



The

Criterion

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National president speaks at first Catholic Charities Summit

By Brandon A. Evans

Father Larry Snyder, president of Catholic Charities USA, joined Archbishop Daniel M. Buechlein in addressing the first archdiocesan Catholic Charities summit in Indianapolis on Oct. 5.

It was believed to be the first time that Catholic Charities agency directors, council members, employees and volunteers from



Fr. Larry Snyder

every part of the archdiocese were gathered for such an event.

"This historic gathering is exciting, and I feel, a unique opportunity to celebrate together the many acts of love that are carried out every day for the poor and the vulnerable," Archbishop Buechlein said.

The summit started with a prayer service led by the archbishop at SS. Peter and Paul Cathedral, which was followed by a presentation from Father Snyder and lunch across the street at the Archbishop O'Meara Catholic Center.

The theme of the summit—"We Are Family"—was used as a way to focus on the bigger picture and to put individual ministries in an archdiocesan context.

The summit follows a recent decision to synchronize the names of the various Catholic Charities agencies in the archdiocese to show their unity and their connection with the broader network of agencies across the country that make up Catholic Charities USA.

Father Snyder, who recently spent more than a week in the areas devastated by Hurricane Katrina, used his experience to expand that "family" picture past the state of Indiana.

Though his national office—composed of about 50 people—helps to provide disaster relief and coordinate emergency funds, it is the sweat and struggle of individual agencies, like those in our

archdiocese, that provide the real muscle during a disaster.

Some of those Catholic Charities members working in Louisiana and Mississippi, he said, were also put out of their homes by the disaster. They were both victims and relief workers.

Catholic Charities USA has provided about \$9.4 million in hurricane relief so far.

Nationally, Father Snyder said, the various Catholic Charities agencies provide aid to more than 7 million people and have a combined budget of about \$3 billion.

Internationally, Catholic Charities is part of "Caritas Internationalis," and all of

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Synod focuses on better understanding, celebration of Eucharist

VATICAN CITY (CNS)—The Synod of Bishops' first week of discussion focused on how to make the Eucharist available to all Catholics and how to improve the way it is celebrated and understood.

In individual speeches and free-discussion periods on Oct. 3-8, the bishops addressed a multitude of topics ranging from falling Mass attendance to the degree of Christ's real presence in the Eucharist.

Pope Benedict XVI presided over most sessions of the synod but only once joined the debate. About 240 bishops were present; for almost half of them, it was their first synod.

Among those missing were four bishops from mainland China, who were invited by the pope but were not allowed by the Chinese government to travel to Rome. Four empty seats in the synod hall marked their absence.

From the outset of the synod debate, it was clear that a primary concern was the shortage of priests that makes it impossible for Catholics in many areas to attend Mass regularly and receive Communion.

One Honduran bishop told the synod that his diocese had 16,000 Catholics for every priest, a situation that required the faithful

See SYNOD, page 7



Residents carry a body as they pass by a collapsed building in Balakot, Pakistan, on Oct. 10. More than 36,000 people were killed by the magnitude 7.6 earthquake that struck northern Pakistan, India and Afghanistan on Oct. 8.

Pakistani prelate asks country's Christians to donate one day's wages to help quake victims

LAHORE, Pakistan (CNS)—The president of the Pakistani bishops' conference expressed his grief following the country's worst-ever earthquake and urged all Pakistani Christians to contribute one day's wages for relief aid.

Archbishop Lawrence Saldanha of Lahore, conference president, expressed his "profound shock and grief at the large-scale destruction of

life and property caused by the great earthquake" that struck Pakistan, India and Afghanistan on Oct. 8. He said prayers were offered in all Pakistani Catholic churches the next day for the eternal peace of the deceased and for the recovery of thousands of injured survivors, according to an Oct. 10 statement issued by his office.

"This was the greatest natural disaster in our country's history," he wrote, calling

upon all Christians "to do their part" in relief efforts. He urged them to contribute one day's salary to the President's Relief Fund and announced a donation of 500,000 rupees (\$8,357) from the Pakistani Catholic Church, reported UCA News, an Asian Church news agency based in Thailand.

The earthquake along the Pakistan-India border was magnitude 7.6. Its

See QUAKE, page 24

Secularism, materialism make vocations work a challenge

TAMPA, Fla. (CNS)—The environment for breeding vocations is not what it used to be.

Catholic schools used to be feeder systems to the seminaries. Religious sisters used to be prominent fixtures in schools and parishes to offer words of encouragement and to plant the seeds of priestly vocations. The rise of secularism, materialism and careerism, and a lack of commitment

among young people do not generate vocations.

Those ideas are not lost on vocation directors or the U.S. bishops, who have made the promotion of vocations one of the top three priorities in the Catholic Church, according to Father Edward J. Burns, executive director for vocations and priestly formation for the U.S. Conference of Catholic Bishops.

"With today's secularization, we don't have the feeder system we used to," Father Burns said on Sept. 26 at the 42nd annual convention of the National Conference of Diocesan Vocations Directors. "The materialism of society fosters a lack of commitment among young people and a feeling to live life for one's self."

The Sept. 24-28 convention—with the

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SUMMIT

continued from page 1

the charitable work of the Catholic Church is tied together in the Pontifical Council "Cor Unum."

Father Snyder said that the challenges faced by Catholic Charities here are the same as anywhere else, and at the top of the list is how to address such great needs with so little resources.

Part of finding resources means taking financial help from the government, which, he said, rightly understood is a means to bring about the common good but Catholic Charities must always make sure that its identity stays intact.

Another challenge, he said, is to care for those groups whom we are tempted to think are not our "neighbors"—like AIDS victims or undocumented aliens.

The role of national president is one that Father Snyder took on about eight months ago—previously he headed Catholic Charities in the Minneapolis and St. Paul Archdiocese.

Moving to the national level has given him the charge of helping local Catholic Charities agencies convene and train as well as coordinate disaster relief.

Catholic Charities USA, like all the agencies that compose it, exists to fight poverty, strengthen families and build communities.

The one thing that he said he misses is being involved more in the direct work of fulfilling those mission goals.

Especially as a priest, he considers his role now to be far more an exercise of leadership than administration; a role of inspiring a vision and keeping Catholic Charities firmly set in its Christian identity.

Father Snyder said that all that Catholic Charities does is rooted in a scriptural understanding of man as created in the image of God. He referred to several places in Scripture, and also to the famous

passage in the Matthew 25 where Jesus tells those who served others that they were truly serving him.

It was a passage that was proclaimed during the prayer service that morning.

"Christ's message is clear," Archbishop Buechlein said, "service to the poor is not optional, it's not incidental to Christianity; it's mandatory and central to our mission."

"As disciples of Jesus, we are responsible for sharing the good news of salvation with the poor. As women and men who seek the face of the Lord to satisfy our own restless hearts, we're instructed to look for him in the faces of those who are truly poor—materially, emotionally and spiritually."

Following the theme of the day, the archbishop challenged those present to look beyond their ministries to the larger picture.

Every time anyone is served by Catholic Charities staff in Tell City, New Albany, Terre Haute, Bloomington or Indianapolis, "it's the Church that is providing loving care," the archbishop said. "As Catholic Charities, and as parish communities, we are never isolated, alone or independent. We are not islands unto ourselves, but rather we are sisters and brothers united in faith and hope and charity."

It is this aspect of faith that makes Catholic Charities unique, he said.

"Wherever we are, we serve in the name of Jesus Christ, who became poor, and who suffered, died and rose again, so that all men and women might become spiritually rich and enjoy the fullness of life," he said. "This distinguishes... Catholic Christian service from secular social service."

A renewed sense of spirituality is something that David Siler, executive director of Catholic Charities, stressed when he addressed those gathered for the summit. He handed out copies of "A Plan for Spiritual Renewal" for the different agencies to review.

The true head of Catholic Charities,



Photo by Brandon A. Evans

Archbishop Daniel M. Buechlein greets children from the choir of St. Susanna School in Plainfield during the first Catholic Charities Summit at the Archbishop O'Meara Catholic Center in Indianapolis.

Siler said, is the Holy Spirit.

To again emphasize the spiritual, the archbishop and Father Snyder led a commissioning ceremony for those gathered who were headed back to their work.

Keith Stormes, director of Catholic Charities New Albany, said that re-establishing a sense of spirituality and giving it a "jump start" is something important.

Stormes brought three advisory council members and seven other staff members from his agency to the summit.

"I wanted them to see the larger family that they were a part of that we don't always get exposed to," he said.

The event was successful in reaching that end, he said, and he hopes to see it become an annual event.

"I think for me it was a real learning experience," Stormes said.

Stephen Lanterman, director of Catholic Charities Tell City, brought two of his council members to the event, and said that it gave them not only a chance to bond, but also to see the whole archdiocesan Catholic Charities family.

Lanterman said that the archbishop and Father Snyder addressed "the challenge of linking ... our agency with our archdiocese."

That is particularly acute for us in southern Indiana."

The relationship between the Tell City area and the archdiocese has been historically strained, he said, but that the archdiocese's continued devotion to Catholic Charities Tell City—particularly its ministry to addicts of methamphetamine—is a "crucial turning of the corner."

Another challenge that Lanterman said his agency faces is the perception locally that they only serve Catholics—he added that it is a perception that, through continued ministry to many non-Catholics, is changing.

Archbishop Buechlein concluded his remarks at the prayer service by encouraging everyone in their work.

"I pray," he said, "sisters and brothers in Christ, that each of us—no matter how large or small we may think our role is in Catholic Charities, I pray that each of us—may see that what each of us are building is nothing less than the Kingdom of God on earth."

(For more information about Catholic Charities in the archdiocese, log on to www.CatholicCharitiesIndy.org). †

St. Vincent de Paul Society national president addresses Indianapolis council

By Katie Berger
Special to The Criterion

St. Vincent de Paul Society national president Joe Flannigan recently commended and encouraged Indianapolis members to live out Gospel values, and used hurricane relief as a basis for his remarks.

Flannigan was the featured speaker at the annual business meeting of the Indianapolis Council of St. Vincent de Paul Society on Oct. 9.

Flannigan applauded members on their dedication in serving the poor. In addition, he shared experiences from his recent trip to the area affected by hurricanes Katrina and Rita, and called for continued emphasis on spiritual growth and renewal. He also praised the council for its willingness to host the National St. Vincent de Paul

meeting in Indianapolis in 2006.

Flannigan, the father of seven and grandfather of nine, was recently elected national president and began his term on Oct. 1. Prior to his election, he had been active with St. Vincent de Paul for 15 years.

"We have a great ministry and it is truly a ministry; we are called to grow in holiness, to be friends and be joyful," Flannigan said.

He reflected on his trip to Louisiana and Texas, where he visited those working to assist the evacuees of the two hurricanes. During his stop in Baton Rouge, La., he said he was reminded of the Gospel of Matthew, Chapter 25, which calls people to assist those in need because they, too, are Christ.

There, workers gave food and drink, clothed the naked, cared for the ill, as Scripture suggests, he said. Flannigan reported that portable soup kitchens were opened; 31,000 people were given clothing, including 6,000 uniforms to public and Catholic school children; 50,000 prescriptions were filled; and shelters with

thousands of cots were established.

Local council president Jake Asher said that the Indianapolis council has also been affected by the hurricanes. Not only have they sent assistance to the affected region, they also assisted some of the 1,287 people who have relocated from Alabama, Mississippi and Louisiana. He noted that the council has been working with the American Red Cross in receiving referrals for furniture to help get families started.

Asher, who started his second term as council president, is optimistic about its future. Among his goals is the addition of a second food pantry which is set to open in six to nine months. The new pantry, which is 6,500 square feet, will have the capability to serve more than 3,000 families per week. The current Client Choice Food Pantry assists 1,500 families per week.

Asher echoed Flannigan's words that spiritual growth should be the "cornerstone of what we do."

"We have come a long way in three years in spiritual growth," Asher said. "It is what separates us from other

social service organizations, and it's important that we do that as a number one priority," Flannigan said.

Asher attributed the improvement in spiritual renewal to "Serving in Hope." That initiative helps members to grow spiritually in the work they do.

"It helps us to see Christ in the poor when we go out to meet those people," Asher said. Flannigan said that members need to see Christ not only in the people they serve, but also be a representation of Christ in order to build relationships.

"We try to blur that distinction between the rich and the poor, between the two sides of Christ's face," Flannigan said. That, he said, can be done through these relationships with those they serve.

St. Vincent de Paul was founded by Blessed Frédéric Ozanam in 1833 while he was attending Sorbonne University in Paris.

The society serves the poor of all religious affiliations, races and ethnic backgrounds. Its facilities are staffed by volunteers who receive no money for their work. †



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Pro-life sign changes a woman's life, saves a baby's life

(Editor's Note: This article tells the story of a pregnant woman who turned away from an abortion through the ministry of archdiocesan Catholics. She asked to have her name withheld because some of her family members either do not approve or do not know about her choice.)

By Sean Gallagher

Although she knew it was murder, a 30-year-old woman went into a Planned Parenthood facility at 5430 E. 21st St. in Indianapolis on May 26 for an abortion.

"At an earlier age, I was heavily into youth group and into my church," said the woman, who is a member of the Church of Christ. "And I spiritually knew that [abortion] was murder to me."

At the time she considered having an abortion, her life was on a downward spiral. Her divorce had been finalized six months earlier, making her a single mother of two young children. Two months earlier, she was the victim of a date rape that resulted in the conception of a new life.

Although her religious upbringing told her that abortion was murder, other factors, including the fact that the child was the product of a sexual assault, led her to consider it as a viable option.

"That was the only thing that made me feel like maybe I didn't need to have this child because I did not have a connection to that person," she said. "My other two children have a loving father that they're connected to. How can I bring a child into this situation when my other two children have this loving father and [he or she] doesn't have that?"

She also acknowledged that some pressure was applied by her own father, whom she described as "not spiritual," to consider abortion. He offered to pay for it if she chose to have one.

Finally, the difficult economic situation that resulted from her divorce was weighing on her mind.

"I did not have an income," she said. "I was a student. I lived off of my child support that I received from my ex-husband."

But despite the array of challenges that lay before her, her conscience kept speaking to her, even when she was in the waiting room of the facility.

"I was really shameful about even going in there in the first place," she said. "I was in a battle in there. I was tormented. I came out, and went and got something to eat [then] came back. It was emotional stress, especially when you

know it's wrong."

Three hours after arriving, she went out to the parking lot. Her attention was caught there by a sign on a wall facing the center that read, "There is a better choice. For real help, call 1-877-734-2444."

The sign was painted in late August 2004 by a group of Catholics and other Christians. The telephone number on the sign is for the Gabriel Project, a network of parish-based pro-life volunteers who seek to give help and support to women who are experiencing crisis pregnancies.

After looking at the sign three times, she called the number on her cell phone. No one answered.

As she was making her way back to the facility, her phone rang. Eileen Hartman, executive director of the Great Lakes Gabriel Project and a member of St. Bartholomew Parish in Columbus, was on the other end.

By the end of their hour-long conversation, Hartman had given the woman enough encouragement to stay true to her convictions that she turned away from abortion, and chose to carry her baby to term then place him or her for adoption.

"That sign saved my life," she said. "It saved not only my life, but the life of this baby, this child, this soul that God has ownership over, because he is the one that created this life. I didn't have a right to take it away."

When asked how she felt afterward, she said, "Relief. R-E-L-I-E-F. I was relieved. Her voice was so soothing. She was just like an angel."

In fact, Hartman soon assigned her to a Gabriel Project angel, the organization's term for the person who keeps in contact with mothers and arranges for the aid they need.

During the past few months, the woman who called Hartman has been helped by Catholics across the archdiocese who are members of St. Thérèse of the Child Jesus (Little Flower) Parish in Indianapolis, Our Lady of the Greenwood Parish in Greenwood and St. Bartholomew Parish in Columbus as well as members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

Teresa Heffernan, regional coordinator for the Gabriel Project in Indianapolis and a member of Little Flower Parish, arranged some of the aid she received.

Heffernan described what can happen in the Gabriel Project when a pregnant woman in need calls the help line.



Photo by Sean Gallagher

Beth Falkenbach, a member of Trader's Point Christian Church in Indianapolis, helps paint a pro-life sign on the wall of a commercial building that faces a Planned Parenthood abortion facility in Indianapolis. The effort to paint the sign in August 2004 was a joint effort of Catholics and other Christians. In May of this year, a woman calling a phone number on the sign and as a result decided to carry her baby to term and place him or her for adoption.

"It's a snowball effect," Heffernan said. "It sets a lot of other things in motion. People really step up to the plate."

In the time since she made her call, the woman's outlook has changed for the better. She has found a job that allows her to continue her education.

Although the woman who made the call and turned away from abortion has benefited from the multifaceted pro-life ministry of many Catholics, Hartman was

quick to acknowledge her admiration for the woman with whom she has bonded during the past few months.

"To me, she's a superhero," Hartman said. "I think of all the women who turn away—who are walking into that abortion center and turn away—I think of them as heroes."

(For more information about Project Gabriel, call 877-734-2444.) †

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Editorial



CNS photo from Reuters

Pakistani men mourn the death of a relative in Balakot, Pakistan, on Oct. 9. Rescuers searched frantically in the rubble of flattened towns and villages for survivors of a devastating earthquake on Oct. 8 that killed more than 20,000 people in northern Pakistan and India.

Natural disasters can't help but test our faith

“But why did God not create a world so perfect that no evil could exist in it? With infinite power God could always create something better. But with infinite wisdom and goodness God freely willed to create a world ‘in a state of journeying’ toward its ultimate perfection. In God’s plan this process of becoming involves the appearance of certain beings and the disappearance of others, the existence of the more perfect alongside the less perfect, both constructive and destructive forces of nature. With physical good there exists also physical evil as long as creation has not reached perfection” (*Catechism of the Catholic Church*, #310).

