



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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October 25, 2002

Vol. XXXII, No. 4 50¢

Parish Stewardship and UCA commitment weekend is Nov. 2-3

By Brandon A. Evans

Catholics across the archdiocese gave nearly \$5.4 million last year to the annual Parish Stewardship and United Catholic Appeal to carry out the Church's mission in central and southern Indiana.

The theme of this year's campaign is "Receiving Gratefully, Giving Generously." On Nov. 2-3, parishioners will be asked to fill out intention cards and to consider once again how they can best share their time, talent and treasure.

This year, after having held six advance

commitment dinners and personal meetings, the UCA is receiving 21 percent more in donations than last year, said Joe Therber, secretary for stewardship and development.

Therber said that he is optimistic that Catholics in the archdiocese will continue to be generous.

Mary Kay Wolford, who is the co-chair of this year's United Catholic Appeal with her husband, Carl, said that she is confi-

dent that people will participate more and more in the UCA.

"I think each year the term stewardship means more to people," said Carl Wolford. "Each year, more people understand the meaning of stewardship and let it become part of their lives."

"Stewardship," he said, "is gratefully acknowledging the gifts that God has given us and sharing them generously with others."

October has been spent making Catholics in the

archdiocese more aware of the work of the UCA. Therber said that parishioners have heard homilies about home missions and shared ministries and seen the official 2002-2003 video. Many parishioners will also hear lay witnesses speak about the stewardship way of life. In many parishes, accountability reports are available.

The Wolfords were involved with the creation of the video and said that they were pleased with the way it turned out.

They believe that the more information people can receive about the UCA, the more

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Comboni Father Michael Barton, right, teaches students at the Comboni school in Marpuordit, Southern Sudan. He is a native of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and has served the Church in Sudan since 1984.

Comboni priest brings God's Word to Sudan

By Mary Ann Wyand

Second of two parts

For Comboni Father Michael Barton of Indianapolis, working for God in Africa means bringing reading, writing, arithmetic and religion classes to the Dinka people in Southern Sudan.

Since 1984, Father Barton has tried

to help the Dinkas, who are the largest tribe in Southern Sudan, to improve their lives through education and catechesis so they can help others as well as grow closer to God and the Catholic faith.

"The last 18 years of my life in Southern Sudan have been spent in primary evangelization in what were formerly Protestant zones [before the civil war]," he said during a recent visit to Indianapolis. "We had very few Catholics in the area of Mapuordit. There were more Animists [people who believe in spiritual beings connected to nature] there."

Mapuordit is located in a region of Southern Sudan that is controlled by the Sudanese People's Liberation Army rather

than the Khartoum government, he said, so Comboni missionary work there continues only because the rebels allow the missionaries to provide educational and pastoral ministries for the people.

"They allowed us to be there as missionaries," Father Barton said. "That's the whole thing about missionary work, about our lives as missionaries, in Southern Sudan. It can be temporary. So even in those 18 years at Mapuordit, there was always the concern that it could end. The army can come, other tribes can come, all kinds of things can happen to knock it all down."

Each day, he said, "I lived in the present and I prayed God's blessings" on the

See SUDAN, page 2

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.



Campaign provides chance for Catholics to alleviate poverty

By Brandon A. Evans

The local arm of the Catholic Campaign for Human Development (CCHD) works to help the poor and powerless become enabled to provide for themselves.

Its works, however, depend on one yearly collection to raise all its money—and gives one opportunity for groups who would help further the mission of the CCHD to apply for that money.

This year's collection is taking place on

the weekend of Nov. 16-17, said Thomas Gaybrick, local director of CCHD and the secretary for Catholic Charities and Family Ministries. The deadline for national grant applications is two weeks before that, on Nov. 1.

"The Catholic Campaign for Human Development is the domestic, anti-poverty, social justice program of the U.S. Catholic bishops," Gaybrick said. "Its mission is based on the principles of Catholic Social teaching and is to address the root causes

of poverty in the United States through promotion and support of community-controlled, self-help organizations and though transformative education."

CCHD has funded about 4,000 programs over the past 30 years—programs that cross the lines of race and religion to help those in poverty to find a way out permanently.

Such local groups that may receive funding are those that create jobs, that improve neighborhoods or advocate for

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U.S. bishops and Vatican work to fine-tune sex abuse norms

VATICAN CITY (CNS)—The creation of a U.S.-Vatican commission to revise the U.S. bishops' sex abuse norms reflected a compromise between Vatican officials who wanted to reject the norms outright and others who favored an experimental implementation.

By creating an additional step, the Vatican gave everyone more time to study the details—and offered the bishops another chance to win the Vatican's blessing.

While the questions to be examined are not minor ones, Vatican officials confirmed the optimistic prediction of U.S. Church leaders that fine-tuning on the norms could be finished by mid-November.

"I'm certain an agreement will be reached, maybe even before November. It's a question of improving the language, not rewriting the policy," one senior Vatican official said on Oct. 21.

The official said it was wrong to read the Vatican's uneasiness with some of the norms as censure.

"Just because they said some language was ambiguous doesn't necessarily mean they considered it awful," the official said.

He confirmed that while commission members had yet to be formally named, some work had already begun in Rome.

The norms and charter outlining strict procedures and penalties for clerical sex abusers were adopted by U.S. bishops in June. Vatican approval, or *recognitio*, would make them binding in all U.S. dioceses.

Almost immediately after the bishops presented the norms, however, experts at the

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UCA

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willing they will be to help its mission.

"We think that the presentations and the videos and the materials that people get ... have been effective," Carl Wolford said.

All this is leading up to the weekend of Nov. 2-3, which is called "intention weekend." This is when parishioners will have a chance to pledge their time, talent and treasure to the UCA and to their parish.

This year's goal is to again surpass the \$5 million mark in pledges and for the Catholic community to achieve another record year for sharing God's gifts.

"Every gift to the United Catholic Appeal will fully and directly support the shared ministries and home missions of our 39-county archdiocese," Therber said. "These ministries are real and they change thousands of lives in our Church family and communities where we live. I cannot think of a more worthy and faith-based investment than to provide for the education of our future priests, social services for children and families in need, education for our youth, care for retired priests, and operating support for parishes that pray for outside support."

Seventy-five percent of the money goes to shared ministries, which include seminary education; care for retired clergy; pastoral ministries; evangelization, spiritual life

and worship; youth and family ministries; Catholic charities; and Catholic education.

This means that the heavy costs of training, housing and insuring a seminarian will be covered by the UCA. So will youth minister training and retreats for young adults, along with various charitable organizations within the archdiocese.

Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis, is one of the priest who was helped by UCA money.

"I certainly know that the archdiocesan stewardship efforts made it possible for me to be a priest," he said.

