



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Providence High School receives national award for excellence

By Jennifer Del Vecchio

CLARKSVILLE—Teachers at Our Lady of Providence High School in Clarksville said they knew that they worked somewhere special.

Now the U.S. Department of Education is taking notice and giving the school accolades on how it integrates religion and academics.

Our Lady of Providence is the only high school and the only private school in the state to be named a 2000 Blue Ribbon School.

To earn the prestigious award, school officials must complete an in-depth 40-page application packet describing academic leadership, teacher development, school curriculum, discipline programs and parental involvement. Department of

Education staff members check the school's facts and atmosphere during a two-day site visit.

"They look for exemplary schools," said Joe McTighe, executive director of the Council for Private Education, who does the initial screening for the award. "They really have to be the top of the top to get a Blue Ribbon award."

Our Lady of Providence was one of

377 schools nominated nationwide for the award. Only 198 were chosen this year.

The other Indiana school earning the award this year is Clifford Pierce Middle School in Merrillville.

Gerald Wilkinson, president of Our Lady of Providence High School, accepted the award on behalf of the school during a ceremony last month in

See **AWARD**, page 2

Archdiocesan Pilgrimage to Italy



Photos by Greg Oholiski

Buchanan pledges to appoint pro-life justices to U.S. Supreme Court

Editor's note: Catholic News Service recently interviewed presidential candidates George W. Bush, Al Gore and Patrick Buchanan. The Bush interview was published in the Sept. 29 issue of The Criterion. The Gore interview was published in the Oct. 20 issue.

BALTIMORE (CNS)—Reform Party presidential candidate Patrick J. Buchanan said he would take steps to reverse abortion laws in the United States by appointing pro-life justices to the Supreme Court, reversing President Clinton's executive orders on abortion and urging Congress to vote on a human life amendment.

Buchanan also said that, despite Pope John Paul II's recent opposition, he is in favor of capital punishment in cases "where the crimes are heinous and it is the only justifying penalty," and when the judge is certain of the defendant's guilt.

Buchanan's wide-ranging, 35-minute interview with Catholic News Service was conducted on Oct. 6 as he headed for Washington after a TV news appearance in Baltimore.

The Catholic candidate also talked about his view on limiting immigration, his support for school choice, his opposition to the Comprehensive Test Ban Treaty, why he disputes the notion of a Catholic vote and his belief that the United Nations should be moved to a neutral country like Switzerland.

On abortion, Buchanan said the most important thing the president of the

See **BUCHANAN**, page 10



Above, one of two 17th-century fountains is a focal point in St. Peter's Square in Rome. The Basilica of St. Peter is in the background.

Left, Archbishop Daniel M. Buechlein talks with pilgrims from the Archdiocese of Indianapolis before a public audience with Pope John Paul II on Oct. 11 in St. Peter's Square.

Left, Father Michael Fritsch, pastor of St. Paul the Apostle Parish in Greencastle, and Father Gordon Mann of the Diocese of Evansville prepare for Mass in the chapel below the main altar in the Cathedral of Milan.

For more photos of the archdiocesan pilgrimage to Italy, see pages 16 and 17.

The poor find help, hope at Crisis Office

By Mary Ann Wyand

The poorest of the poor and the working poor who cannot earn a living wage in Marion County find help and hope at the archdiocesan Catholic Social Services' Crisis Office in Indianapolis.

Crisis Office co-directors Patty Colbert and Marge Hittle of Indianapolis work with

trained volunteers to provide food, clothing, limited financial assistance, bus tickets, gas vouchers, identification cards and social service referrals for low-income people and people without incomes. This short-term assistance helps impoverished people maintain basic living needs not met by government programs.

Catholic Social Services' crisis assis-

tance is made possible, in part, by donations to the archdiocesan Parish Stewardship/United Catholic Appeal. Catholics in central and southern Indiana will be returning Called to Serve pledge cards to parishes during the next few weekends, and these gifts will help provide \$533,000 for the 30

See **CRISIS**, page 7

AWARD

continued from page 1

Washington D.C.

"It's always nice to have a group of experts come in to look at the school and say you are among the best schools in the country," Wilkinson said. "But we've thought that for a long time. It validates what we are doing and, more importantly, it shows our community that they can feel good about what we are doing and how we are doing it."

Wilkinson credits the award to two main goals: putting God first and the staff and community dedication.

"Our No. 1 goal is to maintain a Catholic identity," Wilkinson said. "That comes even before academics. The Catholic identity is fostered up-front. That is our only justification for existence."

Wilkinson can say it, but the teachers and students back it up.

Dion von Allmen, chair of the mathematics department for 15 years, said he teaches more than math equations in class.

His classroom, surrounded by posters of math formulas, also includes something else—a sign that gives the definition of providence as divine providence.

"I like to bring that into teaching," von Allmen said. "It makes students feel more connected to the Catholic Church and to a moral center."

But it's not only about putting up a sign in class. It's about living the Catholic faith, he said.

One example was when local public school students began wearing T-shirts with derogatory remarks about Our Lady of Providence High School.

"I told the students to turn it around and say something that they were proud of Providence for," von Allmen said.

The recent incident made an impact on students. In an art class, one student talked about it.

"It's just the attitude toward everything," said Abby Culwell, a senior from St. Paul Parish in Sellersburg. "It's how we are taught to treat other people. We could have done something back to them, but we didn't."

Dale Durham, director of campus ministry, said the "dedication of the families and faculty to the young people" is what keeps the school strong.

Still, it's challenging.

"The greatest thing is really trying to meet the needs of young people, and they are constant," Durham said.

After 23 years at Providence, Durham has seen students' needs change.

"Young people are more bombarded with the evils of the world at a younger age," Durham said. "They are exposed to drugs and alcohol, and it's really a challenge to provide them with an environment where they don't have to turn to these things."

Providence tries to do that by discussing life issues in classes, hosting retreats for each grade level—where self-esteem and making positive choices are discussed—and requiring students to perform 100 hours of community service as a graduation requirement.

Wilkinson said the community service requirement stems from teaching that service to others is one way to imitate Christ.

"We decided it was time to put our money where our mouth was and step forward and make it a requirement," Wilkinson said.

Students must complete 60 hours of service in the community. The rest of their volunteer work can be done within their family or school environment, he said.

The commitment that Providence makes to students is what led parent Eleanor Doane of New Albany to send her two children there.

Doane, a St. Anthony of Padua parishioner, said she "shopped around" for high schools.

"We decided on Providence because we liked the spirit that was here, the warmth and the friendliness," she said.

The national award reaffirms her choice, Doane said.

"These were outside people who could look at it objectively and give us not only encouragement as to what we are doing right, but direction as to where we need to improve," she said.

Doane said she likes the availability of teachers to students and feels that the school is teaching her children the Catholic faith.

Still, she'd like to see more programs in the arts.

Wilkinson said the school is working on its strategic plan, which includes increasing teacher pay and continually improving the curriculum.

Recently, Providence invested in a new library, two new computer labs—to bring the total to three—and new classrooms. More work is being done on integrating technology in every class, he said.

While earning the national award is an honor, Wilkinson said, it's just the begin-



Ellen Cunningham, a teacher at Our Lady of Providence High School in Clarksville, helps Emily Marking, a member of Holy Family Parish in New Albany. The New Albany Deanery interparochial high school was recently named a Blue Ribbon School and is the only high school and private school in the state with the distinction.

Photo By Jennifer Del Vecchio

ning and the school must continue to improve.

Those improvements will focus on developing more programming for special needs students and looking into the possibility of a comprehensive deanery approach to special needs students.

Wilkinson also would like to see the school create more endowment money.

"My goal is that we would reach a point where no kid would ever be turned away because of finances," he said.

Many students receive scholarships, he said, but many "families struggle to make it work," and pay the average \$4,200 tuition.

"What I've learned in this business is that you deal with the same issues in Catholic education," Wilkinson said. "You are always trying to find the resources and the talented people and time. But I've found that this community will find a way to make it happen."

After all, that is the high school's history, he said.

Founded by the Sisters of Providence in 1951, the school almost closed when the sisters decided they could no longer afford to operate it.

But the determination of the community 30 years ago kept Providence open. It now serves about 700 students from 16 parishes.

"This school will do whatever it can do to persevere and make it work," Wilkinson said.

It's that attitude students said they appreciate the most.

Senior Blake Hobden of Sellersburg said he wouldn't change anything about Providence because everyone has made him feel "so welcome" at the school.

"I couldn't imagine going anyplace else," he said. "If I came back here after graduation and it was the same way it had been these four years, then I'd still be happy with it. I don't think there's a better way to do it." †

A mark of excellence

Designation as a Blue Ribbon School is a national honor given by the U.S. Department of Education since 1982. The award highlights schools that excel in all areas of academic leadership, teaching, teacher development and school curriculum.

Other archdiocesan schools that have earned the award are Roncalli High School, Indianapolis, 1992-93 and 1997-98; St. Jude School, Indianapolis, 1996-97; St. Lawrence School, Indianapolis, 1993-94; and St. Mark School, Indianapolis, 1985-86. Cathedral High School, a private Catholic college preparatory school in Indianapolis, earned the national honor in 1988-89. †

Jubilee Masses

Special Jubilee Masses are being celebrated throughout the year. These Masses focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

The Criterion

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Father Charles Sexton served Martinsville parish 38 years

BEECH GROVE—Father Charles E. Sexton died on Oct. 18 at St. Francis Hospital in Beech Grove. He was 87.

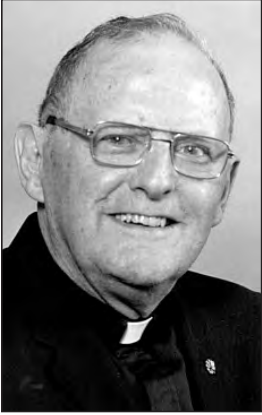
Father Sexton suffered a heart attack on Oct. 17 at St. Paul Hermitage in Beech Grove, where he had lived for four years.

A memorial Mass was celebrated on Oct. 19 at the hermitage. The funeral liturgy was Oct. 21 at Our Lady of Lourdes Church in Indianapolis, and burial followed at the Priests' Circle in Calvary Cemetery, also in Indianapolis.

Father Sexton was born on April 22, 1913, and ordained on June 7, 1938. He served the Diocese of Denver, Colo., for three years due to a priest shortage there, then was assigned to St. Anthony Parish in Indianapolis as an assistant pastor in 1941.

He was named administrator of St. Martin of Tours Parish in Martinsville in 1945, appointed pastor in 1947 and ministered there until his

retirement in 1983. From 1983 until 1996, he lived in the rectory at Our Lady of Lourdes Parish, then moved to St. Paul Hermitage four years ago.



Father Charles E. Sexton

Father Sexton also served as the state chaplain for the Fourth Degree Knights of Columbus for many years.

He is survived by cousins Rosemarie (Sexton) Heckman, Patrice Sexton, Martha Sexton, Joe Lyons, Lillian Lyons and Mary Helen (Lyons) Ulrich.

Father Joseph Riedman, pastor of

Holy Spirit Parish in Indianapolis, delivered the homily. Father Riedman noted that Father Sexton was the last surviving member of the archdiocesan presbytery to be assigned to a parish by Archbishop Joseph Elmer Ritter, who was named archbishop of St. Louis in 1946 and elevated to cardinal there in 1961.

During his seminary years, Father Sexton contracted tuberculosis and was seriously ill, Father Riedman said. He also survived a truck accident when he was a seminarian. Later, he would describe his recoveries and return to the seminary as miracles.

"Father Charlie Sexton spent his life in the Lord's service," Father Riedman said. "He served God as servant, as priest. And we would say he did it well, at the altar, in prayer and among God's people. For him, the priesthood of Jesus Christ was a great joy."

During nearly four decades of min-

istry at St. Martin of Tours Parish, the faith community grew from 60 members to 950 members.

The parish was founded in 1848 and remained small until Father Sexton was assigned there. During his pastorate, the parish thrived and a new church that seated 500 people was dedicated in 1962.

"I baptized people, married them and buried them for three generations," Father Sexton recalled in 1983 during an interview published in *The Indianapolis Star*. "It's hard leaving [St. Martin of Tours Parish]. It's almost like dying to give it up."

While at Martinsville, Father Sexton successfully worked to overcome anti-Catholic sentiment in Morgan County.

He also helped on an occasional basis at St. Agnes Parish in Nashville, St. Charles Borromeo Parish in Bloomington, the Indiana Girls School in Clermont and the Indiana Boys School in Plainfield. †

Joseph Therber named head of stewardship and development

By William R. Bruns

Joseph S. Therber, director of donor and parish services for the archdiocesan Office of Stewardship and Development, has been named secretary for stewardship and development by Archbishop Daniel M. Buechlein.

The appointment is effective immediately.

In making the announcement, the archbishop said, "The leadership of our stewardship and development efforts is critically important to the future of the Church in central and southern Indiana. We must continue to emphasize the importance of Christian stewardship as a way of life, and we must stress the continuing need for building partnerships with the larger community."

Archbishop Buechlein also emphasized that "the growth of our endowments will also determine the extent and effectiveness of the mission and ministries of our Church here in the archdiocese.

"This is a big job," the archbishop said, "and I am confident that Joe Therber will handle it well."

Therber, who succeeds Michael F. Halloran, began his work in the Office

of Stewardship and Development in October 1998. He has been responsible for gift acquisition, donor cultivation, the management of internal operations of the office and the development of archdiocesan-wide stewardship and development-related communications.

He was extensively involved in the annual Parish Stewardship and United Catholic Appeal campaigns, the Legacy of Hope From Generation to Generation capital and endowment campaign, the Building Communities of Hope campaign, the annual Celebrating Catholic School Values event and the Spirit of Service awards and dinner.

Therber recently chaired a task force charged with the selection of and conversion to a new computer software to



Joseph S. Therber

manage development activities and accounts and other archdiocesan uses.

Therber said that he intends that his vision of the work of the stewardship and development area will be informed by the input of many different people.

"I also want to build on the strong foundation put in place by people like Dan Conway, Dan Elsener and Mike Halloran," he said.

"I've been fortunate," he added, "to have been here through much of the development and implementation of our Legacy of Hope and Building Communities of Hope campaigns and for our Called to Serve/Parish Stewardship and United Catholic Appeal reorganization.

"We will be committed to providing first-rate services for our parishes, schools and agencies," Therber said, "especially in the areas of stewardship training, planned giving and school development. I also want to see that we continue to build strong connections with the foundation and corporate communities."

Prior to his work at the Archbishop O'Meara Catholic Center, Therber was athletic director for four years at Father Thomas Scecina Memorial High School

in Indianapolis. He joined the Scecina staff in 1986 as a Christian studies teacher and as a basketball, football and baseball coach. In 1989, he was named facilities manager for the school.

He also managed a student work-study program at that time. He was named an assistant athletic director in 1990. As both assistant athletic director and later as the director, he was responsible for significant communications and fundraising efforts at the Indianapolis East Deanery interparochial high school.

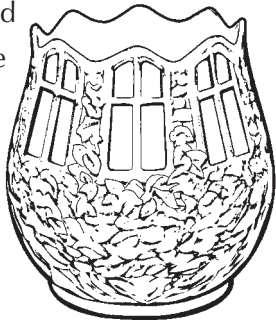
Therber holds a Bachelor of Arts degree in economics and a Master of Science degree in administration from the University of Notre Dame. His master's degree work concentrated on not-for-profit leadership. In addition, he holds four certificates in the development area—two from The Fund Raising School of the Indiana University Center for Philanthropy and two from Catholic School Management.

He is a member of Our Lady of Lourdes Parish in Indianapolis, where he is active on the school commission and the parish council and coaches a Catholic Youth Organization basketball team. Therber and his wife, Angie, have five children. †

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Editorial

A tomorrow filled with hope

The Archdiocese of Indianapolis is a diverse community of faith that includes more than 220,000 people in 39 counties of central and southern Indiana. We are a geographically diverse community that includes rural areas, small towns, urban areas and suburbs, and we have a rich heritage of ethnic traditions and cultural differences. For nearly four years now, we have been engaged in an archdiocesan-wide celebration, Journey of Hope 2001, proclaimed by Archbishop Daniel M. Buechlein to help us prepare for the opportunities and challenges of the third millennium of Christianity.

Like every Catholic diocese, we are beginning the new millennium with a commitment to serve the needs of others through our parish communities, our Catholic schools, our Catholic Charities agencies, and many other archdiocesan ministries. We face many challenges as we progress on this Journey of Hope. Family life is threatened as never before. Children, youth and adults need ongoing religious formation. In spite of an economy that boasts "full employment," too many of our sisters and brothers are out of work. Too many are lonely, abused or neglected. People everywhere are hungry for spiritual values and for the Gospel of Jesus Christ with its words of comfort, hope and challenge.

As we consider these challenges of the new millennium, the Church calls us to renew our service to God's people by renewing our prayer and worship, sharing our faith with others (evangelization), providing lifelong Catholic education, serving others in justice and charity and being generous stewards of all God's gifts. Through the ministry of the Church, we are committed to caring for all of God's

people regardless of their background or circumstances, and we wish to reach out to everyone—especially young people, families and the older members of our community—to call forth their gifts and help them find hope, comfort, and salvation in Jesus Christ.