Our recent experience with hurricanes and floods in the United States, and now a devastating earthquake in Asia, confirms the existence of physical evil. With our sisters and brothers the world over, we are sorely tempted to turn toward heaven and demand a better explanation. We are weary of the “state of journeying” that allows such pain and destruction. It’s bad enough that we human beings continue to wage war against one another without the destructive forces of nature making a bad situation even worse.

The Church does not pretend to give a satisfactory answer to the heart-wrenching question, “Why?” Physical evil is a part of the mystery of creation that we simply don’t understand. Our human reason fails to grasp the subtleties of God’s plan for our world’s ultimate perfection. We are required to accept certain things (like the existence of natural disasters) on faith. We are called to hope in a future that is far better than our memory of the past or our experience of the present moment. We are called to respond to physical evil with an outpouring of genuine love and charity that affirms—beyond all doubt—that this destructive force of nature is not willed by God!

The Church in central and southern Indiana is occasionally threatened by natural disasters, including tornados, floods, fires caused by lightning, and other forms of physical evil. But we have never experienced the kind of devastation experienced by our sister dioceses in the Gulf Coast areas of the

United States in Alabama, Louisiana and Texas.

Imagine what it would be like if parishes, schools and Catholic Charities agencies in whole regions of our archdiocese (such as Terre Haute, Batesville, Richmond, Jeffersonville or the south side and inner city deaneries of Indianapolis) were totally destroyed. How would we respond? How would we continue to function as an archdiocese?

If the Archdiocese of New Orleans is any example, the archbishop of Indianapolis and a skeleton chancery staff might find themselves operating out of a parish in the Diocese of Lafayette-in-Indiana. Like New Orleans, our archdiocese would quickly find itself deep in debt just trying to meet its most basic financial obligations—let alone rebuilding parishes, schools and other Catholic institutions destroyed by physical evil.

How would we carry on Christ’s work in the face of such a catastrophe? Would we be tempted to give up? Would we shake our fists at the sky and demand an answer? Or would we pick up the pieces and carry on—confident that the grace of Christ is with us no matter what hardships we must endure?

Our sisters and brothers in the Gulf Coast communities are confronted with these questions today. They need our prayers, our assistance and our financial support—to help them sustain their faith in a loving God who does not will the evils that they have endured.

As our faith tells us—now and always, “we firmly believe that God is master of the world and of its history. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God ‘face-to-face,’ will we fully know the ways by which—even through the dramas of evil and sin—God has guided his creation to that definitive Sabbath rest for which he created heaven and earth” (*Catechism of the Catholic Church*, #314).

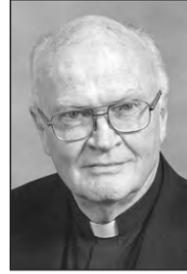
— Daniel Conway

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

Looking Around/Fr. William J. Byron

Women and higher education today

As Yogi Berra used to say, “You can observe a lot by just watching.” While you ponder that, consider also that you can learn a lot by just observing.



This was the case when I reviewed *The Chronicle of Higher Education’s* “Almanac Issue, 2005-06” (Aug. 26, 2005). Each year, this publication presents facts about

higher education in the United States. It covers demographics and takes quantitative measures of our colleges and universities, their faculty and students, and the money flows that support the higher education enterprise.

Census data for 2004 show 293,655,404 persons living in the United States. For 6.4 percent of them, the highest level of educational attainment was eighth grade or less; another 9.9 percent had some high school but didn’t graduate, and 29.8 percent had only a high school diploma. About 17 percent have a bachelor’s degree, and only 9.7 percent hold graduate or professional degrees.

Enrollments at all levels of higher education—two-year, four-year, graduate and professional—was 16.6 million. Women accounted for 56.6 percent of that enrollment; part-timers (men and women) were 59.9 percent, minorities 29.4 percent and foreign enrollment amounted to 3.6 percent of the total.

Graduation rates at four-year colleges stood at an unimpressive 54.4 percent overall, with women doing better (57.2 percent) than men (51 percent). The rate for minority students is not reported.

Average tuition and fees amounted to \$4,630 at public four-year institutions, \$1,670 at public two-year colleges and \$17,902 at private four-year colleges. These figures do not, of course, include room and board, books and the opportunity cost of going to college (i.e., foregone wages).

The poverty rate for the nation was 12.3 percent that year, and the high school

dropout rate was 8 percent. The percentages might appear relatively small to some, but the absolute numbers by anyone’s calculation are anything but insignificant and raise an enormous concern for the progress of our nation as well as a major challenge to our national spending (public and private) priorities.

Statistically speaking, women appear to have more ambition for higher education than men and more staying power once they enroll.

Should the nation be looking to women to continue to improve their own positive numbers in these categories, but also somehow to help young men improve theirs? Will the “unisex” approach to instruction, typical across the board in American higher education, have to be re-examined in a search for more effective pedagogy aimed at educating women for positions of leadership during and after their collegiate years?

The Chronicle’s “Almanac” includes a summary of “Attitudes and Characteristics of Freshmen in Four-Year Colleges, Fall 2004.” They will be graduating as the Class of 2008. Objectives carried by them into college and considered “essential or very important” are instructive: 75 percent put “raising a family” in this category; about the same number specified “being very well off financially” (the men stressed this slightly more than the women). When it came to “helping others who are in difficulty,” only 53.4 percent of the men saw this as essential or very important, while 69.6 percent of the women listed it as a priority—another indicator that women possess a lot of promise for our national future.

Before getting carried away, however, we have to note that “developing a meaningful philosophy of life” registered evenly with men and women at 42 percent. We can only hope that the collegiate experience gives that objective a needed boost.

We’ll have to wait to see if women will encourage men to higher levels of participation, retention and graduation.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

The Human Side/Fr. Eugene Hemrick

God’s Spirit still at work after hurricanes

While financial aid will help greatly in the reconstruction of hurricane-torn cities and the lives of their inhabitants, successful rebuilding after Katrina and Rita primarily will depend on virtues Christ taught.



What will help more than anything else will without doubt be the practice of Christ-like behaviors.

In the Bible, Jesus praises the servants who increased their talents and courage, whereas the man who buried his talent is criticized for his lack of spirit and industriousness.

Christ speaks of a king who faces the realization that the army advancing against him is much stronger than his. The king isn’t paralyzed by this, however. Rather, he sorts through the various possible actions he might take and makes a sound decision.

The five wise virgins are praised for their preparedness. Unlike the foolish virgins who were lackadaisical and unconcerned about the future, the readiness of the wise virgins is held up as a model of prudence.

In the wake of Katrina and Rita, the United States has an opportunity to follow the example of those who increased their talents and were praised for seizing the moment:

- We have an opportunity to build newer and more efficient cities.
- We have a chance to improve our preparedness for future catastrophes.
- We have the opportunity to sit down like

the prudent king and to envision future communities that are better equipped to combat poverty.

We are at a moment in history when we can put American ingenuity into action for the betterment of all. And we have an opportunity to reflect on the generosity of those who contribute to rebuilding and to thank them. No doubt, there will be some who will take unfair advantage of this moment, lining their own pockets and caring nothing about those who suffer. They are the money changers in the temple.

Although we must guard against corruption, it is imperative that we focus on the bigger picture in which we see countless people flocking to the aid of those who have been reduced to helplessness. So many have accepted and welcomed the hurricane victims into their cities, homes, neighborhoods and schools. Their generosity has been awesome!

Reconstructing cities and rebuilding the lives of those devastated by Katrina and Rita will require a massive humanitarian effort unlike any we have experienced in America. But I believe it will succeed. If we look at what will make it succeed, we will find Christ-like behaviors and a Christ-like spirit in full operation.

Christ praised those who sought to improve their situation. He lauded those who didn’t panic, but reflectively thought through tense situations. He admired those who cherished preparedness.

He loves those who follow his example and selflessly sacrifice for others.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The life of a priest in today's world is difficult, but fulfilling

In two weeks, I will have the privilege of ordaining new deacons at Saint Meinrad School of Theology, including one of our own seminarians, Scott Nobbe. They will be ordained priests for several U.S. dioceses within the year.

As you know, the Church in the United States needs priests badly. We are especially experiencing the impact of the decline in the number of priests in our own archdiocese. The loss of four fine priests who died during July and August heightens our difficulty. Three of them were heads of active parishes and replacing them is very challenging. The number of our seminarians is increasing, but this will not meet our immediate need.

I discovered interesting statistics concerning the number of seminarians in a new book by Father Stephen J. Rossetti, *The Joy of Priesthood* (Ave Maria Press, 2005). He writes: "Some have decried the reduced number of priests in this country as a negative sign for the Church. I think it is indeed a negative sign of our affluence and the materialistic narcissism of our day. The vocation 'crisis' is only a crisis in the wealthier nations of the world. In fact, the Vatican reported that there is a boom in major seminarians in vocations internationally; in 1978 there were 63,882 major seminarians in the world and in 2001 there were 112,982.

"According to the secretary of the Congregation for the Clergy, 'Never in the history of the Church have we had so many seminarians studying philosophy and theology.' Vocations go down in areas as affluence rises. ... As grace-filled as the [priestly] life is, it takes a heart that cares deeply for the eternal in others, eyes to see the marvels of our gracious God, and a willingness to offer one's life in service. May God grant more people this priestly heart" (pp. 28-29).

Father Rossetti, a priest of the Diocese of Syracuse, is the president of Saint Luke Institute in Silver Springs, Md. The institute is dedicated to helping priests who are experiencing difficulties and need healing. He has conducted extensive research concerning vocations and the priesthood. In a 2003-04 survey, 72.8 percent of the priests surveyed actively encourage people to become priests. Surveys conducted by the U.S. Conference of Catholic Bishops indicate that 78 percent of the newly ordained priests acknowledge that a priest had directly asked them to consider priesthood. Father Rossetti notes, "This direct encouragement of vocations by priests is clearly an important vocational tool. It is also a strong sign of priestly satisfaction."

The happiness of priests was directly addressed in Father Rossetti's survey. "In my survey, the priests were given a state-

ment, 'Overall, I am happy as a priest.' The percentage of priests who either agreed or strongly agreed that they were happy as priests was 90.5. Eighty-two point five percent said they would do it all over again. These are very strong survey results. Some in our society have gotten the impression that priestly life is sad and unfulfilling. Nothing could be further from the truth" (p. 24).

Earlier surveys conducted by the National Federation of Priests Councils delivered almost identical results. As Father Rossetti remarks, in short, priests find great satisfaction in being priests. Priests love doing pastoral ministry. Especially, they enjoy administering the sacraments and presiding at the celebration of the Eucharist.

Priests will also acknowledge that they are stretched both by the needs for ministry and also by peoples' very high expectations. As I listen to priests, their least favorite part of parish ministry is business administration and attendance at meetings. More and more parishes, especially larger ones, recognize the burden of administration and can afford to employ a lay business manager. Smaller

parishes cannot do so. I encourage volunteers, perhaps retired professionals, to come forward to help relieve our pastors.

I would also encourage folks to review their expectations of priests. Father Rossetti notes that some people have the mistaken notion that all a priest does is celebrate Mass. On the other hand, he writes, "I recall one early morning I was praying quietly in the darkened parish church before the seven o'clock Mass. A woman came up, shook me on the shoulder and said, 'I'm glad I found you and you're not doing anything.' She went on to ask me about a rather mundane administrative issue. For many people, if you are praying, you are not gainfully occupied" (p. 37).

It saddens me when some people expect the impossible from one of our priests or they protest about one thing or another in the manner in which he serves the parish. Our priests bring Jesus to the community and that is what counts. I think our priests do this the best they can and according to the personal gifts God has given them. They need our support and prayers. †

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.

La vida de un sacerdote en el mundo actual es difícil pero muy grata

Dentro de dos semanas tendré el privilegio de ordenar nuevos diáconos en el Seminario Saint Meinrad. En el transcurso del año serán ordenados sacerdotes para varias diócesis en los EEUU.

Como ustedes saben, la Iglesia en los EEUU está muy necesitada de sacerdotes. Estamos experimentando, de manera significativa, el impacto en la disminución de la cantidad de sacerdotes en nuestra propia arquidiócesis. La pérdida de cuatro sacerdotes excelentes, quienes murieron durante el mes de julio y agosto, aumenta nuestra tribulación. Tres de ellos eran los líderes de unas parroquias muy activas, y reemplazarlos es un verdadero reto. La cifra de nuestros seminaristas está aumentando, pero esto no cubre nuestras necesidades inmediatas.

He descubierto unas estadísticas interesantes relacionadas con el número de seminaristas, en un nuevo libro del Padre Stephen J. Rossetti, *The Joy of Priesthood* (Ave Maria Press, 2005). Él escribe: "Algunos han denunciado el reducido número de sacerdotes en este país como una señal negativa para la Iglesia. Yo creo que es efectivamente una señal negativa de nuestra opulencia y del narcisismo materialista de nuestros días. La "crisis" de vocaciones es sólo una crisis de las naciones más ricas del mundo. En efecto, el Vaticano informó que hay un auge internacional de vocaciones de seminaristas mayores; en 1978 había 63.882 seminaristas mayores en el mundo y en el 2001 había 112.982.

"De acuerdo al secretario de la Congregación para el Clero, "Nunca en la historia de la Iglesia habíamos tenido tantos

seminaristas estudiando filosofía y teología." Las vocaciones escasean en las zonas donde la opulencia aumenta. ... Tan llena de gracia como [sacerdotal] sea la vida, recibe un corazón que cuida entrañablemente por la eternidad de los otros, los ojos para ver las maravillas de nuestro bondadoso Dios y una buena voluntad para ofrecer la propia vida en el servicio. Quiera Dios que se le conceda a más personas este corazón sacerdotal" (pp. 28-29).

El Padre Rossetti, un sacerdote de la Diócesis de Syracuse, es el presidente del Saint Luke Institute en Silver Springs, Md. El instituto se dedica a la ayuda de sacerdotes que están atravesando por dificultades y necesitan recuperarse. Él ha llevado a cabo amplias investigaciones relacionadas con las vocaciones y el sacerdocio. En una encuesta en el 2003-04, el 72,8 por ciento de los sacerdotes encuestados estimulaban activamente a las personas a convertirse en sacerdotes. Las encuestas dirigidas por la Conferencia de Obispos Católicos de EEUU, indican que el 78 por ciento de los sacerdotes recién ordenados reconocen que un sacerdote les había pedido a ellos directamente que reflexionaran sobre el sacerdocio. El Padre Rossetti apunta "Este estímulo directo a las vocaciones por parte de los sacerdotes es verdaderamente una herramienta vocacional importante. Es también una señal poderosa de la satisfacción sacerdotal."

La felicidad de los sacerdotes se resaltó directamente en la encuesta del Padre Rossetti. "En mi encuesta, a los sacerdotes se les dio un enunciado "Sobre todo, estoy feliz de ser sacerdote." El porcentaje de los sacerdotes que estuvo de acuerdo o muy de

acuerdo que eran felices como sacerdotes fue del 90,5. Ochenta y dos coma cinco por ciento dijo que ellos lo harían otra vez. Estos son unos resultados muy sólidos para unas encuestas. Algunos en nuestra sociedad han dado la impresión de que la vida sacerdotal es triste y sin satisfacciones. Nada podría estar más alejado de la verdad" (p. 24).

Unas encuestas anteriores dirigidas por la National Federation of Priests Councils arrojaron resultados casi idénticos. Como resalta el padre Rossetti, en resumen, los sacerdotes encuentran una gran satisfacción siendo sacerdotes. Los sacerdotes aman el ministerio pastoral. Especialmente, disfrutan cuando administran los sacramentos y presiden en la celebración de la Eucaristía.

Los sacerdotes también reconocen que se les exige por las necesidades del ministerio y también por las grandes expectativas de la gente. De acuerdo a lo que le oigo a los sacerdotes, las partes menos preferidas de su ministerio parroquial son la administración de los asuntos y la asistencia a las reuniones. Más y más parroquias, especialmente las más grandes, reconocen el agobio de la administración y pueden emplear a un gerente laico para la administración. Las parroquias más pequeñas no lo pueden hacer así. Yo invito a los voluntarios, quizás a los profesionales retirados, que vengan para ayudar a aliviar a nuestros pastores.

También me gustaría animar a las personas para que revisen sus expectativas con relación a los sacerdotes. El Padre Rossetti apunta que algunas personas tienen la idea errónea de que todo lo que hace un sacerdote es celebrar la Misa. Por otra parte, él escribe "Recuerdo una mañana que estaba rezando tranquilamente en la oscuridad de la Iglesia de la parroquia, antes de la Misa de las siete. Se acercó una mujer, me sacudió por el hombro y dijo: Me alegro de encontrarlo y que no esté haciendo nada. Fue para preguntarme por un asunto administrativo mundano. Para muchas personas, si usted está rezando, usted no está lucrativamente ocupado" (p. 37).

Me entristece cuando algunas personas esperan lo imposible de uno de nuestros sacerdotes; o protestan por una cosa u otra en la forma en la cual él sirve a la parroquia. Nuestros sacerdotes traen a Jesús a la comunidad y eso es lo que tiene importancia. Pienso que nuestros sacerdotes hacen esto de la mejor forma en que pueden y de acuerdo con los dones personales que Dios les ha dado. Ellos necesitan de nuestro apoyo y de nuestras oraciones. †

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.

Events Calendar

October 14

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship and healing prayers**, 7 p.m. Information: 317-797-2460.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-865-5554.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"Marriage Matters,"** Dr. Tim Heck, presenter, 7 p.m. Information: 317-353-1420.

