ, there would be no Eucharist.

More next week. †

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.

Sin la Eucaristía no existiría la Iglesia

Mi predecesor, el arzobispo Edward T. O'Meara, me dejó una preciosa cruz pectoral (de obispo) que había recibido del arzobispo Fulton J. Sheen, el renombrado orador estelar de televisión de los 50.

Aparentemente el arzobispo Sheen había recibido dicha cruz del Papa Pío XII. Es maravillosa porque contiene una astilla de la cruz donde murió Cristo. Es un rastro tangible de Jesús.

Como personas de carne y hueso, necesitamos ver, degustar y tocar para poder relacionarnos con Dios. Dios envió a su Hijo, Jesucristo, para que anduviera por la Tierra con nosotros. Jesús dejó rastros de sí mismo, sus "huellas", por decirlo así. De hecho, se dejó *a sí mismo* en la Eucaristía. Jesús no nos dejó simplemente una reliquia o una astilla de la cruz en la que murió. Nos dejó el regalo de su propia presencia, en cuerpo y sangre, alma y divinidad. Se dejó a sí mismo en el gran misterio de su pasión, muerte y resurrección. La eucaristía es mucho más maravillosa que la reliquia de la cruz verdadera.

El Papa Juan Pablo II nombró el "Año de la Eucaristía", que comenzará en Octubre de este año con el Congreso Eucarístico Internacional, en Guadalajara, México, hasta Octubre del 2005. Espero que ustedes le den la bienvenida al Año de la Eucaristía del Santo Padre, como yo lo haré. No hace mucho escribí una encíclica *Ecclesia de Eucharistia* (Iglesia de la Eucaristía) en la que enfatizaba en el

punto de que sin Eucaristía no existiría la Iglesia. Por supuesto, la implicación más profunda es que sin el ministerio sacerdotal no existiría la Eucaristía y por tanto, no existiría la Iglesia.

Tal vez recuerde que hace algunos años Gallup Organization, Inc. realizó una encuesta telefónica relativa a las enseñanzas de la Iglesia Católica sobre la Eucaristía. Se llevó a cabo a partir de una muestra de católicos de 18 años en adelante. La pregunta era la siguiente: "¿Cuál de las siguientes aseveraciones sobre la Santa Comunión cree usted que refleja *mejor* su creencia (católica)?"

1. Al recibir la Santa Comunión, usted recibe real y verdaderamente el cuerpo y la sangre de nuestro Señor Jesucristo, así como su alma y divinidad, en la forma del pan y el vino.

2. Al recibir la Santa Comunión, usted recibe el pan y el vino que simbolizan el espíritu y las enseñanzas de Jesús y al hacerlo, usted está expresando su adhesión a su persona y sus predicamentos.

3. Al recibir la Santa Comunión usted recibe el pan y el vino donde Jesús se encuentra verdaderamente presente.

4. Al recibir la Santa Comunión usted recibe el cuerpo y la sangre de Cristo que se han transformado por su propia convicción personal.

La aseveración teológicamente exacta es la primera. Tres de cada diez católicos entrevistados dijeron que creían que cuando recibían la Santa Comunión

estaban recibiendo el cuerpo y la sangre de Cristo, así como su alma y divinidad en la forma de pan y vino.

La encuesta de Gallup calculó que 34% de los católicos en todo el país reciben la Eucaristía una vez por semana. Asimismo, informó que 32% recibían la Comunión menos de una vez al año o nunca. Otro conjunto de datos arrojó que sólo un tercio de los católicos asisten a misa semanalmente. No le sorprenderá saber que el pasado junio en Denver, los obispos de los Estados Unidos identificaron la Eucaristía como la primera de las principales preocupaciones pastorales que requiere gran atención. El nombramiento del Santo Padre de un Año de la Eucaristía ha llegado a tiempo. Esta semana y la siguiente quisiera realizar comentarios acerca de un par de facetas de la doctrina eucarística.

El Cardenal Joseph Ratzinger, en una colección de artículos sobre la Eucaristía titulada *Dios está cerca de nosotros* (San Francisco, Ignatius Press), reflexiona sobre la evolución desde el Concilio Vaticano Segundo.

Advierte que hemos redescubierto la Eucaristía como una asamblea en la que el Señor actúa sobre nosotros, nos reúne y nos hace uno. "Todo esto es correcto y

continúa siéndolo". Sin embargo, la idea de la asamblea se ha perdido y se ha alejado de la idea de sacrificio, y por lo tanto, la Eucaristía se ha reducido a un mero símbolo de hermandad" (p. 96) De hecho, la Eucaristía constituye tanto una comida paschal, como un sacrificio paschal. Sin la una y el otro no existiría la Eucaristía. Nos hacemos uno por nuestra unión en Jesucristo en el sacrificio de la misa.

El cardenal también apuntó que "en el corazón del Canon, se encuentra la narrativa de la noche antes de la Pasión de Jesús. Cuando se pronuncia en voz alta, el sacerdote no está contando una historia de algo que ocurrió en el pasado o simplemente recordando lo que sucedió entonces, sino que hay algo que está ocurriendo en el presente. 'Este es mi cuerpo', es lo que se dice ahora, hoy en día. Pero éstas son las palabras de Jesucristo. Ningún hombre puede pronunciarlas por sí mismo."

Sin la Eucaristía no existiría la Iglesia. Sin el ministerio sacerdotal ordenado por Cristo no existiría la Eucaristía. Más, la próxima semana. †

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 . . .

St. Mary-of-the-Rock Parish, 17449 St. Mary's Road, in Batesville, is having its **Turkey Festival** from 10:30 a.m. to 5 p.m. on Oct. 10. The festival will feature booths, games, food and a country store. For more information, call 812-934-4165.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a **photography workshop** titled "Picture This" on Nov. 19-21. The retreat will give participants a hands-on opportunity to listen with their eyes and to enjoy a slower pace while learning how to compose a good photograph. Photographers of all skill levels are welcome, but participants must bring their own equipment. The cost is \$180 per person. Film and film processing are not including in the cost. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

St. Francis Hospital and Health Centers is offering a **bereavement support group** for any adult who has experienced the death of a loved one. The group will meet from 6:30 p.m. to 8 p.m. for six successive Tuesdays beginning Oct. 19 at St. Francis Home Health and Hospice, 438 S. Emerson Ave., in Greenwood. A professional bereavement counselor facilitates the group. The meetings are free and open to all. Advance registration is encouraged. For more information, call 317-865-2092.

The next meeting of the **Catholic Business Exchange**

will feature Gary Varvel, editorial cartoonist for *The Indianapolis Star*. The meeting, which will begin with a 6:30 a.m. Mass, followed by networking, a buffet breakfast and the speaker, will be held on Oct. 15 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The program will conclude at 8:30 a.m. The group offers opportunities for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The cost of the meeting is \$10 per person. An R.S.V.P. is required. For more information, call Jim Liston at 317-469-1244 or e-mail jliston@finsvcs.com

The Terre Haute Deanery is organizing a bus trip to the Darien, Ill., **shrine of St. Therese, the Little Flower**, on Oct. 28. The trip will be a chance to learn more about the life and spirituality of the saint. The cost is \$37 per person, not including a dinner stop. The deadline for registration is Oct. 13. For more information, call the Terre Haute Deanery Pastoral Center at 812-232-8400 or e-mail sue@thdeanery.org.

St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, is offering a presentation by liturgical musician David Haas titled **"Music for All Ages: Integrating Youth into Parish Worship"** on Oct. 15 and 16. Haas will perform in concert at 7:30 p.m. on Oct. 15, and will present the workshop from 9:30 a.m. to 3 p.m. on Oct. 16. Lunch will be provided at the workshop. The events are presented by the Indianapolis Chapter of the National

Pastoral Musicians (NPM). The cost of the concert is \$7 per person, and the cost of the workshop is \$40 per person, or \$30 per NPM chapter member. For more information or to register, call 317-787-3208 or e-mail dgardner@stmarkindy.org.

The St. Monica Parish Knights of Columbus are hosting **"Knight at the Barn Dance"** from 6:30 p.m. to 11 p.m. on Oct. 9 in the school gymnasium, 6131 N. Michigan Road, in Indianapolis. The cost is \$15 per person, which includes dinner. The event will benefit the Cardinal Ritter Scholarship Fund. For more information, call Tom Sprecker at 317-733-1950.

The Sisters of Providence of Saint Mary-of-the-Woods are hosting their annual **autumn Vocation Discernment Weekend** on Oct. 22-24 at the motherhouse. The program will focus on the theme "Breaking Boundaries, Creating Hope through Our History and Today." For more information or to register, call Providence Sister Bernice Kuper at 812-535-3131, ext. 124, or e-mail bkuper@spsmw.org.

Women ages 18-50 who are reflecting on a vocation to the religious life are invited to a discovery weekend retreat titled **"An Uncommon Adventure"** on Oct. 22-24 at the Siena Center in Racine, Wis. The center is operated by the Racine Dominicans. There is no cost. For more information, call Dominican Sister Rose Marie Anthony at 317-541-0650.

Charles Gardner, executive director of spiritual life and worship for the archdiocese, will present a workshop series titled **"The Cantor: Leader of Sung Prayer"** on Oct. 23 and 30 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail cgardner@archindy.org. †



P.O.W. Chapel

Msgr. Joseph F. Schaedel, vicar general, leads the Our Father during the celebration of an Aug. 15 Mass on the site of Our Lady's Chapel in the Meadow, which sits on the grounds of Camp Atterbury. It was built by Italian prisoners of war during World War II. The annual Mass, which is open to all, also features a rosary and picnic.

VIPs . . .



Ralph and Alma Graf, members of St. Mary-of-the-Knobs Parish in Floyds Knobs, celebrated their 50th wedding anniversary on Sept. 18. The couple was married on that date in 1954 at St. Mary-of-the-Knobs Church. They have two children: Janice Preuss and Lisa Winter. They have two grandchildren.



H. James and Carolyn (Baker) Fillenwarth, members of St. John the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary with their family on Sept. 4 with a Mass at their parish and luncheon afterward. The couple was married on Oct. 9, 1954 at St. Anthony Church in Dayton, Ohio. They have six children: Mary

Bowser, Julie Carson, Daniel, Dennis, Thomas and Timothy Fillenwarth. They have 13 grandchildren and four great-grandchildren. †

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

The First Daughter (20th Century Fox)
Rated **A-III (Adults)** because of underaged drinking and implied sexual situations, as well as some crude language and humor.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

The Forgotten (Revolution Studios)
Rated **A-III (Adults)** because of some rough language and profanity, and a few intensely jolting moments.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Shark Tale (Dreamworks)
Rated **A-II (Adults and Adolescents)** because of an instance of violently descriptive dialogue and some mildly crude language and humor.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

16 Providence sisters mark 80, 75 and 70 years in ministry

Sixteen Sisters of Providence at Saint Mary-of-the-Woods are celebrating 70 or more years of religious life this year.

One jubilarian professed her vows 80 years ago, four sisters celebrated 75 years in the order and 11 sisters marked 70 years with the congregation.

Sister Raymond Hunter celebrated her 80th anniversary earlier this year at Saint Mary-of-the-Woods. She still ministers in the Archdiocese of Indianapolis.

Celebrating 75 years in the congregation are Sisters Angela Rose Halpin, Ann Lucille Mortell, Mary Regis O'Kane and Grace Stewart. One sister is a native of Indianapolis and all four sisters currently minister or formerly ministered in the Archdiocese of Indianapolis.

Marking 70 years in the order are Sisters Theresa Rose Butts, Teresa Ann Callahan, Mary Richard Griffith, Mary Irene Krohn, Maureen Loonam, Margaret Ellen O'Connor, Rose Louise Schafer, Julia Shea, Ellen Marie Stafford, Rosalie Marie Weller and Anne Marita Wynne.

