

The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

October 16, 1998



Saint Teresa Benedicta of the Cross, O.C.D. (Edith Stein)

Pope canonizes Jewish Carmelite nun; decries the Holocaust tragedy

‘For the love of God and of humanity, once again I raise a heartfelt cry: May there never again be repeated a similar criminal initiative against any ethnic group, any people, any race in any corner of the earth.’

VATICAN CITY (CNS)—While honoring Edith Stein as a Catholic saint, the Church must never forget the millions of her Jewish brothers and sisters who died with her in the Nazi death camps, Pope John Paul II said Sunday.

During an Oct. 11 Mass in St. Peter’s Square, the pope canonized the Carmelite nun, who was raised Jewish, became Catholic at the age of 30, and entered the monastery 14 years later, taking the name Teresa Benedicta of the Cross.

Deported by the Nazis from the Netherlands, where she and her sister Rosa had been given refuge, she died Aug. 9, 1942, in the gas chamber at Auschwitz.

Each year on her Aug. 9 feast day, the pope said, Catholics must remember the Holocaust, “that savage plan to eliminate a people which took the lives of millions of Jewish brothers and sisters.

“For the love of God and of humanity, once again I raise a heartfelt cry: May there never again be repeated a similar criminal initiative against any ethnic group, any people, any race in any corner of the earth,” the pope said.

Throughout his homily, the pope emphasized St. Teresa Benedicta’s Jewish roots and prayed that her witness would make “the bridge of mutual understanding between Jews and Christians even more solid.”

While objections to the canonization were not as many nor as vocal as objections to her 1987 beatification, some Jewish leaders continued to insist that Stein was killed because she was Jewish, not martyred for her Catholic faith.

Pope John Paul said he was honored “to solemnly present before the whole world this eminent daughter of Israel and faithful daughter of the Church as a saint.

“Because she was Jewish, Edith Stein was deported along with her sister Rosa and many other Jews from the Netherlands to the Auschwitz concentration camp where, together, they found death in the gas chamber,” he said.

“We remember them all today with profound respect,” the pope said.

Pope John Paul said St. Teresa Benedicta had refused offers to help her avoid the deportation because she was a nun.

He said her response was to ask, “Doesn’t justice perhaps exist in the fact that I do not take advantage of my baptism? If I cannot share the fate of my brothers and sisters, my life is, in a sense, destroyed.”

At the concentration camp, she cared for a number of Jewish children.

See STEIN, page 2

Archbishop, archdiocesan pilgrims depart for Holy Land and Rome

By Peter Agostinelli

More than 90 archdiocesan pilgrims departed from the United States Oct. 11



and headed for holier lands.

Led by Archbishop Daniel M. Buechlein, Catholics from central and southern Indiana—as well as folks from Tennessee, Arkansas, Missouri and Virginia—began the 1998 archdiocesan pilgrimage to the Holy Lands and Rome with tours of many sites in Israel.

In the Holy Land, they will visit Cana, where married couples will renew their marriage vows; Nazareth, the boyhood home of Jesus; and Tiberias, where the pilgrims will renew baptismal promises. During five days in Jerusalem, they will visit the Mount of Olives and many other sites within the old city.

In Rome, the pilgrimage agenda includes attendance at a general audience with Pope John Paul II, tours of many holy and historic sites within the “Eternal City,” and a visit to the Shrine of St. Francis Xavier, patron saint of the

archdiocese, at the Church of the Gesu.

Most of the pilgrims and many Sisters of Providence of Saint Mary-of-the-Woods will be present when the Holy Father beatifies Mother Theodore Guérin Oct. 25 at St. Peter’s Basilica.

The Criterion will feature reports on the pilgrimage throughout the next few weeks.

The pilgrimage is the latest in a series of journeys to holy sites that were started in 1996 as part of the archdiocesan Journey of Hope 2001 celebration. The efforts are part of the spiritual dimension of the Journey of Hope.

As in 1996, the archdiocesan Catholic Communications Center will produce a video documentary on this pilgrimage. The documentary, which will be available for purchase on videocassette, will help bring the pilgrimage experience to people in the archdiocese. †

Family Finance Supplement

The Criterion’s financial guide for families includes tips for planning a budget and preparing for retirement. See Page 11.

Fr. Berkemeier dies at age 73

Father Charles Aloysius Berkemeier died in New Albany on Wednesday, Oct. 7, at the age of 73.



Father Charles Berkemeier

A funeral Mass was celebrated at St. Mary Church in Navilleton on Friday, Oct. 9. A second funeral Mass was celebrated at St. Maurice Church in Decatur County on Monday, Oct. 12, with burial in the church cemetery there.

Ordained at Saint Meinrad in 1958, Father Berkemeier's first assignment was as assistant pastor of Holy Name Parish in Beech Grove.

That same year, he was named the assistant pastor at St. Gabriel Parish in Connersville.

In 1968, Father Berkemeier became assistant pastor at St. Mary Parish in Greensburg.

Father Berkemeier became pastor of St. Anne Parish in New Castle in 1970. In 1981, he was named pastor of St. Charles Borromeo Parish in Milan and administrator of St. Pius mission in Ripley County.

In 1983, he assumed the pastorate at St. Mary Parish in Navilleton, which he held until his retirement in 1995.

His sister, Rosemary Berkemeier, said he was "a simple kind of person who took things as they came. He took his profession as a priest very seriously."

Raised on a farm, he liked to go fishing and—years ago—hunting, she said. "He liked to stay home. The people at Navilleton really looked after him. He made friends in all the parishes and always liked to visit with people from parishes where he had been."

Father Berkemeier is survived by a brother, Edward, and three sisters, Clara Schoettmer, Frieda Muckerheide and Rosemary Berkemeier, all of Greensburg. Four brothers preceded him in death. He was uncle, great-uncle or great-great-uncle to 95 children. †

Official Appointment

Effective Nov. 4, 1998

Rev. Christopher A. Craig, associate pastor of Christ the King Parish, Indianapolis, appointed pastor of St. Mary of the Immaculate Conception Parish, Aurora.

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

Correction

In an Oct. 9 story and headline in *The Criterion*, the title that Stephen J. Noone held in the archdiocese was incorrect. The article concerned Noone's Outstanding Leadership Award from the Indiana Nonpublic Education Association. Noone's correct title with the archdiocese was director of education. †

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10/16/98

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STEIN

continued from page 1

Hundreds of cardinals, bishops and priests concelebrated the Mass, including Melkite Father Emmanuel Charles McCarthy, the father of the U.S. girl whose healing was accepted as the miracle needed for St. Teresa Benedicta's canonization.

Teresia Benedicta McCarthy, whom Father McCarthy and his wife named after the newly canonized saint, was 2 when she ingested a lethal dose of Tylenol. As her enlarged liver failed, her parents, family and friends began praying to Edith Stein for a cure. Doctors said there was no natural or medical explanation for the fact that her liver returned to its normal size and function.

The now 14-year-old girl, known as Benedicta, and her mother Mary received Communion from Pope John Paul during the Mass.

Benedicta's 11 brothers and sisters were in the congregation during the Mass in St. Peter's Square. The family belongs to the Melkite Catholic Church, which has retained the tradition of ordaining married men to the priesthood.

Also attending the Mass were outgoing German Chancellor Helmut Kohl and Polish Prime Minister Jerzy Buzek. Edith Stein was born in a city which was German, but is now part of Poland.

In his homily, the pope also emphasized Stein's work as a philosopher before and after her conversion. Her philoso-

phy, theology and efforts to improve the status of women were the topics of an academic conference hosted by the Carmelites in Rome the week before the canonization.

Leaving aside her Jewish faith, Stein went in search of what she thought was freedom and truth, the pope said.

"She wanted to count only on herself, preoccupied with affirming her own freedom in the choices of her life," he said.

In her academic research, the pope said, "she followed the arduous path of philosophy with passionate fervor and in the end she was rewarded: she conquered the truth, or rather, she was conquered by it. In fact, she discovered that truth had a name, Jesus Christ, and from that moment on, the Incarnate Word was everything for her."

At the Oct. 7-9 international conference on St. Teresa Benedicta's work, the superior general of the Discalced Carmelites said, "Edith Stein followed the journey of researching the mystery of God and once she found it, she experienced Auschwitz."

The nun's death, said Carmelite Father Camilo Maccise, is a sign that "in the midst of absurdity and human wickedness, God is present and near; he suffers with us; he helps us carry the weight of the cross in the dark night of the faith; and he makes us capable of speaking about him and witnessing to his presence in the heart of people and of the world." †

(See related column on Page 18 by Discalced Carmelite Sister Veronica of the Holy Face, a member of the Carmel of St. Joseph, Terre Haute.)

Missioners from Indianapolis Archdiocese Serving Outside the USA

Missioner's Name	Sending Organization	Country Serving
Sister Agnes Arvin	Sisters of Providence (St. Mary-of-the-Woods)	Antigua
Brother Henry Aubin	Sacred Heart, Brothers (RI)	Lesotho
Sister Melanie Bair	Sisters of St. Francis (Oldenburg)	South Korea
Reverend Michael Barton	Comboni Missionaries	Sudan
Sister Ruthann Boyle	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Martha Bourne	Maryknoll Sisters	
Sister Rose Chiu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Doctor Ellen Einterz	Medical Missioners Lay (CN)	Cameroone
Sister Mary Catherine Eschenbach	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Paul A. Evard	Indianapolis Archdiocese	Ecuador
Sister Anne Therese Falkenstein	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Mr. Michael Farrell	Salesian Lay Missioners (NY)	Ecuador
Sister Donna Marie Fu	Sisters of Providence (St. Mary-of-the-Woods)	China
Sister Lorraine Geis	Sister of St. Francis (Oldenburg)	New Guinea
Brother Jeffery Haller	Order of Friars Minor (Sacred Heart Province)	China
Sister Mel Hoffman	Sisters of St. Francis (Oldenburg)	New Guinea
Brother Robert E. Hollingsworth	Jesuits (New Orleans)	Brazil
Sister Doris Holohan	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Joan Laughlin	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Richard A. Loehrlein	Marianists (Cincinnati)	Malawi
Sister Delan Ma	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Martine Mayborg	Sisters of St. Francis (Oldenburg)	New Guinea
Sister Ann Vonder Meulen	Sisters of St. Francis (Oldenburg)	New Guinea
Sherry Meyer	Lay Missionary	Uganda
Sister Cecilia Ann Miller	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Ronan Newbold	Passionists (Holy Cross Province)	Japan
Sister Carol Nolan	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Margaret Anne Norris	Missionary Sister Servants of Holy Spirit	
Sister Adelaide Ortegell	Sisters of Providence (St. Mary-of-the-Woods)	Antigua
Sister Camillus R. Ryan	Missionary Sister Servants of Holy Spirit	Philippines
Sister Jean Michael Sauntry	Sisters of St. Francis (Oldenburg)	New Guinea
John Sasse	Legionaries of Christ	Mexico
Sister Anne E. Schoettelkotte	Franciscan Mission Sisters for Africa	Zimbabwe
Reverend Otto Shelly	Divine Word, Society (IL)	Australia
Sister Janet Srebalus	Maryknoll Sisters	Tanzania
Reverend Gerardo Steinmetz	Order of Friars Minor (OL Guadalupe)	Peru
Brother Stephen Suding	Order of Friars Minor (Sacred Heart Province)	Zaire
Reverend J. David Sullivan	Maryknoll Fathers and Brothers	Philippines
Sister Celesta Tsai	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Regina Mary Wallace	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Sister Ann Werner	Sisters of St. Francis (Oldenburg)	New Guinea
Reverend Clarence J. Witte	Maryknoll Fathers and Brothers	Japan
Sister Norene Wu	Sisters of Providence (St. Mary-of-the-Woods)	Taiwan
Reverend Jerome Ziliak	Divine Word, Society (IL)	India
Reverend Paul Zoderer	Order of Friars Minor (Sacred Heart Province)	Brazil



If you know of any missioner whose name has been omitted, please notify the Mission Office, 1400 N. Meridian St., Box 1410, Indianapolis, IN 46206. 317-236-1485.

World Mission Sunday benefits missionaries

The Church's responsibility to spread the Gospel is vitally important in today's world, which is suffering a crisis of faith, Pope John Paul II said in a message for the 1998 observance of World Mission Sunday in parishes on Oct. 18.

The Holy Spirit calls all Catholics "to holiness and to missionary commitment," the pope said. Citing the importance of World Mission Sunday, he said the observance "directs our attention to the marvelous undertakings of the Holy Spirit, so that we may be strengthened in our faith and there may be, precisely through the power of the Spirit, a great missionary awakening in the Church."

The Holy Father said the offerings collected in parishes on World Mission Sunday "are destined for a common fund of solidarity distributed, in the pope's name, by the Society for the Propagation of the Faith, among the missions and missionaries of the entire world."

Help from the collection taken up in parishes throughout the world supports the pastoral and evangelizing programs of the poorest faith communities in Asia, Africa, parts of Latin America, and the islands of the Pacific, as well as the home missions in the United States and the humanitarian work of the Catholic Near

East Welfare Association.

Bishop William J. McCormack, national director of the Society for the Propagation of the Faith for the United States, said World Mission Sunday presents a unique opportunity for all Catholics to share their faith—to be missionary—through prayer, personal sacrifice and financial assistance.

Bishop McCormack expressed gratitude for the extraordinary generosity of U.S. Catholics on World Mission Sunday observances in previous years.

"Such continued generosity is vitally necessary," Bishop McCormack said, "to meet the great material needs of the young mission Churches as new dioceses are formed; new seminaries are opened because of the increasing number of young men responding to Christ's call to follow him as priests; areas devastated by war or natural disaster are rebuilt; [and] other areas, long suppressed, are opening up to hear the 'Good News' of Christ."

He said the Society for the Propagation of the Faith has as its primary aim to remind baptized Catholics of their responsibility to share their faith.