October 15

The Marian Center, 3356 W. 30th St., Indianapolis. **Afternoon of reflection for adults and teens**, Father Thomas Euteneuer, presenter, noon-4 p.m., box lunch available, \$5, please register by Oct. 12. Reservations: 317-236-1521 or dearollo@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Christian comedian Scott Gregory**, dinner, 6:30 p.m., show, 7:15 p.m., \$30 per person includes dinner and show. Information: 317-545-7681.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-865-5554.

Southeastway Park, 5624 S. Carroll Road, Indianapolis. Nativity School, celebrating 50th anniversary of the school, proceeds to be donated to Hurricane Relief Agencies, **5K run/walk and 1-mile family fun run/walk**, 9:30 a.m. registration, \$15 with T-shirt, \$10 without T-shirt. Information: www.nativityindy.org.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. Off-Broadway national touring company, **"Late Nite Catechism,"** 7:30 p.m., tickets, \$30-\$40 per person. Information: 317-859-4673, ext. 14, or sfscnc@yahoo.com

Primo South Banquet and Conference Center, 2615 E. National Ave., Indianapolis. St. Francis Hospice, **"The Many Colors of Autumn," luncheon and style**

show, 11:30 a.m., \$25 per person. Information: 317-859-2874.

Saint Mary-of-the Woods College, St. Mary-of-the-Woods. **fun 2005 Komen Wabash Valley Race for the Cure**, walk/run, 9:30 a.m., 5K Race, 10 a.m. Information: 812-535-5011.

October 15-20

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Parish mission**, "The Privilege of Being Catholic," Father Oscar Lukefahr, presenter, 7 p.m. Information: 812-941-8536.

October 16

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **VNS 2005 Bugbuster Flu and Pneumonia Shot Campaign**, 4-6 p.m. Information: 317-722-8299, ext. 116.

St. Isidore Parish, 6501 St. Isidore Road, Bristow. **Annual Shooting Match/Fall Festival**, ham and turkey shoot, 11 a.m., lunch, games, Mass, 9:30 a.m. Information: 812-843-5713.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Covenant Sunday**, holy hour, 2:30 p.m., Mass,

3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

October 18

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Pro-Life Committee and Fr. Shaun Whittington, Emmaus Center open house**, 7 p.m. Information: 317-253-2193.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **"Theology of the Body,"** "Eschatological Man," 7 p.m. Father Jonathan Meyer, presenter. Information: 317-738-3929.

October 19

St. Michael Church, 519 Jefferson Blvd., Greenfield. Pro-life group, Chastity Awareness Month, **"Pre-Marital and Marital Chastity,"** Dale and Monica Siefker, presenters, following 7 p.m. Mass, child care provided. Information: 317-462-4240.

October 20

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Japan-America Society of Indiana, the Sagamore Institute for Policy Research and

the Franciscan Center for Global Studies at Marian College, **"The Japan-U.S. Partnership: Its Significance in the Global Context,"** Yutaka Yoshizawa, Consul General of Japan at Chicago, presenter, 7 p.m. Information: 317-955-6132.

St. Vincent de Paul Church, 1723 S. "T" St., Bedford. Catholic Women in Faith of Lawrence Co., **"Faith and Morals: Properly Formed Conscience,"** Father Ryan McCarthy, presenter, 6:45-9 p.m., Mass, 6 p.m. Information: 812-275-7753.

October 22

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **Family concert**, contemporary Christian group "Myrrh," 7:30 p.m., no charge, dinner available at 6:30 p.m., \$5 adult, \$4 child or \$20 per family. Dinner reservations: 317-826-6000, ext. 152.

St. Andrew Parish, Activity Hall, 4050 E. 38th St., Indianapolis. Knights and Ladies of Peter Claver St. Andrew Council and Court #201, **"Annual food, folk and fun,"** benefits **Hurricane Katrina Relief Fund**, 6:30-10 p.m., \$10 donation. Information: 317-545-4854.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **VNS 2005 Bugbuster Flu and Pneumonia Shot Campaign**, 10 a.m.-1 p.m. Information: 317-888-2861.

St. Francis Hospital, 1600 Albany St., Beech Grove. **"Walk to Remember," families honor children lost through miscarriage, stillbirth and newborn death**, 11 a.m. Information: 317-865-5199.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Fourth Annual Trinity Free Clinic 5K Run and Fitness Walk**, 8 a.m., \$15 registration by Oct. 9, \$18 registration after Oct. 9. Information: www.olmcl.org or www.trinityfreeclinic.org.

October 23

Holy Angels Parish, 740 W. 28th St., Indianapolis. **VNS 2005 Bugbuster Flu and Pneumonia Shot Campaign**, 10-11:30 a.m. Information: 317-926-3324.

St. Gabriel Parish, loft, 5505 Bardstown Rd., Louisville, Ky. **Catholic single adults, Halloween party**, 8 p.m. Information: 812-284-4349. †

Retreats

October 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Businessman's Lunch,"** NFL player Ray McElroy, speaker, lunch, noon, speaker, 12:30 p.m., \$20 per person. Information: 317-545-7681.

October 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"No Teacher Left Behind: A Teacher's Retreat,"** Loughlan Scofield, presenter. Information: 317-545-7681.

October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Very Special Night: Dinner and a Show!"** Scott Gregory, comedian, 6:30 p.m. dinner, show, 7:15 p.m., \$30 per person. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Praying Without Words: An Introduction to Centering Prayer,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Seasons of Life and Transformation,"** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Oldenburg Franciscan Center, Oldenburg. **"Standing Together: For Children Ages 8-12,"** 9 a.m.-2 p.m., \$25 per child, Franciscan Sister Ann Vonder Meulen, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 15-16

Saint Mary-of-the-Woods College, Providence

Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Journaling to Spiritual Awareness: Seeing the Sacred in Everything,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

October 16

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Labyrinth-Introductory,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, "Taking Mary as Our Own," Benedictine Novice Joseph von Hazmburg, presenter. Information: 812-357-6501.

October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Reflection, **"Touching Our Spirit: Art, Symbols and Metaphors,"** Father Jeffrey Godecker, presenter. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Monthly prayer service**, 5:30-6 p.m. Information: 317-545-7681.

October 20-27

Oldenburg Franciscan Center, Oldenburg. "The Theme of Conversion in Scripture and Life Experiences," **"There's Hope!"** three Thursdays, session two, afternoon session, 7-8:30 p.m. evening session, \$30 series, Franciscan Sister Barbara Leonhard, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 20-December 15

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Annual Catholic school fundraising event will be held on Nov. 8

The 10th **Celebrating Catholic School Values: Career Achievement Awards Dinner** will be held on Nov. 8.

The event will celebrate the achievements of our Catholic schools and the contributions of Catholic school graduates to our faith and to the larger community. This year, Vincent Caponi is receiving the community service award and Paula Corley, James Curtis, Msgr. Lawrence Moran and Thomas Zupancic are receiving career achievement awards.

George Weigel, the keynote speaker, a senior fellow of the Ethics and Public Policy Center, is a Roman Catholic theologian, official biographer of the late Pope John Paul II and one of America's leading

commentators on issues of religion and public life.

Through his understanding of Catholic education and his commitment to the Church, he will demonstrate the importance of the Church's mission.

George Weigel's new book, *God's Choice: Pope Benedict XVI and the Future of the Catholic Church*, will be available for purchase as well as his international bestseller *Witness to Hope: The Biography of Pope John Paul II*.

For table or ticket information, call Jolinda Moore at the Archdiocese of Indianapolis at 317-236-1462, or 800-382-9836, ext. 1462, or e-mail jmoore@archindy.org. †

October 21-22

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Reconciliation in a World of Economic Pressure and Violence,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

October 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Spirituality for Day-to-Day Living in the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Men's retreat, **"Experiencing Jesus Man to Man."** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

October 22

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Celebrating Our Lives with Tales of Blessing,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

Oldenburg Franciscan Center, Oldenburg. **"Halloween Shenigans: For Children Ages 8-12,"** 1-3:30 p.m., \$20 per child, \$15 each additional child per session, Franciscan Sister Ann Vonder Meulen, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, "Mary, Disciple of Compassion," Benedictine Father Denis Robinson, presenter. Information: 812-357-6501.

October 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"St. Bridgid's Lake of Beer: Playing Host to the Saints in Your Heart and Home,"** Oblate of St. Francis de Sales Brother Mickey McGrath, presenter. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Dreams: Our Spiritual Insights,"** Franciscan Sister Olga Wittekind, presenter. Information: 317-545-7681.

October 29-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Experience Spiritual Direction in a Retreat Setting,"** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

October 30

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, Mary, Our Lady and the Eucharist," Benedictine Father Rupert Ostidick, presenter. Information: 812-357-6501.

October 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

November 1-22

Oldenburg Franciscan Center, Oldenburg. **"Pottery and Beyond for Adults,"** four Tuesdays, two sessions per day, 9 a.m.-noon or 6-9 p.m., \$140 series, Franciscan Sister Ann Vonder Meulen, potter and teacher. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

November 4-6

Mater Dei Provincialate, 9400 New Harmony Road, Evansville, Ind. **Discernment Retreat**, single women, registration fee \$50. Information: 812-963-7556 or e-mail smb@doc-ecp.org.

November 5

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Celebrating Advent as a Family,"** Franciscan Sisters Julie Biehle and Elaine Merkel, 1-4 p.m., \$25 per family. Information: 812-933-0661.

November 8-22

Oldenburg Franciscan Center, Oldenburg. **"Healing Angels,"** three Tuesdays, 6:30-8:30 p.m., \$30 series, \$10 one evening, Franciscan Sister Anita Brelage, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com. †

VIPs...

Albert Back and Rita (Seubert) Back, members of St. Paul Parish in New Alsace, will celebrate their 55th wedding anniversary on Oct. 14. The couple was married on Oct. 14, 1950, at St. Paul Church in New Alsace. They have three children: Diane Warrenburg, Dale and Daren Back. They also have seven grandchildren and one great-grandchild. †

Awards...

Holy Family Knights of Columbus Council 3682 of Indianapolis is a Columbian Award winner for the 2004-05 fraternal year. The award is presented for excellence in the sponsorship of programs that serve families, Church, youth and community as well as council members. †

SYNOD

continued from page 1

to walk hours to attend Mass. The faithful "deserve the Eucharist but cannot receive it," he said.

Several bishops called for better global distribution of priests. Others cautiously suggested a new look at the Church's rules on priestly celibacy and wondered whether married men might be ordained, at least in areas where priests are lacking.

The calls to re-examine priestly celibacy came primarily from developing countries, where Church communities often go weeks or months without seeing a priest. Coadjutor Bishop Arnold Orowae of Wabag, Papua New Guinea, asked the synod how Catholics in remote villages could make the Eucharist the "source and summit" of their lives if they don't have access to Mass.

But other bishops, including some from Eastern Catholic Churches where a married clergy is allowed, warned that it can be difficult for a priest to balance his pastoral workload with family demands.

An emerging and complex topic at the synod was how the Eucharist is viewed and experienced—as a gift or a right, for example. Italian Cardinal Angelo Scola, the synod's recording secretary, found himself challenged by several bishops after he said the faithful have no real "right to the Eucharist."

A similar question was whether the Eucharist should be understood more as a sacrifice or as a communal meal. Traditional Catholic theology highlights both aspects, although some people felt the Second Vatican Council tipped the balance toward the shared banquet. Several bishops said the aspect of sacrifice needs more emphasis today.

Debate on this point prompted the pope to take the microphone during a free-discussion period. The Vatican did not publish his remarks, citing a need for confidentiality inside the synod hall.

The revival of eucharistic adoration also elicited differing perspectives. Italian Cardinal

Camillo Ruini said the rediscovery of eucharistic adoration has helped young Catholics establish a visible relationship with the divine.

But others cautioned that adoration could become too individual a practice. Father Mark R. Francis, superior general of the Viatorians, criticized the synod's working document for appearing to give the same importance to eucharistic adoration and the celebration of the liturgy—in opposition to the teachings of the Council of Trent and the Second Vatican Council.

Father Francis and others said a key for improving devotion to the Eucharist is to improve the way it is celebrated, with improved preaching and better executed liturgies.

The question of how to improve liturgies drew numerous comments. One bishop wanted an end to general Communion distribution at huge Masses. A few wanted a re-evaluation of Communion in the hand, saying it was seen by some as disrespectful. An Indian bishop suggested PowerPoint presentations during homilies.

South Korean Bishop Peter Kang U-il told the synod bluntly that many young people simply find Mass too tedious and boring. To increase liturgical participation, he said, pastors need to increase the sense of unity in parish life.

Mass attendance was a cause for concern. Archbishop Agostino Vallini, head of the Vatican's top court, said low statistics on Mass participation were "hardly comforting." He said the causes were competition between the old and modern religious beliefs, growing secularization and pervasive relativism.

Throughout most of Europe, fewer than 20 percent of Catholics go to Mass regularly. But the problems of Mass attendance and Church membership extend to other continents, too. Brazilian Cardinal Claudio Hummes told the synod that in Brazil—the most populous Catholic country in the world—the number of Catholics was declining by about 1 percent each year, with



CNS photo by Alessia Gullini, Catholic Press Photo

Bishops from around the world leave the Synod of Bishops on the Eucharist at the Vatican on Oct. 6. The synod, which is focusing on liturgical and pastoral issues facing the Church, is the closing event of the Year of the Eucharist.

many lost to Protestant denominations.

"We have to wonder: How long will Brazil be a Catholic country?" he said.

Cardinal Hummes, noting Protestant missionary activity, said the Catholic Church should underline the importance of missionary action nourished by the Eucharist. Several bishops agreed, with one recommending specific new Mass prayers with a missionary theme.

Other synod participants said the Eucharist must be understood as a spiritual catalyst in the contemporary world, with a deep connection to issues of social justice and stewardship of creation, for example. As Peruvian Archbishop Pedro Barreto Jimeno said, if the Eucharist is the summit toward which all creation tends, then environmental issues like climate change demand an "ecological conversion."

Two other issues were taking shape at the synod:

- Politics and Communion—U.S. Archbishop William J. Levada, prefect of the Congregation for the Doctrine of the Faith, asked the synod to discuss how bishops deal with Catholic politicians who want to receive Communion, but do not vote in full accordance with Catholic teaching.

One response came from Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, who said the question of Communion and politics

needs to be clarified and cannot be settled circumstantially.

"Politicians and legislators must understand that by promoting or defending unjust legal proposals they have a serious responsibility, and they must remedy the evil committed and spread in order to approach Communion with the Lord who is the way, the truth and the life," he said.

- Ecumenism and shared Communion—Swiss Bishop Amedee Grab, president of the European bishops' council, pointed to important signs of convergence among Christians on the real presence of Christ in the Eucharist and said local Church communities should take advantage of the current possibilities for eucharistic sharing.

Cardinal Georges M. Cottier, the papal theologian, defended the current rules against shared Communion. He said the Church forbids it in most cases because intercommunion is not a "starting point" in ecumenical relations.

Cardinal Walter Kasper, the Vatican's top ecumenical official, said it was true that the demands of unity in faith usually forbid shared Communion with non-Catholics. But he said that in addressing this issue, the Second Vatican Council stated a second principle that is frequently overlooked: that the importance of "sharing in the means of grace" sometimes counsels in favor of eucharistic sharing. †

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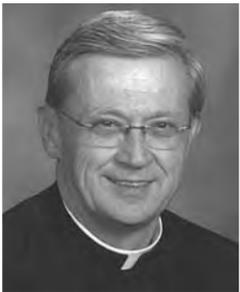
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Travel will continue to the [National Shrine of Our Lady of the Snows](#).

Following dinner there, we will participate in the 35th annual [Way of Lights](#). This impressive display of over one million lights, electro-art sculptures, innovative programs, and creative displays focuses on the true Christmas story.

Overnight will be at the shrine hotel.

Saturday: Continental breakfast at the hotel followed by transport to Mass at the [Basilica of St. Louis, King](#) (popularly: the Old Cathedral) in Saint Louis. Following Mass we will be joined by a guide for a day of the sights of the [City of St. Louis](#).

We will visit the [shrines of Saint Joseph, St. Philippine Duchesne](#) and the [Cathedral Basilica of St. Louis](#), called by Pope Paul VI "the outstanding cathedral of the Americas." Other sites include [Union Station](#) and [St. Louis University](#). Lunch will be at [Zia's](#) in the hill neighborhood, which was home to Yogi Berra and Joe Garagiola.

No trip to St. Louis is complete without a drive through [Forest Park](#), one of the largest public parks in the United States.

Step back in time with a visit to [St. Charles](#), whose cobblestone Main St. is lined with gaslights and restored buildings filled with antique, craft and gift shops. A bit of time is allowed for shopping.

Dinner will be at the famous [Bevo Mill](#) built in the early 1900's by August A. Busch which is a replica of a Dutch windmill. Following dinner we will proceed to the fabulous [Fox Theatre](#) for the spectacular performance of [Riverdance](#). Overnight at Our Lady of the Snows hotel.

Sunday: This morning will be spent at the shrine. Breakfast followed by guided tour of Our Lady of the Snows.

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Top Church law expert says Catholics have right to receive Eucharist

VATICAN CITY (CNS)—While no one has a right to claim God's gifts, Catholics do have a right to receive the Eucharist from the Catholic Church, said the Vatican's top expert on Church law.

Cardinal Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts, spoke on Oct. 10 to the Synod of Bishops on the Eucharist.

Whether the faithful have a right to receive the Eucharist and, if they do, what the Church must do to ensure there are enough priests to celebrate Mass was a recurring topic of discussion at the Oct. 2-23 synod.