This experience has helped him begin to see stewardship as a way of life—a message strongly promoted by the Wolfords.

Twenty-five percent of the money goes to home missions, which include direct parish subsidies and direct school subsidies.

This money is earmarked for parishes that are in need, or that have experienced unforeseen expenses.

If a parish raises more money than its individual goal, it may either keep a portion of that money or donate it to the St. Francis Xavier Home Mission Fund, which gives grant money to parishes and schools.

In the 2000-2001 allocation period, St. Andrew the Apostle Parish in Indianapolis was given \$5,000 to repair a broken water line and some potholes.

St. Ann Parish in Terre Haute received \$50,000 to renovate the second floor of St. Ann School and turn it into a free dental clinic for uninsured parish and



Archbishop Daniel M. Buechlein speaks with Pope John Paul II on Oct. 12. Behind them are Father Michael Fritch, from left, Father William Stumpf, newly ordained Deacon Jonathan Meyer, seminarian Philip Baumer, Father Gordon Mann and Father J. Joseph McNally. Seminarians such as Meyer and Baumer have had their tuition, room and board paid for by funds from the United Catholic Appeal.

community members.

Last year, in total, almost \$300,000 was given to such parishes from the St. Francis Xavier Home Mission Fund.

Mary Kay Wolford said that special attention has been paid to the home missions—a cause that the whole diocese must pull together for.

"The locations where the home missions exist lack the financial help to take care of them," Carl Wolford said. "They need the help of all the parishes in central and southern Indiana."

"To me, the money is used most wisely," she said. She expressed great confidence that all of the money goes toward worthy causes.

The Wolfords also said that the goal of the UCA is not just to get donations, but to teach people how to give of their time, talent and prayer.

"When you realize how much God has given you and how much you have," Mary Kay Wolford said, "then it makes you want to share what you have and be responsible with the gifts that God has given you." †

SUDAN

continued from page 1

Comboni primary and secondary schools at Mapuordit in the Diocese of Rumbek that now educate more than 2,000 children each year.

Because of God's blessings, Father Barton said, 12 young men who were students at Comboni schools have become priests, another 50 are attending seminary and 10 young women are studying at a convent school.

"They're open to God's call," he said, "so I'm very hopeful that we can do what our founder wanted us to do. Daniel Comboni, a missionary who died in Khartoum, Sudan, wanted to save Africa with Africans."

Comboni missionaries practice cultural immersion, he said, to bring the Gospel of Jesus and the sacraments of the Catholic faith to the people.

"I try to walk with them always and respond to their needs," Father Barton said. "Recognizing that I am different, I try to do things that can be turned over to them and not do anything which is not approved by the people."

By educating the people and giving them responsibilities, he said, "they can become leaders in society, even though it's very basic there. They can become literate, educated leaders, and teach their own children."

Students at the Comboni primary and secondary schools in Mapuordit pay the equivalent of \$2.50 for uniform and registration fees each year and also buy their own school supplies.

Like children everywhere, he said, they sometimes complain about their school-

work but are attentive in class.

"They love school," Father Barton said, "and they're happy we're there to teach them."

Rebels regularly patrol the school grounds, he said, and many of the boys are being trained by the army as soldiers and carry guns at an early age.

"There are guns all around the school," Father Barton said. "We just had to get used to it and live with it, but it affects the children. Most of them have been refugees at one time or another, and had to flee when their villages were under attack by the rebels or government soldiers."

His daily prayer is for peace, prosperity and unity for this East African nation troubled by decades of civil war and slave trading.

On Aug. 16, 1996, Father Barton, a Dinka priest and three Australian sisters who are Daughters of Our Lady of the Sacred Heart were arrested and imprisoned for 15 days.

"Soldiers came with guns and broke through the school fence early one morning on the first day of vacation," he said. "We were arrested on suspicion of being spies. The Dinka priest was beaten, whipped 40 lashes twice, and there was gunfire, but I was not really hurt. It was just to control our actions as missionaries, just to show that they can control the actions of the Church. We spent nearly three weeks in jail, and they didn't let us celebrate Mass the first week. Finally, they gave us permission for Mass, and we were also able to pray the Liturgy of the Divine Office."

After their release, Father Barton said, "the sisters' provincial came and took them back to Australia. Our Comboni provincial wanted me to come back to the States, but I



Sister Demetria Smith, a Missionary Sister of Our Lady of Africa who serves as mission educator for the archdiocese, talks with Comboni Father Michael Barton during a recent home visit. He is related to the late Father James D. Barton, shown in portrait on the wall, who directed the archdiocese's Propagation of the Faith Office from 1975-95.

refused to leave Sudan. That would have been giving victory to the soldiers. The Dinka priest and I went back and taught the next semester, and the people admired us because we had suffered but didn't leave the school. But I don't think this has much importance. It was just something

that happened to me there."

(To help Comboni Father Michael Barton of Indianapolis with his mission work in Southern Sudan, send donations to the Comboni Missionary Office, 1318 Nagel Road, Cincinnati, OH 45255.) †

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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World Mission Sunday Mass honors for eign, home missionaries

By Mary Ann Wyand

Christ's command to "go and make disciples of all the nations" is meant for every baptized person, Msgr. Joseph F. Schaedel, vicar general and director of the archdiocesan Mission Office, told several hundred people attending the archdiocese's first annual World Mission Sunday liturgy on Oct. 20 at SS. Peter and Paul Cathedral in Indianapolis.

"Just yesterday," he said, "we celebrated the feast of the North American martyrs, Catholics martyred for their faith in upstate New York and Canada in the mid-17th century.

"One of them, St. Isaac Jogues, decided that he wanted to be a missionary at age 17," Msgr. Schaedel said. "After his ordination as a Jesuit priest in France, he was told, 'You will go to the New France and die.' And he went and was tortured and then murdered."

St. Jean de Brebeuf, another North American martyr, died in Canada in 1649, Msgr. Schaedel said. "He wrote in his diary, 'I have experienced a great desire to be a martyr and endure all torments that martyrs suffer.'"

Praising "the valiant men and women who stopped at nothing, including shedding their blood" to bring the Catholic

faith to people throughout the world, Msgr. Schaedel emphasized that God's call to spread the Good News and carry on the faith continues today and every day.

Some missionaries leave their family and homeland to spread the Gospel, he said, and others serve the needs of the home missions.

"We're all called by Christ to be his missionaries," Msgr. Schaedel said. "We are all called to proclaim the Gospel, each in his or her own way and circumstances."

Christian stewardship means to "receive gratefully and give generously," Msgr. Schaedel said, recognizing that "all belongs to God.

"We are stewards of all created things," he said. "God is the owner. We are the caretakers. Sharing our lives, our love, our talents, our time, even our money, makes us missionaries."