Propagation of the Faith staff members encourage prayer and sacrifice for the Church's worldwide missionary work,



Photo by Mary Ann Wyand

Sister Demetria Smith (right), mission educator for the archdiocesan Mission Office and a member of the Missionary Sisters of Our Lady of Africa, talks with St. Thomas Aquinas parishioner Beverly Ross of Indianapolis about mission needs during the Respect Life Sunday Life Fair on Oct. 4 at the Archbishop O'Meara Catholic Center Assembly Hall. World Mission Sunday will be observed in parishes on Oct. 18.

and provide ongoing help for the pastoral and evangelizing programs of the Church in Africa, Asia, the islands of the Pacific, and remote regions of Latin America.

This assistance includes aid for the education and support of seminarians,

religious novices and lay catechists; the work of religious communities in education, health care and social services; communication and transportation needs; and for disaster and emergency relief when necessary. †

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Daily Prayer Intentions for Archdiocesan Pilgrimage to the Holy Land and Rome

October 12-26, 1998

Monday, October 12, Tel Aviv: For the spiritual renewal and an enthusiastic new evangelization of the Church in our archdiocese.

Tuesday, October 13, Cana: For our engaged and married couples, for the sacredness of marriage.

Wednesday, October 14, Nazareth: For our parents and children, for respect for the sacredness of family life.

Thursday, October 15, Mount of Beatitudes: For our youth and young adults, for hospitality in our Church.

Friday, October 16, Bethlehem: For our poor and homeless people, for respect of human life.

Saturday, October 17, Gethsemane: For our priests, seminarians and vocations to the priesthood.

Sunday, October 18, Church of the Visitation: For the home missions of the archdiocese, for a generous sense of Christian stewardship.

Monday, October 19, Church of the Holy Sepulchre: For our sick, homebound and lonely, for those who care for them.

Tuesday, October 20, Church of St. Ann: For grandparents and our senior sisters and brothers.

Wednesday, October 21, Santa Maria del Fornace, Rome: For our single sisters and brothers, for widows and widowers.

Thursday, October 22, Tomb of St. Peter: For all who collaborate in serving the mission of the archdiocese and for our benefactors.

Friday, October 23, The Gesu, Chapel of St. Francis Xavier: In thanksgiving for God's many blessings on our archdiocese and for our benefactors.

Saturday, October 24, North American College: For all our teachers and catechists and educational administrators.

Sunday, October 25, Beatification at St. Peter's: For our religious and for vocations to religious life.

Monday, October 26, St. Paul's Outside the Walls: In thanksgiving for the Sisters of Providence and the mission of all religious in the archdiocese.



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Editorial

Bethlehem University: giving hope for 25 years

Bethlehem University, the only Catholic university in the Holy Land, is celebrating its 25th anniversary this month. For a quarter of a century it has been giving hope to Palestinians in a place where many people are losing hope.

Pope Paul VI is responsible for the founding of Bethlehem University.

During his trip to the Holy Land in 1964, he became aware of the exodus of Palestinians, both Christians and Muslims, from the places that had been their homeland for centuries. He said at the time that he feared that the places made holy by Jesus would become museums.

The Vatican asked the Brothers of the Christian Schools to establish a college on the West Bank. They did so, and Bethlehem University began teaching in October 1973. Its announced purpose was to teach and train Palestinians so they would be able to earn livings in the Holy Land and would not have to emigrate in search of better opportunities.

The Israelis have frequently made it difficult for Bethlehem University to fulfill its purpose. Israel forced the university to close numerous times, including for a period of three years from 1987 to 1990. Each time the school was closed the faculty conducted classes in their homes and in other places around Bethlehem.

Today Bethlehem University is composed of several buildings at the highest point in the city. It has 2,000 undergraduates, two-thirds Muslim and one-third Christian, 65 percent female. It once had a higher percentage of Christians, but more Christians than Muslims have been emigrating. It is preparing students to be nurses, teachers, tour guides, hotel and restaurant employees, and other professions.

While I was at the Tantur Ecumenical Institute in Jerusalem for three months last year (another outgrowth of Pope Paul's visit), I lived 10 minutes away from Bethlehem University. Between us, though, was the border between Israel and the West Bank. We at Tantur had no difficulty going to Bethlehem University,

but students from there braved possible arrest to come to Tantur.

One female student, who had climbed Tantur's wall, was stopped by Israeli border police. She said in English that she was going to Tantur and pretended not to understand the police when they questioned her in Hebrew and Arabic. She was apparently convincing because she managed to get to our meeting at Tantur.

When the border is closed, as it is so frequently, neither students nor faculty can travel. Nursing students cannot get to the Palestinian hospitals in East Jerusalem for training. Faculty members cannot attend seminars in other parts of the world because they cannot go in or out of the airport at Tel Aviv. Students from Gaza who manage to get to Bethlehem cannot go back home because it entails travel through Israel.

In one respect, Bethlehem University's purpose has not been met. Although graduates have the training, they still can't get jobs. The Notre Dame Center and the Seven Arches Hotel in Jerusalem hire as many graduates of the hotel management course as possible, but the graduates often can't get to work when the border is closed. The Israeli government refuses licenses to those trained as guides.

When talking with the students, one quickly learns that they dread graduating because their prospects for good jobs are almost nil. Their main ambition after they graduate is to get a fellowship for graduate study at a university in North or South America—and many of them do. Unfortunately for the Palestinians, most of those who leave their homeland don't return. And those who do return with masters' degrees find that there still aren't good positions open to them.

The university does what it can under tremendous obstacles. If peace could ever be achieved between the Israelis and the Palestinians, many of the Palestinians will be ready to assume leadership positions and give their fellow countrymen some hope for the future as a result of the efforts of Bethlehem University during the past 25 years. Pray that this might happen soon. †

— John F. Fink

Seeking the Face of the Lord

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



Prayers for archdiocesan needs offered by Journey of Hope pilgrims

“Could you not watch one hour with me?” The haunting words of Jesus to three of his apostles as he experienced his agony in the garden the night before he died suggest to me the theme of prayer for our pilgrim visit to Gethsemane.

On Saturday, Oct. 17, at the Eucharist, we pray especially for our priests and our seminarians. And we ask God for a continuing increase in vocations to the priesthood for our archdiocese. We pray for a generous and courageous spirit in response to God's call to priesthood. It is also a day of prayerful thanksgiving for our priests and all that they do for God and our Church. The pressures and expectations of priests have increased dramatically over the years. It is also a day of prayerful and grateful support for our seminarians and those who are considering a vocation to the priesthood. We give thanks also because God is blessing our archdiocese with priestly vocations.

On Sunday, Oct. 18, we will celebrate Mass at the Church of the Visitation. Here I propose prayer for our “home missions” in the archdiocese and for a generous sense of stewardship. Why these particular intentions? When I meditate on Mary's visit to her cousin Elizabeth just after learning she is to be the mother of Jesus, I think of the word *outreach*. Mary left her home to help Elizabeth, an elder cousin, whom she learned was also with child. Mary's generous outreach shows how authentic prayer leads to a heart overflowing with generous love for others.

We have parishes and missions in central and southern Indiana that need help of all kinds. They are in locations where the Catholic population is sparse and yet the needs for evangelization and ministry are great. They are truly “home missions.” A spirit of generous stewardship calls us to support these “home missions” even as we take care of our own parish needs.

I can't imagine a more poignant pilgrim place of prayer than that of the Holy Sepulcher. On Monday, Oct. 19, we will offer Mass at the church located at the tomb where Jesus rose from the dead and won the victory over suffering, death and sin: “In death, life is changed, not taken

away.” At this site, we pray for our sick, for the homebound and the lonely. And here we pray as well for those who care for them. Jesus' triumph over death is the reason that we have hope, no matter how helpless and alone we might be or feel. Jesus had a special care for those who need healing and so must we. We must not take for granted those many people who give so much of their lives to care for the sick. We give thanks for them.

On Tuesday, Oct. 20, we visit the Church of St. Ann. According to tradition, St. Joachim and St. Ann were the parents of Mary, the Mother of God. They were the grandparents of Jesus and so on this day and at this Church we pray for grandparents and all of our senior sisters and brothers. We pray that their golden years may be truly blessed with peace and a certain contentment. We pray in gratitude for their gifts of faithful witness and their wisdom. We appreciate their continuing witness at prayer. We pray that they continue to pray for all of us. We pray that their children and their friends may be good to them in the evening of life. And we pray that we take care of those who have no children to look after them.

On Wednesday, Oct. 21, we find ourselves in Rome, and we celebrate Mass at the Church of Santa Maria del Fornace. Here we recall in prayer the many sisters and brothers who are single by vocation and those who, perhaps, are not necessarily single by choice and feel very alone. Here we also remember in a special way those who are widows and widowers who feel a certain emptiness after the loss of their spouse.

According to tradition, St. Joseph died an early death and the Blessed Mother spent much of her life as a widow. Jesus took care of his widowed mother from the altar of the cross: When he gave John, the Beloved, to her, he gave us to her as her children. And he gave her to John to care for her. We are to care for those who feel alone as Jesus did.

Our pilgrimage continues in Rome next week. I hope you will continue to pray with us and for us as we continue to pray with and for all of you. As we pray, we can only be confident that God is looking after all of us on our Journey of Hope 2001. †

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.



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Buscando la Cara del Señor

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



Oraciones por necesidades de la archidiócesis ofrecidas por peregrinos del Viaje de Esperanza

“¿De modo que no pudieron permanecer despiertos ni una hora conmigo?” Las palabras inolvidables de Jesús a tres de sus apóstoles cuando experimentó su agonía en el huerto la noche antes de que Él se muriera me sugieran a mí el tema de oración para nuestra visita de peregrino a Getsemaní.

El sábado, 17 de octubre, en la Eucaristía, sobre todo oraremos por nuestros sacerdotes y seminaristas. Además, le pediremos a Dios un aumento continuado en las vocaciones al sacerdocio para nuestra archidiócesis. Oraremos por un espíritu generoso y valeroso en contestación a la llamada de Dios al sacerdocio. También será un día de acción de gracias piadosa para nuestros sacerdotes y para todo lo que hacen por Dios y nuestra Iglesia. Las presiones y expectativas de los sacerdotes han aumentado dramáticamente durante los años. También será un día de apoyo piadoso y agradecimiento para nuestros seminaristas y aquéllos que están considerando una vocación al sacerdocio. Asimismo daremos gracias ya que Dios está bendiciendo nuestra archidiócesis con vocaciones sacerdotales.

El domingo, 18 de octubre, celebraremos Misa en la Iglesia de la Visita. Es aquí donde oraré por nuestras “misiones domésticas” en la archidiócesis y por un sentido generoso de mayordomía. ¿Por qué estos propósitos particulares? Cuando medito en la visita de María a su prima Isabel al aprender que será la madre de Jesús, pienso en la palabra *alcance*. Al aprender que Isabel, su prima mayor, estaba encinta, María salió de su casa para ayudarlo. El alcance generoso de María nos demuestra cómo la auténtica oración nos lleva a un corazón que está lleno de amor generoso por los demás.

Tenemos parroquias y misiones en la parte central y del sur de Indiana que necesitan toda clase de ayuda. Las mismas se encuentran en situaciones donde hay poca gente católica, no obstante las necesidades de la evangelización y ministerio son grandes. Verdaderamente son “misiones domésticas”. Un espíritu de la mayordomía generosa nos llama a apoyar éstas “misiones domésticas” en el mismo momento en que cuidamos de nuestras propias necesidades de la parroquia.

No me puedo imaginar que sea un lugar del peregrino de oración mejor que el Sepulcro Santo. **El lunes, 19 de octubre**, ofreceremos Misa en la iglesia ubicada en la tumba donde Jesús resucitó y ganó la victoria sobre el sufrimiento, muerte y pecado: “Por muerte, la vida se cambia, no se desaparece”. En este sitio, oraremos por

nuestros enfermos, por aquellos que no pueden salir de la casa y por los que están solos. También oraremos aquí por los seres queridos de estas personas. El triunfo de Jesús sobre la muerte es la razón que tenemos esperanza, no importa cuán desvalidos o solos que nos sintamos. Jesús cuidó de aquéllos que necesitaban ayuda en una manera especial, y debemos hacer así. Debemos apreciar a las muchas personas que dedican tanto de sus vidas para cuidar de los enfermos. Les damos gracias a ellos.

El martes, 20 de octubre, visitaremos la Iglesia de Santa Ana. Según la tradición, el San Joachim y la Santa Ana fueron los padres de María, Madre de Dios. Eran los abuelos de Jesús y por lo tanto oraremos este día y en esta Iglesia por los abuelos y todos nuestros hermanos mayores. Oraremos que sus años dorados sean benditos de con paz y cierto contento. Oraremos con agradecimiento por sus regalos de testigo fiel y su sabiduría. Apreciamos a su testigo continuado a la oración. Oraremos que ellos continúen orando por todos nosotros. Oraremos que sus niños y sus amigos sean amables con ellos al fin de su vida. Y oraremos que Dios nos dé ánimo a cuidar de aquéllos que no tienen niños que pueden cuidar de ellos.

El miércoles, 21 de octubre, estaremos en Roma y celebraremos Misa en la Iglesia de la Santa María del Fornace. Aquí recordaremos por oración las hermanas y hermanos que están solteros por vocación y aquéllos que, quizás, no estén solos por opción y se sienten muy solos. Aquí también recordaremos de una manera especial aquéllos que están viudos y que sienten un cierto vacío después de la pérdida de su cónyuge.

Según la tradición, el San José se murió muy joven y la Santísima Madre pasó la mayoría de su vida como viuda. Jesús cuidó de su madre viuda desde el altar de la cruz: Cuando Él le dio Juan a ella, también le dio nosotros a ella, como sus niños. Y Él se la dio a Juan para que él cuide de ella. Es nuestra responsabilidad de cuidar de aquéllos que se sienten solos en la misma manera como Jesús.

Nuestra peregrinación continúa en Roma la próxima semana. Espero que ustedes continúen orando con nosotros y por nosotros cuando continuaremos orando con todos ustedes y por ustedes. Cuando oramos, podemos estar seguros de que Dios está cuidando de todos nosotros en nuestro Viaje de Esperanza 2001.†

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

U.S. needs three wise people for Senate

On the eve of the elections and with Christmas in mind, we need to search for three wise people for the U.S. Senate, three people who fear God, love their country, and can feel the pain of infants who suffer torture and death in the never-necessary partial-birth abortion.