A native of Scotland, Sister Raymond Hunter currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Oct. 14, 1924, from Sacred Heart Parish in Vincennes, Ind., and professed perpetual vows on Aug. 15, 1932. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, Sister Raymond taught at Holy Spirit School in Indianapolis from 1967-68 and Our Lady of the Greenwood School in Greenwood from 1962-67 and 1968-82. She served as a eucharistic minister and in education service there from 1982-92.

From 1939-40, Sister Raymond taught at the former St. Ann School in Terre Haute. She also worked in community service at Saint Mary-of-the-Woods from 1992-96 and ministered elsewhere in Indiana as well as in Illinois, Maryland and Washington, D.C.

A native of Chicago, Sister Angela Rose Halpin currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Aug. 20, 1929, from Resurrection Parish in Chicago and professed perpetual vows on Aug. 15, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then received a master's degree in education administration from The Catholic University of America.

In Indianapolis, Sister Angela Rose taught at St. Joan of Arc School from 1932-34, Holy Cross School from 1937-46 and the former St. Agnes School from 1960-61. She ministered in residential service at Saint Mary-of-the-Woods from 2002-03 and also served elsewhere in Indiana and in Illinois, North Carolina, Maryland and Washington, D.C.

A native of Chicago, Sister Ann Lucille Mortell currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Feb. 12, 1929, from St. Rita Parish in Chicago and professed perpetual vows on Jan. 23, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, she taught at the former St. Mary School in Richmond from 1950-54 as well as elsewhere in Indiana. She also ministered in Illinois and Massachusetts.

A native of Dudley, Mass., Sister Mary Regis O'Kane currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 25, 1929, from St. Rose Parish in Chelsea, Mass., and professed perpetual vows on Aug. 15, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Indiana University in Bloomington.

In Indianapolis, Sister Mary Regis taught at St. Joan of Arc School from 1937-39 and St. Philip Neri School from 1949-51. She also taught at the former Holy Trinity School in New Albany from 1943-46 and St. Patrick School in Terre Haute from 1959-65.

Sister Mary Regis also ministered at Saint Mary-of-the-Woods for the Blessed Sacrament Association and in telephone room service, community service and residential service from 1978-97. She also served elsewhere in Indiana and in Illinois, Massachusetts and Maryland.

A native of Indianapolis, Sister Grace Stewart currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Aug. 20, 1929, from St. John the Evangelist Parish in Indianapolis and professed perpetual vows on Aug. 15, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from The Catholic University of America in Washington, D.C.

In the archdiocese, Sister Grace taught at the former Holy Trinity School in New Albany from 1956-57. At Saint Mary-of-the-Woods, she served as a nurse's aide from 1971-80, in infirmary service from 1980-85, in community service from 1994-96 and in residential service from 1996-97. She also ministered elsewhere in Indiana and in Illinois, New Hampshire, Maryland, Massachusetts and Washington, D.C.

A native of Galesburg, Ill., Sister Theresa Rose Butts currently ministers in residential service at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from Corpus Christi Parish in Galesburg and professed perpetual vows on Aug. 15, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in biology then received a master's degree in English from Xavier University in Cincinnati.

Sister Theresa Rose taught at St. Patrick School in Terre Haute from 1948-52 then served as a teacher and principal at the former St. Benedict School in Terre Haute from 1952-58. She also ministered elsewhere in Indiana and in Illinois, Maryland and Washington, D.C.

A native of Chicago, Sister Teresa Ann Callahan currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 16, 1934, from St. Angela Parish in Chicago and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in psychology education from The Catholic University of America and a master's degree in religious studies from Mundelein University in Mundelein, Ill.

In Indianapolis, Sister Teresa Ann taught at St. Philip Neri School from 1937-42 and Immaculate Heart of Mary School from 1948-51. She also taught at the former St. Benedict School in Terre Haute from 1943-45 and the former Holy Trinity School in New Albany from 1952-53. She also ministered in Illinois, North Carolina, Maryland and Washington, D.C.

A native of Fort Wayne, Sister Mary Richard Griffith currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 19, 1934, from the Cathedral of the Immaculate Conception Parish in Fort Wayne and professed perpetual vows on Aug. 15, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, Sister Mary Richard taught at the former Cathedral Grade School from 1942-43, St. Andrew School from 1954-55, St. Philip Neri School from 1955-56 and St. Joan of Arc School from 1958-59. At the former Ladywood-St. Agnes School, she taught from 1972-73, served as publicity coordinator from 1973-75 and ministered as an office assistant from 1975-76.

She also served the congregation at Saint Mary-of-the-Woods as a general staff clerk from 1978-81 and a staff member in the Office of Congregational Advancement from 1992-2001. She also ministered elsewhere in Indiana and in Illinois, Massachusetts, Missouri and California.

A native of Chicago, Sister Mary Irene



Sr. Raymond Hunter, S.P.



Sr. Angela Rose Halpin, S.P.



Sr. Ann Lucille Mortell, S.P.



Sr. Mary Regis O'Kane, S.P.



Sr. Grace Stewart, S.P.



Sr. Theresa Rose Butts, S.P.



Sr. Teresa Ann Callahan, S.P.



Sr. Mary Richard Griffith, S.P.



Sr. Mary Irene Krohn, S.P.



Sr. Maureen Loonam, S.P.



Sr. Margaret Ellen O'Connor, S.P.



Sr. Rose Louise Schafer, S.P.



Sr. Julia Shea, S.P.



Sr. Ellen Marie Stafford, S.P.



Sr. Rosalie Marie Weller, S.P.



Sr. Anne Marita Wynne, S.P.

Krohn currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Feb. 11, 1934, from Resurrection Parish in Chicago and professed perpetual vows on Aug. 15, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, Sister Mary Irene taught at the former St. Patrick School from 1939-40 and the former St. Anthony School from 1943-47 then served as a residence assistant at the former Simeon House from 1980-81. She taught at Sacred Heart School in Terre Haute from 1942-43, St. Charles Borromeo School in Bloomington from 1950-51 and St. Susanna School in Plainfield from 1973-79.

Sister Mary Irene served as a parish minister at St. Joseph Parish in Shelbyville from 1979-80. At Saint Mary-of-the-Woods, she ministered as a clerk and receptionist as well as in infirmary service, mission stamp service and dining room service from 1981-95. She also ministered in North Carolina, Massachusetts, Illinois and New Hampshire.

A native of Freeport, Minn., Sister Maureen Loonam currently ministers as coordinator in the Resource Center at Saint Mary-of-the-Woods. She entered the congregation on Feb. 10, 1934, from SS. Peter and Paul Cathedral in Indianapolis and professed perpetual vows on Aug. 15, 1941. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education administration from Purdue University at West Lafayette, Ind.

In Indianapolis, Sister Maureen taught at the former St. Joseph School from 1967-68 and served as principal at St. Simon School from 1968-76. At Saint Mary-of-the-Woods College, she ministered as director of summer sessions and continuing education from 1977-86 and

as librarian from 1986-89. She also ministered in Illinois.

A native of South Bend, Ind., Sister Margaret Ellen O'Connor currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 19, 1934, from St. Francis Xavier Parish in LaGrange, Ill., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from the University of Dayton in Ohio.

In Indianapolis, Sister Margaret Ellen taught at St. Joan of Arc School from 1943-45 and 1967-68, the former St. Agnes School from 1948-50 and St. Andrew School from 1959-61. At Saint Mary-of-the-Woods, she served as a librarian at the college from 1981-92 and ministered in telephone room service, the Providence Center gift shop, community service and residential service from 1992-2000. She also ministered in Illinois, Maryland and Washington, D.C.

A native of Danville, Ill., Sister Rose Louise Schafer currently ministers as a member of the health care service staff at Saint Mary-of-the-Woods. She entered the congregation on Feb. 2, 1934, from St. Charles Borromeo Parish in Bloomington and professed perpetual vows on Jan. 23, 1942. She graduated from Saint Mary-of-the-Woods College with bachelor's degrees in education and English then received a master's degree in special education from The Catholic University of America. She also earned a bachelor's degree in religious education at Saint Mary-of-the-Woods College.

In Indianapolis, she taught at the former St. Catherine School from 1942-44, served as provincial councilor for the congregation from 1969-71, taught at St. Philip Neri School from 1971-75 and

Catholic author says young people are reshaping the Church

By Sean Gallagher

First of two parts

George Weigel is an American Catholic whose opinion many people in government and in the Church respect, whether they agree with him or not.

And yet he is neither a civic officeholder nor an ecclesiastical leader. He is simply a lay Catholic, albeit one who is highly versed in theology and, in particular, the Church's social teachings.

Weigel is a senior fellow at the Washington, D.C.-based Ethics and Public Policy Center. The EPPC sponsors research, writing, publications and conferences that, according to its Web site, seek to "clarify and reinforce the bond between the Judeo-Christian moral tradition and the public debate over domestic

and foreign policy issues."

A past president of the EPPC, Weigel is the author or editor of 14 books, many of them dealing with the interior life of the Church. He also writes a weekly column, "The Catholic Difference," which appears in 60 newspapers nationwide.

He gained wide attention for his biography of Pope John Paul II, *Witness to Hope* (Cliff Street Books, 1999), and his later commentary on the clergy sexual abuse scandal, *The*

CNS photo by Nancy Wiechec



George Weigel

Courage to Be Catholic (Basic Books, 2002).

Weigel's most recent book is *Letters to a Young Catholic* (Basic Books, 2004). In the book's introduction, he explains that it was written for anyone who "wonders what it means to be Catholic today, at the beginning of the 21st century and the third millennium."

In a departure from his previous writing style, Weigel seeks to answer this question by taking his readers to various places around the Catholic world and lyrically demonstrating how the sites embody those principles that he believes are fundamental to being a Catholic.

These places include the expected important churches such as the Sistine Chapel. But he also visits Milledgeville, Ga., the home of Catholic fiction author Flannery O'Connor, and The Olde Cheshire Cheese, the favorite pub of G.K. Chesterton.

On Sept. 15, Weigel spoke at Marian College in Indianapolis before the members of Legatus and Civitas Dei, two Catholic business organizations. In an interview with *The Criterion*, Weigel discussed why he is so interested in youth and young adults that he would write an entire book directed toward them.

"What I find attractive in them is a freshness, an openness, a willingness to consider the radical possibility of throwing their whole lives away—to Christ," he said. "I also find today's college-age students refreshingly free of the hang-ups of the Sixties."

Despite this curiosity in young Catholics who are deliberately committing themselves to Christ, Weigel also recognizes that there are a number of similarly aged people who, while raised Catholic, are now indifferent to their faith.

Because of their lack of interest in the faith, he thinks that those young adults are having little impact upon the life of the Church.

"But that certainly doesn't mean giving up on these young people—not at all," Weigel said. "It means offering them the Gospel without compromise. That's what the pope does."

In contrast to the active young adults who are seeking to embrace the fullness of the faith, Weigel looks with sadness and frustration at the generation of their parents, at least those that he believes have embraced a compromised Gospel, what he calls "Catholic Lite."

Still, in the interview, he stated that while such a view of the faith is not the future of the Church, it will only fade slowly.

"The Catholic Church is a very, very big institution, and like a great ocean liner, you can't turn it on a dime," Weigel said. "Still, I believe that what counts over time are ideas. The 'Lite Brigade' is out of gas intellectually and it's not reproducing itself, as a visit to the students in most graduate departments of theology today will bear out.

"So, even though a lot of opportunities will likely be wasted in the next decades, the medium- and long-term future belongs to the John Paul II Generation. Or so it seems to me."

Weigel also said that the future vitality of the Church might be found in the various lay-dominated renewal movements.

"John Paul II certainly believes that the explosion of renewal movements and new religious communities in the Church is one of the charismatic fruits of Vatican II," he said. "I've had interesting encounters with most of the renewal movements, including Regnum Christi, Opus Dei—which doesn't like to be considered a 'renewal movement,' but will forgive me, I trust!—Focolare, Communion and Liberation."

Despite the positive impact that Weigel thinks that the John Paul II generation and renewal movements can make in bringing the faithful beyond "Catholic Lite," in *The Courage to Be Catholic* he still emphasizes the need for strong episcopal leadership.

