



The Criterion

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Parishes celebrate relationship with Haiti

By Mary T. Mancha

The Catholic Moment

NOBLESVILLE—Laity and clergy from around the state gathered at Our Lady of Grace Parish in Noblesville on Oct. 3 to celebrate the 20th anniversary of the Haiti Parish Twinning Program.

St. Malachy parishioner Jack Yaggy of Brownsburg, a planning team member, said the twinning program acts as a liaison between the parishes, encouraging a relationship based on material assistance, prayer and cultural exchange.

Yaggy said he hopes to assist on a parish mission to Haiti in the near future.

Headquartered in Nashville, Tenn., the Haiti Parish Twinning Program has introduced more than 300 American parishes to sister parishes in Haiti, the poorest country in the Western Hemisphere.

Theresa Patterson, co-founder and executive director of the program, was honored during the ceremony. She recognized the inspiration of Harry and Alice Hosey, relatives of Father Keith Hosey, director of the Pope John XXIII Center in Hartford City, in helping her launch the initiative.

Patterson also announced the expansion of the twinning project to include outreach to parishes in Central America and South America. She said the Haiti arm will be overseen by the newly created Parish Twinning Program of the Americas.

Four parishes in the Archdiocese of Indianapolis and 17 parishes in the Diocese of Lafayette are associated with parishes in Haiti through twinning programs.

The archdiocesan parishes are St. Malachy Parish in Brownsburg; St. Thomas Aquinas Parish in Indianapolis; St. Bartholomew Parish in Columbus; and St. Ambrose Parish in Seymour.

Other parishes in the Lafayette Diocese contribute to Hospice St. Joseph in Port-au-Prince, which is co-sponsored by the diocese and the Sisters of St. Joseph in Tipton.

Patterson said 52 parishes and institutions in Indiana have been or currently are associated with parishes in Haiti, rivaling Tennessee as the most active state involved in the program.

Awash with the brilliant hues of



Photos by Mary T. Mancha

Haiti, the celebration was colored with Creole music, native flowers and food. Displays featured Haitian art as well as photographs and videos about Haiti.

Ten priests—four visiting from Haiti—concelebrated the anniversary Mass, which emphasized bonds of faith and friendship. Father James Bates, pastor of Our Lady of Grace Parish, was the principal celebrant.

Joe Zelenka, a member of St. Thomas Aquinas Parish in Indianapolis, welcomed people to the liturgy with the prayerful mantra: "Desann sou nou, Lespri Bondye, desann sou nou," which means, "Descend on us, O Spirit of God, descend on us."

"We bring to this table the people of Haiti who struggle so hard to find the basics—drinkable water, daily bread, sim-



Above, St. Simon parishioner Terry Ridge of Indianapolis helps his adopted daughter, Carly, who is a native of Haiti, with her lunch during the Haiti Parish Twinning anniversary celebration.

At left, St. Thomas Aquinas parishioner Eric Atkins of Indianapolis holds his 3-year-old son, Sam, during the Mass. Atkins will be donating his architectural skills to design a new hospital in Haiti that will be funded by the Parish Twinning Program of the Americas.

ple medical care and a job," Zelenka said. "We bring to this table our dream of one day experiencing a world where nobody goes hungry, thirsty, unemployed and without proper medical care."

Zelenka said the people of Haiti have inspired Indiana's missionaries to
See HAITI, page 2

'Chastity lady' urges teen-agers to save sex for marriage

By Mary Ann Wyand

Pro-life speaker Molly Kelly of Philadelphia calls herself "the chastity lady."

The teen-agers she talks with about sexual abstinence call her that, too.

Those teens obviously appreciate her candid advice to postpone sexual activity until marriage,

Kelly said, because they applaud frequently during her speeches.

Kelly speaks to more than 100,000 teen-agers each year in the United States, Canada and the United Kingdom in her ambitious, one-woman campaign to teach young people the importance of saving sexual relations for marriage.

She tells jokes, relates health information and delivers compelling religious messages during high-energy talks that keep teen-agers listening and laughing.

Kelly spoke at six Catholic high schools in Indianapolis last week.

Her chastity message is always positive, Kelly emphasized during an Oct. 6 speech to a near-capacity crowd of junior-high-age students and their parents at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis.

"I think your generation is better than my generation," Kelly told the youth, "but we've got problems because we have kids making bad decisions based on bad information. But I'll never scold you. I simply challenge you to follow God's plan."

Human sexuality is a wonderful gift from God, she said, that is meant to be saved for the sacrament of marriage.

"I respect your ability to make good decisions about your sexuality," Kelly said. Unfortunately, many media messages about sexuality confuse young people by glamorizing and desensitizing immoral behavior depicted in television programs, movies and music lyrics.

See STUDENTS, page 20

Rushville parishioners find acting spiritual

By Susan M. Bierman

RUSHVILLE—When the local theater company began casting about for actors for *Jesus Christ Superstar*, the group got an eager response from the members of Immaculate Conception (St. Mary) Parish.

Fourteen members of St. Mary's, including their pastor, Father Roger Rudolf—were involved in the recent Rush County Player's production.

The rock opera follows the last days of Jesus Christ and depicts his entry into Jerusalem, his betrayal by Judas and his crucifixion. The show caused a stir when it opened on Broadway in 1972 and, as the Rush County Players found out, it is still unsettling to some people today.

"This is definitely not sacrilegious. It's an absolutely beautiful performance of Christ's last seven days on earth," said Jeanne Lacy, a St. Mary parishioner who

played the roles of the maid by the fire, a soul girl and a leper.

Initially, some religious leaders in the Rushville community raised concerns about the controversial depiction of the life of Jesus.

"There were definitely some ministers in town who warned their congregations about coming to the show or auditioning for the show," said Father Rudolf.

However, things changed when these ministers witnessed the performance for themselves during the opening weekend.

"They were saying, 'This isn't bad,'" Father Rudolf said.

Father Rudolf said he auditioned for *Jesus Christ Superstar* after Brian Gauck, a St. Mary parishioner, told him about the upcoming production.

"It's one of my favorite (Andrew Lloyd) Webber productions," said Father Rudolph.

See RUSHVILLE, page 3



Photo by Susan M. Bierman

St. Mary parishioner Jeanne Lacy straightens Father Roger Rudolf's collar prior to play rehearsal at the Laughlin Center in Rushville.

HAITI

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Haiti by their faith, courage and love.

"It is Theresa Patterson who has worked joyfully, prayerfully and endlessly to make the Haiti Parish Twinning Program the gift from God that it is today," he said. "We celebrate this love relationship—this prayerful and grace-filled partnership—with our sisters and brothers in Haiti, and say 'Mesi, Bondye, mesì. Thank you, Lord. Thank you.'"

The homilist was Father Valery Rebecca, pastor of St. Joseph Parish in L'Aisle, and the cousin of former Haitian president Jean-Bertrand Aristide.

Imprisoned in 1992 during the height of the military coup against the newly elected President Aristide, Father Rebecca continually called for a stop to the recurring violence. Despite threats to his life, he continued to speak out against injustice in his island homeland.

Father Rebecca said the twinning project helps the people of God build a more loving and just world while sharing the fruits of peace.

"The Haiti Parish Twinning Project helps us to accomplish the will of God in our daily lives," he said. "And so we must thank God for that grace and continue to pray for the success of this mission."

Joining Father Rebecca from Haiti were Father Michel Brunache, pastor of St. Louis du Sud, the sister parish of Our Lady of Grace; Father Joachim Anatuna, pastor of St. Rose of Lima in Grande Rivière du Nord; and his brother, Father Jules Anantua, pastor of St. Anne in Limonade.

Other concelebrants were Father John Cummings, Father Tony Levi and Father Robert Klemme of the Lafayette Diocese; Father Clem Davis, pastor of St. Bartholo-

mew Parish in Columbus; and Father Dick Wildeman from the Diocese of Evansville.

Father Robert Klemme, of St. Mary Cathedral in Lafayette, read a letter from Bishop William L. Higi of Lafayette, who was unable to attend the anniversary liturgy.

The day commemorates a reaching across the waters in mutual respect, love and gratitude to God, Bishop Higi wrote in the letter.

"Without question, the great blessing of the parish twinning program is the enrichment it brings to those of us who live in the United States," Bishop Higi noted. "When a person needs to learn the importance of the centrality of God in their lives, the people of Haiti show the way. We have come to know that if a person needs to learn how to smile in spite of hardship and tragedy, Haiti reveals a people who do so with dignity."

Patterson referred to Haiti as a magnet that keeps drawing people back.

"Haiti is captivating," she said. "It's a giving tree," she added, referring to a children's book by Shel Silverstein.

Through the generous hearts of the Hoseys, Patterson said she was persuaded to help start the ministry 20 years ago. It has since fostered the faith of countless individuals while helping to alleviate the hardship of the Haitian people by bringing education, new church and school buildings, clean water, health care missions and numerous other projects to the small island nation of 7 million people.

She said the average life expectancy in Haiti is 51 years.

Patterson thanked Bishop Higi, the people of the Diocese of Lafayette, and all those throughout the state who have supported the effort.

"You have given us a legacy of love," she said.

Patterson also announced the program's newest project in Haiti, the construction of a \$3 million hospital in Petite Riviere de Nippes, four hours from Port-au-Prince. The twinning program is currently seeking donors for this project.

Estimated to take about five years to fund, build and equip, Visitation Hospital is expected to include 50 beds, three operating rooms, an emergency room and an outpatient clinic, as well as the usual hospital wards (obstetrics, pediatrics, intensive care, etc.).

Eric Adkins, a member of St. Thomas Aquinas Parish in Indianapolis, will donate his skills as the project architect.

Father Bates presented Patterson with a check for \$25,000 for the hospital, donated by T. P. Donovan, an Our Lady of Grace parishioner who had heard him preach on Haiti.

Our Lady of Grace parishioner Dave Kuk, a member of the board of directors for the hospital project, said the work so many people are doing with Haiti is central to the faith.

"By being involved with Haiti, we come to understand our obligations," Kuk said. "The blessing is how our lives have been enriched by them, how they serve us."

Through translator Christine Maass, a member of St. Thomas Aquinas Parish in Indianapolis, Father Joachim Anantua

referred to the twinning program as 20 years of grace—a marriage between parishes.

He said the program is a weaving of needs that allows those involved to live the Gospel.

Sue Alexander, formerly of St. Thomas Aquinas Parish in Indianapolis and now a member of St. Thomas Aquinas Parish in West Lafayette, has spent extended periods in Haiti and said those involved in the ministry have learned from each other.

Dave Harpenau, a member of St. Bartholomew Parish in Columbus, said the parish is deeply committed to its Haiti ministry. Father Jules Anantua is pastor of St. Bartholomew's sister parish.

Father Davis said St. Bartholomew Parish has been committed to St. Anne Parish in Limonade, Haiti, for about seven years.

Parishioners have visited at least twice yearly, he said. Last January, parishioners and other Columbus area volunteers organized an optical mission to Haiti. The team saw 1,000 people in four days and outfitted 800 people with eyeglasses.

"This time we were down to dedicate a water well and a nutrition center that we helped to fund," Father Davis said. The Columbus parish recently decided to double its monetary involvement with its sister parish, tithing four percent of a \$1.5 million budget this year. †

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Father Andrew Diezeman served southern parishes

Father Andrew S. Diezeman died on Oct. 9, two days after his 81st birthday.



Fr. Andrew S. Diezeman

After serving southern Indiana parishes for most of his 44 years as a priest of the archdiocese, he retired in 1989. He was living in Holy Cross Parish in St. Croix.

A funeral Mass was celebrated by Msgr. Joseph F. Schaedel at Father

Diezeman's home parish of St. Mary in Navilleton on Wednesday, Oct. 13. Father William Ernst, pastor of St. Mary in New Albany, gave the homily. Other members of the presbytery concelebrated.

Father Diezeman was ordained on Feb. 2, 1945. His first assignment was as assistant pastor of St. Augustine Parish in Leopold. In 1958, he became assistant at St. Anthony Parish in Indianapolis.

In 1960, he was named pastor of St. Bernard Parish in Frenchtown and its mission. In 1969, he became administrator of St. Paul Parish in Tell City.

Father Diezeman became co-pastor of

St. Paul and St. Michael in Cannelton and associate at St. Pius in Troy in 1973.

In 1975, he became pastor of Holy Cross in St. Croix, adding the administration of St. Joseph in Crawford County the next year. In 1981, he added two more parishes to the above assignments: administrator of Our Lady of the Springs in French Lick and Our Lord Jesus Christ the King Mission in Paoli.

Father Ernst said that Father Diezeman dearly loved Perry County, where he ministered most of his life. And he "took a great deal of pride" in the new St. Joseph Church in Crawford County, built on a new loca-

tion after the 1974 tornado.

Father Diezeman had a brother who was also an archdiocesan priest—Father Albert N. Diezeman, who died in 1984. Because Albert had the initials A.N.D. on his luggage when he arrived at St. Meinrad Seminary, he was already nicknamed Andy by the time his younger brother, Andrew, enrolled. Fellow seminarians solved the problem by calling Andrew "little Andy" and Albert "big Andy." The nicknames stayed with them throughout their lives.

Father Diezeman is survived by a sister, Martha Schmitt. †

RUSHVILLE

continued from page 1

Being involved with a production about Christ's life was awe-inspiring to some parishioners.

"The hair on my arms would stand up many times during rehearsals when we'd

be on the stage performing the numbers—it was just that kind of an experience," said Gauck, who plays the roles of an apostle, a buyer in the market and a leper.

Father Rudolf said there is something about the musical that connects with some people in a spiritual way. He said he received a phone call from a woman who had seen the play the night before.

"It was unbelievable. She said it was the most spiritual experience she had had in years," Father Rudolf said.

He said the caller was not a member of the parish.

"I know it can touch the hearts of people and perhaps spark some faith in some others," he said.