Above all, we want to cooperate with God's grace to create a tomorrow filled with hope. This is the Good News proclaimed by Jesus Christ to all people in all ages and cultures through his Church. Our mission, as a community of hope, is to address the hunger for spiritual growth that lies deep within the heart of every person in our archdiocese. We pray that the opportunities for spiritual renewal, evangelization and stewardship that are provided by parishes throughout southern and central Indiana will truly call forth the gifts of individuals and families in our archdiocese so that together, as one family of faith, we can advance the reign of God and achieve full human potential and salvation in Christ.

Generous gifts of time, talent and treasure are needed in every generation to build up the Body of Christ and to make sure that the Church is able to respond to the spiritual and temporal needs of God's people. As we strive to carry out the mission of this archdiocesan Church in the 21st century, let's ask our patron saint, Francis Xavier, and our special advocate, Blessed Mother Theodore Guérin, to pray that God will bless us in the final stages of our Journey of Hope 2001! †

— Daniel Conway

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

Seeking the Face of the Lord

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



We need to share our gifts with God's family

Only vaguely did I sense what was going on when my parents pledged a sizable gift in a campaign (called "a drive" in 1947) to build the school-gymnasium-church of our newly established Holy Family Parish. I figured it out when it meant no new car until 1951. The old '36 Ford would have to do.

Like many families in the 1940s, recovery from the Great Depression was slow for us, but supporting the Church was never in question. We all had our weekly envelope, but it wasn't just a matter of financial support. I was too young, but my dad and older brother gave their time stacking bricks and blocks in the construction phase. Mom oversaw the making of curtains for the pastor's quarters. And our family involvement went on from there.

I considered these thoughts as I made my pledge for the United Catholic Appeal 2000. I don't ever remember the word stewardship being spoken in our family home, but that's what we were doing.

Yes, it's the time of year again for us to reflect on Christian stewardship. Where do the costs of our spiritual needs fit into our budgeted time, talent and money? In September, I wrote about our local Church's need to develop a sense of giving our volunteer time and talent for our charitable programs and home mission parishes who simply do not have the resources to make it work. A corps of volunteers would do wonders to help out! Time is precious and it is as difficult to share these days as are our financial resources.

As our Parish Stewardship and United Catholic Appeal Sunday approaches, we are all invited to prayerfully consider how we can support the Church's mission in our respective parishes, and we are asked to do the same for the larger mission which we share as an archdiocese.

I have written about our need for sharing time and talent. This week I write about sharing our treasure. Recall Mother Angelica's dictum: "Put the Church envelope between the gas bill and the light bill." It makes the point. Our spiritual needs are every bit as important as our physical needs. Resources to provide spiritual and moral and sacramental ministry do not come from heaven!

It is taxing to keep seeking the resources we need to do God's work in a world where the needs for min-

istry keep on multiplying. My brother priests feel the same way, yet God's work has to be done by the Church. And so we keep on asking for the gift of your time and talent and, yes, your money. I promise that your gifts are used for our shared ministries and for our "home missions."

The idea of Christian stewardship helps us better understand our family role in the community of the Church. All life and all creation comes from God, and without God there would be nothing. Everything belongs to God, and everything is a gift for us. We are not the owners of this created world; it is ours to use and enjoy and foster, but we are not the owners.

In September, when so many of us gathered at the RCA Dome, we thanked God for his glorious mercy. We celebrate the Great Jubilee which marks the unearned gift that God gave us when he sent his Son to restore the possibility of salvation. The only appropriate response is gratitude to God for a gift that has no equal! The first characteristic of a good steward is gratitude to God. We ought to pray about gratitude.

Gratitude moves us to action. We need to share our God-given gifts with the "family" of God. God created us as a human family and recall, Jesus redefined the meaning of family: everyone is our sister and brother. Sisters and brothers look after each other. Prayer and the sacraments of the Church nurture our new understanding of "family."

It is simply the Christian vision to have a preferential option for the poor in our "family." Our spirituality moves us to find ways to help the poor whether that poverty be emotional or moral or spiritual or physical or financial. In prayer, we learn how to seek and love Jesus in the poor of our human family. Prayerful stewardship nurtures an attitude and a practice of giving back to God by sharing with our "family" in need.

My parents taught me stewardship long before I heard the word; it is something a Catholic family just does. We share our time, our talent and our money. Our parish stewardship program and the United Catholic Appeal help us look after the everyday spiritual needs of our "family" in our home, in our parish and around our archdiocese. Jesus and our "family" need our time, talent and treasure! †



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Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Buscando la Cara del Señor

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



Necesitamos compartir nuestros dones con la familia de Dios

Sólo en términos imprecisos recuerdo lo que sucedía cuando mis padres hicieron una considerable promesa en una campaña (llamada “un drive” en 1947) para construir la escuela-gimnasio-iglesia de nuestra recién establecida Parroquia de La Sagrada Familia. Lo supe a ciencia cierta cuando significó que no tendríamos ningún carro nuevo hasta 1951. Nos teníamos que conformar con el viejo Ford del 36.

Como muchas familias en los años 40, nos reponíamos lentamente después de la Gran Depresión, pero nuestro apoyo a la Iglesia nunca estuvo en duda. Todos teníamos nuestros sobres semanales, pero no solamente era una cuestión de apoyo financiero. Yo era demasiado joven, pero mi papá y hermano mayor donaban de su tiempo armando ladrillos y bloques durante la fase de construcción. Mi mamá se encargaba de vigilar la fabricación de las cortinas para el alojamiento del pastor. La participación de nuestra familia comenzaba desde este punto.

Pensé en esto cuando hice mi promesa para el Llamamiento Unido Católico para el año 2000. No recuerdo nunca haber oído la palabra “mayordomía” en nuestro hogar, pero eso era precisamente lo que estábamos haciendo.

De nuevo es el tiempo para que reflexionemos sobre la mayordomía cristiana. ¿Dónde caben los costos de nuestras necesidades espirituales dentro del presupuesto de nuestro tiempo, talento y dinero? En septiembre escribí sobre la necesidad de nuestra Iglesia local de desarrollar un sentido de ofrecer nuestro tiempo y talento para los programas de caridad y misiones parroquiales locales que sencillamente no tienen los recursos para funcionar. ¡Un cuerpo de voluntarios haría milagros al ayudar! El tiempo es tan valioso y tan difícil de compartir hoy en día como lo son nuestros recursos económicos.

A medida que se acercan nuestra Mayordomía Parroquial y el Domingo del Llamamiento Unido Católico, todos somos invitados a considerar por oración cómo podemos apoyar la misión de la Iglesia en nuestras respectivas parroquias, y se nos pide hacer lo mismo para la misión mayor la cual compartimos juntamente como una archidiócesis.

He escrito sobre nuestra necesidad de compartir el tiempo y el talento. Voy a escribir esta semana acerca de compartir nuestro tesoro. Recordemos la oración de la Madre Angélica: “Ponga el sobre para la Iglesia entre la factura de gas y de electricidad”. Va al punto. Nuestras necesidades espirituales son tan importantes como nuestras necesidades físicas. ¡Los recursos para proporcionar el ministerio espiritual, moral y sacramental no vienen del cielo!

Es difícil seguir buscando los recursos que necesitamos para realizar el trabajo de Dios en un mundo donde las

necesidades ministeriales continúan multiplicándose. Mis compañeros sacerdotes sienten lo mismo; no obstante, el trabajo de Dios tiene que ser hecho por la Iglesia. Por lo tanto, seguimos pidiendo el don de su tiempo y talento y, claro está, de su dinero. Les prometo que sus ofrendas se usaran para nuestros ministerios compartidos y para nuestras “misiones locales”.

La idea de *mayordomía* cristiana nos ayuda a entender mejor nuestro papel familiar en la comunidad de la Iglesia. Toda la vida y toda la creación vienen de Dios. Sin Dios no habría nada. Todo pertenece a Dios y para nosotros todo es un don. No somos los *dueños* de este mundo creado; es nuestro para usar y gozar y fomentar, pero no somos los dueños.

En septiembre, cuando muchos de nosotros nos reunimos en el RCA Dome, le dimos gracias a Dios por su misericordia gloriosa. Celebramos el Gran Jubileo, el cual señala el don inmerecido que Dios nos dio al mandarnos a su Hijo para restaurar la posibilidad de salvación. ¡La única respuesta adecuada es darle a Dios gratitud por un regalo sin par! La primera característica de un buen mayordomo es la gratitud hacia Dios. Debemos orar por la gratitud.

La gratitud nos incita a accionar. Necesitamos compartir nuestros dones dados por Dios con la “familia” de Dios. Dios nos creó como una familia humana. Recordemos que Jesús redefinió el significado de la familia: todo el mundo somos hermanos. Las hermanas y hermanos se cuidan el uno al otro. La oración y los sacramentos de la Iglesia nutren nuestra nueva comprensión de la “familia”.

Es simplemente la visión cristiana de tener una opción de preferencia para los pobres en nuestra “familia”. Nuestra espiritualidad nos incita a encontrar otras maneras para ayudar a los pobres, sea la pobreza emocional o moral o espiritual o física o financiera. Por medio de la oración, aprendemos a buscar y amar a Jesús a través de los pobres de nuestra familia humana. La mayordomía repleta de oración nutre una actitud y una práctica de devolverle a Dios al compartir con nuestra “familia” necesitada.

Mis padres me enseñaron la mayordomía mucho antes de que oyera la palabra. Es algo que una familia católica sencillamente hace. Compartimos nuestro tiempo, nuestro talento y nuestro dinero. El programa de mayordomía de nuestra parroquia y del Llamamiento Unido Católico nos ayuda a cuidar de las necesidades espirituales diarias de nuestra “familia” en nuestro hogar, en nuestra parroquia y alrededor de nuestra archidiócesis. ¡Jesús y nuestra “familia” necesitan nuestro tiempo, talento y tesoro! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Letters to the Editor

Archbishop's homily 'one of the best'

I would like to respond to the letter [“Profoundly disappointed by archbishop's homily for Respect Life Sunday,” Gary A. Hofmeister, Oct. 13 issue of *The Criterion*] about the homily delivered by Archbishop Buechlein on Respect Life Sunday. I was also in attendance at the cathedral and thought that the homily was one of the best I had heard. Thank goodness the archbishop reminded us once again that the Church still believes—and always has believed—in the “seamless garment.” Where would we be without this belief?

Isn't one of the commandments “to love one another?” I believe that this not only means the unborn, the aged, the disabled and sick, those with HIV, the homeless, the hungry those suffering from natural disasters, the victims of war and those in the prisons. They are all our brothers and sisters. How could we possibly deny any of them?

I agree with the gentleman when he said that more government is not the answer. And I don't think that the archbishop said that in his homily. He did remind us that we are all human beings just as those who are hurting are human beings and that we all have to do our part.

The “seamless garment” coined by Cardinal Bernardin is like a circle or a wheel with the many life issues on it. One of these or maybe several will personally touch each and every one of us. It is likened to the cycle of life.

I think, therefore, that Respect Life Sunday is a time for us to remember and pray for the unborn who have suffered from abortion, but also a time for us to pray for the thousands and thousands of men and women who have been responsible for these abortions. It is also a time for us to reflect on the other issues which make up the “seamless garment,” and it is most certainly a time for us to give thanks for life and all those who protect it.

Myrna Vallier, Indianapolis

(Myrna Vallier worked for many years in the archdiocesan Office of Pro-Life Activities.)

Can't be selectively pro-life

This letter is in response to Gary Hofmeister's letter to the editor regarding Archbishop Buechlein's Respect Life Sunday homily. We know that the right to life is our most basic human right and we must continue to fight for it until our country recognizes what was apparent to our forefathers. And so, abortion must be a top priority issue with pro-lifers, without a doubt.

Coming from the abortion alternatives arena, as I do, I must confess I was also suspect of the “seamless garment” theory at first—would it, indeed, detract attention from the “top priority” issue? Then I was forced to put my mother in a nursing home and deal with the “quality of life” issue firsthand. Let me tell you, Gary—that experience certainly *broadened* my pro-life perspective very quickly! And so, I took a harder look at the “seamless garment” theory and began to realize, you can't be a “little bit” pro-life, or *selectively* pro-life. Either you *are truly* pro-life—all encompassing, from the womb to the tomb—or you're *not truly* pro-life, at all.

You say “... of course we should do what we can to help our brethren who are not as fortunate. No one could argue with that.” Knowing you and your personal efforts to put your time, talent and treasure where your mouth is, I can see that it might be difficult for you *not* to take the concept for granted. But, believe me, Gary, a *lot* of people do take it for granted and do *not* realize that their small dona-

tion to a food bank or homeless shelter or Sister Mary Rose's “nine line” for street kids is pro-life in action.

As crisis pregnancy counselors, we were forever being accused of saving the babies, then dropping the case without offering follow-up services to the mothers. Of course, this was *not* the case, but you'd be surprised how many people think that's how abortion alternatives programs operate. So it truly is a “seamless garment,” this pro-life “cause,” Gary. And, while certain specific interests may wish to hear their particular “song” sung from the pulpit, the NCCB recognized the importance of preaching the *whole* Gospel of Life, and it should never be considered a “tired old concept.”

Alice Price, Indianapolis

Don't discredit the Church

Reading two letters to *The Criterion* printed in the Oct. 13 issue angered and moved me to respond to a common theme: Catholics who use *The Criterion* to discredit our Catholic Church.

The first letter is from Lynn Herold, who tries to persuade us that the recent pronouncement *Dominus Iesus*, issued by the Vatican Congregation for the Doctrine of the Faith, is “an example of how out-of-touch our Church leaders are with reality.”

In the second letter, Gary A. Hofmeister, who attended the Respect Life Mass celebrated by Archbishop Buechlein, says, “I left the Mass with a profound sense of disappointment and sadness. We were subjected to the tired old ‘seamless garment’ concept ...” Mr. Hofmeister further laments, “We must additionally sign on to stopping capital punishment, better health care (presumably government-sponsored, of course) and even helping the poor. What's next: animal rights?”

I understand that people can have private difficulties accepting some Catholic teaching—who doesn't from time to time? But to write about it to *The Criterion* is egotistical pride. It says, “I know more about this teaching than the Catholic Church does. Let me tell you how it is!” Rather than busily expressing your own views, it would be much better for you to try to learn what the Church is teaching us.

Dominus Iesus is reiterating an age-old doctrine that has been somewhat neglected in recent years with so much emphasis on ecumenism. It says (simply put) the Catholic Church is the one true religion. That this doctrine has to be reconciled with our ecumenical movement is problematic, but nevertheless, *Dominus Iesus* needed to be restated to maintain the proper perspective.

Archbishop Buechlein teaches us that the pro-life agenda is analogous to a seamless garment. To be pro-life is to be pro-life for all human life. Not just the human lives you like. Not just when it is convenient. But always and everywhere to value each human life—including the quality of each human life. The archbishop wasn't trying to sway voters to vote against abortion, although he did have that effect. He was teaching Catholic doctrine as he should be. The anti-abortion movement is just one result of the pro-life doctrine of our Church, although granted, it is currently the most active political movement.

Thank you, Church leaders, for your persistent teachings of truth! May we learn to accept your teachings, even if we are sometimes slow to understand. And thank you, Archbishop Buechlein, for your enlightening pro-life seamless garment analogy. Keep on teaching us; we need it!

David Kimbley, Franklin

Time to redirect military spending

“Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and not

Check It Out . . .

Two retreats to help women enrich their holiday season are being offered at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. "A Harvest of Prayer," from 6 to 9 p.m. on Nov. 9., will include an evening of friendship, prayer and music. Benedictine Sister Paula Hagen will present ways to find a peaceful center in chaotic life. "How to Make Your Holidays Holy Days" will give ideas for family rituals and prayer on Nov. 11 from 9 a.m. to 2 p.m. at Immaculate Heart of Mary Church, 5692 Central Ave., in Indianapolis. Registration is required. Information: 317-545-7681.

Father Albert Ajame will be a guest speaker at 7 p.m. Nov. 4 at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood. The lecture, "Moved by the Spirit," will commemorate five years of Christ Renewals

His Parish at Our Lady of the Greenwood Parish.

Brebeuf Jesuit Preparatory School's 22nd President's Dinner will be at 6:30 p.m. Nov. 18 at the Holiday Inn North, Monte Carlo Ballroom, 3850 DePauw Blvd., in Indianapolis. The dinner will honor Joseph Barnette Jr., and Charlene Barnette of St. Luke Parish in Indianapolis and recognize Ceci Buchman of Our Lady of Grace Parish in Noblesville and Patricia McCarthy of St. Thomas Aquinas Parish in Indianapolis for 25 years of outstanding service. Black tie is optional. The reservation deadline is Nov. 3. Information: 317-875-7050.

New Albany Deanery Aquinas Center, 707 W. Highway 131, in Clarksville, will present "The Book of Revelation and the Millennium" from 7 to 9:30 p.m. on Nov. 6, 13

and 20. The evening will give an overview of the Book of Revelation. The fee is \$15. Information: 812-945-0354.