"The bishop who lives and proclaims the adventure of orthodoxy as the greatest of human and spiritual adventures," Weigel said, "is going to attract a lot of attention from both priests and people, and he's going to change some minds and hearts." †



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EMILY HUETHER

Currently pursuing a master's degree in library science.
Marian College, B.A. in English (summa cum laude) and B.A. in French '04
Jasper High School '00
Member of St. Mark's parish, Indianapolis, Indiana.
Member of St. Joseph's parish, Jasper, Indiana.

Emily and some of her favorite professors.
Left to right are David Shumate, M.A., Diane Prenatt, Ph.D., and Patrick Kiley, Ph.D.

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ministered as provincial director of retirement for the congregation from 1971-75.

Sister Rose Louise also taught at Annunciation School in Brazil from 1955-58. At the Providence Retirement Home in New Albany, she served as a regional councilor from 1964-67 and receptionist from 1986-90. She served as director of religious education at St. Ann Parish in New Castle from 1982-86 then ministered at Saint Mary-of-the-Woods as a pastoral care assistant, in telephone room service and in community service from 1990-96. She also ministered in Illinois and North Carolina.

A native of Malden, Mass., Sister Julia Shea currently ministers in prayer at Saint Mary-of-the-Woods. The former Sister Marie Loretta entered the congregation on Sept. 15, 1934, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then received a master's degree in English from Indiana State University.

In Indianapolis, Sister Julia taught at St. Joan of Arc School from 1941-42 and St. Philip Neri School in 1943. She also ministered in Maryland, Massachusetts, Illinois, California and Washington, D.C.

A native of Galesburg, Ill., Sister Ellen Marie Stafford currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from Corpus Christi Parish in Galesburg and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with

bachelor's degrees in education and history then received a master's degree in education from the University of Dayton in Ohio.

In the archdiocese, Sister Ellen Marie taught at the former St. Ann School in Indianapolis from 1943-44 and at Sacred Heart School in Terre Haute from 1944-48. She also ministered in Illinois.

A native of Earl Park, Ind., Sister Rosalie Marie Weller currently ministers in residential service at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from St. Peter Parish in Fort Wayne and professed perpetual vows on Jan. 23, 1942.

In Indianapolis, Sister Rosalie Marie served as a parish visitor from 1984-85 and 1995-2001, and ministered in parish services at St. Lawrence Parish from 1985-95. At Saint Mary-of-the-Woods, she served as infirmary cook from 1937-39 and priests' house cook from 1940-49 and 1963-64. She also ministered in Illinois, California and Washington, D.C.

A native of St. Augustine, Ill., Sister Anne Marita Wynne currently ministers as a member of the Resource Center staff at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from St. Patrick Parish in Galesburg, Ill., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then received a master's degree in education from Indiana State University in Terre Haute.

In the archdiocese, Sister Anne Marita taught at St. Joan of Arc School in Indianapolis in 1943 and served at Saint Mary-of-the-Woods College as a faculty secretary from 1984-89. She also ministered in Illinois. †

Families need to make sure they have enough insurance

By Mark Pattison
Catholic News Service

There are usually two questions that go through an adult's mind when it comes to buying insurance: Is it possible to buy too little insurance? Is it possible to buy too much insurance?

The answer to both questions is yes. Yet, how much insurance is enough insurance? The answer varies, according to Glenn Porzadek, an insurance agent in the Detroit suburb of Warren, Mich., based on what you value most and how you give value to it.

"Generally, life insurance," he said, "should insure the primary breadwinner's income [by] five to seven times."

The conundrum these days comes in who, in today's two-income households, is considered the primary breadwinner.

On the issue of disability insurance, Porzadek said most firms will not write policies for individual disability insurance that would guarantee more than 60 percent of the wage-earner's pay if a claim were approved.

It most often happens that a worker is covered by a group policy at the workplace, which will pay up to 50 percent of a disabled employee's wages. Group-disability policy benefits are usually taxable, Porzadek noted, while individual disability policy benefits are not.

It is possible, he said, that a person may have purchased a disability policy before being hired on at a workplace with a group-disability policy. The combina-

tion of benefits from the two policies, should a worker become disabled, can be more than the worker's income.

The reason individual disability-policy benefits are capped at 60 percent of non-taxable income is that if it were any higher, "there wouldn't be any incentive to go back to work," Porzadek added.

Homeowner's insurance provides its own set of variables. The conventional wisdom is that a house should be insured for its replacement value—both the structure and its contents—and it should regularly be adjusted to accommodate inflation and/or an upsurge in housing prices in your town or neighborhood.

But the Insurance Information Institute notes ways to save money on home insurance policies. By consolidating homeowners and other insurance with one carrier, a consumer can save 5 to 15 percent. The installation of smoke detectors, sprinklers and burglar alarms can shave 5 to 20 percent off the policy premium. Keeping your business with the same insurer can save up to 10 percent for six years of loyalty. Upgrading the house to protect against occurrences like fires and windstorms can result in a 5 to 20 percent savings. Retiring to get lower premiums can result in a savings of up to 10 percent. A discount of up to 10 percent may also apply if one's homeowner's insurance is bought as part of group coverage through an employer or association.

Still, the purpose behind insurance coverage is getting maximum protection for a minimum fee. But should you make a claim, your premium can spike.



A house along the coast lies destroyed after Hurricane Jeanne hit Vero Beach, Fla., Sept. 26. Adults often wonder how much insurance they need. In the case of home insurance, the conventional wisdom is that a house should be insured for its replacement value.

As well, too many claims on a homeowner's policy can result in coverage being dropped. In fact, even phoning your agent to ask questions can result in negative assessments that can harm the salability of the house because potential buyers won't be able to get insurance.

Kenneth R. Harney, who regularly writes about housing issues, said that there is a privately run national electronic database called the Comprehensive Loss Underwriting Exchange—CLUE for short. Subscribing to it are the insurers who underwrite more than 90 percent of all U.S. homeowner policies. Each individual home—every single address—is covered in the policy.

The CLUE database lists every claim or property damage-related information supplied over the past five years by insurance agents. "Even if the file indicates a zero-payout loss—where the agent learned of damage below the deductible threshold through an innocent inquiry by the homeowner—the file may contain a loss notation on the property record," Harney said.

"CLUE reports and homeowner's insurance scores can also be unseen, leaden weights on houses and their owners," he said. To find out what's in your home's file, you can go to www.choicetrust.com and pay a \$12.95 fee online. For the same price, you can get your homeowner's insurance score. †

Full-scale options abound for those wanting part-time work

By Carol Zimmermann
Catholic News Service

Author Mary Higgins Clark used to jot down stories while she was at the playground with her children.

In an interview with Catholic News Service, she said she was writing in her head all of the time and would bring a notebook wherever she went. She once wrote a short story at the dentist's office, but primarily she wrote at night, as soon as her children fell asleep.

Although Clark's stories eventually made her a famous suspense novelist, the fact that she juggled her home life and a career in the mid-1960s was also quite a feat. Clark, like many women today, needed to work to supply the family income, particularly when her husband died in 1964, leaving her to support five children.

But today, millions of mothers—in a variety of different ways—manage to both work and be the primary caregivers of their children. They might not be writing stories in the dentist office or at the

playground, but plenty of them use that time to at least check their voice mails. And many of these women, if they are financially able, are also not just working for the sake of a paycheck, but to give themselves some balance or to continue in their chosen profession.

AtHomeMothers.com, a Web site to support mothers who stay at home or those who would like to be at home, notes that 88 percent of *Fortune* 1,000 companies offer part-time schedules, 77 percent offer flextime and 48 percent offer job sharing. It also points out that 11 million Americans telecommute for at least part of their work week.

Today, there are countless women either working from their homes, in temporary agencies or working evening and weekend hours just to get more time at home.

Mary Beth Newkumet, who worked at a public relations firm in Washington before her children were born, decided she didn't want to continue her 9 a.m. to 5 p.m. work schedule five days a week after her first child was born. But she also knew her



Communications consultant and work-at-home mom Mary Beth Newkumet finishes up some business before her children arrive home from school. Millions of mothers—in a variety of different ways—manage to both work and be the primary caregivers of their children.

family could still use her income.

So Newkumet, a member of St. John the Evangelist Parish in Silver Spring, Md., started her own public relations consulting company out of her home in 1985. She admitted this kind of work has been easier with the availability of computers, fax machines and e-mails and by living where she does, just outside Washington.

Over the years, she said she never had

a month where she didn't have work, although she added she "definitely had some skimpy months."

A few years ago, she joined another parishioner who runs a consulting firm called Lumen Catechetical Consultants, which provides communication materials for Catholic organizations. She still works at home, giving her the chance to see her

See PART-TIME, page 12

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Consumers should beware of scams promising quick, easy money

By Willy Thorn

Catholic News Service

To avoid being scammed, consumers are urged to train a cautious eye on too-good-to-be-true deals and be wary of quick and easy money.

"It's not always easy to spot con artists. They're smart, extremely persuasive and aggressive. They invade your home by telephone and mail, advertise in well-known newspapers and magazines, and come to your door," warns the Philadelphia Police Department Web site (www.ppdonline.org/ppd_prevention.htm). "Most people think they're too smart for a scam. But con artists rob all kinds of people—from investment counselors and doctors to teenagers and elderly widows—of billions of dollars every year."

The University of Minnesota consumer protection office notes that "victims of consumer fraud and deception come from all income levels, occupations, age groups and walks of life." But "the majority of salespeople and marketing practices are

not deceptive or designed to rip you off. A few bad apples in the crate can leave a bad taste in your mouth if you don't know your rights."

There are as many types of scams as there are ways of making money legitimately.

America's top five scams, according to the National Consumers League Web site (www.nclnet.org), are: phony prize offers, bogus travel packages, fraudulent investments, work-at-home swindles and recovery-room scams.

Three major types of financial scams were perpetrated following the recent downturn in the economy, according to *Financial Business Week*.

Many advisers offered promissory notes—short-term corporate-debt instruments with double-digit interest rates which tend to be unregulated. Advisers also offered "secret" prime bank notes with triple-digit returns from overseas investment. Still others offered the opportunity to lease equipment like pay phones, ATMs and Internet kiosks, with

guaranteed high rates of return.

Other types of scams include: adoption, auction, credit repair, scholarship, time sharing, pyramid and rebate scams, credit card and telephone fraud, chain letters, e-mail ploys, as well as health care and health and diet swindles.

When on the lookout for scams, be aware of the constants that run through them all.

"What all these frauds have in common is that the investment is uncommon," *Financial Business Week* notes. "Run the other way if the planner promises a 'guaranteed' high return."

"If it sounds too good to be true, it probably is," the Philadelphia Police Department site suggests. Beware of "get-rich-quick" and "once-in-a-lifetime-opportunity" deals. "Look closely at offers that arrive in the mail, beware any products or treatments offering quick and dramatic cures, and ads that promise quick cash working from your home."

"Be aware, alert and assertive," says the University of Minnesota Web site (www.extension.umn.edu). "Don't make impulse decisions. (Did I have a need before I was contacted?) Avoid high-pressure tactics and sales that must be made immediately. Identify and compare alternatives. Read all paperwork carefully."

It adds, "If a person makes you feel uncomfortable," end the deal. "Don't let them make you feel guilty."



According to Keepmoney.com: "Start by asking if it's legal and look closely."

"If the company is publicly owned, it's probably legal," the site notes. "If it says you don't have to work, then it probably is a scam."

"If it costs nothing to join," the Keepmoney.com site says, "but promises lots of money, then look very carefully," adding that a business would not survive if "everyone joins for free."

To be on the safe side, the Philadelphia Police Department recommends "being wary of 900 numbers and never giving out your credit card, phone card, Social Security or bank account numbers over the phone."

If you feel you are the victim of a scam, report your experience to the city and/or state consumer protection agency, Better Business Bureau, district attorney's office or a consumer advocacy group.