Father Rudolf said he expects a few of the cast members will sign up for the Rite of Christian Initiation of Adults at St. Mary Parish at the conclusion of the production.



Jim Craven, left, who played Jesus, rehearses with St. Mary parishioner Brian Gauck, who plays the roles of an apostle, a buyer in the market and a leper.

Photo by Susan M. Bierman

"I will not be surprised to see a person or two from the cast coming into the Church in the future," he said.

The production of *Jesus Christ Superstar* in Rushville has done more than spark interest in the Catholic faith. It has allowed Father Rudolf to get to know more people in the community, while allowing others to get to know him a little better.

He said during the first couple nights of rehearsal other cast members were tiptoeing around him because he's a priest.

"And now they recognize that a priest is a normal person—an average Joe just like everybody else," Father Rudolf said.

Parishioner William Craven, who played the role of an apostle, said being in the play gave him the opportunity to get to know Father Rudolf better.

Father Rudolf and the others rehearsed

for the musical for six weeks. Practice was held three nights a week, two hours per night. At times, it was a little tough juggling schedules.

"It's a big commitment for everyone to make," Craven said.

Lacy was an actress in the play and also sewed all 24 cast members' costumes. She worked on them during her spare time for four weeks. Lacy also took two days off from Rush Memorial Hospital, where she is registered nurse, to work eight full hours a day on the costumes.

The early October performances over two weekends brought in record numbers at the Laughlin Center in Rushville. The Oct. 9 performance drew the largest attendance in the 24-year history of Rush County Players, said Father Rudolf. †



Nancy J. Hartman

1999 Cathedral Teacher of the Year

Math Department

27-Year Master Instructor

All my life I have wanted to be a teacher. Being the oldest of six children close in age, perhaps I was primed for my future from the beginning. Teaching is not just a job for me, but a vocation. I can envision it no other way. Teaching has been the one constant in my life.

My parents, of course, were my first teachers, and they left an indelible mark on my soul.

I can recall by face and name nearly all my grade school and high school teachers. They so impressed me by who they were rather than by what they taught. They were living inspirations and role models. Perhaps my personal love for geometry stems from the direct experience of my own high school teacher who challenged me to always achieve my daily best. Her enthusiasm and encouragement caught my spirit on fire. I wanted to do for others what she had done for me.

My connections with Cathedral High School are many. My father and brother are Cathedral graduates. My two daughters are also Cathedral graduates. In December of 1979, Brother Pedro Haering, CSC, contacted me and asked me to help out at Cathedral for the spring semester. I was an at-home parent for eleven years and was hesitant to give up that role for the hectic working world. I took a risk and returned to part-time teaching. Those few months rekindled that fire of long ago, and my passion for student interaction recalled me to the classroom. I worked in the Indianapolis Archdiocesan schools until 1986 when a position opened up at Cathedral that I knew was for me. Cathedral has been home base ever since.

During the past thirteen years, Cathedral adults have supported, trusted, encouraged, and put up with me. Among them are cherished friends who have enriched my life. Teaching has brought me blessings beyond assessment. The young people at Cathedral have been a gift to me through the years. I receive so much satisfaction when I see eyes light up with understanding and hearts delight when a job is well done. Most of all, however, is the tremendous miracle of those priceless moment-meetings with a student who loves learning, craves more, and goes beyond the required limits.

Cathedral High School has given me the opportunity and the fertile soil whereby I could apply my own personal philosophy so aptly: "To teach the curriculum is the bare minimum; to touch a soul for all eternity, that's awesome!"

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Dec. 18, 1999Msgr. Harold Knueven, *Our Lady of the Greenwood*
Jan. 15, 2000Fr. William Munshower, *St. Thomas Aquinas*
Feb. 19, 2000Fr. Darwin Winters, *Our Lady of the Greenwood*
Mar. 18, 2000
Apr. 15, 2000
May 20, 2000
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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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Editorial

Reaching parents first

The Catholic Church has always stated that parents are the primary religious educators of their children. But what happens when the parents themselves don't know the basics of their religion, or even understand why it's important that they should know them?

Perhaps these parents received their own religious education during an era when children's experiences were stressed instead of the Church's doctrine. The children were taught to be nice people, to love one another, but they didn't learn much about the doctrines and history of the Church.

The Sept. 10 issue of *Commonweal* magazine had an article titled "Catholicism Lite: Confessions of a Catechism Teacher." The author, a professor of mathematics at the university level, and his wife were asked to teach religion to junior high school students in their parish. He related his experiences in trying to do that over a period of four years.

First, he said, he found textbooks that could have been used "as part of character education in a public school" because there wasn't much specifically Catholic in them. Next he found a text with a high Catholic content that was fine for a Catholic school where religion could be taught every day, but was too much for a class that met only once a week.

Then they tried to get the cooperation of parents by sending them a list of chapters of a third text that would be covered during the school year, telling them that the children could expect a weekly quiz on those chapters. They hoped that the parents would sit down with the children and read the assignment. That didn't happen and the result was a disaster: The average grade on the quizzes was 40 percent.

Finally, they sent home a whole term's worth of quizzes, the same quizzes that would be given except that the order of the questions would be changed. Grades still didn't improve much.

The author concluded that many parents, perhaps because of the way they were taught, simply don't think that their children should have to learn the teachings and history of the Church. What was good enough for them should be good

enough for their children.

Perhaps this is one explanation for the fact, as James Davidson's research has shown, that most Catholic adults 40 years old and younger now think that one Christian religion is as good as another, that spirituality is more important than "institutional religion," and that they could see themselves changing their religion. It also helps explain why interfaith marriages outside the Catholic Church are increasing.

These parents simply don't know enough about their religion to teach it to their children or even to recognize the importance of seeing to it that their children receive a more doctrinally-based religious education than they received.

All this doesn't come as a complete surprise to Catholic Church leaders. It was a recognition of the fact that too many Catholics are ignorant of their faith that convinced the Vatican to publish the *Catechism of the Catholic Church*.

It has been five years now since the catechism was released in the English language and there is every evidence that it is making a difference in the knowledge that Catholics have about their faith. In this archdiocese, parishes continually conduct classes to explain the teachings of the Church, based on the new catechism.

In the Sept. 19 issue of *Our Sunday Visitor*, Cardinal Jorge Arturo Medina Estevez, head of the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, noted: "Each new generation poses the challenge of teaching and transmitting the entire deposit of our faith, and the catechism is a tool to do that in today's world and for future generations."

Every Catholic family should have a copy of the catechism in the home, if not to study it on a regular basis, at least to have it as a resource whenever some question about their faith comes up. But before we can achieve that, we somehow have to convince parents that it's important for them and their children to know the specific teachings of the Catholic faith. That must be done, and is being done, in our parishes. †

—John F. Fink

Seeking the Face of the Lord

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



'I have a problem,' but 'no complaints'

Well, as my mom would say, "I have a problem." But, as Dad would say, (I have) "No complaints."

I am deeply grateful for the best medical care in the world, and we are on a path of discovery that began with my recent kidney stone episode. Since medical complications are causing notable interruptions in my pastoral ministry, and publicly so, I want to offer an explanation of what is happening as we know it at the present time.

In addressing my kidney stone episode, we discovered that, despite the elimination of calcium oxalate crystals, a further complication remained. A second exploratory cystoscopy and urethroscopy revealed that the kidney remains obstructed, but not due to stone disease. There is no indication of malignancy, but further exploration is medically advised to address the problem. *[Tests conducted after the archbishop wrote this column indicate that the obstruction is indeed another kidney stone.—Editor]* Whatever needs to be done to maintain my health for the long run will be done.

Not surprisingly, my body is considerably "insulted" by the two extensively invasive procedures of the last week. I am advised to take some rest and to regain strength to prepare for further medical treatment.

Thankfully, we are blessed with a good vicar general and secretariat leaders who oversee most of the day-to-day administration of the shared ministries and mission of our archdiocese. For the most part, therefore, it will be ministry and service as usual while I take some time to recuperate.

Yet, I regret that my personal ministry must necessarily be interrupted. I am asking Msgr. Joseph F. Schaedel, the vicar general, and the deans to "stand in" for me where possible. I am embarrassed to add more burden to those already doing so much for God and the Church. We need everyone's understanding and good will at this time.

In effect, I will be unavailable for appointments and scheduled events for the next two weeks or so. Arrangements have been made and will be made to accommodate the many events already on the calendar for that period. As for decisions that need to be made to carry on the ordinary ministry of the archdiocese, the vicar general is delegated to proceed with full authority. He will follow our ordinary policies, guidelines and procedures

in accord with local and universal Church law. Should any extraordinary situations arise, he will consult me. He and the respective secretariat heads will handle my correspondence, excepting (truly) personal mail. I deeply appreciate your understanding and cooperation.

After my previous column about the kidney stone extraction, someone left a voice message at the office thanking me for the column. The caller then asked that I write a column about what to do with one's anger and frustration when there has been a wrong diagnosis of an illness or when the doctor doesn't provide a diagnosis. At first I decided not to respond to the request, but after further thought, I have some advice.

First, I thought of what a friend of mine often says: "Look deeper—the issue is not the issue." When things go wrong, when we suffer, when we find that we are not in control of life, we tend to look for someone to blame. We truly struggle when we are face to face with our mortality and our limitations that become so apparent in illness and suffering. Anger is a natural reaction, but it usually has a companion, namely fear. Isn't the deeper frustration about the limits of our own humanity and the unknown future?

I have nothing but the highest respect for the medical profession. I have yet to encounter a careless doctor or physician, and I marvel at their expertise as well as their commitment. In my experience, they merit our trust. So do their colleagues in health care. In my recent hospital experiences, I was treated with kindness and respect—and very few of those who helped me had any idea that I am the archbishop.

Like you, I am amazed at the advances in medical practice in the last few decades. But doctors and their colleagues are human persons, and, like you and like me, once in awhile, mistakes can and will be made. We cannot expect them to work miracles! It may be pretty tough to take when you and I are the subjects of medical mistakes, but there are people to help us work through that frustration. It may be wholesome to keep in mind that we too make mistakes and not necessarily because we don't care. Hospital chaplains and our pastoral ministers are ready and willing to assist us in our need for support.

Most of all, let's keep in mind that this life is but a journey in faith. It's what we're about. †

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.



'Tengo un problema', pero 'no tengo quejas'

Bueno, como decía mi madre, "Tengo un problema". Pero, como decía mi padre, "No tengo quejas".

Estoy muy agradecido por la excelente atención médica en el mundo, estamos en el sendero de descubrimiento que empezó con mi episodio reciente de cálculo renal. Dado que las complicaciones médicas me están públicamente causando interrupciones notables en mi ministerio pastoral, quiero explicar lo que está sucediendo al momento.

Con relación al episodio de mi cálculo renal, descubrimos que, a pesar de la eliminación de los cristales de oxalato cálcico, existe una complicación adicional. Una segunda cistoscopia exploratoria y uretroscopia revelaron que el riñón todavía está obstruido, pero no es debido al cálculo renal. Aunque no haya indicación alguna de malignidad, los médicos aconsejan una exploración adicional para estudiar el problema. Se hará todo lo necesario para mantener mi salud a largo plazo.

No es sorprendente que mi cuerpo esté considerablemente "ultrajado" debido a los dos tratamientos agresivos de la semana pasada. Se me recomendó guardar reposo y recobrar fuerzas a fin de prepararme para posteriores tratamientos médicos.

Afortunadamente, estamos bendecidos con un buen vicario general y buenos líderes de la secretaría quienes vigilan día tras día la mayor parte de la administración de los ministerios compartidos y la misión de nuestra archidiócesis. Pues, por la mayor parte, el ministerio y el servicio continuarán como siempre, mientras tomo tiempo para recuperarme.

No obstante, estoy apenado que mi ministerio personal deba necesariamente ser interrumpido. Pido al Monseñor Joseph F. Schaedel, vicario general, y a los decanos a suplirme donde sea posible. Me da vergüenza añadir más responsabilidades a aquellos que ya están haciendo tanto por Dios y la Iglesia. En este tiempo necesitamos la comprensión mutua y la buena voluntad de todos.

En realidad, no estaré libre para asistir a las citas o a los programas planificados para las dos semanas próximas. Se han hecho y se harán planes para arreglar los varios programas que ya están planificados durante aquel período. En cuanto a las decisiones que se necesita hacer acerca del ministerio ordinario de la archidiócesis, el vicario general tiene la autoridad de tomar tales decisiones. Él seguirá nuestras políticas, pautas y trámites ordinarios según la ley local y de la Iglesia universal. De acontecer situaciones extraordinarias, se me consultará. Él y los respectivos líderes de secretaría se harán cargo de mi corre-

spondencia, con la excepción de mis cartas personales. Agradezco mucho su comprensión y colaboración.

Después de la publicación de mi columna anterior sobre la extirpación del cálculo renal, alguien me dejó un mensaje telefónico en la oficina, en el que se me agradece por la columna. Esta persona me pidió que escribiera sobre qué hacer con la cólera y frustración cuando hay una diagnosis incorrecta de una enfermedad o cuando el médico no le da una diagnosis. Al principio decidí no responder al pedido, pero después de pensar más, tengo algunos consejos.

Primeramente, pensé en lo que un amigo mío dice a menudo: "Estudia más profundamente, el asunto no es el asunto". Cuando las cosas van mal, cuando sufrimos, cuando encontramos que no tenemos control de la vida, tenemos la tendencia de buscar a alguien a quién echar la culpa. Verdaderamente luchamos cuando nos enfrentamos cara a cara con nuestra mortalidad, y cuando nuestras limitaciones son tan aparentes durante la enfermedad y el sufrimiento. La cólera es una reacción natural, pero normalmente el miedo la acompaña. ¿No es la frustración más profunda la que tiene que ver con los límites de nuestra propia humanidad y el futuro desconocido?

