



The

Criterion

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October 10, 2003

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Individual conversion will spread pro-life message throughout entire human family

By Mary Ann Wyand

Christ's teachings clearly emphasize that life is sacred, Archbishop Daniel M. Buechlein told hundreds of pro-life supporters attending the archdiocesan Respect Life Sunday Mass on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.

"Jesus is very direct and very clear about the sacredness of marriage and—implied in his teaching—is the sacredness of family and the very sacredness of life itself," Archbishop Buechlein said in his homily. "There is no compromise about the sacredness of conjugal love and the fruit of that love, new life itself."

Christians must work to promote the sanctity and dignity of all life, he said, by praying for an end to abortion as well as speaking out against any attacks on human life or the sacredness of marriage and the family.

"When we consider the dignity of human life and the common good of our society, dare we cast a blind eye to what is happening in our world?" he asked. "Is the pro-choice lobby to be unchallenged in the name of political advantage or political correctness? Is the so-called right to pornographic artistic expression and its invasion of media and in literature to be ignored? Are TV programs or movies that promote promiscuity and, indeed, abortion or same-sex marriages to be ignored? Is it all up to individual judgment? No, it is not right. What about the effect of evil on the common good of our society? What about the impact of our culture on the values of our children and youth?"

Urging Christians to take heart and also to take action to end the culture of death in society, Archbishop Buechlein said reformation and change often begins with one person.

"Jesus teaches us that, by the grace of God, we as individual people of faith begin by tending to our own conversion and the sacredness of marriage and family and home," the archbishop said. "Then we can do great things for our human family."

See LIFE, page 8

Photos by Mary Ann Wyand



Above, Central Indiana Life Chain participants Mary Scheidler, left, and Evelyn Metallic of St. Michael the Archangel Parish in Indianapolis pray the rosary during the one-hour pro-life prayer vigil on Oct. 5 on North Meridian Street in Indianapolis as part of the archdiocesan Respect Life Sunday observances.

Right, Christian musician Tony Avellana sings during the archdiocesan pro-life youth rally on Oct. 5 in the Archbishop O'Meara Catholic Center Assembly Hall. He is a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese.



Teens gather for adoration in Greenwood

By Brandon A. Evans

GREENWOOD—On a bitter night that would mark an unusually early frost in the Indianapolis area, young people gathered in the warmth of the presence of Jesus.

It is that presence that also drew many members of Our Lady of the Greenwood Parish, already at their church for a special novena, to join the high school students on Oct. 1 at a new biweekly event for the Indianapolis South Deanery.

The students, from parishes such as St. Roch, St. Barnabas and St. Mark the Evangelist in Indianapolis, first met on the evening of Sept. 24.

About 70 young people sang praise and worship songs, participated in a eucharistic procession, listened to the Word of God and offered adoration to Jesus Christ in the Blessed Sacrament.

The program, which is scheduled to continue every other Wednesday night at 7 p.m. until May, is a prototype for similar events that might appear in deaneries around the archdiocese someday.

Eucharistic adoration is also something that Archbishop Daniel M. Buechlein sees as a way for young men to hear their Lord calling them to his priesthood.

Father Jonathan Meyer, associate pastor at Our Lady of the Greenwood Parish and associate director of the archdiocesan Office of Youth Ministry, spoke at the first event on the meaning of transubstantiation, something that may have been foreign to many of those there.

When Father Meyer asked how many of the teen-agers there had never been to an event like this before, most raised their hands.

Though the event on Oct. 1 was filled with incense, candles, copes and formality, the praise and worship songs, common to many Protestant and Catholic youth, helped to bridge the cultural gap.

Beth Perkins, director of religious education at Our Lady of the Greenwood Parish, said that the music is "a real draw" to the teen-agers and helps them come and concentrate on Jesus for an hour.

Perkins admitted that she was curious about the event when she first heard of it. When her 15-year-old son wanted to go, she

See ADORATION, page 24

Baseball helping integrate Latinos into U.S. society

WASHINGTON (CNS)—Baseball is ahead of U.S. society in integrating Latinos, said Tim Wendel, author of a book on the boom in the number of Latinos among U.S. players.

U.S. businesses are looking to baseball for lessons on how to provide support systems for Latinos given baseball's success in providing an environment which allows their Latinos to perform well, he added.

In a wide-ranging telephone interview with Catholic News Service, Wendel said that many famous Latino players cite their Catholic faith and family ties as being important to their playing success in a country where the language and culture are strange to them.

Wendel, a free-lance sports writer and a founder of *USA Today's Baseball Weekly*, interviewed scores of Latino

players for his book, *The New Face of Baseball: The One-Hundred-Year Rise and Triumph of Latinos in America's Favorite Sport*, published in June by HarperCollins.

About 25 percent of today's major league players were born in Latin America or are U.S.-born Latinos, he said, and Latinos accounted for one-third of the 2003 All-Star game rosters.

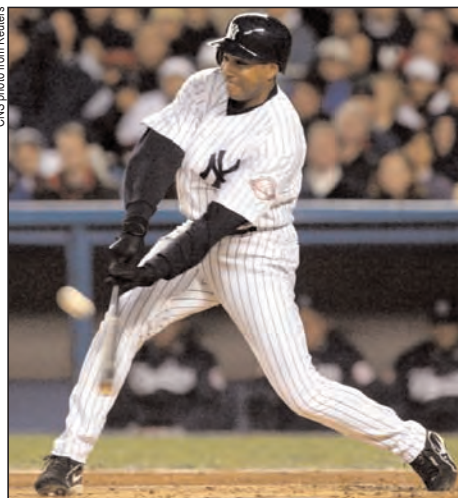
The U.S. Census Bureau says that 13 percent of the U.S. population was born in Latin America or is of Latino descent, a group it designates as Hispanic.

Wendel said that Latinos are bringing a new aggressiveness and enthusiasm to a sport that has become stodgy and a game of hitting home runs.

"Latinos take the extra base, steal bases. Something is always happening,"

See BASEBALL, page 7

CNS photo from Reuters



Bernie Williams of the New York Yankees hits a sacrifice fly in Game 2 of the American League Division Series playoff against the Minnesota Twins on Oct. 2 at Yankee Stadium in New York.

Msgr. Happel was a dean at The Catholic University of America

By Brandon A. Evans

Msgr. Stephen Happel, an archdiocesan priest serving as the dean of the School of Theology and Religious Studies at The Catholic University of America (CUA) in Washington, D.C., died of a massive heart attack at his home on the afternoon of Oct. 4.

He was 59 years old. His mother had just arrived in town to visit him, and had seen him briefly before he died.

There will be a calling in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., from 9 a.m. to 10:45 a.m. on Oct. 7, with a funeral Mass at 11 a.m.

There will also be a calling from 7 p.m. to 9 p.m. on Oct. 9 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, with a Mass of Christian Burial at 11 a.m. on Oct. 10. Archbishop Daniel M. Buechlein will preside.

Msgr. Happel's death has come as a shock to the archdiocese, said Msgr. Joseph F. Schaedel, vicar general.

The faculty and staff of CUA are also mourning the loss.

"CUA has lost part of its soul today," said Vincentian Father David O'Connell, the president of the university.

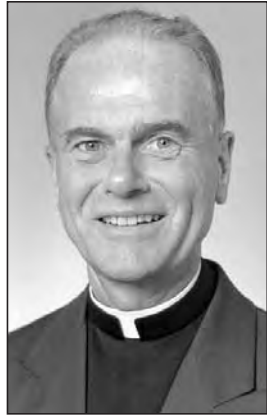
Msgr. Happel leaves behind his mother, Jane Happel of Indianapolis, and siblings Maryliese of London, England; Chris Happel of San Diego, Calif.; David Happel of San Francisco; and Kevin Happel, a member of St. Andrew the Apostle Parish in Indianapolis.

They are all now mourning the unexpected tragedy.

"From a brother's point of view, he was not only a brother but also a very

good friend," Kevin Happel said. "He and I were basically on the same wavelength of ministry work: he as a priest and I as a lay minister. Our relationship was just tremendous.

"We grew up together and had the same kind of education in our faith, so our faith is very true and very strong," he said.



Msgr. Stephen Happel

"He touched so many people's lives in such a positive way that you can't imagine," he said. "He was always willing to help anybody who came along his way, whether it was family members or anyone in the Church or any-

one he was counseling."

Kevin Happel serves as a eucharistic minister and went out the day after his brother died to give Communion at a local hospital.

"Somebody said, 'Maybe you should get somebody to fill in for you,'" he said. "But after I thought about it, I said, 'No. My brother would want me to go ahead and do it.' So I did it in his honor.

"The last time I talked to my brother, I told him that I had put my name down as interested in the permanent diaconate program [for the Archdiocese of Indianapolis]," he said. "Before I could ask him what he thought, he said that I would be a perfect candidate for the program.

"I just think that it was faith that told

me to do that," he added.

Msgr. Happel was self-admittedly joyful that he could live a vocation as a theologian, teacher and priest.

Msgr. Schaedel said that Msgr. Happel was a priest that served his diocese by serving the larger Church.

"Archbishop Buechlein reminds us often that we also need to make our contribution to the larger Church. That is what Msgr. Happel did," he said. "As a priest of the archdiocese, he used his talents as a teacher and theologian at Saint Meinrad Seminary and at The Catholic University of America."

Father James Bonke, defender of the bond at the archdiocesan Metropolitan Tribunal, said that his old classmate was "certainly the most brilliant in our class. Yet at the same time, he was always very humble and certainly was not arrogant about his knowledge at all."

It was only a few months ago that he was named a prelate of honor by Pope John Paul II for his work in the newly reorganized School of Theology and Religious Studies.

At that time, another former classmate, Father Michael Welch, pastor of St. Christopher Parish in Indianapolis, joked that Msgr. Happel was probably embarrassed by the honor.

"Msgr. Happel was an extraordinarily gifted administrator," Father O'Connell said, and had "an unwavering commitment to academic excellence.

"He was a man of great culture. I admired him for this and his many other talents, but most especially for his pastoral sensitivity, and his deep and abiding commitment to the Church and the university," he said.

Stephen Paul Happel was born on Aug. 18, 1944, to Hermann and Jane

Happel in Indianapolis. He was baptized shortly thereafter at St. Andrew the Apostle Church and in coming years began his education at the parish.

He went on to the former Bishop Bruté Latin School, then to Saint Meinrad College and The Catholic University of America.

After his priestly ordination in 1970, his first assignment was as associate pastor at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis for a year.

In 1971, he returned to the university for graduate studies, and served as an instructor in the theology department from 1973 to 1978.

For the next five years, he served as an associate professor at Saint Meinrad School of Theology and the administrator at St. Isidore the Farmer Parish in Bristow.

In 1983, he returned to Catholic University as an associate professor in the department of religion and religious education. He was named chair of the department in 1994.

In 1999, he became the interim dean of the School of Religious Studies—the next year, he became the permanent dean.

He authored *A Catholic Vision* with David Tracy, *Conversion and Discipleship: Christian Foundations for Ethics and Doctrine* with James Walter, and most recently *God's Journey in Time: The Use of Metaphors in Science and Religion*.

Msgr. Schaedel said that all Catholics should pray that Msgr. Happel may rest in peace now that his earthly labors are over.

(Mary Ann Wyand contributed to this story.) †

Holy Angels Parish in Indianapolis will celebrate 100 years

By Brandon A. Evans

Change has transformed Holy Angels Parish in Indianapolis in a number of ways in the last century, but never destroyed it.

The parish will celebrate 100 years as a community with a special dinner on Oct. 11 and a Mass, celebrated by Archbishop Daniel M. Buechlein, at 11 a.m. on Oct. 12 in the church at 740 W. 28th St.

Father Clarence Waldon, the pastor, sees his parish as a beacon to the surrounding community in more ways than one.

It is a parish set on a hill, looking

Official Appointment

Rev. Clement T. Davis, pastor of St. Bartholomew Parish, Columbus, reappointed to a second six-year term, effective immediately.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

down on the intersection of 28th Street and Dr. Martin Luther King Jr. Drive.

"I think just the fact that it's sitting here on the hill," Father Waldon said, allows people to "feel that God is present. They feel his presence because of the structure and because of the reality of the place here."

"It seems like it's a symbol of hope to a lot of people," said Amanda Strong, who has been a member of the parish for 50 years. "It meets a need in the northwest area of Indianapolis."

The neighborhood, as it has before, is changing. The number of homes and businesses near the parish have been dwindling, which has led to fewer parishioners.

But what is happening today is only part of the story.

"There's been a lot of changes and a lot of challenges," Strong said.

In 1899, the assistant pastor of St. John the Evangelist Parish in Indianapolis, with the permission of the bishop, bought some ground on the near northwest side of Indianapolis.

Catholics on the north side of town

needed a place to worship, and in 1903 they got their wish. On the purchased site was built the Church of the Holy Angels.

The first school was built in 1907 with the physical labor of the first pastor, Father James Carrico.

At the time, the enrollment of the parish and the school was all white. Black Catholics were expected to attend St. Rita Parish or the former St. Bridget Parish, and their children were not to enroll in Holy Angels School.

In the times surrounding World War II, the number of black Catholics in the area grew, and Archbishop Joseph Ritter demanded the desegregation of schools and the adherence of parish boundaries.

The black population of Holy Angels increased at the same time that white Catholics moved from the area. By 1960, the parish was 90 percent black.

It remains predominantly black today.

In 1970, the parish received the first black pastor in the archdiocese: Father Waldon.

Over the years, he has made reaching out and evangelizing to the black

community of Indianapolis paramount.

"What we do here at Holy Angels makes a difference to the total black community, and helps the black community know that the Catholic Church is not only present but wants to be a part of everything that they do," Father Waldon said.

It is Father Waldon's embodiment of love and spreading that love that has captured the admiration of Margaret Graves, a parishioner of Holy Angels Parish for more than 40 years.

She enjoys her pastor's preaching, and considers it one of the best parts of the parish—and that goes for the previous pastors as well.

"I enjoy the spiritual blessing that I receive from their homilies," Graves said.

Though Father Waldon has been with the parish for more than 33 years, it is not the first time that a pastor has stayed so long.

Father James Coulter was pastor from 1910 until 1940. The parish has had only six pastors in 100 years.

See ANNIVERSARY, page 3

The Criterion 10/10/03

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ANNIVERSARY

continued from page 2

Though the pastors have been long-standing, some of the traditions have changed—something that came with the demographic shift.

The changes, particularly liturgical, that swept through the Catholic Church after the Second Vatican Council led to a renovation of the interior of Holy Angels Church and later to the shifting of the Mass to something more Afrocentric.

The liturgies are “one of the things that I remember most vividly,” Strong said. “They just came alive for you.”

Strong has served on the parish council twice, the liturgy commission, along with other functions, including being a eucharistic minister.

“It’s a very lively church,” Graves said. She has also been a eucharistic minister and a lector, and serves on the bereavement committee. She also volunteers in the rectory doing clerical work.

Father Waldon said that the choir contributes a lot to the Mass.

Graves said that the Mass coming up on Oct. 11 will be an event to remember.

“It’s really going to be a grand celebration—a spiritual celebration,” she said.

Franciscan Sister Francesca Thompson will be the keynote speaker at the dinner on Friday night.

She has been in the Oldenburg community for more than 50 years, and members of the Sisters of St. Francis Justice and Peace Committee have established the Sister Francesca Thompson Scholarship Endowment for African-American students who wish to attend a Catholic high school.

She has taught elementary, secondary and college-level courses in theater, speech and black studies.

Education has always been important

to the parish.

The original parish school, built in 1907, was suffering by 1970 and needed to increase its enrollment.

Thanks to a grant from the Lilly Endowment Inc., the school made some renovations and became Holy Angels Model School in 1971.

In 1999, the old school was torn down and a new school was built—it was the first center-city Catholic school in the nation to be built in 40 years.

It opened with help from the archdiocesan Building Communities of Hope campaign and the Lilly Endowment, along with many private donations—not to mention the archbishop’s dedication to education.

As the parish looks to the future, Father Waldon hopes that the parish continues to grow and to have more of an impact on the black community.

Graves said that the parish of about 350 families is like a close-knit family that has made it this far—100 years—and hopes that the parish will live on.

“Hopefully, we can attract some newer people,” Strong said.

She, like Father Waldon, likes the people in the parish, and said that it is nice to see the same people coming back to the parish and remaining a part of it.

A parish, though, is more than the people. Graves knows the real secret to Holy Angels’ longevity.