A retreat to help those living with HIV/AIDS feel loving support, called "Spiritual Be-ing, Pray Over It," will be Nov. 3 through Nov. 5 at Mount Saint Francis Retreat Center in New Albany. For information and to register: 317-631-4006 or 877-420-7515.

The National Players touring company will present William Shakespeare's "The Comedy of Errors" at 8 p.m. Nov. 3 and Nathaniel Hawthorne's "The Scarlet Letter" at 8 p.m. Nov. 4 at St. Bede Theatre on the campus of Saint Meinrad Archabbey in St. Meinrad. The performances are free and open to the public. Information: 812-357-6501. †

VIPs . . .

Robert and Margaret Ahearn of St. Lawrence Parish in Indianapolis celebrated their 50th wedding anniversary Oct. 21. They were married on that date in 1950 at St. Michael Church in Flint, Mich. The couple celebrated the event with a 5 p.m. Mass at St. Lawrence Church in Indianapolis, followed by a family dinner at the Five Seasons Sports Country Club. They have three sons: Mark,



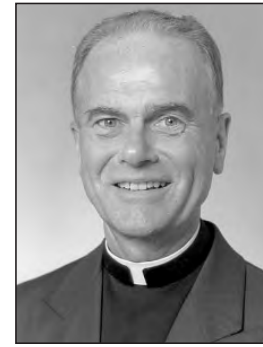
David and Kevin Ahearn. They also have seven grandsons.

The Congregation of the Sisters of the Third Order of St. Francis of Oldenburg celebrated the first profession of vows for **Franciscan Sister Susan Johnson** on Oct. 1. She is a member of Holy Cross Parish in Indianapolis. She is the mother of five grown children and has five grandchildren.

Franciscan Sister Joan Laughlin, a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg and a missionary in Papua, New

Guinea, for four years, recently participated in a 10-day workshop for cross-cultural missionaries offered by From Mission to Mission in Washington, D.C.

Father Stephen Happel, a priest of the Archdiocese of Indianapolis, has been named dean of the school of religious studies at The Catholic University of America in Washington D.C. After serving for more than a year as interim dean, Happel was appointed dean and received the approval of the Holy See this month. A native of Indianapolis, Father Happel earned a Bachelor's degree in English from Saint Meinrad College and a Master's degree in English Literature from Indiana University. He earned a doctorate



in Philosophy from the Higher Institute of Philosophy in Louvain, Belgium, and doctorate degrees in Religious Studies and Theology from The Catholic University of Louvain in Louvain, Belgium. He also is the author of several books, including *A Catholic Vision* and *Conversion and Discipleship: Christian Foundations for Ethics and Doctrine*. His new book, *God's Journey in Time: The Use of Metaphors in Science and Religion*, is the result of a 10-year research project with the Vatican Observatory.

Dr. John McIntyre, director of St. Francis Hospital's HLA Vascular Biology Laboratory in Beech Grove, has been awarded the Indiana Public Health Foundation's Tony and Mary Hulman Health Achievement Award for Excellence in Health Science Research.

Four members of the Saint Meinrad School of Theology faculty have contributed to a newly published series of books for parish directors of religious education. The nine-book series, *The Effective DRE: A Theology Series*, was edited by **Dr. Thomas Walter**, professor of religious education. Other authors who contributed are **Father Kurt Stasiak**, associate professor of sacramental/liturgical theology; **Dr. Morris Pelzel**, assistant professor of systematic theology; and **Father Matthias Neuman**, senior instructor for theological programs for the continuing educational program.

Michael Vinson of Badger, Iowa, and **Constantino Barrera Jr.** of Texas City, Texas, recently began their novitiate year at Saint Meinrad Archabbey in St. Meinrad.

Novice **Lee Gunter** professed temporary vows as a Benedictine monk of Saint Meinrad Archabbey in St. Meinrad on Aug. 6.

Father Denis Robinson professed his solemn vows as a Benedictine monk of Saint Meinrad Archabbey in St. Meinrad on Aug. 15. He is the director of continuing education for Saint Meinrad School of Theology.

Conventual Franciscan Father Kenneth Davis, director of Hispanic ministry and associate professor of pastoral theology at Saint Meinrad School of Theology in St. Meinrad, has co-edited the book, *Bridging Boundaries: The Pastoral Care of U.S. Hispanics*. †

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CRISIS

continued from page 1

social service programs of Catholic Charities that annually serve more than 126,000 people in need.

"A lot of our clients are homeless, a lot are staying in shelters and missions, a lot have just gotten out of incarceration—both men and women—a lot are struggling with addictions and a lot are in transition and would be homeless if they weren't living with a family member or friend," Hittle explained. "So many of the people that we help are on the verge of being homeless. We see a lot of welfare clients who are just barely subsisting on very, very small amounts of money. People cannot live on welfare anymore. They need supplemental assistance."

Hittle and Colbert have directed the Crisis Office ministries located in the archdiocese's Xavier Building adjacent to the Archbishop O'Meara Catholic Center for about six years.

Each weekday, they see people of all ages in dire need of help, and said they also see the face of Christ in these people.

During 1999, the Catholic Social Services Crisis Office served 8,568 clients. Of that number, people living in 265 households were res-

cued from eviction or disconnected utilities by Crisis Office intervention.

"Lots of people are living from one paycheck to the next," Colbert said.

"Many poor people are working in minimum-wage jobs or several part-time jobs without benefits and cannot pay rent and utility bills or buy food and clothing on their income. Because they work without benefits, if they get sick and miss a paycheck they get behind in their rent, are evicted and have to stay with friends or end up in a shelter."

"The working poor are just hanging on by their fingertips, doing spot labor, working at the sports arenas, staffing concession stands, finding day labor here and another temporary day job there," Hittle said. "A lot of our clients are just living on the basic Social Security disability award, and a whole family is subsisting on \$500 a month."

Many poor people who have jobs struggle with the cost of transportation to and from work, she said. "We give them bus tickets, gas vouchers, work uniforms and shoes. Some of our clients need identification cards or birth certificates so they can get jobs. Many people are driving cars that are 15 or 20 years old and in need of repair."

Colbert said clients are advised to pay their rent and utilities first and to come to the Crisis Office for help with food and clothing.

"A lot of parishes give us food, and the Knights of Columbus and St. Vincent de Paul Society have been very generous," she said. "St. Vincent de Paul gives us a line of credit at Gleaner's Food Bank, so we do get government commodities as well as being able to buy food items there."

The Crisis Office distributes a lot of food, Colbert said, because it is open on weekdays. Some other downtown pantries only provide part-time services.

Every person is treated with respect and dignity, Hittle said, and every person has a story. The Crisis Office ministry is often difficult, because many of their stories are heartbreaking.

"It's not easy, but it is rewarding," she said, "especially when someone comes back and says, 'I got that job. I've got my first paycheck. I've got a little apart-

ment now, and I'm going to keep this job.'"

Hittle and Colbert are part-time employees, and the rest of the Crisis Office staff are volunteers dedicated to this human service ministry.

"We try to keep our operational costs at a minimum," Colbert said. "This program is all volunteer-driven because we want to spend our money on the clients, not on staff salaries or office supplies. We keep records on every client and try to be good stewards with our money."

"There's a crisis here every day," she said. "We try to do something to help everyone in need, but we wish we could do more, especially in the area of transportation assistance. We try to let everyone leave here with an option of some kind, an answer of some kind, with some kind of help. When we talk with people, we are reminded that it could be any one of us. Sometimes it just takes one problem to break down the system and have to depend on crisis assistance."

Some people will always need help, Hittle said, because their life circumstances are tragic.

"We've been working for months with a young man from out of town who came here and thought he had a job interview but didn't," she said. "Since then, he's just been living on the streets and almost drinking himself to

death. This young man has absolutely no money, but he panhandles for drinks and shares bottles of alcohol with people. It's very sad."

Much of the Crisis Office ministry involves referring clients to other social service agencies for additional help.

"We have contacts with almost every [social service] agency in the state," Hittle said. "We provide crisis intervention, then refer them to many agencies for follow-up assistance. But sometimes that follow-through is a problem because the logistics of network referrals can be overwhelming for people."

Homeless and very indigent people have many health problems, she said, and often need glasses to get employment.

Hittle and Colbert rely on dedicated volunteers to provide crisis assistance for the Church, and they welcome new volunteers.

"It's a vocation to work in this area," Hittle said. "It's not a job. It's so worthwhile. One woman is so dedicated to our food pantry. She organizes donations to the pantry, purchases food and picks up food."

Several women come in to help in the clothing room every week. We have volunteers who come here three days a week."

Donations of food and clothing are always needed and appreciated, Colbert said, as are personal hygiene items like soap,

shampoo, toothpaste, deodorant and toilet paper. Gloves, hats and packages of underwear for men, women and children are in constant demand.

"Sometimes when a client comes here this might be the first smile or the first 'God bless you' that they have heard in months," Hittle said. "People are treated with respect and dignity. We see them as individuals, and as creations of God. We have a spirit-filled office. Everyone feels that they are doing God's work."

"Sometimes children don't know they are living in poverty," Hittle said. "Children are happy if they are loved. The sweetest children come in here with their mothers, and we always have a piece of candy to give to them and a little toy to take home. We always let each child pick out a toy." †

'So many of the people that we help are on the verge of being homeless. We see a lot of welfare clients who are just barely subsisting on very, very small amounts of money.'

CALLED TO SERVE

Parish Stewardship and United Catholic Appeal



Photo by Mary Ann Wyard

Crisis Office co-director Marge Hittle talks with a client in need of emergency assistance. Catholic Social Services' crisis assistance is made possible, in part, by donations to the archdiocesan Parish Stewardship/United Catholic Appeal. Catholics in central and southern Indiana will be returning Called to Serve pledge cards to parishes during the next few weekends, and these gifts will help provide \$533,000 for the 30 archdiocesan social service programs of Catholic Charities that annually serve more than 126,000 people in need.



Adrienne Quill

Cathedral High School
Class of 1985

University of Notre Dame
Class of 1989

Indiana University
School of Law
1997

PricewaterhouseCoopers
Tax Associate / Consultant

Recently, I attended my fifteen-year class reunion. In the process of catching up with fellow classmates, I was reminded how fortunate I was to attend Cathedral High School. I am honored to have attended a school with a tradition of producing graduates who are highly respected members of the Indianapolis community and who are also caring individuals. In my opinion, the two attributes that distinguish Cathedral are the longstanding traditions and the individuals associated with the school.

When I think of Cathedral traditions, excellence in education and athletics are the first things that come to mind. A Cathedral education is second to none. Cathedral's curriculum has resulted in its being named a National School of Excellence, and over 98% of its graduates attend college. The pursuit of knowledge and academic excellence continues after Cathedral graduates enter the workplace. Graduates of Cathedral include, among others, a Nobel Peace Prize winner, a Pulitzer Prize winner, and the inventor of the artificial kidney. Countless numbers of her graduates have entered the professional ranks and have excelled in their respective fields.

Cathedral has also experienced similar successes in the athletic arena. Athletes from Cathedral have won city, sectional, regional, semi-state, and state championships in various sports. Many of these athletes go on to succeed in their chosen sports at the collegiate and professional levels. Cathedral has even had a few of her graduates compete in the Olympics with Chris Huffins '88 winning the bronze medal in the decathlon in Sydney.

However, it is the people who are affiliated with Cathedral as teachers, administrators, coaches, students, and alumni—the "Cathedral Family"—who make attending this high school something special. In addition to having excellent credentials, the teachers, coaches and staff take an active role in the development of Cathedral students, academically, athletically, and personally. As a student, the teachers and coaches were always willing to provide assistance. The teachers and coaches take a personal interest in their students' lives, considering their students and players part of their families. It is from these individuals' examples that I learned how to apply myself and more importantly, through their example, exhibit a concern for others. These lessons were invaluable during my college years at Notre Dame and during law school at Indiana University. They are lessons which I still incorporate into my everyday life.

The uniqueness of the Cathedral family is also demonstrated by the loyalty that students and alumni have for their school and each other. Many of my immediate and extended family have attended Cathedral. This type of family loyalty is prevalent as shown by the number of students who are third or fourth generation family members to attend Cathedral. It seems that whenever I meet someone who is also a Cathedral graduate, we immediately connect and can fondly recount our experiences at Cathedral regardless of when we graduated. As a result of these wonderful academic, athletic and personal experiences, the alumni are working hard to ensure that Cathedral will continue to exist and touch the lives of her current and future students in the special way it touched mine.

OPEN HOUSE

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Fatima Retreat House 50th anniversary dinner is Nov. 5

By Mary Ann Wyand

Fatima Retreat House in Indianapolis will officially mark its 50th anniversary of providing spiritual renewal in the archdiocese during a Nov. 5 fund-raising dinner at the Holiday Inn Select North at the Pyramids on the north-west-side.

Benedictine Archabbot Lambert Reilly of Saint Meinrad is the featured speaker for Fatima's golden anniversary celebration. Archbishop Daniel M. Buechlein will present welcoming remarks.

Bishop Gerald Gettelfinger of Evansville also will participate in the dinner, which has been described as "an evening of remembering and celebrating."

Msgr. Kenny Sweeney is the honorary dinner chairman and will offer the opening prayer. He served the archdiocese as director of Fatima Retreat House from 1967-76.

Kevin DePrey, Fatima's director, said the anniversary theme is "God is forever whispering in our hearts."

"For 50 years, Fatima Retreat House has provided a place to listen to that loving voice of God," DePrey said. "The values for which Fatima stands—renewal, prayer, reflection, hospitality, simplicity and peace—are values our society needs more than ever."

Fatima served 8,113 guests, a record number of retreatants, during the past fiscal year, he said, and 30 percent of those people were participating in programs for the first time.

Income from retreat programs covers only 75 percent of Fatima's annual expenses, DePrey said, so events like the Nov. 5 dinner help the archdiocesan retreat center continue to provide affordable spiritual renewal programming.

Fatima is "a place where silence allows the human spirit to be heard," he said. "We hope that people will consider being our companions as we continue to provide opportunities for significant spiritual and life-transforming experiences."

The Nov. 5 fund-raiser begins with a reception and silent auction at 5:30 p.m. and continues with dinner at 6:30 p.m. and reflections by Archabbot Lambert at 7:45 p.m.

"The Jubilee Year is an especially exciting time to be celebrating our 50th anniversary," DePrey said. "With the



new millennium, there seems to be a greater interest in spirituality. It's a good time for people to investigate their spiritual journeys."

Fatima's distinguished list of retreat presenters includes Archbishop Buechlein and Bishop Gettelfinger, DePrey said. "When Bishop Gettelfinger was a priest in the arch-

diocese, he used to give youth retreats here on a regular basis in the 1960s."

Dinner patrons will receive a special program booklet intended as a memento of the anniversary celebration, DePrey said. "We have asked a number of our former retreat presenters to write reflections on spiritual renewal and retreat ministry. Their nuggets of spiritual renewal are just outstanding. We think people will want to refer to them throughout the year."

During the past year, 187 volunteers helped with Fatima's spiritual renewal ministry, DePrey said. "That's an incredible amount of volunteers for any retreat house in the United States. They are a wonderful inspiration to the staff and to the retreatants, who regularly talk to us about the smiling faces and enthusiasm of the volunteers. Many people have come back to Fatima to help as volunteers after making retreats here. We couldn't have achieved this milestone without the support of our many volunteers."

(For information about Fatima's 50th anniversary celebration on Nov. 5 or the year-round retreat programs, contact the archdiocesan retreat center at 317-545-7681 or by e-mail at fatima@archindy.org. Dinner reservations are due by Nov. 1.) †

St. Mary Parish in New Albany plans Passionist mission in November

NEW ALBANY—St. Mary Parish in New Albany is hoping to boost parishioners' enthusiasm and strengthen

their faith with a Passionist mission.

Father James DeManuele, a Passionist priest from Louisville, will conduct the mission at 7 p.m. on Nov. 5, 6 and 7. Confessions will be heard the first three nights after each session.

Each night of the mission will have a theme. They are "Call to Holiness," with a washing of hands; "Healing and Forgiveness," with anointing of oil on open hands; and "Commitment" and "Church" with the sharing of bread.

Father DeManuele has spoken at churches and conventions nationwide. He founded the Passionist Center in Louisville.

The mission is open to people of all faiths. Transportation and baby-sitting services will be available. For information, call 812-944-0417. †

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Celebrating Catholic School Values awards dinner is Nov. 20

By Susan Schramm

The keynote speaker for this year's Celebrating Catholic School Values dinner is a good example of how a Catholic education can translate into success in the business world.

Joseph P. Clayton attended Catholic schools from grade school through college. Now, he is president and chief executive officer of North America for Global Crossing Ltd., a leading telecommunications company offering Internet, long distance, telephone, data and conferencing services. The company uses state-of-the art technology to provide data connections for businesses worldwide.

Celebrating Catholic School Values honors people who have contributed to the success of Catholic schools and helps raise

money for needy children to attend Catholic schools. This year's event is at 6 p.m. Nov. 20 in The Sagamore Ballroom



Joseph P. Clayton

at the Indiana Convention Center in Indianapolis.