Jesus will not leave us to fend for ourselves in service to the Church, the vicar general said. "He is with us always."

At the conclusion of the World Mission Sunday Mass, two lay missionaries discussed their ministries.

St. Thomas Aquinas parishioner Joseph Zelenka of Indianapolis described how Haitian friends have strengthened his faith since the Indianapolis North Deanery parish began a twinning relationship with St. Jean Marie Parish in Belle Riviere, Haiti, in 1990.

Haiti is the poorest country in the Western Hemisphere, Zelenka said. Eighty percent of the people are unemployed and the 20 percent who do have jobs earn only \$120 to \$300 a year.

Less than 30 percent of the Haitian people have access to usable water, he said, and most of the people have no opportunity to receive medical care.

During 28 mission trips to Haiti in the past 12 years, Zelenka said, he has gotten to know many people there.

"They have such a spirit about them,

such a joy in the midst of so much poverty and persecution," he said. "They have such strong faith."

When he asked several Haitians to share their hopes and dreams, Zelenka said, one person said, "I would like to be able to eat one meal a day." Another said, "Someday I would like to know that I have a job and can feed my family." A third person said, "I would like to have an education."

Their hopes and dreams reflect basic human needs that they may never achieve because of poverty, he said, yet they have so much "courage, faith and deep trust in God."

Cathedral Soup Kitchen volunteer coordinator Lucia Corcoran, a member of SS. Peter and Paul Cathedral Parish in Indianapolis, also spoke briefly at the conclusion of the Mass.

Describing this home mission staffed by volunteers, Corcoran said, "We feed people, but that's not all we do. We reach out to our friends and neighbors who are homeless or are having a hard time, and offer them respect, love, caring and hope that they can have better lives."

Many of the people who come to the Cathedral Soup Kitchen for meals suffer from mental or physical illnesses, she said. "They're the forgotten people. We try to lift them up so they can be good citizens. We tell them we want them to be healthy, and to have a good job and a place to live."

Homeless people are often mistakenly perceived as being lazy, she said. "But somebody that walks six miles in the snow to find work is not lazy. Some people simply cannot get in the mainstream of going to work every day."

At the Cathedral Soup Kitchen adjacent to the cathedral, Corcoran said, the volunteers and the people they serve "learn from each other, pray with each other and respect each other." †



Immaculate Heart of Mary Reparatrix Sister Mary Faustina Nansubuga, a native of Uganda, carries a banner during the first archdiocesan World Mission Sunday Mass on Oct. 20 at SS. Peter and Paul Cathedral in Indianapolis. She earned a scholarship to major in religious studies at Martin University in Indianapolis, and plans to return to Africa to serve the Church in her homeland.

Pope beatifies six, calls them models of missionary work

VATICAN CITY (CNS)—Celebrating World Mission Sunday, Pope John Paul II beatified six people and said their various ways of serving the Church exemplified the primary importance of evangelization.

The pope raised to the rank of "blessed" two young Ugandan catechists, a French missionary nun, an Italian bishop, an Italian sister who worked in an Ethiopian hospital and an Italian priest who preached missions in his home region.

During his sermon in a sunny St. Peter's Square on Oct. 20, the pope said that, despite their widely different pastoral roles, the six people beatified had two things in common: a life of holiness and a burning desire to bring the faith to others.

Those are key elements in the Church's mission to spread the Gospel to "the ends of the earth," he said. "Their beatification reminds us that the first missionary service

is the constant and sincere search for holiness. We cannot honestly witness the Gospel unless we first live it with fidelity."

At the start of the liturgy, African women waved palm fronds on the steps of the basilica as the dramatic story of the martyrdom of the two Ugandan catechists was read aloud.

The catechists, 16-year-old Daudi (David) Okelo and 12-year-old Jildo Irwa, volunteered in 1916 to travel into a neighboring region of Uganda to teach the faith to tribal peoples. But during a tribal uprising against colonial rule, the boys were seized and threatened with death unless they stopped teaching. When they refused, they were stabbed to death.

The pope said they were models for catechists all over the world, especially in places where religious teachers face personal dangers. In recent months in

Uganda, Catholic catechists have been among the victims of bloody attacks by a rebel group.

The pope said he hoped the story of the new Ugandan martyrs would inspire men and women around the world "to answer with generosity the call to be a catechist, bringing knowledge of Christ to others and strengthening the faith of those communities that have recently received the Gospel of salvation."

The others declared blessed were:

- Italian Sister Liduina Meneguzzi, who ministered to the wounded of Ethiopia in a Church-run hospital during World War II-related fighting. She became known as an "angel of charity" and a friend to those of all faiths.
- French Sister Helene Marie de Chappotin de Neuville, known as "Mary of the Passion," who in the

mid-1800s joined the Society of Mary Reparatrix and worked tirelessly for the Church's mission in India, France and Italy.

- Italian Bishop Andrea Longhin, a Capuchin who worked to support missionary orders in the early 1900s. As bishop of Treviso for 32 years, he was known for his simplicity and life of holiness and prayer. He organized programs for the soldiers, the sick and the poor during World War I.
- Italian Father Marcantonio Durando, who joined the Congregation of the Mission in 1819 with the idea of doing missionary work. Although ill health prevented him from traveling abroad, he supported evangelization efforts from Italy and eventually founded the Nazarene Sisters, an order dedicated to serving the sick. †



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Editorial

40th anniversary of Vatican II

This month marks the 40th anniversary of the start of the Second Vatican Council. Its first session was Oct. 11, 1962.

Most Catholics living today never experienced the pre-Vatican II Church. Today's Church is the only Catholic Church they have ever known. It's difficult to know what the Church would be like today if there had never been a Vatican II. Would the people of today have remained Catholics if the Church remained what it was before the 1960s?

When Pope John XXIII announced that he wanted to have a council, which he did only two days after he was elected pope in 1958, he remarked that he thought the Church needed a council that would bring the Church into the 20th century.

At the time, the Church was not quite as opposed to modernism as it was when Pope Pius X condemned modernism in 1907, but it wasn't far from it. There was still a deep antagonism between the Catholic Church and Protestantism, and the Church was known for its conservatism.

Pope John wanted to make the Church relevant to the modern world. He said in his opening address, "Authentic doctrine has to be studied and expounded in the light of the research methods and the language of modern thought." He invited observers from Protestant and Orthodox Churches to attend the council because he wanted ecumenism and Church unity to be important themes.

Vatican II certainly did all that Pope John hoped it would. It definitely brought the Catholic Church into the modern world.

Pope John saw only the first session. He died on June 3, 1963, and was succeeded by Cardinal Giovanni Montini, who took the name Pope Paul VI. He was determined not only to continue the council, but to make it even more open. He invited more laity to serve as advisers and some women were even invited as "listeners."