Italian Cardinal Angelo Scola of Venice, the synod's recording secretary,

had opened the synod saying the Eucharist was a gift, not a right, implying that a lack of priests was a motive for prayer, not for changing the Church's discipline on priestly celibacy to ensure greater access to the Eucharist.

The Vatican released summaries of the bishops' talks and provided briefings on their full content.

Cardinal Herranz told the synod that the Eucharist was a "priceless gift" of God's love.

People, he said, "have no right before God to receive the Eucharist precisely because it is an act of infinite freedom

and mercy" on God's part.

However, he said, "once God gave the Church the sacraments for the good of his people, all the faithful enjoy the right" to receive from the Church the spiritual goods of the word of God and the sacraments.

Canon law says that unless they are in a state of serious sin, the faithful have a right to receive the Eucharist, he said.

"As you can see, this is a basic, although not absolute, right," Cardinal Herranz said.

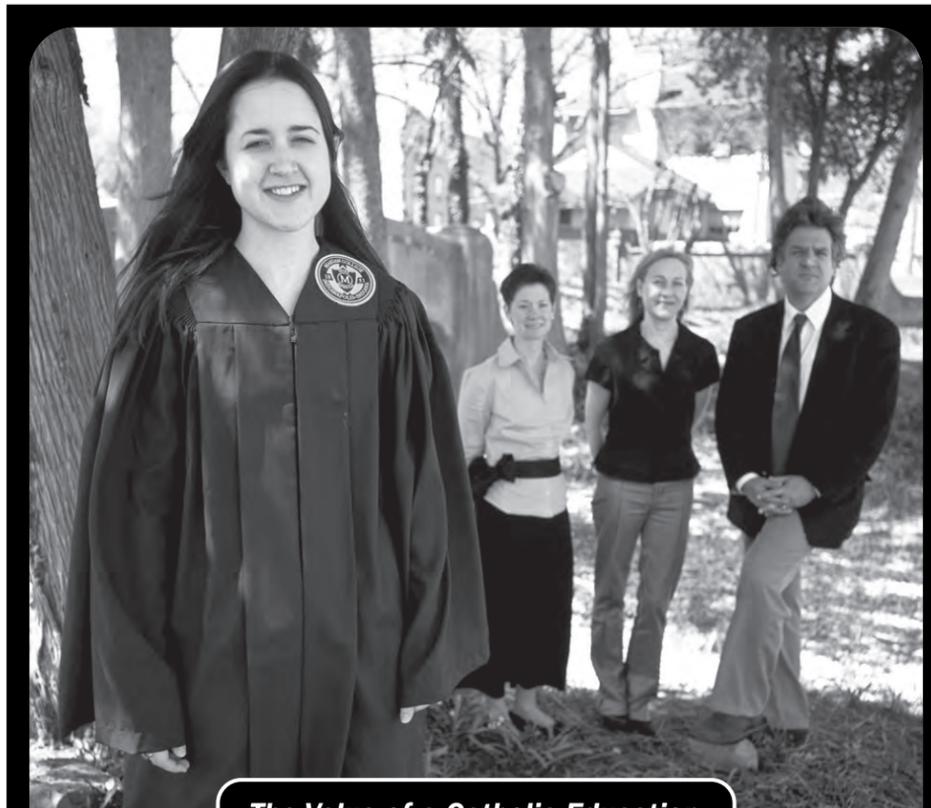
When the faithful are in a state of sin, he said, their pastors must "follow them with loving patience and pastoral concern"

so they return to being in a state of grace and so that none of them think they are "excommunicated just because they cannot receive Communion."

Cardinal Herranz asked the bishops to be "more sensitive to the just requests of the faithful who express their hunger for the Eucharist," ensuring that priests are available to hear their confessions and ensuring that churches are kept open so people can stop and pray before the Blessed Sacrament.

"Because justice consists in giving each person that to which he has a right," he prayed that Mary would "help us guarantee our lay brothers and sisters the exercise of their rights for the good of their souls, but also for the apostolic vigor of the entire people of God." †

'Canon law says that unless they are in a state of serious sin, the faithful have a right to receive the Eucharist.'



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Heidi is shown above with some of her favorite professors. From left to right are: Jamie Higgs, Ph.D., Stephanie Taugner, M.F.A., and Jamey Norton, Ph.D.

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Silent No More offers help, hope and healing from trauma of abortion

By Mary Ann Wyand

The National Silent No More Awareness Campaign offers help, hope and healing to women and men damaged by the trauma of abortion.

Janet Morana, associate director of Priests for Life and co-founder of the New York-based Silent No More educational ministry with Georgette Forney, spoke at several cities in the archdiocese on Sept. 29-30 to encourage expectant mothers to choose life and help women and men suffering from the pain of abortion to speak out about their experience so they can begin the healing process.

"It takes a lot for people to tell their [abortion] stories," Morana said during a Silent No More rally on Sept. 30 at University Park in downtown Indianapolis.

"Take this information and use it to help someone else who you know had an abortion," she told the gathering. "Let's bring some of those people back to healing and use this information to stop another girl from going down this road. ... Women do not have abortions because of freedom of choice. Women have abortions because they feel they have no choice."

Morana presented the keynote speech at the Bartholomew County Right to Life banquet on Sept. 29 in Columbus then helped three women choose life for their babies on Sept. 30 outside a Planned Parenthood abortion clinic on East 21st Street in Indianapolis. Later that day, she spoke at the Silent No More rally in downtown Indianapolis then presented programs at two parishes in the Lafayette Diocese on Oct. 1-2.

"At the abortion clinic on 21st Street, we had two Hispanic girls who were saved and brought around to the Crisis Pregnancy Center," Morana said, "then I had the experience of assisting in the save of a mother bringing her daughter to the abortion clinic. The mother's boyfriend was there, and the daughter's boyfriend was there. ... We were literally sitting on the ground in the parking lot talking for about a half hour, and after a lot of persuasion I got the whole family to go to the Crisis Pregnancy Center right around the corner for help."

Morana said "saves happen a lot around the country" when she does sidewalk counseling alone or with Father Frank Pavone, the founder and director of Priests for Life based in Staten Island, N.Y., and local pro-life counselors.

"I want to encourage people to come out and pray at an abortion mill," she said. "We were there praying for at least two hours. Some of the people were praying and others were counseling, but as a result there are babies alive today that would have been dead."

Morana said when people ask her what they can do to end legalized abortion, she encourages them to pray outside an abortion clinic and help women experiencing crisis pregnancies.

She also offered her thanks to Father Andrew Dudzinski, administrator of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese, for leading the rosary outside the abortion clinic.

"It's the power of the prayers right there where the deaths are happening that get results," she said. "I see it all over the

country, and here in this diocese there were three babies saved on Sept. 30 because of people coming out to pray and Father Dudzinski's leadership at the Planned Parenthood abortion clinic. Father Dudzinski's leadership was very important, especially for the Hispanic women. When they saw a priest standing there, his presence really helped melt their hearts then the counselors could do the rest."

Morana also encouraged people to log on to the website www.SilentNoMoreAwareness.org to read testimonials from women and men harmed by abortion.

"Offering women an abortion is not offering them real help," she said. "Offering a woman an abortion does not solve her problems. It creates other problems."

Since the first Silent No More program during the March for Life in Washington, D.C., in January 2003, Morana said the campaign has grown into a national and international post-abortion ministry.

"We have events going on all year long," she said, "but January is the big focus because of the tragic decision of *Roe vs. Wade*. We'll be back in front of the Supreme Court in Washington on Jan. 23 during the March for Life."

Morana said she is very encouraged that so many people are speaking out about their abortion experience.

"By people speaking out, several things happen," she said. "Women and men who have been damaged by abortion realize they're not alone, and they take those first steps to healing. It breaks the silence for them. For girls who are considering abortion or someone who is encouraging someone else [to have an abortion], they hear about the damage it has done to others and this might be the only thing that will help them. Finally, it helps convert people out there who are just mushy on the issue."

The use of ultrasound technology has saved many babies in recent years, she said. "People know that it's a child, but they cling to choice by saying that a woman should have the right to choose. However, when they hear about the damage that abortion is doing to women that has converted people in the pews who say they are still pro-choice. We know by the women speaking out and being silent no more that hearts and minds and babies are being saved, and every time a baby is saved from an abortion a mother is saved from the pain of being post-abortive."

About 3,000 people have registered for the Silent No More monthly e-mail letter, she said, and a number of post-abortion healing programs have asked to be listed



Janet Morana of New York, co-founder of the National Silent No More Awareness Campaign, left, stands next to St. Anthony parishioner Debbie Miller of Indianapolis and Holy Rosary parishioner Eric Slaughter of Indianapolis during a Silent No More rally on Sept. 30 at University Park in Indianapolis.

on the website.

Morana also encouraged people to log on to www.unborn.com, a website created by Shari Richard, a pro-life Christian who lives in West Bloomfield, Mich., to view ultrasonography of babies in the womb.

Richard joined local Silent No More members at the Sept. 30 rally in Indianapolis to share her abortion story and urge people to promote her Windows on the Womb educational pro-life ministry on the Internet. †



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Vatican official calls for better care of mentally ill

VATICAN CITY (CNS)—More needs to be done to help the mentally ill and to support programs of early diagnosis and prevention of mental illness, said a top Vatican official.

Cardinal Javier Lozano Barragan, head of the Pontifical Council for Health Care Workers, appealed to public health officials worldwide “to find urgently needed help” for those with mental disorders.

Many of these people are “on the streets or with their families where they cannot receive the [proper medical] help they need,” he said in his message for World Day of Mental Health celebrated on Oct. 10.

He asked that health and government officials make mental health care more accessible and equitable, and that treatment

be “in full respect for the integrity and dignity of the sick.”

The Vatican released a copy of the cardinal’s message on Oct. 8.

According to the World Health Organization, some 450 million people worldwide suffer from a mental disorder and 873,000 people commit suicide each year, the cardinal said in his text.

“Mental disability represents a true and real social-health emergency,” he said, adding that it does not have enough support from existing health and governmental programs.

“In over 25 percent of [the world’s] health clinics, patients do not have access to essential psychiatric medicines; there is fewer than 1 psychiatrist for every 100,000 people for 70 percent” of the world’s

population, he said.

Mental illness tends more often to strike those who are “intellectually, culturally or economically disadvantaged,” he said.

“Millions of individuals are forced to carry in their bodies and minds the consequences of poor nutrition, armed conflict as well as the aftermath of massive natural catastrophes” which already carry with them “the heavy burden of disease and mortality,” he said.

Cardinal Lozano also said societies need “to promote healthy lifestyles that are consistent with a culture of values.”

“Medical science recognizes a close correlation between the manifestation or worsening of some mental pathologies and disturbances and today’s crisis of values,” he said.

He said people cannot remain silent in the face of a culture or society that condones exploiting people and that demonstrates “continued aggression against [a person’s] serenity and mental balance.”

The “crisis of values” also leads to greater loneliness among individuals, breaks up traditional social structures and discredits the support of the family, he said.

The Catholic Church always has played an important role in offering prevention and help to those afflicted by mental illness, he said.

Church-based programs and workers show that “mental illness does not create insurmountable obstacles and does not impede” building a relationship with sufferers that is based on “authentic Christian charity,” he said. †

VOCATIONS

continued from page 1

theme “Called to Follow the Son”—drew about 200 vocations directors to Tampa.

Father Burns said the “live-for-self” agenda not only affects the priesthood but other service jobs, such as teaching and nursing, which also are suffering shortages. But the priesthood, he said, has a double whammy—it is a life of service and a life of commitment.

“As far as society is concerned, it is absurd to live a life of commitment and service,” he said. “It might be noble, but it doesn’t fit in a materialistic society.”

Despite those issues, Father Burns said the number of young people who attend World Youth Day and the millions of young people who were at the funeral of Pope John Paul II show that young people are in search of the truth and can be open to an invitation of commitment and service.

“The men in our seminaries are whole-

some, healthy, holy, dedicated men,” he said. “I look forward to the day I can call them holy priests.”

Father Burns is among the priests and bishops from the United States appointed by Rome to participate in teams who will visit more than 220 U.S. seminaries and houses of formation within the next eight months. The facilities will be visited by one of 72 teams of apostolic visitors; there are three to four people per team.

Although Father Burns would not go into what would be evaluated or when a team would visit what seminary, he said the results would be compiled into reports and sent to the Holy See.

During a workshop, a vocation director asked Father Burns about how to foster vocations when some see the Church’s ban on married priests or its prohibition against ordaining women as a justice issue.

“Vocation directors don’t ignore those questions or thoughts, but they must perform their ministries within the context of what the Church teaches today,” Father



CNS photo by Bob Rollier

Father Edward J. Burns, executive director for vocations and priestly formation for the U.S. Conference of Catholic Bishops, said the number of young people who attend World Youth Day shows that young people are in search of the truth and can be open to an invitation of commitment and service.

Burns said. “You can address those concerns in a charitable way and then move swiftly to continue your ministry within the teachings of the Church.”

Highly publicized sexual abuse scandals that have hit the Church and the media’s negative perceptions of the priesthood have affected promotion of vocations, according to Steven Covington, executive director of the National Conference of Diocesan Vocation Directors.

But for American young people, materialistic motivations are a bigger issue, he said.

“We have a society that is highly motivated by self-gratification and the success of affluence. The concept of a vocation is lost in a careerist mentality,” said Covington.

“It used to be families were proud to have a priest in the family,” he added. “But now there are families who form their children within that careerism mentality.” †

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HOLY FAMILY SHELTER OFFERS MORE THAN JUST A PLACE TO STAY

WHEN YOU FIRST MEET JAMES AND Darnetta Hayes in the Holy Family Shelter, it’s obvious that they feel at home. The couple moved in at the beginning of July after hearing about the shelter from word of mouth. “Some things got overwhelming, and we knew we needed help,” Mrs. Hayes said. And they came to the right place.

With seven children ranging from 6-year-old twins to a 16-year-old, the emphasis on family in the shelter was important to the couple. “My children are totally and completely comfortable with the environment,” Mrs. Hayes said.

That feeling of comfort isn’t uncommon in this family-friendly setting at Holy Family Shelter, a program of Catholic Charities of Indianapolis.

The shelter may not look extraordinary on the outside, but it is nothing short of exceptional. With its door open to everyone, no matter their challenges, background or language, the shelter can house 50 to 70 people. And it’s always full.

“We don’t close our doors to anyone,” said Bill Bickel, director of Holy Family Shelter.

Holy Family Shelter, located on the near-south side of Indianapolis for more than 20 years, provides care for those who need help, whether it’s to escape domestic violence or simply get some help during difficult times. Legal assistance and medical services are offered at the shelter, and classes ranging from nutrition to



parenting are required for each family. Summer activities are also available for the children staying at the facility.

Mr. and Mrs. Hayes stress the importance of the classes at Holy Family Shelter and their effect on the residents. “I love the parenting classes,” Mrs. Hayes said. “You think you know everything, but then there are so many little things that you don’t know.”

Group settings provide support among the residents, and families with success stories who have stayed at the shelter come to talk with current residents.

With the help of Holy Family Shelter and its dedicated staff, which includes two case

managers, Mr. Hayes is re-enrolled at school and working for Greyhound Buslines, and Mrs. Hayes recently received her General Equivalency Diploma (GED), a high school equivalency diploma.

Financial gifts go a long way at the shelter. “You’re helping to stem a tide of a new generation that would be on the street,” Bickel said. “It doesn’t do any good to just put a family in a home.”

And that’s why this shelter is so much more. After residing at the facility, 75 percent of families have improved their housing situation, and 70 percent of employable adults have secured a job. “We get to see the conversion of a family. It’s just remarkable,” Bickel said.

But the successes point to a need for a larger and modern building. A convent that was once built for 25 nuns of the Sisters of St. Joseph of Carondelet is now housing 22 families daily. Approximately 1,000 individuals, or 325 families, are provided with emergency housing every year. A new site is being explored, and plans for a new facility will be part of the upcoming campaign.

When asked about their plans after leaving, Mr. and Mrs. Hayes both laugh, explaining how comfortable they are here. “It’s home,” Mrs. Hayes said about Holy Family Shelter. “When I talk with James on the phone, I ask him what time he’s coming home.”

Legacy for Our Mission, the archdiocese’s upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your funds will be allocated to Catholic Charities and distributed to organizations such as Holy Family Shelter.

Choose the best credit card for your family

By Barbara Rowe

Many Americans are addicted to credit cards. The average household has at least four, and invitations to sign up for more arrive in the mail every day. However, shopping for the best credit value is more complicated than ever. Not all credit cards are alike. Before selecting a credit card, it is important to understand credit card terms and to compare the costs of similar cards to get the features and terms you want from your credit option. Each affects the cost of the credit you will be using.

Credit card terms

Annual percentage rate—The annual percentage rate, or APR, is the interest rate that the card issuer charges on the unpaid balance of the credit cards. Some cards have set rates; other cards have variable rates, where the amount of interest changes. The interest rate is noted on the disclosure statement that you receive when you apply for a card and again when you open the account. It also is noted on each bill you receive. If a credit card has an unbelievably low rate, it probably is an introductory rate, meaning that the rate is in effect for a short period of time—six months to a year. After the introductory period is over, the rate will increase. If you carry a balance on your credit card, you will want to look for a credit card with a low rate. However, be careful that you do not obtain a low rate that is offset by a high annual fee.

Annual fees—Some credit card issuers charge annual membership fees. These fees range from \$25 to \$75 or more for premium cards, but cards with no annual fees are available. Lists of no-fee cards are available at many websites.