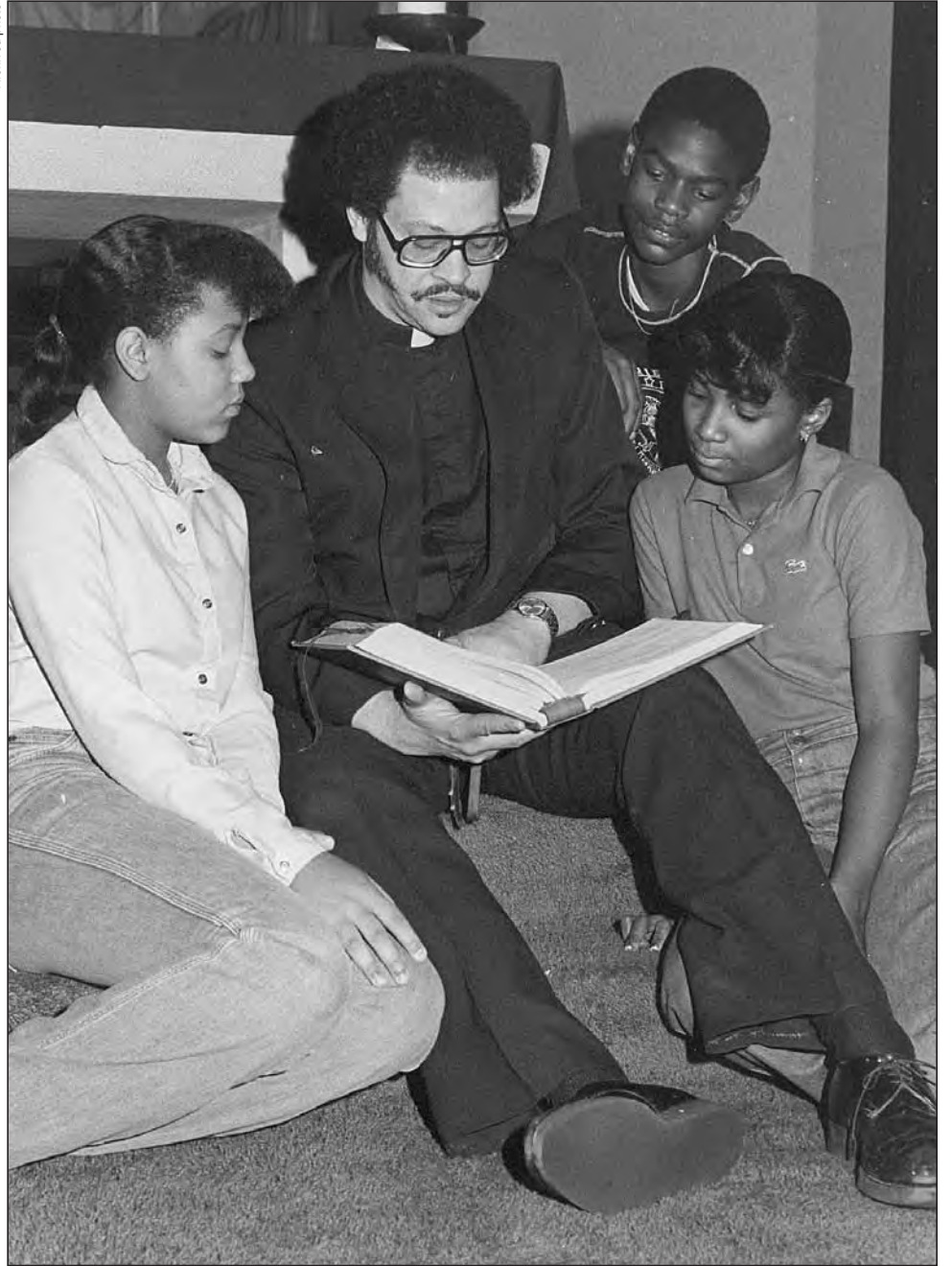
“We couldn’t have made it without the Spirit of God,” she said.

Embodying all that the parish stands for has always been the angel in front of the church.

Time and the elements have worn it down and all attempts to save it have failed.

But this fall, the old angel will be replaced with a new angel, freshly sculpted and free of stain and decay. It will begin its post looking out over the community as the parish begins its next 100 years. †

Archived photo



An undated photo from the archdiocesan archives shows Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis for more than 33 years, speaking with children. The parish is celebrating its 100th anniversary on Oct. 12 with an 11 a.m. Mass celebrated by Archbishop Daniel M. Buechlein.

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Editorial



CNS file photo by Kevin von Voigtlander, Catholic Courier

The U.S. bishops' Administrative Committee, in a statement released on Sept. 10, offered "general support for a federal marriage amendment to the U.S. Constitution." The committee warned that marriage is "under attack" in U.S. courts, legislatures, culture and media, which are promoting "equivalence" between marriage and homosexual relationships.

A marriage amendment

Do we need an amendment to the U.S. Constitution forbidding same-sex marriage? Is such an amendment possible?

The Administrative Committee of the U.S. Conference of Catholic Bishops believes that we do need such an amendment in order to protect the unique social and legal status of marriage. On Sept. 10, the committee issued a statement in which it said, "What are called 'homosexual unions,' because they do not express full human complementarity and because they are inherently nonprocreative, cannot be given the status of marriage."

The committee acted after Pope John Paul II, on July 31, approved a document that instructed Catholic politicians that they are morally bound to oppose laws that would legalize unions between homosexual persons. It said: "Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity."

The proposed constitutional amendment states: "Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution or the constitution of any state, nor state or federal law, shall be construed to require that marital status or the legal incidents thereof be conferred on unmarried couples or groups."

But why should such an amendment be necessary? Because the gay and lesbian movement in this country is gathering momentum. At the top of their agenda is the public's acceptance and approval, not just tolerance, of homosexual acts.

The Catholic Church forbids discrimination against homosexuals as persons while condemning homosexual activity. But that is not satisfactory to the gay community.

It seems quite likely that the courts will decide that so-called "same-sex" marriage is legal, just as have two courts in Canadian provinces, Ontario and British Columbia.

Back on June 26, the U.S. Supreme Court, in a 6-3 decision, overturned laws that made sodomy between consenting adults illegal. In writing the majority opinion, Justice Anthony

Kennedy went to some pains to stress that the ruling did not approve of "marriage" between homosexuals. "It does not involve whether the government must give formal recognition to any relationship that homosexual persons may seek to enter," he wrote.

Nevertheless, the gay community sees the ruling as exactly what Kennedy said it was not. The campaign is on now for the acceptance of formalized marriage ceremonies between gay people.

The attitudes of our society toward sex have changed tremendously within the past 50 years. Most people now consider sexual activity to be purely a private matter without moral restraints, the opposite of the beliefs of those legislatures that originally wrote the laws that prohibited sodomy, adultery, incest and bigamy.

Is there any possibility that an amendment such as the one proposed would actually make it through the legislative process? We have to admit that it seems quite doubtful. The cardinal commandment of our society today seems to be, "Thou shalt not criticize another's behavior." Tolerance seems to be our most-prized civil virtue.

The family is under siege. Bishop Wilton Gregory, president of the U.S. Conference of Catholic Bishops, said back on June 27 that human sexuality should not be viewed in the way the Supreme Court did—as a private matter. "Sexual activity has profound social consequences which are not limited to those immediately engaged in sexual acts," he said.

He articulated Catholic doctrine when he continued, "Sexual activity belongs to the marital relationship between one man and one woman in fidelity to each other. This relationship is the basis of the family which is the basic unit of society."

Sexual activity outside of marriage, whether homosexual or heterosexual, is wrong because it is not in accord with the purposes for which God created human sexuality, that is, to cooperate in the creation of children who will be born and reared within a loving family, and to increase the love of married couples.

It's ironic that, in an age when couples prefer to live together instead of marrying, the ones who want to marry are gays and lesbians who can't accomplish one of the purposes of marriage—the procreation of children.

— John F. Fink

Letters to the Editor

"In God We Trust"

It seems that the American Civil Liberties Union, their adherents and others are dedicated in their efforts to remove God from our society. This is in spite of the fact that our country was founded on Christian principles. In fact, the motto of our country is "In God We Trust."

It is reported that at least 86 percent of Americans believe in God. This 86 percent should not let the other 14 percent control the direction of our country in this regard. We should do all that we can to keep God in the forefront of our society.

Toward this end, I received an e-mail which makes a lot of sense to me, and I would like to pass on the information that was presented. The e-mail indicated that there was a post office in Texas that had to remove a poster from its walls which said, "In God We Trust." Since the post office cannot display this poster, maybe we can rebut this a little by including "In God We Trust" in writing (or by a stamp) on the back of each envelope we send out.

I don't know who first initiated this idea, but I think it is a good one. If you agree, maybe this would be a good practice that you may want to start. It is a small individual step, but with millions of letters going out each day, it could become a very large step in backing up what you believe.

William L. O'Bryan, New Albany

Congratulations, Roncalli High School

What an honor it is for Roncalli High School in Indianapolis to have been awarded a national No Child Left Behind-Blue Ribbon School for the third time.

Congratulations to the students, administration, teaching staff, custodians and bus drivers. Also congratulations to the other high schools—Sacred Heart, Kennedy and Chartrand—which led to the birth of Roncalli High School in 1969.

Pope John XXIII (Angelo Roncalli, 1881-1963), for whom the high school is named, said, "We are not on earth to guard a museum, but to cultivate a flourishing garden of life."

Many people have and continue to sacrifice so that our young people on the southside of Indianapolis can attend this jewel of a school.

In the 1920s, when Sacred Heart High School came into existence, many of the students were of German, Italian and Irish ancestry and their work ethic has continued on to today. This writer knows that they are smiling down from their position in heaven.

Keep up the outstanding work, Roncalli High School, and know that everyone is very proud of your accomplishment, your hard work, your family spirit, and your care and concern to carry on excellence in all that you do.

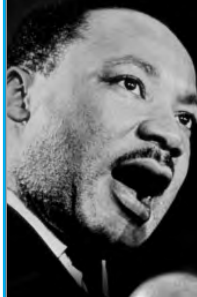
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Church Facts

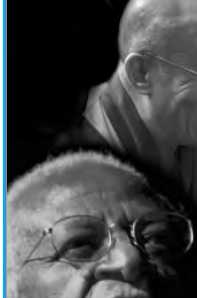
RELIGIOUS WINNERS

Nobel Peace Prize

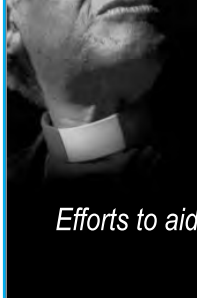
Selection of religious laureates and their causes for peace



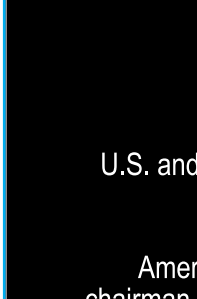
1996 – Archbishop Carlos Filipe Ximenes Belo
Catholic leader of Dili shared the prize with Jose Ramos-Horta
Just and peaceful solution to the conflict in East Timor



1989 – The 14th Dalai Lama
Religious and temporal leader of Tibet
Struggle for the liberation of his homeland



1984 – Archbishop Desmond Tutu
Anglican leader of Johannesburg
Leadership in resolving the problem of apartheid



1979 – Mother Teresa of Calcutta
Missionaries of Charity founder
Help to suffering humanity



1964 – Rev. Martin Luther King Jr.
Leader of Southern Christian Leadership Conference
Pacifism, U.S. civil rights movement

1958 – Father Georges Pire
Belgian Dominican
Efforts to aid refugees in returning to a life of dignity

1952 – Albert Schweitzer
Alsatian missionary surgeon

1947 – Friends Service Council and American Friends Service Committee
U.S. and British Quakers' overseas relief organizations

1946 – John R. Mott
American Methodist, International Missionary Council chairman and president of the World Alliance of the YMCA

1930 – Nathan Söderblom
Lutheran Archbishop of Uppsala in Sweden and leader in the ecumenical movement

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Celebrating the gifts of Mother Teresa and Pope John Paul II

This month, two significant events will take place in Rome. On Oct. 19, Pope John Paul II will beatify Mother Teresa of Calcutta. On Oct. 16, the Holy Father will celebrate the 25th anniversary of his election as pope. Both Mother Teresa and the Holy Father have been an extraordinary gift of grace for the Church in our time.

I will observe these two events in the archdiocese. I will celebrate Mother Teresa's beatification at the 9:30 a.m. Mass, at St. Philip Neri Church in Indianapolis on the day of her beatification. (The sisters of the Missionaries of Charity, the religious order founded by Mother Teresa, care for the poor in the St. Philip Neri neighborhood.) At that same Mass, we will also offer thanksgiving for Pope John Paul II's 25 years of ministry as the successor to Peter.

The Holy Father and Mother Teresa were dear friends, and so I think the common commemoration is appropriate. You are welcome to participate.

It is awesome and unusual for me to celebrate the beatification of someone I actually knew and met several times. Yet, is anyone surprised that Mother Teresa's beatification has arrived so quickly? Her utter simplicity, unswerving honesty and fidelity to her mission for the poor, her truly public assertion of the right to life, from conception to

natural death, her humble and prayerful spirit are truly timely gifts of God's grace for our times.

I treasure a handwritten letter from Mother Teresa that I keep in my Bible. Also, I have framed a note she wrote to me on the occasion of my silver anniversary of ordination as a priest. In both notes, she wrote that she would pray that I would "be humble like Mary and then I will be holy like Jesus." She also reminded me of "the precious love Jesus has for me."

Mother Teresa visited Memphis twice while I was the bishop there. I recall that just before boarding the airplane for Washington, D.C., after her second visit, she pulled me aside and asked for two favors. First, she asked me to pray that she would "not spoil God's work." And second, she asked that as I pour the drop of water into the wine at the preparation of the gifts at Mass, once in a while I would remember to pray that she "would be dissolved in Christ like the water dissolves in the wine."

I keep one of her sayings on my residence computer desk: "The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, the fruit of service is peace." Mother Teresa of Calcutta lived those words. No wonder she is being beatified.

It is not often that a pope gets to beatify someone who has been his personal friend. I hope the Holy Father thoroughly enjoys the rite of Mother Teresa's beatification like never before.

Of course, I have had the joy of meeting the Holy Father more than a few times over the last 17 years since he appointed me as bishop. Regular readers of this column know that I hold him in the highest esteem and that none of his encyclicals or apostolic letters misses my attention. I honestly believe that his prolific writings will be revered among the greatest in our Church's history.

His biography has been recorded in great detail. One of his own testimonies was written on the 50th anniversary of his ordination to the priesthood. The Holy Father describes the formative influences in his life that God used to lead him to the priesthood and ultimately to the papacy.

The pope speaks of the suffering in his early life. He lost his mother, sister and brother, and his father before he was 21 years of age. He said his father never spoke of a vocation to the priesthood with

him, but the pope speaks of the profound influence of the prayerfulness of his father. He recalled seeing his father kneeling at his bed, sometimes in the middle of the night.

The pope describes the importance of hard labor in his youth in the stone quarries and the role it played in forming him for priesthood. He was moved by the support he received from fellow workers who encouraged him to become a priest.

Seminary preparation had to take place in secret because of the Nazi occupation of Poland. A seminary classmate was arrested by the Nazis and exterminated in a concentration camp.

The Holy Father knows suffering and he knows peace. We know that his integrity captivates and wins the love of youth and young adults. He, too, is a marvelous blessing for our Church in our times.

Please join the parishioners of St. Philip Neri Parish, the Missionaries of Charity and me at 9:30 a.m. on Oct. 19 at St. Philip Neri Church, 550 N. Rural St. †

Archbishop Buechlein's intention for vocations for October

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

Celebrando las dádivas de la Madre Teresa y el Papa Juan Pablo II

Este mes dos acontecimientos importantes tendrán lugar en Roma. El 19 de octubre el Papa Juan Pablo II beatificará a la Madre Teresa de Calcuta. El 16 de octubre el Santo Padre celebrará el XXV aniversario de su elección como Papa. Tanto la Madre Teresa como el Santo Padre han constituido un extraordinario regalo de gracia para la iglesia en nuestra época.

Guardaré ambas fiestas en la arquidiócesis. Celebraré la beatificación de la Madre Teresa en la misa de las 9:30 a.m. en la Iglesia San Felipe Neri en Indianápolis el día de su beatificación. (Las hermanas Misioneras de la Caridad, la orden religiosa fundada por la Madre Teresa, cuidan de los pobres en el vecindario de San Felipe Neri). En esa misma misa ofreceremos las gracias por los 25 años del ministerio del Papa Juan Pablo II como sucesor de Pedro.

El Santo Padre y la Madre Teresa son grandes amigos, de modo que pienso que la conmemoración conjunta es adecuada. Están todos invitados a participar.

Resulta increíble e inusual para mí celebrar la beatificación de alguien a quien conozco y con quien me he reunido varias veces. Aún así, ¿a quien sorprende que la beatificación de la Madre Teresa haya ocurrido tan rápidamente? Su absoluta simplicidad, su inquebrantable rectitud y fidelidad a su misión con los pobres, su verdadera afirmación del derecho a la vida, desde la concepción hasta la muerte natural, su humilde y fervoroso

espíritu son verdaderos y oportunos regalos de la gracia de Dios en nuestros tiempos.

Atesoró una carta manuscrita de la Madre Teresa que conservo en mi Biblia. También he mandado a enmarcar una nota que ella me escribió en ocasión del aniversario de plata de mi ordenamiento como sacerdote. En ambas notas escribió que rogaría porque yo fuese "humilde como María y después santo como Jesús." También me recordó "el cariño que Jesús siente por mí."

La Madre Teresa estuvo de visita en Memphis en dos oportunidades cuando yo era obispo allí. Recuerdo que justo antes de abordar el avión para Washington, D.C., luego de su segunda visita, me llevó aparte y me pidió dos favores. Primero, que orara porque ella "no echara a perder el trabajo de Dios." Y segundo, me pidió que cuando vertiera la gota de agua en el vino al preparar las ofrendas de la misa, de vez en cuando recordara pedir porque ella "se disolviera en Cristo como el agua se disuelve en el vino."

Mantengo uno de sus dichos en el escritorio de la computadora en mi residencia. "El fruto del silencio es la oración, el fruto de la oración es la fe, el fruto de la fe es el amor, el fruto del amor es el servicio, el fruto del servicio es la paz." La Madre Teresa de Calcuta vivió esas palabras. No es de extrañar que esté siendo beatificada.

No es frecuente que un Papa beati-

fique a alguien que haya sido su amigo personal. Espero que el Santo Padre disfrute totalmente el rito de la beatificación de la Madre Teresa como nunca antes.