The council formulated and

promulgated 16 documents. The key documents were four constitutions, which set the ideological basis for the others. The "Dogmatic Constitutions on the Church" explained the rights and responsibilities of "the People of God" to each other. The "Dogmatic Constitution on Divine Revelation" called for study and interpretation of the Bible using modern methods.

The "Constitution on the Sacred Liturgy" completely reformed the liturgy, giving special emphasis to saying Mass in the vernacular instead of in Latin and stressing the need for active participation by the entire congregation. The "Pastoral Constitution on the Church in the Modern World," the longest document, called for the Church to engage in dialogue with the modern world and gave the Church's positions on a number of issues.

Other documents included nine decrees and three declarations. The most important decrees were those on ecumenism, the apostolate of the laity and the renewal of religious life. The "Declaration on Religious Freedom," considered the American bishops' document, said that freedom of religion was a basic human right. The "Declaration on the Relationship of the Church to Non-Christian Religions" tried to eliminate the anti-Semitism that existed in the Church. It also called for an end to quarrels between Christians and Muslims.

Pope John XXIII was convinced that the Holy Spirit had inspired him to call the council and that the Holy Spirit was controlling it and guiding the participants. We believe that he was right.

Nevertheless, the work of the Holy Spirit in relation to the Second Vatican Council still isn't over 40 years after it was convened. Some of the things the bishops debated then are still being thrashed out. Positions the bishops took in the "Pastoral Constitution on the Church in the Modern World"—on the holiness of marriage and family life, the dignity of life, world peace—are as valid today as they were 40 years ago.

— John F. Fink

Seeking the Face of the Lord

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



Science and Natural Family Planning

Fifth in a series

What do science and Natural Family Planning have in common? In a word, they intersect in a mutual concern for the welfare of the human person. They are both concerned for the good of the individual human person and the communal good of the human family as well.

For the good of the individual person and for the human family as a whole, science is concerned with human sexuality for a variety of reasons. There is cause to have grave concern because of the transmission of sexually related diseases in epidemic proportions. Science is concerned with issues related to the fertility of spouses. To some degree, science enters into the discussion about the demographic distribution of world population. As I indicated in my earlier remarks, the Church shares these concerns.

The Catholic Church's concern for the human person and the human family is holistic, that is, the Church holds the needs of body, mind and soul together. Both for the individual person and for society as a whole, the physical, psychological, moral and spiritual welfare are of a piece.

The welfare of the human person and of human society is not served if the whole human person is not served. We believe that respect for the integrity of the ends of marriage is important for the welfare of the institution of marriage in society as well as for individual spouses. We believe that the psychological health of the individual person is deeply affected whether or not the ends of marriage are respected in their totality. So is the welfare of the family in society.

The Catholic Church's concern for physical health in society is demonstrated by the enormous investment we have in health care, both in sponsorship and services. I have already spoken of our respectful participation in a global concern for the stewardship of creation.

I do not think it is necessary to catalogue all the specific ways in which people of faith and scientists share a common concern for humanity. In general, we can say that we share a largely common purpose. Where science and faith differ is most often in the employment of means to the purposes we hold in common.

Science enables society to make deeper connections between faith and our lives. Modern science has enabled Natural Family Planning methods to become more sophisticated and effective. The sympto-thermal method, the ovulation method and the basal body temperature method are all scientifically based and make use of the observable signs of a woman's cycle

of fertility. (Our archdiocesan Office for Youth and Family Ministries and Office of Pro-Life Activities stand ready to provide more information on these sophisticated methods of Natural Family Planning.)

A communications lag leaves too many people, including pastoral leaders, still skeptical about Natural Family Planning because of the calendar method of determining fertility—a method seldom used these days in the United States. This view of Natural Family Planning is scientifically inaccurate.

How effective is Natural Family Planning in our day? The World Health Organization and the U.S. Department of Health and Human Services both confirm a method effectiveness rate of nearly 98 percent and an estimated user effectiveness of 85 to 95 percent.

Theresa Notare writes: "Research has helped the NFP community understand that in order for couples to achieve the 97-98 percent effectiveness rate, they must be taught by certified NFP instructors, be motivated to use the method, and be clear about their family intention" (cf. *Human Sexuality: Where Faith and Science Meet*, Notare 1994, 4).

All of the literature I have perused on the topic of Natural Family Planning indicates that the most important factor for effectiveness is the intention of the couple using the natural method of planning. Notare and others note that when couples are spacing births, they are more likely to disregard method rules and achieve the lower rates. In contrast, when couples have reached their family size they usually follow method rules more closely and achieve the higher rate.

It is precisely because some couples find abstinence during the monthly fertility period difficult that some in the medical profession do not encourage the Natural Family Planning method.

Scientific data support the effectiveness of the natural method if the rules are followed. In other words, a half-hearted approach to Natural Family Planning does not work. As mentioned above, intention makes all the difference. At the same time, there is in the world of science a pessimistic outlook about the ability of spouses to practice abstinence.

On the other hand, from the perspective of faith, the role of abstinence during the fertility cycle can be a positive factor. In fact, from the perspective of faith, not surprisingly, marital chastity is necessary in order to sustain a happy and fulfilling marriage. Unfortunately, we are awash in a culture that promotes almost anything but authentic married love. †

Archbishop Buechlein's intention for vocations for October

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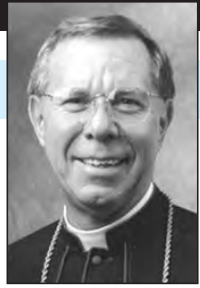
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Buscando la Cara del Señor

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



La Ciencia y la Planificación Natural de la Familia

Quinto de la serie

¿Qué tienen en común la ciencia y la Planificación Natural de la Familia? En una palabra, se cruzan en una preocupación mutua por el bienestar del ser humano. Ambos se preocupan por el bienestar del ser humano individual como por el bienestar comunal de la familia humana.

Por el bien del ser individual y por el de la familia humana en su totalidad, la ciencia se preocupa por la sexualidad humana por varias razones. Hay una causa por la cual se debe tener gran preocupación como es la transmisión de enfermedades sexuales en una proporción epidémica. La ciencia se preocupa por problemas relacionados con la fertilidad de los cónyuges. Hasta cierto grado, la ciencia entra en discusión acerca de la distribución demográfica de la población mundial. Como indico anteriormente, la Iglesia comparte estas preocupaciones.

La preocupación de la Iglesia Católica por el ser humano y la familia humana es completa. Es decir, la Iglesia mantiene juntos el cuerpo, la mente y el alma. Tanto para la persona individual como para la sociedad entera, el bienestar físico, fisiológico, moral y espiritual son un todo.