At the time of the very first Christmas, babies were being killed for political purposes. King Herod the Great had ordered that all male babies two years of age and under were to be put to death. He feared that the Christ child might someday get his throne.

In our time, babies are once again being killed for political purposes. They are killed in a procedure so violent, it out-herods Herod.

So, in this short time before Christmas, let all people of good will pray for peace and pray that we will find three wise senators.

Arthur L. Beriault
Noblesville

Humans participate with God in creation of life

“Sex is good—so why try to restrict it?”

People like to hear this sort of thing. For one thing, it’s titillating talk, and for another, people like to be told some of the off-the-wall things they are doing, would like to do, or would like to dream about doing are not only popular but are OK.

You know: “If it feels good, do it.” Now the Roman Catholic Church has a much tougher time at this game. The Jerry Springer types have a seller’s market for their brand of sex education. The Roman Catholic Church does not. Nobody seems to be buying traditional Christian teaching on sexual morality. And what makes that morality an even tougher sell is that nobody is even talking about what that teaching is, or what the basis for it is.

It all started way back in the beginning. You know, when God sort of topped himself by making man in his own image and likeness, then gave man and woman a share in his (God’s) creative power by giving men and women the ability to join him in bringing new human life into being. God himself, the Creator, breathes an immortal soul into each of these new persons.

It is only if one remembers this teaching, this truth, that Catholic teaching on sexual morality makes sense. Deny that

truth, and it’s not difficult to rationalize divorce, artificial birth control, abortion, euthanasia, premarital sex, homosexual activity or any kind of sexual practice we look upon as deviant.

What it boils down to is that large segments of our society, particularly those with the most influence—popular writers, composers and artists—have rejected, worse, decided to ridicule Christian sexual morality standards. One does not need to be extremely bright to see the results.

It seems curious to me that people of influence within the Catholic community, prominent teachers of moral theology, for example, view this rejection of the Church’s teaching as somewhat benign, if not positively good in some instances, yet claim to accept all the “important” Catholic teachings. Such thinking defies logic.

As the King of Siam said in the musical, “Is a puzzlement.”

Don Critchlow
Indianapolis

Pro-life advocate

First of all, I want to thank Archbishop Buechlein and *The Criterion* for the vast coverage of the pro-life activities in our archdiocese. I think it is wonderful the way the various parishes in Indianapolis have a pro-life Mass and recite the rosary at the abortion clinics.

I notice such a laxity in most parishes when it comes to standing up to be counted. Last January, my wife and I participated in a pro-life march, and we Catholics were outnumbered 30 to 1 by other Christian denominations. It is so sad to see Catholics (who should be 100 percent pro-life) afraid to stand up in public. We need all doctors, priests and us common people to come forward. I would like to see each parish mention pro-life in their Sunday petitions as well as have a weekly holy hour adoration of the Blessed Sacrament.

Never think for a moment that pro-life is only against abortion. It is also against artificial birth control, euthanasia, assisted suicide, and unjust capital punishment. So it concerns all of us at some stage of our life.

Something to ponder: What if Jesus had elected assisted suicide in lieu of dying on the cross? What a different world we would have; the gates of heaven would not have opened.

Somehow, somehow we have to get the message to the world that God is against murder and that we as Catholics strongly support that belief.

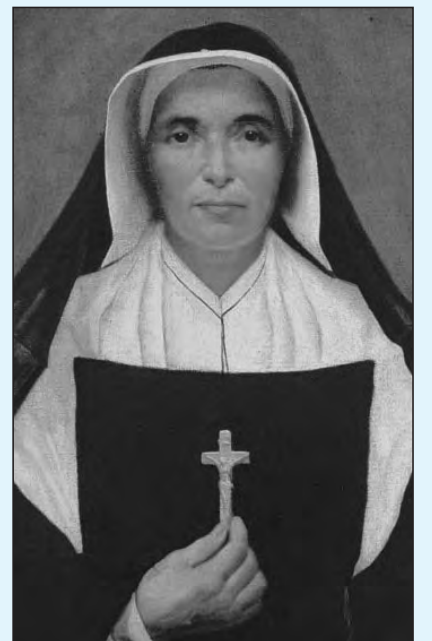
A. J. Scheller
Elizabethtown

Concerning abandonment

“Perfect abandonment of ourselves in all things for the future requires great courage, but we ought to aspire to it.”

“Detach yourself from yourself, my child, but sweetly, with that suavity which is the distinctive work of the spirit of God.”

— Mother Theodore Guérin



The Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed “blessed”) by Pope John Paul II on Oct. 25 in ceremonies in St. Peter’s Basilica, Rome.

Over the next several weeks, in order to acquaint readers with the spirit and wisdom of this woman, *The Criterion* will publish a series of quotations from Mother Theodore’s writings.

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

The planning committee for the 40th anniversary celebration for **Boy Scout Troop 443 of St. Matthew Parish** in Indianapolis is seeking former troop members and scoutmasters (1959-1998). Contact Gail Toussaint at 317-842-1153 or Jan Townsend at 317-845-1379 to give names and current addresses of former Troop 443 scouts.

Become a Birthline volunteer by giving at least eight hours a month

responding to calls from pregnant women in need. The calls are forwarded to your home at pre-arranged times. Volunteers may also come to the Archbishop O'Meara Catholic Center twice a month to prepare layettes. A two-day training session is scheduled Oct. 20 and Oct. 27 from 9 a.m. to 3 p.m. For further information and registration, call 317-236-1550, 317-236-1559, or 800-382-9836, ext. 1550 or 1559.

The Blue Army of Our Lady of Fatima will sponsor a **Rosary March** for the 11th year at Our Lady of Lourdes Parish in Indianapolis Oct. 18 at 3 p.m. There will also be Benediction of the Blessed Sacrament and a homily. Information: 317-356-5407.

Holy Trinity Parish in Indianapolis is taking orders for **Poticas**, a Slovenian date and nut cake. The cost is \$13. The deadline to order is Nov. 7. Information: 317-631-2939.

Area health care givers are invited to attend the ninth annual Fall Forum hosted by St. Francis Hospital and Health Centers in Indianapolis. This is the first year the professional development event is open to the general public. The Fall Forum has expanded to four one-day seminars, Oct. 19, Oct. 20, Nov. 16 and Nov. 17. All sessions will be held from 7:30 a.m. to 4:30 p.m. at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis. Information: 317-783-8557. †

VIPs . . .

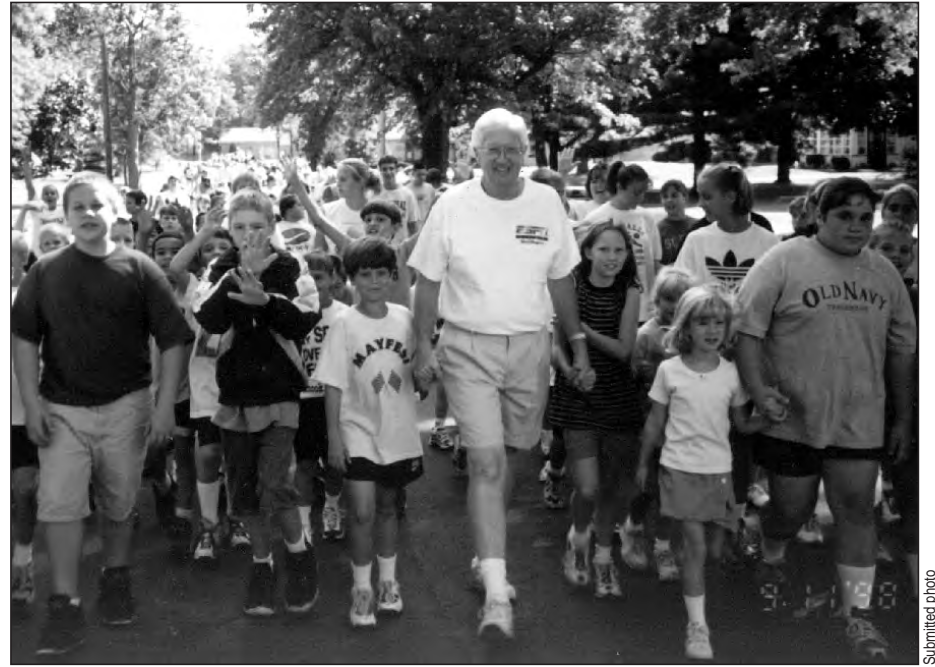
Paul and Cecilia Day of Indianapolis will celebrate their 60th anniversary Oct. 18 with a Mass of Thanksgiving at Good Shepherd Parish in Indianapolis. The couple was married Oct. 18, 1938 at St. Therese Parish in Louisville, Ky. They have 10 children: Thomas, Richard,

Donald, and Kenneth Day, Janet Walker, Alice Meisberger, Judy Brizendine, Kathy Henderson, Pauline Morell, and Mary VanNoy. The couple also has 24 grandchildren, eight great-grandchildren, and one great-great-grandchild. The Days are members of Good Shepherd Parish. †



Quilter

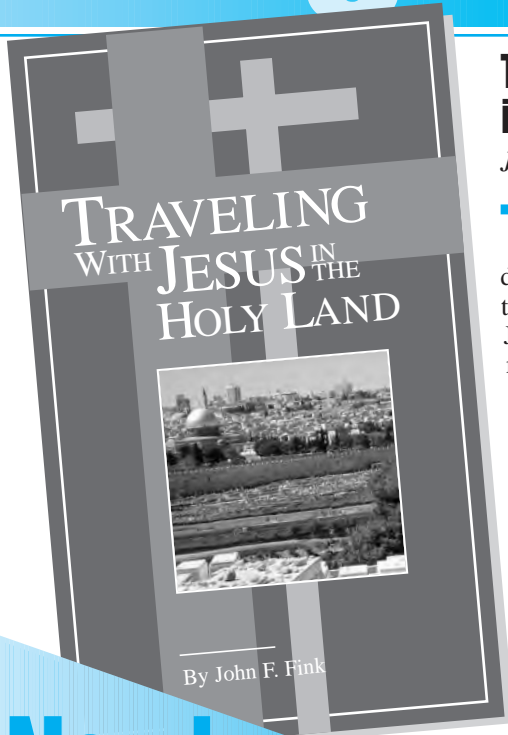
St. Mary-of-the-Knobs parishioner Catherine Didat stands with her quilt she created that will be raffled at the St. Mary-of-the-Knobs Dessert Card Party Oct. 22. The event begins at 7 p.m. For more information, call 812-923-3011.



Like a shepherd he leads his flock

Father James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, leads 289 St. Roch School students on their three-mile "Roch-a-thon" walk Sept. 11. Students, faculty, and parents collected pledges and raised more than \$12,000. The money will be used for technology and financial aid for students who attend St. Roch School.

Pilgrims!



Traveling with Jesus in the Holy Land

John F. Fink

This new book, written especially for Christian pilgrims to the Holy Land, describes the pertinent geography, history, and religious practices at the time of Jesus. Readers travel with Jesus as he moves about the country and accompany him during the week of his Passion in Jerusalem. A must read for all Christian pilgrims and a fact-filled, intriguing, and highly readable book for anyone interested in the times and events that made this land holy.

John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

Published by Criterion Press, Inc.

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For further information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.

Yes, I'm interested!

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200 attend special ed program

"Surviving with Special Needs" was the theme for a first-time program that brought 200 participants—parents, teachers and students who are challenged learners—together for instruction and dialogue Sept. 23 at Bishop Chatard High School in Indianapolis.

For a \$5 fee, those interested could attend four 50-minute educational sessions sponsored by the Archdiocesan Special Education Task Force.

The presenters, professionals in special education, addressed the situations faced by students—from grade seven to adult—who have special learning needs.

One of the 15 seminar sessions featured a panel of students with learning differences who had participated in a resource program.

Teachers from local Catholic high school resource programs discussed their work in a teacher panel.

Different learning techniques and systems were

explained, including computer-based remedial programs and SPRED, the special religious education program being introduced in two parishes in the archdiocese.

Two 120-minute sessions on diagnosis and treatment of attention deficit and attention deficit hyperactivity disorders were presented by Dr. John T. Munshower, an Indianapolis neurologist, and Dr. Peter W. Castellanos, a pediatric neurologist also practicing in Indianapolis.

Professor Larry Schaaf, a professor at Indiana University/Purdue University at Indianapolis and a parent of a child with special needs, helped parents understand advocacy as well as how and when to use it.

A video, *When the Chips Are Down* by Richard LaVole, offered parents help with discipline questions.

The Archdiocesan Special Education Task Force supports Catholic education for children with special needs and exceptionalities to help them achieve their academic, spiritual, emotional and social potential. †



Photo by Margaret Nelson

Dr. John T. Munshower, an Indianapolis neurologist, talks with Claudia DeVine, a Christ the King parishioner and member of the Archdiocesan Special Education Task Force, during a Sept. 23 conference at Bishop Chatard High School in Indianapolis.