"Don't feel foolish. Reporting is vital," the police department site says. "Unreported frauds leave con artists to rob others." †



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Catholics who participate more in parish life donate more money

By Maureen E. Daly

Catholic News Service

It has been said that you make a living with what you earn, but you make a life with what you give.

Catholics give, on average, \$160 per year to their parish and \$576 per year, per household, in contributions to other religious and non-religious charities.

These average figures do not tell the whole story though. Frequent Mass participants are generally more generous givers, and the poor give a much larger percentage of their income away than do those of more affluent means.

These are a few of the findings of the book *Why Catholics Don't Give ... and What Can Be Done About It* by Charles E. Zech, professor of economics at Villanova University in Villanova, Pa., and an expert on Church giving patterns.

The book, drawing on a Lilly Endowment-funded study, looked at the finances of 125 Catholic parishes and 125 congregations each of the Assemblies of God, Baptists, Lutherans and Presbyterians, along with individual survey responses from more than 10,000 members of those parishes and congregations.

Catholic parishes have much larger memberships than other denominations—typically eight times larger than the four other denominations. The Catholic parishes had an average of 2,723 members while the other four denominations had average memberships between 266 and 319. Weekly church attendance ranged from 45 to 65 percent of members, but, given the differing sizes of the faith communities, Catholic parishes had more than 1,100 in attendance each week while the other denominations averaged 150 to 200 in attendance.

The annual average parish receipt is \$375,000 for Catholics, \$166,000 for Assemblies of God, \$182,000 for Baptists, \$144,000 for Lutherans and \$231,000 for Presbyterians. The per member annual contribution by Catholics—\$160—was much lower than the annual contributions of Assemblies of God members at \$628, Baptists at \$550, Lutherans at \$415 and Presbyterians at \$611.

The income level of Catholic givers was similar to the other denominations—about 25 percent of a congregation's members have annual incomes of less than \$20,000, about 55 percent have incomes of \$20,000 to \$50,000 and a little less than 20 percent of members have incomes above \$50,000.

And while it was not surprising that households with more income contributed a larger dollar amount, Zech's research found that they contributed a lower percentage of their total income. Households with incomes of less than \$20,000 contributed \$583 a year, nearly 5 percent of their income to their Church. Households with family incomes of \$20,000 to \$50,000 gave about 3 percent of their family income, or \$800 to \$1,200, to their Churches annually. Families with incomes of \$50,000 to \$100,000 gave about 1.5 percent of their earnings or \$1,000 to \$1,400, annually to their Churches. The lowest percentage came from families with incomes of more than \$100,000, giving a little more than 1 percent of their income to their Churches, an average annual contribution of \$1,853.

There was less disparity between Catholic giving and other denomination contributions to other charities besides their parish churches. Catholics donated an annual average of \$576 per year to religious and non-religious causes outside their parish. This compares with



CNS photo illustration by Karen Callaway

The average annual contribution by a Catholic to their parish is \$160, far below the amount given by Lutherans, Baptists and Presbyterians to their Churches.

contributions of \$526 per year by Lutherans, \$615 on average for Baptists, \$716 for Assembly of God members and \$816 per household to charities other than their parishes by Presbyterians.

Not surprisingly, members of Catholic parishes who attend Mass more frequently and who volunteer time to the parish are also more generous with their money to the parish. Catholics who attend church more than weekly give an average of \$1,267 per year to their parishes compared with annual contributions of \$294 by members who attend Mass monthly or less. Those who volunteer 11 or more hours a month for the parish give an average of \$1,563 annually.

Catholic donations have been affected by the scandals regarding sexual abuse of minors by clergy, which came to light in 2001. A national study of church-going Catholics reported a significant drop-off in contributions because of the clergy sex

abuse crisis. The study was sponsored by Foundations and Donors Interested in Catholic Activities, known as FADICA, a Washington-based consortium of private organizations and donors.

Of the 656 respondents to the telephone survey conducted in October 2002, 18 percent have stopped supporting national collections, 13 percent have stopped contributing to diocesan collections and 6 percent have stopped giving to their parish. In addition, 26 percent said they would reduce their giving to diocesan and national collections if the funds would be used for lawsuits connected with the sexual abuse of minors by clergy and 22 percent said they would lower their parish giving if the money went to pay for lawsuits.

The survey reported that 55 percent of the sample feared that the costs of settlements arising from the cases will harm the Church's ability to fulfill its mission. †

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PART-TIME

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children off to school and drive them to practices and games in the afternoons.

Her secret to making this arrangement work over the past 18 years has been the support of a network of neighbors when she has needed child care, her own willingness to not always have the neatest house on the block, her husband's good cooking skills and the strength she said she gets from personal prayer.

"I've had an increased dependency on the Lord, not only for the direction of my business, but for finances," she said.

Working at home, she said, has enabled her to "work under incredible duress" and also trained her to be very efficient. Without spending time chatting with co-workers, she said she can "get four hours of work done in an hour."

But not everyone who wants to be with their children more and still make an income necessarily needs to, or can, start their own business. Today, there are a full range of ways to spend time at home and in a career, and just because an employer doesn't present these alternatives up front doesn't mean they can't be done.

According to the At Home Mothers Web site, employees who are interested in nontraditional work arrangements should do their homework on how they could potentially cut back their hours and still be productive and then present this to their employers.

By homework, they suggest researching the company's current policies and past experiences with flexible schedules, compressed work weeks, telecommuting and job sharing—where two people in part-time positions share one full-time job. Interested employees should also find out how some companies have successfully used unique work arrangements, and talk to people who have these positions to find out what works, what doesn't and potential pitfalls.

But even if a working mom is able to land those coveted part-time or flexible hours, the arrangement might not always be perfect, according to Susan Chira, author of *A Mother's Place* (Harper Collins, 1998).

She said women working part-time often take full responsibility for child care and running the house, and "as a result, they could end up feeling more stress than full-time workers, who would delegate more of those tasks."

Her solution: Have a tough conversation with the family, just as with employers, and seek out their help with the household chores. †

Declaring bankruptcy can provide protection, but not without pitfalls

By Sharon Roulier
Catholic News Service

Bankruptcy touches a broad spectrum of people at different times in their lives.

Easy credit and more demands on one's money have led to a rise in personal bankruptcy in recent years. About 1.3 million Americans declared bankruptcy in 2000, a 75 percent increase from 1990.

One reason for personal bankruptcy today is that "people get overwhelmed by credit-card debt," according to Paul M. Kalill, a Springfield, Mass., attorney.

Ultimately, filing for bankruptcy is a personal decision. It is also a right guaranteed in the U.S. Constitution—to have all or most of your debts cancelled or modified by the courts. The U.S. Bankruptcy Code provide for two primary types of personal bankruptcy: Chapter 7, or Liquidation, and Chapter 13, or Adjustment of Debt.

A "straight bankruptcy," or Chapter 7, is designed to liquidate an individual's property, pay off one's creditors and discharge one from any other debts. This personal bankruptcy can be voluntary, started by the debtor, or involuntary, started by the debtor's creditors.

Chapter 13 is known as "the wage earner's plan." Under this type of bankruptcy, any wage earner who earns wages, salaries or commissions can file with the court, which provides the debtor with additional time to pay off unsecured creditors.

According to USlaw.com, those who are in serious financial trouble should consider the benefits and pitfalls of declaring personal bankruptcy under the current laws, including:

- Debts are eliminated.
- The filing of bankruptcy grants an automatic stay in which creditors are barred from trying to collect debts. Wage garnishments and repossessions also cease.
- Certain properties are exempt. Exemptions vary from

federal to state laws, but generally include household goods, clothing, tools, health aids, part of your wages, specific allotments for the family home and your car.

- The law forbids discriminatory treatment of you by government and private employers.
- Some debts are non-dischargeable—notably taxes, student loans, alimony and child support, criminal restitution and court fines.
- A judge may disapprove your bankruptcy petition.
- Collateral for secured debts, such as homes and cars, may be repossessed.
- Co-signers will still be liable for your loan.
- Bankruptcies stay on your credit rating for 10 years, making it difficult or impossible to obtain more credit, buy a home or buy life insurance.
- You may lose your credit cards.

Glasser said that, for those who declare bankruptcy, future credit may be at a higher interest rate for a while, adding that this "will improve as credit is repaired." †

Debt Danger

Seek a credit counselor if you...

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- Skip bills to pay others
- Use credit cards to pay for necessities
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- Borrow money from friends/family to make ends meet

Source: American Bankruptcy Institute © 2003 CNS Graphics

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SIMPLY THE BETTER CHOICE.

Call to be disciple comes first in baptism then other sacraments

By H. Richard McCord Jr.

“What would Jesus think? What would Jesus do?” People ask these questions, sometimes in exasperation or bewilderment and sometimes as a challenge to the status quo, sensing the need to test its conformity to the Gospel.

If such questions had been raised in the very early Church, they would have been settled by those who had lived with Jesus and who would know his mind and heart.

These individuals were called disciples. From among their number, the Lord chose the Twelve to be especially close to him and to continue his ministry as Apostles.

What made a disciple of Jesus qualified to represent him? Does discipleship still exist? We need to understand the meaning of “discipleship” for Jesus and his followers.

Jesus was a teacher in his public ministry. Following the example of other Jewish teachers, he gathered a circle of disciples who would follow and learn from him. As was the custom then, many of these disciples spent considerable time with the Master, learning from him, assisting him, living with him in a community of peers.

The Twelve, identified by name in the Gospels, were the most intimate with Jesus, and the most stable and prominent among a larger group of disciples.

The Gospels refer to at least 72 other disciples whom Jesus sent out to preach and, besides these, many more who were faithful to him and followed him in more hidden ways. Martha and Mary are examples of these disciples.

Though discipleship was a common feature of life in Jesus’ time, he departed from the rabbinic pattern in several ways. These show us the distinct characteristics of a Christian disciple.

Jesus took the initiative and called disciples individually, whereas those who wanted to follow a particular rabbi usually would find him and ask to be part of his group. Furthermore, Jesus’ choice of disciples was not limited to a particular kind of person, but included men and women of varying backgrounds and qualifications.

Contrary to rabbinic custom, Jesus’ disciples did not become teachers in their own right, but continued to proclaim their Master’s message and to imitate his life of sacrificial love. Their discipleship became a total way of life responding to a call to conversion of heart and mind.

The early Church, as reflected in the Acts of the Apostles (Acts 11:26), initially referred to itself simply as the disciples, so clear was its understanding of being called by the Lord and entrusted with his mission.

The Church today cannot recapture the intense, intimate experience of that early community of disciples. Nonetheless, discipleship is still possible. Indeed, it is what the fullness of a Christian life is all about.

Vatican Council II in the 1960s taught that all, regardless of condition in life, are called to discipleship and holiness. All are urged to use their strengths to follow in Christ’s footsteps and conform their lives to him (*Dogmatic Constitution on the Church*, #40).

The call to be a disciple comes first in baptism then is nurtured and developed through the other sacraments. Like the original disciples, we are called and chosen not necessarily because of any personal attributes or merit. We are summoned to follow and imitate Jesus as completely as possible in all the ordinary and extraordinary moments of



This stained-glass image depicts Jesus with his disciples. The call to be a disciple comes first in baptism then is nurtured and developed through the other sacraments. Discipleship brings fullness to Christian life.

our lives. It is the faithful following and patient imitating of Christ that makes us holy.

Pope John Paul II said that this will take place “in embracing the Beatitudes, in listening and meditating on the Word of God, in conscious and active participation in the Church’s liturgical and sacramental life, in personal prayer, in family or in community, in the hunger and thirst for justice, in the practice of the commandment of love in all circumstances of life and service to the brethren, especially the least, the poor and the suffering” (apostolic exhortation *Christifideles Laici*, #16).