Por supuesto que yo he tenido el gozo de reunirme con el Santo Padre con cierta frecuencia durante los últimos 17 años desde que me designara obispo. Quienes leen esta columna regularmente saben que le tengo en alta estima y que ninguna de sus encíclicas o cartas apostólicas pasa desapercibida para mí. Sinceramente creo que sus prolijos escritos serán reverenciados entre los más grandes en la historia de nuestra Iglesia.

Su biografía ha sido recopilada a detalle. Uno de sus propios testimonios fue escrito en el aniversario número 50 de su ordenación como sacerdote. El Santo Padre describe la influencia formativa que utilizó Dios en su vida para conducirlo al sacerdocio y por último al papado.

El Papa habla de su sufrimiento en las primeras etapas de su vida. Perdió a su madre, hermana, hermano y a su padre antes de cumplir 21 años. Dice que su padre nunca habló de la vocación sacerdotal con él; sin embargo, el Papa habla

de la profunda influencia de la devoción de su padre. Recuerda haberlo visto arrodillado ante su cama, a veces en mitad de la noche.

El Papa describe la importancia del trabajo duro en su juventud en las canteras y del papel que ello jugó en su formación para el sacerdocio. Le conmovió el apoyo recibido de parte de sus compañeros de trabajo quienes le animaron a que se hiciera sacerdote. La preparación del Seminario tenía que hacerse en secreto debido a la ocupación Nazi en Polonia. Un compañero de seminario fue arrestado por los Nazis y exterminado en un campo de concentración.

El Santo Padre conoce el sufrimiento y conoce la paz. Sabemos que su integridad cautiva y gana el amor de la juventud y de los adultos jóvenes. Él es también una maravillosa bendición para nuestra Iglesia en los tiempos que corren.

Les invito a reunirse con los feligreses de la Parroquia San Felipe Neri, las Misioneras de la Caridad y este servidor a las 9:30 a.m. el 19 de Octubre en la Iglesia San Felipe Neri, 550 N. Rural St. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Check It Out . . .

The annual **"Celebrating Catholic School Values: Scholarship and Career Achievement Awards"** dinner will be held at 6 p.m. on Oct. 14 in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis. The event will provide tuition assistance grants to help needy families in the archdiocese to send their children to a Catholic school. Carolyn Woo, a nationally known speaker on business ethics and the Martin J. Gillen Dean of the Mendoza College of Business at the University of Notre Dame, will be the keynote speaker. For more information, call Brian Doyle at 317-236-1447 or 800-382-9836, ext. 1447, or e-mail bdoyle@archindy.org, or call Suzanne Dijk-Robinson at 317-236-1425 or 800-382-9836, ext. 1425, or e-mail sdijk-robinson@archindy.org.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, in Batesville, is having its **Turkey Festival** from 10 a.m. to 5 p.m. on Oct. 12. There will be a turkey dinner and booths. For more information, call 812-934-4165.

The Saint Mary-of-the-Woods College Theater Department will present *The Women* at 8 p.m. on Oct. 10-11 and at 2 p.m. on Oct. 12 in the Cecilian Auditorium of the college's Conservatory of Music. The play is a satire on the idleness of wealthy wives and divorcees, and was written by American playwright Clare Boothe Luce in 1936. Tickets are \$8 for adults and \$5 for students and seniors. For more information or for tickets, call 812-535-5265.

The **11th annual Indianapolis Leadership Prayer Breakfast** will be held from 7:30 a.m. to 9 a.m. on Oct. 29 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The keynote speakers will be Norm Evans, a former professional athlete, businessman and president of Pro Athletes Outreach, and his wife, Bobbe. The event draws together elected officials, business leaders, clergy and citizens to pray for the leaders of the community. Tickets are \$25 per person or \$200 for a table of eight, and will be on sale until Oct. 22. For more information or to make reser-

VIPs . . .

Ryan Baker, a senior at Bishop Chatard High School in Indianapolis and member of St. Pius X Parish, has been invited to participate in this year's U.S. Army All-American Bowl in San Antonio, Texas, on Jan. 3. Baker is a four-year starter and member of the 2001 and 2002 state championship football teams and the 2002 state championship basketball team. He is one of only 78 football players to be chosen for this honor from across the United States. Baker was presented with his invitation to the game during a school pep rally on Sept. 25. The game will be shown on NBC. †

tions, call 317-705-0159, ext. 224, or e-mail mikem@ipriority.com or log on to www.indyprayerbreakfast.com.

There will be a **spaghetti supper** to benefit the Woods Day Care/Pre-School from 4 p.m. to 6:30 p.m. on Oct. 18 in the O'Shaughnessy Dining Room in Providence Center at Saint Mary-of-the-Woods. The cost is \$6.50 for adults and \$3 for children. Proceeds will benefit the daycare/preschool, which is a sponsored institution of the Sisters of Providence of Saint Mary-of-the-Woods. For more information or for tickets, call 812-535-4610.

The **22nd annual Conference on Bereavement**, titled "Giving Voice to Grief" and sponsored by the archdiocesan Office for Family Ministries, will take place from 8:30 a.m. to 4 p.m. on Oct. 18 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. There will be a keynote address by Frank Impicicche, chaplain and pastoral educator for St. Vincent Hospital and Health Services, as well as morning and afternoon workshops. The event is open to those who are grieving, bereavement caregivers, clergy, religious or any one with an interest in caring for the grieving. The cost is

Awards . . .

St. Francis Hospital-Mooresville has received a five-star rating for clinical performance in Total Hip and Knee Replacement in the sixth annual "HealthGrades Hospital Quality in America Study," which analyzes and rates procedures and diagnoses in the nation's 5,000 hospitals. Fewer than 15 percent of hospitals merit a five-star rating in a given category, and the rating for St. Francis Hospital-Mooresville makes it first in the state of Indiana for joint replacement surgery of the hip and knee. The hospital's Center for Hip and Knee Surgery ranks among the top five percent in the nation, according to the study by HealthGrades.

Matthew Kelly, a popular author and Catholic apologist, will speak at the **monthly chapter meeting** of the Indianapolis Chapter of **Civitas Dei** on Oct. 15 at Marian College, 3200 Cold Spring Road, in Indianapolis. The meeting will begin with a Mass at 5:45 p.m. in the Marian College Chapel, and Msgr. Joseph F. Schaedel, vicar general, will be the celebrant. The meeting will continue at the Allison Mansion, and Kelly will speak at 7 p.m. He will describe stories of practicing Catholics who rediscovered their faith and transformed their lives as well as describe how to apply the Catholic faith in daily business and family life. There will be a dinner at 8 p.m. The cost of the evening is \$35 per person. A head count for the dinner is needed by the end of the day on Oct. 10. For more information or to make a reservation, call Marigrace Bailey at 317-253-1678. †

\$50 per person. A continental breakfast and lunch are included. For more information, call 317-236-1596 or 800-382-9836, ext. 1596.

St. Francis Hospital and Health Centers is offering **bereavement support groups** for any adult who has experienced the death of a loved one. Two new groups have formed and will meet for six successive Tuesdays beginning on Oct. 14 at St. Francis Home Health and Hospice, 438 S. Emerson Ave., in Greenwood. The daytime group will meet from 3 p.m. to 4:30 p.m. and the evening group will meet from 6:30 p.m. to 8 p.m. The meetings are free. A professional bereavement counselor facilitates the group. Advance registration is encouraged. For more information or to register, call 317-865-2092.

"Devotion to the Sacred Heart: A Reflection on Our Lord's Purifying Grace" will take place from 7 p.m. to 8 p.m. on Oct. 15 in the CYO classroom at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Rebecca Reneau, a member of the parish's faith formation team, will offer the reflection in honor of the feast of St. Margaret Mary Alacoque (Oct. 18). St. Margaret Mary (1647-90) was a French nun of the Order of the Visitation to whom Jesus appeared on many occasions to promote devotion to his Sacred Heart. There will be a Latin low Mass celebrated before the reflection at 5:45 p.m. in the church. The event is without cost, though a free-will offering to the parish will be accepted. For more information, call the parish office at 317-636-4478.

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, will present its **annual Fall Dinner Theatre, Social Security**, in Busald Hall on Oct. 17-19 and Oct. 24-26. For Friday and Saturday evening shows, dinner will be served from 6 p.m. to 7 p.m. followed by the play at 7:30 p.m. For Sunday afternoon shows, dinner will be served from 1 p.m. to 2 p.m. followed by the play at 2:30 p.m. The price is \$20 per person, except for opening night, which will be \$18 per person. Reserved tables of eight and 10 are available on a first come, first served basis. For more information or for tickets, call the parish office at 317-631-8746. †

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

Mystic River (Warner Bros.)

Rated **A-III (Adults)** because of brief but intense violence, much rough language and occasional profanity. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Out of Time (MGM)

Rated **A-III (Adults)** because of sexual encounters, some violence and sporadic crude language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

School of Rock (Paramount)

Rated **A-III (Adults)** because of some crude humor and language, as well as several drug references. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †



Busy quilters

Birdie Hoehn, from left, Lucille Buechler and Mary Rita Jacobi, members of St. Michael Parish in Bradford, finish a quilt for the parish picnic, which was held on Sept. 28. The women meet once a week through the year to make quilts for the picnic.

Submitted photo

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BASEBALL

continued from page 1

he said.

Dealing with the stress, however, often takes outside help, said Wendel.

When Chicago Cub outfielder Sammy Sosa was in the 1998 home run race with first baseman Mark McGwire of the St. Louis Cardinals, Sosa's brother came up from the Dominican Republic and the brothers went to Mass together regularly, said Wendel.

Faith helped Sosa, who grew up poor in the Dominican Republic, deal with the pressures of trying to break the season record at the time of 61 home runs, said Wendel.

Sosa hit 66 home runs in 1998, but

McGwire bested him with 70.

"Sosa would say: 'This is not pressure. Pressure is living on the streets where I grew up. This is a blessing,'" said Wendel.

Sosa was born in the small town of San Pedro de Macoris, and his first baseball glove was fashioned from a milk carton, said Wendel. "He earned money shining shoes until he was 15 years old."

Sosa's mother is a devout Catholic and is his "guiding light," Wendel said. Sosa first wanted to box, but his mother was uncomfortable with him earning money by fighting and talked him out of it, said the author.

Sosa's typical gesture of touching his chest and blowing a kiss with two fingers after a home run is a greeting to his mother, he said.

"His mother is all hooked up with cable in the Dominican Republic and sees all of his games," Wendel said.

Puerto Rican Bernie Williams also cited growing up in a Catholic family as being a strong stabilizing influence, the author said.

Wendel described Williams, the New York Yankees center fielder, as "an eye-of-the-hurricane person" within the tempestuous New York baseball environment.

"Williams is a quiet, introspective guy excelling in New York," said Wendel.

"His faith and his approach to life help him keep his peace," he said.

Wendel credits Cubans for spreading baseball in much of Latin America and the Caribbean. Baseball has been played in Cuba for 100 years, almost as long as in the United States, he said. Cubans are "the apostles of baseball," taking the game with them as they moved to other countries, he said.

The current upswing in Latino players is "capitalism at work," said Wendel.

"For the same money it takes to sign a top athlete out of high school here, you can train a dozen in the Dominican Republic," he said.

All major league teams have training academies in the Dominican Republic and are starting them elsewhere, he said.

Besides honing batting and pitching skills, these academies teach English and duplicate as much as possible U.S. life so

as to soften the shock of moving to a different country, a different climate and a different language, he said.

"Some players go directly from the Dominican Republic to Great Falls, Mont.," he said.

Old-style dorms at the academies are giving way to the U.S.-style hotel buildings a player is liable to find in minor league cities, he said.

"Players are taught how to order from room service, how to check into a hotel," he added.

Teams now have someone in their minor league cities who speaks Spanish or comes from the country of the arriving players to help them get oriented, he said.

Teams also have someone to keep an eye on the new player, usually a Latino coach who speaks Spanish, with the mentoring continuing into the major leagues, Wendel said.

"Teams are doing more than integrating.

They're creating a climate in which players can excel," he said.

Wendel added that this was not always the case.

Decades ago, many Latinos faced a "double discrimination" because they didn't speak English and because they were dark-skinned, Wendel said.

Until the Brooklyn Dodgers broke the color barrier in 1947 with Jackie Robinson, the first black player in the major leagues, scouts in Cuba, Mexico and the Caribbean had to make sure a Latino's skin color was light enough to be accepted by a team, he said.

Now, companies are watching baseball because it is the first major U.S. institution to deal effectively with Latino integration, he said.

"This speaks to where our country is going. Sports brings us together. We can apply these lessons to general society," he said. †



ONS file photo by Chris Sheridan, Catholic New York

The late New York Cardinal John J. O'Connor places his red cap on baseball star Sammy Sosa during a Mass on Oct. 16, 1998, in New York. The Chicago Cubs player also received from the cardinal a John Paul II Medal for showing good sportsmanship.

They made me see the world differently.

Pictured are 2003 graduate Jessica Kindig and some of her favorite professors. Seated left to right are Sr. Janice Scheidler, O.S.F., B.S. '60, Megan M. Wright, M.F.A., and Roberta Williams, M.A. Standing in back are Jessica and R. Michael Clark, Ph.D.



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Jessica Kindig

Currently pursuing a master's degree in art therapy at University of Louisville.

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LIFE

continued from page 1

Christians are called to be "witnesses of our faith in our time," he said. "We are called to do the right thing. To live our Catholic faith in the public arena today takes the courage of strong faith. Your witness this afternoon in support of the dignity of life is truly an important aspect of evangelization for our time. I thank you for your witness. I congratulate you for your perseverance in the pro-life movement."

Society needs to see "the courageous witness of husbands and wives, of children and families, like you expressing your support for the culture of life," he said. "You are making a difference."

The challenge is great,

the archbishop said, but so is God's grace.

"I especially thank you for your prayer that our world may recover a true respect for the dignity of the human person and for the sacredness of marriage and the family," Archbishop Buechlein said. "All people are children of God. God's children have a right to life. Today let's pray for the grace to witness the power of one."

After the Respect Life Mass, Catholics joined Christians of many denominations for the Central Indiana Life Chain, a one-hour pro-life prayer vigil along North Meridian Street in Indianapolis, which coincided with Life Chains throughout the state and the nation.

Then many area Catholics went to the Archbishop O'Meara Catholic Center

Assembly Hall for a Life Fair and pro-life youth rally sponsored by the archdiocesan Office of Pro-Life Activities.

Christian musician Tony Avellana, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, praised Archbishop Buechlein's pro-life and pro-family homily and urgent call to defend life in his keynote address during the youth rally.

"Christ gives us hope when he gives us life," Avellana said. "He not only empowers us to live for him, but to encourage others to do likewise."

Christians need to teach other people that life begins at conception and is sacred, he said. "It's our responsibility to take a stand, to never be afraid to take a stand, for God.

"We don't know what's

going to happen tomorrow," Avellana said, "but one thing that we know is constant is that we can do all things with Christ, who strengthens us. Just know that when you take a stand for life, you can do it because Christ is walking right there beside you. Christ is counting on each and every one of us to take a stand for him, for his greater glory."

Pro-life work begins with prayer, he said. "Set the example by practicing chastity. Your body is the temple of your soul. You have to treat it with respect. The Holy Spirit is there. And you're setting an example for all who look up to you—your friends, your classmates, even those [youth] you don't know are looking up to you in the way you go about your life. Don't go with the flow, but rather follow Christ." God is bigger than all of

our problems, Avellana said. "We need to trust in God and to do his will. Continue to value life and to treat everyone with respect . . . our families, our friends and those we don't even know.

"Go to Mass and offer special intentions for the sanctity of life," he told the teen-agers. "It's so incredible to have the power of the Eucharist, of Jesus Christ, in us. Pray the rosary for an end to abortion. We need to pray every day for an end to abortion. It's all about how much love we can bring into this world, one heart at a time, and one step at a time."

(Tony Avellana's new CD titled "Journey Songs" will be released in November and can be ordered on his Web site, www.journeysongs.net, which also lists his upcoming concerts.) †

House passes partial-birth ban without amendment backing Roe vs. Wade

WASHINGTON (CNS)—After a House-Senate conference committee stripped it of a provision affirming *Roe vs. Wade*, legislation that would ban partial-birth abortion again passed the House on Oct. 2, this time by a 281-142 vote.

But approval of the conference committee version was likely to take much longer in the Senate, where the amendment on *Roe vs. Wade* was originally passed.

The Senate is expected to take up the legislation after Oct. 13 when it returns from a break.