Tengo el respeto más alto a la profesión médica. Todavía no he conocido a un médico descuidado, y lo que me impresiona de ellos es su pericia y también su compromiso. Por experiencia, ellos y sus colegas en el campo médico merecen nuestra confianza. Durante mis experiencias recientes en el hospital, se me trato con respeto y consideración; y pocas de las personas que me ayudaron sabían que soy arzobispo.

Como ustedes, yo también estoy asombrado de los avances médicos durante las últimas décadas. No obstante los médicos y sus colegas son seres humanos, y como nosotros, es inevitable que a veces se equivoquen. ¡No podemos esperar que hagan milagros! Puede ser muy difícil aceptar esto cuando usted o yo somos los resultados de los errores médicos, pero hay personas que pueden ayudarnos a solucionar dicha frustración. Es bueno tener presente que nos equivocamos también y no es debidamente porque no nos importa. Los sacerdotes del hospital y nuestros ministros pastorales están listos y dispuestos a ayudarnos con nuestra necesidad de apoyo.

Lo más importante de todo, tengamos presente que esta vida es sólo un viaje en la fé. Y ésto es de lo que trata la vida. †

Traducido por: Language Training Center, Indianapolis

Journey of Faith/Fr. John Buckel

The power of love

"When everything goes wrong and the whole world seems to be against me, do I have the strength to 'go on'?" The Book of Revelation was most likely composed for people who asked that very question.

Many Christians in John's day probably felt as if they had met and exceeded the limits of human endurance. Natural and human made catastrophes wreaked havoc throughout the Roman Empire, including the area where the "seven churches in Asia" were located.

This particular area was notorious for its earthquakes. They were rather frequent in number and severe in intensity. Earthquakes in the eastern part of the Roman Empire took their toll in loss of life and monumental destruction. Whole cities were reduced to piles of rubble.

Active volcanoes, often accompanied by avalanches, also caused massive destruction in the empire and even darkened large parts of the earth for several days. Entire cities came tumbling down in the wake of these active volcanoes.

Severe shortage of food was still another source of anxiety in the latter part of the first century. On more than one occasion, inhabitants of the Roman Empire suffered from famine.

Corrupt leadership was an ongoing problem. Even those who live in a world that has been hardened by the likes of terrorism, death camps and world war, shudder when reading of the antics of first century emperors, such as Caligula, Nero and Domitian.

Military affairs were another source of anxiety. Roman legions traveled from one end of the empire to the other to crush armed rebellion. For all of its wealth and might, the legions were not always successful. In fact, Rome suffered a number of major setbacks on the battlefield.

To make matters worse, the Church at this time was in somewhat of a turmoil because of a crisis in leadership. By the time Revelation was composed, most, if not all, of the 12 apostles were dead. Christians pondered whether the Church could survive without its great leaders, most notably, Peter and Paul.

As if that were not enough, civil authorities were persecuting Christians for their allegiance to Christ. Rome's response to the Christian movement was torture and death.

In the midst of their trials and tribulations, the author of Revelation strongly encouraged the members of the seven churches in Asia to be steadfast in their faith, trust in God and "go on" with their life in Christ.

The million-dollar question was—and continues to be: "Do I have it within my power to be a faithful follower of Jesus, even when the going gets tough?" The answer of course is, "No, I do not."

One cannot be a loyal disciple of Jesus or overcome great adversity on one's own power. But one does not have to. John took for granted that every Christian has an unconquerable power deep within. This inner power is the presence of the Holy Spirit.

Wherever the Spirit is present, divine love is there to energize, strengthen and encourage. This inner divine power enables Christians to get through difficult situations that, at first sight, might have appeared impossible.

Such is the power of divine love.

Questions for consideration:

1. What are people afraid of? Why? What are you afraid of? Why?
2. What concerns do people have about themselves? Their families? Their Christian communities?
3. Do you see a connection between fear and sin? Fear and love?
4. What can a Christian do for a person who lives in fear?
5. What does fear and anxiety do to a person?
6. What role does faith play in regard to being afraid?
7. Is there a "cure" for anxiety?

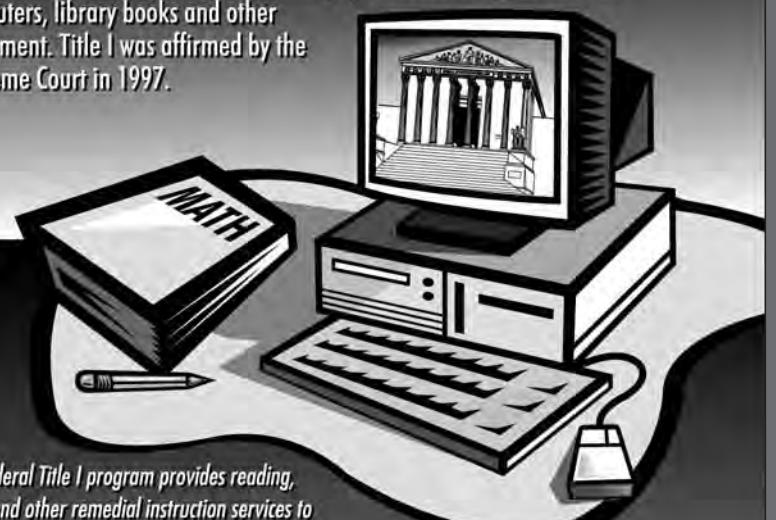
For further study:

1. Read #s1033-1063 of the *Catechism of the Catholic Church*.
2. Read chapters 10, 11, 15 of the Book of Revelation and chapters 1, 15, 23 of the Gospel according to Luke. †

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel, which is available for \$15 at Krieg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jbbuckel@juno.com.) †

Another Look at School Funding

Federal funding for Catholic schools will come before the Supreme Court again this fall in a case involving Chapter 2, which pays for school supplies such as computers, library books and other equipment. Title I was affirmed by the Supreme Court in 1997.



The federal Title I program provides reading, math and other remedial instruction services to 153,374 students in 5,066 Catholic schools. It also assists students in public and other private schools.

Source: National Catholic Educational Association

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La intención del Arzobispo Buechlein para vocaciones en octubre

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

Check It Out . . .

Carmel of Terre Haute will host **the relics of St. Thérèse of Lisieux** on Nov. 4, and the Archdiocese of Indianapolis is planning a one-day pilgrimage to Terre Haute for the special liturgy. Carolyn Noone, associate director of special events for the archdiocese, said only 20 places are left for the bus trip. The bus will depart at 9 a.m. on Nov. 4 from the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Pilgrims will arrive in Terre Haute in time for Mass at 11 a.m. at St. Benedict Church, 111 S. Ninth St. Archbishop Daniel M. Buechlein is scheduled to celebrate the liturgy, with Msgr. Joseph F. Schaedel, vicar general, and priests from the Terre Haute area concelebrating. Following Mass, the pilgrims will have lunch at a Terre Haute restaurant before returning to Indianapolis. The cost of the trip is \$45 per person and includes transportation and lunch. Information: Carolyn Noone, 317-236-1428 or 800-382-9836, ext. 1428.

Civitas Dei, a lay organization for Catholic businessmen and businesswomen, will hold its first monthly breakfast meeting on Friday, Oct. 22, in Indianapolis. The gathering will begin with Mass at 6:30 a.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St. Breakfast and a short talk will follow at 7:15 a.m. at the Indianapolis Athletic Club, 350 N. Meridian St. Msgr. Joseph F. Schaedel, vicar general, will speak at the inaugural meeting and will serve as the spiritual advisor for the group. The cost for the breakfast and meeting is \$20. *Civitas Dei* is open to Catholic businessmen and businesswomen who wish to grow in their faith, associate with a network of peers and address the need to apply the Catholic message in the marketplace. Meetings are scheduled from 6:30 a.m. to 8:30 a.m. on the third Friday of each month, and will include Mass, social time, breakfast and

a speaker. Information: Shawn Conway, 317-264-9400, ext. 35, or David Gorsage, 317-875-8281.

St. Mary Parish in New Albany will host **Heritage Celebration** on Oct. 16 to recognize parishioners whose contributions have become the heritage of their parish. Mass will be at 5:30 p.m. followed by a gathering in the school cafeteria to meet the older parishioners and to express gratitude for their contributions to the parish. Activities include a display of artifacts relative to life at St. Mary Parish and storytelling.

St. Roch Parish, 3600 S. Pennsylvania St., in Indianapolis, will hold a **parish mission** Oct. 24–Oct. 26 at 7 p.m. each evening. The guest speaker is Benedictine Father Noah Casey. Information: 317-784-1763.

An explanation of the “whys,” “whats” and “hows” of the **annulment process** will be held on Oct. 25 from 7 p.m.–9 p.m., at St. Margaret Mary Parish, 2405 W. Seventh St., in Terre Haute. The two-hour session is for those who are interested in discovering more about requesting an investigation into the possible nullity of a marriage. The program, which is sponsored by the archdiocesan Office of Youth and Family Ministries and the Metropolitan Tribunal, will be hosted by the Terre Haute Deanery Pastoral Center. Information: Office of Youth and Family Ministries, 800-382-9836, ext. 1586, or Sue Butwin, 812-236-8400.

A **spaghetti supper** to benefit the Woods Day Care/Pre-School will be served from 4 p.m.–6:30 p.m. on Oct. 16 in O'Shaughnessy Dining Room in Providence Center at Saint Mary-of-the-Woods. †

VIPs . . .



Frank and Roselyn Coverstone (couple at left) of Terre Haute and **Leo J. and Maryanna Swinford** of Indianapolis will mark their 50th anniversaries on Oct. 15. The couples were married during a double ceremony on Oct. 15, 1949, at St. Benedict Parish

in Terre Haute. The two women are sisters. They celebrated with a Mass and renewal of vows on Sept. 26 at SS. Peter and Paul Cathedral in Indianapolis. Mass will also be celebrated on Oct. 16 for the couples at St. Benedict Parish in Terre Haute. A dinner with their families will follow. The Coverstones have five children: Trudy Butwin, Tina Elliott, Terri Potter, Tom Coverstone and Tim Coverstone. They also have 13 grandchildren. The Swinford family has four children: MarySue Hedrick, Sally Stewart, Scott Swinford and Sherri Swinford. They also have eight grandchildren.

Klaus Schmiegel, member of St. Andrew the Apostle Parish in Indianapolis, was honored last month by the National Inventors' Hall of Fame in Akron, Ohio. He and Bryan Molloy hold the patents for fluoxetine hydrochloride, commonly known as Prozac. Retired from Eli Lilly and Co., Schmiegel and his wife, Joel, along with a crowd of 1,200, attended the Sept. 18 ceremony of induction. Schmiegel, Molloy and eight others were honored for five inventions that “made a profound impact on the daily lives of others.” Displays about those honored and their inventions will be on permanent display in the Inventure Place, a science museum in Akron. †

World Mission Sunday 1999 “Because I believed, I spoke out” 2 Cor. 4:13



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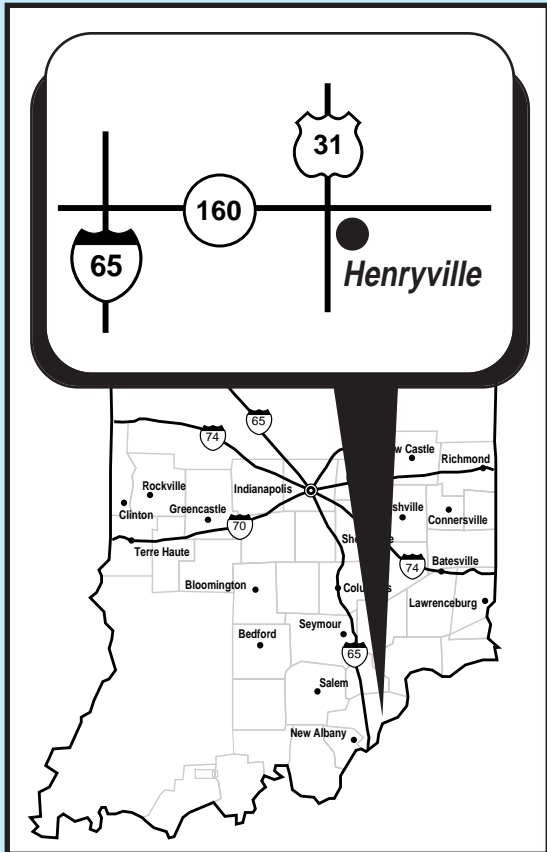
New Albany Deanery

St. Francis Xavier Henryville

Story by Susan M. Bierman

Fast Fact:

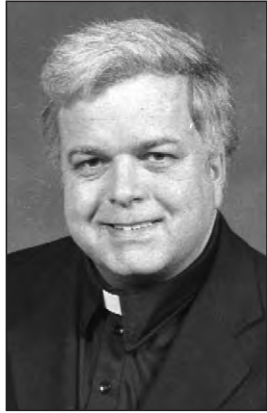
During the early years of St. Francis Xavier Parish, bodies of parishioners who died were hauled in farm wagons to St. Mary-of-the-Knobs for burial in the church cemetery. Later, the cemetery at St. Joseph Hill was used until ground for a church cemetery was purchased near Henryville in 1882.



Journey
of Hope
2001

Small size gives Henryville parish a family atmosphere

HENRYVILLE—St. Francis Xavier Parish may be small in number but not in spirit.



Fr. Stephen D. Donahue

The New Albany Deanery parish has 94 households and is a mission of St. Michael Parish in Charlestown.