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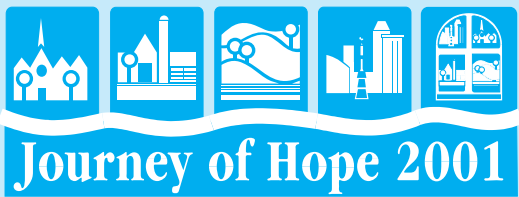
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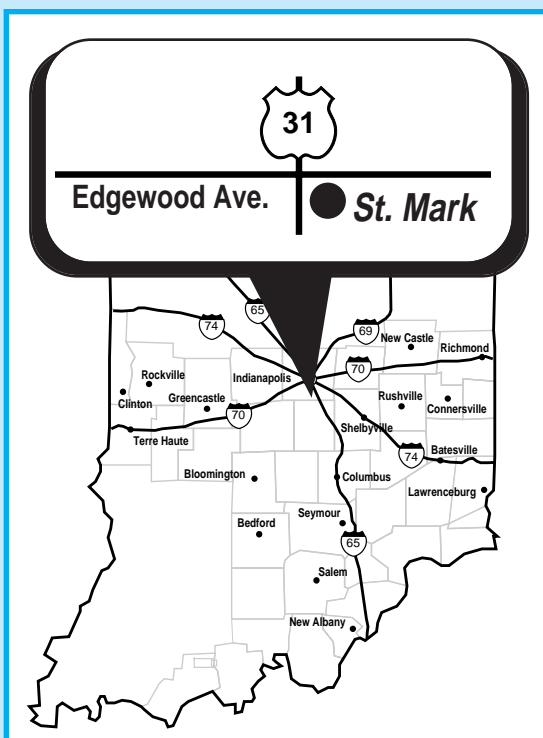
Indianapolis South Deanery

St. Mark Indianapolis

Story by Mary Ann Wyand

Fast Facts:

"Celebrating 50 Years of Community" is the theme for activities commemorating the founding of St. Mark Parish in Edgewood, on the south side of Indianapolis, following World War II. As part of the anniversary celebration, parishioners will reflect on "Jubilee Moments," featuring parish highlights from the past 50 years, before liturgies every week. Archbishop Daniel M. Buechlein will preside at St. Mark's 50th anniversary Mass at 2 p.m. on Sept. 12, 1999.



Journey of Hope 2001

St. Mark parishioners pledge 50,000 hours of service for 50th anniversary celebration

Members of St. Mark Parish in the Indianapolis South Deanery have much to celebrate as the faith community observes its 50th anniversary this year and next, and the parish looks ahead to a second half-century of worship and ministry in the suburban Edgewood neighborhood of Indiana's capital city.

In thanks for many blessings received during the past five decades, St. Mark parishioners have pledged 50,000 hours of Church and community service through September of 1999.



Msgr. Richard Lawler

Greater emphasis on prayer, worship, stewardship, outreach and evangelization are St. Mark's primary goals as the parish community anticipates the start of the third millennium of Christianity, said Msgr. Richard Lawler, the pastor since 1985 and dean of the Indianapolis South Deanery.

As a prelude to St. Mark's anniversary celebration, which continues through September of 1999, parishioner Paul Burt produced an evangelization video,

based on parish survey responses, to document the current demographics and address strengths and weaknesses.

"I think it capsulizes who we are as a parish and defines what we are doing," Msgr. Lawler said. The video was shown during weekend liturgies last May, he added, and parishioners were pleased with its concise explanation of St. Mark's successes and challenges.

St. Mark Parish is a thriving community of more than 900 households, the video explains. Nearly 1,000 volunteers contribute their time and talents in more than 45 ministry areas ranging from liturgy and religious education to administrative service and financial committee work.

"We've done a number of long-range strategic planning projects with the parish council," Msgr. Lawler said. "In my time here—13 years—we've done a couple of capital campaign drives, so we wanted to focus on the spiritual life of the parish during our anniversary year."

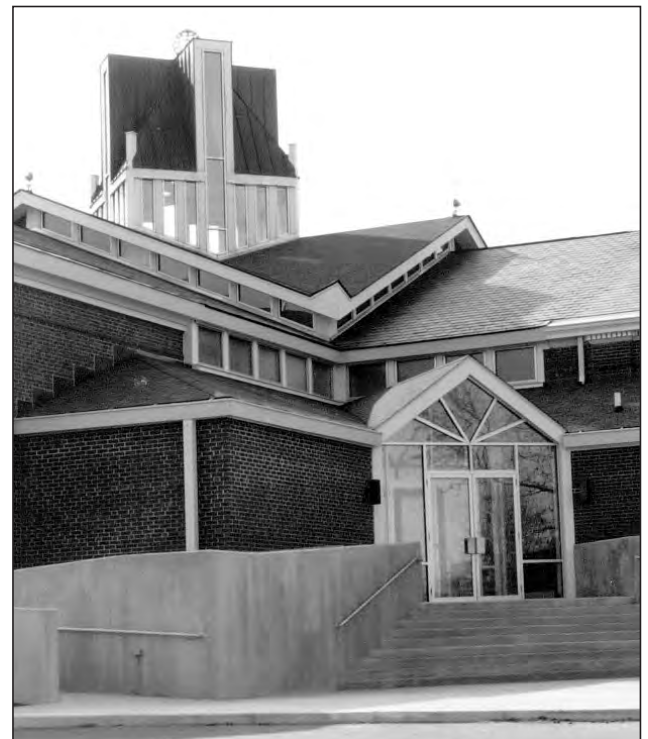
Occasional parish retreats and days of recollection in recent years complemented St. Mark's participation in the

three-year Renew program, he said. Last year, the St. Mark staff and faith formation committee members began the Follow Me program, from St. Anthony Messenger Press in Cincinnati, in response to parishioners' survey comments about the need for more ongoing spiritual formation and adult religious education programs.

"About 140 people participated in 18 small groups, one of many components of the overall renewal effort," said parishioner Ann Corcoran, who is helping coordinate the four-year Follow Me program through the year 2001. "We also have used a discipleship booklet to help people in the parish think about their relationship with God."

Also during Lent, she said, St. Mark hosted a parish assembly and pitch-in dinner with a reflection on Jesus presented by Father Keith Hosey from the Pope John XXIII Center at Hartford City in the Lafayette Diocese.

"People said they wanted to be more aware of Jesus in



St. Mark Church

What Have They Done To My Brain, Ma?

It is an old song, known mostly to boomers. The title and the first stanza went, "What have they done to the rain?" The song ended with the above question. It wasn't nearly as appropriate then as it is today!

That observation is prompted by TV viewing statistics that tell us what our children are watching on television. The hottest new children's show is not Barney, not Mr. Rogers, but a talk show. It features bizarre individuals who routinely engage in fistfights on the show. This show is a monument to perversion and violence. There is no hyperbole in that sentence; it is the marketing strategy.

It has been in the top 5 shows in many teen markets, where it is placed in the after school slot. It is in the top 10 nationally for children aged 2-10.

There is a book entitled *Brave New World* written in the 1920s by Aldous Huxley. It described a world where classics of literature and thought were absent. Where religion had become obsolete. Where people were 'conditioned' to believe in promiscuity, drugs and all other forms of hedonism.

Let's steal our children back from their conditioning.

† † † † † † † † † †

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their daily lives and relationships," Corcoran said, "and they appreciated this opportunity to share their faith with others and hear different points of view. They also mentioned the importance of forgiveness and tolerance and the need to be more attentive to other people."

St. Mark's adult catechetical team works hard to provide spiritual formation opportunities in the parish and encourage more people to participate in liturgies, pastoral associate and religious education director Mary Lynn Cavanaugh said. Parish spirituality programming draws upon the archdiocesan Journey of Hope themes.

"This year we will focus on worship and formation and how we praise God during liturgies and in our personal lives," Cavanaugh said. "Next year, our parish reflection topic will be the Holy Spirit and how we can achieve greater unity and forgiveness—how the Holy Spirit calls us to unify and work toward the kingdom of God through pastoral care, social ministry and evangelization."

As an anniversary tribute to the parish, Cavanaugh said St. Mark parishioners have promised to contribute 50,000 hours of Church and community service by the conclusion of the yearlong celebration.

"We've changed the form on the weekly contribution envelopes to include space for listing time and talents given in addition to treasures," she said. "We will begin using

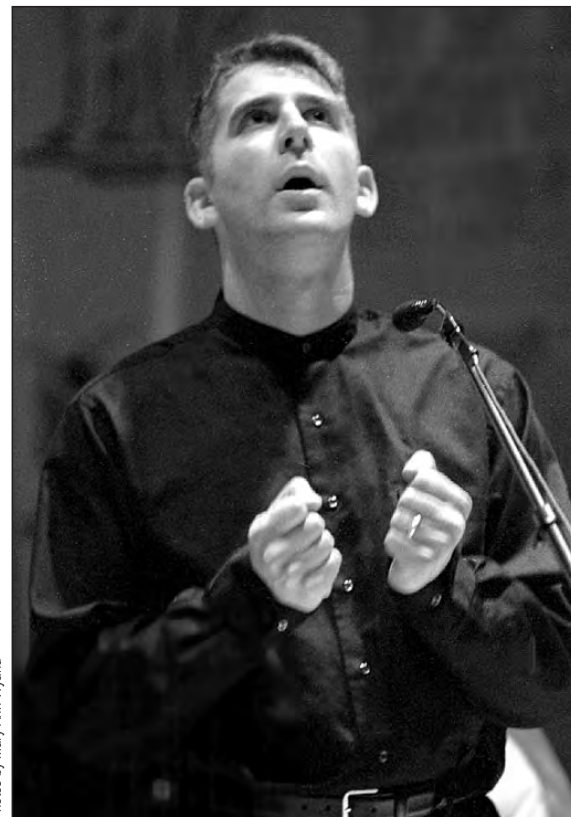
our new envelopes in October. Our stewardship committee will tabulate those categories and keep a running total of our volunteer service."

Cavanaugh said this stewardship commitment will help motivate parishioners to reach out to the larger Church community and bring the Gospel to people in all walks of life.

During an interview for the parish video, parishioner Ben Wilhelm said he believes members of St. Mark Parish "need to start thinking more about outreach as a parish" beyond the south side of Indianapolis and the archdiocese.

St. Mark Parish is known for its vibrant liturgies and welcoming environment, Msgr. Lawler said. Since 1980, the parish has doubled in size. More than 84 percent of parish adults are married, the demographic study found, and most parishioners are between the ages of 30 and 44. Children and teen-agers comprise the second-largest parish group.

"I think one of the things that the growth [in parish membership] points out is that for 50 years of our lives we are the beneficiaries of the people who lived in the years before us," the pastor said. "We also have a commitment to the generations to come, and that got our parish buildings completed. But we also face the challenge of preserving our vibrant faith to be handed on and shared with a new generation." †



St. Mark Parish music ministers and parishioners of all ages presented a free concert, Marty Haugen's "Tales of Wonder," on Sept. 17-18 to celebrate the 50th anniversary of the parish. Rebecca Blandford (above, center) and Melissa Boyer (top left) sing "Digo 'Si', Señor; I Say 'Yes', Lord" with other performers. Parishioner Paul Burt (left) sings "Where Is Your Mercy?" during the concert. Burt also produced a parish video last year. St. Mark's anniversary celebration coincides with the completion of the first church building in 1947, rather than the founding of the parish in 1946.

Photos by Mary Ann Wyand

St. Mark (1946)

Address: 535 E. Edgewood Ave., Indianapolis, IN 46227
Telephone: 317-787-8246 Fax: 317-781-6466

Church Capacity: 550 &
Number of Households: 951

Pastor: Rev. Msgr. Richard C. Lawler, VF
Administrator of Religious Education: Mary Lynn Cavanaugh, 317-784-7155

Youth Ministry Coordinator: TC Crum

Music Director: Dianne Gardner, 317-787-8246

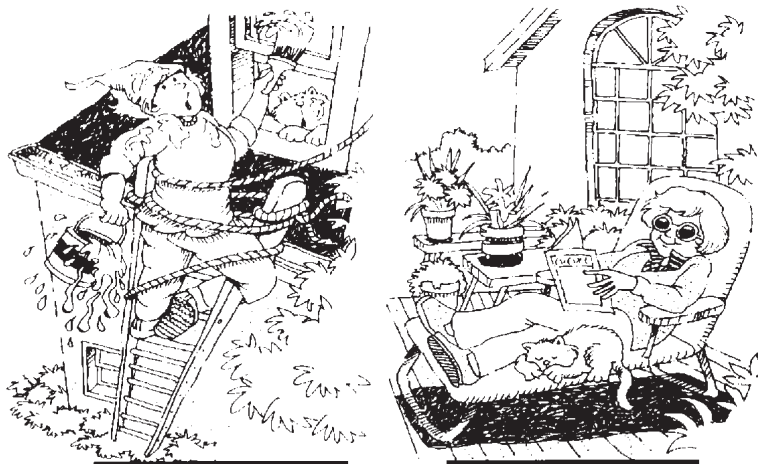
Parish Council Chair: Kevin Klaiber
Parish Secretary: Noeline Scott

Principal: Joanna Cauchi
School: 541 E. Edgewood Ave., 317-786-4013 (K-8)
Number of Students: 358

Masses: Saturday Anticipation — 5:30 p.m.
Sunday — 7:30, 9:15, 11:45 a.m.
Holy Day Anticipation — 6:00 p.m.
Holy Day — 9:00 a.m., 7:00 p.m.
Weekdays — Tues.-Fri. 8:15 a.m.

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After 20 years, pontiff still looks to the future

VATICAN CITY (CNS)—Pope John Paul II marks 20 years in the papacy this week, a milestone in a pontificate that has influenced world events, advocated for human rights, left a distinctive stamp on the Church and touched millions of individuals around the globe.

The anniversary was shaping up as a tribute to an already historic papacy. But Vatican officials, saying this pope is still capable of surprising people, emphasized his goals for the years to come.

Although the pope discouraged extravagant commemorative ceremonies, a video and musical presentation are planned for below the papal apartment in St. Peter's Square Oct. 16, the anniversary of his election, and the pope will concelebrate a special Mass Oct. 18.

Pope John Paul's Polish compatriots, including the country's bishops, were expected to arrive in Rome by the thousands to bring the songs and sentiments of their homeland and recall together the electrifying moment when the world

learned of the election of the first non-Italian pontiff in 455 years: Poland's own Cardinal Karol Wojtyla.

The pope they see today has changed dramatically from the youthful and vigorous man who spoke from the balcony in St. Peter's Square 20 years ago. At 78, his gait is slow and his speech halting. Often, his eyes cast a heavy gaze—perhaps a symptom of Parkinson's disease, or perhaps simply the expression of a man who has much on his mind and in his soul.

Beyond the festivities, Pope John Paul planned to celebrate the anniversary in his own fashion, by issuing a new encyclical on one of his favorite topics: "Faith and Reason." The document was expected in mid-October.

Typically, the pope was spending more time looking ahead—at year 2000 projects, special synods and papal trips—than reminiscing over his record.