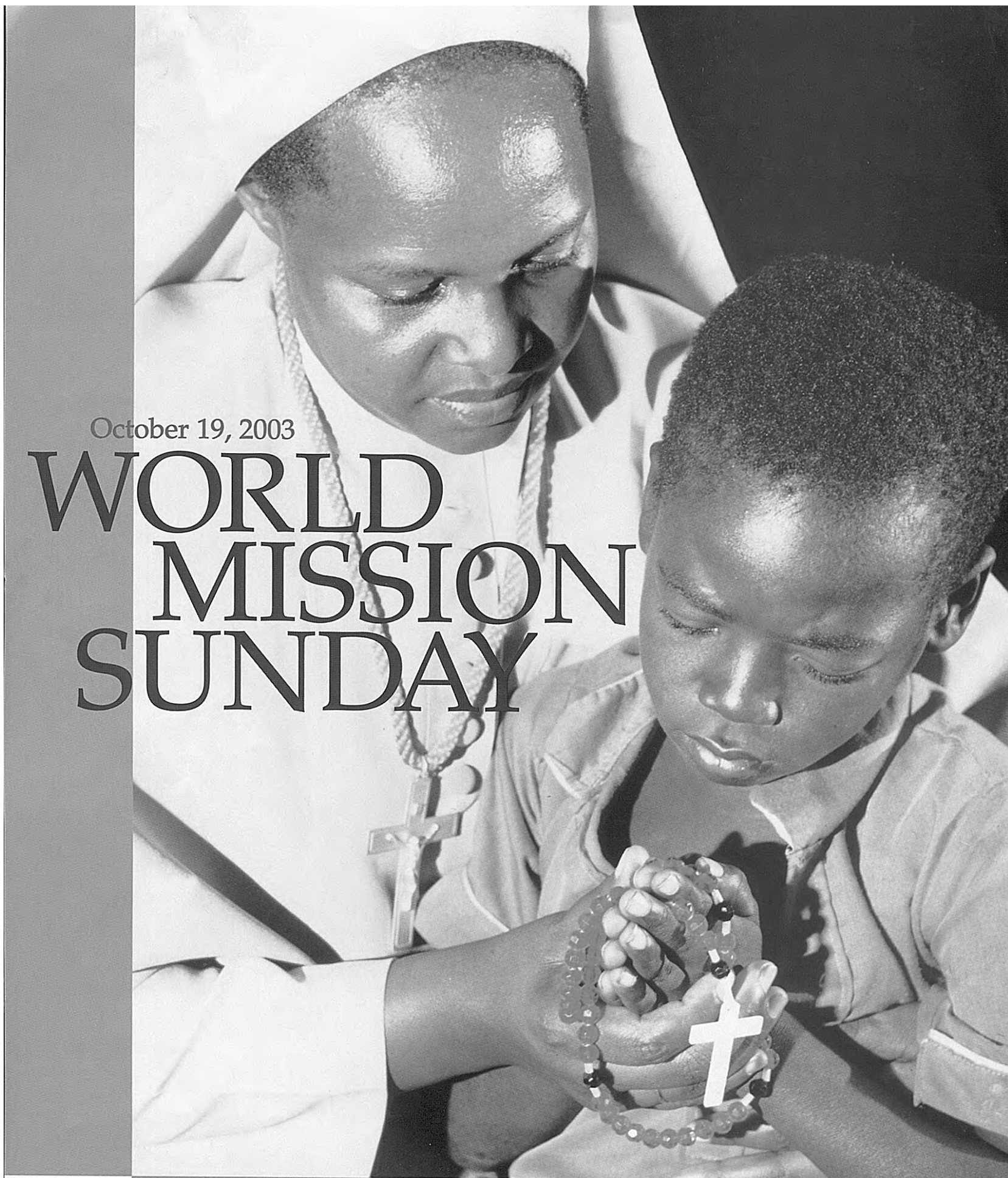
"We applaud the House of Representatives for its overwhelming vote to ban the horrible procedure of partial-birth abortion," Gail Quinn, director of the U.S. bishops' Secretariat for Pro-Life Activities, said on Oct. 2. "We encourage the Senate to do the same as quickly as possible and get the bill to the president's desk as soon as possible."

President Bush has promised to sign the legislation, which would ban any abortion in which the baby is delivered "past the navel . . . outside the body of the mother" before being killed, except when necessary to save the mother's life.

The Catholic Church has been a strong supporter of the ban and had urged that the amendment supporting *Roe vs. Wade*, the 1973 Supreme Court decision legalizing abortion, be dropped.

Cardinal Anthony J. Bevilacqua, chairman of the bishops' Committee on Pro-Life Activities, who retired in July as archbishop of Philadelphia, said in a Sept. 12 letter to senators that most Americans and 30 state legislatures support ending the partial-birth abortion procedure, but they have been thwarted by court decisions permitting such abortions.

"In a representative democracy, our elected representatives in Congress cannot ignore these developments indefinitely," the cardinal wrote. "Here and now, they should not continue to delay a long-awaited ban on the brutal killing of children emerging from the womb, by insisting on an endorsement of the very court decision that has led some in our society to practice and defend such killing." †



October 19, 2003

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Healing a Broken World

High school student urges youth to defend life

By Mary Ann Wyand

Roncalli High School senior Kimberly Buckley, the recipient of the archdiocese's third annual Our Lady of Guadalupe Pro-Life Youth Award, tries to educate other teenagers about the importance of defending life.

The daughter of St. Bernadette parishioners Bill and Vicki Buckley of Indianapolis also prays for an end to abortion every day.

"Everything that people do—all of the pro-life activities—are so important for activism's sake," Kimberly said, "but I feel that as Catholics we need to embrace prayer and ask Mary to intercede for the protection of and the respect for all life."

She is a member of the Archdiocesan Pro-Life Youth Council and serves as co-president of Roncalli's Pro-Life Youth Group.

The Archdiocesan Pro-Life Youth Committee is committed to offering the truth about abortion, infanticide, the cloning of human embryos, stem cell research, euthanasia, assisted suicide and capital punishment.

In their statement of purpose, the pro-life youth committee members wrote, "We believe that our country must return to the Christian values that support the dignity and sanctity of human life. We stand by our

belief that all human life is sacred from the moment of conception to natural death."

Kimberly also serves as a eucharistic minister, visits elderly people in area nursing homes and prays outside an Indianapolis abortion clinic with the archdiocesan Helpers of God's Precious Infants pro-life ministry on the third Saturday of every month.

"It makes me feel good to pray for the babies," she said, "but it's pretty hard to watch people walk into the abortion clinic. I know that prayer is our only solution to that. We just pray and hope that the girls get the right guidance they need to choose life."

Two years ago, Kimberly and two other Roncalli students organized a weekly rosary to pray for life after school in the chapel.

"I feel like I'm so blessed to go to Roncalli," she said, "because we have the option of morning prayer and morning Mass about three or four times a week."

For the past three years, Kimberly has participated in the Central Indiana Life Chain in Indianapolis and the March for Life in Washington, D.C.

"I respect all the people who stand up for their pro-life beliefs," she said, "and who

stand up in public and say that abortion needs to be illegal in this country.

"The youth in this country are going to be the next leaders," Kimberly said, "and I think we really need to take up the torch and defend life. If we keep active and we keep saying that abortion is wrong, then we will see an end to abortion."

Kimberly said she believes she earned the archdiocesan pro-life youth award because she tries to stand up for what she thinks is right and likes to be a role model to her peers.

"I want them to know that even though we are young people, we can still make a difference in our world," she said. "I want other teen-agers to know how hard they need to work for an end to abortion."

In her acceptance speech on Respect Life Sunday, Kimberly said she recently participated in a Christian Awakening retreat and "one phrase [from the retreat] that has stuck with me is 'The purpose of life is a life of purpose.' I try to be the voice for those who cannot speak, the eyes for those who cannot see, and the leader for my peers who cannot step up to the [pro-life] fight. We all have a purpose in life. Find yours and put it into action." †

Photo by Mary Ann Wyand



Roncalli High School senior Kimberly Buckley of St. Bernadette Parish in Indianapolis received the Our Lady of Guadalupe Pro-Life Youth Award on Respect Life Sunday.

Longtime pro-life volunteer speaks for babies killed by abortion

By Mary Ann Wyand

Who is crying for all the unborn babies killed by abortion?

St. Monica parishioner Stephen Martin of Indianapolis, the 2003 recipient of the archdiocese's Archbishop Edward T. O'Meara Respect Life Award, wants people to remember and to cry for these defenseless children and then to work diligently to end abortion.

That's why he has volunteered as a pro-



Stephen Martin

life speaker for Right to Life of Indianapolis for more than 25 years and helped with many other pro-life projects.

In a Sept. 26 interview before he embarked on a Marian pilgrimage to Medjugorje,

Martin said he is haunted by the deaths of more than 43 million babies aborted in America since the U.S. Supreme Court legalized abortion in its *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973.

"I feel emotional when I speak to groups about abortion," Martin said after praying before the Blessed Sacrament at St. Luke Church in Indianapolis.

"Every year, 1.3 million children die in abortion, and I feel like asking, 'Who is crying for these children?'" he said. "We

talk about them, and we pray for them, but they're dying. Who is crying for them? If they're our brothers and sisters, and Christ tells us that they are, and if they only have one chance to live, then we have got to help them."

Martin said he cannot quit working for an end to abortion because it is too important, so he uses his voice to speak for the voiceless babies.

"I speak from the heart," he said. "I've
See MARTIN, page 23

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New trends change pro-life and pro-choice messages

By Mary Ann Wyand

Second of two parts

SAINT MEINRAD—Two surprising new trends are changing the images of both the pro-life and the pro-choice movements in America, Father Frank Pavone, founder and director of the international Priests for Life organization based in Staten Island, N.Y., told Saint Meinrad seminarians, faculty members and other pro-life supporters during a two-day program on Sept. 12-13 that addressed preaching and teaching the Gospel of Life.

The national Silent No More Awareness Campaign is destroying the myths about abortion, Father Pavone said, by encouraging post-abortive women to speak out against abortion and to carry "I regret my abortion" signs in the annual March for Life in Washington, D.C., and at other pro-life events throughout the nation.

"Today we are seeing a new manifestation of people coming forward and wanting to tell the world that abortion is a dead end," Father Pavone said. "They are counteracting the whole message of the pro-abortion people who say, 'We stand up for women. We're offering a benefit for women.' They're counteracting it because they know better. The shame of abortion has kept them silent until now. But by coming out publicly [about their abortion experience], not only is that a step forward in their healing, that's also a result of their healing."

It's been 30 years since the U.S. Supreme Court legalized abortion during all nine months of pregnancy in its *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973, Father Pavone said, and many women who were victimized by abortion during the past three decades are now finding the strength to stand before the world and tell their stories about how abortion has hurt them and changed their lives forever.

The Silent No More campaign is a joint project of the National Organization of Episcopalians for Life and Priests for Life.

"Myth number one is, 'This is not a baby,'" Father Pavone said. "Myth number two is, 'Whether it's a baby or not, this procedure helps women.' We know that



Father Frank Pavone of Staten Island, N.Y., founder and director of Priests for Life, demonstrates a medical procedure that an abortionist uses to kill babies in the womb during an educational pro-life program on Sept. 13 at Saint Meinrad School of Theology in St. Meinrad. The Priests for Life Web site at www.priestsforlife.org offers medical and theological information to help priests and lay people work to end abortion.

scientifically, for a very long time, we have had more than enough evidence to refute myth number one that this is not a baby. Now we have more evidence than ever to do away with myth number two, not only in terms of the studies that come out showing the harmful physical and emotional effects of abortion, but also in terms of these living testimonies."

But a startling new trend in society involves the misuse of religious messages to justify abortion by the pro-choice movement, he said, which attempts to discredit the faith-based ministries of Churches and pro-life organizations.

"The abortion rights advocates are very concerned that they're losing touch with the American people precisely because [pro-life supporters] are the ones talking about morality and God," he said, "whereas the abortion rights people just keep talking in cold, sterile terms about a medical procedure that a woman has a constitutional right to have in consultation with her doctor. They've come to the

conclusion that they've got to spiritualize their [pro-choice] language, and now they're doing it very well."

Formerly, he said, the pro-choice campaign would insist that, "Abortion is a decision between a woman and her doctor."

But now, Father Pavone said, pro-choice lobbyists and abortion providers promote the shocking message that, "Abortion is a decision between a woman and her God."

Members of the Religious Coalition for Reproductive Choice and other abortion rights organizations now say they are pro-choice not despite their faith, but because of their faith, he said. "Sometimes priests will hear women who have picked up on the rhetoric of the other side say, 'Father, I know this is a child, and I know that God gave me this child, but I'm just not ready yet so I'm going to give the child back to God. When I'm ready, he'll send the child back.'"

Pro-life supporters must continue to expose the truth about abortion, Father Pavone said, and educate people that abortion kills babies, harms women and is a direct attack on God.

"We're not just confronting a legal procedure that kills human beings," he said. "We are confronting a false religion. People who pray outside abortion mills are not just a group of citizens protesting an unjust law or a group of concerned people trying to save the lives of their brothers and sisters who are being killed. All that is true, but what's also happening on the street [outside an abortion clinic] is the true Church confronting the false church."

The majority of Americans oppose at least some abortion procedures, he said, but they would object to all abortions if they knew more about the gruesome ways that babies are destroyed in the womb.

"More and more, it becomes true to say that unless we embrace the Gospel, we will not live at all," Father Pavone said. "This is the magnitude of the pro-life effort. There's nothing more important for us to do."

Seminarian Brian O'Brien, a first-year theology student from the Diocese of Tulsa, Okla., helped coordinate Father Pavone's visit to Saint Meinrad.

"Every seminarian here is pro-life," O'Brien said, "but I think until now we didn't know how to do pro-life ministry in the parish or how to do counseling when a woman says 'I'm thinking about having an abortion' or 'I've had an abortion.' I think, in the future, when the guys are priests and serving in parishes that if the situation comes up they're going to reflect back on the words that Father [Pavone] said here and they will be able to help a lot of people." †

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Bible study program helps couples deal with finances

By Elizabeth Wells
Catholic News Service

A Bible study program, available throughout the country, is helping couples remove stress in their lives, deal more effectively with personal finances and work to reduce the power that material things have in their family's life.

The Crown Financial Bible Study was developed for Crown Financial Ministries, based in Gainesville, Ga., and is available in all 50 states and five countries outside of the United States. Catholic parishes began offering it in 1989.

The program's effectiveness can be seen in the Crown Financial Ministry Church Survey 2002, which reported that participants reduced debt on average by \$6,894 per household, increasing personal savings by an average of \$8,740 per household, and increasing giving by 81.3 percent.

The small-group course is conducted over a 12-week period and focuses on topics including: recognizing God as Creator of all things, avoiding debt, seeking counsel, absolute honesty, giving, work, investing, training children, spending and eternity. No specific financial information is shared in class and all discussions are confidential.

The student manual says there are "more than 2,350 verses within the Bible on how to handle money and possessions."

Participants do weekly homework and then gather to discuss their responses to Scriptures and its application to daily living.

The practical application workbook also contains weekly assignments. Creating a budget, reviewing insurance and investments, and creating a will and deed of trust are a few of the tasks.

Emphasis is placed on avoiding or get-

ting out of debt, which is likened to slavery because it prevents people from living the life that God has intended for them.

Chris and Jerrene Koenig participated in the study through their parish, Mary, Our Queen Parish in Omaha, Neb. While they didn't have financial problems, Chris Koenig said they wanted to manage what they had better.

He said the study program facilitated their "talking a lot more about things and entered touchy areas that in the past did not yield fruitful discussions."

It is expected that half of first marriages without children will fail before death, according to Diane Sollee, founder and director of Smart Marriages, a coalition interested in getting information to the public about strengthening relationships and marriages.

"But the reason they fail is not over money, but over the inability of couples to manage their disagreements. Money is just one of the areas where they disagree. You still have two people with different sets of experiences and life skills," she said.

Success, she added, comes when they are able to compromise.

Chris Koenig said the study program taught them how to make biblical principles their common ground. "If you're making a decision based on the same guidelines and principles, then it's easier" to discuss difficult issues and end up with a consensus, he said.

During the course, the Koenigs also talked about how they spend their time. Both recognized the need to share their time and talents with their parish and others. But Chris Koenig said he had over-committed himself, creating a different sort of debt. Together they asked for wisdom in reassessing how they spend their time.

"You change your perspective entirely,"

Bible Lessons

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Mark	12:41-44	Widow's Mite
Matthew	6:3	Giving Alms
Proverbs	3:9-10	Honor the Lord
Genesis	14:20	Abram's Tithe

Money and Riches

Luke	16:19-31	Rich Man and Lazarus
Acts	8:20	Simon the Magician
Matthew	6:24	God and Money
Matthew	6:21	Treasures in Heaven



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he said, adding their new outlook recognizes their role as stewards of all God has given from time and money to talents, children and all material things.

"God's perspective is so different from our perspective," he said. "If we live life as Christians, then we must live like Christ thinks and not as Madison Avenue thinks."

Marcia Roy, a single mother and member of St. Stephen Parish in Winter Springs, Fla., participated in the Bible study program 10 years ago. She said it helped her dig her way out of \$12,000 of consumer debt, establish savings, replace an old car and eventually purchase a modest home.

The principles learned during the study have helped her weather recent unemployment and helped her retain a sense of peace through the uncertainty, she said.

"Because of faith and trust in God, you just know," she said, "God is always going to take care of you."

Margaret Schueler, who has led six sessions at St. Thomas More Parish in Houston, said that, while the study program is financial in nature, it deals with more than balancing checkbooks.

"It has very much to do with letting God be in control of my life," said Schueler. "By recognizing that God is in control, I step back and I let God lead. I don't have to worry about all these things. God's got control of it. That's huge."

(For more information, contact Don Tauscher Catholic coordinator of Crown Financial Ministry's Bible Study, at DTauscher@aol.com.) †

Socially responsible investment: 'Doing well by doing good'

By Julie Asher
Catholic News Service

Socially responsible investing is about using one's religious beliefs or social values and principles to guide investment decisions.

Such investors say they can "do well by doing good," meaning they don't have to give up a decent return to stick to their principles and invest accordingly.

Objective financial statements bear that out. In its report on overall fund performance in 2002, the nonprofit Social Investment Forum (www.socialinvestmentforum.com) said that "on a net basis" socially responsible mutual funds grew in 2002, "while the rest of the mutual fund industry contracted."