Clayton said he believes that Catholic schools provide a good formation for a person's moral character and provide necessary competition to public schools.

"I believe the Catholic schools teach more than reading, writing and arithmetic. They also teach val-

ues," said Clayton, who works in Rochester, N.Y."

Catholic schools teach discipline and leadership and cultivate an interest in having religion as part of a person's life, he said.

Clayton is a familiar name for the Archdiocese of Indianapolis, having chaired the 1996 Celebrating Catholic School Values dinner when he lived in the area. At the time, the dinner raised a historic level of contributions for tuition assistance.

In its first four years, Celebrating Catholic School Values has raised more than \$600,000 for student tuition assistance. To honor those who have supported Catholic schools, the archdiocese of Indianapolis' Office of Catholic Education will hand out four career achievement awards and one community service award

on Nov. 20.

"Catholic schools continue to provide an important educational alternative for the Indianapolis community and significantly strengthen the faith formation of our Catholic youth," said Michael J. Alley, chairman of this year's event and president of Fifth Third Bank.

Corporate sponsors participate by contributing to one of three levels: Platinum Partners at \$15,000, Gold Partners at \$5,000 or Silver Partners at \$1,500. Sponsors receive a table of eight for the evening. Parishes and schools also attend at a significantly reduced cost of \$600 per table. For more information or to attend the dinner, call 317-236-1425.

(Susan Schramm is director of communications for the archdiocese.) †

Floyd County parish considering starting new elementary school

By Jennifer Del Vecchio

Amy Pence doesn't want to leave the parish her family has attended for four generations.

But the lack of a Catholic school at St. Mary-of-the-Knobs Church in Floyds Knobs is making Pence and her husband think about leaving.

It's a decision Pence doesn't want to make as she remembers her marriage ceremony, her First Communion, confirmation and a parish community she calls her "extended family."

If Father John Geis gets his wish, Pence, and others like her won't have to choose.

At issue is whether to use a 136-year-old former public elementary school building that sits on church land for a new Catholic elementary school.

The parish council will make the final decision Nov. 6.

The public school closed in 1997, sending about 400 students to Floyds Knobs Elementary School.

A year later, the parish began using the school for pre-school classes, but Father Geis wants to do more because the parish

has lost families to New Albany area parishes with Catholic schools.

At least 35 families have left St. Mary-of-the-Knobs to seek a Catholic education for their children, according to parish records. Many times parishioners have to switch churches because area Catholic schools have long waiting lists and give parishioners first priority.

Some schools require parents to be parishioners for one year before their child can attend the school, said Suzie Didat, business manager for St. Mary-of-the-Knobs Parish.

Father Geis also believes a school will help fulfill the parish mission statement to provide "for the faith development of all members and strive to meet the spiritual, education and human needs of our parishioners and students."

"This goes back to our mission as a Catholic faith tradition," Father Geis said. "By bringing it into a school setting and back into the community, we more deeply experience the sacraments and the liturgy. It pulls a lot of parents into the whole experience of the faith community."

"The school is a means to celebrate who

we are and what we believe."

Confusion about the project arose, because the original public school was on parish grounds.

Many parishioners believed it was a Catholic school, but it was not, Father Geis said.

As late as 1962, Benedictine sisters were allowed to teach the Catholic religion inside the walls of the public school. At least 60 percent of the children were from the parish and the school even had a Catholic name, St. Mary-of-the-Knobs School.

But changes in federal law took any type of Catholic education and tradition away. While some of the nuns stayed, the cross on the school was taken down and religion classes were canceled.

Father Geis wants parishioners to know the school will teach Catholic religion and

values along with academics. Already, the cross has been put back. A maintenance staff member constructed a new one out of stainless steel.

Also, the parish has pledged to subsidize the new school by 20 percent. It will add a grade each year.

A parish survey showed that 51 percent of parishioners favor starting a parish school. Even if the parish council votes yes, the parish still needs at least 20 to 25 kindergarten students to begin. If not, they will have to revisit the issue, Father Geis said.

For now, Father Geis and parishioners are praying to the Holy Spirit for guidance. The parish staff wrote a prayer that is said after each Mass and before any programs.

Father Geis said he "is open" to the guidance of the Holy Spirit.

While he believes the school is feasible, he said he is seeking God's will first. †

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BUCHANAN

continued from page 1

United States could do "is to alter the character of the Supreme Court and reconvert it into a pro-life constitutional court which respects America's religious heritage and tradition and respects the Constitution as originally written."

Roe v. Wade, the 1973 Supreme Court decision legalizing abortion, "was an abomination, not only from the moral standpoint but a constitutional standpoint," he said. "So I would appoint only pro-life justices who had the courage to overturn [it]."

He said he would reverse five executive orders Clinton signed in the first days of his presidency that, according to Buchanan, "virtually made abortion on demand the policy of the federal government."

He was referring to Clinton's executive orders issued on Jan. 22, 1993, the 21st anniversary of *Roe v. Wade*, that reversed a number of federal regulations, such as prohibitions on abortion counseling in federally funded family planning clinics and restrictions on access to abortion in U.S. military hospitals overseas.

Buchanan said he would cut off funding to Planned Parenthood, the U.N. population council and fetal tissue research, would push federal legislation to outlaw the abortifacient pill RU-486 or give the states the freedom to do so and would outlaw abortions at all military hospitals.

"You can use the office of the presidency to advance the whole cause of life and the culture of life," he said.

Buchanan said he also would ask Congress to vote on a human life amendment.

Regarding capital punishment, Buchanan said he believes it is "a states' rights issue." He supports "the use of capital punishment in certain circumstances where the crimes are heinous and where I believe that it is the only justifying penalty."

"I always have held that, though I do believe that any judge ought to have in his own mind absolute certitude that the individual is guilty of these crimes before he imposes the death sentence," he added.

Asked about Pope John Paul's strong plea in recent years that capital punishment be eliminated in all but the most extreme cases—and avoided even then—Buchanan said the pope's view "ought to be listened to with respect, but I respectfully disagree."

He added, "I think a society that sends

a message that it will not take the life of any criminal no matter what he does sends a message of weakness."

Buchanan is opposed to banning tests of all nuclear weapons, weapons which he feels are not "inherently evil."

However, he said, "I believe it is fundamentally evil to use one of those monstrous instruments on a defenseless city. But I do think that there is a role both in diplomacy and even ... in war for the use of some of these weapons, mainly tactical atomic weapons."

On the issue of immigration, Buchanan said he thinks the United States should cut the number of people allowed to enter the country each year by about two-thirds, to about 300,000 legal immigrants.

Even under his policy, the United States would still have "the most generous immigration policy of any nation on earth," he said.

He feels efforts should be made to help "the 30 million who have come here in the last 30 years to assimilate and Americanize. I think we're in danger of pulling apart over issues of race and ethnicity and culture and language and religion."

Buchanan said the United Nations should be moved out of the United States by 2001 to a neutral country like Switzerland.

He called the United Nations a "bloated bureaucracy" that is "dominated by regimes, most of which are envious of and hostile to American national interests."

The United States should keep its seat on the Security Council, he said, but should not have to pay so much to a world body that has "an agenda which does not correspond to the national interest of the United States."

Buchanan said he supports the Vatican's presence at the United Nations and favors having a U.S. ambassador to the Vatican.

Asked what his campaign offers to poor people, Buchanan said he feels "we all have obligations to the poor," but thinks that welfare "is in some cases indefensible because it's a destroyer of families."

"In many cases, the obligations we have to the poor are on an individual basis first, then on a family basis, then a community basis," he said.

"Fundamentally, I believe in the principle of subsidiarity, that the first place to look for solutions for problems such as poor people have is on the local level, rather than to lay this off on the president of the United States," he explained.

Regarding school choice, he said parents should have "maximum freedom" to pick the education they think is best for their children and send them to "public,

private, parochial, synagogue, Christian, magnet or home school."

He did not specify use of tuition vouchers, but his campaign material says he supports "tuition vouchers that can be redeemed at all schools ... but have no government strings attached."

He told CNS that parents, teachers and school officials "at the local level should decide what is taught in the public schools—and frankly what is not taught."

He has also said he would abolish the U.S. Education Department "and return its functions and funding to state and local control."

Asked whether he thinks there is a "Catholic vote" today, Buchanan said, "I would say that is an exaggeration."

He added that the Catholic vote isn't like it was when John F. Kennedy campaigned for the presidency in 1960, or even in 1972 when, he said, Richard Nixon's campaign "consciously courted the Catholic vote on social and cultural issues" and got 55 percent of it.

Today "there's certainly not any monolithic Catholic vote," he said. "It is not as cohesive and unified as it once was on social and cultural and moral and patriotic issues, and also it's much more ethnically diverse now."

For example, he said, voting patterns among Hispanic Catholics vary widely.

Cubans who came to the United States to flee communism tend to vote conservatively, according to Buchanan.

Hispanics who came to the United States as economic refugees tend to "believe in government, and they believe in government programs," he said. "They feel they need government support, so they tend to vote for the party that favors these approaches."

"That's just been historically true, and I'm not sure it's going to change," he added.

As a Catholic running for office, Buchanan said his faith informs his positions on issues, as does his upbringing "and the natural law tradition that dates back to Aquinas and Aristotle. ... It's all interwoven."

Buchanan attends Latin Mass regularly at St. Mary Church in Washington or goes to church at Blessed Sacrament Parish in Chevy Chase, Md., the parish where he grew up. He and his wife, Shelley, live in McLean, Va.

Buchanan, who will turn 62 on Nov. 2, is a native of Washington. A journalist and book author, he is a regular panelist on the TV show "Crossfire" and other political discussion shows. He has never held elected office, but was a senior adviser to both Presidents Richard Nixon and Gerald Ford and was a Republican candidate for president in 1992 and 1996.



Pat Buchanan talks with Catholic News Service on Oct. 6 in Baltimore. The Reform Party presidential candidate said the most important thing the president could do "is to alter the character of the Supreme Court and reconvert it into a pro-life constitutionalist court."

Buchanan said it was unrealistic to believe he would prevail in November.

But, he said, his campaign goal is to create "a new party that's conservative and traditionalist and which has a great passion about its convictions and a willingness to fight for them."

He said his campaign has faced some obstacles, including efforts to drive his party off state ballots, a delay in getting federal election funding of \$12.6 million, lack of media coverage and "the successful operation of the two parties to keep me out of the debates."

Buchanan also had to undergo gallbladder surgery, which kept him off the campaign trail for several weeks.

He said he thinks a Gore-Buchanan race would have sparked greater interest this election year.

"I'm not suggesting we'd walk away with a victory, but at least the American people would know there had been a real clash of philosophies and ideas and visions for the future and that the choice had been clear," he said.

Regardless of his chances on Election Day, Buchanan said his campaign will "give it everything we've got."

"We could wind up very strong, but we could be [like] one of those fellows who crosses the finish line at the Boston Marathon after dark," he said. "But we shall finish." †



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Faith Alive!

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Interfaith dialogue promotes understanding

By Fr. William Cenkner, O.P.

Why does interfaith dialogue matter?

Some years ago, a Christian theologian wrote: There can be no peace among the nations without peace among the religions. There can be no peace among the religions without dialogue between religions. There can be no dialogue among the religions without research into theological foundations.

In this new century, religious nations either will conflict with each other or find new ways to value each other. The most significant way to value each other is clear: religions in dialogue.

The Church speaks of four horizons of dialogue: dialogue of life, dialogue of justice, dialogue of the academy and spiritual dialogue.

The dialogue of life points to respect and hospitality toward one's neighbor—not merely because a common humanity is shared, but because of the differences in faith, beliefs, customs and cultural convictions.

The dialogue of life offers a horizon of openness that is inviting and gracious, that is the good neighbor.

The dialogue of life changes with the fluctuating social, political and historical circumstances of the day. One has to gauge it carefully in a particular place and time. Bosnia, Ireland, Iran, Iraq, India and Pakistan are instances where the dialogue of life collapsed.

Yet each religious tradition must maintain a norm of respect and hospitality toward its neighbor. Only dialogue can sustain such a norm.

The dialogue of justice anticipates participation in practical ways in social liberation, whether that liberation involves religious rights, human dignity or sharing equitably in the goods of the earth.

This may be seen as a level of dialogue open to any humanist in the world today. Yet it is a spiritual practice when it results from respect and openness toward the religious instincts of a person or community religiously different from oneself and one's own community.

The dialogue of justice exhibits vigorous life on every continent today. It is a universal religious movement of the present time.

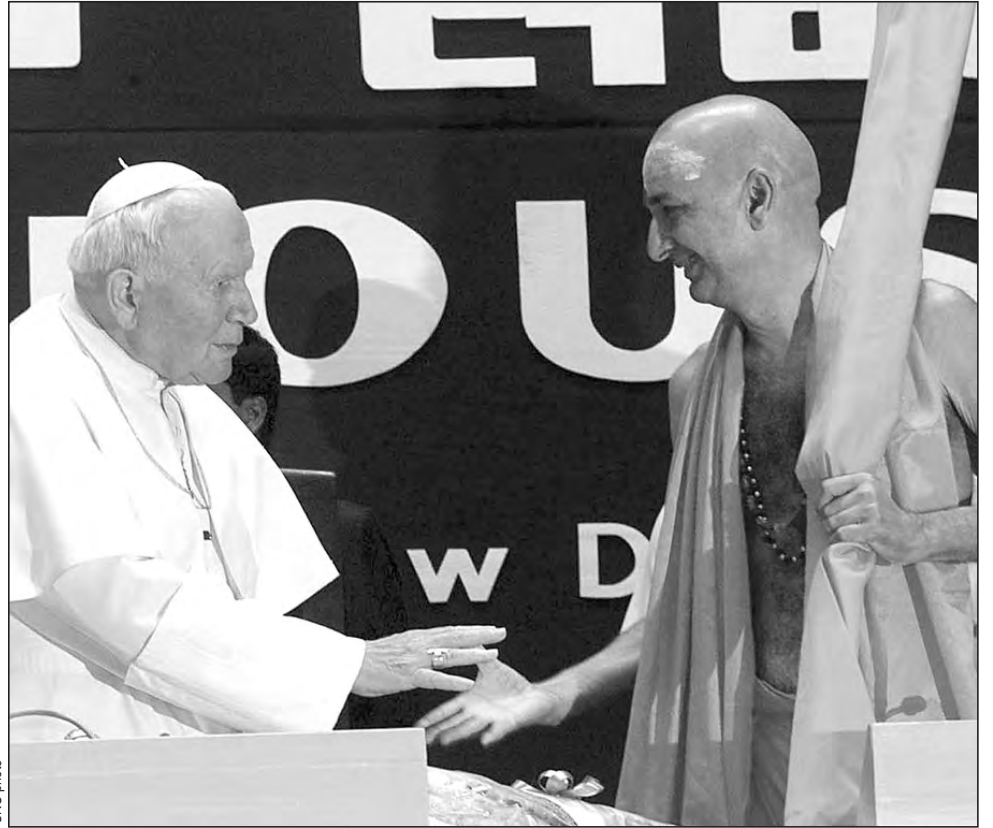
The academic or conceptual dialogue draws upon philosophers, theologians and humanists, who intellectually engage dialogue partners from different religious worlds for the sake of mutual understanding and enrichment. This dialogue began in the 19th century with the discovery of the texts and traditions of the ancient and classical world.

Scholars identified with obvious similarities, so apparent from one tradition to another and from which too often exaggerations and oversimplifications were drawn. It was only after a century of further work that both the similar and dissimilar received equal treatment—that greater precision in contrasting and comparing took place.

Giant steps have been taken in this dialogue. The Jewish-Christian, Buddhist-Christian and Muslim-Christian dialogues have been extraordinary during the last 25 years. This is the first time in history that scholars are involved in cross-cultural, multidisciplinary and interfaith study and dialogue.

Spiritual dialogue calls upon those deeply involved in spiritual growth, especially ascetics—and in particular monks and nuns—to share experiences and practices for the purpose of both parties' spiritual enrichment.

This dialogue is well established between Japanese Zen ascetics and their



CNS photo

Dialogue is a permanent state of living together in the modern world. It will bring us to value each other as religious seekers. This, in itself, will lessen the ideological, ethnic and national differences that now divide us. Pope John Paul II has promoted interfaith dialogue during his papacy. Here, he talks with a Hindu holy man.

Christian counterparts in Western Europe, and also among the Tibetan monks in exile in India and their U.S. Christian monastic counterparts. These intermonastic dialogues now are moving into their second decade in Japan, Europe, India and the United States.

In Pope John Paul II's call for prayer at Assisi in 1987, when he gathered religious leaders from around the world for a day of prayer, a type of intrareligious dialogue was experienced by some participants.

An equally telling event took place in 1997 at the Trappists' monastery, Our Lady of Gethsemani Abbey, in Kentucky. The event involved the Dalai Lama and Asian Buddhist monastics and Trappist and Benedictine American monastics meeting for some days at the monastic center made famous by Father Thomas Merton.

The English word "dialogue" comes from two words, "di" or "dia," meaning twice or two, and "ligein," meaning to converse or to talk together. As we interface with a person of another faith tradition, we may participate in an encounter that is basically a monologue, more an invitation or introduction to dialogue than

dialogue itself.