El bienestar del ser humano y de la sociedad humana no está asistido si no se asiste al ser humano en su totalidad. Creemos que el respeto a la integridad de las metas del matrimonio es importante para el bienestar de la institución del matrimonio en la sociedad, así como para los esposos individualmente. Creemos que la salud fisiológica de la persona individual es afectada profundamente, sin importar si las metas del matrimonio son respetadas en su totalidad. También lo es el bienestar de la familia en la sociedad.

La preocupación de la Iglesia Católica por la salud física de la sociedad se demuestra por medio de la enorme inversión que hemos realizado en la atención a la salud tanto en patrocinio como en servicio. Ya he hablado acerca de nuestra respetuosa participación en la preocupación global por la mayordomía de la creación.

No pienso que sea necesario hacer una lista de todas las maneras específicas en que personas de fe y científicos comparten una preocupación común por la humanidad. Por lo general, se puede decir que compartimos principalmente un propósito común. Las áreas donde la ciencia y la Fe no están de acuerdo son frecuentemente en la utilización de los medios para los propósitos que tenemos en común.

La ciencia permite que la sociedad haga conexiones más profundas entre la Fe y nuestras vidas. La ciencia moderna ha permitido que los métodos de la Planificación Natural de la Familia se transformen en más sofisticados y efectivos. El método sympto-termal, el método de ovulación y el método de la temperatura basal del cuerpo se basan en la ciencia y utilizan las señales del ciclo de fertilidad de la mujer. (nuestra Oficina para los Ministerios de la Juventud y la Familia y la Oficina de las Actividades Pro-Vida de nuestra arquidiócesis están listas para dar más información sobre esos sofisticados

métodos de Planificación Natural de la Familia)

Un lapso entre las comunicaciones deja a demasiadas personas, incluyendo a los líderes pastorales, todavía escépticos sobre la Planificación Natural de la Familia, por el método del calendario para determinar la fertilidad, un método escasamente utilizado hoy en día en los Estados Unidos. Esta forma de ver la Planificación Natural de la Familia no es científicamente acertada.

¿Qué tan efectiva es la Planificación Natural de la Familia en nuestros días? Tanto la Organización Mundial de la Salud, y el Departamento de Salud y Servicios Humanos de los EE.UU. confirman que la efectividad del método tiene un grado de efectividad de cerca de un 98 por ciento y una efectividad estimada de uso del 86 al 95 por ciento.

Theresa Notare escribe: "La investigación ha ayudado a la Comunidad NFP (Planificación Natural de la Familia por sus siglas en inglés) a entender que, para que las parejas logren la efectividad del 97 al 98 por ciento deberán ser instruidos por un instructor certificado de la NFP, ser motivados a utilizar este método, y estar claros sobre su intención familiar" (Cf. *Human Sexuality: Where Faith and Science Meet*, Notare 1994, 4).

Toda la literatura que he conseguido en el tema de la Planificación Natural de la Familia indica que el factor más importante para la efectividad del mismo es la intención de la pareja de utilizar el método natural de planificación. Notare y otros notan que cuando las parejas tienen más espacio de tiempo entre nacimiento y nacimiento, entonces es cuando las parejas comienzan a evadir las reglas del método y logran tazas menores. Cuando las parejas han alcanzado el nivel de tamaño de familia deseado ellos siguen más cuidadosamente las reglas del método y logran mayor grado de efectividad.

Precisamente debido a que algunas parejas encuentran difícil la abstinencia durante el período mensual de fertilidad, que algunos profesionales de la medicina no animan al uso del método de planificación natural.

Datos científicos apoyan la efectividad del método natural si se siguen las reglas del mismo. En otras palabras, un acercamiento débil o a mitad a la planificación natural de la familia no funciona. Como lo mencionamos antes, la intención hace la diferencia. Al mismo tiempo, existe en el mundo de la ciencia una visión pesimista sobre la habilidad de los esposos para practicar la abstinencia.

Por otro lado, desde la perspectiva de la fe, el papel de la abstinencia durante el ciclo de la fertilidad puede ser un factor positivo. De hecho, desde la perspectiva de la fe, que no es sorprendente, la castidad matrimonial es necesaria para mantener un matrimonio feliz y pleno. Desgraciadamente, estamos envueltos en una cultura que promueve todo menos un auténtico matrimonio por amor. †

Traducido por: Language Training Center, Indianapolis

Letter to the Editor

Objects to story on clergy-lay collaboration

"It is particularly important to prepare future priests for cooperation with the laity ... they should be willing to listen to lay people, give brotherly consideration to their wishes and recognize their experience and competence in the different fields of human activity ... " (PDV 59).

Drawing upon *Presbyterorum Ordinis* and the more recent *Christifideles Laici*, Pope John Paul II presented this instruction in his 1992 *Pastores Dabo Vobis (I Will Give You Shepherds)*. This theme of priestly-lay collaboration that resounds throughout his papacy was formed in his years as a beloved parish priest and is expressed clearly in his ministry as an archbishop, as a cardinal and as a key player at the Second Vatican Council. The reality of this steadfast support for collaboration stands in stark contrast to the culture of opposition implied by Fred Hofheinz as he quoted unspecified research in the Oct. 11 issue of *The Criterion*.

Research for the Church/James D. Davidson

Liberals and conservatives compete in today's Church

One way sociologists examine organizations is to view them as political arenas in which groups (or "parties") compete for scarce resources, especially power. This is not the only perspective sociologists use, but it is one that often yields important insights. I think it is helpful in trying to understand the tensions in today's Church. See if you agree.

In American politics, there are two major parties, Democrats and Republicans. The Catholic Church also has two major parties, liberals and conservatives. Republicans and Democrats agree on the principles of freedom and democracy, but differ on many political issues. In the Church, liberals and conservatives identify with the Catholic faith, believe that Christ is present in the sacraments, and belong to local parishes, but disagree on many religious issues.

What separates conservatives and liberals in today's Church?

For one thing, they belong to different religious organizations. Conservatives support groups such as Opus Dei, the Catholic League of Religious and Civil Rights, and Catholics United for the Faith (see Mary Jo Weaver and R. Scott Appleby, *Being Right*).

Liberals align themselves with groups such as Call to Action, Catholics for a Free Choice and the Women's Ordination Conference (see Mary Jo Weaver, *What's Left?*).

The two parties also consult different publications and Web sites. Conservatives prefer to read the *Wanderer* and *Crisis* and gravitate to Web sites such as www.conservativecatholic.com and www.strc.org. Liberals are more likely to read the *National Catholic Reporter* and *Commonweal* and go to www.cta-usa.org or www.cath4choice.org. Conservatives cite Pope John Paul II, scholars at The Franciscan University of Steubenville and the University of Dallas, and authors such as Scott Hahn and George Weigel. Liberals look to Pope John XXIII, the University of Notre Dame and Boston College, and writers such as Father Richard McBrien and Garry Wills.