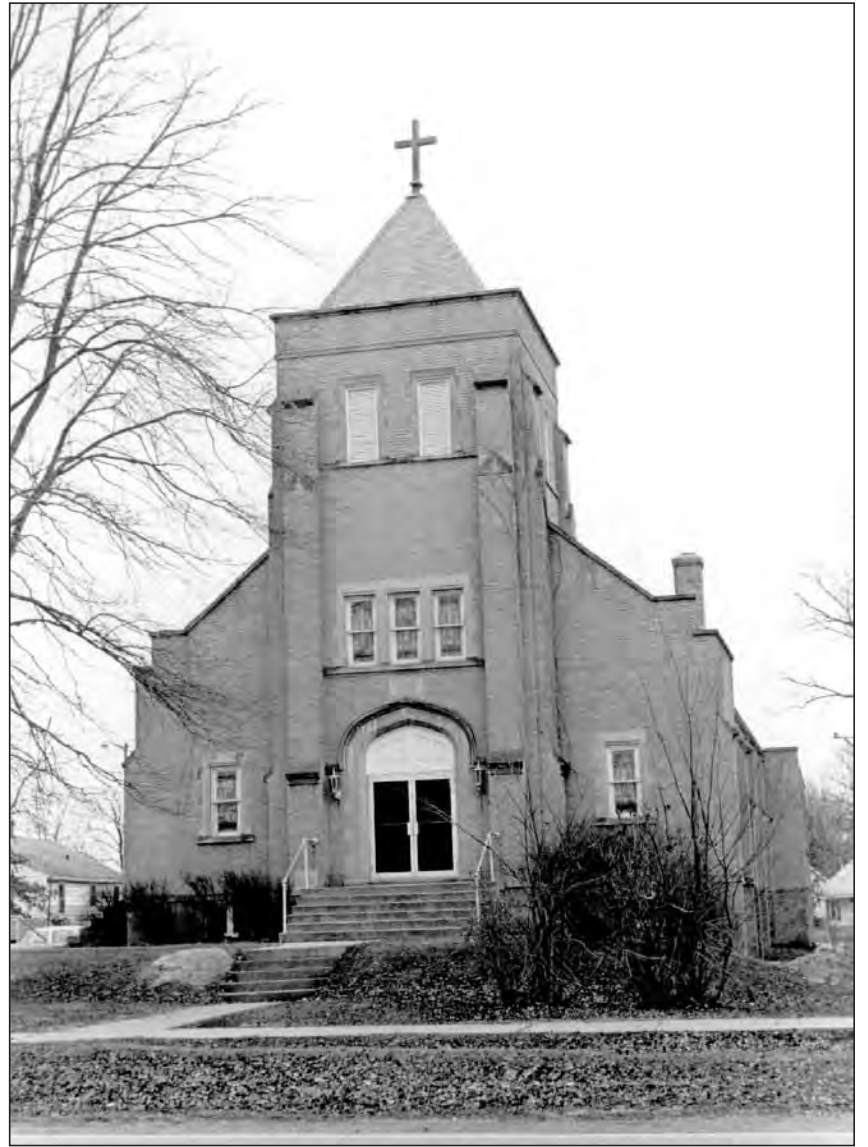
Established in 1869, the parish has been served by priests from various parishes within the New Albany Deanery over the years. Included in the list are St. Joseph Hill Parish in Sellersburg, St. Mary Parish in New Albany, and Sacred Heart and St. Augustine parishes in Jeffersonville.

Because St. Francis Xavier does not have a resident pastor, it's no secret that the parishioners have to take on a number of responsibilities.

"The people in the parish want to see to it that they get things done—and they do," said Father Stephen D. Donahue, administrator of St. Francis Xavier Parish in Henryville.

Father Donahue is also the pastor of St. Michael Parish in Charlestown.

When members describe the parish, the word "family" is used frequently—especially within the chil-



St. Francis Xavier Church serves 94 households.

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(1 block N off 82nd St., 3rd stoplight west of I-69) 2-4 p.m. and again at 6:30-8:30 p.m.

OR

Thursday, October 14, 6:30-8:30 p.m. and Friday, October 15, 2-4 p.m.
Lion's Club, Carmel, 131 E. Main St. (just W of new library and high school)

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dren's religious education program. Sandy Banet is the administrator of the program, which serves children from age 2 through high school.

The catechists and volunteers for the program are described by Banet as "very caring, loving, and dedicated in sharing their faith with the young people of St. Francis."

Banet said the program is unique, because religious education classes have been held there continuously for 40 years with parish volunteers, and the program "receives outstanding support from the pastor, parents, parishioners and its teachers."

The parishioners of St. Francis Xavier have a number of opportunities to intermingle socially and spiritually.

The parish recently hosted an outdoor Mass at Charlestown State Park. Mass was held in a park shelter house and a pitch-in dinner followed.

"People seem to like it," said Father Donahue.

Parishioners have also made pilgrimages to Saint Meinrad Archabbey in St. Meinrad and Our Lady of Grace Monastery in Beech Grove.

Socially, the parish holds two annual smorgasbord dinners that are open to parish-

ioners and the residents of Henryville. These serve as social activities as well as fund-raisers.

St. Francis Xavier Parish reaches out to the Henryville community not only to offer social activities but also to provide service. The parish collects canned food for the local ministerial association and at Christmas participates in "Adopt an Angel." This program serves needy children within the community. †

St. Francis Xavier, Henryville (1869)

Address: Hwy 31 and Hwy 160, P.O. Box 368, Henryville, IN 47126

Attended from St. Michael, Charlestown

101 St. Michael Dr., Charlestown, IN 47111

Phone: 812-256-3200

Church Capacity: 150

Number of Households: 94

Administrator: Rev. Stephen D. Donahue

Administrator of Religious Education: Sandy Banet

Youth Ministry Coordinator: Alice Sorg

Music Director: Barbara Gilley

Parish Council Chair: Erik Furnish

Masses: Sunday — 9:00 a.m.

Weekdays — Thurs. 7:00 p.m.

Marian College event features Hispanic life

More than 300 junior and senior high school students and their Spanish teachers participated in an all-day Spanish language and culture immersion program called "El Pasaporte a Latinoamérica" ("Passport to Latin America") on Oct. 14 at Marian College in Indianapolis.

Participants represented 21 high schools in Indiana. Now in its fourth year, Marian's Latino program is conducted entirely in Spanish. It originated in response to the growth of the Hispanic population in the United States and in central Indiana.

Programming addressed the need for students to be able to speak Spanish as well as understand varied Hispanic cultures for business and social reasons.

Educational sessions included a panel discussion on professions from a Latino point of view. Dr. Vince de Lumpa discussed medicine, Lt. Lino Puente talked about law enforcement, and a Hispanic attorney explained legal aspects of life in America for Spanish-speaking people.

In other sessions, Maria Tapia discussed Latin American radio and television, then Gerardo Dilrei, of the Indiana University Latin American Music Center, talked about instrumental music. *Dia de los Muertos* (Day of the Dead) was the topic of a presentation by Gayle Ikenberry. †

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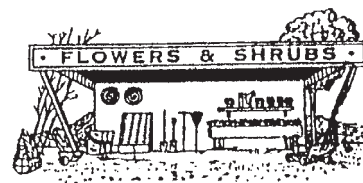
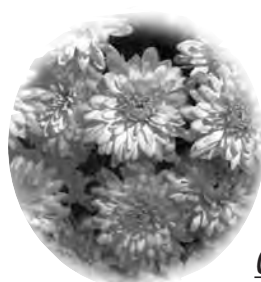
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Bishop Chatard High School presents . . .

The 1999 Bishop Chatard Medal Liturgy and Breakfast



All parents, alumni, and friends of Bishop Chatard High School are invited to join us for this annual event that affords us the opportunity to come together and celebrate our gifts and blessings as a school community. We will also recognize and honor individuals who are truly outstanding in their commitment to the values of Catholic education.



Sunday, October 24, 1999

Mass begins at 9:30 a.m. in the school gymnasium



The 1999 Bishop Chatard Medal Honorees:

Mary Wheatley, faculty/staff

Linda (Vogelgesang) Kavanaugh '68, alumna

Rick and Carol (Lyons) Wagner '78, alumni

John and Mary Shaughnessy, parents

Dorothy Pipes, parent

Virginia Marten Witchger, Community Leader



President's Tribute:

Bill Lawless '76

Elaine (Stephens) Molburg '65



Tickets are required and must be purchased by October 19, 1999:

\$5 for adults / \$2 for children 12 and under

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From the Archives



Winning the West

Cowpokes and other parishioners of St. John Parish in Enochsburg participate in a centennial program in this photo taken at the parish in 1958.

The parish dates from 1844 when Father Francis Joseph Rudolf, pastor at nearby Oldenburg, blessed a log church in Enochsburg. However, it wasn't until 1858 that a stone church was scheduled to be completed. But while workmen were installing a truss frame for the roof, a scaffold board cracked. The frame fell through the scaffold, killing two men and injuring several others. One of the men who died was the son of Gerhard Bohman, one of the two parishioners who began petitioning as early as 1842 for the building of a church in Enochsburg. The church was finally completed in 1862. †

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

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The Criterion's FAMILY FINANCE SUPPLEMENT

Tips solve money conflicts

By Victor M. Parachin
Catholic News Service

Money is one of the least talked about subjects in marriage, but the one that causes many couples the greatest problems.

In fact, recent surveys by Citibank and Roper Starch Worldwide indicate that money is a leading cause of divorce and the most common source of conflict for today's married couples.

Here are 10 smart ways to avoid money conflicts and keep them from sabotaging your relationship:

- Discuss financial issues openly and honestly.

Couples should make it a point to establish a common understanding about how money will be earned, spent and saved.

In their book *Getting Ready For Marriage*, family therapists Jerry D. Hardin and Dianne C. Sloan recommend that couples answer a variety of money-related questions in order to gain a common understanding concerning their financial life.

These questions include:

Will you both work after the marriage and after children are born?

Who will manage your money?

Do you plan to save money each month and, if so, how much?

Do you plan to buy a house and, if so, how soon and how much will be needed for a down payment?

Do you have enough insurance?

Are you and your mate spenders or savers?

How much do you both use credit cards?

How do you both define "fun" money?

Will you have separate or joint checking and savings accounts?

- Know how much money comes into the household coffers and where it goes from month to month.

Many conflicts can be avoided by simply taking the time to know the money facts in your family.

"Both partners should know how much money the other has or owes, how assets are held, how much and what kinds of insurance," according to Shelby White, author of *What Every Woman Should Know About Her Husband's Money*.

White also advises both partners to carefully review each year's tax return, understand your entitlements under your partner's retirement plan, and know where the house deed, insurance plans, credit card information and other important financial papers are kept.

"The keys to a financially secure union are knowledge and participation," White said, "not control and abdication."

- Be fair.

When there is an issue over money in your relationship, prayerfully consider the command of the apostle Paul, who advised, "Be devoted to one another. ... Honor one another above yourselves" (Rom 12:10).

- Keep money management a team effort.

The optimal way to avoid money conflicts and to do important long-term planning is for spouses to make decisions together. Hold financial discussions at a time when both partners are rested and relaxed rather than, as

See MONEY, page 14

Money Matters

10 tips to keep money and marriage on track

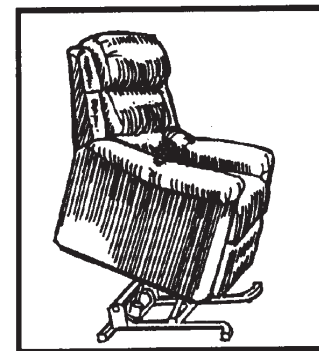
- Discuss finances openly and honestly.
- Know where your money comes from and where it goes.
- Be fair. "Honor one another above yourselves."
- Make money management a team effort.
- Deal sensitively with conflicts.
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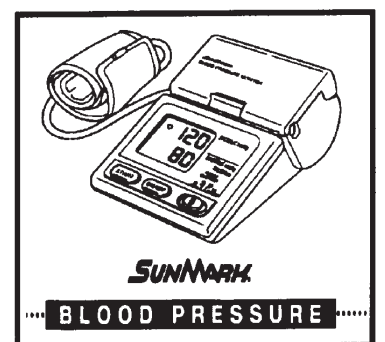
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Parents teach children good spending habits

By Barb Frazee

Catholic News Service

If you don't like how materialistic your children have become, try looking in the mirror, suggest authorities on children's marketing and psychology.

"Often how children spend their money and what they want ... reflects their parents," said Jim Fisher, associate professor of marketing and director of the Emerson Electric Center for Business Ethics at St. Louis University.

"Insofar as parents are fairly interested in material things and brand names, children might be as well," said Fisher, who is the father of three children.

Audrey Guskey, associate professor of marketing at Duquesne University in Pittsburgh, agreed.

"One thing is, be a good role model," said Guskey, who has two children. "If you aren't consumption crazy ... that's a start, because kids will, a lot of times, emulate their parents."

Fisher said it is helpful to look at what parents buy, and also to consider what they do in their leisure time and what they value.

"We express our values in a lot of different ways," he said. For instance, "Do we value friendship?"

Guskey agreed, noting that a family who goes shopping each Saturday afternoon says something about the parents' values.

Both professors said parents have important roles in educating their chil-

dren to be good consumers.

"It's easier said than done because we have a very materialistic society," Guskey said. "Kids are bombarded—their whole environment is filled with advertisements."

Fisher said a lot of marketing money is aimed at children "because children influence households and influence the consumption behavior of adults. It's sort of a trickle-up theory."

Dr. Honore Hughes, professor of psychology at St. Louis University, recommended educating children to be good consumers by using age-appropriate materials, such as the magazine *Zillions*, a type of "Consumer Reports for kids."

Hughes agreed with Fisher and Guskey that when children begin to feel peer pressure to have certain brand-name items, parents should try to keep the lines of communication open.

"I would always try to acknowledge to the kids that it is OK to be like your friends," Hughes said, "but to do it in moderation."

Hughes said parents should try to communicate that they are aware of "the pull that the child feels, and not totally depriving the child."

Guskey also noted the importance of setting limits. Children need to be given spending restrictions for doing back-to-school or Christmas shopping, she said, or for other purchases.

"You might want to splurge on one item," she said, "but then on the rest of the things you are going to be more care-



CNS photo

Children often want to buy all the things their friends have or all the things they like in a store. Parents can help children sort out wants and needs by demonstrating responsible spending and good consumer practices.

ful, get some bargains."