The forum also noted that according to Lipper, a premier source of mutual-fund analysis and data, "socially responsible mutual funds saw net inflows of \$1.5 billion during the year 2002. Over the same time, U.S. diversified equity funds posted outflows of nearly \$10.5 billion."

"We need to get a fair return on investments," said Mercy Sister Patricia Wolf, executive director of the Interfaith Center on Corporate Responsibility. "We do that by linking our own values, our beliefs that we [should] steward these resources for a greater good."

The center is a coalition of 275 Catholic and other faith-based institutional investors with combined portfolios worth an estimated \$100 billion. These portfolios for the most part represent pension funds, and the organizations are long-term investors, according to Sister Patricia.

The socially responsible approach to investing "is a three-legged stool" of components, according to Christian Brother Michael O'Hern, president and chief executive officer of Christian Brothers Investment Services in New York.

His organization, founded in 1981, manages the investment of endowment,

pension and reserve funds for Catholic religious orders, dioceses and institutions. Its roughly 1,018 clients have total investments worth about \$2.8 billion.

One component is screening, or "principled purchasing," he said. For example, investors might buy stock based on a company's record on protecting the environment, paying just wages and providing good benefits, or supporting human rights. Some investors avoid tobacco companies, defense contractors or any company that produces contraceptives or has a connection to the abortion industry.

A second component is "shareholder advocacy," Brother Michael said. Shareholders use their vote to pressure companies to change policies they find objectionable.

The third component is community investment, he said.

"Our view is that socially responsible investing is a process," Brother Michael said, adding that different issues take different investing strategies. He noted that his clients are surveyed every three years about issues and investing strategies they see as priorities.

Currently among their top issues are abortion, sweatshops, militarism, health care access, stem-cell research, human rights, pornography distribution, AIDS, global warming, diversity and land mines.

"Abortion was overwhelmingly an issue for screening" as was pornography production, he said.

Among issues Sister Patricia's organization is focusing on are global warming, fair-labor practices, and health care provisions companies have for employees who have contracted HIV/AIDS, especially if they do business in southern Africa.

Brother Michael noted that in 1991 the U.S. bishops issued "Socially Responsible Investing Guidelines," which govern the investment policy of the U.S. Conference of Catholic Bishops.

They cover several policy areas: abortion, contraception, military spending,

CNS photo from Reuters



A Catholic priest holds a service on the floor of the Philippine Stock Exchange in Manila's Makati financial district. More Catholics throughout the world are using their religious beliefs and social values and principles to help guide them in making investment decisions. There are many investment firms and funds now available to socially responsible investors.

nuclear armaments, affordable housing, racism, sexism and women's participation in economic life. Another policy area, South Africa, was dropped from the guidelines after that nation's apartheid policies were reversed.

Two other bishops' documents that provide guidance in this area of socially responsible investing are their 1986 economics pastoral and their 1992 statement on stewardship, he said.

Brother Michael and Sister Patricia said socially responsible investing as a movement began in the early 1970s. The center headed by Sister Patricia really started as a project of the National Council of Churches in 1971. Five Protestant denominations came together and "began to explore whether or not they were profiting from the Vietnam War and from apartheid in South Africa," Sister Patricia said.

The first action was a shareholder resolution on apartheid filed by the Episcopal Church with General Motors.

Shortly after that, congregations of women religious got involved in socially responsible investing, the first group in the Catholic Church to do so. By the mid-1990s, the movement became more mainstream and attracted more and more individual investors.

Among firms that offer investment

vehicles for the socially conscious investor are Calvert Group (www.calvertgroup.com), Domini Social Investments (www.domini.com), Pax World Funds (www.paxfund.com), Mennonite-run MMA Praxis Mutual Funds (www.mmapraxis.com), Lutheran-run Thrivent Financial (www.thrivent.com) and The Timothy Plan (www.timothyplan.com).

One Catholic-run fund group is Dallas-based Aquinas Funds (www.aquinasfunds.com), which promote Catholic and family values.

Anna Hall, Aquinas marketing officer, said the Aquinas group follows the U.S. bishops' investment guidelines and uses "our shareholder position as a platform for change." She said Aquinas counts among its successes helping break the "glass-ceiling" at corporations to see women promoted, getting Whirlpool to stop donating to Planned Parenthood, and pressuring Bristol Myers Squibb to get "out of the contraceptive business."

Sister Patricia said socially responsible investing is a natural for Catholics.

"The dignity of the human person is central to Catholic social thought, and many of the issues that we work on have everything to do with the dignity of the person," she said. †

The right planner can help make sense of one's finances

By Nancy Hartnagel
Catholic News Service

Even the savviest people sometimes need help making sense of their financial lives.

Whether the questions are about stocks and bonds, Roth IRAs, refinancing a mortgage or tax liability, the average person doesn't have all the answers. That's why many—the 40 percent of Americans who feel they are not in control of their finances, according to the Certified Financial Planner Board of Standards—seek help.

But, experts agree that a critical first step is taking a personal financial inventory. A list of current assets includes regular income, bank accounts, pension plans, employee benefits, investments, insurance policies and property value, while current expenses covers mortgage, tax and debt payments as well as health insurance and general living expenses.

Another aspect of the inventory is identifying known future needs, such as college tuition or care of aged parents, along with future goals, the biggest of which is likely to be the retirement of your dreams.

This inventory should help reveal the questions you still have about your own financial picture, for example, whether your family has enough life insurance, whether your investments could be earning a better return or whether your "nest egg" is sufficient for the retirement you envision.

A financial planner or adviser, chosen carefully, can help you find those answers. A good place to start the search is by asking friends and relatives for recommendations. You're more likely to get honest appraisals from people you know.

Also, don't be afraid to ask for a potential planner's or adviser's credentials, background and references. The AARP Web site (www.aarp.org/financial) recommends that you "interview at least three financial planners before you hire anyone." The AARP also counsels face-to-face meetings with planners to make sure you interact and communicate well.

In these interviews, the AARP advises, ask potential planners about their credentials, references, specialties, fees, available services and how they settle disputes.

The Certified Financial Planner Board

CNS photo by Dave Hrbacek, Catholic Spirit



Dorothy and Clarence Kelzer proudly tend their 350-acre farm in the face of a construction boom that has \$400,000 homes popping up on the edges of their land in Chaska, Minn. Financial experts say that a critical first step in sorting out one's finances is to take a personal financial inventory. A list of current assets includes regular income, bank accounts, pension plans, employee benefits, investments, insurance policies and property value, while current expenses covers mortgage, tax and debt payments as well as health insurance and general living expenses.

of Standards has a comprehensive Web site (www.cfp.net/learn/requestkit.asp) containing a detailed checklist for interviewing potential financial planners or planning firms including:

- How many years of experience do you have in providing advice on retirement, investment, tax, estate, insurance and integrated planning?
- What are your areas of specialization and qualifications for each?
- How long have you been offering financial planning advice to clients?
- How many clients do you currently have?
- Briefly describe your work history.
- What are your educational qualifications in areas of study and degrees?
- What financial planning designations or certifications do you hold, for example, certified financial planner (CFP), certified public accountant-personal financial specialist (CPS-PFS), chartered financial consultant (ChFC), or other?
- What financial planning continuing

education requirements do you fulfill?

- What licenses do you hold: insurance, securities, CPA, J.D., or other?
- Are you licensed or registered as an investment adviser with state or federal governments?
- What services do you offer?
- Who will work with me, a planner or associate, and will the same individual review my financial situation?
- How are you paid for your services: fee, commission, fee and commission, salary or other?
- Do you typically charge an hourly rate, flat fee or percentage of assets under management?
- Do you have a business affiliation with any company whose products or services you recommend or with any broker/dealer?
- Is any of your compensation based on selling products, or do professionals and sales agents you refer me to send business, fees or any other benefits back to you?

- Are you an owner of, or connected with, any other company whose services or products I will use?
- Do you provide a written client engagement agreement?

Regarding financial planning, the Better Business Bureau reminds consumers they have the right to objective advice, the right to privacy, the right to be treated fairly and the right to a competent, diligent planner who has integrity. And clients can always check on the disciplinary history of a planner or adviser through the CFP Board of Standards, North American Securities Administrators Association, National Association of Insurance Commissioners, National Association of Securities Dealers Regulation, National Fraud Exchange, and Securities and Exchange Commission.

Finding the right financial planner may take some time and effort, but remember Poor Richard's maxim: "There are no gains without pains." †

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College costs are rising, but so are ways to pay for it

By Nancy Frazier O'Brien
Catholic News Service

If you're a parent hoping to be able to afford a college education for your children, there's good news and bad news. The bad news is that college costs continue to rise, far outpacing inflation with increases of 5 percent to 10 percent or more each year. According to the College Board, the national membership organization that works to prepare students and connect them with opportunities to attend college, average costs for tuition and fees for the 2002-03 academic year were \$18,273 for four-year private colleges (up 5.8 percent), \$4,081 for four-year public colleges (up 9.6 percent), \$9,890 for two-year private colleges (up 7.5 percent) and \$1,735 for two-year public colleges (up 7.9 percent). Those are just the averages, and don't include costs for room, board and other expenses, such as books and other supplies. But the good news is that nearly half of all students attended public two-year colleges, where the average tuition is under \$2,000 a year. And almost 70 percent of students attending four-year schools paid less than \$8,000 a year for tuition. In addition, a record \$90 billion was available in financial aid, a rise of more than 11 percent over the previous academic year. More than three-quarters of the students at four-year private colleges and universities and 60 percent of those at

public four-year colleges and universities received financial aid. And, according to certified public accountant Joe Hurley, who runs the Web site Savingforcollege.com, the best news for parents who have at least a few years left before their child begins college is the investment opportunity and tax savings offered by state 529 savings programs. Named for Section 529 of the Internal Revenue Code, these are investment plans operated by every state in the United States to help families save for future college costs. Some offer prepaid tuition contracts guaranteeing the amount of in-state tuition when the child is ready to attend college, while others are direct savings programs to which larger amounts of money can be contributed—up to \$200,000 per beneficiary in many state plans. Both grow tax-free and the earnings are free of federal taxes when withdrawn as well, as long as the funds are used for specified higher education purposes. In many states, the growth is also free of state taxes at withdrawal. Hurley's Web site—www.savingforcollege.com—offers details on each state's plan and advice on how to determine which plan would be best for your family. Some states have no residency requirements, so your own state's plan might not be the best one for you. When your child is ready for college and is deciding which one to attend, your



Students study on campus at The Catholic University of America in Washington. According to the College Board, the average costs for tuition and fees at four-year private colleges was up by almost 6 percent from the previous year, to just more than \$18,000.

best source for information on financial aid may be the colleges themselves. The financial aid offices can guide families through the process of filing the Free Application for Federal Student Aid, known as FAFSA, which is required for all federal and most state grants, work-study programs and loans. The form—to be completed after the parents have calculated their federal income tax for the previous year—estimates the family's net worth in terms of income, investments and the value of farms or businesses owned. Excluded from the calculations are the value of the family home and amount of retirement funds. For 529 plans, the value of prepaid tuition plans is excluded, but college savings plans are not. After the form is filed, the U.S. Department of Education advises the family how about much it is expected to contribute toward college costs each year. Each college or university to which the student applies is advised by the government about the "expected family contribution" for that student, although the financial aid

package offered by the schools might require a lower contribution. A recent Harris Poll commissioned by the Sallie Mae Fund, the philanthropic arm of the agency that provides student loans, found that families with incomes under \$50,000 a year—considered those who would need financial aid the most—knew the least about what kind of aid is available. The study found that more than two-thirds of parents with incomes under \$25,000 failed to identify basic sources of financial aid, such as scholarships, grants or loans. But finding the answers to questions about financing a college education can definitely be worth the time and effort. According to the College Board, Census Bureau statistics show that people with a bachelor's degree earn over more than percent more on average than those with only a high school diploma. Over a lifetime, the difference between the earnings of a high school graduate and a person who has earned at least a bachelor's degree can top \$1 million. †

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Parents' actions will teach their children volumes about money

By Mary Carty

Catholic News Service

There are financial choices that parents are faced with throughout the lives of their children, from the kind of crib to purchase to how to pay for college and for a wedding. The job of providing enough money for a family and then managing it in a responsible manner can be difficult.

The challenge for parents is to make responsible choices concerning money, while trying to continue to provide a nurturing, loving environment for their children.

Beyond developing open communication through which spouses discuss and agree upon the family's finances, budget and investments, parents can teach them

about the value of money and its responsible use by example and by engaging their children in age-appropriate discussions pertaining to money.

Among the other many ways that parents can teach their children about the value of money and how it is to serve the greater good of a strong family life are:

- Avoid always buying something on shopping trips, because children will come to expect a gift every time they go to the store and will not understand why when they are denied one.
- Use money children are given as gifts as an opportunity to encourage shopping within a budget—the amount of the gift—and to use math in a practical situation.
- Connect chores to a weekly allowance.

Even small children are capable of doing small tasks, such as helping to set and clear the table, put their clothes away and pick up their toys.

- Have a jar for change and occasionally have them count it and then, as a family, choose to do something fun, like go out to eat or go to a movie.
- Encourage pre-teens interested in earning a little extra money to take on jobs, such as delivering papers and babysitting, not only to provide income but more importantly to teach skills they can carry with them throughout life.
- If finances are tight, being honest about the situation can curtail arguments about why they cannot have what "everybody else has."
- Insist teens take on part-time and summer jobs to give them a part in providing spending money for themselves and in helping pay the costs for such high ticket items as a car, car insurance and

college.

- Encouraging children to open a savings account will teach them about the process of watching their money accumulate, and give them the opportunity to draw money out for special occasions or buying gifts for others.

Parents can also teach children negative spending patterns and behaviors. Some of the pitfalls to avoid are:

- Caving in to the demands of young children in grocery stores, which reinforces they can have what they demand as well as that inappropriate behavior can get them what they want.
- Bribing children to "be good."
- Abusing credit cards by buying things for children beyond the family budget.
- Equating gift-giving with love, such as buying too many gifts for the holidays, which sets up the expectation that each year thereafter there will be many gifts. †

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Connect household tasks to children's weekly allowance. It's one way youngsters learn the value of money.

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CTN fall02

Parishes able to weather challenges by stressing stewardship

By Stephen Steele
Catholic News Service

After a year of scandals and the lingering effects of a poor economy and the Sept. 11 terrorist attacks, all signs would point to a downturn in a parish's ability to raise funds.

But parishes across the country report just the opposite, with many remaining at consistent levels or increasing their ability to raise revenue. Pastors and those working with parishes attribute this to several reasons, with one being the promotion of a stewardship model that stresses a holistic approach to parish life.

In the Diocese of Rockville Centre, N.Y., Robert Cammarata, diocesan director of parish stewardship, said parishes that have a consistent stewardship program have maintained giving levels "because they have created a culture and environment where people have changed their lives in a sense, which is what stewardship calls for."

Matthew R. Paratore, secretary-general of the International Catholic Stewardship Council, said that some parishes in scandal-affected areas saw a drop in giving, but the poor economy and the aftermath of the terrorist attacks did not have a negative impact on parishes.

The terrorist attacks on New York City and Washington, which killed 3,000 people, forced many to re-examine their relationship with God, he said.

"Since 9/11, many people have realized how much more their faith is important to them. Faith is the one thing in their lives that was constant, that didn't fall down," Paratore said.

As a consequence, wayward Catholics returned to the Church while others became more deeply involved in their parish, he said.

"For the average Catholic, while they're very sad over general events outside the parish, within the parish they're happy—there their lives are centered around the priests, the people and the parish," he said.

Paratore said there was a difference between charitable giving and those who donate to their Church. "In charitable giving, people give because of an

issue that's close to them or [they] are impressed by. But from the faith perspective, it's totally different because giving back to their church is what they are called to do," he said.

A stewardship program, he said, emphasizes that parishioners be far more involved in the administration of the parish in consultation with their pastor.

St. Francis of Assisi Parish in Wichita, Kan., is a prime example of a parish with a strong stewardship program. Parishioners raise all of the parish's \$4.4 million annual operating budget among themselves.

The budget allows for all 781 students in the parish school to attend tuition-free. The parish also pledges to pay tuition for any parishioner who wants to attend nearby Bishop Carroll High School.

"Stewardship is not all about money; it's about establishing a closer relationship with God. In exchange for that, we provide a Catholic education for their children," said Jim Downing, director of stewardship for the parish.

"The beautiful part about our program is that it's not dependent on the parent's income whether or not their children can receive a Catholic education," he said.

Downing said the parish does not get involved in fund-raising campaigns outside of its weekly collection.