"Today, I see a pope who is continually projected toward the future, mental-



Photo by Mary Ann Wyard

Anniversary celebration

Archbishop Daniel M. Buechlein congratulates Annunciation parishioners Helen and Robert White Sr. of Brazil on their 67th wedding anniversary Sept. 27, which coincided with the archdiocese's annual Golden Anniversary Mass at SS. Peter and Paul Cathedral. More than 175 archdiocesan couples married 50 years or more, and representing 9,000 years of married life, were honored during the special liturgy. The Whites were married on Sept. 27, 1931, at Sacred Heart Church in Terre Haute. They have two children, 21 grandchildren, 41 great-grandchildren, and one great-great-grandchild.

ly and spiritually. I see it in his daily work," said Vatican spokesman Joaquin Navarro-Valls. "Whether he will be able to complete all that he believes is his mission, only God knows."

Navarro-Valls said Vatican officials do

not want the pope's 20th anniversary to become an occasion for "closing the book" on this pontificate. He said the pontiff will continue to focus his attention on human rights issues, catechesis, and interreligious and ecumenical relations. †



Maryclare Alerding

Cathedral High School
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I was born with the spirit of the Cathedral Irish already in my heart. Since my family has been around Cathedral for quite a while, I was familiar with the school even before I began my freshman year. Cathedral, however, was not really my own until I stepped my foot inside and became involved. Then no one could take her away from me.

Cathedral High School is unique because no one gets lost in the crowd. All of my classmates were recognized for their unique personalities and special known talents. At Cathedral, everyone has a chance to shine.

Through orientation, academics, athletics, and the many clubs offered, Cathedral allowed us to be active and involved. With each new activity I undertook, I gained self confidence and a new friend.

Perhaps one of the greatest values I have taken from Cathedral is the spiritual guidance she gave me. Through religion classes, talks with teachers, and retreat experiences, I was able to strengthen my faith while still in high school.

One of Cathedral's greatest assets is her faculty. I feel strongly that the teachers at Cathedral High School truly care about their students. The teachers are kind, gentle, and helpful. When students walk down the halls, not only do classmates smile and say hello, but teachers also stand out of their classrooms and greet them. I never met a teacher at Cathedral who was not willing to meet outside of class for a little extra help. In fact, this was always encouraged.

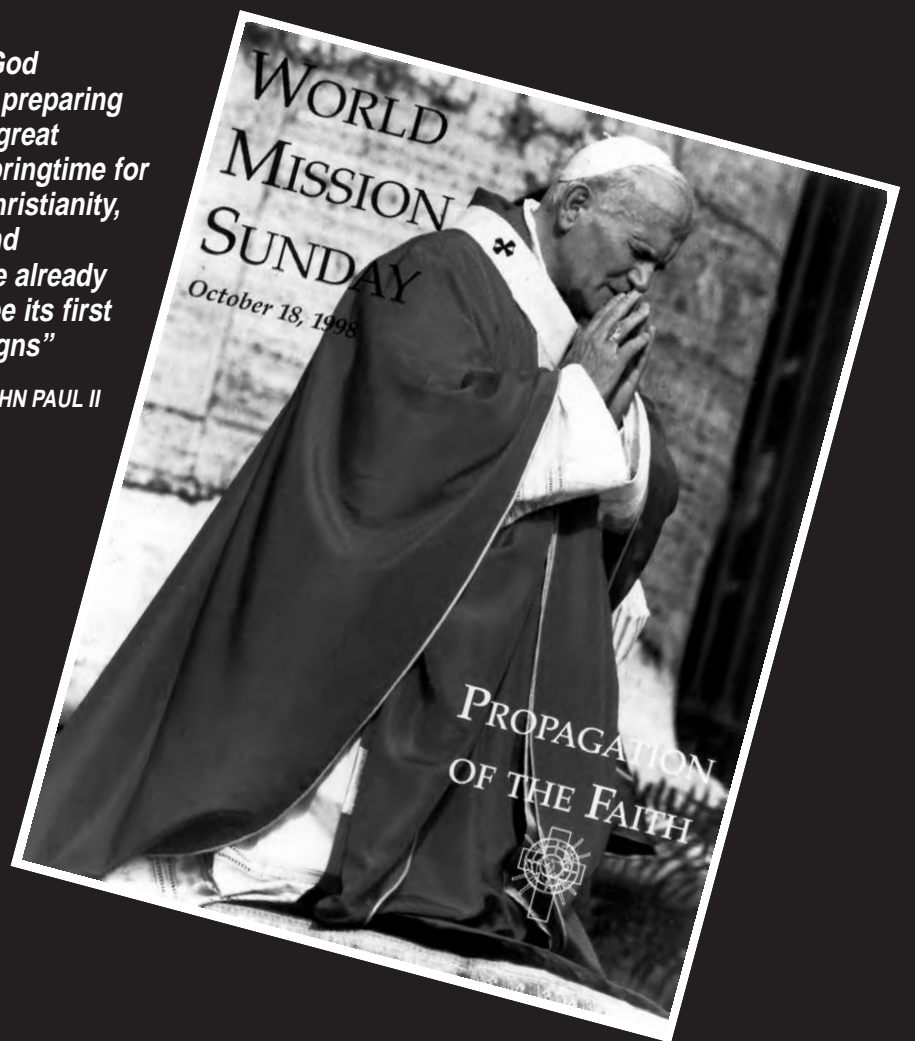
Cathedral High School was a wonderful place to spend four of the most important years of my life. I believe that if I would have attended another high school, I probably would have become involved in the same types of activities, and I probably would have made friends there, too. I know, however, that I would not have received the extra encouragement, attention, and feeling of belonging that I received at Cathedral. In high school, those three things make all the difference.

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Family dynamics call for new budget strategies

By Nancy Frazier O'Brien, Catholic News Service

When Charles L. Martin Jr. and his wife, Gwen, were married in the early 1970s, they envisioned a financial future that went in a straight line—from paying off their own college expenses, to buying a home and starting a family, to putting the children through college and assuring themselves a comfortable retirement.

But the children came quickly and the Martins found that life can have its zigs and zags.

At the end of 1998, two of their four children have finished college, the third is earning a master's degree and the youngest is in undergraduate studies.

But the Martins found—as many other parents discovered in the 1980s and 1990s—that children who were college graduates didn't always move out as soon as they got their bachelor's degrees.

"Many kids return home after college," said Martin, a professor of accounting at Towson University in Maryland and an associate with Kissinger Financial Services in Timonium, Md.

"For us," he added, "it was you go to college and you leave home. But it's not that way anymore. And that's another part of the (financial) equation that parents need to look at."

For other families, the financial challenge might come in the form of an aging

parent unable to pay for needed nursing-home care or a blended family facing stress over the money needed to raise "multiple children from multiple families," he said.

But the basic rules for building a sound financial future are similar for everyone, Martin said.

Begin saving and investing at the earliest age possible and then leave the investment alone to grow, he advised, noting that a \$10,000 lump-sum investment at age 45 can grow to \$67,275 at a 10 percent return by the time you reach 65.

"Compound interest is the eighth wonder of the world," he said.

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beginning at age 35. With the same 10 percent return, by the time you reach 65 that nest egg will have grown to \$227,933. At a 12 percent return—not unusual in the recent years of stock-market growth—the total would be \$352,991, from a total initial investment of \$36,000.

At every stage of life, there are good excuses not to save or invest, Martin noted. In their 20s, people might cite their low salaries. In their 30s, they might be putting all their money into their homes or have the high costs of a new baby. As they reach their 40s and 50s, potential investors might find their extra money is going to college costs for their children or to maintaining a more luxurious lifestyle. And in their 60s,

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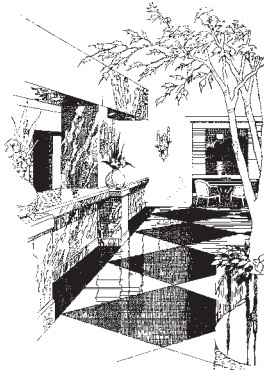
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most people think they are too close to retirement to make a difference.

Procrastination is the greatest obstacle to financial success, but it can be overcome, even if it's just a few dollars at a time, Martin said. "Try to set it aside any way you can."

Having money set aside can also help to cushion the blows of life's unexpected emergencies, such as a divorce, death or disabling accidents.

In the many blended families that include stepchildren, Martin said that, because of contributions by noncustodial parents, different amounts of money might be available for different children, resulting in "discord in many households." Although some of the discord is unavoidable, he advises setting clear family spending policies that would apply to all members.

As the college years approach, Martin encourages homeowners to make use of the equity in their homes for short-term, tax-deductible loans.

The home also can be a key financial asset for senior citizens who need more income but don't want to move. A reverse mortgage can be the answer. †



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Home budgeting gives future returns

(CNS)—Is your mortgage or rent payment a challenge that seems more difficult to hurdle each month? Are credit-card bills growing at a rate greater than your income? Do those infrequent but major household-related repairs strain your checkbook to the breaking point? Is saving for your children's college education or for retirement something that you always postpone?

If your answer to any of these questions is "yes," budgeting can pay big dividends in meeting the financial responsibilities and financial goals of the family. Budgeting carefully, methodically and completely should ensure that there are enough resources to cover short-term expenses and long-term savings.

Living with a budget and within a bud-

get does not require a lot of time each day nor should it too tightly constrict spending. It does require planning for tomorrow, some sacrifice and immediate action.

Here are some tips on how to make a home budget work for you:

- Do an inventory of expenses. Record on a regular basis payment of monthly bills, other checks and credit-card and cash purchases, to clearly see how your income is spent.
- Develop a working budget. Once you can see where your money has been spent in the past, you are aware of what items or services—mortgage or rent, utilities, groceries, automobile payments and maintenance, telephone, etc.—need paying in the future and how much income you have.

- Cut expenses where you can, turning a portion to savings each month.
- Limit credit card purchases or decide to use credit only in an emergency.
- Establish a list of financial goals and determine how much you need to save each month to reach those goals.
- Establish priorities in spending.
- Be patient. Keep in mind that debt can accumulate quickly and financial health takes time, discipline and sacrifice.
- Share with family members the importance of living within a budget.
- Remember church-related institutions and other charities in budgeting.
- Seek the help of a professional financial counselor if you believe you've gotten in over your head in debt and can't seem to budget your way out of it. †



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Trust in God tempers financial fears, changes

Remember to act responsibly and strive to be self-sufficient

By Thea Jarvis, Catholic News Service

There's a red, white and blue "for sale" sign on our front lawn. Each morning when I awake, I'm alternately excited and terrified. It's been our dream to chuck city living and head for the coast, though scary to actually do it.

The angst of leaving the warm cocoon of friends and neighbors we've known for almost 30 years is deepened by nagging financial anxiety. What if the old house doesn't sell before our new house is built? What if the house sells and the buyers can't swing a loan? How many mortgage payments can we juggle at one time? What will it cost to pack and cart a lifetime of memories?

If I'm not careful, fear overtakes me.

To fret, to worry, to root around in the darkness is natural behavior when security, especially financial security, is threatened. Money matters may involve a roof over one's head, clothes on one's back and food for a growling belly, but financial fears have as much to do with spiritual and emotional needs as physical well-being.

It also has to do with generational fiscal experiences. My parents were Depression-era children, reared on thin wallets and scantily-stocked pantries. My mother's family of 12 children was particularly hard hit, with my widowed grandmother taking in laundry and ironing

shirts to keep the clan afloat.

At the other end of the age spectrum, my children were raised at a time when fast credit and easy money were as common as a good day on the Dow. They suffer far less insecurity about where their next meal is coming, as fast-food restaurants are always open and the ATM machine is right around the corner.

I live somewhere in between these monetary views.

And yet, though I can periodically fantasize that my bank account will never run dry or whine about my shrinking food budget, I've discovered that trust in God's care is a practical, readily available tool that offers balance and clarity.

When I act responsibly and strive to be self-sufficient, I can count on God to direct my financial path. When I take time to pray and am humble enough to listen, the Spirit gives me the wisdom, prudence and confidence to make appropriate fiscal decisions.

"If we really belong to God, then we must trust in God," Mother Teresa suggested. "We must never be preoccupied with the future," she added. "God is there."

Having faith that God sees me through times of financial turmoil doesn't imply rolling over and taking a nap, expecting God to manage it all. It means doing the footwork, plugging along as if everything depended on me, but praying as if everything depended on God.

Trust is a spiritual flashlight, a beacon that illuminates my path if I remember to take it out and turn it on. It helps me focus on financial priorities, giving me the freedom to make sound fiscal judgments without the numbing distractions of uncertainty and fear.

Today I'm praying for the family who'll eventually buy our house, hoping they'll love it as we've loved it and experience the joy and peace we've known here. I'm trusting that their loan will go through, that their mortgage will be affordable, that the movers will be gentle with their favorite antiques.

Most of all, I'm trusting that the memories they're packing, the journey they're anticipating—like my own fragile past and future—are safe and secure in God's hands.†

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Giving is a return to God

By Jennifer E. Reed, Catholic News Service

Catholics' gratitude to God should be what motivates their contributions to Sunday collections, say Church stewardship officials.

"All you have and all you own is a gift from God. We all have a basic need to give part of that back to God," said Jean Hawke, pastoral associate for administration at Immaculate Conception Church in Everett, Wash.

"Of course we need parishioners' money to operate. But if you are giving us your money to pay the heating bills, salaries, janitorial services, don't do it. Give us money because of your need to give back a portion of what you have to God," she said.

The Catholic Church emphasizes "planned, proportionate and sacrificial" giving rather than tithing, or giving a fixed percentage of one's income to the Church, said Dan Conway, director of stewardship and development for the Archdiocese of Chicago (and formerly secretary for stewardship and communications for the Archdiocese of Indianapolis).

The collection basket fills an important role in that it "links us symbolically to the Eucharist" during the Mass, Conway added. However, he said, it often triggers "habitual giving" without challenging people to give any differently than they have in the past.

"People give as they were taught to give as children. Unless we challenge people to make a conscious decision, they will simply give token gifts," said Conway, co-author of a resource manual on stewardship and development produced by the U.S. bishops' conference

Ad Hoc Committee on Stewardship.

The Church challenges Catholics "to give according to our means," Conway said.