It is hard to tell a teen-ager or preteen not to go to the mall with the rest of his or her friends, Guskey said. However, these outings give young people opportunities to learn how to spend their own money appropriately.

Fisher said peers have a great influence on each other "in part because they are going to provide a lot of information."

He said that as children develop and mature, they find themselves taking on new challenges and new roles.

With new roles, he said, comes "a fair amount of uncertainty."

Just as a young man or woman enter-

ing the business world might want to wear the right kind of suit or carry a briefcase, he said, children see that "those material props help us perform our roles" and they might seize on the material possessions that seem to play a part.

If a child suddenly becomes materialistic, Fisher said, a parent might want to determine what that is a symptom of in order to try to understand changes in the child's behavior.

"It's often a replacement for other, more important things," he said, "like time with parents or worthwhile leisure activities, maybe too much time in front of the television set, [needing] a wider circle of friends." †

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House inspections help avoid costly repairs

By Peggy Weber

Catholic News Service

"A fixer-upper" ... "needs some tender loving care" ... "worn but worthy."

These are some of the phrases used to describe a house that needs some work.

Many home buyers fear houses that need help. They see them as big "money pits."

However, a real estate agent, a construction loan consultant and a buyer of old homes think there is a lot to be said for the character of older houses and a lot of savings to achieve when buying an older home.

Carl Heldmann, a construction loan consultant and author of *Be Your Own Home Renovation Contractor*, said finding and renovating a restorable old structure can bring huge savings for a home buyer.

Heldmann advises buyers to shop around for a house that needs help, but not to jump at the first find.

A structural inspection should be done, he said, and the buyers should look at such factors as the neighborhood, zoning, fire-insurance rates, property taxes and security.

If a home buyer is handy and can do much of the work, that makes such a purchase more ideal, Heldmann said. However, home buyers who "can't lift a hammer" can save up to 30 percent of the cost by managing their own project.

More young adults are living with parents

CNS—There is a definite trend today for adult children to stay longer at home.

Thomas Kraft, a psychologist from Warren, Ohio, said the cost of higher education and cost of living makes staying at home a popular choice for young adults.

Kraft said many young adults "are materialistic and want the same quality of life it took their parents years to achieve."

As a result of this stay-at-home trend, strains on the family budget prompt new questions on the financial responsibility

of parents toward their adult children. Legal responsibility ends when the child reaches 18 years of age, but many parents believe their obligation lasts until a grown child marries and begins a new life.

Support depends on many variables, including the family's financial status, parents' health and the children's needs. Parents may decide not to charge room and board to help their children become financially stable so they are able to move out on their own. †

Dot Lortie, a realtor with Lortie Realty in Springfield, Mass., agreed that a fixer-upper can be a great buy. However, Lortie cautioned that most purchasers should look for "cosmetic" fixer-uppers that just require paint, wallpaper and other finish work as opposed to houses that need a lot of repairs.

"For example, if a house needs a new roof it can add thousands to the cost of the home," she said. "A new roof often means ripping off the old layers, re-building the sub-roof and starting over. That can cost up to \$10,000."

Lortie said heating units, plumbing and wiring and other major jobs should be considered "big ticket items" and factored into the cost of a home.

Lortie and Heldmann both stressed the importance of the location of a fixer-upper. "You have to see if the neighborhood warrants the investment," Lortie said. "You don't want to over-improve a house for the neighborhood."

Jim Witt, a property owner who lives in Oak Creek, Wis., agreed. Witt said he looks at the neighborhood before he purchases a home.

Witt owns his primary residence and two other investment homes. Both of those were fixer-uppers like his first home, which he later sold.

"You have to make sure the area you are looking at will be a place where you will get your money back when you sell,"



CNS photo

An older home or fixer-upper can be an economical solution for people looking for a good deal on a house. Realtors caution buyers to look for homes requiring only cosmetic work such as paint and wallpaper, rather than expensive repairs like roofing and major mechanical improvements.

he said.

Witt recently considered buying another property but decided against the house because it had a sagging basement wall.

"I always look at the main structure," he said. "That's where the big money is involved. If I had to fix that wall, it might have cost \$7,000 to \$8,000. That kind of cost will take up a lot of your profits."

However, he said, if a house had holes in the walls of some rooms that would not be as big a problem because "you can drywall a whole house for a few hundred dollars."

Witt, who does a lot of his own work on his fixer-uppers, said that being handy can keep repair costs down.

He said he enjoys working on an older home because "it's a great feeling when it is done."

However, Witt cautioned that fixing up a home can be quite physical.

"You have to watch your time frame," he said. "If you take out a mortgage that costs you \$700 a month and no one is living in the home for four months, then you have to consider that \$2,800 as a cost of the house."

Lortie, Heldmann and Witt said there are many positive points about a fixer-upper, especially the savings. But they advise people to do extensive preliminary research and consult with a home inspector and realtor before buying a house. †

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Internet saves time and money when planning vacations

By Maureen Daly
Catholic News Service

While budget-minded travelers know to book ahead to get the best deals, most are unsure how the booked airfare or hotel price compares to other airlines and accommodations.

Yet today the Internet makes possible comparison shopping that the frequent or infrequent traveler could only dream of 10 years ago.

And the planning process has never been so much fun, with video clips of locations to visit, accompanying pictures of hotel rooms inside and out, sophisticated background reading lists and detailed maps to help plot every step of the way.

In fact, a virtual vacation is available right on a computer screen without leaving home.

One helpful place to find comparison prices on airfares is the Preview Travel Web site, which can be accessed at <http://www.previewtravel.com>. Then click on "Farefinder." It will show the lowest prices updated daily for any combination of departure and arrival airports. Prices quoted are per person, coach class, round trip in U.S. dollars. This site is a boon to travelers who have the option of varying their departure airport.

Another big-ticket item for travel is accommodations. Links from the Budget Travel site at <http://www.budget-travel.com> and from the search engine Yahoo at

<http://travel.yahoo.com> can connect the browser to hotel and hostel information.

At the Preview Travel site's "Destination Guides," the savvy traveler can search possibilities for accommodations by price, location and services offered. For example, a hostel in Dublin costs the equivalent of \$6.99 a night. Hotel descriptions include pictures of the rooms and the hotel facade, a description of nearby attractions and a map.

These guides are an experience in virtual traveling, the closest to a travel experience without leaving your desk. They include a map center, weather center, currency converter and, most entertaining, a video gallery.

Internet users simply click on any location in the world and then on a video gallery to choose from a selection of under-two-minute videos narrated by travel writers on tourist attractions both famous and obscure.

The diverse listing on this video guide site goes beyond the expected canals in Venice and tulip fields in Holland. One South Africa video clip is a tour of the island jail where Nelson Mandela was held for years.

Video-guide sites are then linked to information on hotels, which can be sorted by price, location or essential services.

When planning ahead for travel abroad, it is important to know country entry requirements and obtain information about the safety of your destination.

The U.S. Department of State offers such information

If you're too loose with money, make an effort to show some discipline and restraint. If you're too tight with family funds, make a concerted effort to loosen up.

- Learn from each other.

For Susan, a New York writer, money symbolizes security. She likes to fatten the savings account regularly. However, for her husband, David, money symbolizes freedom. He is a freewheeling spender.

"We have fought for years over finances, but now are trying to understand and learn from each other," she said. "There's much less tension between David and myself."

- Practice the art of compromise to smooth out friction caused by different approaches to money management.

- Don't let old ideas get in the way.

Couples often operate the same way their parents did. Sound financial advice for one generation is not always smart for the next generation. Try to make decisions together based on the facts and on what is good for both of you now, not on what worked for your parents in the past.

One of the most encouraging facts about money matters is that once couples begin talking about them, the enormity of the issues is often downsized. Openness allows couples to resolve problems rather than stew about them. †

MONEY

continued from page 11

too many couples do, when tensions are high.

- Deal sensitively with conflicts.

In her book *Sex, Money and Power*, family therapist Linda Barbanel suggests couples maintain receptive body language, keeping arms unfolded, making non-threatening eye contact and not pointing in an accusing way.

Barbanel recommends that each partner try to describe feelings without using a loud, cold or sarcastic tone of voice; stick to neutral, factual statements rather than offering opinions or passing judgments on your partner; avoid becoming defensive; and refrain from shutting down emotionally when working through a money conflict.

- Switch roles.

If one spouse is concerned about how much is spent by the other spouse on groceries, for instance, try taking on that responsibility for a period of time to test the validity of the concern. Role switching should be followed by discussions by the couple to resolve their concerns.

- Be reasonable.



Kayaking off the shoreline of Hawaii could be just a click away for travelers using the Internet to plan vacations. Many World Wide Web travel sites feature video guides to help plan trips.

and consular information sheets at <http://travel.state.gov>. These up-to-the-minute reports include details on highway conditions, public transportation, recent crime reports and safety conditions in the city and countryside.

Looking for books about a destination before traveling? Look to the recommended reading lists at the Yahoo site, which has teamed up with travel-guide publisher Lonely Planet Publications to provide a sophisticated list of history, literature and fiction.

Currency conversion is a question in planning expenses abroad. The OANDA site at <http://www.oanda.com> offers daily updated conversions to and from any currency in four languages.

Wondering what to pack? For the weather anywhere in the world, The Weather Channel site, accessed at <http://www.weather.com>, should be able to help.

For a thorough checklist of items to pack for the trip, consult the Budget Travel site again at <http://www.budget-travel.com/acc/checklist>.

With all of the information to travel economically just a few computer keystrokes away, the hardest decision to make may be just where to go for your next vacation. †

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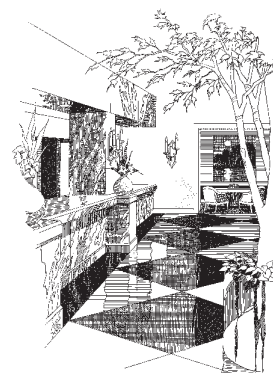
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St. Edith Stein searched for truth in life, faith

By Theresa Sanders

Has it ever been suggested that you shouldn't think about religion too much—that you should “just believe”?

Sometimes Christians consider religion and human reason to be enemies rather than complements to one another.

One ancient theologian wrote, “What has Athens to do with Jerusalem?” In other words, what has philosophy to do with faith?

The answer, at least according to the overwhelming majority of Catholic thinkers throughout history, is that philosophy and faith have very much to do with one another.

One of the most important insights of the Catholic tradition is that religious faith never contradicts reason. Faith never asks us to abandon our God-given intelligence; faith only asks us to recognize the limits of reason and to be open to the greater light of revelation.

This insight's importance was stressed by Pope John Paul II in his 1998 encyclical titled, appropriately enough, *Faith and Reason (Fides et Ratio)*. Deeply schooled in philosophy himself, the pope wrote his letter to remind Catholics of their intellectual heritage and to call them to a renewed study of the pressing philosophical questions of our day.

In *Faith and Reason*, the pope mentions several contemporary Christian

St. Edith Stein's life story inspires others

By David Gibson

People often study the writings of the saints to grasp the specifics of their thinking or their advice. Something else about saints also is compelling: their commitment to a spiritual struggle and their passionate involvement in it.

When he canonized Edith Stein in 1998, Pope John Paul II spoke of her as “a model, protector, witness and example” who “never tired of searching” and had a “passionate enthusiasm” for her work.

In a 1998 encyclical, he described the Carmelite nun and philosopher as “courageous” in her research into the relationship of philosophy and God's word.

The story of her life can inspire others in their own spiritual quests. †

(David Gibson edits Faith Alive!)

thinkers who have explored the relationship between faith and reason, including Cardinal John Henry Newman, Jacques Maritain and the great Orthodox theologian Vladimir Lossky. One other name on the pope's list may come as something of a surprise: St. Edith Stein.

Many Catholics do not think of her as a philosopher. After all, Edith Stein was canonized not as a doctor (teacher) of the Church but rather as a martyr for the faith. Arrested by the Nazis during World War II because she was born a Jew, she died at Auschwitz in the summer of 1942.

During her relatively short life, Edith Stein published several important philosophical works and lectured widely throughout Europe on topics ranging from education to the rights of women to the foundations of human knowledge.

A student of the famous philosopher Edmund Husserl, Edith Stein was a brilliant thinker whose writings hold an important place in Christian philosophy.

One of the issues that most interested her was the question of how we come to know the objects in our world. Do things (for example, tables or crickets or even other people) exist in themselves, or do they exist only in our perceptions of them?

Her answer was that although our knowledge of the world in some sense depends on our perception of it, objects have a real, objective existence independent of our knowing them.

However, Edith Stein's thinking penetrated more deeply than this, asking how people come to have a knowledge of God. By way of an answer, she began by considering our knowledge of ourselves.

Thus, even if we are not certain about the existence of other things in the world (after all, at any given moment we might be dreaming or hallucinating), we are utterly certain of our own existence.

But what do we know when we know ourselves? Who are we? What is our essence?

Her answer was that human beings exist, yes, but are finite, limited. However, she continued, the only way that we could possibly know we are limited is if we also have knowledge of what is unlimited.

In other words, in the same moment that we come to know our own limited being, we become aware of a pure, eternal being. We become aware of God.

In short, then, Edith Stein argued that philosophy is able to show that God exists.

Faith, however, goes beyond philoso-



During her relatively short life, Edith Stein published several important philosophical works and lectured on education, the rights of women, the foundations of human knowledge and other topics.

phy to tell us that God not only exists, but is compassionate and loves us.

Edith Stein wrote, “Reason would become unreason if it wanted to stick obstinately to what it can discover by its own light and to close its eyes to what a higher light makes visible.”

In the light of faith, we encounter not just the God of the philosophers but the God of Abraham and Sarah and Mary and Jesus as well.

It is no coincidence that Edith Stein converted to Christianity after having read the autobiography of St. Teresa of Ávila, the 16th-century mystic.

St. Teresa, one of only three women saints who have been proclaimed doctors of the Church, was a profound thinker; her writings show a complex, nuanced grasp of Christian teachings.