Through these organizations and sources, conservatives stress what Eugene Kennedy has called Culture I Catholicism, while liberals emphasize Culture II Catholicism (see *Tomorrow's Catholics*,

The intimation of a negative impact by the "long papacy" of John Paul II is only one of several objections I raise to this article, each of which I will address in turn:

1. "Unlike older priests, those 'ordained in the years after 1980 and shaped almost entirely by the long papacy of Pope John Paul II are much more conscious of their priestly distinctiveness from the laity...'"

As a lay Catholic, I praise God that this group of men has been found to have a clear understanding of who they are in Christ: through no merit of their own they have been called by Christ to be configured to him, ordained to service, sacrifice and, yes, suffering, in a way distinct from that of their lay brothers and sisters. Our mutual clarity as to this distinction and the gratitude that should proceed from it can serve as a powerful instrument of the Holy Spirit, strengthening collaborative ministry.

2. "Unlike older priests ... [they are] much less willing to embrace and enable collaborative ministry."

Any semblance of a clear, specific, operational definition of terms is absent in this

See LETTER, page 14

Yesterday's Church). Here are just some of their religious differences.

Conservatives tend to think of the Church as an institution or bureaucracy. Liberals are more likely to view it as people seeking personal relationships with their Creator. Conservatives consider the Church an end in itself, which needs to be preserved. Liberals are more inclined to think of it as a means to an end, which constantly needs to be reformed.

Conservatives stress the need to obey official Church teachings (emphasizing the external authority of the magisterium). Liberals emphasize the need to think for one's self (stressing the internal authority of one's conscience).

Conservatives think of the Mass as a sacrifice and prefer the Tridentine (pre-Vatican II) form. Liberals think of the liturgy as a celebration and favor what has been called the *novus ordo* (post-Vatican II) form.

Conservatives tend to see the world as evil (as a culture of death). Liberals stress a positive view of modern society, seeing it as God's creation.

Catholic liberals and conservatives act on these religious differences in much the same way Democrats and Republicans act on their political differences. Democrats and Republicans count on loyal party members for support, but also try to attract as many uncommitted voters as they can. Likewise, the Church includes loyal liberals and loyal conservatives, but both parties also strive to win over as many of the faithful as they can.

Just as political parties raise money to support their lobbying activities on Capitol Hill, liberal and conservative groups in the Church also conduct large-scale fundraising programs, so they will have the resources to lobby parishes, dioceses and the United States Conference of Catholic Bishops.

Just as Democrats and Republicans seek control of the government, conservatives and liberals seek to control the Church. That's why conservatives charge that there are far too many liberal priests and lay ministers in positions of power and influence, while liberals accuse Pope John Paul II of stacking the hierarchy with conservatives.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.)

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Check It Out . . .

The Bishop Chatard High School Achievement Awards Liturgy and Breakfast will be held Oct. 27. Bishop Chatard Medals are presented annually to individuals who have been outstanding in exemplifying the school's mission. Recipients to be honored this year are former faculty members, Evansville Bishop Gerald A. Gettelfinger and Benedictine Sister Vincetta Wethington; parents, Linda Baker, and Tom and Joan O'Brien; alumnus Jim Smeehuyzen, a captain with Indianapolis Fire Department; and community leader Daniel Elsener, president of Marian College. Mass will be offered at 9:30 a.m. in the school gymnasium, 5885 N. Crittenden Ave., in Indianapolis. The liturgy will be followed by breakfast and the awards presentation. Parents, alumni and friends of Bishop Chatard High School are invited. Tickets are \$10 for adults and \$5 for children 12 and under. Reservations are required. For more information or to make a reservation, call the development office at 317-254-5435.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in December and January. **"Compassion: The Essential Gift"** is a charismatic retreat that will be offered on Dec. 6-8. Benedictine Father Noel Mueller will lead the weekend, and will focus on the gift of Divine Compassion as expressed in the Scriptures. **"The Blessing of Belonging"** will be held on Dec. 31 and Jan. 1. Father Patrick Beidelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, will present

the retreat, which will focus on God's gift of time to each of us. The retreat will be a time to share stories about life's most significant moments and how we've been changed by them. **"Blessed Grieving: When a Loved One Dies"** is a healing retreat that will be held Jan. 17-19. The retreat will help participants share stories of grief and deepen their understanding of the grief process using Scripture. It will be a time for participants to realize that God is with them. The cost of each retreat is \$135 per person or \$255 per married couple. For more information, call the retreat house at 317-545-7681.

Oldenburg Academy, 1 Twister Circle, in Oldenburg, will welcome guests and prospective students and their families to an **open house** from 6 p.m. to 8 p.m. on Nov. 21. It will include tours, classroom demonstrations and dinner. Faculty members will be available to answer questions. The evening will end with a presentation in the auditorium. For more information, call the admissions office at 812-934-4440, ext. 231.

Grayson Warren Brown, an internationally known liturgical composer, author and recording artist, will present a **parish mission** on Oct. 26-30 at St. Margaret Mary Parish, 2405 S. Seventh St., in Terre Haute. The mission will take place each night at 7 p.m. Brown has worked in liturgical ministry since the 1960s. His 20 years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy

can instill in people of all colors and background. The only cost is a free-will offering. For more information, call the parish at 812-232-3515.

Mount Saint Francis Retreat Center in Floyd County is offering a **"Married Couples Retreat"** from Nov. 8-10. The suggested offering is \$170 per couple. There will also be a **"12-Step Serenity Weekend"** from Nov. 29-Dec. 1. The theme of the retreat is "Back to the Basics of the Steps and Promises" and will be presented by Conventual Franciscan Father Howard Hansen. The suggested offering is \$95 per person. For more information, call 812-923-8817 or e-mail mtstfran@cris.com.

Those affected by family violence and relationship abuse are invited to an **ecumenical worship service** from 4 p.m. to 5:30 p.m. on Oct. 27 at Jones Tabernacle AME Zion Church, 2510 E. 34th St., in Indianapolis. The service will focus on supporting survivors, expressing the shared commitment of faith communities to ending family violence, breaking the silence surrounding abuse, deepening the understanding of religion's role in addressing the causes and effects of family violence, and increasing public awareness. For more information, call Breaking Free at 317-923-5563, ext. 2.

The Singles Harvest Dance, for single, widowed and divorced Catholics, will be held from 7 p.m. to 11 p.m. on Oct. 26 at the St. Elizabeth Seton Parish social hall, 10655 Haverstick Road, in Carmel, Ind., in the Lafayette Diocese. The cost is \$5 at the door. Soft drinks and snacks will be provided. For more information, call Nanette Jackson at 317-844-9647.