Franciscan Father Dismas Veeneman, pastor of St. Anthony of Padua Church in Clarksville, Ind., recalled the example of his father, an "intelligent, hard-working" man who gave regularly each Sunday but without "any evidence of stopping and reflecting."

"I'd see him put his dollar in there, and he'd pass us down nickels and dimes to give. But that never changed. Five years later he was still giving that dollar," Father Veeneman said.

"We've gotten into this mode. We've not accepted the challenge to prayerfully discern what is appropriate" in giving back to God, he said.

Jesus instructed his disciples about sacrificial giving in the story of the widow's mite, in which he observes a poor widow giving two coins to the Temple treasury while rich people make large donations.

"Amen, I say to you, this poor widow put in more than all the other contributors. ... For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood." (Mk 12:43-44)

"While many Catholics are generous in giving of themselves and their resources to the Church, others do not respond to the needs in proportion to what they possess," according to the U.S. bishops' 1992 pastoral letter *Stewardship: A Disciple's Response*. "The result is now a lack of resources which seriously hampers the Church's ability to carry out its mission and obstructs people's

growth as disciples."

"The Church needs resources to carry out its mission," Conway said. "Labor is the major cost of any religious institution" and the Church no longer can rely on the donated labor of so many religious as it did in the past, he added.

Scott Bader, director of sacrificial giving and parish development for the Archdiocese of Seattle, said that parishes strive "to create a positive desire to give, not a begging for funds."

The Seattle archdiocese stresses Church giving as an act of thanksgiving "because we need to show our gratefulness to God" and that people should view their contributions to the Church as a gift, he said.

"Parishes should create a vision of what tithing supports," such as religious education and youth ministry, Bader said. Catholics, he added, should "have a good idea of what the parish is doing" in addition to paying for such items as utility costs.

Giving that is sacrificial "has an impact on the rest of what we do" and calls for a change in personal or family budgets, Bader said, in order to be able to increase one's Church giving.

Each year, through the archdiocese's fall renewal program, parishioners are asked to "take a step" after reflecting on what they have given to the Church in the past year and to give in proportion to their means, he said.

"Because we are living in an affluent culture it's very important to ask 'What does it mean to be a disciple?'" Conway said. "The Church challenges us to share the gifts that God has given."

Conway added that that challenge has tried "to get people to think and pray about their giving in proportion to their means, giving that represents a sacrifice and says I'm not going to give what's left but from the 'first fruits.'"†



If parishioners are not challenged to make planned, proportionate and sacrificial gifts to their Church, they will simply give token gifts, says one stewardship director.

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Ten suggestions can help nurture family life

By H. Richard McCord Jr.

I was intrigued when asked to identify 10 things that families can do to nurture themselves.

I asked friends and colleagues what they recommended. I thought about my family experience. In the end, I was pleased with the number of good ideas that surfaced and amazed at how they converged on certain themes that build family unity.

With a bit of trimming and combining, I arrived at the magic number of 10 suggestions. Take them simply as that, and adapt them to your situation. They are not listed in any priority order.

1. Rituals and traditions—Use opportunities to celebrate special events, often with certain foods, customs and rituals. Develop your own traditions, no matter how simple and ordinary. They give family members a sense of belonging to something larger and a feeling of stability in a fast-paced, changing world.

2. Meals—Eating together on a regular basis is on everyone's list of essentials for building family unity. Family meals can be nurturing, not just physically, but socially and spiritually. Handled well, they provide time to relax, share stories and enjoy one another's company.

3. Play—Have fun together. Organize a game in which all can participate. Take a day trip to a theme park, ball game or museum. Look for recreational opportunities that are not overly passive (such as watching television or going to a movie),

and aren't competitive or expensive.

4. Work—Everyone needs to contribute to the family's well-being, whether by working in the family business or simply helping with household chores. Work can be an opportunity for family members to spend time together, develop cooperative habits and take pride in one another's accomplishments.

5. Serve—Volunteer in programs serving those in need or contributing to your community's improvement. Turn outward from immediate family concerns, and focus on someone else's concerns. It's a good way to overcome self-centeredness and grow in the practice of our faith, which asks us not only to hear God's word, but express it in works of charity and justice.

6. Connect generations—Preserve family history, culture and folklore. Make sure children and grandparents have regular contact through visits, phone calls, e-mail. Assemble family photos and videotapes to share with children and extended family.

7. Forgive—Family members need to take responsibility for their behavior, but also need the assurance of unconditional love. Many families are torn apart by the unwillingness or inability to admit fault, grant forgiveness and be reconciled. Take to heart the parable of the forgiving father and the wayward son.

8. Encourage—Show interest in one another's projects, dreams, struggles. Offer help before asked. Spend time—especially with each child—listening and encouraging. Be more ready to offer



Celebrating special events, often with certain foods, customs and rituals, give family members a sense of belonging and a feeling of stability in a fast-paced and changing world. Sharing meals on a regular basis also helps build family unity and closeness.

words of appreciation than criticism.

9. Attend to marriage—If the marital relationship is healthy, other family relationships are likely to be healthy also. Couples always should be building their marriage through prayer and shared religious practices, improving communication and problem-solving skills, seeking the support of other Christian couples, and periodically getting away from daily demands in order to rekindle love.

10. Pray—Christ's unconditional love for us makes our love possible and is the

standard for measuring all love and sacrifice in a family. Cultivating a relationship with the Lord through prayer and regular participation in the sacraments is a family's lifeline to growth in love.

In prayer, particularly in common, a family acknowledges that nothing from this list of 10 ways to be nurtured will succeed unless they place complete trust in God. †

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

Values guide people in balancing work, family life

By Mary Miller Pedersen

For most busy families, balancing work and family responsibilities is a juggling act that leads to frayed nerves.

As Christians, we have a responsibility to serve others within and outside our homes. It's being overextended too much of the time that's not healthy. Stress, irritability, exhaustion and feelings of being overwhelmed can result from hectic schedules if balance is conspicuously absent.

Balance isn't an end in itself for families. It's a means to an end. Whether or not our personal or family life is balanced is to some extent a matter of both skill and organization.

If we are overcommitted and feeling off-balance, we need to ask ourselves why. Is being in one place a way to avoid being in another? What obstacles stand in the way of spending quality time with family and with work and com-

munity too? If our lives were balanced, what would we be doing more of? What would we be doing less of?

Part of being a balanced person is to be able to "begin with the end in mind," as Stephen Covey says in the best-seller, "The Seven Habits of Highly Effective People."

What are our priorities, our values? If spending time with loved ones, making time for exercise and setting aside time for prayer are values, then we will work hard at balancing our commitments and planning our schedules to provide the necessary time and energy.

God gives each of us the gift of 24 hours each day. However, each of us has free will. We are not victims of our calendars. We can choose.

Years ago, a wise mentor suggested that sometimes you have to say no in order to say yes.

Achieving balance for families is everybody's job. Family members need to share common priorities in

order to preserve family relationships. Those priorities are based on what we believe.

As Christian families, we believe our whole purpose is to "become an intimate community of love" and "to serve life" together ("On the Family," Pope John Paul II, 1981).

A weekly family meeting provides time for families to prioritize their lives, be together and serve one another and their neighbors. Healthy families pray or talk about their deepest values frequently enough that they have the same starting point in making spiritual and moral decisions about how to balance their time. But even with our priorities straight and our organizational skills developed, no real families lead perfectly balanced lives every day! †

(Mary Miller Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Discussion Point

Traditions enhance family life

This Week's Question

How can a family make more time for itself when it so often is asked to make more time for others?

"Every day you set aside one half hour which you spend with your family, no matter what. You schedule the time on your calendar." (Kevin Delabre, St. George, Ill.)

"I wish I knew. The only time we can count on being together is Sunday morning at church. We have six kids, and all are active in sports, baton, gymnastics, and music." (Teresa Hemmy, Salina, Kan.)

"Create traditions and rituals. For example, Sunday afternoon is the time the family eats together. Another thing we do is we all go to Mass together every week." (Bill Lucido, Fresno, Calif.)

"Make what may be an errand or a chore into a family outing. For example, we turned going to the Laundromat into a family time by bringing snacks and watching a special show on the television there as a treat. This works with small kids." (Gail Hardy, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: Tell of a saint you recall in a particular way and for a particular reason in your spirituality.

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



Perspectives

From the Editor Emeritus/John F. Fink

How much does one have to believe to be a Catholic?

We probably all know people who say that they are Catholics but don't pay much attention to what the Church teaches. Many of them don't really know much about what the Church teaches, often because they weren't taught Catholic doctrines as they were growing up.

So how much of what the Church teaches does one have to believe to be a Catholic? Or, put another way, how much can one dissent from what the Church teaches and remain a Catholic?

I can tell you what the Church itself says about that. But there's not much it can do about the ordinary person who rejects certain teachings but continues to call himself or herself a Catholic. Excommunication is

possible, of course, but done only when the prominence of the person demands it.

The Church teaches that there is a hierarchy of truths, and it defines three levels.

At the top level are doctrines contained in the Word of God and set forth as divinely revealed by the Church, either by a solemn pronouncement by the pope or an ecumenical council (the "extraordinary" magisterium) or through the teaching of bishops through the ages (the "ordinary" magisterium). The Church teaches these doctrines infallibly and anyone who rejects them is a heretic.

Examples of the doctrines that fall under this category are the articles in the Nicene Creed recited at Sunday Masses, defined dogmas about Christ and the Virgin Mary (the Immaculate Conception and the Assumption, for example), the real presence of Christ in the Eucharist, the infallibility of

the pope, and the immorality of abortion.

In the second category of teachings are those that have a link with revealed truth either historically or logically. The Church teaches these doctrines definitively and anyone who denies them should consider himself or herself no longer in full communion with the Church.

Examples of this level of teaching are the reservation of priestly ordination to men only, the pope's specific condemnation of euthanasia, and the rejection of sexual activities outside of marriage.

At the third level are teachings on faith or morals that are not proposed infallibly or definitively but that require the submission of will and intellect as authentic teachings of the pope or bishops. Examples are pastoral letters on social doctrine and economics, the pope's and bishops' pronouncements on capital punishment, and the U.S.

bishops' positions on political issues issued every four years.

Those are the three levels of Church doctrines. But the Church also recognizes that it might not be possible for someone to believe in his or her heart that a particular doctrine is true. Belief, after all, comes from the gift of faith. So it makes a distinction between believing a doctrine and holding and accepting a doctrine. Even if we can't believe in something the Church teaches, Catholics must accept and hold its teachings.

Of course, that still doesn't solve the problem of what to do with those who dissent from a doctrine but still call themselves Catholics. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available. See advertisement, Page 6.)



Be Our Guest/Discalced Carmelite Sister Veronica of the Holy Face, Carmel of St. Joseph, Terre Haute

Edith Stein: Woman of 20th century, saint for future

Edith Stein was a woman of our century who is now a saint for the future.

Stein's life and destiny reveal two arresting themes. She was a seeker, a woman of ardent personality and brilliant intelligence, moved by a passionate search for the truth. She was motivated by the desire to find answers to the great existential questions touching life and death, destiny and religion, and the role of women in the modern world.

Then there is the sheer richness of her experience as a thinker, an intellectual, who lived her life to an unusually intense degree. It is said that at any time in her life, when she discovered a truth she had not realized before, her life changed.

Edith Stein was born on Yom Kippur—Oct. 12—in 1891, the Jewish Day of Atonement. Her family moved to Breslau (Germany), which today is Wrocław, Poland. Known as a precocious child, Edith rejected God during her teen-age years because she saw little evidence that most believers, whether Jew or Christian, believed in earnest.

If there was nothing there, she said, she was not going to play the game. She became an atheist, but while she made a conscious and deliberate decision to give up prayer she always maintained a very high standard of morality.

Search for truth

It was Stein's search for truth that made her tell her family, at the end of her high school years, that she wanted to study at the university. Her main interest, besides language and psychology, was philosophy.

This was practically unheard of for a young woman at the beginning of the century. Her friends were not surprised at her choice, knowing that this quiet, brilliant girl was also an enthusiastic champion of women's rights.

Because she was seeking a philosophical approach that was close to real life, Stein found herself drawn to Edmund Husserl, pioneer of phenomenology, a philosophical school that sees empathy as an awareness of basic, human interconnection, as a breakthrough for human communication.

Husserl wanted to approach reality with an attitude which would exclude all prejudice, being led only by fully human experience.

Stein gave herself to this study with enthusiasm and received further impetus on the way to truth by meeting with Max Scheler, another philosopher, a Catholic, whom she was to characterize as a phenomenon of genius.

Possible to be an intellectual and Catholic

In him, Stein discovered that it was possible to be a genius and a Catholic at the same time. This helped to rid her of her prejudice that Catholics were all simple-minded people with hardly any intellectual education, an opinion based on her own experience in her hometown of Breslau.

Stein did exceptionally well in her studies, earning a doctorate in philosophy with three *summa cum laude* honors. She became Husserl's first assistant in Freiburg. In her 20s, she was to join Europe's leading philosophers.

Stein's life spans two world wars, the second of which she was not to survive. Thus, the second theme seems to come across with a kind of urgency, an intuition perhaps, that her time was short and her destiny, caught up in the tragedy of the times and that of her own people, contained a hidden meaning.

In the midst of her studies, when the First World War broke out, and after it, the Nazi movement, Stein had volunteered to serve as a nurse. She worked for the Red Cross in a hospital for typhoid patients until they no longer needed her, then she returned to school.

Along the way, she studied with Christian intellectuals and was particularly influenced by the great faith evidenced in Anna Reinach, the widow of a friend and professor, Adolf Reinach,

who was killed in the war.

Reinach and her husband were converts from Judaism. Stein was deeply moved by her friend's acceptance of her husband's death in union with the suffering Christ on the Cross. It was Stein, who had come to comfort her friend, who found herself comforted.

But the final moment of her journey to Christianity came at the age of 30 when she happened to pick up the autobiography of St. Teresa of Ávila and found herself so enthralled that she continued reading all night until she finished the book. Then Stein said to herself, "This is the truth." It was a radical religious experience. After this, she never looked back, and decided to become a Carmelite herself.