To be preached to also is not dialogue. Although proclamation is integral to mission, it is not dialogue.

Two people, or two communities, enter a conversation for the sake of mutual enrichment, mutual engagement and understanding.

As representatives of religious communities, our goals may be strictly mundane, such as peace among religions for the sake of peace among nations.

What God has in mind in bringing us to this point of conversation is still unknown to us. We should not presume that we know the ultimate goals of dialogue.

Dialogue is a permanent state of living together in the modern world. Dialogue is not a burden, but a discovery of always new relationships.

Dialogue will bring us to value each other as religious seekers. This in itself will lessen the ideological, ethnic and national differences that now divide us.

(Dominican Father William Cenkner is the Katharine Drexel Professor of Religion at The Catholic University of America in Washington, D.C.) †

Declaration states Church beliefs

By David Gibson

A declaration concerned with how Catholics relate to other world religions was issued in September by the Vatican's Doctrinal Congregation. Some people misunderstood this declaration.

Seeking to clarify it, Archbishop Theodore McCarrick of Newark, N.J., noted that, "We do not claim that only Catholics can be saved or ... be holy. We do not deny the beauty and the significance of other religious teachings."

The Holy Spirit calls everyone to

virtue, he said, and inspires everyone "to seek the truth of the presence of the one living God."

The declaration, titled "The Lord Jesus," reminded Catholics that "the only savior of the human race" is Jesus Christ, who established a church to serve in the world as the channel of grace, truth and holiness, he said. True ecumenism promotes "the desire to understand and appreciate what our neighbor believes."

(David Gibson edits Faith Alive!) †

Discussion Point

Interfaith dialogue lessens fears

This Week's Question

What results when religions and cultural groups are neighbors, but don't know or understand each other?

"The result can be a false stereotyping of one group by the other, and if there are historical tensions between the two groups, this makes it harder for one group to enter into conversation with the other." (Kevin Cook, Fall River, Mass.)

"What happens often is fear and misunderstanding, which can create false ideas about one another and therefore strained relationships." (Father William Flegge, Orem, Utah)

"I believe the fires of hatred and racism are given fodder when we fail to follow God's command to love one another." (Arthur Howard, Atlanta, Ga.)

"I think that unawareness results, and discord and misunderstanding." (Gwen Geis, Gillette, Wyo.)

Lend Us Your Voice

An upcoming edition asks: When is it most difficult to accept God's will? How can it be done then?

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



CNS photo

From the Editor Emeritus/John F. Fink

Blessed Mother Theodore Guérin, Indiana missionary

(Ninth in a series)



Mother Theodore Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was born Anne-Therese Guérin in the village of Étables in Brittany, France, on Oct. 2, 1798, as the French Revolution was ending. When she was 25, she joined the Sisters of Providence and chose Sister St. Theodore as

her name in religion.

In 1838, Celestine de la Hailandière, soon to be bishop of Vincennes, arrived in France in search of a congregation of women willing to establish a mission in Indiana. Sister St. Theodore and five other sisters were chosen. The journey took more than three months. Their ship was almost destroyed by severe storms. After arriving in New York, they traveled by train, stagecoach and steamboat to Indiana.

The bishop sent them on nonexistent roads through forests to Saint Mary-of-the-

Woods. They arrived on Oct. 22, 1840. Their home was deep in the woods and Mother Theodore could only wonder how it would ever be possible to establish a novitiate and a school in this remote forest.

During the years that followed, the sisters had numerous trials. They suffered from hunger, sometimes going without food for days. They experienced the heat and humidity, and mosquitoes, of Indiana summers, and the cold and heavy snow of the winters. They planted crops and raised hogs and other animals on their farm, and were beginning to have a bit more to eat, when a fire destroyed their barn and harvest.

Mother Theodore's greatest problem from 1843 to 1847, though, concerned her relationship with Bishop de la Hailandière. The bishop believed that he possessed total control over the Sisters of Providence, despite what the community's rule said. Mother Theodore often had to oppose his decisions as they affected her community, always doing so as respectfully as possible.

The matter reached its climax in 1847 when Bishop de la Hailandière declared that Mother Theodore was no longer a Sister of Providence. He released her from

her vows and demanded that she leave his diocese.

However, Mother Theodore wasn't the only one who was having difficulties with Bishop de la Hailandière. Amid the turmoil in the diocese, he submitted his resignation. The Vatican accepted it on July 16, 1847, and appointed John Stephen Bazin the Bishop of Vincennes. Both he and his successor, Bishop Jacques M. Maurice Landes d'Aussac de Saint-Palais, supported the sisters without interfering in their work.

Mother Theodore was then able to devote all her energies to building and nurturing her congregation, and establishing schools. Despite health problems that plagued her all of her life, she made visits by steamship and stagecoach to all the establishments, which included parish schools in 10 cities in Indiana and one in Illinois. In 1855, the community that began with six sisters 15 years before had increased to 60. The sisters were teaching 1,200 children. The sisters also operated two orphanages.

Mother Theodore died on May 14, 1856, at age 57. Pope John Paul II beatified her on Oct. 25, 1998. †

Cornucopia/Cynthia Dewes

Someone good for everyone to copy

Pope John Paul II has probably elevated more people to sainthood during his reign than all the pontiffs in the last couple of centuries put together.



He's still a little long on the number of priests and religious he's recognized as opposed to single or married folks. But then, the saintliness of the consecrated and ordained may just be more obvious because it's part of their "job." At least we all seem to think so.

It's true we may argue with some of the official decisions. Recently, the media was quick to report how popular was the pope's choice of Pope John XXIII, and how unpopular his choice of Pope Pius IX. It was as though the champion of "aggiornamento" was pitted against the champion of "papal temporal power," and guess who won in the popular imagination?

This reported difference in worthiness was actually no big deal to the faithful. It was just typical of the polarization of any and everything, in which our present culture loves to engage, and even defends as intellectual discourse.

Whatever. The pope had his reasons for

choosing these two. By the way, for an interesting and extremely informative explanation of the Church's sainthood process, read *Making Saints* by Kenneth L. Woodward. This book reminds us that official sainthood has never been an open-and-shut case to observers, and that human machination is often at work during the process of discernment.

Of course, we all aspire to be in heaven with God forever. So, those who are already acknowledged to be saints by the Church can offer inspiring examples for the rest of us to follow on our personal journeys. The neatest thing is, saints come in all personalities, sizes, genders, lines of work and even states of mental health, so there's someone for each of us to admire and adopt as a mentor.

I'm not sure how much spiritual help I'd get from St. Simon Stylus, who became a hermit and sat meditating on a pinnacle in the desert. Or from various 12-year-old virgins who refused to marry, or from some of the other ladies in ancient times who had much weirder obstacles to sainthood than I have.

We all relate to St. Francis of Assisi, although even the gentlest souls among us could probably not qualify as the friends of the earth that he was. Most of us would be unwilling to give up air conditioning and

cars, among other things. And, much as we admire Mother Teresa of Calcutta, how many of us could actually stand tending to the poor and dying 24 hours a day?

The times we live in have much to do with sainthood. Joan of Arc rose to the occasion to save France from English domination, while Edith Stein defied the Nazis by bravely standing by her Jewish heritage and her Christian commitment. And both were martyred for it.

These saints contrast sharply with someone like St. Thérèse of Lisieux, the Little Flower, whose sainthood involved living a Christian life "the little way." Come to think of it, it might be harder to live day-to-day like Christ than to die for his cause.

When we read the lives of the saints, we are encouraged to keep up the good fight, no matter which ones appeal to us most. Our greatest inspiration may even come from saints not yet famous or recognized by the Church, i.e., one of our grandmothers, or our second-grade teacher or a child who's gone ahead. In any case, it's comforting to know we have someone "up there" to model ourselves upon.

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

Fathful Lines/Shirley Vogler Meister

Cherishing good traditions at Halloween

I've never known a time when children didn't visit houses in the neighborhood for



Halloween. Early on, my father put a different twist to this by suggesting trick-or-treaters perform for their goodies. If they wouldn't sing or recite a poem or do a jig, Dad asked them to recite the alphabet backwards. Under pressure, most tongues stumbled, bringing all-around laughter.

I later taught my three young daughters the following song I learned in kindergarten so they could be prepared to perform, too:

*Here's to Halloween!
You best take care.
Black cats and
lanterns everywhere.
Pumpkins with faces
I saw made—
That's why
I'm really not afraid.*

As an adult, I see the simple song's mes-

sage from both reality and make-believe, despite Halloween commercialism and the secular concentration on macabre violence rather than spooky fun.

Children shouldn't be afraid of Oct. 31. They should understand that the date is the eve of the Feast of All Hallows—the day before All Saints Day on Nov. 1. Parents can explain this or help their youngsters research the holiday's origins. Many parents also encourage dressing as saints, Biblical figures or recognized characters from history, rather than as horror figures.

The best costumes I remember from childhood were ones my mother helped make. I did that, too, when my daughters prepared their Halloween identities. They were everything from peacenik flower girls to wild west characters to angels with wings and halos. Once they wore bunny pajamas, carried carrots and announced, "What's up, doc?" at neighbors' doors.

As an adult, I've had few occasions to create costumes for myself, but I especially liked being a bee and a gypsy. For parties, my husband always went as himself, except when he assumed the role of beekeeper, wearing protective headgear

and carrying a smoker meant to tranquilize a busy-buzzy me.

On the negative side, the *Encyclopaedia Britannica* blames 19th century immigrants for introducing trickery customs that concentrated on damaging property, sometimes for bitter reasons. In the north of England, Oct. 31 is called Mischief Night, but petty tricks are played with no underlying mean motives. Celtic folk originally marked All Hallows Eve with ceremony and revelry.

To protect children and prevent mischief today, schools, churches, organizations and some shopping malls provide entertainment to keep children off the streets. However, I appreciate seeing neighborhood youngsters each Halloween. Last year, dressed a black skirt and orange sweater, I sat on my porch with treats, reveling in the cheer the children brought. A pumpkin in the window glowed with candlelight, and a couple times I even sang "Here's to Halloween!"

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

Research for the Church/

James D. Davidson

Priests: from independent contractors to employees

In 1986, a majority of Catholic dioceses considered priests "independent contrac-



tors" and priests used 1099 forms to report their wages to the Internal Revenue Service. Since 1986, there has been a trend toward considering priests "employees." By 1996, priests in over half of Catholic dioceses used W-2

forms to report their wages to the IRS.

This change has very little theological or pastoral consequence (it has no perceptible impact on the way priests perform their responsibilities). It also has virtually no impact on Church finances. (There is no appreciable advantage for either the Church or its priests.) The importance of this shift lies in what it tells us about the impact the state (especially the IRS) has on the Church and how that impact takes place.

Why are more and more dioceses dropping their earlier view of priests as independent contractors and increasingly seeing them as employees?

In an attempt to find out, Mark Chaves (University of Arizona), John Massad (DePaul University) and Rhys Williams (Southern Illinois University) have examined data from 173 dioceses and the Diocesan Fiscal Managers Conference. They also have conducted more than 30 interviews with diocesan leaders. Their findings will be published in a forthcoming book *Bending the Bars of the Iron Cage*, edited by Walter Powell and Daniel Jones. Here's a summary of their findings.

Chaves, Massad, and Williams demonstrate that the IRS prefers that clergy be considered employees. Though there are still important areas of ambiguity and debate regarding the status of priests as independent contractors or employees, the IRS is willing to use audits and the courts to enforce its view. The IRS's influence is seen in the sizable increase in the number of dioceses switching from 1099s to W-2s immediately after the IRS published its 1987 guidelines on what employee status means. It is seen once again in a similar increase after a 1994 court case in which the IRS prevailed over a United Methodist minister who considered himself an independent contractor.

But, some dioceses comply with the IRS's wishes more than others do. So, what other factors are at work? According to Chaves, Massad and Williams, dioceses that have adopted a view of priests as employees have three distinguishing characteristics. First, their financial managers are more likely to be regular attenders at the national meetings of the Diocesan Fiscal Managers Conference (DFMC). While the DFMC has not taken an official stance on the issue of employee status, its annual meeting has been a key setting where the issue has been debated and where a preference for seeing priests as employees has emerged.

Second, their neighboring dioceses already have adopted the view that priests are employees (suggesting that state and regional meetings of financial managers also are places where the advice of lawyers and tax accountants is considered). Finally, dioceses with recently consecrated bishops are more likely to treat priests as employees (suggesting that new bishops are more open to this organizational innovation).

Despite frequent claims that Church and State are separate domains, the two spheres are often closely linked.

(James D. Davidson is professor of sociology at Purdue University, West Lafayette, Ind.) †

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

The Sunday Readings

Sunday, Oct. 29, 2000

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

The Book of Jeremiah, the prophet, furnishes this weekend's Liturgy of the Word with its first reading.



Of all the many experiences in the long history of the Hebrew people, none eclipsed the exile in Babylon in the national memory. Although this exile lasted only a relatively few generations, it forever occurred in the

lore of the people.

Certainly fixing its place in their minds was the descriptive and considerable literature proceeding from the period. This weekend's reading issues from this literature.

Important to an understanding of the national reaction is the realization that the people saw that they themselves had created their own misery. By no means was it the working of God. Rather, they brought the dreadful times into being by their unfaithfulness to God.

Sin reaps an awful whirlwind. It always upsets human lives. It disorders everything. It is a pact, after all, with the devil, the ultimate force of evil, whereas righteousness is a commitment to God, the source of ultimate good, peace and joy.

Nevertheless, Jeremiah reassured the people that God had not abandoned them. They turned away from God, but if they would return, God would bless them.

The second reading is from the Epistle to the Hebrews.

Hebrews is magnificently Christocentric and Christological. Few passages in the New Testament outdo its majesty and depth in revealing the reality of the Messiah. He is more than a leader. Jesus is the great high priest, sent by God to offer to God the sublime gift of reconciliation.

This weekend's reading presents a special insight into the mission and person of the Lord.

St. Mark's Gospel supplies the last reading.

The story is familiar. Jesus is passing through Jericho, the ancient, and still existing, city not too far from Jerusalem but

deep in the Jordan Valley.

A group surrounds the Lord. Among them, sitting at the roadside, and probably a beggar, was Bartimaeus, "Son of Timaeus," who was blind. He exclaims that Jesus is the "Son of David," professing faith in the Lord's special role. Also, the blind man implores Jesus to give him sight. He believes that Jesus indeed possesses the very power of God.

Today, equipped with assumptions and attitudes gleaned from our culture, we read this passage simply as a miracle narrative. It indeed is impressive.

However, the backdrop is sinfulness. Blindness was a frightful disadvantage in the first century A.D. in Palestine. Jews believed, however, that blindness, as all very serious human physical maladies, occurred when sin had destroyed the right order of creation.

Whether Bartimaeus was, or ever had been, a great sinner is a matter only of academic conversation. However, contemporaries at least would have suspected him of great sin.

By giving Bartimaeus sight, Jesus erases whatever traces of sin may have been present. Jesus is Lord, commanding even the effects of sin. Jesus also is merciful.

Reflection

Oddly, since these times allow so many opportunities for ease and human achievement, despair—or at least a deep misgiving about life and its future—are characteristic of the culture. People are unsure of themselves, fearful of the future, skeptical about challenges as if they were basically weak and unprepared.

For those who think in religious terms, strong senses of guilt and of sin can arise and loom quite large. People feel that they have no hope because their sins separate them so much from God.

The Church, in these days, in this reading, reassures us all that God loves us. Even if we sin, even when sin disorders our lives, God loves us. God will not abandon us. Beside us is Jesus, the son of David, the great high priest of Calvary. He commands everything since, as God, Jesus is the creator. We can turn to the Lord.

These readings illustrate why hope, never despair, is the great hallmark of Christian faith. Nothing can destroy us if we link ourselves to Jesus, the Lord of Life. †

Daily Readings

Monday, Oct. 30
Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, Oct. 31
Ephesians 5:21-33
or Ephesians 5:2a, 25-33
Psalm 128:1-5
Luke 13:18-21

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

Thursday, Nov. 2
The Commemoration of
All the Faithful Departed
(All Souls)
Daniel 12:1-3
Psalm 23:1-6

Romans 6:3-9
or Romans 6:3-4, 8-9
John 6:37-40

Friday, Nov. 3
Martin de Porres, religious
Philippians 1:1-11
Psalm 111:1-6
Luke 14:1-6

Saturday, Nov. 4
Charles Borromeo, bishop
Philippians 1:18b-26
Psalm 42:2-3, 5
Luke 14:1, 7-11

Saturday, Nov. 5
Thirty-first Sunday in
Ordinary Time
Deuteronomy 6:2-6
Psalm 18:2-4, 47, 51
Hebrews 7:23-28
Mark 12:28b-34

Question Corner/Fr. John Dietzen

Limbo doesn't 'exist' in official Church teachings

QIn a recent column about those who die without baptism, you never mentioned limbo. I was taught that this is where the souls of unbaptized good people went after death. Could you clarify this? Why don't we hear about limbo any more? (New York)



AIt's true that there was much talk about limbo in the past, much more, in fact, than it deserved and more than enough to be confusing.