Little Flower School, 1401 N. Bosart Ave., in Indianapolis, will host its **annual all-class reunion** on Nov. 9. The evening will begin with Mass at 5 p.m., followed by a social hour, school tours, dinner and recognition of this year's outstanding alumni award winners. All Little Flower School alumni are welcome. For more information or to R.S.V.P., call the parish office at 317-357-8352.

All are invited to attend a Nov. 2 **Remembrance Mass** at the Church of Our Lady of the Snows, located on the grounds of the National Shrine of Our Lady of the Snows in Belleville, Ill. The Mass, which begins at 5 p.m., will recognize and remember loved ones who have gone before us. As a way of honoring these individuals, the Church of Our Lady of the Snows will be adorned with thousands of roses. The liturgy will be filmed, then broadcast at 11 a.m. EST on Nov. 3 on the Hallmark Network. For more information, call the shrine at 618-397-6700.

The Saint Mary-of-the-Woods College Chorale and Madrigals will present their **annual Pops Concert** at 8 p.m. on Oct. 26 in the Cecilian Auditorium of Saint Mary-of-the-Woods College's Conservatory of Music. Classics such as "42nd Street" and "New York New York" will be performed, along with songs from musicals. Tickets, which can be purchased at the door, are \$5 for adults and \$2 for students, senior citizens and children. For more information, call Lynn Hughes at 812-535-5212.

St. Christopher Parish, 5335 W. 16th St., in Indianapolis, is having its **first annual Fall Feast** in the school cafeteria and parish activity center from 6 p.m. to 9 p.m. on Nov. 14. This is an adults only event. Tickets are \$20 each and are limited. Proceeds benefit the St. Christopher School Enrichment Fund. More than 25 area restaurants will be represented. For more information or to purchase tickets, call the school office at 317-241-6314, ext. 127. †

VIPs . . .

Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad School of Theology, recently announced the appointment of seven members of the board of overseers. Each member will serve a renewable term of three years. The four new appointments are **Cynthia Bernadin**, a member of St. Mary Parish in Evansville, in the Diocese of Evansville; **Cecile Blau**, a member of Sacred Heart of Jesus Parish in Jeffersonville; **Robert Koch III**, a member of Holy Rosary Parish in Evansville; and **Father Daniel Staublin**, pastor of St. Malachy Parish in Brownsburg. The three reappointments are **Bonnie Graham**, a member of St. Simon Parish in Washington, in the Diocese of Evansville; **J. Robert Shine**, of New Albany; and **Ronald Tisch**, of Sewickley, Pa. †

Awards . . .

Benedictine Sister Jane Ann Breen, principal of Shawe Memorial Jr./Sr. High School in Madison, and **Beth Bennett**, a graduate of the school and sophomore at St. Mary's College in South Bend, Ind., were honored during a banquet for the "Realizing the Dream" scholarship program. Independent colleges in Indiana nominate one recipient who is a first generation college student, has an excellent academic record and has a strong history of community service. The student then identifies the faculty member who was



Sister Jane Ann Breen

the most influential in their decision to go to college. Bennett received \$500 toward the college's scholarship program, and Breen received a \$500 professional development grant. The program is organized through the Independent Colleges of Indiana and is funded through the Lilly Endowment. †



Beth Bennett

†

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

Abandon (Paramount)
Rated **A-III (Adults)** because of sexual encounters between college students and others, mild language, violence, use of marijuana and one instance of heavy drinking.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

The Ring (DreamWorks)
Rated **A-III (Adults)** because of intermittent violence, an implied sexual encounter and some crude language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Swept Away (Screen Gems)
Rated **A-III (Adults)** because of implied sexual encounters, fleeting nudity, brief violence, much rough language and minimal profanity.
Rated **R (Restricted)** by the MPAA. †



Andrea Craney McLemore

Cathedral High School
Class of 1994

United States Naval Academy
Class of 1998

Lieutenant
United States Navy

When I think of Cathedral High School, two things come to mind— family and opportunity. The sense of family I experienced not only while I attended

Cathedral, but also every time I have had the chance to journey up the hill since graduating, combined with the wealth of opportunity I was given as a result of my time there, have contributed to the person I have become today.

It makes a difference when a student walks the halls of his high school as a young freshman, and everyone knows his name. It makes an even greater impact when he walks the halls ten years later, and he is still recognized. Care and concern for someone just because he graduated from his alma mater is remarkable; the Cathedral family transcends both class and time. Cathedral means Family.

Only a small percentage of what I learned in high school came from books. A Cathedral education means learning about life and faith, integrity and commitment. It means learning about the person that you can become and the possibilities that lie ahead.

My education at Cathedral has provided me with more opportunities than I ever thought possible. I know for a fact that I would not be where I am today had I not attended Cathedral. Through the leadership and support of the guidance counselors and teachers, I was able to earn an appointment to the United States Naval Academy. Through every step of the process: application, decision and preparation to attend, I had the support of the Cathedral family. I have had the opportunity to see the world and work with extraordinary people. I have a world of opportunity ahead of me, and it all started on top of a wooded hill on East 56th Street.

HIGH SCHOOL PLACEMENT TEST DATES

Saturday, November 9, 2002 (8:15 a.m. - 11:45 a.m.)
Saturday, November 16, 2002 (8:15 a.m. - 11:45 a.m.)
Saturday, December 7, 2002 (8:15 a.m. - 11:45 a.m.)

OPEN HOUSE

Thursday, November 14, 2002 (5:30 p.m. - 8:00 p.m.)

For further information, please contact Duane Emery,
Director of Admissions, at (317) 542-1481, ext. 360.



CATHEDRAL HIGH SCHOOL
www.cathedral-irish.org

Pain and suffering remain a mystery to us

By Fr. Lawrence Boadt, C.S.P.

How God relates to suffering in human life and what that suffering means for those afflicted by it are long debated questions among religious thinkers.

In the sixth century before Christ, the Book of Job explored the question deeply in what is still one of the greatest poems in world literature.

Even before Job, many Sumerian, Babylonian and Egyptian sages questioned the meaning of evil and tragedy.

Concern for suffering and evil have continued as important topics for thinkers in every age. However, scholars often explore the terms on different levels of meaning.

Some philosophers wonder what good and evil say about the nature of our world.

Moralists worry about our ethical and personal responses.

Religious leaders seek reconciliation between faith in a loving God and our doubts.

Whatever the case, these thinkers usually express strong feelings that are derived from the personal experience of suffering.

What thinkers probably most commonly agree upon is that suffering is a central part of the great mystery of life itself—that humans can never fully comprehend all the ramifications of why life is the way it is, how it came to be that way or why we encounter discord, disorder, chaos, tragedy and intentional evil in a good world under a good God.