She was baptized in 1922 and shared in the celebration of the Eucharist every day. The Eucharist became the heart of her spiritual life. She wanted to enter Carmel, but her conversion to Catholicism had been such a terrible blow to her mother that she was advised to wait for a while before making that step.

She started teaching at a Dominican college for women teachers in Speyer, Germany, and lectured widely.

Rise of Nazism

In 1933, Adolf Hitler became chancellor of Germany. Edith Stein belonged to the small number of people who realized, even before it happened, what terrible consequences were to follow. She had already foretold, in 1930, persecution of the Jewish people and persecution of the Church!

After a sad and painful parting from her mother and family, she entered Carmel in Cologne as Sister Teresa Benedicta of the Cross and seemed to adapt herself wonderfully to such a completely different way of life.

There she wrote, among other works, *Life in a Jewish Family* and *The Science of the Cross*. Friends who visited her said they had never seen her so happy.

But as the safety of anyone with Jewish heritage evaporated, she fled to the Carmel of Echt, Holland, with her sister Rosa, who joined the Carmelites as a lay helper of the community.

The unfolding of her destiny was about to reach its completion. During a visit to the Carmelite church in Cologne before she entered there, she received an answer about her future.

"I talked to the Lord and told him I realized it was his Cross which was now laid on the Jewish people," she later wrote. "Most of my people did not understand that; and those who did would have to bear it willingly. I wanted to do this, but he would have to show me how. When Benedicta was over, I had the inner certitude that my prayer was answered. But what this bearing of the Cross would consist of I did not know."

From Carmel of Cologne, she wrote to a friend. "One thing I should tell you," she explained, "when I entered, I had already chosen the religious name I wanted ... of the Cross, I saw as referring to the fate of the people of God, which even then was beginning to reveal itself. As I understood it, anyone who recognized that this was the Cross of Christ had a responsibility to bear it in the name of all."

Nov. 8, 1938, *Kristallnacht*, the night of broken glass and shattered lives, stands out as an indelible scar upon the face of humanity. On this night, countless Jewish citizens were mercilessly driven from their homes, their possessions and businesses ransacked and confiscated, their synagogues burned to the ground.

In a matter of hours, thousands of Jewish people who had been respected, contributing members of German society were reduced to noncitizens and herded, dispossessed of all, into captivity and ultimately, to death.

In 1940, neutral Holland was attacked and occupied by the Nazis. Anti-Semitic laws were in force, and Stein and her sister were deprived of their German citizenship and forced to wear the yellow Star of David.

The prioress tried without success to find a place of refuge

for the sisters in Switzerland. Stein resigned herself and expressed her willingness to die several times as a sacrifice to the Heart of Jesus for a true peace, to the honor of God, for the Church, the Carmelite Order, for Germany.

Dutch bishops speak out

The climax was reached when the Dutch bishops spoke out against the Nazis in a letter read in all the Catholic churches in Holland. It was a protest against the persecution and deportation of the Jews, with added information that the Nazi authorities had promised not to touch the Catholic Jews.

On Aug. 2, in an act of revenge, the Nazis arrested all Catholic Jews. Stein and her sister Rosa were numbered among them. The citizens of Echt heard her saying, "Come, let us go for our people!"

She had seen herself as a modern Queen Esther, petitioning the King for her people, but now she understood that the answer given would identify her totally with the mysterious saving wisdom of the Christ she had come to know and love as Truth.

She was sent to the concentration camp at Westerbork, where she busied herself looking after children whose mothers had fallen into such despair that they could no longer function. Stein washed the children and cared for them.

Meets death in Auschwitz gas chamber

A week later, Edith Stein—Carmelite Sister Teresa Benedicta of the Cross—died in the gas chambers of Auschwitz. Three days before her death in Auschwitz, Edith Stein had said she would offer her sufferings for the blind persecutors.

Teresa Benedicta of the Cross is God's newest gift to the universal Church and the world. She is a saint for the future because her living and dying have much to tell us, as we journey into the third millennium.

There are answers in empathy theory about the basis of human communication that were tragically put on the shelf, in the 1930s, said one contemporary philosopher who wrote a scholarly book on Edith Stein.

Insights into achieving greater understanding

"The questions today are, how can people of different cultures, different classes, different genders, ever find some point of agreement that we can go forward on to build a just society?" the author asked. "Edith Stein discovered answers both in secular philosophy, and later in Christianity. Those insights could serve to build greater understanding in the world today. Hers is a way of peace which comes from seeing in all people mirrors of the innumerable facets of the face of God."

Edith Stein's life, revealing of her human qualities of empathy and friendship and concern for others, her special vocation for contemporary women, speaks to us today.

So does the interweaving of a great intellect with prayer, with trust in God, for she was present and attuned to his voice directing her at every moment.

One topic: to live at God's hands

Asked so often to lecture on complicated topics, Stein wrote, "But I always come down to my one topic: How important it is to live at God's hands."

Finally, her deep and earnest search for truth encourages us to get in touch with the spark of the absolute that lies deep within us, and our own personal call or vocation in life.

God has given us Thérèse of the Child Jesus, doctor of the Church, holiness and wholeness through the little way of spiritual childhood. Today he gives us this brilliant woman of our century, holiness and wholeness through the development of her intellectual gifts.

Called to be models for the many or for the few, each radiates a facet of God's beauty and truth, beckoning to us, whoever we are, wherever we are. Let us praise the Lord, for he is wonderful in his saints! †

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

The Sunday Readings

Sunday, Oct. 18, 1998

- Exodus 17:8-13
- 2 Timothy 3:14 - 4:2
- Luke 18:1-8

Today the Church celebrates World Mission Sunday, an important opportunity to consider the gift Christians offer others by bearing witness to Christ and the need for us all to uplift the world in our time by actively supporting the missionary effort.



The Book of Exodus provides the first reading. This book is the second in the sequence of biblical works, part of the Pentateuch, and attributed to Moses, the greatest of the prophets.

As the name implies, the book chronicles the exodus, or flight, of the Hebrews from Egyptian slavery to freedom and prosperity in the land promised by God.

Their path was the rugged terrain of the Sinai peninsula, very arid and almost a continuous desert. Hunger and thirst were frequent problems. The Hebrews quarreled among themselves. Some turned against God. They met all manner of enemies.

The story this weekend tells of a conflict between the forces of Amalek and those loyal to Moses. The Hebrews prevailed only with God's power.

God's protection was vividly shown when Moses extended his hands from a mountaintop over the contesting warriors. But Moses grew weary. Aaron and Hur came to his aid, holding his arms so the power of God would descend upon those fighting on behalf of God's people.

Second Timothy once again is the source of the second reading. It affirms the Scriptures as inspired by God, sources for reproof and for training in holiness.

St. Luke's Gospel is the source of the third reading. Palestine of the Lord's day was patriarchal and offered no "social safety net" for unmarried women and widows without adult children, who usually were at the mercy of society.

Luke's Gospel often uses women as images of powerlessness. The message is that the woman had such great faith that she touched the heart of a corrupt judge.

It is a statement of the power of God's goodness, which presents itself in the faith of the devout and ultimately is God's gift.

Throughout the Gospel of Luke, the emphasis is always for Christians to look ahead in faith. Luke's narratives feature Jerusalem with the Crucifixion and Resurrection in view, if only distantly.

Jesus constantly prepared the Twelve for the horror that would surround Calvary and for the temptation to doubt that the Crucifixion would create in them. Only a deep faith would withstand these events.

Reflection

Again and again, the Church has stressed the need for disciples to rely always upon the strength given by God.

Since they are humans, even the most earnest Christians are limited and their perceptions are at times out of focus. Always distorting judgments are self-interests. The natural circumstances of disease, space and time inhibit us all.

Such were the conditions facing those loyal to Moses as they fought the forces of Amalek at Sinai thousands of years ago.

Two figures stand in these readings as great reasons to hope. The first, from Second Kings, is Moses himself. The sec-

Daily Readings

Monday, Oct. 19

Isaac Jogues and John de Brebeuf, presbyters, religious, missionaries and martyrs and their companions, martyrs

Ephesians 2:1-10

Psalm 100:2-5

Luke 12:13-21

Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 23

John of Capistrano, presbyter, religious and missionary

Ephesians 4:1-6

Psalm 24:1-6

Luke 12:54-59

Saturday, Oct. 24

Anthony Mary Claret, bishop and religious founder

Ephesians 4:7-16

Psalm 122:1-5

Luke 13:1-9

Tuesday, Oct. 20

Paul of the Cross, presbyter and religious founder

Ephesians 2:12-22

Psalm 85:9-14

Luke 12:35-38

Wednesday, Oct. 21

Ephesians 3:2-12

(Response) Isaiah 12:2-6

Luke 12:39-48

Sunday, Oct. 25

Thirtieth Sunday in Ordinary Time

Sirach 35:12-14, 16-18

Psalm 34:2-3, 17-19, 23

2 Timothy 4:6-8, 16-18

Luke 18:9-14

Thursday, Oct. 22

Ephesians 3:14-21

ond, from the Gospel of Luke, is the poor widow. Through Moses, through a very simple, earthly, human gesture, God's power poured upon the soldiers confronting Amalek. In the widow, the power of God was so strong that even an incor-

rupt judge was affected.

Important in each story is the fact that God was present because God had been brought into the events by the faith of believers. God's great power is with us if only we ask for it. †

Question Corner/Fr. John Dietzen

Missionaries serve God by spreading the faith

My question regards your answer about the salvation of people in other religions, not just Catholics or other Christians.

You quote the Catholic catechism, saying those who do not know the Gospel of Christ may be saved, and you quote the pope's statement that God "wants to save all humankind," and that he "has his own ways of reaching them" (*Crossing the Threshold of Hope*).

I suggest that the Church simply recall all missionaries. If that is what the Church teaches, why have them at all? Why even bother preaching the Gospel? (Missouri)

Perhaps we should first note the Catholic teaching to which you refer. It may be found in many places. The one you mention is a main one, of course.

The *Catechism of the Catholic Church*, echoing the documents of Vatican Council II among others, teaches: "Those who, through no fault of their own, do not know the Gospel of Christ or his Church," but who seek God sincerely and, with God's grace, try to do his will as they know it through their consciences, "may achieve eternal salvation" (# 847).

Your questions related to "why the big deal about being a Christian" and "why do we think [missionary work] is so important" could be answered with many responses.

For me, however, and I believe for most Christians today, the basic answer is that knowledge of the Gospel of Christ is essential if we are to know and love our heavenly Father as Jesus wants us to and to reach the fullness of life to which he calls us.

The essence of the good news of Christ is that the infinite reality "out there" is a gracious and benevolent presence to us; that we, all human beings, are loved totally

and unconditionally by the Father who created us, who holds us in existence and who has made us to be with him eternally.

That is all true whether we are aware of it or not. But being loved that way is one thing. Knowing we are loved that way is quite something else, because only when we know about that love can we respond to it with our own hearts and lives.

It is this loving in return, this awesome call to guide our lives in faithful response to the One who first loved us, that is made fully possible by the revelation that comes to us in and through Jesus Christ.

That response of love and praise and trust is, incidentally, what the sacraments and the eucharistic sacrifice are first of all about. Not to come to a knowledge of that central reality of human existence, not to have the opportunity to frame one's life as a return of the heavenly Father's love because we don't know of that love, is a terrible deprivation.

If we are at all appreciative and grateful for our Christian faith, if we honor this loving God as we say we do, it becomes our obvious duty, in every way available to us, to acquaint our brothers and sisters in the human family with those truths, and help them learn to respond.

That is what authentic missionaries—the official ones and the unofficial ones, the rest of us—are sent and obliged to do.

One further point. Some have said and written to me: If we believing Christians are to be judged by a higher standard, aren't "they" better off than we are when we die?

We don't know much about the hidden ways and judgments of God. However, we do know that God is fair.

For ourselves, however, once we know the truths I've described, we can never again pretend we don't know them, whatever others may do.

Unfair? Perhaps. But committed love of God, of Christ, is what a baptized Christian has promised. And committed love has its price, its responsibilities, with God as with anyone else. †

My Journey to God

Preserving Life's Images

Images of life surround us, sustain us, nurture us, confront us, heal us.

In every direction, as far as the eye can see, are countless reminders of God's gift of life to humankind and his love for all persons.

A walk through the park, a stroll in the woods, even a hike in the city remind us of God's creative force and his miracles.

However, I am especially aware of God's spiritual presence on Respect Life Sunday, the first Sunday of October each year, when the leaves are just starting to fall and the cycle of nature reminds us that life continues in new and different ways.

As part of national Respect Life Sunday observances, the faithful from many religious denominations join Life Chains in thousands of cities across America to stand in prayerful support of life.

Young and old, singles and families, members of youth groups and religious orders, gather in solidarity to speak out in prayer for the rights of the voiceless unborn, the handicapped, the poor, the elderly, the persecuted.

Most amazing to me are the Life Chain images of small children holding signs proclaiming "Abortion kills children" or "Adoption: The Loving Option" or "Jesus forgives and heals."

I remember one boy, about 7 or 8, solemnly holding his pro-life placard in the Central Indiana Life Chain in Indianapolis in silent tribute to the 40 million unborn babies who have lost their



Photo by Mary Ann Wyand

lives in abortion since it was legalized in 1973. His witness was so powerful!

Down the street, a 4-year-old girl, who obviously couldn't stand still for an hour, quietly amused herself by dancing around within her small space in the Life Chain. Twirling gracefully, she waved an "Abortion kills children" sign in an innocent celebration of life on a beautiful autumn day.

If only we could live in a world without abortion and infanticide, I prayed, then every baby conceived would have the opportunity to share in the dance of life.

By Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 16

The Ave Maria Guild will have a rummage sale at St. Paul Hermitage, Beech Grove, 501 N. 17th Ave., from 8:30 a.m.-2:30 p.m.

hold Natural Family Planning classes beginning at 7 p.m., third of four sessions (Nov. 20). Information: David or Jan Caito, 317-862-3848

October 17

Holy Name Parish, Beech Grove, 89 N. 17th Ave., will

hold Casino Night from 7 p.m.-

midnight. No one under 21 admitted. Information: 317-839-3333.