Some people, like yourself, still think of limbo along with heaven and hell as a third possible eternal "place to go" after death. The fact is, however, the Church never did have much to say officially about the subject.

A few hundred years ago, limbo became the subject of heated theological debate when a sect called Jansenism taught that all infants dying without baptism are condemned to hell.

In 1794, Pope Pius VI condemned this teaching. He said, in effect, that one may believe in a limbo, a fringe middle state of happiness that is not heaven, and still be a Catholic ("Errors of the Synod of Pistoia," # 26).

That remains the only significant Catholic mention of limbo. It is a long way from saying that limbo belongs anywhere in official Catholic teaching.

The *Catechism of the Catholic Church*, which touches on everything seriously connected with Catholic faith, contains no mention of limbo, for good reason.

A place or condition like limbo would imply some sort of two-tiered final destiny for human beings. One (heaven) is eternal life with God. The other (limbo) is a "natural" happiness apart from God where people "go" who, through no fault of their own, do not reach the top level.

Catholic belief is importantly different. There is only one final goal, one desire and possibility for happiness for all humanity, and that is eternal life in the presence of the God who created us.

All human persons may attain that goal or they may reject it by their own

deliberate choice, but there is no half-happiness in between.

God has raised us to a supernatural life, a supernatural end beyond human attainment without his grace. Having done that, there is, so to speak, no going back.

The catechism teaches that the desire for this happiness is part of our human nature, a gift of God, a calling addressed to every human being.

Thus, the ultimate goal of human existence, of every individual and of everything people do, is the same: to share in the very happiness of God (# 1718-1719).

There isn't room in this column to discuss again the Church's teachings concerning the death of unbaptized babies.

Obviously, however, when we search for solutions to questions about what happens to unbaptized adults or children, we need to find the answers to those questions without resorting to something called limbo.

QHas the Catholic Church ever condemned the United Nations? How can so many priests and bishops defend it? (Illinois)

ACatholic leaders, especially those who speak officially for the whole Church, have consistently promoted the existence and growth of the United Nations (UN) and urged that its international authority be strengthened.

Since the UN was founded, Popes Pius XII, John XXIII, Paul VI and now John Paul II have recognized its limitations and weaknesses, but insisted that it is still the best hope for world peace and order.

This position is confirmed by the encouragement and support the Church has offered in all the major agencies of the UN since World War II.

(Because of the volume of his mail, Father Dietzen can respond to only a relatively few inquiries in this column. Readers who would like a personal response to questions must include their address. Questions may be sent to Father Dietzen in care of P.O. Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Gift of the Blind Man

This morning
the blind man stands
at his corner,
his shirt the blue
of a summer sky,
his broom handles
butter yellow.

His gift of colors
reminds me
to love my eyes
and consider
to what colors
I am blind.

It seems
in our darkness
it's possible
to light another's path,
and I suspect,
when we are deaf
to life's harmonies,
to sing a song
that someone else can hear.



CNS photo

There are things,
sufferings,
from which fly gifts
that are beyond us,
silver birds
from empty rooms,
igniting hearts,
while we stand
like the blind man,
selling our brooms.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Congressman, priest call Gore's abortion comments false, misleading

WASHINGTON (CNS)—The chairman of the congressional pro-life caucus said comments by Vice President Al Gore about finding "common ground" on abortion were "false, misleading, cynical, highly deceptive and insulting."

Gore, the Democratic Party's candidate for president, made the comments in an interview that Catholic News Service distributed to its client publications on Oct. 16. (The interview was published in *The Criterion's* Oct. 20 issue.)

During the interview, Gore said he believed a law banning partial-birth abortion could be crafted to meet objections from both sides of the issue.

The pro-life caucus chairman, Rep. Chris Smith, R-N.J., called Gore's comments "a big lie designed to hide his

extremist view on abortion.

"Every word and action by Mr. Gore over the last eight years shows beyond a shadow of a doubt that he is pro-abortion to the core, and his cheap political talk about forging 'common ground' is false, misleading, cynical, highly decep-

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tive and insulting," Smith said in an Oct. 17 statement.

Similar comments came in an Oct. 17 statement from Father Frank Pavone, who said he was speaking as a private individual rather than in his ministry position as the national director of Priests for Life.

"Far from being someone who seeks common ground on abortion, Mr. Gore is an avid supporter of the abortion-rights movement," said Father Pavone.

"I have been involved in common ground efforts on abortion and have served as an adviser to the development of structured dialogues between pro-life and pro-choice activists in our country," the priest added.

"The approach Mr. Gore advocates here has nothing to do with common ground and everything to do with militant promotion of abortion," Father Pavone said.

In the CNS interview, Gore said he had "long believed that the movement toward common ground that has begun at the grass-roots level must be respected and empowered at the national level.

"I know, having talked to some of the participants in the common ground movement, that there are ways to sharply reduce the number of times a woman ever expresses a desire for an abortion by reducing the number of situations that lead to it," he added.

Both Smith and Father Pavone cited earlier statements by Gore in which he expressed support for abortion and pledged to fight any effort to restrict access to abortion in any way.

Both quoted a June 1999 comment by Gore that he would "always, always defend a woman's right to choose.

"Every time Congress has tried to play politics with that fundamental, personal right, imposing gag rules and attaching anti-choice language to any bill they can think of, we have stood up to them and stopped them," Gore said last year. "If they try it again, we'll stop them again. And if they try it after the year 2000, with your help, I'll stop them. That hard-won right will be safe with me as your president."

Smith also quoted comments by Gore on Feb. 15 of this year in response to an endorsement by Kate Michelman, president of the National Abortion and Reproductive Rights Action League.

"I agree with Kate Michelman that the right to choose is nothing less than a fundamental value," Gore said. "As president, I will make sure that right is never threatened, never weakened and never taken away."

Smith also cited Gore's support for the abortion pill RU-486 and for taxpayer funding of abortions, his opposition to the Mexico City policy that bars funding of overseas organizations that promote or perform abortions, and his efforts on behalf of a "health exception" to the proposed ban on partial-birth abortions. Supporters of the ban say such an exception would sanction abortion on demand.

"He has supported President Clinton's veto of the partial-birth abortion ban as well as the Supreme Court's *Stenberg* decision [on partial-birth abortion], and has likewise praised the FDA's approval of RU-486," Father Pavone said of Gore.

"He has made it clear beyond a doubt that he will appoint [Supreme Court] justices who will preserve *Roe v. Wade*." †

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Beginning in 1988, the USCC has submitted a questionnaire on issues of national significance to presidential candidates.

The 2000 Presidential Candidate Questionnaire, which was compiled by the USCC Office of Government Liaison, was sent to the presidential campaigns of Pat Buchanan, George Bush, Al Gore and Ralph Nader.

The verbatim, unedited responses of Buchanan, Bush and Gore are presented on the USCC Web site. Nader did not respond. †

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Archdiocesan Pilgrimage to Italy

Oct. 8-17



Above, the Cathedral of Milan contains the tomb of St. Charles Borromeo.

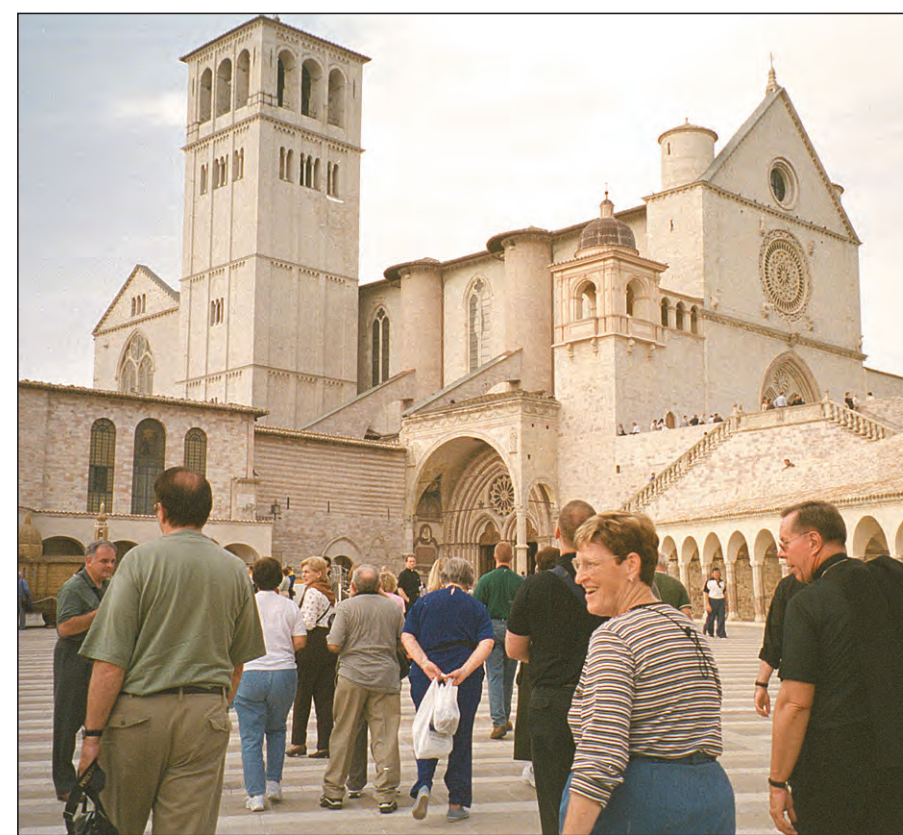


Above, the Pietà by Michelangelo is behind protective glass in St. Peter's Basilica in Rome.

At right, even the ceilings in the hallways of the Vatican Museums are works of art.



Below, pilgrims from the archdiocese walk to the Basilica of St. Francis in Assisi. The ceiling of the basilica, which fell three years ago during an earthquake, has been restored.



At left, the tunic worn by St. Francis of Assisi is kept in a case in a chapel in the Basilica of St. Francis, where pilgrims from the archdiocese celebrated Mass.



Above, (left to right) seminarian Jonathon Meyer, Benedictine Father Gregory Chamberlin, Father Gordon Mann, Archbishop Daniel M. Buechlein, Father Michael Fritsch, Father John Beitans and Father James Stewart pose for a picture in a chapel in the Basilica of St. Francis in Assisi.



At right, a picture of the Madonna and Child Jesus painted on ceramic tiles decorates a building in Assisi.



Above, the 13th-century Gothic canopy above the main altar of the Church of St. John Lateran contains statues of St. Peter and St. Paul and a reliquary that houses the heads of the two saints.



Above, a view of the inside of the Colosseum in Rome. It was the largest amphitheater in the Roman world and could hold 70,000 spectators. It was built between A.D. 72 and A.D. 80. For centuries, the pope has led a prayer vigil at the Colosseum on Good Friday at night.

Left, Castel St. Angelo was built in the second century in Rome as a tomb for the emperor Hadrian. Castel St. Angelo was used throughout the centuries as a fortress by the pope whenever Rome was under attack.

Below, a view of St. Peter's Square at sunset shows the Egyptian obelisk, with a cross on top, and statues of saints on top of the colonnade—the columns surrounding the square.



Photos by Greg Otolski



Above, the Monastery of Monte Cassino, founded in 529 by St. Benedict, sits high on a mountaintop overlooking the Italian countryside. St. Benedict and his sister, St. Scholastica, are buried beneath the main altar in the monastery's church.

At left, pilgrims from all over the world come to Rome to climb the "Sacred Steps"—a staircase of 28 steps that are believed to have once been a part of the palace of Pontius Pilate. These are the steps Jesus climbed when he was brought before Pontius Pilate. The steps were brought to Rome by Helena, the mother of Constantine.



Above, the Forum was the center of Rome's political, commercial and religious activity. The Forum flourished from the eighth century B.C. to the seventh century A.D.

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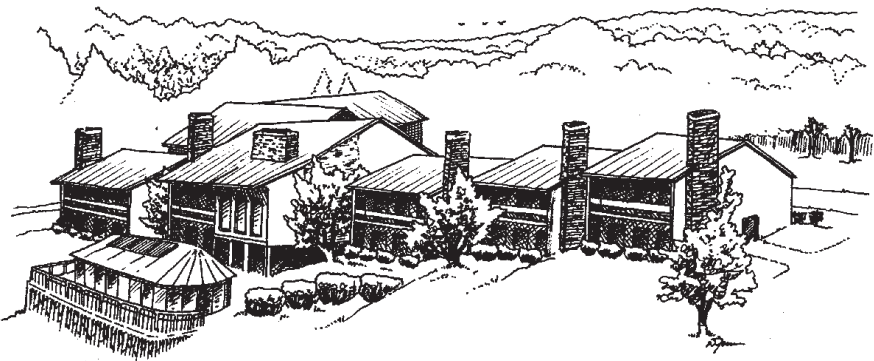
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Archdiocese to participate in FaithFest Nov. 11

The Archdiocese of Indianapolis will join other Christian churches from Indiana at FaithFest, to be held at the Exhibition Hall of the Indiana State Fairgrounds from 10 a.m. to 6 p.m. on Nov. 11.

The Church Federation of Greater Indianapolis is organizing the event. The archdiocese is one of the official sponsors. Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, has been serving on the steering committee for the event, and Father Thomas Murphy, director of ecumenism, has been working on the committee planning the prayer service.

Each of the participating churches and congregations will staff a booth to share information about their faith community. Holy Angels Parish, St. Andrew the Apostle Parish, The Damien Center and Martin University will have exhibits at FaithFest.

There will also be exhibits by businesses which offer products and services useful for church ministry.

In addition to the booths, there will be three areas where special activities and events will take place. On the main stage, visitors will be able to enjoy diverse

expressions of liturgical art forms: choirs, bands, soloists, drama and creative movement hosted by radio and TV personalities.

The children's area will feature fun and learning with clowns, balloons, crafts, face painting, storytelling and games. It will also offer resources for schools and day-care ministries.

Youth can hear and see bands, youth choirs, music videos and student drama and take part in youth discussion on understanding differing views on cultures and faith.

Doors open at 10 a.m. The dedication ceremony is at 1 p.m. The community prayer service is at 4 p.m., followed by a fellowship meal. Admission is free. (Donations will be accepted.)

For more information, contact the Church Federation of Greater Indianapolis at 317-926-5371. †

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Nobel Peace Prize recipient visits Cathedral High School

By Mary Ann Wyand

Nobel Prizes for distinguished service to humanity were announced this month, and the recipients made headlines in newspapers throughout the world.

Also this month, a former recipient of the Nobel Peace Prize returned to his alma mater, Cathedral High School in Indianapolis, to talk with the students about pursuing their dreams, working for peace, serving others and taking care of their health.

Dr. James E. Muller—a member of Cathedral's Class of 1961 and graduate of the University of Notre Dame and Johns Hopkins School of Medicine—shared the Nobel Peace Prize in 1985 for his work with the International Physicians for the Prevention of Nuclear War, a volunteer organization based in Boston.

"There are many worthy challenges—the environment, race relations, community relations, education and many

more—for you to address," he told the students. "I urge you to pick some goals and nurture the passion to improve the world, but don't neglect the world around you. That's the difficult part. It's good to have a large goal that you want to achieve, but you can't live on the goal. You have to enjoy the steps along the way.

"I wouldn't be discouraged when failure initially occurs," Muller said, describing some of his personal and professional failures. "Most of you will have to deal with failure of one kind or another. It's part of the process [of life], and your Cathedral heritage will help you through that. Values that are nurtured here at Cathedral can help you pick up the pieces and try again when you have to."

While studying cardiology at Johns Hopkins, Muller traveled to Moscow as an exchange student in 1967. The Vietnam War was underway in the Far East, and he was alarmed by the build-up of nuclear weapons in the former Soviet Union.

"I decided to try to set up a global contact through the nations to prevent a nuclear war," Muller said. "I come from Cathedral, which taught me that I could do all kinds of good things, and I come from Notre Dame, which had the same spirit, and I thought I could do something [to bring about world peace]. So for around 10 years, I tried to build this global relationship, and I kept failing. Then I got the idea to work with Russian doctors. I think some of the idea came to me from the writings of Thomas Merton, and about how nations need to find their common interests."

Muller's idea to work with the Russian cardiologists gained the support of former Soviet leader Leonid Brezhnev, who had had a pacemaker implanted to regulate his heart-beat and was willing to listen to the doctors.

With two American physicians and Dr. Evgeni Chazov, director general of the Soviet Union's National Cardio-logical Research Center, Muller founded the International Physicians for the Prevention of Nuclear War.

More than 150,000 members from 50 countries now work together in the non-partisan global federation of medical organizations dedicated to research, education and advocacy relevant to the prevention of nuclear war.

The organization's international efforts to end nuclear armament earned the peace prize in 1985, and as a founder and secretary of the organization, Muller traveled to Oslo, Norway, to accept the prize on behalf of the members.

Nobel Prizes were established by scientist Alfred Nobel, the inventor of dynamite, and funded as stipulated in his will.

Muller is among a distinguished group of world-famous recipients of the peace prize, which include Martin Luther King Jr., Mother Teresa of Calcutta, the 14th Dalai Lama and a number of world leaders.