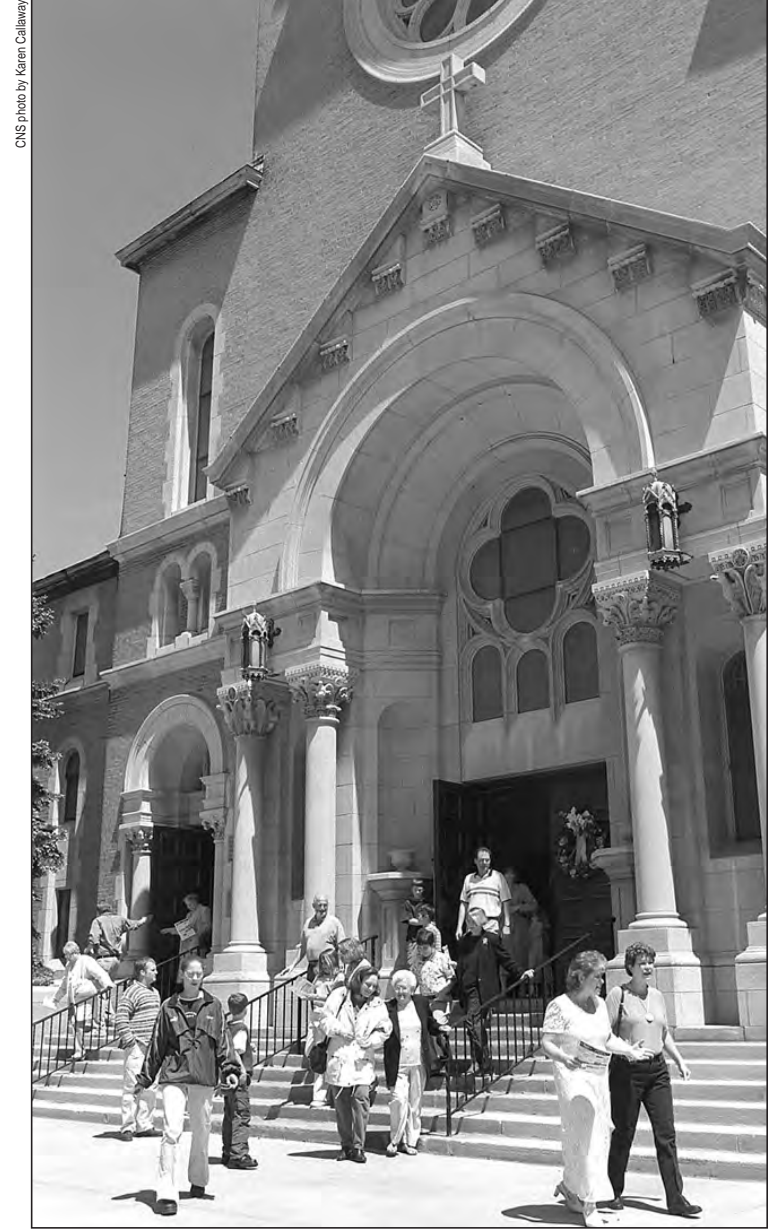
"We base our stewardship on the biblical tithing of 10 percent, but ask that they contribute at least 8 percent to the Church, 2 percent to other charities and to contribute to the Church in other ways," he said.

Parishioners volunteer their time for a myriad of parish programs, in step with the stewardship model of donating "time, talent and treasure."

At Ascension Parish on New York's upper West Side, Father John P. Duffell, pastor, said collections have remained consistent, even in the face of a souring economy and after the terrorist attacks in 2001.

He said, for example, that the parish expected to raise \$1 million to replace the church's roof.

"I don't know if it's the case of this neighborhood not being affected by the economy. But the people are very committed to the place," he said. †



Parishioners leave church following Sunday Mass in Whiting, Ind. Many parishes across the country report that giving remains at a consistent level.

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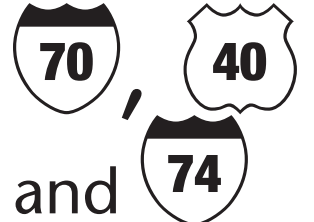
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Pax TV network owner believes in power of tithing

By Michelle Martin

Catholic News Service

Lowell "Bud" Paxson knows a thing or two about prosperity.

The founder of the Home Shopping Network now leads Paxson Communications, which owns more U.S. television stations than any other company, and whose five-year-old Pax TV network reaches 85 percent of U.S. households.

The secret to his success?

Tithing, the biblically prescribed practice of giving 10 percent of one's income back to God.

"Tithing is the best-kept professional secret in the world today," said Paxson in a talk earlier this year at the First Friday Club of Chicago. "Tithing is the secret of financial success. Our lives, our finances, our businesses will be blessed in a measurable way. Tithing is the ultimate success formula."

But Paxson, who got his start in broadcasting as a disc jockey in the mid-1950s, enjoyed considerable success



Lowell "Bud" Paxson

before he became a committed Christian and began reading his Bible for business tips.

He was 54 years old and running the Home Shopping Network, traveling more than 200 days a year, when his wife announced on Christmas Day that she was leaving him. He and his adult children still went to Las Vegas on a long-planned family vacation. It was about 4 a.m. on New Year's morning that he found the Gideon's Bible

in his hotel room.

"At 4:30 a.m., God came into that room," Paxson said, adding that he spent the next 18 months studying the Bible

and investigating Christianity.

He eventually met a Christian woman and married her. "I can't tell you what a marriage is like when God is in it," said Paxson, 68, adding only that it far surpasses anything he expected.

With the fervor of a convert, Paxson began looking for ways to give back to God, and not just financially. One way for him to do that was to create a media outlet that featured wholesome entertainment—entertainment that sees God as an intrinsic, involved presence in the world.

"We just want to say that God is out there," Paxson said.

The Pax network started with mostly syndicated programming before branching into reality programs, some with a faith twist. "It's a Miracle," for example, recounts the stories real people tell about what they believe are miracles in their lives.

"People often tell me our station is one of the only ones they let their children watch because they know they won't have to cover their eyes or cover their ears," he said.

Still, the network aims squarely at the 40- to 45-year-old demographic and doesn't feature original children's programming—a market segment dominated by the likes of Disney and Nickelodeon.

But Paxson seems to have little doubt he will succeed at nearly anything he tries—as long he returns 10 percent of the gross to spiritual causes.

Why? Because, he said, God promised him so in the Old Testament. Specifically, he points to Malachi 3:8, a prophecy in which God says, "Dare a man rob God? Yet you are robbing me! And you say, 'How do we rob you?' In tithes and in offerings!"

The basis for the belief rests on the theology of stewardship—that God gave the world and all of its material goods to people for them to care for, not to possess absolutely.

"If everything we have belongs to God, we must understand God is a partner in our lives," he said.

If people remember that, they will want to give a portion of all their best—their income, talent, time, effort, all the "first fruits"—to God, Paxson said. Even if someone thinks the contribution is insignificant, God will multiply it, he added.

"If you don't have much, you might think, what good can God see in my tithe? Little is much when God is in it," he said. "Psalm 23 says, 'The Lord is my shepherd and I shall not want.' We either believe that or we don't." †

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SIMPLY THE BETTER CHOICE.

Liturgical reform has altered some Roman rites

By Msgr. James Moroney

Nearly 40 years ago, the fathers of Vatican Council II initiated a liturgical reform whose purpose was to impart vigor, update those institutions and practices that needed to be changed, foster union among all Christians and strengthen whatever can call the world to be one with the Church. (See the Second Vatican Council's *Constitution on the Liturgy*, #1.)

It is natural that the liturgy would be first among those things to be changed, for, as Pope Paul VI reminded us in his introduction to the 1970 *Roman Missal*, some elements of the liturgy have been subject to change repeatedly, while other elements are virtually unchangeable.

Among the unchangeable elements are the prayers and rites that have served as the source of the identity of the Roman rite since the first centuries of the Church's life.

These prayers and rites are considered unchangeable because they serve as both "a sign and an instrument of the integrity and unity of the Roman rite" (*Liturgiam Authenticam*, #4).

The modes of expression, choice of words and even syntax of these prayers express the unchanging faith of the Church from the first days of her life.

Just as there are several characteristics common to all prayers of the Roman liturgy, so there are corresponding spiritual predispositions unique to the Roman rite.

The vocabulary of these prayers, drawn

largely from the Church fathers, forms the basis not just of the prayers in the liturgy but largely describes "the theological and spiritual tradition of the Roman Church" (*Liturgiam Authenticam*, #50).

Likewise, the "straightforward, concise and compact manner of expression" of Roman liturgical prayer is unique to the Roman rite (*Liturgiam Authenticam*, #51).

Thus has the Church "not only preserved the liturgical usages that arose in the city of Rome, but has also, in a deep, organic and harmonious way, incorporated into herself certain other usages from the customs and cultures" of people in every time and place (*General Instruction of the Roman Missal*, #397).

Yet, how can a fourth-century prayer articulate the longings of 21st-century people?

The Roman rite's prayers always have exhibited "a signal capacity for assimilating ... spoken and sung texts, [and] gestures and rites derived from the customs and genius of diverse nations and particular Churches into a harmonious unity that transcends the boundaries of any single region" (*Liturgiam Authenticam*, #5).

Just as the fire of the Easter Vigil inspired faith in fourth-century Gaul, so it moves our hearts. In the same way, as we bow to kiss the cross of Good Friday, we are joined with St. Helen and those who first venerated the jeweled cross of fourth-century Jerusalem.

This is why, in preparing translations of the Latin liturgical books, "the greatest care is to be taken to maintain the identity and unitary expression of the Roman rite, not as a sort of historical monument but rather as a manifestation of the theological realities of ecclesial communion and unity" (*Liturgiam Authenticam*, #5).

The liturgical reform is not a matter of the introduction of novelty for the sake of change itself, but of the preservation of the rich tradition of the Roman rite, whose meaning and expression are found in her liturgy.

As the new *Roman Missal* itself proclaims: "The Roman rite constitutes a notable and precious part of the liturgical treasure and patrimony of the Catholic Church. Its riches are of benefit to the universal Church, so that were they to be lost, the Church would be seriously harmed" (*General Instruction of the Roman Missal*, #397).

(Msgr. James Moroney is executive director of the U.S. bishops' Liturgy Secretariat.) †



Just as the fire of the Easter Vigil inspired faith in fourth-century Gaul, so it moves our hearts. In the same way, as we bow to kiss the cross of Good Friday, we are joined with St. Helen and those who first venerated the jeweled cross of fourth-century Jerusalem. Father James Meade, pastor of St. Patrick Parish in Chesterton, Ind., blesses the fire at the Easter Vigil there in 2002.

Changes in Roman rite include language, sacrament of penance

By Fr. W. Thomas Faucher

In the Catholic Church, there are special worship actions that need to be done correctly.

Today there are two basic and enormous families of rites in the Church—the East and the West.

The East is divided further into seven branches, some of which are divided again so that there is a generally agreed upon total of 17 different Eastern rites today.

In the West, almost all the branches and rites were replaced over time by the Roman rite originally limited to Rome.

The different rites are a way of doing the liturgy—baptisms, marriages, ordinations, funerals and especially the Eucharist. What is done is the same, but how it is done differs.

In celebrating the Eucharist, called in the Roman rite the "Mass," all rites have a Liturgy of the Word and a Liturgy of the Eucharist. The Liturgy of the Word always contains a Gospel reading and usually other readings. The Liturgy of the Eucharist is the preparation of the gifts, the proclamation of the eucharistic prayer

and the reception of Communion.

Of the major liturgical rites, the Roman rite always has been noticeable for its simplicity and variety. Yet, more than any other rite, the Roman rite has changed over the centuries, adjusting to different situations and needs.

Some changes included the elevation of the host and chalice—at a time when people had stopped receiving Communion and just wanted to look at the consecrated host—and the introduction of bells during the eucharistic prayer to announce the elevation.

Other changes altered how the sacrament of penance is celebrated—from the public penance of early times to individual, private confession and then to the communal penance services with private confession seen today.

The most recent changes in the Roman rite came from Vatican Council II, including the use of vernacular languages and the reform and restoration of the Easter Vigil service.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



Rolando Camino speaks to his pastor, Father Stephen Gibson, during confession on the beach at Lake Michigan near Whiting, Ind.

Discussion Point

Liturgy reinforces baptism

This Week's Question

How does Mass on Sunday shape or influence what you do during the week?

"The Sunday liturgy influences my actions throughout the week because it reinforces my baptism. I believe that we are all called to be holy and to serve." (Roseline Brito, Kaunakakai, Hawaii)

"The Sunday liturgy grounds me in the essentials of my faith: Eucharist and community. It challenges me to recognize God's presence in my daily life and pushes me to respond through acts of love. Sometimes it works, [and] sometimes it doesn't." (Jenni Vankat, Omaha, Neb.)

"I try to live the Gospel throughout the week. I try to improve my life by practicing what I hear at the Sunday liturgy." (Laura Grazioli, Newton Grove, N.C.)

"The readings, and particularly the reception of Christ in the Eucharist, [are] the fuel that keeps me going from week to week." (Linda Glorfield, Rupert, Idaho)

Lend Us Your Voice

An upcoming edition asks: What activities or actions make your parish a welcoming place?

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



Photo by Mary Ann Wyand

From the Editor Emeritus/John F. Fink

Important events: Election of John Paul II

Fiftieth in a series

Karol Josef Wojtyla was elected the 263rd successor of St. Peter, and took the name Pope John Paul II, on Oct. 16, 1978. That is the 50th on my list of the 50 most important events in Catholic history.

Pope John Paul has continued to make history throughout his long pontificate. He was the first Polish pope and the first non-Italian pope in 455 years, since Adrian VI in 1522-23.

When first elected, Pope John Paul was a vigorous man who continued to enjoy skiing and hiking in the mountains. He installed a swimming pool at his residence in Castel Gandolfo so he could get exercise.

As a sharp contrast to the popes of a century earlier, who made themselves "prisoners of the Vatican," Pope John Paul became the most-traveled pope in history. Many millions of people have seen him in person as a result of his travels throughout



the world, more people than saw all of his predecessors combined.

He has also canonized and beatified many more people than all of his predecessors combined. As of the end of 2002, he had canonized 465 people while his predecessors canonized 296 people.

Among the most dramatic events associated with his pontificate was the fall of communism in Eastern Europe, including his home country. His visits to Poland and his support of the Solidarity labor movement there strengthened resistance to communism. This led to nonviolent liberation movements and the collapse of communist regimes, the fall of the Berlin Wall, and the breakup of the Soviet Union.

His literary output—including 14 encyclicals—set another record. He has been by far the most prolific writer as a pope. The encyclicals show his concern for the protection of all human life from conception to natural death, for social justice (three social encyclicals), for ecumenism and interreligious relations, his love for the Blessed Virgin, and the relationship of faith and reason. He has also written two books, and several others with

his writings have been published.

He has worked tirelessly to promote better relations with the Jews and with Orthodox Christians. He has apologized frequently for errors committed by Church leaders in the past against Jews, Muslims and others.

He has tried to put the ideas of collegiality with the bishops into practice by presiding over 15 synods of bishops, usually issuing apostolic letters following the synods. When the idea of a new catechism was suggested at a synod, he approved the project and then authorized the *Catechism of the Catholic Church* in 1992. He oversaw the revision of the Code of Canon Law and promulgated the new code in 1983.

He has been sensitive to women's issues while continuing to insist that the Church is unable to ordain women. His continued support for priestly celibacy has also put him at odds with some people in the Church.

Even with his declining health, Pope John Paul has been a strong pope who has made the Catholic Church what it is today. †

Cornucopia/Cynthia Dewes

When tradition becomes a mystery

It seems that the English are not like the rest of us copycat English-speakers.



They are the originators and disseminators of the most widely used language on earth. And, while they're not quite as protective of their language as the French are, they certainly are a bit snooty about its purity.

So you wonder why Brits love to tease Americans about their terrible accents. Have they listened to themselves lately?

On a recent trip to London, we encountered a man selling old-fashioned tools at a flea market. When he heard us speak, he cried, "Yanks! Oy luv yoo Yanks!" and proceeded to tell us about fighting alongside Americans during World War II. He even showed us his scars.

He was a lovely man, a real patriot and hero, and we were delighted to hear his story. But, when he said, "Darlin', now you can go 'ome an' tell your friends you met a old Cockney" and turned back to his tools, we were exhausted from trying to decipher what we'd heard.

Indeed, we rarely heard "pure" English anywhere. One reason, a guide told us, is that Londoners have a "lazy tongue." That's why they say "Wooster" for "Worcester," "Gloster" for "Gloucester," "Blenem" for "Blenheim" and "Grenich" for "Greenwich." I'd always wondered about that.

We heard proper English, the kind we associate with "Masterpiece Theatre" on TV, only from the well-educated or socially upper class English people we met. For example, when we attended lectures by P. D. James, the mystery novelist who is in fact Baroness James, a peer of the Empire, she spoke with the lovely, cultured British accent we'd expected to hear.

Besides the genteel accent, the English are big on preserving their other traditions, and tourists who flock to witness them seem to provide a large portion of the British national income. But one of their traditions, the national Church, certainly had a nontraditional beginning.

When the Roman Catholic Church denied Henry VIII an annulment of his first marriage, he responded by declaring himself head of the Church of England, no longer under the authority of the Roman pope. Since then, in every other way, the English Church has seemed to

remain more Catholic than the Catholics. It has retained customs, language and rituals now optional in the Roman Catholic Church, especially since the reforms of Vatican Council II.

So, imagine our astonishment when we attended Mass in London's St. James Roman Catholic Church one Sunday. Talk about tradition. The first thing I noticed was that the ladies all wore head coverings. Uh-oh. And when the priest came out to the altar and proceeded to celebrate Mass quietly in Latin with his back to the congregation, I thought, "Somehow, we're back in 1950."

There was no music and no one spoke except an elderly server who mumbled Latin responses. At Communion time, we knelt at an altar rail and received the host on our tongues. At this point, we got to speak aloud and say "Amen." The Blood of Christ was not available.

Many years have passed since I'd last attended a Mass like that. And I realized once more that tradition is valuable only when it preserves our connection to God and provides spiritual wisdom for those who come after us.

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

Faithful Lines/Shirley Vogler Meister

Continuing the Maria Johns pro-life story

A Cincinnati couple, Maria (Finnane) and Jeffrey Johns, are role models for pro-life ministry. Last week, I shared some of their story. Now I explain how Maria's health crisis during pregnancy is fulfilling a holy prediction that some day their emotionally and physically painful experiences would "glorify



God."