Christian discipleship is a total project, a gradual, life-long formation in the faith. The U.S. bishops described the process: “As disciples, through the power of the Holy Spirit, our lives become increasingly centered on Jesus and the kingdom he proclaims. By opening ourselves to him, we find community with all his faith-filled disciples, and by their example we come to know Jesus more intimately” (“Our Hearts Were Burning Within Us,” 1999).

It is from this knowledge that disciples today are able to answer what Jesus would do or say in a given situation. Theirs is a knowledge based on faith.

The bishops summarize its characteristics. It is a living faith inasmuch as it develops and learns from experience, adapts to changing conditions, has fruitful and dry periods, and seeks nourishment and purification. It is an explicit faith because it requires a person to profess certain beliefs and to be connected to the life, teaching and mission of the Church. It is a fruitful faith when it brings forth justice and compassion, and when it bears witness to Christ in the world, especially through the power of love.

(H. Richard McCord is director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †

Disciples are on their way to transformation

By David Gibson

It seems appropriate to call the followers of Jesus his “disciples.”

The word “disciple” refers to someone who has something to learn and is well positioned to learn it.

We know that Jesus’ first disciples had a lot to learn. At the outset, there was much that they didn’t grasp.

“None of the Gospels portrays [the] first ones to respond to the call of Jesus as ideal types,” Passionist Father Donald Senior, a U.S. Scripture scholar, said in a 2002 speech.

They proved “awkward, slow to learn, often confused,” he observed. But they would become transformed.

Father Senior suggested that they were open to transformation.

“The call of God is often disruptive,” he said, “breaking into ordinary lives and asking ordinary people to bear a mission of human transformation and to experience profound and sometimes wrenching change in order to be faithful to that divine summons.”

Life is complex. Its ups and downs have a way of making clear that there is room for any of us to learn and to be transformed when it comes to expressing faith or hope or love in unique, challenging circumstances.

Disciples are on the way to a transformation.

(David Gibson edits Faith Alive!) †

Discussion Point

Christians need strength, courage

This Week’s Question

Does it take strength to follow Jesus Christ? What kind of strength?

“It takes the strength of Christ himself because following Christ means to take up my cross daily. Like St. Paul, I must rely radically on Christ in order to do this.” (Joan Brake, Wichita, Kan.)

“It takes courage. Acquainting ourselves with the Gospel and coming to know Jesus can be hard because the teachings of the Gospel are not necessarily what the world wants to hear.” (Bobbie Beaudreau, Puyallup, Wash.)

“It takes emotional and mental strength because we are always working with adversity.” (Willough Strauss, Warwick, R.I.)

“I believe it can be challenging and sometimes a lot of work to keep Jesus in our minds and daily works. But sometimes just sitting back, listening and letting him be the guide is the best. Of course, letting go of total control and letting Jesus and God direct us can be a very hard thing in itself.” (Maureen Tracey, Merrimack, N.H.)

Lend Us Your Voice

An upcoming edition asks: What are some concrete needs of parish members that might be—or are—mentioned at Sunday Mass in your community’s Prayers of the Faithful?

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



From the Editor Emeritus/John F. Fink

The story of Father Patrick Peyton (II)

Second in a series of five columns

After Patrick Peyton graduated from the University of Notre Dame, he went to Washington to continue to prepare for the priesthood. But his life changed in October 1938 when he began to cough up blood. He knew that tuberculosis was common in Ireland, but he continued in a state of denial until Feb. 6, 1939.

That night, he had a violent hemorrhage, blood seeming to pour through his lungs. The doctor who was summoned didn't expect him to survive, but he did, and the next day he was taken by ambulance to Providence Hospital. He lay flat on his back for three months and then was transferred to the infirmary at Notre Dame. Doctors there continued treatment, but eventually had to tell Patrick that it was unsuccessful.

Peyton always credited Father



Cornelius Hagerty, who taught him philosophy at Notre Dame, for convincing him that he had to have faith in the Blessed Virgin. Father Hagerty told him, "Mary can do anything God can do. The difference is in the way they do it. God wills something and it happens. Mary prays to him for something and he does it. He will never say no to her."

Patrick prayed to Mary to cure him. During his next examination, the doctors noticed definite improvement and a week later they pronounced him cured. Nevertheless, they insisted that he wait for six months to make sure. They did agree, though, that he could return to Washington and resume studies.

He arrived back in Washington, at Holy Cross College, on Feb. 5, 1940, a year after he was taken to the hospital. He still had to spend most of the day in bed, but a fellow seminarian became his tutor. It was Theodore Hesburgh, eight years younger than Peyton. Hesburgh would attend classes then go to Peyton's room and give him the gist of the lectures. Hesburgh later said, "Pat had a

memory like no one else I have ever known. It only took one pass through the morning's lectures and he had it all, not just for then, but for life."

On June 15, 1941, Bishop John Noll of Fort Wayne ordained Patrick, now 32, and his brother, Tom, at Notre Dame. However, since he had missed a year of schooling, Patrick had to return to Holy Cross to complete his studies.

Father Peyton had already determined to devote the rest of his life to promoting devotion to Mary. In 1942 he showed Hesburgh, who would be ordained in 1943, a letter to Bishop Edwin O'Hara of Kansas City, who had recently spoken to the seminarians about the Confraternity of Christian Doctrine that he had helped establish. Father Peyton asked Hesburgh to edit the letter and type it for him, which he did.

The letter asked the bishop to approve and promote Father Peyton's idea for what he called "The Family Rosary." Bishop O'Hara replied enthusiastically, and that was the beginning of what became a worldwide crusade. †

Cornucopia/Cynthia Dewes

Still debating the eternal questions

Last summer, we overheard some "conchs," natives of Key West, Fla., predict that this year's hurricane season would be severe. Their reason was because the island's trees had more leaves than usual. And by golly, they were right!

This kind of folk knowledge, or what-ever we might call it, is just one of the many ways humans interpret their existence. Many of us have religion, other people have natural phenomena, and for all we know creatures in other galaxies have beliefs we could never imagine.

Still, we Earth dwellers never seem to lose interest in God. This is remarkable, considering that in our determinedly secular society much of the interest lies in denying God's existence. There are books and spiritual movements and talking heads galore forever debating the issue.

An article published in 2003 in *The Indianapolis Star* reported opinion pieces in *The New York Times* on this subject. In one, a university professor said he didn't believe in "ghosts or elves

or the Easter Bunny—or God." In another, a *Times* reporter found fault with ignorant believers who were creating a "growing poisonous divide between intellectual and religious America" because of what he considered their unreasonable claims.

The article went on to describe a book on the same subject titled *God: A Debate Between a Christian and an Atheist*. The book repeats the substance of face-to-face debates about God's existence between a Christian theologian and an atheist college professor.

But, God's existence is not the only subject under constant scrutiny. How to follow God's will, if we do believe in God, is another. In a recent *Star* article about the mission of Churches, a local religious studies professor seemed to equate God's work with human work. "One has to stand back and look at religion as a product," he said. "If other people are offering a better product, you have to change with them."

A local minister also expressed enthusiasm for such an approach. "We don't do anything traditional if we can help it," she said. "We do communion, we do baptisms. But we do it our way."

The article went on to illustrate various methods used in area Churches to

achieve a better "product" without being traditional. These included sermons based on Dr. Seuss books, alternative music, casual clothing, and sitting in comfy chairs eating and drinking coffee during services.

One satisfied member of this new style of worship summed it up by saying, "I've kind of looked at it from the beginning as God's called us to a mission field. Instead of Africa, it's just across [the street]."

Now, I agree that we must share God's message in whatever way people will best understand it since we're all part of a "mission field." Dr. Seuss and other methods may be fine. After all, evangelism requires action, and faith sometimes is better explained by using common cultural metaphors.

But in the end, we should be careful not to create mere distractions standing in the way of God's gift of faith and the discernment of God's will. Scripture says, "Each of us has received God's favor in the measure in which Christ bestows it." Let's make sure we let that happen.

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

Faithful Lines/Shirley Vogler Meister

Leisurely lessons through amusing reading

The *Criterion's* Editor Emeritus, John F. Fink, had a column in the Aug. 14 issue of *The Indianapolis Star* as part of a "Culture Watch" series. Fink featured a book that was first a British bestseller—*Eats, Shoots & Leaves: The Zero Tolerance Approach to Punctuation* by Lynne Truss. Despite promoting proper punctuation, this book is now high on *The New York Times* non-fiction bestseller list.

About a month before Fink's column appeared, my youngest daughter, Lisa, presented me with a gift certificate for my birthday. So, I quickly bought the punctuation book and another just as amusing for leisurely reading—*oxymoronica: paradoxical wit and wisdom from history's greatest wordsmiths* by Dr. Mardy Grothe. He might not have broken punctuation rules, but he certainly broke grammatical rules by putting his entire title in lower

case. No matter! I'm enjoying oxymorons better now than since discovering them years ago.

Oxymorons are paired words (i.e., *peace force, sweet sorrow, good grief, new classic*) and sentences that seem contradictory, actually make sense, and are often incisive and intelligent. The first thing I discovered when perusing *oxymoronica's* Index was the inclusion of some saints and Catholic writers in the examples given. For instance: Dante Alighieri of *The Divine Comedy* fame wrote, "Love is the source of every virtue in you and of every deed which deserves punishment"—and Blaise Pascal wrote, "Even those who write against fame wish for the fame of having written well" and "It is not good to have too much liberty. It is not good to have all one wants." Meister Eckhart's oxymoron in the book is, "The greatest power available to man is not to use it."

St. Augustine wrote in *The City of God*: "Man wishes to be happy even when he so lives as to make happiness impossible." Blessed Mother Teresa claimed, "More

tears are shed over answered prayers than unanswered ones," and Thomas Merton said, "The truth that many people never understand until it is too late is that the more you try to avoid suffering the more you suffer it."

St. Jerome once quoted his teacher, Aelius Donatus, who observed centuries before Ralph Waldo Emerson noted the same thing: "Confound those who have made our comments before us."

Those who love the Bible might enjoy checking Grothe's oxymoronic examples: Psalm 61:2, Proverbs 11:24, Luke 6:26 and 2 Corinthians 12:9. However, the best-known Biblical oxymoron wasn't in Grothe's book: "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matthew 10:39).

Atheists often claim that *Biblical logic* and *creation science* are oxymorons. It's a definite *maybe* that they *clearly misunderstand* the Christian faith.

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

Research for the Church/

James D. Davidson

Are millennial Catholics different?

We know a great deal about the religious beliefs and practices of the pre-



Vatican II generation (born in 1940 or before), the Vatican II generation (born 1941-60), and the post-Vatican II generation (born 1961-82). We do not know as much about the next, so-called "millennial," generation.

Many Church leaders are eager to know if the millennial generation is going to be any different from post-Vatican II Catholics. Some leaders think millennials might be more inclined to agree with Church teachings. Others disagree.

Three recent studies are helpful in trying to anticipate what the next generation might be like. In *The Search for Common Ground* (1997), colleagues and I compared older members of the post-Vatican II generation (born between 1961 and 1969) with younger members (born between 1970 and 1977). We did not find any indications of a trend toward orthodoxy in the youngest cohort. On three of the five dimensions we studied, we found no significant differences. On the other two dimensions, we found that the youngest cohort was somewhat less likely to comply with official Church teachings. These results pointed to a continuation of recent trends in Catholics' views of faith and morals.

In the June 2003 issue of *Catholic Education: A Journal of Inquiry and Practice*, Father James Heft and I argued that "the emerging generation of millennial Catholics is likely to reflect many of the same social and religious tendencies that have been found among post-Vatican II, or Generation X, Catholics." We predicted that "millennials are likely to be natural extensions of, not radical departures from, their parents' generation."

In fall 2003, Dean Hoge of The Catholic University of America and I had another opportunity to study this issue. In a national survey of American Catholics, we distinguished between respondents who were between 26 and 42 years of age and 18 and 25 years old (the leading edge of the millennial generation). We compared their responses to questions relating to faith and morals, spirituality and issues facing today's Church.