In St. Teresa, Edith Stein must have found an intelligent woman like herself: a

companion both for her intellectual and spiritual journeys.

When she finished reading St. Teresa's *Life*, Edith Stein put down the book and murmured to herself, “This is the truth.”

St. Edith Stein's writings affirm the intimate connection between divine revelation and human reason. God, says Catholic tradition, does not want us to turn off our brains when we come to matters of religion. Instead, we are called to think deeply about our faith. We are called to ask questions about God and to search for answers that will satisfy our God-given intellect.

What, then, has faith to do with philosophy? In the Catholic tradition, the answer is “quite a bit.” †

(Theresa Sanders teaches theology at Georgetown University in Washington, D.C.)

Discussion Point

Stories of saints teach life lessons

This Week's Question

Tell of a saint who has a special relevance to your life.

“As I am trying to adjust to some drastic changes which have occurred in my life, I am reminded of how St. Anthony struggled with his own vocation. While he had dreams of becoming a missionary in Africa, God had other plans for him. Thank you, St. Anthony, for helping so many lost souls by your example of faithfulness to God.” (Irina Clark, Schenectady, N.Y.)

“Mother Teresa is so relevant today because we were able to experience a living saint. I point out to my children that saints are like us with the same desires and wants, so they can really feed our souls. And St. Teresa of Avila—I was drawn to her humility. She

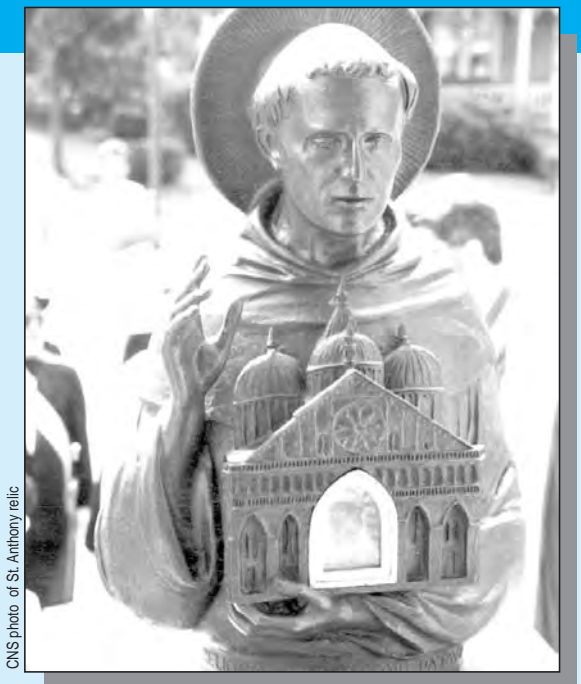
also had an influence that was unusual for the time. Even today, we tend to envision advisers to the Church as male figures.” (Mary Jackson, Stillwater, Minn.)

“Joseph, as a father image. Since I lost my father, I think of Joseph as a father figure.” (Liz Effinger, Wadesville, Ind.)

Lend Us Your Voice

An upcoming edition asks: Do you have a special time of prayer during the day or week? During that time, what exactly do you do?

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



CNS photo of St. Anthony relic

From the Editor Emeritus/John F. Fink

Vatican Council I defined when pope teaches infallibly

The papacy of Pope Pius IX was the longest in history—32 years, from 1846 to 1878. He was a champion of a movement called ultramontanist. Its adherents proclaimed absolute power and authority for the pope. Specifically, they believed in the pope's infallibility, that is, that he cannot err. Pius IX decided that the best way to strengthen the papacy was to make the concept of papal infallibility a doctrine of the Church. This should, of course, be done by a council.



When the First Vatican Council, the Church's 20th ecumenical council, opened on Dec. 8, 1869, Pius IX had already been pope for 23 years. There were 739 bishops in the world and he had appointed all but 81 of them, trying to appoint only those whose ultramontane credentials were in perfect order. It seemed certain that the pope would get what he wanted at the council.

But not all the bishops were in favor of the definition of papal infallibility that the ultramontanists had in mind. About a third of them accepted the primacy of the pope but thought that he could make decisions binding on the whole Church only when he acted in agreement with the other bishops. Discussion of the issue was lengthy.

Eventually both sides started thinking compromise. The ultramontanists began to see that there should be some limitations on papal infallibility while the other side could see that there was support for the idea of divine guidance for papal teachings. The compromise was offered by Cardinal Guido, the superior general of the Dominicans. He suggested that the debate should focus on the infallibility of the pope's doctrinal teachings rather than on the infallibility of the pope himself.

That's what was done, although it infuriated Pius IX because he really considered himself to be infallible. Before the vote took place, about 80 bishops left the council rather than vote against the pope. The vote was taken July 18, 1870,

and passed 533-2. (One of the two who voted against was the bishop of Little Rock, Ark.)

The council decreed that the pope teaches infallibly when he teaches *ex cathedra* ("from the papal throne") on matters of faith or morals. It made a subtle distinction between the pope himself and what he teaches. It said that under certain strictly limited circumstances the pope teaches infallibly, but it was careful not to state that the pope is an infallible person. However, it definitely stated that the popes did not need the consent of the bishops in order to teach infallibly.

The bishops intended to define the role of bishops and others in the Church after it dealt with papal infallibility. However, the day after the vote, war broke out between France and Germany and many bishops left Rome. Two months later, Victor Emmanuel's army entered Rome and the city was incorporated in the Italian state. The pope suspended the council. Those other matters would be dealt with by the Second Vatican Council 92 years later. †

The Good Steward/Dan Conway

Responsible stewardship

Stewardship is a mature form of discipleship. According to the U.S. bishops' pastoral letter, *Stewardship: A*



Disciple's Response, the mature follower of Jesus Christ is aware that discipleship can be costly. The Lord invites each of us with these words: "Go sell what you have; give it to the poor; and come follow me."

Some Christians have been given the grace to accept this invitation quite literally. Religious women and men, who have taken a vow of poverty, follow Jesus by freely giving up their right to earn a living, own property or build a "nest egg" for the future. Their witness reminds all of us that it is possible to give up everything we possess and yet live a full and productive life blessed by God.

How do we who have mortgages, car payments, tuition bills and all kinds of pressing responsibilities "sell everything" in order to follow Jesus?

But the vast majority of Christian disciples are not vowed religious. We cannot respond to the Lord's invitation in the radical and absolute manner of St. Francis of Assisi or Mother Teresa of Calcutta. How do we who have mortgages, car payments, tuition bills and all kinds of pressing responsibilities "sell everything" in order to follow Jesus?

The answer, of course, is stewardship. A genuine commitment to follow Jesus Christ without counting the cost causes Christian stewards to radically rethink all their rights and responsibilities as wage-earners, investors and consumers. As mature disciples of Jesus Christ, they have accepted the responsibilities of adulthood. They have families, jobs and other commitments that require them to earn a living, buy property, accumulate possessions and set aside funds for the future. On the surface, Christian stewards appear to be no different from the rest of society. But there is a difference.

Responsible stewards know that everything they earn, accumulate and invest belongs (first and foremost) to a gracious and loving God who has generously shared the goods of his abundant creation with them. Good stewards know that, in the final analysis, they will be asked to render an account of how they have nurtured, developed and used the many gifts entrusted to their care. And they welcome the Lord's invitation to accept full responsibility for life's opportunities and challenges—and to be held accountable for nurturing God's gifts, sharing them generously with others and returning them "with increase."

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Cornucopia/Cynthia Dewes

The best years of our lives

"This is a fall camporee kind of day," said my beloved, an old scoutmaster and camporee chairman for many years.



It was indeed a gorgeous autumn day with a brilliant sun and warm breezes blowing fat little clouds around the sky. I could just picture the Boy Scouts in Troop 510, lounging around

the perpetual Saturday campfire in their ratty uniforms.

Their hair would be sticking out all over, their hands and knees filthy, and there would be pleasure on every face. No home chores, no mom-lectures, no sisters or girls in general to mar the scene. Just a bunch of guys doing stuff they liked outdoors.

Such memories threw me into a kind of time warp in which appeared other scenes of family life when the kids were growing up. Among them was a glimpse of the fort the kids once built in the vacant lot next door.

It stood three "stories" high. The ground floor was for peons (neighbor kids, sister), the second floor was for brothers and friends, and the top floor was reserved for our oldest son and God.

The entire neighborhood hung out (sometimes literally) at this new piece of performance art. At one point, a mom-edict came down that sister also must be allowed into the exalted top levels of the structure. Finally, one windy day, the fort collapsed despite the efforts of a kind neighbor who tried to shore it up.

Then there was the wooden tank the kids made from scrap lumber. Because no proper tool was available, the wheels came out less than round, so the thing bumped and lurched down the street with tremendous noise and probable damage to the passengers' kidneys.

Again the turret position was reserved for Will, the oldest son and architect of all these wonders. He would peer out and scan the street, shouting directions to little brothers and various neighborhood dupes who propelled the thing along by foot power. It was so popular that eventually it was sold to the highest bidder for \$5.

Meanwhile, the lone sister in the household, when not fighting for a place in the fort or the tank, was busy amassing a huge collection of dolls and stuffed animals. One day Kate decided to run away from home, so I helped her pack the doll assortment and other things she wanted to take in the big red wagon. Then I kissed her goodbye and watched through the kitchen window as she trudged out of sight.

A light drizzle began, and after about 10 minutes Kate reappeared pulling the wagon. When she arrived at the door I asked, "Did you decide not to run away after all because of the rain?"

"No," she said dutifully, "I had to turn around because we're not allowed to cross Kessler."

It's true, the best years of our kids' lives are probably down the road, when they can finally cross Kessler. But if we're paying attention, the best years of our lives as parents surely come while we're all at home together.

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

Faithful Lines/Shirley Vogler Meister

God made first the beast and bird...

God made the beasts of the earth according to their kinds... and God saw that it was good.

—Gn 1:25

Threatened with the possibility that I might be allergic to my cat, I told friends why this would be hard on me. Ziggy came into our home at a chaotic and painful time in my life—and he became a calming and loving presence.



"Ziggy is a direct gift from God," I said, "and getting rid of him is not an option, no

matter how allergic I might be."

"If he's a direct gift from God to you," one friend asked, "then what are you to him?" In a split-second, I answered matter-of-factly: "His slave." Everyone laughed, then laughed even more when another friend added, "We have here an honest woman."

It's true: I cater to Ziggy with the kind of attention that only cat-lovers—or I should say pet-lovers—can understand. Statistics about pets show I'm not alone in such human-animal relationships.

Once I saw a TV program that had a hidden camera in a veterinarian's examining room, capturing the interaction between pets and their human companions while they waited for the doctor. Each person soothed his or her pet in such gentle ways. These pets ranged from cats and dogs to iguanas and birds and fish. It was evident that every one of these critter-friendships was a blessing—"a gift from God." The hidden camera proved this.

After all, God is love, and God's love can be found in all creation, most especially in humans—and he made us stewards over all that he created. This puts a responsibility on us to think and act toward animals in loving ways.

When early Native Americans killed animals for their needs, they not only gave thanks to the Great Spirit, but they

thanked the animals who died for them. Before we have meals, we also say prayers of gratitude. When I feed Ziggy-cat, I am thankful—for him, for my ability to provide his care, and for his unconditional love.

Years ago, I wrote a poem that included these lines:

God made first the beast and bird before the soul of man was stirred, and through his creatures he grants hope to anxious souls who darkly grope: A special calm for lives upset can come to those who love a pet.

After all, as George Eliot wrote once: "Animals are such agreeable friends. They ask no questions, they pass no criticisms..."

Is it any wonder we include animals in our lives?

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

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

The Sunday Readings

Sunday, Oct. 17, 1999

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

The third section of the Book of Isaiah furnishes this weekend's liturgy with its first reading.



This passage was written in the last days of the long stay in Babylon of God's people. Four generations earlier they had been driven to the capital of the great Babylonian empire, a city situated in what today is Iraq,

virtually at swordpoint. Their homeland, the Holy Land, lay behind them in ruins. The Babylonians' conquest had devastated the country, and many people had died.

For over three-quarters of a century, the Jews had languished in Babylon. It had been a miserable experience, most of all since they were compelled to live among pagans in a place where idolatry was the religious practice.

At long last, the Babylonians themselves felt defeat. The stronger Persians, from present-day Iran, overwhelmed Babylon and its empire. Not interested in the virtual hostages from the vanquished land of Judah, the Persians set the Jews free.

The exiles greeted the news of their freedom with an excitement and joy rarely equaled in salvation history.

Fascinating in this development is the honor the Jews, including the prophet who wrote this Scripture, accorded the Persian king, Cyrus. It was, in a sense, understandable since Cyrus chose to give the Jews the liberty of returning home.

Nonetheless, Cyrus was a pagan. He was not a Jew. He was not of the Chosen People. He was not selected by God to reign. He had many strikes against him in the pious Jewish mind.

However, God still used Cyrus as the instrument to accomplish the divine will of rescuing God's people.

The First Epistle to the Thessalonians is the source of the second reading.

Thessalonica was an important city in what today is Greece. The modern Greek city of Saloniki stands on the site of this ancient city.

Joining Paul in sending this letter were

two of Paul's compatriots, Silvanus and Timothy. Scholars believe that Silvanus was a Roman derivation of Silas, a Hebrew name. Silas was among the early Christians reported in Jerusalem. He very likely was a convert to Christianity from Judaism.

Timothy was the son of a Greek father and devout Jewish mother. He was very close to Paul.

Beginning this first epistle to Thessalonica, these three great figures in early Christianity salute their brothers and sisters in faith. They note that the Christian Thessalonians came to believe through the power of the Holy Spirit, but also by their own conviction.

St. Matthew's Gospel presents the familiar story of the Lord's handling the question of whether or not the payment of taxes to the Roman Empire was moral.

To understand the Gospel story, it is necessary to understand the situation. The Pharisees hated the Romans. They especially despised the emperor, who was worshiped as a god.