Grace period—This is the length of time you have to pay



CNS photo by Cheryl J. Marshall, Catholic Explorer

Vitae Corp. clerical assistant Rosary Bowman answers the phone while Steve Thomas enters data into a computer at his home office in New Lenox, Ill. Vitae Corp. provides the "Cultur of Life" credit card and long-distance telephone program.

your bill before interest is charged on the purchases.

Some cards do not offer grace periods; finance charges begin from the date you use your card or from the date each credit card transaction is posted to your account. Most card issuers offer 25-day grace periods if the card was paid in full on time the month before.

Finance charge—The total dollar amount paid to use a credit card, including interest costs, service charges, and transaction fees.

Transaction fees and other charges—Credit card issuers may also charge other fees. For example, using the card to

obtain a cash advance, failing to make a payment on time or going over your credit limit all usually result in fees, some of them costly. Some issuers charge a flat monthly fee whether or not you use the card. Carefully read the disclosure statement you receive when you apply for the card to see what other service fees may be charged.

Calculating the finance charge

If you expect to carry a balance on your credit card account, it is important to know how the card issuer will calculate the finance charge. **See CREDIT CARD, page 13**

How to understand the types of life insurance policies

By Sue Frischie and Mary Ellen Rider McRee

How can a consumer feel confident in choosing the most appropriate life insurance policy when there are so many options available?

It is true there are many types of life insurance policies. However, all policies are either term, cash-value, a variation of one, or a combination of the two.

Term Insurance

Consumer educators recommend that most buyers choose term insurance in order to be able to afford adequate coverage. The recommendation assumes you will build financial assets as you grow older, thus lowering the need for life insurance. Term insurance provides the most protection for the money.

Term insurance is often called "pure protection" because it pays benefits only when the insured dies. It is similar to automobile, property and health insurance as it pays only if there is a loss. If the insured dies during the policy term, the beneficiary is paid the face value of the policy.

Coverage is provided for a specific time or term, usually 1 to 5 years, or as long as 10 to 20 years. Many policies can be renewed repeatedly, which means they potentially provide lifelong coverage. Some policies provide protection through age 100, others only to age 65 or 70. The policy must be renewed or repurchased to keep it in effect.

Premiums remain the same during the policy term. But, with each renewal, the premium will increase because the policy holder is older and has a greater chance of dying during the policy term. The higher cost is generally not a problem because the family income should be increasing, too.

The amount of insurance needed usually decreases as the children grow up and as assets accumulate.

To continue coverage past the stated time period, the policyholder may have to apply for a new contract. He or she may also be required to have a medical examination. If a health condition is found, the insurance company may deny a new policy or issue a policy with a substantially higher premium because their risk is now greater.

Therefore, you may want to make sure your original term policy includes an option called *guaranteed renewability*. This means the policy can be renewed without having to prove insurability (such as undergoing a medical examination) after each coverage term expires. There may be a limit as to how many renewals can be made without proving insurability. Renewal could be limited to a maximum age. Once a guaranteed renewable policy is in force, the company cannot deny your right to renew it, regardless of changes in your health or occupation.

Another feature of term insurance is *convertibility*. Convertible term allows the insured to exchange a term policy for a cash-value policy without providing evidence of insurability. Usually, this conversion is an option only during the early years that a term policy is in force. Some term policies provide for an automatic conversion to cash-value after a specified number of years. As of the date of conversion, the cash-value policy would begin accumulating savings.

Decreasing term insurance offers constant premiums while the face amount of the policy gradually decreases. The premise of this type of insurance is that it can fit your changing insurance needs; usually as you grow older your life insurance needs decrease. It is important to determine

the rate of reduction of the face amount and to consider that other factors, such as inflation, could actually cause your life insurance needs to increase rather than to decline. The premiums for a decreasing term policy are less than what you would pay for a comparable term policy with a fixed face amount.

Credit term life insurance is designed to pay the remaining balance of a loan if the insured dies before the debt has been repaid. Credit term is often sold by banks to cover home mortgages. Other lenders may require it as a condition of granting a loan. Credit term life insurance is usually a form of decreasing term insurance.

Level term policies provide a constant face amount and premiums during the time the policy is in effect. You actually pay an average rate, overpaying in the early years and underpaying in the later years. It mirrors cash-value insurance, in this respect, minus the savings feature. (See *cash-value life insurance* following). This level payment feature may be expensive, and not particularly beneficial, as most people don't need the same death benefit throughout their lifetime.

Check to see if you can purchase term life insurance through a group. *Group life insurance* is typically purchased in full or part by an employer for a group of employees. No proof of insurability is required, and premium rates may be lower than premiums for individual policies. If you leave the group, you may be able to convert to an individual policy without proving insurability.

Cash-value Life Insurance

In addition to paying benefits upon the death of the insured, cash-value policies accumulate savings. **See INSURANCE, page 16**

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Controlling your holiday credit use

By Janet Bechman

It is tempting to use credit cards to solve the problem of extra cash for the holidays. You want to make the holidays a happy time, yet finding money for the extra expenses can be difficult.

You do not plan to run up high balances on your credit cards—it just happens. Before you know it, you have spent \$100 to \$500 more than you expected. When the credit card bills arrive in January or February, you may be surprised at how much you spent for the holidays. Then you will spend many months paying for those holiday expenses.

How can you control your holiday spending?

Start by making a written plan. Begin making your plan early in the year, but no later than October or November. Think about how much you can afford to spend for decorations, meals, travel and gifts. Set spending limits for gifts for each person as well as for the other items in your spending plan. Use the chart on the next page to start your spending plan.

Decide how you are going to pay for holiday spending. If you are going to use only cash, leave your credit cards at home when you go shopping. If you write checks, record each check in your register and figure the balance before writing another check. This will help you stay within your limit!

If you need or want to use a credit card, choose one to use for all of your holiday spending. You can control your spending on one card much more easily than on three or four cards. You may want to pull out your latest statement for each card, check the annual interest rate and plan to use the one with the lowest annual

See HOLIDAY, page 14



The Christmas tree stands newly lighted at Rockefeller Center in New York on Dec. 4, 2002. Thousands of people watched the lighting of the 76-foot Norway spruce.

Checking credit report is free once a year and a protected right

By Barbara Rowe

Credit-reporting agencies collect and report personal credit histories and debt repayment practices to their subscribers—mostly businesses and banks. There are three major credit-reporting agencies: Equifax, TransUnion and Experian.

What a credit report contains

A credit report's purpose is to help a lender decide whether to grant you credit. The typical credit report contains four types of information.

- **Identifying information**—your name (including generation such as Sr., Jr., III), nicknames, current and previous addresses, Social Security number, year of birth, current and previous employers, and, if possible, your spouse's name.

- **Credit information**—the credit accounts you have with banks, retailers, credit card issuers, and other lenders. For each account, your credit report will list the type of loan (revolving credit, student loan, mortgage, etc.), the date you opened the account, your credit limit or loan amount, the account balance, and your payment pattern over the past two years.

- **Public record information**—state and county court records related to bankruptcies, tax liens or monetary judgments (i.e., evictions) and child support obligations.

- **Inquiries**: the names of all creditors and potential employers who obtained a copy of your credit report for any reason; employer's inquiries are retained for two years, but inquiries from companies that may extend credit to you are only retained for six months.

Different lenders may make different decisions based on the same information. What is different is the importance they give to specific factors—for example, how long you have lived at the same address, how old you are, how much you earn, how much you owe and how promptly you pay your debts.

See CREDIT REPORT, page 15

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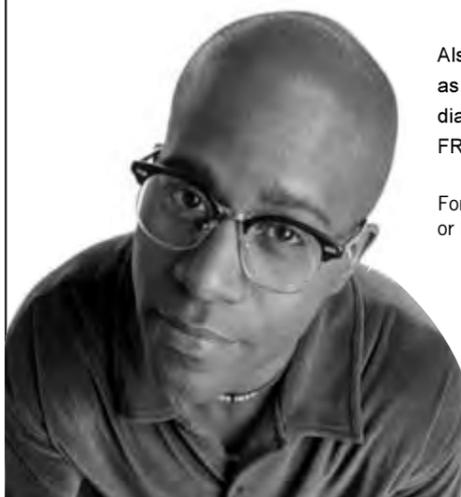


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CREDIT CARD

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calculate your finance charge. This charge will vary depending upon the method the card issuer uses to figure your balance. The method used can make a big difference in how much finance charge you will pay, even when the APR is identical to that charged by another card issuer and the pattern of purchases and payments is the same.

Average daily balance—This is the most common plan used by credit card issuers. Under this method, the sum of the outstanding balances owed each day during the billing period is divided by the number of days in the period. The periodic rate (the APR divided by 12) is applied against that

balance.

However, the average daily balance can exclude new purchases, include new purchases with a grace period, or include new purchases with no grace period. How the average daily balance is calculated dramatically affects finance charges.

Two-cycle average daily balance—This method uses the total of the average daily balances for two billing cycles even if you paid the balance off the previous month. In effect, this method doubles the finance charge. To avoid finance charges, you must pay off your balance for at least two months.

Adjusted balance—Here the balance for finance charges is computed by subtracting any payments you made and any credits you received during the present billing cycle from

the balance you owed at the end of the previous billing cycle. New purchases are not included, you have until the end of the billing period to pay part of your balance and you avoid additional interest charges on the portion that you paid. This method is usually most advantageous to cardholders.

Previous balance—Finance charges are figured on the balance you owe at the beginning of the billing cycle without taking into account payments made during the current cycle.

(Barbara Rowe is an Extension specialist with Purdue University in West Lafayette, Ind. This article was adapted from Credit Card Smarts, a series published by the University of Illinois Extension.) †

Calculate finance charges

Average monthly balance you carry on card _____ x the monthly periodic rate of _____ = interest paid x 12 months = _____ + annual fee of _____ = Total yearly cost of _____ .

(If you get cash advances, pay late, or go over your credit limit, add these transaction fees to your total.)

Example: Average monthly balance of \$1,500 x periodic rate of 1.6% ($\$1,500 \times .016$) = interest paid \$24.00 x 12 months = \$288 + annual fee of \$20 = Total yearly cost of \$308.

Use the table below to compare the terms offered on three credit cards you now have or three offers you have gotten in the mail. Read the disclosure statement to find this information and then write it in the table below.

Issuer	APR	Grace period without balance	Grace period with balance	Annual fee	Min. finance charge	Computing finance charge	Transaction fees
Any Bank	19.2	25 days	None	\$20.00	\$3.75	Average daily balance	\$10.00

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HOLIDAY

continued from page 12

interest rate.

There are many ways you can cut holiday costs. Be alert early for bargains. Separate shopping trips from spending trips. Make one trip to compare prices and value, but do not take along your cash, checkbook or credit cards. When you have decided what you can afford to buy, go back to make the purchases.

Talk with friends and family about drawing names for a gift exchange, setting dollar limits on gifts or not exchanging gifts. Make gifts by hand or give gift certificates promising your time or talents. The most cherished gift is often the one that involved someone's time and thought, not large amounts of money.

Invite friends or family over for dessert rather than for the whole dinner. Try a pitch-in or potluck meal that the guests contribute to rather than providing the entire meal yourself.

Make your own decorations from materials around

the house.

Be careful if your credit card company offers to let you skip a payment or two. If it invites you to pay back only the minimum or even reduces your minimum payment, be cautious. The interest does not stop accumulating. These offers can cost you more in the long run.

(Janet Bechman is an Extension specialist with Purdue University in West Lafayette, Ind. This article was adapted from Credit Card Smarts, a series published by the University of Illinois Extension.) †

One easy way to stay within your spending limit is to start by making a written plan. Use the chart below to develop a spending plan.

HOLIDAY SPENDING PLAN

How much money can I spend? \$ _____		
Item	What?	How Much?
Gifts (family)		
Gifts (friends)		
Gifts (work/school)		
Gift wrapping		
Cards, Postage		
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Holiday Meals		
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Keep a roof over your head when your family income drops

Mortgage payments

House payments can eat up as much as 30 percent to 40 percent of the family budget. What does a family do if a job is lost and income stops? The first step is to contact the creditor. Explain the situation and make an appointment to try to work out an alternative payment schedule. Bring a net worth statement, a projection of income and expenses, and a plan for continuing to meet at least part of the payments with your family's financial situation in mind.

You may be able to extend the term of the mortgage or make an arrangement of temporary payments of interest only.

It is important to realize that when you're in financial difficulty and you don't relish talking to anyone, you must not ignore financial obligations, particularly mortgage payments. Remember that most creditors want to work with you. Creditors generally prefer to work out a way for you to succeed in keeping that house, particularly in a time of slow housing sales.

Consider alternative ways to cover mortgage payments. Could you rent a spare room or share the house and the mortgage payments with others? Assess your housing options realistically. In some cases, your mortgage payment may be lower than rent.

If you rent your home, or apartment, be familiar with the terms of your lease. Does your lease include a "late clause" that would allow you five to 10 days to pay overdue rent? Check your lease for a statement about "late charges." If you do not have a lease or other advance agreements to add "late charges," none can be billed to you.

If you do not pay your rent, Indiana law allows your landlord to evict you "peacefully" without a court order. If you are threatened or if you resist, the landlord must go to court. If you lose in court, you will receive an eviction notice allowing you 48 hours to move off the premises.

Utilities

Monthly utility bills may include charges for gas, oil, electricity, telephone service and water. The customer

has the full billing period (minus processing time) to pay. Typically, if the bill is not paid by the billing date of the next month, a 3 percent late penalty is assessed on the amount outstanding. For bills 12 days past due, a notice is issued to either remind you that you are late or that utility services will be disconnected immediately if payment is not made, depending on your payment history.

Utility commissioners stress, "If you are having trouble meeting payments, get in touch with your local utility." The utility company will work with you on a payment schedule. You, as a customer, will be asked to sign a "pay agreement" laying out the manner in which you will meet your obligations.

If you are having trouble paying your utility bills, contact your township trustee, your county's office of the Division of Family and Children or the Area Agency on Aging for assistance with utility bills. In general, utilities are high-priority bills. Before service will be reconnected, however, either the bill must be paid in full or a pay agreement reached. Finally, when service is reconnected, an additional reconnection fee is charged.

Charges for local phone service are billed one month in advance. Long-distance charges are billed from the previous bill date through the day before the current bill date. If you cannot pay by the due date, contact the service representative to work out alternative payment arrangements.

Check your phone service for the amount of late charges applied to bills paid after the due date. The phone company may charge or increase deposits for consumers who often pay late. If payment is not made, phone service is cut off and you will have to pay all delinquent bills as well as a service charge for reconnecting the phone. (An advance payment or deposit may be required.) In addition, you will have to repair a damaged credit rating.

(Adapted by Barbara R. Rowe and Denise Schroeder, Family Resource Management, Purdue University.) †

CREDIT REPORT

continued from page 12

Review your credit report

A federal law that took effect in late 2004 entitles consumers to one free report each year from each of the three nationwide credit-reporting agencies.

To order your free report, do not contact the companies individually. They are only providing free annual credit reports through one central website, toll-free telephone number and mailing address.

To order, go to <http://www.annualcreditreport.com> or call 877-322-8228, or complete the Annual Credit Report Request Form and mail it to: Annual Credit Report Request Service, P.O. Box 105281, Atlanta, GA 30348-5281. You can also print the request form from <http://www.ftc.gov/credit>.

(Barbara Rowe is an Extension specialist with Purdue University in West Lafayette, Ind. †)

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INSURANCE

continued from page 11

insured, *cash-value life insurance* includes a savings feature. Other names for cash-value insurance include *whole life*, *straight life* and *ordinary life*. Cash-value life insurance costs more than term insurance providing the same amount of coverage because part of the premium is saved or invested for the policyholder by the company. Historically, the interest paid on whole life averages 2 to 3 percent, which is much lower than what other savings and investments typically earn. Interest on this savings is usually tax-deferred, and you may borrow against the savings.

Cash-value policies can be thought of as a kind of forced savings that accumulates over a lifetime. While the cash value accumulates, only the face amount of the policy will be paid upon the death of the insured. Prior to death, the insured can borrow all or part of the cash value of the policy, or cash in the policy for its accumulated value, thereby canceling the coverage.

The cash value that builds up over the life of the policy can be borrowed at an interest rate between 4 to 8 percent, generally less than that charged elsewhere for a loan. If you borrow against the policy, you must repay with interest. If you die before the debt is repaid, the amount owed will be deducted from the face amount.

Coverage lasts a lifetime as long as the premiums are paid. The cash value grows slowly in the early years, then more rapidly as the policy reaches maturity. Once a cash-value policy is purchased, it never needs to be renewed, nor must insurability be proven again.

Universal life insurance

This type of insurance was introduced in 1979 to satisfy consumer demands for payment of higher rates of interest on the savings portion of the policy than were previously available from traditional cash-

value policies. The insurance companies share more of their investment yield with their policy holders than they do with traditional cash-value policies.

In addition to a potentially better return, universal life also offers greater flexibility. Many companies allow the policy holder to vary the premium and the amount of the death benefits as family financial needs change.

Universal life is actually a combination of term insurance and a tax-deferred savings plan. The savings part generally grows at a faster, higher rate than with whole life, but it may take 5 to 10 years before the interest earned approaches that earned in other forms of tax-deferred savings. The overall cost is less than whole life but more than term insurance.

Variable life insurance

This insurance is similar to universal, except that the policy holder controls the investments of the premiums in funds of varying risk. While the face amount of the policy is guaranteed as long as premiums are paid, the cash value of the policy may increase or decrease depending on the rates of return on the invested funds. Premiums may be fixed or flexible. The death benefit and cash value very depend upon the performance of funds invested.

Again, similar to universal, flexibility allows the policyholder to change coverage as family needs change, but this requires the insured to be more involved. You can probably get this same flexibility at a lower cost by combining renewable term insurance and a regular savings account in a money market instrument.