We could not find any series of questions on which millennials were more orthodox. More often than not, the 18-25-year-old respondents were very similar to the 26-42-year-old respondents. For example, on 10 items having to do with the importance of the Catholic faith, the Catholic Church and views of other religious groups, the responses of post-Vatican II and millennial Catholics were virtually identical. Levels of parish involvement also were virtually the same. Views of core Church teachings and reactions to problems facing the Church also were quite similar.

When there were noteworthy differences, millennials were less traditional than post-Vatican II Catholics. For example, 51 percent of 26-42-year-olds said their religion is "very important in their daily life;" 40 percent of 18-25-year-olds gave that response. Although 79 percent of post-Vatican II Catholics said they pray privately once a week or more, 67 percent of millennials said that. While 50 percent of 26-42-year-olds reported that God has answered their prayers many times, only 37 percent of 18-25-year-olds gave that response.

Thus, in three recent efforts to discern the central tendencies of post-Vatican II and millennial Catholics, I find no evidence of a trend toward greater compliance with official Church teachings.

(James D. Davidson is a professor of sociology at Purdue University.) †

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

The Sunday Readings

Sunday, Oct. 10, 2004

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings furnishes the first Scriptural reading at Mass this weekend.



The two books of Kings once were one volume, but as time passed, editors divided the volume into two parts.

These books are among the historical writings in the Old Testament. As the name implies, they are interested in the careers of the early kings of Israel. However, none of the Old Testament is primarily about history.

Instead, the literature in this part of the Bible is concerned with religion, more precisely with the relationship between God and the Hebrew people. In the view of the ancients, nothing else mattered. The most important question in life was how to live in obedience to God.

So, while the kings are important, religious figures appear, and they too are very important.

This weekend's reading is an example. The central personality is not a king, but rather Naaman. Two strikes are against Naaman. He is a Gentile, and he is a leper. It is much more than a coincidence of birth or religious choice. In each case, it smacked of estrangement from God, and being unworthy of God's mercy because of personal sin.

Nevertheless, Naaman bathed in the Jordan River, the stream that formed the boundary between the Promised Land, overflowing with life, and the foreign world, filled with treachery and death because those who acknowledged God did not people it.

Naaman was cured and then went to thank God, represented by Elisha, the prophet.

For its second reading, the Church again this weekend turns to the Second Epistle to Timothy.

As in recent weeks, the epistle reassures and challenges Timothy, an early convert to Christianity, disciple of Paul, and bishop.

If anyone truly dies with Christ by dying to sin, then everlasting life with God is the reward.

St. Luke's Gospel provides the last reading.

"Leprosy" occurs throughout the Scriptures. Obviously chronic, progressive and without any known cure at the time, it was a fearful fate.

Fearing contagion, communities forced lepers to live apart. Lepers could have no communication whatsoever with those "clean" of leprosy. It was a life of isolation. Worse, it was a life of want to the point of starvation. Unaware of the workings of disease, ancient Jews saw a curse from God in leprosy. Somehow, somewhere, the leper had disobeyed God.

This reading also has an ethnic component. Jews scorned Samaritans. Samaritans long ago had tolerated pagan invaders, and they had intermarried with the pagans, producing offspring that grievously compromised the identity of the people chosen by God. Much bigotry entered the picture. Jews thought that Samaritans were the worst of the worst, incapable of anything good.

Important here is the fact that Jesus heals and forgives. These actions belonged to God alone.

Reflection

Presumably Jews, of God's special people, nine of the lepers cured in this story from St. Luke's Gospel tended to see themselves as entitled to God's mercy and forgiveness.

However, the 10th leper cured, the Samaritan, had a clearer insight. He realized that he deserved nothing special. His ancestors had walked away from God.

Yet, Jesus cured and forgave him because of the Samaritan's faith. Thus, this leper hurried to thank Jesus.

By sinning, we all have deserted God. We properly should be the victims of what we have done.

However, with an unending love, as in the case of Naaman or the Samaritan

My Journey to God

Change of the Season

Change happens all the time. I must be somehow more attuned to noticing the contrasts in fall. Shorts go back in the closet and out come jeans. The garden is dying and we are harvesting seeds. The lawn-mowing stops while leaf-raking begins.

My kindergartner lost her first tiny tooth and a big one is pushing up from underneath. My middle-schooler shifted to a new uniform, one symbol of his growing independence.

An acquaintance dies unexpectedly. A long-awaited cousin is born.

The contrasts feel so poignant against the backdrop of maple leaves tinged with crimson. Everything keeps changing. The living and the dying, the loss and rebirth are all intertwined. We could no more stop it than we could keep the leaves on the trees.

Sometimes I lose step trying to stay in rhythm with the ebb and flow of life. I need a dance partner to keep me in time.

The daily readings for Sept. 24—

(Michelle Vander Missen is a member of St. Monica Parish in Indianapolis. She contributes reflections for St. Monica's free "Daily Scripture Readings" e-mail list. To access the Web site and subscribe to the "Daily Scripture Readings," log on to www.stmonicaparishindy.org.) †

Ecclesiastes 3:1-11; Psalm 144:1b, 2:abc, 3-4 and Luke 9:18-22—ask us to anchor ourselves in God. In the Gospel, Jesus asks his follower, us included, "Who do you say I am?"

One part of my answer today is that Jesus is my dance partner in life, holding my hand, nudging me to stay in step and on pace, helping me to relax into the rhythms of life.

The psalmist exclaims another part of my answer: "Blessed be the Lord, my Rock in whom I trust."

No matter what the change or the season, I can turn to our ever-present, unchanging God. I can reach out and touch God's steadiness and regain my balance. There is an appointed time for everything, and God will be faithful to lead us through the music, be it a reel or a dirge, a whistle or a symphony.

What changes or contrasts are you noticing in your life right now? Who is Jesus to you today?

By Michelle Vander Missen

Daily Readings

Monday, Oct. 11
Galatians 4:22-24, 26-27,
31-5:1
Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 12
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 13
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, Oct. 14
Callistus I, pope and martyr
Ephesians 1:1-10
Psalm 98:1-6
Luke 11:47-54

Friday, Oct. 15
Teresa of Jesus, virgin and
doctor of the Church
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque, virgin
Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 17
Twenty-ninth Sunday in
Ordinary Time
Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:14-4:2
Luke 18:1-8

leper, God cures us of the weakening effects of our sin, restores us to life and welcomes us into the fold of those loyal

to God. However, the key to this happening is our own humility and our will to seek God. †

Question Corner/Fr. John Dietzen

Priest mixes water and wine to symbolize the human and divine

Q We have two questions about the Mass. Why does the priest wash his hands at the Offertory?



That seems unnecessary. Also, why put water into the wine? What significance does that have? (Pennsylvania)

A Both of these ceremonies once had a pragmatic usefulness in the liturgy. Even though their former significance no longer applies, the actions became so imbedded in the Mass that they continue, even today, but with different meanings.

Most Catholics are aware, I believe, that the gifts presented at the Offertory were once much more earthy than now. The faithful presented money, bread or wine for the Eucharist as well as gifts such as produce, baked goods, perhaps meat or fish and other foods, particularly for the needs of the poor and the Church's ministers. The priest needed to wash his hands after handling all those offerings.

Similarly, in the past, wines were typically not so refined and pure as they are now. This was especially true of wines for daily consumption, which would have been the wine usually used for Mass.

For this reason, wines generally were mixed with water to soften some of the bitterness or impurities, or to reduce the wine's alcoholic effect. Dilution of wine with water prevails even to this day in some cultures.

As time went on and the practical value of these actions declined, more spiritual meanings were attached.

As the prayers accompanying them in our present liturgy indicate, the mixture of water with the wine is said to symbolize the joining of our human nature (water) with the divine nature of Christ (wine), and the hand washing expresses the priest's desire for forgiveness.

The long history of the liturgy reveals much similar interesting information. As just one more instance, for many centuries the priest at Mass wore what was called a maniple. Originally, this was a sort of a combination handkerchief and napkin to dry perspiration or to wipe one's mouth at meals.

Often, as with a Roman toga, for example, a man's clothing had no pockets, so

the cloth was fastened on the arm or carried in the hand. (According to the *Oxford Dictionary*, the word "maniple" derives from two Latin words meaning "hand" and "full," something carried in the hand.) Since the same was true for the clothing and special garb commonly used in the liturgy, a cloth like this became part of what a priest usually wore at Mass.

As time went on and the maniple no longer had this practical use, it remained as a cloth, the liturgical color of the day, pinned over the priest's left arm. Various spiritual interpretations were attached to it. The maniple is now officially eliminated as part of the priest's vestments for Mass.

Q Months ago, you referred to a book written by Father James O'Connor titled *Land of the Living*, with an introduction by the late Cardinal John O'Connor and published by Catholic Book Publishing. I've tried to locate the book with no success. Can you help? (New York)

A I've received many requests for this book since citing it in a column on heaven. It is out of print and I don't know where it might be available. If anyone discovers a source, please do a favor for a lot of people and let me know.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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 e-mail to criterion@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 5 p.m. Thursday one week in advance 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 7-9

St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon, \$1 bag day. Information: 317-546-1571.

October 8

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, Priori Hall, \$10 per person. Information: 317-919-5316.

October 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Living With Two Hands and Twenty-Four Hours: A Christian Program for Managing Time and Handling Stress," Karl A. Schultz, presenter, \$150. Information: 317-545-7681.

October 9

St. Monica Parish, gymnasium, 6131 N. Michigan Road, **Indianapolis**. Knights of Columbus benefit for Cardinal Ritter Jr./Sr. High School Scholarship Fund, "Knight at the Barn Dance," 6:30-11 p.m., \$15 per person includes dinner. Information: 317-733-1950.

Mother of the Redeemer Farm, 8220 W. State Road 48, **Bloomington**. Lawrence County Catholic Women in Faith retreat, "Healing a Woman's Heart." Information: 812-275-6539.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Sacred Space Within and Without," \$60 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Unitarian Universalist Church of Indianapolis, 615 W. 43rd St., **Indianapolis**. Saint Mary-of-the-Woods, Earth Charter Community Summit, "Safe World, Peaceful World," 9 a.m.-4 p.m., \$10 registration. Information: 317-251-1839.

October 10

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

St. Michael Church, 3354 W. 30th St., **Indianapolis**. Archdiocese of Indianapolis,

Black Catholic caucus, general meeting, 3:30 p.m.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "God's Word as a Model for Handling Stress, Suffering and Care-Giving," Karl A. Schultz, presenter, 5:30-8:30 p.m., \$25. Information: 317-545-7681.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Turkey Festival, booths, games, food, 10:30 a.m.-5 p.m. Information: 812-934-4165.

Mercy Providence Retirement Home, 4915 Charlestown Road, **New Albany**. Rosary procession and celebration of the Year of the Eucharist, 2 p.m.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 11

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and Beyond," six-week series, session 4, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Indianapolis North Deanery parishes, sponsors, "Prayer and Spirituality," 7 p.m. Information: 317-257-2266.

October 12-13

St. Jude Church, 5353 McFarland Road, **Indianapolis**. "Lighten Up!" A Celebration of Faith and Family! with Doug Brummel and his cast of characters, Tues., Part I, Wed., Part II, 6:47-8:47 p.m., free admission. Information: 786-4341.

October 13

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology workshop, "Eastern Christian Spirituality," Benedictine Father Matthias Neuman,

presenter, 9:30 a.m.-noon, session 2, \$60, less for seniors. Registration: 317-955-6451 or indyprogs@saintmeinrad.edu.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Liturgical Decoration of Churches Workshop, "Liturgical Design for Advent," first in five-part series, 6-9 p.m. Information: 317-786-6477 or studiotau@aol.com.

October 13-14

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Wed. 9:30-10:45 a.m. or Thurs. 7-8:15 p.m. Information: 317-543-0154.

October 14

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home" program, "The Creed and the Rosary," 7-8:30 p.m. Information: 317-831-4142.