Fiercely loyal to the ancient Jewish distaste for idolatry, the Pharisees especially found the Roman coinage annoying. It bore the emperor's profile with an inscription declassing his divinity.

Jesus took the coin in hand, therefore, as a piece of evil. It was hardly an embrace of what the coin represented. Somewhere, somehow, the interpretation has arisen that in this passage the Lord called for a division between morality and religion on the one hand and law or political authority on the other.

To the contrary, Jesus said to return this evil thing to its own, but above all render to God what belongs to God.

Reflection

An especially strong, and damaging, characteristic of modern Western culture is that religion has been virtually silenced. As people seek no authority beyond themselves, and as they attempt to justify whatever they wish or are inclined to do, they often push religion into the shadows.

It is the great cultural value. No one judges the behavior of others. People are expected to tolerate activity in others that they find offensive lest they fail in giving "support" or tolerance.

This Gospel is quite clear. God is over all, even above the mighty emperor of Rome. Third Isaiah underscores the point. Even the powerful Cyrus is nothing more than God's instrument. †

Daily Readings

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

Tuesday, Oct. 19
Isaac Jogues, priest, religious, missionary and martyr
John de Brébeuf, priest, religious, missionary and martyr and their companions, martyrs
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, Oct. 20
Paul of the Cross, priest and religious founder
Romans 6:12-18
Psalm 124:1-8
Luke 12:39-48

Thursday, Oct. 21
Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, Oct. 22
Romans 7:18-25a
Psalm 119:66, 68, 76, 77, 93, 94
Luke 12:54-59

Saturday, Oct. 23
John of Capistrano, priest, religious and missionary
Romans 8:1-11
Psalm 24:1-4ab, 5-6
Luke 13:1-9

Sunday, Oct. 24
Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51ab
1 Thessalonians 1:5c-10
Matthew 22:34-40

Question Corner/Fr. John Dietzen

Lilith stories are demon myths from Babylon

Our eighth-grade daughter told us recently that her teacher said Eve was



not the first woman created by God. She said the first woman, named Lilith, was created at the same time as Adam.

Things didn't work out between them, so she went to the other side of the garden.

When Adam complained to God that he was lonely, God took Adam's rib to form Eve.

This teacher attends certification classes to teach in our parish school. Is any of this story remotely true? Does it have any basis in the Bible? (Delaware)

The name Lilith appears in Isaiah (34:14) apparently as something of a demon. It is the only time the name appears in our Scripture.

The Lilith stories developed apparently out of Babylonian demon myths. A medieval document called the *Alphabet of Ben Sira* expanded, generally along the lines you mention, on ancient legends that portray her as a destroyer of pregnant women and infants.

Some feminists now read these stories as describing the antithesis of Eve, who was supposedly more docile and dependent, more open to seeing herself as a nurturer of children, than Lilith.

In fact, a feminist organization exists today bearing the name of Lilith. Usually it pursues considerably radical policies and goals with which many other women who are laboring for sexual equality and justice quite strongly disagree.

Obviously, the Lilith tales have no place in Christian Scripture or teaching.

Your recent column about a couple planning an interdenominational marriage prompted this perspective from someone who's been there.

Because we were concerned about our future family's faith, I (a Protestant) wanted to learn why my fiancé was so committed to his Catholic faith. I began attending classes for people interested in learning more about the Catholic Church. To my surprise, I discovered there were many more similarities than differences.

Before long, I decided to become Catholic.

We'll soon be happily married for 23 years. Couples facing this situation could try what I did. It couldn't hurt and might help. I've never regretted it.

The couple might start with a careful look at their common Christian baptism as grounds for fruitful dialogue with one another. (New Jersey)

I am grateful to you and the many other readers who wrote wise and helpful comments from their personal experiences. As a pastor and diocesan family life director for many years, I have worked closely with dozens of couples in happy and successful interdenominational marriages, and some which evolved as yours. You make an important point.

I think you would agree, however, that a man and woman considering marrying, and coming from different faith backgrounds, should be able to talk about their religious differences and work out, at least in basic ways, how they will deal with these differences for themselves and their children, as you did.

If those differences are irreconcilable before marriage, a man and woman are inviting spiritual tragedy in their family if they decide to marry anyway in a vague hope that "something will work out." This apparently was the situation with the couple whose letter was published in an earlier column.

As one reader pointed out, sometimes a union of two Catholics (or Lutherans or Presbyterians) can be more of a mixed marriage than when they are of different faiths entirely.

That is quite true. Their attitudes, education, commitments and practice of the same faith may be worlds apart.

Obviously, they need the same honest dialogue if they wish to look forward to a stable, fruitful marriage.

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

My Journey to God

Autumn Morning Litany

For two old lovers, hand in hand,
on an early morning walk, praise Him

for cider on a stucco porch
where neighbors sit and talk, praise Him

for a boy on Illinois Street
helping Grandpa rake the leaves,
praise Him

for rays of sunlight fingering
the crisp, red-tipped autumn leaves,
praise Him

for green barrettes that are shining
in a little girl's long hair, praise Him

for a passing car's radio
scattering Mozart on the air, praise Him

for time, and for our very breath,
for another day given, praise Him

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



CNS photo

for this priceless passing moment
that we love and live in, praise Him

By Sandra Marek Behringer

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 15-17

St. Rose of Lima, Franklin, Fall Festival. Steak Friday, spaghetti Sat., grilled chicken Sun., games and amusement rides. Hwy 44 west in Franklin. Information: 317-738-3929.

St. Rita Parish, Indianapolis. "100—MenBrother To Brother" conference, begins 6 p.m. Friday; ends Sunday after 10 a.m. Mass and reception. Information: 317-632-9349.

October 15-31

St. Meinrad Archabbey library, calligraphy exhibit, Mon.-Fri., 8 a.m.-11 a.m., 1 p.m.-4:30 p.m., Sat. and Sun. 1 p.m.-4:30 p.m. Information: 812-357-6501.

October 16

St. Joseph Church, 1375 S. Mickley Ave., ham and bean dinner, 4:30 p.m. adults \$4, children under 12 \$2.

SS. Peter and Paul Cathedral rectory, Indianapolis, 1347 N. Meridian St. "Liturgy Basics", Session III, 9 a.m.-noon. Information 317-236-1483.

St. Simon Parish, Indianapolis, 8155 Oaklandon Road. Holiday bazaar, 9 a.m.-3 p.m.,

50 booths, floral arrangements, Santas, pottery, jewelry, stained glass.

October 17

St. Meinrad Archabbey, Monte Casino pilgrimage. 2 p.m., Benedictine Father Harry Hagan, "Mary, Book of the Living Word." Information: 812-357-6585.

St. Isidore, Bristow. Fall festival, shooting match begins 11 a.m., food, games and prizes for entire family.

St. Bartholomew Parish, Columbus, Living Rosary, 5:45 p.m., St. Columba Oratory, corner of Home Ave. and 27th St.

October 19

St. Mary-of-the-Knobs Parish, Floyds Knobs, 3033 Martin Road. Annual dessert card party, 7 p.m.-10 p.m., dessert, drinks, door and major prizes. \$4 per person. Information: Suzie Didat, 812-923-3011.

October 22-24

Conventual Franciscan Friars, Mount St. Francis near New Albany. Men's retreat, "The Face of God Revealed." Information: 812-923-8817.

October 24

Mary's Rexville Schoenstatt, 2:30 p.m., "Loving the Father," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

Bishop Chatard High School, Indianapolis. 5885 N. Crittenden Ave., Medal Mass, breakfast, 9:30 a.m. Information: 317-254-5435.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

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

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

St. Anthony Church, Indianapolis, 379 N. Warman,

rosary and Benediction for vocations, 2 p.m.

Mondays

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

Tuesdays

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

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

Wednesdays

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

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.



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

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.-6:30 a.m.

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

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

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

St. Mary Church, New Albany, eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament after 7:15 a.m. Mass, closing with Benediction and 5:30 p.m. communion service.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music and the Fatima rosary, followed by SACRED gathering in the school.

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

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, New Albany, Eucharistic adoration and confessions, after 9 p.m. Mass after Benediction at noon.

Third Sundays

Mary Rexville Schoenstatt has

holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays

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

Third Wednesdays

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

Catholic Widowed Organization, 7 p.m.-9:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St.

Information: 317-784-1102.

Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

Third Fridays

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

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, Indianapolis, 3200 Cold Spring Rd.

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STUDENTS

continued from page 1

"Why is it so hard to practice chastity?" Kelly asked. "Not because we have bad kids. It's because there are mixed messages. It's because peer pressure is always seen as a negative. Why can't it be positive? If two kids can talk each other into having sex, why can't they talk each other out of it?"

Regarding the "so-called safe sex message" prevalent in popular culture, Kelly said, "It does matter what we see. It does matter what we listen to. We're all desensitized in a way. We get so used to something that it becomes no big deal. This nation is desensitized to sex."

The film industry in Hollywood "puts five movies up

[for the Academy Awards] every year and calls them the best," she said. "That's what the Oscars are awarded to—the best. But for the past three years, 11 of those 15 movies were R-rated. That means [a film portrays] explicit sex, explicit violence, explicit language or all three. It shows nudity, sexual situations, violence and profanity. Satan can make that stuff look good. If sin really looked as ugly as it is, none of us would sin. That's why Satan is such a master at what he does."

Sexual intercourse is "not a spectator sport" to watch on television or on theater screens, Kelly said. "It's not an extracurricular activity. It's sacred."

Teen-agers can demonstrate positive peer pressure, she said, by telling their friends, "I'm not going to that [R-rated] movie. Let's do something else."

Young people deserve quality entertainment, not films that promote profanity, sex and violence, she told the teen-agers. "You're too good for that."

"Hollywood says love always makes you feel good, but that's not true," Kelly said. "The greatest love story ever told in the history of mankind was the crucifixion and death of our Lord, Jesus Christ, and it didn't feel good."

"Teen-agers often ask me, 'How do you say no to sex?'" Kelly said. "You say no with your verbal language, body language and clothes language. Chastity is about saving sex for marriage, but if you've already given it away, start saving it again. Ask for God's forgiveness through the sacrament of reconciliation. Read Scripture, the book that has all the answers. Let your Christianity come first. Be a good example for each other." †

Catholics and Disciples of Christ celebrate unity

By Mary Ann Wyand

"Celebrating Christ Who Has Called Us to Unity" was the theme for a joint Roman Catholic and Disciples of Christ worship service Sept. 21 at St. Thomas Aquinas Church in Indianapolis.

Archbishop Daniel M. Buechlein and Dr. Robert Welsh, president of the Council on Christian Unity of the Christian Church (Disciples of Christ) in Indiana, were the prayer leaders and homilists for the ecumenical liturgical service, which drew participants from central and southern Indiana and Kentucky.

"Lord, be with us tonight as your people gather in prayer," Archbishop Buechlein said in an opening prayer. "By the power of the Holy Spirit, remove all that divides

us ... and separates us from you."

During the homily, the archbishop said "good things happen through human persons because of God's Spirit working in us. We say by God's grace anything is possible."

Some of the apostles were "unlikely persons" to follow Jesus, he said, yet God calls "all kinds of people in all kinds of roles to serve Christ's mission for unity in the world."

The apostle "Paul spoke passionately of our shared vocation to preserve the unity of the Spirit," Archbishop Buechlein said. "If we look at the collage of ministries in the primitive Christian community, we get a very instructive portrait of collaboration for Christian unity."

"As we pray together this evening, let's reflect on the hidden dimensions of discipleship in ministry," he said. "[The apostles'] service made all the difference. And isn't

that how Jesus asks us to carry on the challenge of seeking Christian unity in our day?"

There are different ministries, roles and tasks in the ecumenical mission of our respective faith traditions, he said. "All are essential if we are to discover even more and to preserve the unity of the Spirit. With all the other collaborators of the apostolic Church, ours is the challenge to be open to God's ministry in our lives."

Discussing "The Future of Dialogue," Dr. Welsh said, "It is an honor to participate in this special service of worship and celebration, and to offer personal reflections about the role, place and promise of dialogue in the ecumenical movement. This evening we come together to celebrate Christ, who calls us to unity."

Quoting a passage from Paul's letter to the Ephesians (4:1-7, 11-13), Dr. Welsh said it also is a message to God's people in Indianapolis: " 'There is one body and one Spirit.' And there is also one hope spelled out in God's call to each of you: 'one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.' It is a litany of our oneness in Christ, oneness in unity, to life in the New Testament Church and to the Church today."

Paul also "makes the point that 'there are different gifts, but one faith and one body,'" Dr. Welsh said. "Why different gifts? Paul's response is clear: 'to equip God's people for the work in his service, to build up the body of Christ so that all at last attain the unity inherent in our faith and our knowledge of the Son of God.'"

This image of sharing gifts "offers a metaphor for engaging in ecumenical dialogue," he said, "on the local parish and congregational level, between the diocese and region, or in our international dialogue commission between Disciples and Catholics that reaches all the way to the Vatican."

During the liturgy, members of the Indianapolis Region of the Roman Catholic and Disciples of Christ Dialogue Group poured water from their local churches into a baptismal font as a symbol of Christian unity. The water was blessed, then Archbishop Buechlein and Dr. Welsh sprinkled the assembly with the holy water as participants sang the "Celtic Alleluia." †

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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.

AEMMER, William A., 89, Our Lady of Perpetual Help, New Albany, Sept. 25. Husband of Helen A. Aemmer. Father of Catherine Sowders, Mary Kannapel, Donna Condra, Patricia Stone, William, Robert, Richard and Anthony Aemmer. Brother of Fred Aemmer. Grandfather of 35. Great-grandfather of 40. Great-great-grandfather of four.

BOYD, Philip, 70, Christ the King, Indianapolis, Oct. 4. Husband of Barbara Boyd. Father of Deborah Phelps, Stephanie Speckman, Melissa Boone, Dave and Jeff Boyd. Brother of Mary Barnes, Barbara Sobey and John Boyd. Grandfather of 11.