Variable policies are recommended only for experienced investors.

Advantages and disadvantages

Each type of insurance has advantages and disadvantages. Remember that your life insurance needs will change over your lifetime, and insurance policies and provisions will change, too.

Consider these suggestions:

- Determine your family's insurance needs. Decide who should be insured and how much you can afford now to have insurance protection in the future.
- Decide whether you want pure protection or protection plus a savings program. However, remember that the primary purpose of life insurance is to protect your family from financial loss if you should die. You can receive a higher return on investments from other financial tools.
- Select an insurance agent who is qualified to provide professional and personal service in helping you make important financial decisions.
- Review your insurance needs at least annually and more often when there are major family changes, such as marriage, birth, etc.
- Select a policy you can understand.

Policy provisions and settlement options

Most individual life insurance policies include provisions to pay benefits to the insured prior to death. These include the following:

Cash dividends—Surplus earnings of the insurance company are the difference between the premium charged and the company's cost of providing insurance. In participating policies, these earnings are returned to policy holders as dividends. Policies that do not pay dividends are called non-participating policies. Both stock and mutual insurance companies distribute dividends to their policy holders.

Policy holders of participating policies may select how they receive the dividend. Options include a cash payment at the end of the year; leaving the dividend with the insurance company to earn interest until retirement, when the funds can be used to buy an annuity; or using the fund to buy small amounts of paid-up life insurance.

Grace period—By law, insurance companies are required to provide a grace period, usually 31 days after each premium due date, in which an overdue premium can be paid without a lapse in the policy. All provisions of the policy remain in effect during the grace period.

Nonforfeiture values—A cash surrender value accumulates in a cash-value policy after premiums have been paid for several

years. The policy holder can receive this amount if the policy is canceled. Nonforfeiture values protect the insured from losing the accumulated cash value if the policy is cashed in or lapses.

Settlement options are the choices the beneficiary or the insured has regarding the form of payment of the death benefit of a life insurance policy. The insured may choose the form, or the beneficiary makes the choice after the insured's death.

If a lump sum is chosen, the insurance company pays the funds, usually within two weeks, upon receipt of the death certificate.

The other four options—interest income, income for a specific period, income for life or income for a specific amount—allow the funds to be left on deposit with the insurance company. The funds earn interest and are paid to the beneficiary according to the terms of the option chosen.

Interest income—The beneficiary receives the annual interest earned from the death benefit. The death benefit remains on deposit with the insurance company until the death of the beneficiary, when it becomes part of his or her estate.

Income for a specific period—This option requires the insurance company to divide the death benefit into an equal amount of income for a specific number of years, exhausting the fund and interest at the end of the specified time.

Income for life—The beneficiary receives an income as long as he/she lives. The insurance company calculates equal annual payments so the funds should be exhausted by the expected date of the beneficiary's death, based on average life expectancy. Income payments continue if the beneficiary lives longer than expected.

Income of a specific amount—The beneficiary receives a specific amount of income from the fund each year until the death benefit and interest are spent.

Choosing the right type of policy and understanding its provisions can help assure you are not over- or under-protected with insurance.

(This article was produced by Purdue Extension, part of Purdue University in West Lafayette, Ind.) †



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St. Paul was a principled man with strong convictions

By Fr. Dale Launderville, O.S.B.

St. Paul was a towering figure in the early Church. He was born and raised in the city of Tarsus, located on the Mediterranean Sea in the southern part of present-day Turkey.

Growing up, Paul learned to speak Greek and Hebrew, and probably also Aramaic and Latin. He would have been educated in both the Greek school system and the Jewish synagogue.

The way Paul developed arguments in his letters shows that he was skilled in Greek and Jewish rhetoric. But Paul downplayed this skill when he claimed he did not come with sublime words or wisdom (1 Cor 3:2).

Paul quoted an opponent at Corinth as saying, "His letters are severe and forceful, but his bodily presence is weak and his speech contemptible" (2 Cor 10:10).

Paul believed that his own lack of eloquence allowed the power of the Gospel to be more striking to his hearers. He was able to be self-effacing because he was confident of who he was and what he was called to do.

Paul was a principled man with strong convictions. He confronted St. Peter over the latter's refusal to eat with gentile Christians at Antioch when a delegation of Jewish Christians arrived there from Jerusalem. Paul said Peter had eaten with the gentile Christians previously, but that now he was hypocritical for refusing to do so in the presence of staunch Jewish Christians (Gal 2:11-14).

A sympathetic interpretation of Peter's action is that he was trying to promote compromise over the divisive issue of table fellowship. But Paul placed a higher value on the principle of the unity in Christ of all believers; he saw no room for compromise.

This fiery aspect of Paul's personality surfaced in battles with his opponents throughout his missionary journeys.

Paul had a strong capacity for friendship. His love for the Christians in his communities was warm and vibrant.

In his short time after leaving the Thessalonians in order to go to Corinth, he wrote back to them that, "When we were bereft of you for a short time, in person, not in heart, we were all the more eager in our great desire to see you in person" (1 Thes 2:17). Paul was unable to return to them, but because he couldn't stand to leave them alone he sent Timothy to them.

It is such deeply felt concern for people that repeatedly surfaces in Paul's interactions with the Christian communities he had founded.

As a missionary, Paul was able to leave the familiar behind, make personal sacrifices and face dangers. To move from place to place on his three missionary journeys in Turkey, Greece and Syro-Palestine, he traveled by foot or by ship. The main roads were passable, but travel was dangerous because of robbers.

The winters in the Taurus Mountains north of Tarsus could be fierce. The storms in the Aegean Sea and Mediterranean Sea made travel by ship impossible from mid-September through March.

It's no wonder that when forced by opponents in Corinth to present his credentials as an Apostle, Paul

listed the dangers he had endured to preach the Gospel. Another item that stands out on this list is his claim that "there is the daily pressure upon me of my anxiety for all the churches" (2 Cor 11:28). Paul's life was intertwined with the communities he had shaped.

Paul was a visionary man and a man of prayer. His life was thoroughly bound to Jesus Christ.

The theology of Paul's letters unfolds his union with Christ in terms ranging from the mystical to the pragmatic.

In Romans (Rom 8:38-39), Paul boldly sang to his audience his conviction that nothing whatsoever can separate them from the love of Christ. It is Paul's immersion in the love of Christ that drove him to preach the Gospel against all obstacles.

Paul was blessed with the capacity to feel the love of Christ. The Apostle also was blessed with a capacity to see how his experience was part of God's larger plan.

In the Letter to the Romans, Paul encouraged his audience to persist in the struggle against self-centeredness and to strive to live in the Spirit of Christ (Rom 8:1-17). Though welcoming Christ into their lives will stir up the rebelliousness of sin that will try to enslave them, Paul assured them that the power of Christ's love would overcome this opposition and lead them to wholeness of life.

This struggle that Christians experience in their hearts also besets the cosmos. Thus Paul said in Romans 8 that all of creation groans with eager expectation to "share in the glorious freedom of the children of God."

In Romans 8, Paul communicated his vision of life in ways that give practical guidance to Christians. He showed Christians how to experience joy in the midst of suffering and how it is possible to be hopeful in dark times.

Paul believed, after all, that the Spirit of God dwells within believers and intercedes on their behalf in ways that set them on the pathway to wholeness and vitality.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

St. Paul promoted unity among people

By David Gibson

The Apostle Paul seems really to mean it when he says that we are one in Christ.

For St. Paul, we all are one people in a way that truly matters. The Apostle's writings reflected his belief in the importance of peace and unity among different peoples.

Pope Benedict XVI talked with young people about this in Cologne, Germany, during a World Youth Day liturgy in August.

At the concluding Mass, the pope recalled St. Paul's words that "because there is one bread, we, though many, are one body" (1 Cor 10:17).

The pope explained that St. Paul meant that, "Since we receive the same Lord, and he gathers us together and



St. Paul shows Christians how to experience joy in the midst of suffering and how it is possible to be hopeful in dark times.

draws us into himself, we ourselves are one."

This reality "must be evident in our lives," the Holy Father added, "in our capacity to forgive, ... our sensitivity to the needs of others, ... our willingness to share, ... our commitment to our neighbors."

The pope told the youth that when this communion is taken seriously, we as Christians will not be content to "scrape a living just for ourselves," but will see "how we are needed."

And soon, Pope Benedict told the World Youth Day pilgrims from many countries, as people of faith we will "realize that it is much better to be useful and at the disposal of others than to be concerned only with the comforts offered to us."

(David Gibson edits Faith Alive!) †

Discussion Point

St. Paul's letters inspire Christians

This Week's Question

What passage or book is most memorable for you from the writings of St. Paul? Why?

"Anyone who's done a wedding has heard St. Paul: Women be submissive, love is patient, love is kind. If we love, we are submissive to each other—not in a subservient way, but in the image of Christ and how he submitted to his Father's will." (Patricia Raschio, Milwaukie, Ore.)

"It's a tossup. [St. Paul's Letter to the] Romans is such a complete, almost doctrinal statement of what we believe. ... It says who we are as a Church and how the Church is rooted. Second Corinthians, of course, explains faith, hope and love, and what we should do." (Mike McLean, Overland Park, Kan.)

"I really like 1 Corinthians, Chapters 12 and 13, because Paul talks about gifts of the Spirit. ... It's a great practical guideline for Christians on how ... to put our gifts at the service of others." (Susan Meeks, St. Louis, Mo.)

"I like, in 1 Corinthians 9:1, how Paul talks about his conversion because conversion is an ongoing process for all of us and certainly was for Paul in his travels." (Kate Kehoe, Grand Forks, N.D.)

Lend Us Your Voice

An upcoming edition asks: What is it like—what does it mean—to experience a sense of spiritual longing?

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



CNS photo by Mary Knight

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: One with the Father

See John 10:22-42

John's Gospel tells us that Jesus returned to Jerusalem for the feast of the Dedication of the Temple—Hanukkah. He had last been there for the feast of Tabernacles, usually held in October, and Hanukkah is celebrated 10 weeks later, in December. It was a relatively recent feast at the time of Jesus, at least in comparison with Passover. Hanukkah was introduced by the Hasmonean dynasty (descendants of the Maccabees) about 200 years earlier to commemorate the rededication of the temple by Judas Maccabeus after the Seleucids had desecrated it. The story is in the First Book of Maccabees.

At some point during the eight-day celebration, Jesus was walking on the Portico of Solomon. It's on the east side of the temple and provides protection from winter winds blowing in from the desert. As



usual, "the Jews," as John designates them, found him there. They were getting impatient with some of the things Jesus had told them in the past, so now they asked him to tell them plainly whether or not he was the Messiah.

Jesus again pointed to the "works" he had done in his Father's name and asserted that his "sheep"—those who believed in him—followed him. To them, he said, he would give eternal life.

But then he made a claim that paled in significance to the question of whether or not he was the Messiah: "The Father and I are one," he said. He didn't say specifically, "I am God," but his listeners understood what he meant because, as they had before, they picked up rocks to stone him. To them, with no knowledge about the doctrine of the Trinity, they could only imagine that he was claiming to be a second god. Just as in the past, they were sure that he blasphemed.

But then Jesus seemed to soften his claim a bit. He reminded his listeners that their Scriptures called men gods, quoting Psalm 82:6: "I said, 'You are gods.'" The

Scriptures said that men were godlike when they performed the role of judge, establishing justice. How then, Jesus asked, could they condemn the one whom the Father consecrated and sent into the world because he said, "I am the Son of God"?

We recognize that there's a profound difference between someone called "god-like" because he serves as a judge and Jesus applying the term "God" to himself. But we might also recall our prayer during the Offertory of the Mass when we pray with the celebrant, "... may we come to share in the divinity of Christ who humbled himself to share our humanity."

Jesus' words did not mollify his listeners, who again tried to arrest him—at least for the third time—for blasphemy. But once again, John's Gospel says, he escaped from their power—how, it doesn't say. Perhaps he simply walked through their midst and no one was brave enough to touch him.

He went back across the Jordan River into what today is the country of Jordan, although we don't know exactly where. †

Cornucopia/Cynthia Dewes

Wellsprings of faith and fiction

Did you ever wonder why some folks are so afraid of religion? They're often good people who cringe at the mention of worship, or media coverage of the pope and creationists, or anyone in between on the Christian faith spectrum. Other people of faith, Hindus, Buddhists, even Jews and Muslims, are usually not the targets of such scrutiny, although Muslims have been suspect in some quarters since 9/11.



Fear of offending ardent nonbelievers has led to overzealous purging of prayer or the mention of any religious subject in American public institutions. Even the words of the founding fathers concerning God will no doubt be examined in years to come. "In God we Trust" may be watered down to something like "In Gosh etc." What a thought.

This sounds ridiculous, but the way things are going, ridiculous may become the standard. Ironically, those with the highest moral values are sometimes the ones who express distaste for religion. This occurred to me recently when reading the biography *Eudora Welty* by Suzanne Marrs.

Welty was a major Southern writer who lived during most of the last century in a

small Mississippi town. She wrote masterful comic novels and short stories, which made clear moral statements about the equality of the races and the value of individual human life. It was a time and place when such sentiments were unpopular, if not dangerous.

She also took many photographs during the 1930s in her work as a Junior Publicity

'But, unlike Flannery O'Connor ..., [Eudora] Welty recoiled from the idea that religious ideas of human action or divine purpose lead to moral context in writing. ...'

Agent for the WPA (Works Progress Administration). The subjects of her photographs, usually rural blacks or whites, were shown dressed up for church, relaxing on a day off, chopping cotton. All were depicted respectfully, with human dignity intact, the same quality so prevalent in Welty's fiction.

The reality of human goodness, perseverance and spirit is always present in Welty's stories, even when they poke fun at their characters. She is hopeful in a way that implies transcendence.

But, unlike Flannery O'Connor, an equally important contemporary Southern writer who was Catholic, Welty recoiled from the idea that religious ideas of human action or divine purpose lead to moral context in writing or are necessary for its creation in fiction. Marrs writes, "Certainly, religion was not a sustaining source of consolation or comfort for Eudora, though she knew it was for Flannery O'Connor."

Once, Welty was apprehensive when she experienced complete darkness in a visit to Mammoth Cave. But, "suddenly, 'a light was struck. And we stood in a prism.'" She thought this experience was "a metaphor for the act of writing," Marrs writes.

"Without the act of human understanding—a double act through which we make sense to each other—experience is the worst kind of emptiness; it is obliteration, meaningless," Welty said. "Before there is meaning, there has to occur some personal act of vision. And it is this that is continuously projected as the novelist writes and as ... we read."

We wonder why as sensitive and insightful a person as Welty could not understand what O'Connor knew: that it's trust in a loving God that gives us the personal vision to make all experience truly meaningful.

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

Faithful Lines/Shirley Vogler Meister

A few Christian ideas for stress management

"Life is short ... learn to enjoy it!" said a friend, realizing I was a bit stressed. How many times have we ourselves said something similar to someone else? This friend then shared something found on the Internet at John Mark Ministries (<http://jmm-aaa.net.au/>), directed by Australian Baptist minister Rowland



C. Croucher.

Croucher wrote about an unidentified lecturer raising a glass of water with his hand, then asking, "How heavy is this?"

After various audience responses, the lecturer said if he held it for a minute, no problem; if for an hour, his arm would ache; if for a day, medical care would be needed. The longer it is held, the heavier it becomes.

"That's the way it is with stress management," the lecturer said. "If we carry

our burden all the time, it becomes increasingly heavy ... we won't be able to carry it." However, if we put it down for a while, rest then return to it refreshed, it is possible to carry on. Whether resting overnight or for short periods, when relaxed we handle burdens better. Then the lecturer gave this light-hearted advice:

"Always keep your words soft and sweet, just in case you have to eat them. If you cannot be kind, at least have the decency to be vague. Accept that some days you are the pigeon and some days the statue. If you lend someone \$20 and never see that person again, it was well worth it. The second mouse gets the cheese. When everything is going your way, the odds are you are in the wrong lane. Nobody cares if you don't dance well: remember Zorba the Greek."

More seriously, the best stress-reliever is thoughtful prayer, whether words or meditation, starting with when awakening in the morning. Recently, another friend

shared the following written by St. Teresa Benedicta of the Cross:

"The duties and cares of the day crowd about us when we awake ... if they have not already dispelled our night's rest. How can everything be accommodated in one day? When will I do this, when that? How will it all be accomplished? Thus agitated, we are tempted to run and rush. So we must take the reins in hand ... When there's nothing urgent at hand, [stress] ceases much sooner. Heaven is expert at economy; therefore ... the first hour of your morning belongs to God ... Tackle the day's work that he charges you with, and he will give you the power to accomplish it ... whatever comes your way after [bedtime] is evidently no longer essential ..."

The bottom line advice is: Learn to let go and let God ..."

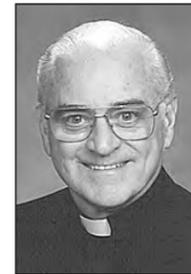
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Fr. John Catoir

The purpose of creation

It is not what actually happens to you in life that is critical, it's how you deal with it that is. At every stage of our development, we possess the spiritual freedom to choose our own attitude and consequently our own destiny.



Do you choose happiness or gloom? The will says

"yes" or "no." Grace builds on nature, therefore it is important to see that the will is the center of the personality. We may be driven by unconscious, emotional forces from time to time, but we are not controlled by them. As St. Thomas said, "If you want to be a saint, will it."

By God's grace, holiness is really possible.

Father Pierre Teilhard de Chardin, a Jesuit anthropologist, interpreted the theory of evolution as having been designed by a supreme intelligence. He insisted that the universe is a God-oriented phenomenon, identifying God as the Alpha and the Omega of all creation, the beginning and the end. Thus, the purpose of the entire evolutionary process reaches fulfillment in the Lord.