October 15

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

October 15-16

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Indianapolis Chapter of the National Pastoral Musicians, "Music for All Ages: Integrating Youth Into Parish Worship," liturgical musician and composer David Haas, presenter, Fri. concert, 7:30 p.m., \$7 per person, Sat. workshop, 9 a.m.-3 p.m., \$40 per person (non-Indianapolis NPM chapter member). Information: 317-787-3208.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Cultivating a Healthy Spirituality," \$105 per person, includes room and meals. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 15-17

Castleton Hotel, 7960 N. Shadeland Ave., **Indianapolis**. World Wide Marriage Encounter weekend. Information: 317-576-9785 or e-mail JudiWillem@cs.com.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Grief: A Catalyst of Transformation." Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 16

St. Charles Borromeo Parish, 213 Ripley St., **Milan**. Harvest dinner, fried chicken, country store, 4:30-7:30 p.m. (EST). Information: 812-654-2361.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Single Adults Club, party, 8-10:30 p.m. Information: 812-284-4349.

October 17

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Year of the Eucharist, eucharistic adoration, noon-4:30 p.m., evening prayers and Benediction, 4:30 p.m., sacrament of reconciliation, 1-4 p.m. on the hour. Information: 317-635-2021.

October 18

St. Pius X Parish, 7200 Sarto Drive, **Indianapolis**. Evening of Reflection for RCIA team members, "Celebrating and Sharing the Gift of Our Baptism," \$5 per person or \$40 per parish group. Information: 317-236-1483 or 800-382-9836, ext. 1483.

October 19

St. Francis Hospital and Health Centers, 438 S. Emerson Ave., **Greenwood**. Bereavement Support Group, six sessions, 6:30-8 p.m. Information: 317-865-2092.

October 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting, 7 p.m.

October 22

The Atrium, 3143 E. Thompson Road, **Indianapolis**. St. Francis Hospital and Health Centers, Fall Health Festival, 9 a.m.-noon. Information: 317-782-6660.

October 22-23

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Mary, Saint of Saints," Benedictine Archabbot Lambert Reilly, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 22-24

Mount Saint Francis Retreat Center, **Floyd County**. Men's retreat, "We Are God's Chosen People." Information: 812-923-8817.

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Vocation Discernment Weekend. Information: 812-535-3131, ext. 124, or e-mail bkuper@spsmw.org.

Monastery Immaculate Concep-

tion, **Ferdinand, Ind.** (Evansville Diocese). Experience the Benedictine way of life, "Mindful Living: Being Present to the Moment," women ages 19-40. Information: 800-738-9999 or www.vocation@thedome.org.

October 23

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. "The Cantor: Leader of Sung Prayer," Charles Gardner, presenter, 9:30 a.m.-3 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Centering prayer day, "Praying Without Words," 8:30 a.m.-3:30 p.m. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 24

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. World Mission Sunday, Mass, 2 p.m.

Monthly Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

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

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

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

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

YEAR OF THE EUCHARIST



Eucharistic Adoration begins at noon until 4:30 on **Sunday Oct. 17th**

4:30 — Evening Prayers and Benediction

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Rest in peace

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

BATLINER, Earl, 85, St. Mary-of-the-Knobs, Sept. 20. Husband of Velma Batliner. Father of Carol Kannapel, Barbara Owsley and Buddy Batliner. Brother of Georgia and Norma Striegel. Grandfather of nine. Great-grandfather of 12.

BECHTEL, Marie C., 87, St. Nicholas, Sunman, Sept. 20. Mother of Viola Adams, Mary Rehberger, Alice Riehle, Rose Weber, Daniel and Henry Bechtel Jr. Grandmother of 17. Great-grandmother of 24.

CARPENTER, Charles P., 87, St. Roch, Indianapolis, Sept. 24. Father of Carol Akers, Cecelia Reuter Lesner and Phillip Carpenter. Brother of Mary Hicks. Grandfather of seven. Great-grandfather of four.

CHAMBERS, Margaret L., 89, Prince of Peace, Madison, Sept. 22.

CHATLOS, Janet M., 63, St. Barnabas, Indianapolis, Sept. 6. Wife of Michael Chatlos. Mother of Kim Brannon and Martin Chatlos. Daughter of Walter Bieder. Sister of Donna Diamond, Nori Laverne, Karen Malic, Kathy, Gary and Walter Biedel, Daryl Carro, and Frank and Galen Mantell. Grandmother of four.

CHUNDERLIK, Frank J., 86, St. Lawrence, Indianapolis, Sept. 26. Husband of Peg Chunderlik. Father of Lou Ann Ward and Frank Chunderlik III. Grandfather of three.

DODD, Millard Louis, 93, St. Paul, Sellersburg, Sept. 17. Husband of Clara (Ulrich) Dodd. Father of Elizabeth Fraley and Carolyn Hamm. Grandfather of six. Great-grandfather of nine.

EARL, Florence C., 77, Our Lady of Perpetual Help, New Albany, Sept. 20. Mother of Mary Pat Atwood, Janice, Frank, Joseph and Thomas Earl. Sister of Margaret Day and Anna Catherine Gilkey. Grandmother of seven. Great-grandmother of three.

HARRELL, Phyllis, 87, Immaculate Heart of Mary, Indianapolis, Sept. 24. Mother of Barbara Harrell. Sister of Anne Rose Boylan, Josephine Spallina and Angelo Venezia. Aunt of several.

HASSLER, Marianna, 78, St. Mary, Mitchell, Sept. 8. Wife of Stephen Hassler. Mother of Julie Smith, Susan Taylor, Chris, Dennis, Don and Tim Hassler. Grandmother of nine. Great-grandmother of seven.

LASHER, Raphael M., 88, St. Paul, Tell City, Sept. 16. Father of Mary Pat Harpenau, Theresa Howard, James, John and Tony Lasher. Brother of Emmett Lasher. Grandfather of 13. Great-grandfather of 13.

LEWIS, Angela S., 19, St. Louis, Batesville, Sept. 26. Daughter of Scott and Theresa Lewis. Sister of Patricia Enke and Pamela Lewis. Granddaughter of Marie Cervantez, Judy Lewis and Lola Swayne.

MARS, Frances (Ring), 87,

Christ the King, Indianapolis, Sept. 19. Wife of Raymond T. Mars. Mother of James Mars. Sister of Teresa Ring. Grandmother of one.

MEIER, Mary G., 68, Nativity, Indianapolis, Sept. 18. Wife of Frank Meier. Mother of Ann, Maureen, David, Lou and Matt Meier. Sister of Charles, James and Larry Wilberding. Grandmother of 12.

MOELLER, Maurice P., 76, St. Mary, Greensburg, Sept. 25. Husband of Suzanne (Loyd) Moeller. Father of Carol Blasdel, Ann French, Barbara Jakad and Joseph Moeller. Brother of Henrietta Carroll, Marita Cherry, John, Norbert and Robert Moeller. Grandfather of two. Step-grandfather of two. Step-great-grandfather of three.

MORAN, John D., 81, St. Mary, Rushville, Sept. 27. Husband of Norma Jean (Baker) Moran. Brother of Peggy Siefert and David Moran. Uncle of several.

NICHOLAS, Elizabeth R., 91,

St. Anne, New Castle, Sept. 24. Sister of George and Robert Antic. Aunt of several.

ROCAP, Anna Marjorie, 94, St. Luke, Indianapolis, Sept. 24. Mother of Barbara Diver, Mary Ann Dowling and Kathleen Williams. Grandmother of 13. Great-grandmother of three.

ROYSE, Pauline, 85, St. Anthony of Padua,

Clarksville, Sept. 10. Sister of Mary Jenkins, Patricia Niehaus, Delores Oliver, Ann Vissing and John Kramer.

STEWART, Mildred (Goodman), 94, St. Mary, New Albany, Sept. 28. Mother of Ruth Payne, David and Richard Stewart. Grandmother of four. Great-grandmother of nine.

TOSCHLOG, Verlin, 68, St. Mary, Richmond, Sept. 15. Husband of Kathie Toschlog. Father of Verlinda Allen, Ellen Cortes, Cindy Mendenhall, Susan Moore and Jeff Toschlog. Stepfather of Mindy, Jerry and John Murphy. Brother of Irene Baker, Thelma Matthews,

Mildred McMichael, Kenneth and Loren Toschlog. Grandfather of 17. Great-grandfather of three.

VENEZIA, Justine, 83, St. Malachy, Brownsburg, Sept. 15. Mother of Tricia Damler, Sandra Hill, Connie Mescall and John Venezia. †

Providence Sister Eleanor Bussing taught at schools in four states

Providence Sister Eleanor Bussing, formerly Sister Marie Eugene, died on Sept. 25 at Union Hospital in Terre Haute. She was 80.

The Mass of Christian Burial was celebrated on Oct. 1 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Eleanor Frances Bussing was born on Oct. 3, 1923, in Brazil.

She entered the congregation of the Sisters of Providence on Jan. 5, 1941, and professed first vows on Aug. 15, 1943, and final vows on Jan. 23, 1949.

Sister Eleanor taught in schools staffed by the Sisters of Providence in Indiana, Illinois, North Carolina and Montana.

In the archdiocese, she taught at St. Malachy School in Brownsburg from 1965-67 and ministered as activities director at the Providence Retirement Home in New Albany from 1979-80 and in health care service at Saint Mary-of-the-Woods from 2000-04.

Surviving are two sisters, Providence Sisters Richard and Francis Eugene Bussing of Saint Mary-of-the-Woods; two brothers, Frank Bussing of West Terre Haute and Gene Bussing of Granada Hills, Calif.; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Mary Germaine Grojean ministered for 63 years

Providence Sister Mary Germaine Grojean died on Sept. 24 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on Sept. 29 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Germaine Emma Grojean was born on Sept. 17, 1915, in New Hamburg, Mo.

She entered the congregation of the Sisters of Providence on Feb. 2, 1941, and professed first vows on Aug. 15, 1943, and final vows on Aug. 15, 1949.

Sister Mary Germaine taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California during 63 years in the order.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1948-49 and at the former St. Mary School in Richmond from 1961-63.

She also served in the print shop at Saint Mary-of-the-Woods from 1943-44 and in health care service at the motherhouse from 1991-2001.

Surviving are three sisters, Carita Mae Grojean of Orland Park, Ill.; Providence Sister Mary Cecile Grojean of Saint Mary-of-the-Woods; and Frances Klomes of Chicago; a brother, Henry Grojean of Orland Park, Ill.; and several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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LIFE

continued from page 1

Marcos Zatkulak, who is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, wore a No. 32 Edgerrin James T-shirt to the Life Chain.

Marcos gave up the opportunity to watch the Colts game on TV to participate in the pro-life prayer vigil with his family.

"I think it's nice," Marcos said about the Life Chain. He held a sign that read "Pray to end abortion" because he thinks people need to "pray for it."

Marcos said he didn't mind missing the National Football League game. "I'm going to check the newspaper tomorrow," he said, "to find out the [game] score."

The Life Chain followed the archdiocese's annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis. Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate director of youth and young adult ministry for the archdiocese, was the principal celebrant.

Msgr. Joseph F. Schaedel, vicar general, presented Archbishop Edward T. O'Meara Respect Life Awards to Roncalli High School teacher Gerard Striby of St. Roch Parish in Indianapolis and a posthumous award to the family of the

Photos by Mary Ann Wyand



St. Mary parishioner David McCullough of Greensburg and his stepdaughters, Elizabeth and Rebecca, present the offertory gifts to Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood, during the Respect Life Sunday Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis. The family of the late Linda McCullough, who died on March 25, accepted the Archbishop Edward T. O'Meara Respect Life Award posthumously in recognition of her distinguished service to the cause of life.

late Linda McCullough from St. Mary Parish in Greensburg.

Striby thanked his parents "for bestowing on me, at a very early age, respect for life" and the Roncalli students who enthusiastically participate in a number of pro-life service projects.

Speaking for the McCullough family, St. Mary parishioner Anna McCullough of Greensburg said, "It means a lot to the family. I know it would have meant a lot to Linda. I'm sure she knows about it."