BRUMFIELD, Christie K., 73, St. Paul, Tell City, Sept. 24. Husband of Charlene "Tom" Brumfield. Father of Sharla Goffinet, Paul, Chuck, Mike and Pat Brumfield. Brother of Marjorie, Marion and Harvey Brumfield. Grandfather of 14. Great-grandfather of two.

CAPE, Evan, one month, St. Joseph, North Vernon, Sept. 15. Son of Linda and Brian Capes. Brother of Nicole, Katelyn and Todd Capes.

COCCO, Panfilo L., 93, Little Flower, Indianapolis, Sept. 20. Brother of Ludwig A. Cocco. Grandfather of two.

CRABTREE, Irene (Fanning), 87, Sacred Heart of Jesus, Terre Haute, Sept. 27. Grandmother of four. Great-grandmother of eight.

DEPUTY, Jean (Kelley), 72, Prince of Peace, Madison, Sept. 28. Mother of Charles Deputy. Sister of Mary Vernon and Emmett Kelley. Grandmother of two. Great-grandmother of two.

DUENNE, Leo A., 79, Holy Family, Oldenburg, Sept. 28. Husband of Frances Duenne. Father of Barbara Miller, Bonnie Uhte and Joseph Duenne. Brother of Frances Hamonds, Mary Lou Meyers, Anna Mae, Thomas, Norbert, Robert and Carl Duenne. Grandfather of 16. Great-grandfather of 19.

DURHAM, Odessa M. (Anderson), 77, St. Rita, Indianapolis, Sept. 25. Mother of Jacqueline Mack, Barbara Wright, Traci, Michael, Kevin and Christopher Durham. Sister of Edna Giles, Harry, Rayfield and Donald Anderson. Grandmother of 11. Great-grandmother of 15.

ENRIGHT, John F., 78, St. Luke, Indianapolis, Aug. 10.

Husband of Rosemary (Lundstrom) Enright. Father of Dr. Ann Marie Ernst, Nancy Hiltunen, Margaret, John C., Dr. Patrick and Thomas Enright. Grandfather of 10.

ERNSTES, Cecil, 80, St. Joseph, North Vernon, Sept. 8. Husband of Nora Ernestes. Father of Dorothy Eder, Leonard and Raymond Ernestes. Stepfather of LoraLyn and Danny Reynolds. Grandfather of 16. Step-grandfather of four. Great-grandfather of seven. Step-great-grandfather of two.

FOX, Gerardine Helen (O'Neill), 83, St. Pius X, Indianapolis, Oct. 7. Mother of Gerriann Fox. Sister of Anne O'Neill.

FRANCO, Alan Lewis, 69, St. Matthew, Indianapolis, Sept. 23. Father of Julie Anne Lieberman and Michael Franco. Brother of Evelyn Redman, Elizabeth Smitz, Jacqueline Miles, John, Anthony, Perry and Bob Franco. Grandfather of two.

KELLY, Anna Rose (Novak), 83, St. Lawrence, Indianapolis, Sept. 23. Mother of Anne (Kelly) Christian and John Kelly. Sister of Teresa Starace and Michael Novak. Grandmother of six.

KORTE, Herman W., 85, St. Matthew, Indianapolis, Sept. 21. Husband of Helen Carmin Korte. Father of Bettie Carmin. Brother of Helen Campbell, Elvina Larsen, Gladys Van Gorden, Louetta Connelly, Elsie Weenekamp, Mildred Wurdeman, Henry and Oliver Korte. Grandfather of three. Great-grandfather of 10.

LAUGHLIN, Bridgid Colleen, infant, St. Simon,

Indianapolis, Sept. 22. Daughter of Colleen (Lynch) and Christopher Laughlin. Sister of Kimberly, Joseph, Christopher, Maura, Caitlin and Molly Laughlin. Granddaughter of Carolyn and Martin Lynch and Suzann and James Laughlin.

LAWRENCE, William L. Sr., 82, Little Flower, Indianapolis, Sept. 28. Husband of Florence E. Lawrence. Father of Nancy, John, Michael and William Lawrence. Grandfather of 11. Great-grandfather of five.

LEE, Ann Patricia, 80, Christ the King, Indianapolis, Oct. 4. Aunt of several.

LEWIS, Howard "Tod," 65, Holy Name, Beech Grove, Sept. 19. Husband of Nancy (Clark) Lewis. Father of Kathleen Sighting, Karen Sauers, Vincent and Paul Lewis. Brother of John and Thomas Lewis. Grandfather of seven.

LONG, James H., 79, Holy Name, Beech Grove, Sept. 23. Father of James and Edward Long. Brother of John Long. Grandfather of four. Great-grandfather of one.

LOPP, James Daniel, 78, St. Mary, New Albany, Sept. 29. Cousin of James Koch and Margaret Hubler.

MEER, Gilbert A., 63, Holy Family, Oldenburg, Oct. 2. Husband of Judy Meer. Father of Mindy Andrews and Tim Meer. Brother of Ethel Rose Haskamp. Grandfather of two.

MORENCY, Leo J., 73, St. Mark, Indianapolis, Sept. 26. Father of Marilyn Harber, Lorraine Auersch and Mark Morency. Brother of Vida Beauchemin, Anne McKenzie, Andre and Lorenzo Morency.

PERSHING, Catherine (Cate), 85, St. Vincent, Bedford, Sept. 25. Mother of Pam Becherer, John, Gary and Charles Pershing. Sister of Noland and Charles Mudd. Grandmother of 12. Great-grandmother of 12. Great-great-grandmother of one.

SANFORD, Richard Lee, 35, St. Anthony of Padua, Clarksville, Sept. 24. Father of Ashley-Faith and Hayley Salmon. Son of K. Jean (Richardson) and Ernest J. Sanford Sr. Brother of K. Darlene Boots, E. Joseph Sanford II, C. Eddie and Randy "Pete" Johnson. Grandson of Marguerite Knowland.

SCHAEFER, Othmar, 81, St. Meinrad, St. Meinrad, Aug. 19. Husband of Perline (Ernst) Schaefer. Survived by children, grandchildren and great-grandchildren.

SHELL, Albert, 72, St. Christopher, Speedway, Sept. 21. Husband of Virginia Schell. Father of Cynthia Cherry, Sharon McWilliams and Edward Schell. Brother of Ethel Holder and Donald Schell.

SHRUM, Mary Evelyn (Smith), 68, Holy Cross, Indianapolis, Sept. 19. Wife of Twiller Odell Shrum Jr. Mother of Tina Shrum Noles, George, Samuel, Ronald, Chris, Stanley and Rodney Shrum. Grandmother of 13. Great-grandmother of 14.

SPECHT, Frances, 82, St. Mary, North Vernon, Sept. 26. Mother of Susan Poer, Kathleen Hamner, Wanda Booher, Judy Allee and Christopher Specht. Sister of Geneva Foster. Grandmother of 11. Great-grandmother of 17.


STRACK, Patricia Jean (Lees), 73, St. Michael, Indianapolis, Oct. 1. Mother of Sue Alford, Mike and Rick Strack. Sister of Mary Ann Taaffe and Eleanor Weisler. Grandmother of 10.

TOOMBS, Hubert, 72, St. Christopher, Speedway, Sept. 24. Husband of Barbara Toombs. Father of Donna Gilliam and Terri Shockley. Brother of Pauline Donako. Grandfather of three.

WILLIAMSON, Ellen Elizabeth, 96, St. Margaret Mary, Terre Haute, Sept. 5. Mother of Sylvia Crawford, Patricia Pooch, Joseph and Trappist Brother Benito Williamson. Grandmother of nine. Great-grandmother of two.

YOHLER, Elizabeth L., 86, St. Mark, Indianapolis, Sept. 23. Wife of R. Howard Yohler. Mother of Sharon Gilaspy, Marjorie Mohr, Michael, Stephen and Douglas Yohler. Grandmother of 14. Great-grandmother of 13.

YUCATONIS, Barbara, 39, St. Margaret Mary, Terre Haute, July 25. Wife of Peter Yucatonis. Mother of Seth, Angela and Sarah Yucatonis.

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News briefs

U.S.

NBA star talks to Michigan youths about sexual abstinence

SAGINAW, Mich. (CNS)—Bad decisions can have consequences that last a lifetime, especially a decision to have pre-marital sex, Los Angeles Lakers forward A.C. Green told a Saginaw youth gathering. Green, a 15-year veteran of the National Basketball Association, spoke to 350 youths and parents at a September rally sponsored by a group that promotes abortion alternatives and pregnancy assistance. He talked about why today's young people are driven to pre-marital sex and discussed reasons why and how youths should overcome peer pressure and steer away from such activities. The NBA star is founder and president of the A.C. Green Youth Foundation, established in 1989 to educate youths to make responsible choices about sexual abstinence and social issues.

Nathanson warns against technological threats to life

FORT MITCHELL, Ky. (CNS)—There are technologies that threaten the image we maintain of ourselves and our place in society, warned a prominent figure in the national right-to-life movement. In an address at a pro-life conference in Fort Mitchell, Dr. Bernard Nathanson said that the most frightening thing is that such technologies could severely affect our relationships with God and each other. In the not-so-distant future, he believes, humans may be cloned, genes could be manipulated for reasons other than preventing hereditary diseases, and unborn babies could be "harvested" for their stem cells—all in the name of science and medicine.

On bishops' agenda: education norms, age, charity, jubilee

WASHINGTON (CNS)—When the U.S. Catholic bishops meet in Washington Nov. 15-18, they plan to vote on Catholic higher education norms, pastoral messages on charity and on the blessings of age, and a message for the jubilee year. They also plan to vote on a pastoral plan for adult faith formation and a series of proposals to restructure the National Conference of Catholic Bishops-U.S. Catholic Conference and revise its statutes. The agenda calls for them to discuss—without voting on—a draft document on Church art and architecture, a draft basic plan for the ongoing formation of priests and a project report on ecclesial lay ministry.

World

Church unafraid of India's pro-Hindu government

NEW DELHI, India (CNS)—As a coalition led by a pro-Hindu party forms India's federal government for the second time in less than two years, a Catholic

spokesman said the Church respects the people's mandate and is not afraid. The Hindu nationalist Bharatiya Janata Party, or Indian Peoples' Party, and more than 20 National Democratic Alliance partners together won 302 of 537 parliamentary seats in the September-October elections. "The Church was not happy with the BJP governance in the past. Several secular-minded people didn't want it to win the election again. But it is the people's mandate and we respect it," said Father George Pereira, deputy secretary-general of the Catholic Bishops' Conference of India.

Romanian Orthodox archbishop asks pardon for repression

VATICAN CITY (CNS)—Addressing the European synod, a Romanian Orthodox bishop apologized for his Church's complicity in the repression of the Eastern Catholic Church in Romania. Archbishop Iosif, the Romanian patriarchate's representative at the synod, asked forgiveness for "the evil endured" by Eastern Catholics whom the communist government tried to forcibly unite with the Orthodox in the mid-1940s. The Christian Churches of Europe must forgive each other for the hurts of the past and unite for the good of the continent, the archbishop and other Christian delegates told the synod Oct. 9.

Pope sends condolences, urges aid to Mexico's flood victims

VATICAN CITY (CNS)—Pope John Paul II expressed sadness at the deaths of more than 300 people in Mexican flooding and urged relief efforts to help the stricken country. The pope's remarks were sent Oct. 9 as authorities were still recovering bodies from hundreds of isolated communities. Mexican officials said the death toll could rise to 600, which would make it one of the worst natural disasters in Mexico in recent years.

U.S. archbishop optimistic about Russian tolerance, democracy

MOSCOW (CNS)—After meeting some of Russia's leading politicians, a U.S. archbishop spoke optimistically about religious tolerance and the future of democracy in Russia. "There is a very strong feeling that the elections will take place in December," said Archbishop Theodore McCarrick, chairman of the U.S. bishops' International Policy Committee. He spoke Oct. 7 and said he was leaving Moscow with a firm sense that whatever the outcome of the upcoming elections, a modicum of religious freedom would prevail.

At Muslim protest in Nazareth, anti-Vatican sentiments run high

NAZARETH, Israel (CNS)—Muslim demonstrators expressed anti-Vatican sentiments at a rally to protest the Vatican's opposition to building a mosque next to the Basilica of the Annunciation. "Clearly there are tensions in the city, and this situation has been caused by the intervention of outside forces in the internal affairs of



Growing population

Helac Fatima, a Bosnian Moslem woman, holds her newborn son, who was symbolically designated the 6 billionth person on the planet Oct. 12 in Sarajevo, Bosnia-Herzegovina. U.N. demographers chose Oct. 12 as the day the world's population hit the 6 billion mark.

Nazareth," said Ahmad Zoubi, a United Arab List party member of the Nazareth city council. "The Vatican has begun to intervene in the situation, and we are not under the rule of the Vatican." Several thousand protesters took part in Friday prayers Oct. 8 at a protest tent put up on the site two years ago. The group spilled out onto the main street and blocked traffic leading to the basilica.

People

Pope explains to children why he forgave would-be assassin

ROME (CNS)—Asked by children to explain why he forgave the man who tried to kill him in 1981, Pope John Paul II said he was just following the simple teaching of Jesus Christ. The pope was responding to some questions posed by the younger members of the Rome parish of St. Catherine of Siena, where he made a morning visit Oct. 10. "I forgave him because that's what Jesus teaches. Jesus teaches us to forgive," the pope replied.

Florida farmworker honored by youth leadership group

NEW YORK (CNS)—Do Something, a national youth leadership organization, has named 23-year-old migrant farmworker Lucas Benitez as one of America's 10 best young community leaders for his efforts on behalf of farmworkers in south Florida. Last year, Benitez was the first winner of the Cardinal Bernardin New Leadership Award sponsored by the U.S. bishops' Catholic Campaign for Human Development †

(These briefs were compiled from reports by Catholic News Service.)


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