We know that Jesus will come again at the end of human history. We also know that Jesus is the center of our spiritual lives. He gives meaning to life itself. Jesus is not only the Lord of every individual person, but also the Lord of history.

Behind the theory of theistic evolution is the belief that men and women are works of art in progress, and that human beings are perfectible.

The Church believes in human progress. We are all part of the colossal struggle to grow in wisdom, age and grace, thus advancing human history to its ultimate purpose—namely, to be happy with God forever.

Jesuit Father Jean Pierre de Caussade, the noted 18th-century writer on spirituality, said: "The secret of happiness and sanctity rests in our fidelity to the will of God as it is manifested in the duty of the present moment. ... The great and solid foundation of the spiritual life is to give oneself to God ... in such a way that the good pleasure of God, and his happiness, become our sole joy and good."

The Little Flower, St. Therese of Lisieux, agreed wholeheartedly. As she lay dying, she made the statement that she preformed all her actions in life with a single purpose in mind: "to make God happy." She did this by loving him and being happy with him throughout her short life on earth.

Jesus said, "I have told you all these things that your joy may be full." He wants us to be happy with him here and now.

In the past, it was driven into us that we can offend God by not doing his will, but too few of us understand that we also can make God happy simply by being happy with him from day to day.

The Little Flower emphasized the importance of trying to make God happy. It made her happy to approach the spiritual life in this way. In the book *The Happiness of God, Holiness in Therese of Lisieux* (Alba House, 1988) by Susan Leslie, a contemplative nun from Oxford, England, we read:

"Therese insists that to be happy is an important way of showing our love for God, for he loves a happy soul, one perfectly attuned to him, content with all he wills or permits. The happy soul has faith in the loving Providence of God, even in times of darkness and perplexity."

(Father John Catoir is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 16, 2005

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

The second part of the Book of Isaiah provides the first reading for this weekend's liturgy.



Much has happened since the first section of Isaiah was written. The mighty Babylonian Empire had overwhelmed the Hebrew kingdom of Judah. The reigning dynasties were extinguished. Many people

were killed.

The Babylonians took a number of people to Babylon, the imperial capital. There, these exiles, or their descendants, were to languish for four generations. In those four generations, the Babylonians lost power. Eventually, the Babylonians also were overtaken by Persia, a stronger adversary.

The Persian king, Cyrus, conquered Babylon. He had no interest in the exiles from the once Hebrew kingdoms so he allowed them to return home. For the exiles, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's designation of King Cyrus as an instrument of God. The reason that this was a novelty was that Cyrus was a pagan. He was not in any sense a son of Abraham. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus.

Yet, God used Cyrus to accomplish the divine will to effect the survival, and return to peace and security, of the children of Abraham.

For the second reading, the Church presents a passage from the First Epistle to the Thessalonians.

Thessalonica was a Greek city on the Greek mainland of the Balkans. It exists today as a living community, the Greek

city of Saloniki. The epistle comes from Paul, along with his disciples, Silvanus and Timothy.

As were the Christians living at the time everywhere throughout Asia Minor, the Christians of Thessalonica were living in the midst of a hostile culture. Virtually every convention in the Roman Empire that covered all of Asia Minor stood in utter opposition to the Gospel of Jesus.

Paul, therefore, had to reassure, encourage and strengthen this community. He also had to assert his own credentials. He was an Apostle, specially chosen by Christ. His authority came from the Lord. Yet, Paul spoke as a most devout believer in the message of Jesus.

St. Matthew's Gospel supplies the last reading.

It is one of the best-known passages in the New Testament. Again and again, this text is used to defend the principle of separation of Church and state, almost as if it is that there are two reservoirs of divine authority in human life—the structures of religion and human governments.

The Gospel is clear. An attempt is underway to ensnare Jesus. The picture is clear. If the Lord spoke against paying taxes, then the Roman law would be violated. The Romans were unforgiving. Yet, if Jesus approved paying taxes then the Lord would endorse the hated Roman conquest and occupation.

In responding, Jesus fell into neither trap. The response, actually, was that the more important reality is the kingdom of God, a spiritual realm in which God reigns.

Reflection

The Church still advises us how to be true disciples of Jesus in these readings, as it has for the last several months.

It is a pity that this magnificent lesson from Matthew's Gospel is diverted to a consideration, indeed a presumed teaching of Christ, about the separation of Church and state.

The lesson is much, much more

Daily Readings

Monday, Oct. 17
Ignatius of Antioch, bishop
and martyr
Romans 4:20-25
(Response) *Luke 1:69-75*
Luke 12:13-21

Tuesday, Oct. 18
Luke, Evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Wednesday, Oct. 19
John de Brebeuf, priest and
martyr
Isaac Jogues, priest and martyr
and their companions,
martyrs
Romans 6:12-18
Psalm 124:1-8
Luke 12:39-48

Thursday, Oct. 20
Paul of the Cross, priest
Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, Oct. 21
Romans 7:18-25a
Psalm 119:60, 68, 76-77, 93-94
Luke 12:54-59

Saturday, Oct. 22
Romans 8:1-11
Psalm 24:1-6
Luke 13:1-9

Sunday, Oct. 23
Thirtieth Sunday in
Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

profound. It tells us about reality. Church-state relations, of course, are real and these relations have serious implications.

However, all the discussion of Church-state relations aside, Christians must make all decisions in light of the Gospel. To

eternal life God has called them, leading them home at times by messengers as unexpected as Cyrus.

Of all the messengers, the greatest are the Apostles. We need their advice. It awaits us in the Church. †

Question Corner/Fr. John Dietzen

Friend should weigh all factors about wedding

QA close friend of mine will be married soon. She does not have an annulment from a former marriage so the marriage will take place in his Protestant church.



Catholic Church?

One priest on television said any Catholic who attends the marriage of a Catholic out of the Church commits a sin. Other priests have said it isn't that "black and white." (Pennsylvania)

A Decisions in these circumstances can be difficult, even painful, for the family and friends of the bride and groom.

We want to be kind and spiritually helpful to a loved one, to share their joys and hopes, however we might disagree with what they're doing, and at the same time we hope to be faithful to our own beliefs. One cannot easily balance it all.

A few important considerations are helpful, I believe, in this situation.

First, one must always return to the primary Christian rule of love for God and neighbor. This means asking: In these circumstances, with this person and with this background, what is the best way I can show authentic love for God and my relative or friend? How do I preserve a spirit of faith, hope and love for everyone involved?

One obligation in love is to make clear your own convictions, how you, as a good friend, feel and believe about what is being done.

You owe this to yourself, and the other person deserves to hear from you, in whatever gentle way possible, your convictions about the spiritual implications of her decisions. Obviously, this must be done honestly, without hostility, rash judgment or a spirit of vindictiveness.

This done, the next obligation is not to worsen the hurt that people in these situations are possibly already dealing with.

My own experiences, as a pastor and as a friend, convince me that much more lasting good is accomplished when we preserve the ties of love and friendship as much as possible.

We may disagree with how persons act, but they still need to know we will be there for them and to recognize in our actions as well as our words that we love them.

As I have written before, there is no black and white, one-size-fits-all solution for these dilemmas.

To insist, as apparently some do, that there is only one possible way to stand for the "right way" in such difficult occasions in a relationship reveals either a form of pride or an unhealthy need for moral decisions which are absolutely certain, with no tinges of gray or risk.

Among other dangers, such attitudes open the way to judgments about the individual's relationship with God, which are beyond our reach.

In other words, it seems impossible to find valid reasons for the judgment declared by the priest on television. One would need to prove that attending such a wedding is either sinful cooperation in wrongdoing or gives genuine scandal.

Neither of these conditions is necessarily fulfilled. If one observes what I said above, whatever sin might be connected to the act is not abetted by your attendance.

From what you tell me, I imagine some family members and others, perhaps already including yourself, have somehow expressed their concerns so no scandal could fairly be taken by anyone.

Your presence will not facilitate the marriage. It will happen whether you are there or not.

In such circumstances, it is very possible that your "cooperation," if any, would not be sufficient or proximate enough to outweigh the good you wish to achieve by being there. †

My Journey to God

The Glory of the Day and the Mystery of the Night

So many times I've longed to walk off
Into the sun's early morning grace.
I love the freshness of the purifying frost
And the soft glow of the light on the
quiet lake.

The birds make their calming music
As the sun breaks low over the trees.
The moment of beauty goes by so quick
You wish that time could freeze.

As I walk through the falling leaves of
autumn
I see the many wonders God has made.
When I look on all his glorious deeds
My old visions of greatness pale and
fade.

When the night rolls in and the air grows
crisp
The moon and the stars come out to play.
I sit down to make my first-star wish
As the calm of night covers the glory of
the day.

The moon hangs low over the glassy
pond
As the loon lets loose its quivering cry.
A shooting star makes a wave of its
wand
As it flashes across the glowing night
sky.

And so another day gives way to night
While the earth relaxes in dark,
And once again day overcomes the
night,
As the sun gives off its warming spark.

Praise the Lord for the Glory of the
Day.
Praise the Spirit for the Mystery of the
Night.

And so in my heart I have to say
Thank you, God, as my own spirit
takes flight.

By Alan Jenkins

(This poem was written by Alan Jenkins on Dec. 10, 1998, when he was a student at Purdue University in West Lafayette, Ind. His parents, Christ the King parishioners Dick and Janet Jenkins of Indianapolis, discovered this poem in their son's computer after his death, and said he never lost his love of life and appreciation for God's natural wonders. He wrote it after his first bout with Ewing's Sarcoma in the spring and summer of 1998, and as he was in remission over the winter that year. The cancer returned in late summer of 1999, and he died on March 14, 2000.)

Book Review

Late archbishop's stewardship message calls us to conversion

What Do I Own and What Owns Me

Daniel Conway
Twenty-Third Publications
72 pages, \$12.95
With DVD

Reviewed by Fr. Daniel J. Mahan

Eight years after his untimely death in 1997, participants in a stewardship institute watch a videotape and hang on his every word. His name is honored by the award given annually to the parish that leads the world in stewardship education. In the sprawling suburbs of Seattle, 450 students attend the school that



bears his name: Archbishop Thomas J. Murphy High School.

As chairman of the U.S. Conference of Catholic bishops' Ad Hoc Committee on Stewardship, Archbishop Murphy oversaw the writing of the document that would become the best-selling pastoral letter in history, *Stewardship: A Disciple's Response*. Subsequently, Archbishop Murphy traveled the country promoting the pastoral letter, often speaking on his day off and taking a late flight home.

His message was simple, but compelling: The Church will have the fiscal and human resources necessary for her mission only to the extent that the virtue of stewardship is promoted. Good things happen when individuals, families,

parishes and dioceses practice good stewardship of the many gifts that God has bestowed. Gratitude to God begets a sense of responsibility and accountability. Proper use of God's gifts naturally entails sharing those gifts generously with others and with the Church. Through this dynamic, the good steward makes a return to the Lord with increase.

Daniel Conway documents Archbishop Murphy's legacy to the stewardship movement in his new book, *What Do I Own and What Owns Me* (2005, Twenty-Third Publications). He recounts the way in which Archbishop Murphy addressed hundreds of groups: always passionate about his subject and easily disarming even the most skeptical listener with his Irish wit and love of stories. Many of these stories are presented verbatim as sidebars in the book.

Archbishop Murphy made clear that the lessons of good stewardship rest on three fundamental convictions.

First, stewardship is essential to Christian discipleship, not incidental to it. Every follower of Jesus is called to good stewardship: to make a conscious, firm decision, carried out in action, to follow the Lord without counting the cost. "At its heart, stewardship is counter-cultural. It is a way of life that frequently contradicts values that are communicated day-in and day-out in advertising and the entertainment media" (p. 27).

Second, one does not become a good steward by a single action or by a series of actions. Rather, the seeds of stewardship, which are sown at baptism, must be nurtured and grown over an entire

lifetime" (p. 30). Stewardship is not a quick-fix for the needs of the Church. It is a way of life, a deep-rooted consciousness about the need to give and share our gifts in proportion to how we have been blessed.

Finally, the practice of stewardship has the power to change our lives. Stewardship is a lens through which to view the world, a means by which one comes to cherish everything as a gift from the Lord and to live every day committed to following him. Stewardship "... has the power to change us—from the self-centered and anxiety-ridden people we are prone to become in our contemporary culture—to a free people who are grateful to be alive, filled with wonder at the goodness of God, and eager to share ourselves completely with family, friends, neighbors, and other pilgrims on the road to everlasting life" (pp. 37-38).

Stewardship is not a gimmick to provide immediate relief to the financial problems of the Church. Rather, stewardship is a way of life, deeply rooted in the person of Jesus Christ, who never stops calling His disciples to conversion of life.

Readers will enjoy Conway's description of the hospitality that Archbishop Murphy offered him during their first meeting, an encounter that would have a great impact on Conway's own sense of stewardship as a way of life. Readers will also appreciate that Conway resists the temptation to canonize his subject.

Archbishop Murphy was keenly aware of his own human weakness, especially as he fought a courageous battle with the leukemia that claimed his life in 1997. In

words that are haunting when read today, Archbishop Murphy remarked in one of his talks on stewardship: "For me, this last year has been a significant one in my life. I turned 60 years old, and if I live until the age of 75, which would be a gift and a blessing, I suddenly realized that for every four years that I have lived, I have only one left—if I am fortunate. ... Why do I raise these mathematical realities in terms of life? For one reason or another, it makes me aware of the fragile and wonderful gift that God has shared with me, and I must ask how I will use the years that remain. The question so essential to stewardship takes on a new urgency: "What do I own and what owns me?" (p. 66). Archbishop Murphy died at the age of 64.

Archbishop Murphy spoke at the Westin Hotel in Indianapolis in 1993 at a stewardship conference for the five dioceses of the state of Indiana. That talk is shown to the participants in the semi-annual Institutes for Stewardship and Development of the International Catholic Stewardship Council. Conway's book includes a DVD of the talk, which also offers an alternate Spanish soundtrack. Those active in parish life, and especially those who serve on stewardship committees, will appreciate *What Do I Own and What Owns Me*, as it captures the wit and wisdom of an archbishop who never tired of promoting stewardship as a means of renewal within the Church.

Conway is president of RSI Catholic Services Group, a company that provides stewardship education and fundraising services. He is also a member of the

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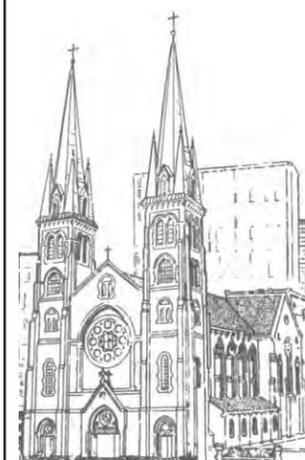
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Historian outlines steps to save Catholic identity of universities

NOTRE DAME, Ind. (CNS)—Church authorities are acting to keep Catholic universities from suffering the secularization that obliterated the religious identity of Protestant colleges a century ago, historian Philip Gleason told a University of Notre Dame audience on Sept. 29.

"Tensions are bound to arise. It will be a continuing challenge," said Gleason, who titled his talk "Through Dangers, Toils and Snares" to hint at the hope that "grace has brought us safe so far and grace will lead us home."

Gleason, a professor emeritus of history at Notre Dame and author of *Contending With Modernity: Catholic Higher Education in the Twentieth Century*, gave the keynote address at the Center for Ethics and Culture's conference on "Joy in the Truth: The Catholic University in the New Millennium."

He traced the history of Catholic higher education in America in four stages, beginning with the century from the founding of Georgetown University in 1789 to the founding of The Catholic University of America in 1889, and showed the impact of ecclesial, social and academic environments on the schools.

Fewer than one-third of the 174 Catholic colleges started in that first century survive, said Gleason, adding that religious leaders then governed closely but non-Catholic

Americans valued the education and sent their children to the schools.

"The social and ecclesiastical environments interacted benignly," Gleason said, adding that most colleges at the time were started by religious denominations. "Being Catholic made them distinctive. Being religious did not."

From 1890 until 1930, the colleges faced a crisis as American education changed. Social and academic pressures were strongest at the beginning of that period, but a rise in Neo-Scholastic philosophy in the 1920s provided a synthesis of faith and reason that made the Catholic education distinctive, Gleason said.

He called the time from 1930 to about 1960 "the heyday of the institutional Church" for its numerical growth, organizational vigor and spiritual vitality, including movements for workers and the poor. Associations of Catholic scholars brought Catholic truth to bear on their disciplines in a countercultural way.

But after World War II, the explosion of education—including interactions with the government—and Catholics' increased identification with American values such as pluralism, tolerance and diversity brought more tensions. A new Catholic liberalism, while loyal, critiqued the "ghetto mentality" of the traditional approach.

In the 1960s, Gleason said, a "perfect

storm" of academic, social and ecclesial currents rocked Catholic colleges.

"The priority of individual conscience over the law diffused itself," he said, especially the civil rights and anti-war movements in American society.

"Catholics may have been particularly susceptible to the message" because of the modernizing trends at the Second Vatican Council. "It legitimated change," he said. "It reinforced assimilative tendencies" with its emphasis on religious freedom, collegiality, ecumenism, pastoral approaches and openness to the modern world.

"The perfect storm ... simply blew the old system out of the water," Gleason said. Among other things, academic freedom, fewer clergy on campus, coeducation, more faculty and student participation in governance, and especially the general abandonment of the Neo-Scholastic approach reflected the change.

"The Neo-Scholastic synthesis instilled in Catholic educators that their institutions had a distinctive reason for being," Gleason said.