The vicar general presented the archdiocese's fourth annual Our Lady of Guadalupe Pro-Life Youth Award to Bishop Chatard High School senior Jackie Appleman of St. Lawrence Parish in Indianapolis. She is a member of the Archdiocesan Pro-Life Youth Council.

"I feel so blessed and honored to have been recognized for doing something that I enjoy and wholeheartedly believe in," Jackie said. "I would like to first thank God for his gift of life to me. I would also like to thank all my teachers, mentors, friends and family, especially my parents, who have always supported me in my pro-life ministry. Lastly, I would like to thank all of you for everything you do for God's precious unborn."

In his homily for the Respect Life Sunday Mass, Father Meyer noted that, "It is the greatest joy to gather together with our mother Church here in our cathedral to rejoice in the fact that we have life, that we are created in God's image and like-

ness, and because of that we are holy. We thank God and we praise him for the gift of life."

On Respect Life Sunday, he said, Catholics and other pro-life supporters come together to show in numbers that life should be loved and valued.

It's easy for pro-life supporters to become discouraged, Father Meyer said, and to think that the culture of death is winning in society.

"The reality is, our brothers and sisters, the victory has already been won," he said. "Christ has already won the victory for us. Our goal, our mission, is just to further that victory among our brothers and sisters here on Earth. We must be like the Apostles, who turned to their Lord, Jesus Christ, and said, 'Increase our faith.' And Jesus said, 'If you have faith the size of a mustard seed, you can move mountains.'"

On Respect Life Sunday and on every day of the year, Father Meyer said, "our mission and our prayer must be that we are able to increase our faith, never to despair, but to increase our faith that we might change hearts through our witness, through our prayers, through our sufferings and through our examples."

Father Meyer asked the assembly to "specifically pray that our faith might be increased in the family, in humility and in the Eucharist."

The family is "the core and the cell of society," he said, "... where life is intended to begin. The family is where Jesus entered into [life on Earth] with the Blessed Mother Mary and St. Joseph."

Father Meyer urged the gathering to "continue to strive to live the vocation of the sacrament of holy matrimony as

faithfully as possible, for it is only by faithfully living our call to be family that we will win this war against death."

Quoting Pope Paul VI, Father Meyer emphasized his message that "if contraception becomes a norm in our society, the family will be broken down, divorce will become rampant and abortion will be thought of as nothing. His prophecy has become true. Pope John Paul II reiterates what Pope Paul VI said in his document 'The Gospel of Life.'"

The Catholic Church continues to teach the moral unlawfulness of contraception, Father Meyer said. "The contraceptive mentality is very different from responsible parenting. The pro-abortion culture is especially strong precisely where the Church's teaching on contraception is rejected."

Catholics have a gift to share with the world, he said. "That gift is a full understanding of life. [The late] Cardinal [Joseph] Bernardin [of Chicago] said that life is a seamless garment from conception to natural death. As Catholics who are authentically pro-life, we must be pro-life even prior to conception."

The world is "rampant in abuses against the family and teachings against the family," Father Meyer said. "Contraception ... ultimately leads to the death of hundreds of thousands of babies for [it] facilitates the kind of relationships and even the kinds of attitudes ... that are likely to lead to abortion."

For those who faithfully practice the teachings of the Church, he emphasized, "Don't lose hope. Continue to realize the great gift that God has given you in your family. God's grace is so alive within the family." †



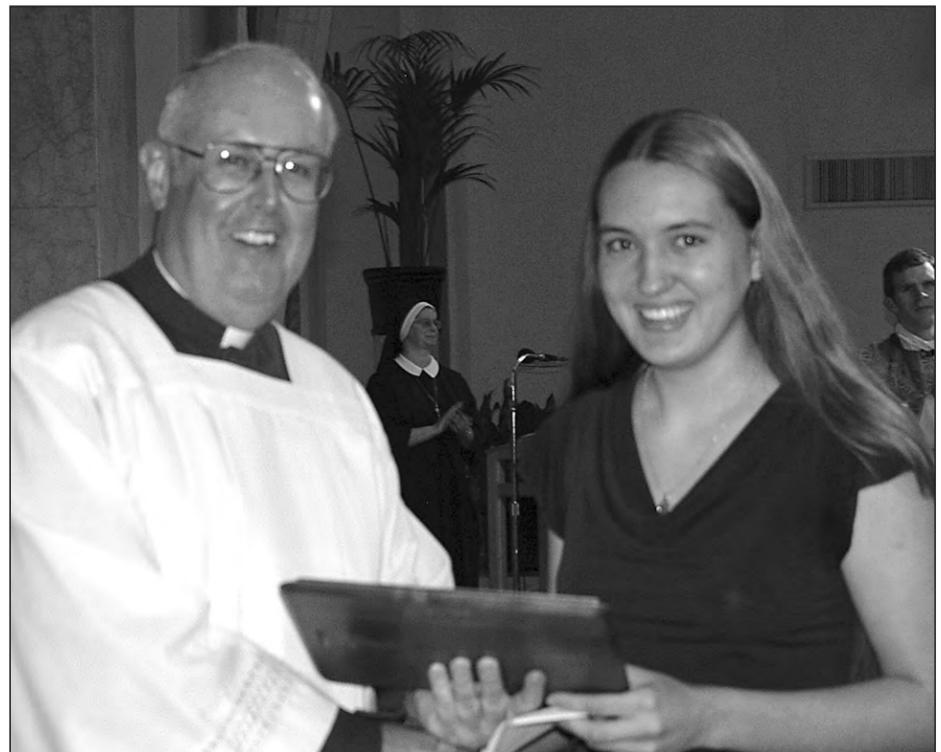
Roncalli High School Principal Chuck Weisenbach, left, congratulates longtime Roncalli religion teacher Gerard Striby, a member of St. Roch Parish in Indianapolis, who earned the Archbishop Edward T. O'Meara Respect Life Award for facilitating a number of student pro-life projects at the Indianapolis South Deanery interparochial high school. Striby also taught at Father Thomas Scecina Memorial High School in the Indianapolis East Deanery.

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

Signed: Greg A. Otolowski, Editor



Msgr. Joseph F. Schaedel, vicar general, presents the fourth annual Our Lady of Guadalupe Pro-Life Youth Award to Bishop Chatard High School senior Jackie Appleman, a member of St. Lawrence Parish in Indianapolis, during the Respect Life Sunday Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis. She is a member of the Archdiocesan Pro-Life Youth Council.

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ABORTION

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provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decisions to legalize abortion.

New York District Judge Richard C. Casey said in August that the Supreme Court has clearly called for health exceptions in such laws, and San Francisco federal Judge Phyllis Hamilton said in June that the law's lack of exceptions "poses an undue burden on a woman's right to choose an abortion."

The Justice Department has already appealed the San Francisco ruling striking down the ban. The partial-birth abortion cases are expected to be appealed eventually to the Supreme Court.

The Partial-Birth Abortion Ban Act was signed into law by President Bush last November, but the federal judges in San Francisco, New York and Nebraska each issued temporary restraining orders to prevent enforcement of the ban in response to lawsuits filed by Planned Parenthood Federation

of America and the American Civil Liberties Union on behalf of the National Abortion Federation and the Center for Reproductive Rights.

The law bars a type of abortion that is usually performed in the second or third trimester. In the procedure, a live fetus is partially delivered, then the skull is punctured to sever the brain stem before the whole body is delivered. Under the law, doctors who perform such abortions, which are also known to physicians as "intact dilation and extraction," are subject to up to two years in prison.

"We are hopeful that the ban on partial-birth abortion ultimately will be upheld," said Ruse. "But no matter how the legal questions are finally resolved, these trials will have accomplished something extremely significant: They will have gotten the abortion industry on the record, under oath, admitting the horrifying truth about abortion."

Meanwhile, in a separate statement on another abortion-related matter, Ruse said she was pleased that testimony on the aftereffects of abortion was included in a Sept. 29 hearing conducted by the House Energy and Commerce Subcommittee on Health on "Improving Women's Health: Understanding Depression After Pregnancy."

The hearing, which was chaired by Rep. Michael

Bilirakis, R-Fla., included testimony from a woman who said she suffered profoundly after her abortion and a physician who has researched the physical and psychological effects of induced abortion.

"After 31 years, abortion continues to be an unchecked and unstudied experiment on women," said Ruse. "We are grateful to Chairman Bilirakis for shedding light on the reality of women's experience with abortion."

Dr. Elizabeth Shadigian, a professor of obstetrics at the University of Michigan, testified that her research has shown links between induced abortions and an increased risk of suicide, preterm birth and breast cancer.

Michaelene Fredenburg, president of Life Resource Network and a partner in the Women Deserve Better campaign, testified that her abortion at age 18 left her feeling "violated and betrayed," and that she was not prepared for the "emotional fallout" that ensued. She explained to the subcommittee that her thoughts of suicide finally led her to seek help.

Fredenburg testified that, while much has changed since her abortion 19 years ago, "not much has changed for women experiencing an untimely pregnancy."

"They still face unsupportive partners and employers and are often unaware of the community resources available to them," she said. "They undergo abortion not so much out of choice, but out of desperation or as a last resort." †

Cardinal says ecumenism is about friendships

SEATTLE (CNS)—Noting that ecumenism is a matter of "making friendships" rather than simply accumulating documents on the shelf, one of Christianity's foremost leaders in ecumenism and Christian-Jewish relations was in Seattle on Sept. 25-27 to spread the message that with friendship comes dialogue.

"Ecumenism is a thing of personal encounter" that enables people to "overcome mistrust ... and make friendships," said Cardinal Walter Kasper, president of the Vatican's Pontifical Council for Promoting Christian Unity and its Commission for Religious Relations With the Jews.

"If you have made friendship, dialogue goes on," and participants come to see they have a "common spirituality," he added.

It was the cardinal's first visit to the Northwest. He was invited by Seattle Archbishop Alex J. Brunett, who also is widely known for his ecumenical and interfaith work. The two worked together closely on the Anglican-Roman Catholic International Commission.

Cardinal Kasper is widely quoted as saying "there cannot be peace in the world without peace between the world's religions."

Today, "ecumenism is to work for the future of the Church—for peace among Christians, for peace in the world, because peace and reconciliation are very important issues," he said. "Ecumenism is a mandate of the Lord," he added later. "We have no choice."

He said Catholic-Jewish relations also have warmed since the Second Vatican Council in 1965 produced *Nostra Aetate*, which denounced anti-Semitism and all discrimination based on race or religion.

But, because that was 40 years ago, "we must transmit the council's message again and again to the new young generation," he said on Sept. 25 in a speech to the Order of the Holy Sepulcher, which provides pastoral care to the Palestinian-Christian population in the Holy Land through education, health care and housing.

"Overcoming anti-Semitism and fostering positive and friendly relations between our faith communities cannot be done once for all," the cardinal said, "for it is a permanent educational task."

He said one recent example of productive dialogue occurred this past summer at the 18th meeting of the International Catholic-Jewish Liaison Committee in Buenos Aires, Argentina. The two faiths issued a joint declaration on their common commitment to justice and charity on behalf of the poor.

That dialogue, the cardinal noted at a press conference on Sept. 27, has prompted the Jewish community around Buenos Aires to take the funds it had collected to aid starving children in Argentina and distribute them through local Catholic charity agencies.

Cardinal Kasper was asked at the press conference if the current state of Jewish-Christian relations—including the pope's recent outreach to Jews—might jeopardize relations with Muslims. He said the Catholic Church also "wants to be friends with the Muslims," and supports an Israeli state and a Palestinian state.

"We have dialogue and good relations with those Muslims who are open for dialogue," he said. But because there is no central authority in Islam, nurturing dialogue is a challenge, he said.

Asked at another gathering what the world's religions can do in the face of terrorism, he said they should unite and be more outspoken about the religious facade of the terrorists.

"We have to take away the mask of the terrorism and say it's always against any religion to kill innocent people ... [and that] suicide is forbidden," he said. †

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