To recap: After marrying 15 years ago, John and Maria looked forward to being blessed with many children. But after having Caitlin, now 14, and Colin, now 11, they faced a severe crisis when Maria developed multiple medical complications because of LAM (lymphangiomyomatosis), a rare lung disease. When coupled with pregnancy, LAM spells disaster.

Most doctors insisted on abortion, but Chicago's Loyola Hospital physicians took a different stand. Although not

expected to survive, Maria surprised everyone by not only having a healthy baby, Conner, now 8, but also quickly recovering herself. However, because of a huge tumor, she needed a hysterectomy six months after Conner's birth. This dashed the couple's plans to have a large Irish family.

Later, Maria and Jeff, who met while attending Marian College in Indianapolis, learned about special-needs children. They adopted Caleb, a "crack baby," thus making a reality her two years of reoccurring dreams of cradling an African-American child in her arms. They are currently in the process of adopting two girls, one Chinese (Catriana) and the other Guatemalan (Caragh).

Many Catholics, including myself, believe adoption is one of the most important pro-active pro-life decisions anyone can make.

Maria says about their adoptions and ministry: "The Lord continues to lead and stretch us beyond our expectations. ... We are so excited for the ever-growing

graces that flow through this ministry. ... It has allowed us to evangelize about life in a whole new way that is so positive!"

Maria's lungs are strong again, so her ministry includes both an album and programs that witness to God's love and blessings. An accomplished singer and speaker, Maria has traveled to many states to spread her pro-life message. Three years ago, she was the keynote speaker at the Illinois Statehouse when 4,000 people rallied for life on the anniversary of *Roe vs. Wade*—the U.S. Supreme Court decision that legalized abortion.

Information about the Johns' ministry, which includes Maria's CD "A Child of Hope," can be obtained by contacting Scott Russell at 815-784-5512 or 800-693-3883 or by e-mail at info@catholic-speakers.net. Letters can be sent to Maria and Jeffrey Johns, 4732 Guerley Road, Cincinnati, Ohio 45238.

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

For the Journey/Effie Caldarola

Family rituals and faith formation

I know a friend who says the six worst words in the English language are: "Now let's break into small groups."



If you attend parish seminars or study sessions, you've heard those words, as inevitable in our Vatican II Church as coffee and doughnuts after Sunday Mass.

Some people love small groups. And some cringe at the demand to share feelings with an impromptu band of folks.

But once in a while, the return from those groups is sweeter than any Sunday morning doughnut.

Recently, my parish hosted an all-day faith formation session for adults.

"The Ingredients/Jewish Roots" was the first lecture, and it focused on Hebrew ritual sacrifice and how it relates to our worship today, particularly the Mass.

Afterward, when we joined our small group, the questions about ritual quickly focused on one concern: Why, with the beautiful history of the Mass and its centrality to our faith, is it often a struggle to drag teen-agers there on Sunday morning?

There are many reasons Mass can become a routine obligation, even for adults: long and tedious homilies, bad music, a church too big and full of people we don't know, and liturgy celebrated without feeling.

But those are externals beyond our control. For those of us with a deep faith in what actually happens at Mass, the question is how to communicate that faith to youth.

Our group talked about leading by example. Our own commitment to prayer, Mass, faith—including giving up one of autumn's last lovely Saturdays to be at this study day—would have its impact on our children.

Then a woman in the group told a story about a ritual from her childhood in the Midwest.

Each Good Friday, she said, her grandmother would gather the grandchildren and take them on a long, circuitous drive to the large cathedral. On the way, they would stop at country churches.

In those long-ago days, each little girl would put her lace headpiece on, hop out of the car and run into the church for a short prayer.

Eventually, they would stop at a small church and make the Stations of the Cross, and finally the little band of pilgrims would visit the cathedral, their area's mother church.

The highlight of the drive home, in those days before animal rights concerns, was a stop to buy little pastel chicks, all dyed in Easter colors.

Clearly, this simple family ritual had made an impact on this woman's faith journey.

The roots of adult faith are often in the simple rituals of the Church of the family.

This year, our parish has launched a religious education program for teens that will meet once a month, all Sunday afternoon, leading up to the evening Mass. There are sessions for parents as well.

My husband and I signed up along with the kids as a signal that faith formation is a priority in our lives. We decided that after Mass on those Sundays, the family would all go out to dinner together.

Not until I was in my small group did I see that we were ritualizing a faith event. Food, after all, is key to most rituals.

It's tough getting teen-agers enthused about history. Yet our speaker told us, "Remember where you stand in history."

I think my group agreed that as parents, our duty is to make sure that as our children look back on their own family history they remember rituals that gave birth to faith.

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

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

The Sunday Readings

Sunday, Oct. 12, 2003

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

The Book of Wisdom is the source of the first reading.



This book came to be centuries ago as devout Jews, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan

societies in which they lived.

Surely, a special concern of these Jews was their children. It is easy to imagine Jewish youth of this time, rebellious and questioning as are any adolescents in any time or place, finding the strict rules of their parents' religion very binding.

Whereas, the pagans, who lived all around them, followed very different codes of behavior, and the pagans flourished.

This book is part of a series of books that together compose the Wisdom Literature of the Bible. As is obvious, this literature concentrates upon human reasoning, or human wisdom. However, it is not at all humanistic to the point of excluding God and God's revelation through Moses and the prophets.

Rather, these books insist that true human wisdom corresponds to revelation from God. God's law is rational. Indeed, it is the only way.

Often in these writings, as is the case in this selection, Wisdom is mentioned as if Wisdom were a person. It is a literary technique.

The reading this week maintains that true wisdom is a greater possession than the finest silver or gold.

As the second reading, the Church this weekend offers us the Epistle to the Hebrews.

Great and profound Jewish theological themes run throughout this epistle. Great among these themes is the belief that God indeed has spoken to humans. God's word exists in human language. It is a two-edged sword, or in other words, it is most relevant to the human experience.

Finally, God is wise. He knows everything. Nothing escapes the divine sight. To God, therefore, all persons must render an account.

St. Mark's Gospel provides the last reading.

It is a familiar story. A man comes to Jesus and asks what is needed for salvation. Jesus tells the man to obey the Commandments. Indeed, the Lord lists the

Commandments.

The man already observes the Commandments. Then Jesus sets the hurdle of salvation higher. He tells the man to sell his many possessions, give the proceeds to the poor and follow the Lord. Sadly, the man walks away from Jesus.

More often, this episode is called the story of the "rich, young man." Actually, the Gospel says nothing about the man's age. He indeed had "many" possessions, but he may have been middle-aged or even elderly. Jesus sees in the man a determined effort to find, and to be with, God. Jesus loved this wish. So, Jesus offered the man the key to salvation.

The man would have been rich, but he lived in the Jewish culture. Wealth was seen as God's gift, but it was not without its corresponding obligations. Fortunate Jews were expected to be generous to the poor.

However, Jesus called this man to the most radical of obedience to God. The man should not just make contributions to help poor people. Rather, he should give everything he owns to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He speaks for the Twelve. He insists that he and the other Apostles have put aside everything to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

The readings for this weekend are profound, intense, wide-ranging and radical. The story of the rich man is crucial to the lesson. This man already obeys God's Commandments. He wants to be with God.

Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total gift of, and trust in, God as God is in Jesus.

The man cannot accept this blunt suggestion. Sadly, he walks away. He cannot forsake what he has of this world's things.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of earth, including human judgment, are subject to flaw.

The story has wider application if the "rich young man" becomes the "rich man" as the text actually indicates. Discipleship is limited to no particular age. The decision to go even farther in serving God is not limited to the years of youth or early decision-making.

Finally, the Gospel again reaffirms the place of Peter himself as spokesman for the community of Apostles, as well as reaffirming the Twelve. As the rich man was asked, they had been asked to leave everything and follow Christ. They chose to follow the Lord. †

Daily Readings

Monday, October 13

Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, October 14

Callistus I, pope and martyr
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, October 15

Teresa of Jesus, virgin and doctor of the Church
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, October 16

Hedwig, religious
Margaret Mary Alacoque, virgin
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, October 17

Ignatius of Antioch, bishop and martyr
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, October 18

Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18
Luke 10:1-9

Sunday, October 19

Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16

Question Corner/Fr. John Dietzen

Pope Pius XII said married love will continue in heaven

Q My wife of 54 years died last spring, and I'm having a hard time coping with her death. There is still a lot of suffering and grief, and wondering about the future without her.



At her funeral, the priest said a prayer that "we will be with her again."

Is there anything in the Bible or in Church teachings that tells us a husband and wife will be united in heaven? (Iowa)

A The sadness and terrible pain that you feel over the loss of your wife is truly a heavy cross to bear. But it is also something to be lovingly grateful for. It is a tribute to the long, devoted and happy life that you had together during those 54 years that makes her death such a heartache for you.

The Gospels do tell us much about the answers to your questions. We know that the heavenly Father was intimately present to Jesus always, even in the midst of his passion and death.

He knew that, even for his Son, this and other suffering was part of coming to a good and full human life, and that it would lead to a joyful and eternal union at the completion of our earthly existence.

I believe it all comes down to a good bit of humility, being able to acknowledge that some truths of human existence lie beyond our comprehension in this life.

Our doctrine of the communion of saints, which we profess in the Apostles Creed during Mass, means that we are already in union with those who have gone before us, and that they support us by their spiritual presence as well as by their prayers for us before the throne of God—which is, of course, why we pray to the saints asking for their intercession.

As for you and your wife, it is true that there is no married life in heaven, at least in the physical reproductive dimension we experience here. That is not the whole story, however.

Some years ago, Pope Pius XII had some enlightening and consoling words to say on the subject. Speaking to engaged

couples, he noted that while marriage itself may not endure in heaven, married love will continue. What does that mean?

Christian tradition is clear that part of heaven will be our conscious union and intimacy with those who were dear to us here on earth.

Beyond that, however, is the fact that our personalities, our ways of loving, our way of being "ourselves," which we will carry into eternity, are molded largely by the people with whom we shared our lives here.

It is a fact that you are a significantly different person today than you would have been had you followed another vocation than marriage or if you had married a different person than the woman you did.

Her love for you and yours for her, the many ways you assisted each other, with your Christian faith, to grow and mature, as well as the family, friends and other individuals who deeply affected you through the years—all these relationships helped you become the persons you are at the end and who you will be in eternity.

All that goodness never will end. In that sense, the answer to your question is yes. You will, without question, be husband and wife, sharing your married love, in heaven.

I'm sure some people will respond with the question, "But what about people who are married two or three times because their spouses died or for other reasons? Doesn't that nullify what you are saying?"

Not at all. It may add other dimensions to the husband-wife relationship and personal identities, but the truth that we are affected and formed by others close to us remains the same.

Whatever good we accomplish with and for each other never dies, and by God's providence will find its fulfillment in his presence.

(A free brochure in English or Spanish, answering questions Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

A Baby's Thought

As I lay in my mother's womb that day,
A loud crack and pain came my way
When the scalpel hit my brain—
No light, no sound
And darkness all around:

I was or was I not?

I had hope and faith
As I laid there that day,
But in a split second with this pain,
When time and eternity become one
and the same,
In one thought:

I was or was I not?

In this darkness all around
With no light and no sound,
The Voice of Love abounds.

"You are! I am!

You will be with me, no pain,
And never will you be the same.
Woman! Behold your babies.
Babies! Behold your Mother,
For I am!"

By Charles A. McIntyre

(Charles A. McIntyre is a member of St. Joan of Arc Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

October 10

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Youth pro-life concert with Christian musician Tony Avellana, 7:30-9 p.m. Information: 317-826-6000.

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

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

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

October 10-12

Saint Mary-of-the-Woods

College, Cecilian Auditorium of Conservatory of Music, **St. Mary-of-the-Woods**. *The Women*, satire written by playwright Clare Booth Luce, 8 p.m. on Oct. 10-11, 2 p.m. on Oct. 12, \$8 adults, \$5 students and senior citizens. Information and reservations: 812-535-5265.

October 11

Michaela Farm, **Oldenburg**. "Exploring a Pond Ecosystem," 7-9 a.m. EST, free-will offering. Information: 812-933-0661.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m. EST. Information: 812-933-0661.

Holy Rosary Parish, Priori Hall, 520 Stevens St., **Indianapolis**. Holy Family Apostolate for Chastity and Life, "Waiting in Love," day of prayer, support, education and reflection for married couples that bear the cross of infertility, 9 a.m.-noon. Infor-

mation: 317-77-2785 or www.archindy.org/prolife.

Saint Mary-of-the-Woods College, faculty lounge of library, **St. Mary-of-the-Woods**. Free course on life and health insurance concepts, 9:30 a.m.-noon, continuing education credit with \$5 processing fee. Information and registration: 812-535-5261.

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. Trivia night, \$20 per person, 7:30 p.m. Information: 317-631-8746.

October 12

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

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Turkey Festival, 10 a.m.-5 p.m. (EST), turkey dinner, booths. Information: 812-934-4165.

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

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Francis2 event, young adults 18-30, "Blessing of Animals," bring a pet for the blessing, 6-7 p.m. Information: 812-923-8444.

October 13

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

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

October 14

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**, **Indianapolis**. Ave Maria Guild, meeting, 12:30 p.m.

St. Francis Home Health and Hospice, 438 S. Emerson Ave., **Greenwood**. Bereavement support groups, daytime, 3-4:30 p.m., evening, 6:30-8 p.m. Information: 317-865-2092.

October 15

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

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Social justice series, "Homelessness and Abuse," Ann Delaney, Julian Center director, presenter, 7-8:30 p.m. Information: 317-253-2193.

Holy Rosary Parish, CYO classroom, 520 Stevens St., **Indianapolis**. Devotion to the Sacred Heart, 7-8 p.m., free will offering. Information: 317-636-4478.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Boss' Day Retreat, \$30 per person includes lunch, 9 a.m.-4 p.m. Information: 812-535-4531.

October 17

SS. Francis and Clare Parish, 335 S. Meridian St., **Greenwood**. Youth pro-life concert with Christian musician Tony Avellana, 7:30-8:15 p.m. Information: 317-859-4673.

October 17-19

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

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

October 18

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Archdiocesan Office for Family Ministries, 22nd annual Conference on Bereavement, "For Those Who Minister and Those Who Mourn," \$50 per person, includes lunch, 8:30 a.m.-4 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Woods Day Care/Pre-School benefit, spaghetti supper, 4-6:30 p.m., \$6.50 adults, \$3 children. Information: 812-535-4610.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Praying Without Words: An Introduction to Centering Prayer," \$45 per person, 8:30 a.m.-3:30 p.m. EST. Information: 812-367-2777 or 800-880-2777.

October 19

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Men and Women's Day Gospel Fest, 4 p.m. Information: 317-632-9349.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday Series, "Where is God Hiding in Your Home?," David Thomas, Ph.D., presenter, 4-5:30 p.m. Information: 317-253-2193.

October 22

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. Daughters of Isabella, Bingo Bash, \$2.50 per person, 7-9 p.m. Information: 812-336-0617.

Michaela Farm, **Oldenburg**. Family farm day, 4:30-6 p.m. EST, \$2.50 per person. Registration: 812-933-0661.

October 24-26

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

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Men's Retreat, "Journeying with Jesus Christ," Information: 812-923-8817 or e-mail mtstfran@cris.com.

October 27

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

Monthly

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

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

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

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

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

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

—See ACTIVE LIST, page 21

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Fr. Al Ajamie

November 7-9
Reel Spirituality
Fr. Tom Widner, SJ

Mon., Nov. 10 9:30am-2:00pm
Annual Reflection Day-Psalms
Fr. William Munshower

November 14-16
Being & Belonging: A retreat for Separated & Divorced Catholics

December 5-7
Annual Charismatic retreat
Fr. Tom Forrest

Tues., Dec. 11 9:00am-4:00pm
Reflection Day on Healing
Fr. Jim Farrell

December 12-14
Images and Stories of Advent & Christmas with author John Shea

December 31 to January 1
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The Active List, continued from page 20

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

Third Fridays

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

Third Saturdays

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooresville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

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

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

Christ the King Church,

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr.

Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, mediations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon. †

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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.

ALBA, Lourdes Dellota, 67, St. Jude, Indianapolis, Sept. 22. Mother of Catherine Alba, Carmen Palanca, Margarita Rivera and Filamena Snow. Sister of Dr. Margarita Albana, Daughter of Charity Zoe Alba, Carmen, Dr. Filomena and Luis Alba. Grandmother of 23. Great-grandmother of two.

BARDEN, John Wayne, 34, St. Pius X, Indianapolis, Sept. 22. Husband of Catherine Henshaw-Barden. Son of Beatrice (Lutz) Barden. Brother of Gayle Armbrust, Teri Crabtree, Debbie Mullin and Lori Barden.

BOOTS, Antoinette M. Hartman (Hendricks), 51, St. Barnabas, Indianapolis, Sept. 1. Wife of Timothy Boots. Mother of Will Hendricks. Daughter of Timothy and Josephine (Spicuzza) Hartman Healy. Sister of Rosanna Frye, Kathy and Paul Hartman.

CHAMPAGNE, Edward James, 45, St. Barnabas, Indianapolis, July 20. Father of Chad, Edward and Eric Champagne. Son of Virginia Wing. Brother of Susan Ellery, Connie Kuch, Mary Nelson, Beverly Osentoski, Kathleen, Joseph and Richard Champagne. Grandfather of one.

COOKE, Mary Martina (Keller), 85, St. Barnabas, Indianapolis, Sept. 10. Mother

of Mary Jo Mascher and John Cooke. Grandmother of four.