Some progressives have tried to recover that identity by focusing on council teachings, such as the dignity of lay people, ecumenical openness and especially social consciousness—a "peace and justice education" that, like the old liberal arts education, asks "How should we live?" he said.

Meanwhile, Vatican officials and U.S. educators have dialogued about the role of the university, resulting in Catholic studies programs and, in 1990, Pope John Paul II's apostolic constitution on Catholic universities titled "*Ex Corde Ecclesiae*." †



Respect life
A bronze statue of Blessed Mother Teresa of Calcutta, India, cradling a child overlooks a garden at Our Lady of Lourdes Church in Massapequa Park, N.Y. The statue, donated by the Knights of Columbus, is dedicated to Mary and Mother Teresa in "prayerful memory of the unborn children with our respect for life and motherhood."

REVIEW

continued from page 20

editorial committee of the board of directors of Criterion Press Inc. Conway is the former archdiocesan secretary for stewardship and communications and the former associate publisher of Criterion Press. His book can be obtained through www.danconwayrsi.com.

(Father Daniel J. Mahan, pastor of St. Louis Parish in Batesville and dean of the Batesville Deanery, is an internationally known speaker on the topic of Christian stewardship. He is also a member of the editorial committee of the board of directors of Criterion Press Inc., and publisher of St. Catherine of Siena Press.) †

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The Program Coordinator will also coordinate or assist in the delivery of archdiocesan youth programs such as the Catholic Leadership Conference, Homeland Mission Project, Christian Awakening Retreat, World Youth Day, National Catholic Youth Conference, Archdiocesan Youth Rally, and Consumed Eucharistic Retreat.

The position requires knowledge of Catholic Church teachings, particularly as they apply to youth and young adults. Applicants should be professed and practicing Catholics.

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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.

BECHT, Cora M., 95, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 30. Mother of Mary Spainhour and Anthony Becht. Sister of Martha Bleu, Dorothy Philpot and Clarence Bezy. Grandmother of 11. Great-grandmother of 16. Great-great-grandmother of six.

BISHOP, Bud T., 84, St. Joseph, Indianapolis, Sept. 29. Husband of Irene Bishop. Father of Gardie and Ted Bishop. Stepson of Ernestine Carr. Brother of Charles Bishop. Half-brother of Becky Miller and Elmer Howard. Grandfather of five. Great-grandfather of four.

BREWER, Stacy R., 33, St. Peter, Harrison County, Sept. 25. Wife of Harold Brewer. Daughter of William and Sandra Miller. Sister of Tracy Mills. Granddaughter of Hester Brewer, Fern McKim, Kenneth and Marjorie Morgan.

CARDARELLI, Victor A., 82, St. Gabriel, Indianapolis, Sept. 26. Father of Angela Butler, Lianne Donald, Vickie Jo Shridder and Teresa Worrell. Stepfather of Carrie Abbott, Gary, Mark, Rimmie and Robert Crays. Grandfather of 18. Great-grandfather of five.

CLAYTON, Nancy L., 66, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 26. Wife of Michael Clayton. Mother of Diana Hanes, Linda Ingle, Barbara Poynter and Mary Ross. Sister of Dan Carr. Grandmother of nine.

COLBERT, William J., 77, Immaculate Heart of Mary, Indianapolis, Oct. 1. Father of Colleen Cook, Kathleen Snider and Timothy Colbert. Brother of James Colbert. Grandfather of four. Great-grandfather of five.

DINKEL, George E., St. Michael, Indianapolis, Aug. 13. Father of Andrew,

Anthony, Mark, Robert and Thomas Dinkel. Grandfather of nine. Great-grandfather of four.

ELLIG, Ernest F., Jr., 71, Holy Name, Beech Grove, Sept. 29.

FREDERICK, Virginia, 75, Holy Spirit, Indianapolis, Sept. 28. Wife of John D. Frederick. Mother of Barbara Runciman, Elizabeth and Nancy Frederick. Sister of John Kealing. Grandmother of two.

FROCK, Irene M., 83, St. Pius X, Indianapolis, Sept. 21. Mother of Irene Ballantine, Carol Smith and Joseph Frock. Sister of Lucille Alexander and Margaret Deakayne. Grandmother of eight.

GALLAHER, Robert A., 78, St. Joseph, Sellersburg, Sept. 22. Husband of Mabel Gallaher. Father of Kevin, Paul and Sean Gallaher. Stepfather of Karen McClellan, Kelley Rogers, Mark, Myles and Tim Burke. Brother of John Gallaher. Grandfather of 18. Great-grandfather of four.

GOERTZ, Frank B., Jr., 76, St. Anne, New Castle, Sept. 25. Husband of Imogene Goertz. Father of Debbie Anderson, Mary Beth Griffin, Carl and Frank Goertz III. Grandfather of 10. Great-grandfather of four.

HOEHN, Pauline (Feller), 88, St. Joseph, Corydon, Sept. 19. Mother of Shirley Beanblossom, Kathy Franklin, Jeanne Jackson, Judy Papoy, Nancy Timberlake, Edward, John, Joseph, Mark, Steven and William Hoehn. Sister of Alice Curtis, Grace Kirkman and Keith Feller. Grandmother of 33. Great-grandmother of 16.

HUNN, William Frederick, 60, Sacred Heart, Jeffersonville, Oct. 3. Husband of Lois Ann (Back) Hunn. Father of Joshua Hunn.

LITTLEJOHN, Anne C. (Dugan), 77, St. Christopher, Indianapolis, Sept. 24. Sister of Providence Sister Amata Dugan and Bill Dugan.

LUKEN, Albert Wayne, Sr., 81, St. Margaret Mary, Terre Haute, Sept. 29. Husband of Juanita (Crowley) Luken. Father of Rita Cottrell, Theresa McCullough, Karen Shaffer, Sheryl Smith, Albert Jr. and Gregory Luken Sr. Brother of George and William Luken Sr.

Grandfather of 52. Great-grandfather of 27.

McCANN, Marlene L., 69, Immaculate Heart of Mary, Indianapolis, Sept. 20. Mother of Martha Berghoff, Jim and Mike McCann. Sister of Sara Gatti. Grandmother of seven.

McELROY, Fredonia, 83, St. Thomas Aquinas, Indianapolis, Sept. 28. Wife of John McElroy. Mother of John McElroy II. Sister of Annetta Weis. Grandmother of two.

MILES, Charles Carl, 86, St. Mary, Richmond, Sept. 28. Husband of Margaret Miles. Father of Ann Rounds and Michael Miles. Brother of Bernice Bullock. Grandfather of three.

MOFFITT, Jean Ann, 79, St. Jude, Indianapolis, Oct. 6. Mother of Donna Booth, Mary Kathleen Tilson, James and Joseph Moffitt. Sister of Betty Moffitt, Mary Lou and Jim McDermott. Grandmother of seven. Great-grandmother of two.

MOSBY, Darrell C., 65, St. Paul, Tell City, Oct. 4. Father of Chuck, Mark and Scott Mosby. Son of Opal (Dendinger) Mosby. Brother of Charlene Leistner and Bruce Mosby. Grandfather of six. Great-grandfather of three.

NEES, Agnes G., 80, St. Philip Neri, Indianapolis, Sept. 27. Sister of Janet Tuttle, Margaret and Fredrick Nees. Aunt of several.

OEFFINGER, James W., 91, Our Lady of Perpetual Help, New Albany, Sept. 24. Father of Joan Smith and James Oeffinger. Brother of Eustasia Zurschmiede.

PERR, Julius Peter, 74, St. Bartholomew, Columbus, Sept. 25. Husband of Elizabeth (Babette) Perr. Father of Maria Garrison, Elisabeth Perr-McColm, Karolina, Andrew and J. Victor Perr. Grandfather of eight.

SHUBLAK, Ruthanne, 46, Immaculate Heart of Mary, Indianapolis, Aug. 13. Wife of Richard Arajuo. Mother of Amy Shublak. Daughter of James Bryan. Sister of Carolyn Smith, Teresa, Andrew, John and Robert Bryan.

SKAGGS, Debra Lynn (Utterback), 46, Holy Name, Beech Grove, Sept. 23. Wife of Paul Skaggs. Mother of Dustin and Paul Skaggs II. Daughter of Richard and Loretta Utterback. Sister of Gregory, Rick and Tony Utterback.

SMITH, Stephen L., 63, St. Paul, Sellersburg, Sept. 29. Husband of Virginia (Gardner) Smith. Father of Regina Gavin, Melissa Long and Brian Smith. Stepfather of Karen Kaiser and Kevin Wright. Brother of Rosalie Boyd, Juanita Kearney, Jeanette Wall, Denny, Gerald, Guy, Mickey and Tommy Smith. Grandfather of eight.

STAUBLIN, Clara L., 73, St. Mary, North Vernon, Sept. 30. Sister of Dorothy Sauley, Paul, Robert, Theodore and William Staublin. Aunt of many. Great-aunt of many.

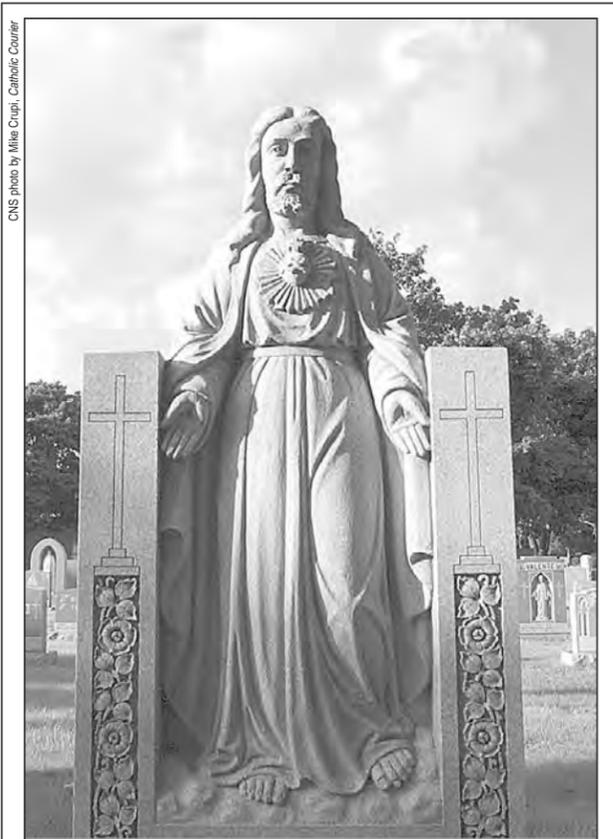
STRICKER, William Frederick, Sr., 77, St. Lawrence, Indianapolis, Sept. 30. Husband of Rosalie A. (Brown) Stricker. Father of Marilyn Barker, Barbara Smith, Janice Swan, Bill Jr., David, Guy and Matt Stricker. Brother of Hank Stricker. Grandfather of 13. Step-grandfather of six. Great-grandfather of one.

WAGGONER, Olivia Rebecca, infant, St. Peter, Franklin County, Sept. 10. Daughter of Jeff and Brenda Waggoner. Sister of Elijah Waggoner. Granddaughter of Jim and Julie Wilhelm.

WEBERDING, William J., 88, St. Louis, Batesville, Sept. 29. Husband of Monica (Dirks) Weberding. Father of Shirley Hannebaum, Mary Ann Struewing, Terry, Timothy and William Weberding. Brother of Ruth Hoff, Mary Luhring, Charles and Robert Weberding. Grandfather of 16. Great-grandfather of 24.

WEWEE, Virginia M., 76, St. Mary, Greensburg, Oct. 3. Wife of Cornelius Wewee. Mother of Kim Helms and Teresa Smith. Sister of Sharon Griffith, Carol Larrabee, Jane Riggs, Betty Robbins and Donald Roberts. Stepsister of Paul Wood. Grandmother of four. Great-grandmother of three.

WISE, Patricia Lee, 58, St. Michael, Bradford, Oct. 1. Wife of Vernon Wise Jr. Mother of Brian, Bob and Eric Wise. Daughter of Dorothy Wise. Sister of Liz Crawford. Grandmother of eight. †



Sacred Heart of Jesus

A depiction of the Sacred Heart of Jesus adorns a gravestone at Holy Sepulchre Cemetery in Rochester, N.Y.

Little Sister of the Poor Sabine de la Providence Morse was 85

Little Sister of the Poor Sabine de la Providence Morse died on Oct. 5 at the St. Augustine Home for the Aged in Indianapolis. She was 85.

The Mass of Christian Burial was celebrated on Oct. 7 at the St. Augustine Home chapel. Burial followed at Calvary Cemetery in Indianapolis.

On June 15, Sister Sabine celebrated the 60th anniversary of her first vows as a Little Sister of the Poor. She took her first vows at age 25 in 1945.

She had lived and worked at the St. Augustine Home for the past 12 years, and also served at the Little Sisters' homes in New Orleans, Chicago and Mobile, Ala. She ministered at the Mobile home for 36 years.

Sister Sabine remained active until a short time before her death. She visited and fed the St. Augustine Home residents, did mending and sewing, and created arts and crafts for sale in the gift shop and at the annual Christmas Bazaar.

On the weekends, Sister Sabine looked forward to going with another Little Sister on

collections at area churches.

When she celebrated her jubilee of profession last summer, Sister Sabine said, "You must put God first in your life just as our Holy Father tells us. If you pray, God will help you and he will bless you."

It took a few years for her to realize that she was being called to religious life, but she always knew she wanted to be with the elderly. She began helping care for an elderly blind woman who was her neighbor when she was 7 years old by doing housework and going to church with her on Sunday.

At the time, Sister Sabine did not know she was following in the footsteps of Blessed Jeanne Jugan, the foundress of the Little Sisters of the Poor. In 1839, Jeanne Jugan opened her own home and gave up her bed to an elderly, poor, blind woman.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

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Classified Directory, continued from page 22

Positions Available

Director of Administration

St. Mary Cathedral Parish in Lafayette, Indiana, is seeking an enthusiastic and organized individual to oversee parish administration, development and coordination of parish ministries.

This is a full-time position which reports directly to the pastor and coordinates the activities of all parish staff and volunteers. Candidate must be a practicing Catholic and become an active member of the parish. Bachelor's degree in business, finance, or related field with 5 years administration experience preferred.

Send résumé and cover letter with salary expectations by fax to:

Parish Search Committee
(765) 742-8933

or mail to:

St. Mary Cathedral
1212 South Street
Lafayette, Indiana 47901

or e-mail to:

revbdoerr@priestforever.org

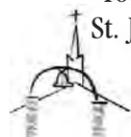
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QUAKE

continued from page 1

epicenter was near the town of Muzaffarabad, almost 60 miles northeast of Islamabad in Pakistani-controlled Kashmir.

Pakistani officials said on Oct. 11 that more than 35,000 people were known to have died in the earthquake, with tens of thousands injured. The same day, India reported 1,300 deaths. The death toll was expected to rise as rescuers reached remote villages.

Father Sebastian Kalapura, principal of St. Joseph School in Baramula, in India's Jammu and Kashmir state, said the devastation is "very visible" in villages along the road between Srinagar, India and Muzaffarabad. The priest had accompanied the Caritas India team to Uri, one of the worst-hit areas on the Indian side of the Line of Control that divides Kashmir between India and Pakistan. The two nations established the line in 1972, after fighting over the disputed territory since they gained independence together in 1947.

Father Kalapura told UCA News on Oct. 10 that assessing the damage is difficult because rain and landslides blocked roads to interior villages. Army personnel were clearing the roads to reach those villages.

"We are trying to help people on two fronts—health and shelter," Father Kalapura said. He said his school would erect tents for temporary housing and Church workers planned to transport wounded quake survivors from villages to St. Joseph Hospital, which is attached to the school.

"We don't have doctors, so Caritas has promised to send a few doctors from New Delhi," Father Kalapura said.

Meanwhile, Catholic agencies abroad continued to pledge assistance. Initial contributions were pledged by various Church organizations and dioceses, including \$50,000 from Catholic Relief Services, the U.S. bishops' international relief and development agency. CRS, which has worked in South Asia for more than 50 years, said it would pledge more money once it had completed assessments in the area.

Caritas India, the social service agency of the Indian bishops, rushed a team from its headquarters in New Delhi to the Kashmir valley as the first step in preparing long-term assistance. The valley lies southeast of Muzaffarabad, the Pakistani town nearest the epicenter of the magnitude 7.6 quake. Several villages in the valley reportedly were flattened. Rescue teams had not reached many remote mountain villages even after 48 hours.

"Resources won't be an issue," Father Varghese Mattamana, deputy director of Caritas India, said on Oct. 10. He said the Church and its agencies "will remain engaged for the long term" in Kashmir.

Father Mattamana said the local Church's services through schools and hospitals across Jammu and Kashmir,

India's only Muslim-majority state, have created "tremendous good will" and a good network.

The initial focus will be on providing medicines and food for those affected, Father Mattamana said.

He said convents and other Church institutions are already active in the field, and Caritas and others "would provide the assistance they require."

(Those who wish to contribute to the relief of the earthquake victims may do so by sending checks to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. Checks should be made out to the Mission Office and should be marked for Pakistan earthquake relief. All donations will be sent to Catholic Relief Services.) †



Rescue workers search for bodies in Balakot, Pakistan, on Oct. 10. More than 36,000 people were killed by the magnitude 7.6 earthquake that struck northern Pakistan, India and Afghanistan on Oct. 8.

October 23, 2005

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An injured child sits on his father's lap as they wait to be taken to a hospital by helicopter in Muzaffarabad, the capital of Pakistan-controlled Kashmir, on Oct. 10. A devastating earthquake struck India, Pakistan and Afghanistan on Oct. 8, killing more than 36,000 people.

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