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The Sisters of Providence of Saint Mary-of-the-Woods will host a spaghetti supper to benefit The Woods Day Care/Preschool from 4-6:30 p.m. in O'Shaughnessy Dining Room in Providence Center at Saint Mary-of-the-Woods. Cost: \$5 for adults; \$2 for children. Information: 812-535-4610.

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All Saints School, Indianapolis, will host a craft show and flea market in the school gym, 75 N. Bellevue, from 8:30 a.m.-5 p.m. Information: 317-638-8007.

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St. Patrick Parish, Indianapolis, will hold a multicultural festival featuring ethnic foods, desserts, dancers, face painting, music, free health screening booth, and kids and adult games from 3-10 p.m. at Central Catholic School, 1155 Cameron. Information: 317-784-9381.

October 18

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "Mary as the Pattern for Parents," with Benedictine Father Joseph Cox, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

◆◆◆

St. Isidore Parish, Bristow, will hold a ham and turkey shoot, featuring food, country store, bingo, cake stand, pull tabs, games and raffle, open 11 a.m.-6 p.m.

◆◆◆

Rexville Schoenstatt will present Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles). Information: 812-689-3551.

◆◆◆

Oldenburg Academy, Oldenburg, will host an open house from 1-3 p.m., welcoming guests, prospective students and their families to the campus. Information: 812-934-4440.

◆◆◆

St. Jude the Apostle Parish, Indianapolis, 5353 McFarland Rd., will hold a parish mission from Oct. 18-22, preached by Father Ron Luka, entitled "Experiencing Fuller Life in the Lord." Mission Mass, 10:30 a.m., mission service, 7:00 p.m.

October 18-22

St. Jude the Apostle Parish, Indianapolis, 5353 McFarland Rd., will hold a Parish Mission with Father Ron Luka entitled "Experiencing Life in the Lord." Mission Mass begins at 10:30 a.m., mission service at 7 p.m.

October 19

The Office of Worship will present the revised Lectionary for Mass with Father Lawrence Mick from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$10.00. Information: 317-236-1483 or 800-382-9836 ext. 1483.

October 19-22

St. Barnabas Parish, Indianapolis, 8300 Rahke Rd., will hold a mission in the church titled "Who Are You, God? Who Am I?" with Franciscan Father Joseph Reyes from the Cincinnati Franciscan friary. The four-night series is scheduled from 7-9 p.m. Information: 317-881-0631, ext. 37.

October 20

The Office of Worship will present the revised Lectionary for Mass with Father Lawrence Mick, from 10 a.m.-3 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St. Cost: \$25.00. Information: 317-236-1483 or 800-382-9836, ext. 1483.

October 21

Mary, Queen of Peace Parish, Danville, will host Steve Flynn, associate director of the archdiocesan Office of Pro-Life Activities, at 7 p.m. He will speak about the rights of the poor, elderly and ill. Information: 317-745-4284.

October 23-25

The archdiocesan Office for Youth and Family Ministries invites those who have experi-

enced the loss of a spouse through death or divorce to attend the Beginning Experience weekend held at the New Horizons Camp, Indianapolis, 79th and Indiana Creek Rd. Cost: \$80.00. Information: 317-236-1591 or 800-382-9836, ext. 1591.

◆◆◆

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will present "Experiencing the Parable of Jesus," with Father Eugene Hensell, a Benedictine monk from Saint Meinrad Archabbey. Cost: \$110/single; \$150/married couple. Information: 317-545-7681.

October 24

St. Michael Ladies Club, Greenfield, 519 Jefferson Blvd., will hold a holiday bazaar in the activity center from 9 a.m.-4 p.m., featuring crafts, baskets,

—See ACTIVE LIST, page 21

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October 17, 1998	March 20, 1999
November 21, 1998	April 17, 1999
December 19, 1998	May 15, 1999
January 16, 1999	June 19, 1999
February 20, 1999	

Schedule of Events

8:30	Mass at St. Andrew
9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



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The Active List, continued from page 20

candles and baked goods.

◆◆◆

St. Simon the Apostle Parish Fall Social, Indianapolis, 8155 Oaklandon Rd., school cafeteria, music by Stevie and the Dynamos, adults only, 7:30 p.m.-midnight. Cost: \$10/person at the door; \$8/person presale. Information: 317-826-6000.

◆◆◆

The archdiocesan Office for

Youth and Family Ministries will sponsor a conference on bereavement for those who have lost a loved one through death and those who minister to bereaved people. The conference will be held at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., beginning at 8:30 a.m. Cost: \$30.00. Information: 317-236-1586 or 800-382-9836, ext. 1586.

◆◆◆

St. Barnabas Men's Club will host a Monte Carlo from 7 p.m.-midnight at 511 E. Thompson Rd. (U.S. 31 and Thompson). Cost: \$4.00.

◆◆◆

The Indiana Religious History Association will hold its annual meeting at North United Methodist Church, 3808 N. Meridian St., Indianapolis, beginning with a catered luncheon at noon, followed by the election of officers and a church tour. Cost \$10. Reservations are

due by Oct. 19. Send payment to Indiana Religious History Association, c/o Dr. Edwin L. Becker, Box 88267, Indianapolis, IN 46208.

October 25

Rexville Schoenstatt will present "Everyday Sanctity" at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles). Information: 812-689-3551.

◆◆◆

Saint Meinrad Archabbey has

scheduled a Monte Cassino pilgrimage, "My Spirit Rejoices in God, My Savior," with Benedictine Father Patrick Cooney, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in

the parish center.

◆◆◆

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10:00 a.m. (formerly

—See ACTIVE LIST, page 22

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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.

ANDERSON, Earl Bruce, 71. Holy Name, Beech Grove, Oct. 3. Husband of Carolyn R. Anderson. Father of Malissa "Missy" Anderson. Brother of Kenneth Anderson.

BANSBACH, Mildred Marie, 82, St. Joseph, Shelbyville, Sept. 26. Sister of John and Donald Flynn and Marjorie Larsen.

BYRON, Michael Eugene, 53, Immaculate Heart, Indianapolis, Aug. 31. Son of Fredrick Byron. Husband of Brigitte Byron. Father of Malissa and Justin Byron. Brother of Patricia Cannan.

CIODYK, Walter, 70, St. Christopher, Speedway, Sept. 29. Father of Peggy Hofer, Maria Russ, Cathy Bridwell, Monica, Marcus, Stephen and Joseph Ciodyk. Brother of

Marysia Przybylski.

EVANS, Kate, 82, St. Gabriel, Connerville, Sept. 29. Mother of Clara Noble, Billy J. and Robert Evans. Grandmother of 13. Great-grandmother of 15. Great-great-grandmother of one.

FELTZ, Lula, 79, St. Gabriel, Connerville, Oct. 6. Stepmother of Gary Feltz. Step-grandmother of two. Step-great-grandmother of several.

GYUREK, Cassie T., 13 months, Our Lady of Lourdes, Indianapolis, Sept. 28. Daughter of John and Kathy Gyurek. Granddaughter of Elaine Shappell.

HARDING, Margaret (Flickinger), 88, St. Lawrence, Indianapolis, Oct. 1. Aunt of several.

HAUGH, Josephine Roche, St. Barnabas, Indianapolis, Oct. 1. Mother of Mary T., Louise J. and Dennis J. Haugh. Sister of Patrick Roche. Grandmother of six. Great-grandmother of three.

JOHANTGES, Annabelle (Deburger), 84, Immaculate Heart, Indianapolis, Sept. 26. Mother of George A., Carl J., John L., and Frank E. Johantges, and Lee Ann Pruitt. Sister of Dorothy Apgar and Charlotte

Dugas. Grandmother of 13. Great-grandmother of two.

KANE, James W., 62, Immaculate Heart, Indianapolis, Sept. 25. Husband of Ann (McCann) Kane. Father of Elizabeth A., Maria S., Matthew J. and Andrew S. Kane. Brother of Jerry P., Joseph and John D. Kane. Grandfather of seven.

KERR, Marcella Lahrman, 75, St. Anthony, Indianapolis, Oct. 4. Mother of Elizabeth Emily Price, Myra Jean Roussel, Marilyn Louise Kidwell. Sister of Albert, Charles, Raymond and Donald Lahrman, Elizabeth Barton, Patricia Bray, Joan Silvis. Grandmother of eight. Great-grandmother of 13. Great-great-grandmother of one.

LAKE, Dorothy H., 81, Holy Guardian Angels, Cedar Grove, Oct. 2. Mother of Jerry, David, Don and Francis Lake, Delores Helton. Sister of Ervin Wilson. Grandmother of 20. Great-grandmother of 16.

MANIS, Walter D. "Jack," 72, Sacred Heart, Terre Haute, Sept. 12. Husband of Gladys (Delatte) Manis. Father of Steven and Robert Manis. Stepfather of Jane Ellen Kindel. Brother of Gordon Manis. Grandfather of eight. Great-grandfather of five.

MAY, Robert F., 71, St. Lawrence, Indianapolis, Oct. 2. Father of Gary L., Michael G. and Jeffrey D. May, Sandra L. Crawley and Jacqueline C. Moulton. Grandfather of nine. Great-grandfather of four.

McALLEN, John D., 72, St. Jude, Indianapolis, Oct. 7. Husband of Eleanor L. (Smith) McAllen. Father of Michael D., John Daniel Jr., Timothy J.

and Dennis S. McAllen, Maureen Hubert, Kathy A. Bauman, Colleen Dant and Theresa Mappes. Brother of Anna Marie Berkheimer. Grandfather of 19. Great-grandfather of one.

McCARTHY, John H. (Jack), 70, St. Patrick, Indianapolis, Sept. 15. Brother of Joann McAndrews and Mary Jane Wagner.

MEYER, Fritz Otto, 70, Immaculate Heart, Indianapolis, Oct. 2. Husband of Jean Meyer. Father of Frederick, Philip and Karl Meyer. Grandfather of five.

MICHKI, Jeanne E., 88, Sacred Heart, Terre Haute, Sept. 29. Mother of Robert Michki and Delores J. Petit.

MUNCIE, Dorothy Fitton, 75, St. Anthony, Indianapolis, Oct. 5. Wife of Bernie W. Muncie. Mother of Larry Muncie and Patricia Boing. Sister of Edith Uttley. Grandmother of two.

O'NEIL, Gladys O. Bryson, 82, Holy Spirit, Indianapolis, Sept. 28. Mother of Michael and Patrick O'Neil and Providence Sister Jody O'Neil. Grandmother of two.

PRESTEL, Michael L., 53, St. Philip Neri, Indianapolis, Oct. 4. Brother of Jerome Prestel.

SCHENCK, Stanley, 63, St. Mary of the Knobs, Floyds Knobs, Oct. 3. Husband of Loretta Schenck. Father of Bradley Schenck, Kim Rowe and Stacy Post. Brother of James, Louie, Norman, Alvin, Carl and Bernard Schenck and Martha Harlamert-Neuner. Grandfather of six.

SHOOPMAN, Walter L., 77, St. Vincent de Paul, Shelbyville,

Oct. 5. Father of Janet Baatz, Janie Kahn, Rosie Gaffney and Candi Milbourn. Brother of Etta Dicken. Grandfather of 15. Great-grandfather of 18. Great-great-grandfather of 10.

TITUS, Karen A., 44, Holy Spirit, Indianapolis, Sept. 29. Wife of Frederick Titus. Mother of Christine Cross, Kelly Jones, Michael and Michelle Titus. Sister of Keith "Kit" and Kevin Carmack and Kathy Judkins. Grandmother of four.

TRAVIS, Robert L., 73, Annunciation, Brazil, Oct. 3. Husband of Patricia (Spear)

Travis. Father of Charles R. Travis. Brother of Marcia M. and Marvel M. Kinney. Grandfather of one.

VOLZ, Paul N., 86, St. Pius, Milan, Oct. 9. Father of John and Andrew Volz, Pauline Schmidt and Susie Nichols. Brother of Harry C. Volz. Grandfather of 17. Great-grandfather of 11. Great-great-grandfather of two.

ZILIAK, Lois Jean, 57, Holy Spirit, Indianapolis, Oct. 1. Daughter of Edward Ziliak. Step-daughter of Aileen Ziliak. Sister of Bruce and Sue Ann Ziliak.

The Active List, continued from page 21

held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group at 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech

Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration from 3-4 p.m. at the Divine Mercy Chapel, 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: (317) 271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates, gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.



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THANK YOU St. Anthony for prayers answered. - J. P. K.

ST. JUDE, thanks for prayers answered. - S. B.

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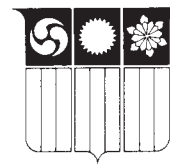
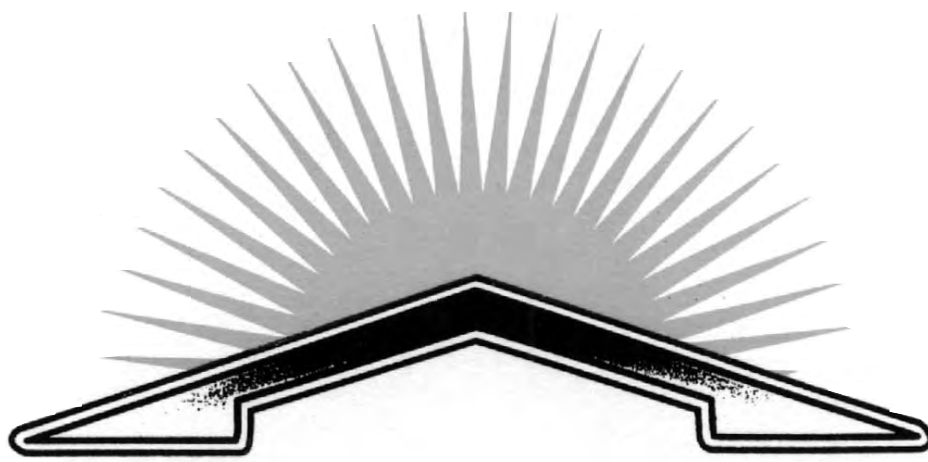
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