DOYLE, Andy, 23, St. Joseph Hill, Sellersburg, Sept. 20. Son of John Doyle and Jeanne Doyle. Stepson of Terrye Doyle. Brother of Katie Doyle. Stepbrother of Kerri and Ryan Doyle. Grandson of Laverne Doyle and James Hauser.

EDWARDS, Catherine (Treacy), 82, Our Lady of Lourdes, Indianapolis, Sept. 18. Wife of Paul Edwards. Step-mother of Carol Kristal, Joan Ritter, Franciscan Sister of the Poor Christine Edwards, Barry and Paul Edwards.

FAPPIANO, Lawrence J., 78, St. Pius X, Indianapolis, Sept. 21. Brother of Ada Napolitano.

FAULKENBERG, Agnes, 85, St. Paul, Tell City, Sept. 22. Mother of Mary Kemper. Sister of Phyllis LaGrange. Grandmother of two. Great-grandmother of two.

FEDOWICZ, Sam, 84, St. Barnabas, Indianapolis, Sept. 15. Father of Nanci Gerdts, Judith and Thomas Fedowicz. Grandfather of eight. Great-grandfather of 10.

HARMON, William M., 79, St. Mary, Greensburg, Sept. 24. Husband of Helen (Yorn) Harmon. Father of Willa Jean King, Rebecca Morton, Dennis, Michael and Nicholas Harmon. Brother of Charles and Richard Harmon. Grandfather of nine. Great-grandfather of two. Step-great-grandfather of two.

HAWKINS, Grant William, Sr., St. Thomas Aquinas, Indianapolis, Sept. 24. Husband of Mary Hawkins. Father of Matti Sue Mosley, Grant Jr. and Stewart Hawkins. Grandfather

of five.
HOLZER, Dolores Marie (Weber), 77, St. Jude, Indianapolis, Sept. 29. Wife of Melvin Charles Holzer. Mother of Rebecca Smith, Joyce Swift, Brian, Charles, Lawrence, Robert, Ronald and Steven Holzer. Sister of Virginia Niehaus and Peggy Stull. Grandmother of 25. Great-grandmother of five.

HORSLEY, Anthony F., 75, St. Michael, Cannelton, Sept. 16. Husband of Ruth (Labhart) Horsley. Stepfather of Karen Saulsbury, Becky Watts, Andrew, Cecil, Randy and Sonny Stephens. Brother of Ann Healey, Dora Huff and Mary Parker. Step-grandfather of 19.

JONES, Marcella (Seibert), 95, St. Paul, Tell City, Sept. 19. Mother of Jenny Collignon and Jeanette Murphy. Grandmother of 25. Great-grandmother of several. Great-great-grandmother of several.

KLEEMAN, Ralph J., 79, St. Paul, Tell City, Sept. 16. Husband of Regina (Marchal) Kleeman. Father of Tina Carter, Karen Harth, Pam Leclere, Jeanne Woolums, Gary and Larry Kleeman. Grandfather of 17. Great-grandfather of two.

KLEEMANN, Dorothy Elnore (Birchler), 87, St. Lawrence, Indianapolis. Mother of Danita Gilbert, Louise Henrickson, Eva Knable and Darlene Kleemann. Stepmother of Augusta Bailey and Virgil Kleemann. Grandmother of 22. Step-grandmother of 23. Great-grandmother of 26. Step-great-grandmother of 52. Great-great-grandmother of eight.

LAKER, Regina P., 89, Holy Family, Oldenburg, Sept. 27. Sister of Edna Laker. Aunt of several.

MALED, Christopher Thomas, 60, St. Barnabas, Indianapolis, Aug. 18. Husband

of Kathleen (Schott) Maled. Father of Katie, John and Joseph Maled. Son of Mary (Baskerville) Maled. Brother of Donna Baker, JoAnn Bische, Cathy Nichols, Teresa, Danny and Tom Maled.

MONES, Felix C., 90, St. Anthony of Padua, Clarksville, Sept. 14. Brother of Ostino Monis.

NICOLUCCI, Sue, 66, St. Pius X, Indianapolis, Sept. 26. Wife of Paul Nicolucci. Mother of Anne Lenahan, Maria Wimer, John and Joseph Nicolucci. Daughter of Alma Ambrose. Sister of John Ambrose. Grandmother of six.

REDDING, Rosalyn (Gasey), 85, St. Matthew, Indianapolis, Sept. 29. Mother of Patricia Hall, Barb Krier, Kate Lewis, Janice Roberts, Nancy Ulicki and Jay Redding. Grandmother of 13. Great-grandmother of six.

ROLANDO, Don C., 86, Sacred Heart, Clinton, Sept. 20. Husband of Dorothy Rolando. Father of Sheryl Rolando-Nelson, Charles and Chris Rolando. Stepfather of Natalia Castagnoli, Sue Ann Willsey and Donald Rowe.

ROMANSKI, Raymond Steven, 70, St. Barnabas, Indianapolis, Sept. 15. Husband of Ann Marie (Flynn) Romanski. Father of Julie Martin and John Romanski. Grandfather of two.

RYAN, Leonard, 65, St. Anthony of Padua, Clarksville, Sept. 14. Stepson of Carroll Brown.

SCHEIB, Irvin, 80, St. Bernadette, Indianapolis, Sept. 24. Husband of Jeanette Scheib. Father of Suzette Brown, Diane, Gary, Kevin and Mark Scheib. Grandfather of three.

SPETH, Dolores M., 83, St. Barnabas, Indianapolis, Aug. 22. Wife of Paul P. Speth. Mother of Joan Atkinson and Peter Speth. Sister of Mary Helen Metzger. Grandmother of six. Great-grandmother of six.

VODZAK, John, 41, St. Louis, Batesville, Sept. 27. Husband of Bonnie Vodzak. Father of Elise, Joseph and Nicholas Vodzak. Son of Daniel and Bertha Vodzak. Brother of Karen Carpenter, Diane Duff, Michelle Milligan, Brian and Dan Vodzak.

WALSH, Diane J. (Taylor), 63, St. Jude, Indianapolis, Sept. 18. Wife of Phillip Walsh. Mother of Marianne Agresta, Karen Roeder, Cathy Stoltz, Jennifer, Andy, Jim, Joe and Mike Walsh. Daughter of Connie Taylor. Sister of Janice Stewart. Grandmother of 16. Great-grandmother of one.

WESTERKAMM, Martha, 74, Most Sorrowful Mother of God, Vevay, Sept. 15. Mother of Pauline Cantrell, Beverly Wallrauch, Martin and Raymond Westerkamm. Sister of Kathleen Naas. Grandmother of eight. Great-grandmother of 13. †

Providence Sister Evelyn Kelley taught in the U.S. and abroad

Providence Sister Evelyn Kelley died on Sept. 18 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 78.

A Mass of Christian Burial was celebrated on Sept. 23 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Evelyn Frances Kelley was born on Oct. 5, 1924, in Everett, Mass.

She entered the Congregation of the Sisters of Providence on July 22, 1944, professed first vows on Jan. 23, 1947, and professed final vows on Jan. 23, 1952.

Sister Evelyn, who was also known as Sister Marie Clare, taught at St. Joan of Arc School in Indianapolis from 1961-63.

She also taught at schools staffed by the Sisters of Provi-

dence in Indiana, Illinois, California, North Carolina, New Hampshire, Massachusetts and Taiwan.

She also served as a homemaker and respite care provider in Massachusetts and as a homemaker at St. Joseph Convent in Quincy, Ind.

Sister Evelyn also ministered at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods from 1998-2001 and as a driver in the transportation department at Saint Mary-of-the-Woods from 1992-98.

Sister Evelyn is survived by three sisters, Providence Sister Eileen Ann Kelley of Saint Mary-of-the-Woods, Jane Driscoll of Stoneham, Mass., and Eileen Kelley of Reading, Mass., and one brother, Father John Kelley of Spokane, Wash. †

Benedictine Brother Vincent Brunette was carpenter, stonemason

Benedictine Brother Vincent Brunette, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 19 at the Archabbey following a long illness. He was 80.

A Mass of Christian Burial was celebrated on Sept. 25 in the Archabbey Church. Burial followed in the archabbey cemetery.

The former Paul Raymond Brunette was born on July 9, 1923, in Brazil.

In 1938, he enrolled in St. Placid Hall, Saint Meinrad's former high school program for young men considering a vocation as a Benedictine brother.

After three years, Brother Vincent became a resident candidate in the monastery for six months. He was invested as a novice on Feb. 9, 1942, and professed his simple vows on Feb. 10, 1943.

Brother Vincent was skilled in carpentry, cabinetmaking, stone masonry and other building trades.

He helped with the construction of Blue Cloud Abbey in South Dakota, set the sandstone for St. Bede Hall and other buildings on the Saint Meinrad campus, and built the shrine at Marian Mission in South Pittsburg, Tenn.

Brother Vincent served as the manager of Saint Meinrad's meat-packing plant for more than 20 years before it was closed. After that, he worked with Saint Meinrad's physical facilities crew until his retirement.

Brother Vincent is survived by a sister, Margaret McCullough of Terre Haute, and two brothers, Clement Brunette of Brazil and Robert Brunette of Burlington, Ill. †



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

Signed: Greg A. Otolski, Editor

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The October 31st issue of *The Criterion* will be a special Commemorative Edition devoted to the 25th anniversary of the election of Pope John Paul II. Readers are invited to offer a prayer for, or a message of congratulations to, His Holiness on this special occasion. Complimentary copies of the October 31st Commemorative Edition of *The Criterion* will be forwarded to the Holy Father by the Archdiocese.

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MARTIN

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memorized lots of information over the years—facts about abortion, the value of human life and why there should be laws to protect life.”

His speeches are intended to educate people about the horror of abortion and to motivate them to get involved in pro-life work. He especially likes to talk to young people.

“I challenge the kids,” Martin said. “I say to them, ‘Listen carefully because, if you do, you can save the life of a human being someday. Because you’re Catholic, you’re going to have to be the one to defend life.’”

In Martin’s acceptance speech, which was read by his son, Greg, at the conclusion of the Respect Life Mass, he asked, “What better award is there to receive than a pro-life award? I often think of St. Matthew’s Gospel where the Lord describes the Final Judgment, and both the bad and the good are confused about where they have encountered Christ during their lives. I put myself in that scene often, and I have vowed that I will not be surprised when Christ answers that we meet him in the least of our brothers, the poor, the sick, the hungry and the unborn.”

Martin expressed thanks to “my Church for fostering a pro-life attitude within me” and said he has “gained much from the Church, its priests and nuns, its theology and its sacraments.”

He also thanked God that he “grew up in a solidly Catholic family within a Catholic culture” and said he is “extremely proud of the way the Catholic Church has stood its ground on all the pro-life issues while so many others have capitulated.”

After working in the pro-life movement for so many years, Martin said he has learned that “only prayer will win the pro-life battle” because “people know in their heads that we are right to speak for the least of our brothers as we do, but their hearts will not be changed without prayer.”

Martin also encouraged pro-life supporters to “pray especially for those Catholics who publicly support abortion, giving scandal to themselves and the Church.” †

Pope closes year of rosary by praying for peace at Pompeii shrine

POMPEII, Italy (CNS)—Closing a year dedicated to the rosary, Pope John Paul II came to a Marian sanctuary in Pompeii on Oct. 7 and prayed for world peace with an estimated 30,000 pilgrims.

The pope joined in reciting the five “mysteries of light” which he added to the rosary last year. Then, in a halting voice, he read a speech calling for a new movement of prayer and peacemaking to help heal the “conflicts, tensions and tragedies of every continent.”

The pope said the rosary is an ideal prayer for peace, with its simplicity and its ability to “calm the spirit,” and is especially needed in a world “torn by winds of war and lined with blood in so many regions.”

Using a small mobile lift, he boarded a helicopter at the Vatican and landed an hour later at a helipad next to the archeological excavations that have made Pompeii famous.

As the sun broke through threatening skies, he rode in an open jeep to the Sanctuary of the Blessed Virgin Mary of the Holy Rosary in the center of the modern city, waving to well-wishers on a route decorated with flowers and strung with banners that read: “Your Holiness, welcome home.”

“We have a special affection for this pope, and here there is a strong devotion to Mary. That’s what makes this visit so special,” said Filomena Cavallaro, a mother of four who watched the pope ride by. Like many in the city, she said she still had vivid memories of the pope’s previous visit there in 1979.

Seated on a platform on the steps of the sanctuary in front of a crowd that filled the square and surrounding streets, the pope slowly pulled out his own rosary and recited quietly as representatives from every continent lit oil lamps and led the prayer.

The five mysteries of light, which the pope designed as a major innovation to the rosary, focus on episodes from Christ’s public ministry: Christ’s baptism in the Jordan River, his “self-manifestation” at the wedding at Cana, his proclamation of the kingdom of God, his transfiguration, and his institution of the Eucharist.

In his speech, the pope said he was convinced that by proclaiming a “year of the rosary” he had prompted a significant reawakening of the prayer. That in turn should encourage Christians to put their faith into action in their own societies, he said.

“Today, like in the times of ancient Pompeii, it is necessary to announce Christ to a society that is drifting away from Christian values,” he said.

The rosary, he said, is like a compendium of the Gospel. It reviews the life of Christ from the perspective of Mary. “And who more than she knows Christ and loves him?” he said.

In Pompeii, the rosary has been popular. Two days before the pope’s arrival, some 10,000 people gathered to recite the rosary on the first Sunday of the month. †

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High school students and parishioners from Our Lady of the Greenwood Parish in Greenwood gather at the parish in adoration at a new bi-weekly event for teen-agers in the Indianapolis South Deanery. Father Jonathan Meyer, associate pastor, led the event, which featured a procession with the Blessed Sacrament, adoration, praise and worship music, a Scripture reading, a brief talk and small-group discussion.

Photo by Brandon A. Evans



ADORATION

continued from page 1

decided to check it out as well.

"I thought it was a beautiful mix of traditional and contemporary," she said. "I was hesitant at first, but after the hour was over I felt so calm and peaceful and fulfilled."

Her son kept the schedule of future events and made it known that he wanted to continue coming.

Perkins said that it is Father Meyer that is highly responsible for the success of the event.

"He's very traditional, but he's very human to them," she said.

He has shared details of his own life with the teen-agers, as well his own growth going into the priesthood.

Father Meyer spoke about the Eucharist in a simple and human way that was easy for the young people to understand, she said.

"This was just a wonderful way to spend the hour," Perkins said. "I wish we had it every week."

Brian Kudro, youth minister for the parish, said that he knew of people who were also leery of the evening of adoration and worried that the Church was going backwards, but that were impressed with the event once they attended.

"It really kind of touched part of my heart," Kudro said, adding that when he converted to Catholicism "the Church really fed me with the Eucharist."

He also said that the evening was an "awesome combination" of traditional Catholic values and rituals with contemporary and buoyant music.

The evening, much more than a chance to sing worship songs, was a chance to also take in the music—and the silence—and focus on prayer to Jesus.

It was a chance for young people to connect to the aged tradition of eucharistic adoration and draw deeply from the well of God's grace.

"Even traditional is new to them," said Katie Berger, youth minister at St. Barnabas Parish.

She said that adoration has been a prevailing force in her life, and is definitely part of what encouraged her to work for the Church as a youth minister.

This type of event is exactly what she wanted to be doing as a youth minister, too.

Matthew Pfarr, a junior at Roncalli High School in Indianapolis and a member of Our Lady of the Greenwood Parish, said that he enjoyed the adoration and music as a "time to kind of quietly reflect."

"Adoration is one of the most powerful things," Berger said. "It's neat to see how [the teen-agers] respond to it."

"I love seeing how they all kneel and really are reverent," she said. "I think they react positively to it, just because they've never experienced this before."

And it may be such an experience that helps them to open their hearts to God's will in their lives—as it did for Berger.

That was Father Meyer's point when he delivered a brief homily after reading about the wedding feast at Cana in the Gospel of John.

Mary's words to the waiters at the wedding were "Do whatever he tells you," with "he" being her son, Jesus. It was following this that he performed his first public miracle.

"As we worship before our Lord in the Blessed Sacrament, we also are here with Mary," Father Meyer told them, "and she does nothing but tell us the same thing she said 2,000 years ago: 'Do whatever he tells you.'"

"So the question is: What is Jesus asking of us?" he said. Later, the youth broke into groups to discuss this question.

Father Meyer impressed upon them the need to pray, invoking the help of the Mother of God, to be able to hear the voice of Jesus.

"I think in the busyness of their lives, with computers and sports and all the things that they do, they need some time to learn how to listen," Perkins said.

Archbishop Buechlein believes that events like this will help young men do just that, which will lead some of them to hear a unique calling.

"Bringing them to prayer gives God a greater chance to speak to them," he said. "No other activity is more powerful than prayer, especially family prayer. This is true because everything happens by God's grace."

"I want us to launch adoration of the Blessed Sacrament as a vocations apostolate sponsored by youth and young adults for family participation in our parishes," the archbishop said. "Note that I want our youth to make it their project. I do so because they need to realize that it is their future and their priests in the future that we are talking about."

"I think in some ways we have to work hard to help young people understand in particular" the call to the priesthood or religious life, said Father Robert Robeson, associate pastor of St. Monica Parish in Indianapolis and director of the Office of Youth Ministry, "because it's so counter-cultural in our world today."

"The call to married life is equally important," he said. Couples need to know how to live their married life in faithfulness to the wisdom of the Church.

Beyond that, all people, regardless of calling, are born to be holy, born to be saints.

"I think praying before the Eucharist ... can really lead people deeper into a personal relationship with Christ," Father Robeson said. It is there that they can "see the power and beauty and the goodness of how their relationship with Christ can transform their lives." †



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