During his recent visit to Cathedral, Muller entered the Robert V. Welch Student Activity Center dressed in a "scientist" costume with the words "Give peace a chance" and a large peace sign stenciled on the back of the white laboratory coat. The students cheered his arrival and sang a peace song with him.

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Muller said he had to discontinue his work with the peace organization shortly after receiving the Nobel Prize because "I found it was not possible to sustain my social activism at that level and have a family and job. Part of the recipe for life is trying to find balance.

"We are faced, as we all know, with a lot of problems in the world, and these things are givens for human existence," he said, "but we can do some good against them."

After leaving the peace movement, Muller focused his professional energies on cardiovascular research in an attempt to determine what factors trigger heart attacks.

"There are almost a million deaths a year from heart disease—cardiovascular disease—in this country," he said. "Heart attacks are the main cause of death in this country. It causes one death every 33 seconds. Cardiovascular disease has been the No. 1 killer in this country every year except 1918, and that year it was the flu."

After considerable research, Muller identified what he called "vulnerable plaques" in the heart valves that contribute to heart attacks. This term is now used in heart research throughout the world.

"I used this name because of my involvement in the nuclear arms race," he said. "When we were talking about weapons, we said they were vulnerable to a Russian first attack. So when I went back to my real job, I began to think through the lens of my prior work, and the Lord suddenly gave me this serendipitous discovery about the cause of heart attacks."

Following a trigger event, he said, the vulnerable plaque ruptures and produces a clot that leads to a heart attack and can cause sudden death.

"What we need to do now is find these vulnerable plaques, but at present there's no way to diagnose them," he said. "We need to find a way to screen people" to determine if they are at risk.

By studying the chemical composition of plaque through methods such as infrared

spectroscopy, he said, scientists hope to reduce the number of heart attacks.

"These are the problems I've run into," he said, "and done my best to solve."

During his visit, Muller also attended an alumni reception marking the opening of renovated science laboratories in the pri-

vate Catholic college preparatory school. His visit coincided with Homecoming Week celebrations, which also included a visit by another Cathedral alumnus, decathlete Chris Huffins, who earned a bronze medal in the 2000 Olympics at Sydney, Australia, in September. †

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Photo by Mary Ann Wyand

Dr. James Muller, a member of Cathedral High School's Class of 1961, removes a laboratory coat before talking with the students recently about his efforts to bring about world peace. Muller and other members of the International Physicians for Prevention of Nuclear War earned the Nobel Peace Prize in 1985.

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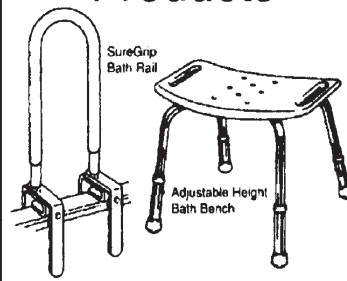


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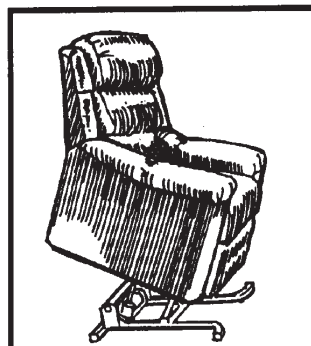
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Theology professor says abortion is never morally acceptable

By Mary Ann Wyand

First of three parts

"Abortion is never morally acceptable, and assisted suicide and euthanasia are never an act of mercy," Dr. Mark E. Ginter emphasized during a recent presentation on "Abortion and the Conscience of the Catholic Voter" at the Archbishop O'Meara Catholic Center in Indianapolis.

"It is never an act of mercy to directly kill or assist in the direct killing of someone else," he said. "We must encourage the use of effective palliative care for those who are suffering. They need to be treated with dignity and have their suffering alleviated as much as possible."

The assistant professor of moral theology at Saint Meinrad's School of Theology was the keynote speaker for the archdiocesan Respect Life Sunday observance earlier this month.

Ginter also discussed other pro-life topics during recent

presentations at St. Therese of the Infant Jesus, Little Flower Parish in Indianapolis, which will be reported during the next two weeks.

"Pope John Paul II reminds us that the Gospel of Life must be proclaimed, and human life defended, in all places and at all times," he said. "It is not just for believers. It's for everyone. Human life must be defended in all places and at all times. The arena for moral responsibility includes not only the halls of government, but the voting booth as well."

Conscience is "the voice of the Holy Spirit speaking to us," Ginter said, which calls people to Christian action that reflects truth, goodness, beauty and unity.

"Conscience reminds me that God created me in his image to become his likeness, that Jesus Christ has redeemed me with his blood" and "that the Holy Spirit desires to dwell within me," he said. "Conscience reminds me that I must avoid evil and do the good which God has given us in his law. The Good News of Jesus Christ is the

uncompromising truth."

Ginter said he believes "healthy guilt is a prompting from the Holy Spirit."

Quoting Scripture passages, excerpts from the *Catechism of the Catholic Church*, portions of papal encyclicals and documents from the U.S. bishops, Ginter urged the gathering to work to "raise up a culture of life" in society.

"To build the culture of life is going to take many efforts," he said. "God wants you. The Church needs you. And America needs you to help revitalize society."

"Conscience, in our contemporary context, has been misused and misappropriated in a zillion different ways,"

Ginter said. "It's been used, especially in rhetoric, to justify immoral behaviors, and especially to justify the killing of the unborn. It's also being advanced beyond that now to justify the killing of somebody who is elderly, disabled or in some other way dependent on others."

"Most of us know how to delude ourselves, to rationalize

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something," he said. "We have a choice to choose life or not choose life."

Reading from the U.S. bishops' document titled "Faithful Citizenship," Ginter said the bishops explain that, "Catholics are called to be a community of conscience within the larger society and to test public life by the moral wisdom anchored in Scripture and consistent with the best of our nation's founding ideals. Our moral framework does not easily fit the categories of right or left, Democrat or Republican. Our responsibility is to measure every party and platform by how its agenda touches human life and dignity."

Regarding the formation of conscience, he said, "often-times the voice for life is shut out."

But Catholics have "a consistent moral framework" from which to base their decisions, he said. "Sometimes it's called the consistent ethic of life. Sometimes it's called the seamless garment."

Diplomat says time is running out for peace

By Jennifer Del Vecchio

An Israeli diplomat touring the United States said Palestinians need to seize the opportunities being offered for peace.

Nimrod Barkan, a director at the Center for Political Research of Foreign Ministry in Jerusalem, visited Indianapolis Oct. 18 to express his nation's position on the recent Middle East conflict that has left more than 100 people dead and severely hindered peace negotiations.

"The Palestinians have to understand that opportunities are not re-created," Barkan said. "There is an Israeli song about a person standing on a train pier who doesn't board the train as it passes. The train does not pass twice and one has to seize the opportunity. They are missing a major opportunity today."

Barkan, a former negotiator with the Israeli foreign ministry, called himself "a messenger." He spoke to the Jewish Community Relations Council of Indianapolis, representatives from the Jewish community and various media throughout his brief visit.

At issue is how to begin negotiations between Israel and Palestine when violence broke out after Ariel Sharon's visit to the Temple Mount—a holy site for Muslims in the Old City in Jerusalem—on Sept. 28. Palestinians regarded the visit to the disputed Jerusalem shrine as provoking an already-tense relationship between Israelis and Palestinians.

Sharon, the head of Israel's Likud party, insists he had a right to be there and that Palestinian authorities cleared his visit.

On Oct. 17, President Clinton guided an agreement between Palestinian leader Yassar Arafat and Israeli Prime Minister Ehud Barak. The agreement was criticized as "band-aid diplomacy," by Palestinian legislator Hanan Ashrawi during a telephone interview with CNN.

She said core issues of the conflict have not been addressed.

Barkan agreed that core issues have not been addressed. Those issues hinge on land, boundaries, refugees and Jerusalem's status.

In 1993, Israel and Palestine agreed to mutual recognition and limited self-rule for Palestinians in Jericho and Gaza. They also agreed to resolve the status of Gaza and the West Bank. Two years later, the Palestinians agreed to remove language from their founding charter that called for dismantling of the Jewish state and the Israelis agreed to cede an additional 13 percent of the West Bank. But a peace summit Sept. 13 ended with no such agreement and the two sides deadlocked over the status of Jerusalem.

Jerusalem is one of the most emotional issues.

Palestinians regard Jerusalem as the capital of their future state and want to restore a divide between Israeli and Arab sections, keeping religious rights of all guaranteed.

Christians must form their consciences "in the light of faith," Ginter said. "When we're faced with a moral choice, a moral dilemma, to which voices do we listen becomes the question. What would Jesus do? What would Jesus think? What would Jesus feel? Here's what Jesus would do. Jesus would love you. Jesus would know truth. Jesus would do good. Jesus is at peace."

In addition to protecting human life, he said, Catholics must promote family life, pursue social justice and practice global solidarity in order to bring about a culture of life and work for peace.

For guidelines on voting to support a culture of life, Ginter said, learn about election issues, "listen to what the Holy Spirit is telling you" and study the Ten Commandments.

"They are not the Ten Suggestions," he said. "They are not the Ten Possibilities. They are the Ten Commandments, and No. 5 is 'Thou shalt not kill.'" †

Israel insists Jerusalem is its "eternal capital," and that the city will remain undivided under its control with religious access granted to all.

Pope John Paul II has called for an international status of Jerusalem to protect the religious freedoms of Christians, Muslims and Jews.

The statute would guarantee that no one would claim exclusive control over the holy parts of the city.

The Vatican and the Palestinian Liberation Organization signed an agreement calling for the statute in February. However, Israel has always rejected it.

Barkan said the Israelis are aware of the Vatican stance, but they do not believe in an international Jerusalem.

Currently, Israel controls the city and said it will grant religious access to all.

"We believe Christian holy places should be preserved so all Christians can come and pray, but we do not see the need for a political role."

Barkan said the Jerusalem issue "is not solvable at this juncture," but should not stop negotiations from continuing.

"I think there will be a stabilization of the situation," he said.

"We want to build a better future for the Israelis and Palestinians," he said. "We deeply regret the Palestinian casualties but they were inevitable in the circumstances we found ourselves in."

When looking at the Middle East crisis, Barkan said he is not concerned with whether the Middle East will get past its reputation of conflict.

"It's not a beauty contest and not an issue of reputation," he said. "The reality is the Arabs and Palestinians refuse to accept any right of Israel to exist, and, as a result, war and conflict ensued. The question is whether the Arabs and Palestinians will choose the path of peace and join us in peacemaking and enter into serious negotiations with us over the proposals we have raised."

Palestinians disagree with Barkan's summation.

Their list of grievances is long and include the demolition of their homes, increases in unemployment and the requirement of a permit for Palestinians to be allowed in and out of "Israeli-occupied" territories. There are also accusations of excessive force being used by Israelis against Palestinian demonstrators when lives were not in immediate danger. Other issues revolve around control over commerce and natural resources.

In the end, peace may be accomplished because of economic problems, Barkan said.

"The conflict is very destructive to the Middle East,"

Barkan said. "Palestinians can't work in Israel nor buy things and the economies are suffering."

"It's in the mutual interest to go back to normality if only for an economic interest," Barkan said. "Unfortunately, this may take some time, but this will dawn on everybody." †



Photo by Mary Ann Wyard

Dr. Mark E. Ginter, assistant professor of moral theology at Saint Meinrad's School of Theology, participates in the 10th annual Central Indiana Life Chain in Indianapolis on Respect Life Sunday earlier this month. After the Life Chain, he presented a program on "Abortion and the Conscience of the Catholic Voter" at the Archbishop O'Meara Catholic Center Assembly Hall.

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From the Archives



Archbishop Schulte was a builder, golfer and gardener

Paul Clarence Schulte, the diocese's eighth bishop and second archbishop, was born in Fredericktown, Mo., in 1890.

Ordained a priest in 1915 for the Archdiocese of St. Louis, he served as an assistant and rector of the Old Cathedral in St. Louis. (A future archbishop of Indianapolis—Edward T. O'Meara—would follow him in 1946 as an assistant priest at the Old Cathedral there.) While serving in St. Louis, he wrote a history of the Old Cathedral Parish.

Father Schulte was appointed bishop of Leavenworth (now the Archdiocese of Kansas City in Kansas) in 1937. He was named to the Archdiocese of Indianapolis in 1946 following Archbishop Joseph E. Ritter's transfer to St. Louis.

Archbishop Schulte, an avid golfer and rose gardener, was especially known for the number of parishes and schools that were established during his nearly 24-year administration.

He was appointed an assistant to the

pontifical throne in 1961. Prelates who were so named had the right to a place of honor before all other archbishops at the papal chapel.

Archbishop Schulte was a Father of the Second Vatican Council. His *peritus*, or expert, was Msgr. Raymond T. Bosler, founding editor of *The Criterion*.

In January 1970, at the age of 79, Archbishop Schulte resigned as archbishop and was appointed titular archbishop of Elicroca.

He died at St. Augustine's Home in Indianapolis in 1984 and his body is interred at Calvary Chapel Mausoleum in Indianapolis. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

Senior Leisure Advertising Section, cont'd

Columbus Diocese offering no-fee annulments

COLUMBUS, Ohio (CNS)—A person who goes to the tribunal in the Columbus Diocese seeking an annulment no longer has to pay a fee, according to a diocesan official.

In a letter to clergy, Msgr. Stephan J. Moloney, vicar general and chancellor in the diocese, wrote that the policy to "no longer assess fees from petitioners" has been in place since July 1.

He also announced that parishes will no longer be assessed an extra 1 percent on their income for the endowment of the tribunal.

The diocesan tax on parish income had been raised from 5 percent to 6 percent five years ago, with the extra 1 percent going into an endowment fund whose income would cover future tribunal fees.

About six years ago, Msgr. Moloney said, Bishop James A. Griffin went to the diocesan Priests' Senate and received its approval of a temporary increase in the diocesan tax to set up a tribunal-endowment fund in the Foundation of the Catholic Diocese of Columbus.

"One of the concerns raised to the bishop over the years was the problem of reconciling people in a difficult marriage situation to the Church while hitting them with a fee in the \$500 range," Msgr. Moloney said. "It was hard to explain that they were not 'buying' an annulment, but defraying some of the costs of the tribunal."

The priest noted that fees from those seeking annulments by no means covered all the costs of processing such annulments. †

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LETTERS

continued from page 5

clothed ... this is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron." These words were spoken by Dwight D. Eisenhower, 34th president of the United States.

These words still hold true as the United States continues to spend billions of dollars on the military. The Clinton administration has recently requested \$305 billion in military spending for 2001, an increase of \$12 billion from 2000.

Congress authorized \$60.3 billion for the purchase of new weapons, despite the vast superiority of U.S. weapons systems, and

\$1.9 billion for the National Missile Defense [System] which has failed every major test. The U.S. spends 18 times the combined military budgets of the countries most often identified as potential adversaries (North Korea, Iran, Iraq, Cuba, Libya and Syria) and twice as much as these nations plus Russia and China.

In March of this year, 34 Catholic bishops along with Pax Christi U.S.A., a national Catholic peace organization, issued a statement called "Bread not Stones," calling for a national campaign to redirect military spending.

In this statement, the bishops point out, "In our country, 35 million people live in poverty, and 3.1 million people report not having enough to eat, including 12 million children ... we seem intent on waging an

arms race against ourselves—spending more than 50 percent of our federal discretionary budget on the military and tens of billions of dollars on nuclear and conventional weapons and systems that have no plausible military purpose."

There is something drastically immoral when the U.S. chooses to spend only 6 cents on education and 4 cents on health issues for every 50 cents it spends on the military.

Both presidential candidates Al Gore and George W. Bush want taxpayers to fund a "Star Wars" missile defense system that will waste billions of dollars, won't work, won't protect us from the most likely threats and whose only mission will be to launch us into a new arms race. The U.S. at the same time is shrugging aside positive steps towards peace such as the Comprehensive Test Ban Treaty and obligations under the Non-Proliferation Treaty.

Military spending has been largely ignored during the election campaign and debates. Candidates talk about health care, education and tax relief. But it is impossible to talk about better health care and education without talking about a reduction in military spending.

If we want our nation to be a moral people, we need to see to it that our country spends money in a moral way. We need to buy bread, not stones.

Joe Zelenka, Indianapolis

Father Riedinger was important pastor at Little Flower Parish

Thank you for the coverage of the "Little Flower" Parish 75th Anniversary (10/6/00). I believe, however, Margaret Nelson was grossly amiss in not including the name of Father John Riedinger, pastor from 1942 to 1966.

Father Riedinger, not Father Charles

Duffy, inaugurated the "burn the mortgage" project which in three and one-half short years brought about the paying of the \$125,000 balance and a celebration.

Father John, as he was known to his parishioners, took the parish property from one building which housed the school, church and nun's residence to a three building complex. In 1947, a convent for the 13 teaching Sisters of St. Francis (Oldenburg), and in 1950, a 4-bedroom rectory for the pastor and two "assistant pastors" were built. The priests had previously resided in a neighborhood house adjacent to the parish grounds. In 1955, for the second time as pastor of "Little Flower," he started his "sinking fund" campaign asking parishioners to give the change in their pockets and purses in addition to their regular monthly support of 3 percent of their take-home salary in order to erect a church independent of the school building. It was with these pennies, nickels, dimes and quarters, along with annual, LF Ladies Club "Father John Card Parties," that the church building was completed in 1962. (The first time he led the parishioners in fund raising for a new church, the bishop at the time decided to use the funds to build a mission church elsewhere.)

With strong German heritage, Father John pastored with firm leadership but a soft heart. He was a dedicated, deeply spiritual, holy man. He loved and cared for his parishioners for 24 years ... almost one-third of the "life" of Little Flower Parish.

Thankful prayers to Father John for helping to develop the "ever-living" parish community of Little Flower.

Linda Cisco, Indianapolis

(Linda Cisco has been a parishioner of Little Flower Parish for 50 years. Alma Hofmann and Mary Galbo also wrote letters of tribute to Father John Riedinger's pastorate.)

Senior Leisure Section, cont'd

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Scholars meet to assess how Vatican II was received in Church

NEW YORK (CNS)—An international group of scholars that gathered Oct. 16-19 to assess the reception of the Second Vatican Council agreed that its effects on the Church had been enormous and positive, an organizer of their colloquium reported.

But "no one would say the effects were all good," and "many think it is yet to have its full effect," said Father Joseph A. Komonchak, a professor at The Catholic University of America in Washington, D.C.

These scholars want more detailed studies in theological, historical and sociological areas to help them understand the impact of the council, and a follow-up gathering may be held in 2003 to focus on some specific aspect of it, he said.

The colloquium, held at a Jesuit retreat house on Long Island, was closed to the press. But Father Komonchak reported on it in a telephone interview with Catholic News Service on the concluding day.

He teaches courses on Vatican II, and is English editor and a contributor for a multivolume history of the council that is being produced under the general editorship of Giuseppe Alberigo of the University of Bologna, Italy.

The colloquium was sponsored by the Cardinal Suenens Center at John Carroll University in Cleveland and Laval University in Quebec.

Belgian Cardinal Godfried Danneels, successor to Cardinal Leo Jozef Suenens, who was a leader of Vatican II, attended part of the colloquium, said Father Komonchak, who helped plan the program with Gilles Routhier of Laval University and Doris Donnelly, director

of the Suenens Center.

He also said retired Archbishop Denis E. Hurley of South Africa attended, and shared his memories of participating in the council sessions.

An initial question for people studying the council is deciding what they mean by "Vatican II," Father Komonchak said.

Those at the colloquium "all agreed it was not simply the 16 documents produced by the Council," he said.

Rather, he said, Vatican II was "a watershed event in the life of the Church" that included everything from the announcement in 1959 that it would be held through its sessions from 1962 to 1965, and the effect that these developments had on "the Catholic consciousness."

Father Komonchak said some people with "a mania for change" had misused references to "the spirit of Vatican II" in an attempt to justify going beyond the reforms called for at the council.

But there was, in reality, a "spirit of Vatican II" that

expressed a desire for "the Church to be engaged in a process of constant reflection," he said. And some colloquium participants expressed concern that the recent Vatican document *Dominus Iesus* failed to reflect the ecumenical spirit of Vatican II, he said.

Father Komonchak said participants held different views about whether the reception of Vatican II was best studied historically, according to pontificates, or thematically, or perhaps some other way.

"Our colloquium was more successful in raising these questions than in answering them," he said.

He was himself especially interested, he said, in studying how the "progressive alliance" fell apart after the council. Those united in pushing for change went different ways when they had to decide what kind of change they wanted, he said.

Presentations on how the council was received in different regions of the world showed considerable differences geographically, Father Komonchak said. †

Senior Leisure Advertising Section, cont'd

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October 27, 28, 29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Dinner theater, "Mayhem in Mayville," Fri.-Sat., dinner 6-7:30 p.m., show 8 p.m., Sun. dinner 1-2:30 p.m., show 3 p.m., \$15 per person. Advance sale tickets. Information: 317-631-8746.

October 27

Cecilian Auditorium and Conservatory, Saint-Mary-of-the-Woods, **Terre Haute**. Performing and visual arts department, "And Miss Reardon Drinks a Little," 8 p.m., \$6 adults, \$4 students and senior citizens. Information: 812-535-5212.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., **Indianapolis**. Senior Companion program, caregiving issues related to persons with Alzheimer's disease, 1 p.m. Information: 317-236-1565.

October 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**.

Catholic Widowed Organization, Halloween party, 6:30 p.m. Bring snacks. Dress-up prizes.

Hayes Auditorium, Saint Mary-of-the-Woods College, **Terre Haute**. "The Future of Women in Business and Investing," 2 p.m. R.S.V.P. 812-535-5110.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan bereavement conference, 8:30 a.m.-4:30 p.m. \$35 fee includes breakfast, lunch and conference materials. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Mary Parish, 7500 Navilleton Rd., **Floyds Knobs**. Harvest of Crafts bazaar, 9 a.m.-3 p.m., lunch served. Information: 812-923-8193 or 812-923-3011.

October 29

Cecilian Auditorium and Conservatory, Saint-Mary-of-the-Woods, **Terre Haute**. Performing and visual arts department, "And Miss Reardon Drinks a Little," 2 p.m., \$6 adults, \$4 students

and senior citizens. Information: 812-535-5212.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Tertiaries of Sacred Heart Fraternity, open house, 2 p.m., Information: 317-788-7127.

October 30

Nativity School cafeteria, 7200 Southeastern Ave., **Indianapolis**. Indiana Catholic Action Network presentation by Charles J. Schisla on the importance of the election. Child care available. Information: 317-761-7139.

November 2

Our Lady of Peace Cemetery Chapel, 9100 Haverstick Rd., **Indianapolis**. Candlelight Mass, noon and 6 p.m.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, fall card party, 1:30-3 p.m., salad, dessert and beverages available.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Memorial Mass for deceased alumni, benefactors and friends of the school, 7 p.m. Information: 317-872-7050.

November 4

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. St. Christopher Elizabeth ministry, service to reflect and pray "For Those Who Have Lost Children," 10 a.m. Information: 317-241-6314.

St. Mark School, 535 E. Edgewood Ave., **Indianapolis**. School/parent/teacher group annual craft junction, 9 a.m.-4 p.m., ladies club sponsored lunch, 11 a.m.-2 p.m. Information: 317-882-2706.

St. Luke Church, 7575 Holiday Dr. East, **Indianapolis**. Natural Family Planning classes. Information: 317-259-4373.

St. Martin of Tours Parish, 1720 E. Harrison St.,

Martinsville. Holiday bazaar, 9 a.m.-3 p.m. Information: 317-831-7293.

St. John the Apostle Church, 4607 W. SR 46, **Bloomington**. Holiday craft show, 9 a.m.-4 p.m., lunch served 11 a.m.-2 p.m., no admission fee. Information: 812-876-1974 or 812-879-5022.

November 4-5

St. John the Baptist Church, 25743 St. Road 1, **Dover**. Craft show, Sat. 9 a.m.-4 p.m. Sun. 11 a.m.-5 p.m. Information: 812-623-2899.

November 5

St. Nicholas Hall, 6461 E. St. Nicholas Dr., **Sunman**. Seventh and eighth grades sponsoring whole hog sausage and pancake breakfast, 7:30 a.m.-noon. Freewill offering.

Monte Cassino Hill Climb, **St. Meinrad**. 8K (5-mile) run or walk through hills. Registration at 12:30 p.m. Race starts at 2 p.m. Information: 812-357-6501.

Cardinal Ritter High School, 3360 West 30th St., **Indianapolis**. Open house, 11 a.m.-1 p.m. Information: 317-924-4333.

November 5-8

St. Mary Church, 415 E. Eighth St., **New Albany**. Passionist Mission, 7 p.m. Information: 812-941-2414 or 812-945-5163

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.



"Next year, Beverly, we'll be less creative with your costume."

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Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel,

—See ACTIVE LIST, page 29

MILFORD SPIRITUAL CENTER Fall Retreats at the Milford Spiritual Center
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The Active List, continued from page 28

Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

◆◆◆
Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis.** Pro-life rosary, 10 a.m.

◆◆◆
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis.** Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis.** Pro-life rosary, 9:30 a.m.

◆◆◆
Holy Rosary Church, 520 Stevens St., **Indianapolis.** Tridentine Mass, 9 a.m.

◆◆◆
St. Patrick Church, 950 Prospect St., **Indianapolis.** Mass in English, 4 p.m.

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany.** Adoration, con-

cluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆◆◆
Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove.** Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆◆◆
Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis.** Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

◆◆◆
Sacred Heart Church, 1530 Union St., **Indianapolis.** Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

◆◆◆
St. Vincent de Paul Church, **Bedford.** Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

◆◆◆
St. Joseph University Church, **Terre Haute.** Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis.** Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

◆◆◆
St. Peter Church, 1207 East Road, **Brookville.** Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, **Sunan.** Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆
Little Flower Chapel, 13th and Bosart, **Indianapolis.** Apostolate of Fatima holy hour, 2 p.m.

◆◆◆
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood.** Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆◆◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis.** Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, **Indianapolis.** Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis.** Gathering, 7:30 p.m. Information: 317-257-1073.

◆◆◆
St. Luke Church, **Indianapolis.** Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis.** Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, **Oldenburg.** Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis.** Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

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CNS photo

Fighting in Israel

Milad Nazzal holds his niece Ghada, 2, and nephew Jorge, 6, inside their bedroom hit by Israeli machine gunfire the night before in Beit Jalla. Israeli machine guns returning fire with Palestinian snipers in the West Bank neighborhood Oct. 22 endangered the Nazzal family and caused damage to their home.

Rest in peace

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

BOCKELMAN, Claude A., 87, Little Flower, Indianapolis, Oct. 10. Husband of Eva (Gray) Bockelman. Father of Marilyn Maslan. Brother of Ardella Lubbehusen, Joan Oeding, Eleanor Semershem, Anto and Harold Bockelman. Grandfather of six. Great-grandfather of three.

CICENAS, Martha, 74, St. Lawrence, Oct. 6. Mother of Jean Weimer, Donald, Joe, Mark and Michael Cinenas. Grandmother of 14. Great-grandmother of eight.

DUSZYNSKI, Eugene E., 66, St. Michael, Indianapolis, Oct. 6. Husband of Deb (Johnson) Duszynski. Father of Alice Lewinski and Jennifer Mitchell Duszynski. Brother of Bob and Dick Duszynski.

ECKSTEIN, Samuel, 10, St. Nicholas, Sunman, Oct. 8. Son of Sharon and John Eckstein. Brother of Christopher, John and Robert Eckstein. Grandson of Dorothy and Raymond Roell.

FLANAGAN, Mary Catherine, 81, St. Benedict, Terre Haute, Oct. 7. Wife of Paul Flanagan.

Mother of Michael Flanagan. Grandmother of four.

FRY, Oscar H., 92, St. Bartholomew, Columbus, Oct. 11. Father of Rita Bachus and James Fry. Brother of Ruth Sturgis and Edmund Fry. Grandfather of five.

GARAMELLA, Nancy M. (Smith), 46, St. Rose of Lima, Franklin, Oct. 17. Wife of Leonard Garamella. Mother of Dennis and Shawn Garamella. Daughter of William Smith Sr. Sister of Sharon Travers and William Smith.

GIOVANONI, Frances E. (Ciresi), 76, St. Michael, Indianapolis, Oct. 10. Wife of Joseph Giovanoni. Mother of Sharon White and Terry Giovanoni. Sister of Barbara Bowles, Mary Payne, Kate Peoni, Ann Raimondi and Anthony Ciresi. Grandmother of four.

GRILLO, Helen, 74, St. Barnabas, Indianapolis, Sept. 27. Wife of Giuseppe Grillo. Mother of Linda Bour, Margo and Joseph Grillo. Sister of Mary Morton.

HULTMAN, Phillip S., 53, St. Paul, Sellersburg, Oct. 9. Husband of Beverly Hultman. Father of Ty Hultman. Son of S. Vernon Hultman. Brother of Barbara Erenberger, Lu Ann Krueger, Brad, Bobby, Dennis, Jake, Marty, Roger and Steve Hultman.

HUTCHINSON, George, 76, St. Pius X, Indianapolis, Oct. 9. Husband of Joanne (Brosnan)

Hutchinson. Father of Deborah Hagedorn, Laura Noel, Kathleen Smith, Mary Sullivan, George and Richard Hutchinson. Stepfather of Kathryn Hedlund and Thomas Frazier. Brother of Kathleen Moran and Richard Hutchinson. Grandfather of 27.

McMANUS, Robert R., 83, St. Michael, Indianapolis, Oct. 11. Father of Joan Sheeks. Grandfather of three. Great-grandfather of one.

KRIEG, Nancy Ann (Niehaus), 42, St. Isidore, Bristow, Oct. 15. Wife of Dan Krieg. Mother of D. J. and Steven Krieg. Daughter of Alice Niehaus. Sister of Dinah Goffinet, Pam Van Coney, Glenn and Ray Niehaus.

PARMER, Ilene L. (Schene), 82, St. Louis, Batesville, Oct. 17. Mother of Kindra Hampton, Donna Tice, Connie Westerfield, Lisa, Dale and Thomas Parmer. Sister of Pauline Long, Adrian and Earl Schene. Grandmother of 16. Great-grandmother of 12.

PEARSON, Kenneth W., Sr., 65, St. Rose of Lima, Franklin, Oct. 18. Husband of Gayla Pearson. Father of Robin Buckler, Carol Gill, Debbie Foster, Christa, Michelle, Kenny and Randy Pearson. Brother of Katherine Headlee. Grandfather of 15.

RICHARDSON, Paul E., 79, St. Bartholomew, Columbus, Oct. 14.

ROWE, Gloria Ann, 81, Sacred Heart of Jesus, Terre Haute, Oct. 9. Mother of Andrew and George Rowe. Sister of Robert Garry. Grandmother of six. Great-grandmother of eleven.

SCHNEIDER, Margaret, 91, St. Joseph, Shelbyville, Oct. 17. Mother of Betty Jo Andis, Kathy Law, Judy Newborn and Thomas

Schneider.

TILFORD, George F., 90, St. Barnabas, Indianapolis, Sept. 30. Father of Fleur McKnight, Katie Schell and James Tilford. Grandfather of five. Great-grandfather of two.

TURK, James F. "Jim," Sr., 72, St. Paul, Sellersburg, Oct. 4. Husband of Wanda Richardson-Turk. Father of Alice Flora, Joni Hibbard, Barbara Johnson, Brenda Rothenberg, Janet Rudd, Sharon and James F. Turk Jr. Stepfather of Doris Pence and Brent Richardson. Brother of Katie Reuber. Grandfather of 10. Great-grandfather of six.

WARD, Sylvere R. (Nelson), 81, St. Rita, Indianapolis, Oct. 10. Mother of Sandra Hayes and Audrey Ward. Sister of Melvin Nelson and Charles Ward. Grandmother of four. Great-grandmother of 12.

WEIMER, Agnes "Bonnie," 87, St. Pius X, Indianapolis, Oct. 6. Mother of LaVonne Elixman, Jack, Michael and Timothy Moriarty. Stepmother of Diane Sharp. Grandmother of seven. Great-grandmother of eight.

WEY, David J., 71, St. Lawrence, Indianapolis, Oct. 8. Father of Karen Miller, Debbie, Mark and Mike Wey. Brother of Mary Ditter and Marcia Nussbaumer. Grandfather of four. Great-grandfather of one.

WUESTEFELD, Ralph, 74, St. Joseph, St. Leon, Sept. 30. Husband of Rita Wuestefeld. Father of Sharon Chaney, Diane Kaylor, David, Dennis, Roger and Ronald Wuestefeld. Brother of Celeste Allen, Tillie Bischoff, Bertha Fledderman, Jo Ann Hartman, Blanche Hoff and Alice Hughes. Grandfather of 13. Great-grandfather of one. †

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Providence Sr. Adrian Hickey was a teacher

Providence Sister Adrian Hickey died Oct. 16 in Karcher Hall at Saint Mary-of-the-Woods. She was 80.

The funeral Mass was Oct. 20 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Born in Malden, Mass., the former Frances Marie Hickey entered the Congregation of the Sisters of Providence in 1938, and professed first vows in 1941 and final vows in 1947.

Sister Adrian taught at St. Philip Neri Parish in Indianapolis and St. Paul Parish in Sellersburg. She also taught at schools in Maryland, Massachusetts, Illinois, New Hampshire and the District of Columbia. †

Franciscan Sr. Anisia Mauer died Oct. 18

Franciscan Sister Anisia Mauer died Oct. 18 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 94.

The funeral Mass was held Oct. 18 in the motherhouse chapel.

Born in Richmond, she entered the Oldenburg Franciscan community in 1938 and professed her final vows in 1944.

Sister Anisia was a teacher and did secretarial work at Immaculate Conception Academy, now called Oldenburg Academy, and ministered in the bindery and printery at the motherhouse in Oldenburg. She also taught in Ohio.

She is survived by one sister, Elizabeth Maurer of Richmond, as well as nieces and nephews. †

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