The Bible often meditates on the question of evil and suffering. However, we need to be sure of what it is talking about.

First, is it primarily physical evil? Or is it spiritual anguish, doubt and fear? Or is it both?

Second, in asking why we suffer, are we asking whether God deliberately sends suffering to us or simply permits or allows suffering to be part of our lives?

Third, do we claim that God sends suffering or evil as a punishment? Or do we claim that it is we who bring on suffering as a consequence of our own bad actions?

Scripture regularly affirms the latter point. This is the heart of the story of Adam and Eve in Genesis 2-3.

But a prophet like Ezekiel, for example, insists that Judah's sins brought about the destruction of Jerusalem. Ezekiel sees no way to stop the coming destruction because Israel cannot be reformed or changed in heart until it has paid the price of its own wickedness (Ez 4-7, 12-14, 24 and 33).

St. Paul, in the beginning of his Letter

to the Romans, declares that the world has fallen into darkness and idolatry because of its evil and blindness (Rom 1-3).

However, the Bible also claims that much suffering is to provide the occasion to know God more deeply.

But we can quickly see that Paul moves on, as does Ezekiel, to show that God's mercy and love restore, rebuild and change suffering to joy through the virtues of faith and hope in a saving God.

Most people question suffering when it seems to occur through no fault of their own and when they cannot interpret it as punishment for a sin or as an injury due to their own clumsiness or stupidity.

The basic question frequently asked is "Why me?" or "Why that person?"

Suffering gives so much anguish to most of us because it is so personal and so unexpected, and, we feel, it is so undeserved.

Because the Bible is primarily a great collection of stories and poetry about God's search for human hearts, it is very concerned about this personal dimension of the sufferer. It never tries to define God as such ideal goodness that he could not permit physical evil or suffering. It instead constantly returns to how God is there with us when we suffer.

Did God send suffering as a possible test? Or is suffering a way of strengthening our trust and faith? Or is it a spur for us to change our hearts?

The Book of Job asks these questions, as do the Psalms. But they all end in a cry of trust that God hears the cry of the sufferer, that God will respond to our prayer and that God comforts those who are aware of his presence.

Jesus says the same in his own way, reminding us that God always hears our prayers, God never forgets even a hair of your head and God so loved the world that he sent his only Son to be one with us.

Most of all, Jesus proposes that our suffering and death can become a gift for others, and that bearing his cross with him is not just enduring evil in our lives but taking part in healing and bringing the world's brokenness back to God.

Mysteriously, suffering does not destroy the goodness and harmony of creation, but instead helps to restore it.

How? By uniting our suffering with the love of Jesus himself, which is united with the immense love of his Father, we hope to increase love for and by those who have forgotten and lost God in our world.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press at Mahwah, N.J.) †



The Bible never tries to define God as such ideal goodness that he could not permit physical evil or suffering. Instead, Scripture constantly returns to the theme of how God is there with us when we suffer. Jesus proposed that our suffering and death can become a gift for others.

Suffering is a part of the human condition and can transform us

By Jean Sweeney

Often, in the counseling office, I meet people who suffer far more than they need to because of their belief systems.

If I think and believe that I have to be in control or that I have to be perfectly competent, then I surely am going to suffer as I meet the reality of life.

Sometimes it is the image of God that is distorted. I have heard people speak of a God who is testing them with one more terrible event or a God trying to catch them at being bad.

It is important to ask in the middle of your pain: "What is my image of God here? What could God be inviting me to in this circumstance?"

I have learned a few things about suffering from my clients and my own lived experience.

Suffering is part of the human condition.

When we cling to what we believe "should be" and don't deal with "what is," more suffering ensues.

But if we allow ourselves to bear the

suffering, it—and we—can be transformed.

Tom came to my office with depression after losing his job, which was his dream, his work identity and his place in the world. Somehow, Tom was graced with the ability to ask, "What does God want for me out of all this?"

He felt the pain, anger, loss and betrayal, and opened it to God. In the process of facing his pain, he looked at his own over-investment in his work world, at what really secured his ego and what was his heart's real dream.

His suffering moved him to a deeper prayer life, an examination of what God might now be calling him to do and a new desire to be led by God in all his daily decisions.

I call that "healthy suffering." Following the pattern of the paschal mystery, it moves from death to resurrection. The suffering is not fixed, but transformed.

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

Discussion Point

Prayer groups pray for healing

This Week's Question

How does your parish serve people with serious illnesses?

"We have strong prayer groups here [Church of the Little Flower, Browning, Mont.]. We pray for healing." (Father Michael McHugh, Browning, Mont.)

"Our priests, pastoral associate and lay people [St. Thomas More Parish, Tulsa, Okla.] visit the sick and bring them Communion. We also help with meals or groceries as needed." (Kathy Spanier, Tulsa, Okla.)

"Some of our lay people here [St. Anne Parish, Tucumcari, N.M.] are investigating opportunities with the local hospital to spend time with terminally ill patients." (Father Leo Padget, Tucumcari, N.M.)

Lend Us Your Voice

An upcoming edition asks: What does it mean to have hope even when the tide seems to be running against you?

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



From the Editor Emeritus/John F. Fink

Important events: Publication of the 'Didache'

Second in a series

The second of my "most important events in the history of the Catholic



Church" is the publication of the *Didache* (pronounced DIH-duh-kay).

It might seem strange that I would select a document that was unknown to most Catholics through the centuries until its complete text was discovered

in Constantinople in 1873—and that document was dated from 1056. But the *Didache* was well known during the early Church and exerted considerable influence on Christians of the first several centuries.

The full name of the document (in Greek) was *Didache ton Dodeka Apostolon*, which means "Teachings of the Twelve Apostles." That in itself should indicate the significance of the document.

Although the *Didache* undoubtedly represented the teachings of the Apostles, the Apostles did not write it. It was written in

Syria, probably Antioch, sometime between the years 60 and 90, but probably after 70 since the author was familiar with the Gospels of Mark, Matthew and Luke.

Its 16 chapters are divided into four parts. The first six chapters are a summary of the moral teachings of the Apostles, presented as the two ways—the Way of Life and the Way of Death. They include the Church's first formal condemnation of abortion with the command, "Do not kill a fetus by abortion, or commit infanticide."

Chapters 7 to 10 concern liturgical practices, including baptism, fasts, prayer and the Eucharist. They give us a good picture of the lives of early Christians. They tell us how the Eucharist was celebrated—remarkably similar to the way it is celebrated today—and even include two eucharistic prayers. We learn that the early Christians viewed the Eucharist as their participation in the sacrifice of Jesus, just as we do today.

These chapters also describe such practices as baptism by immersion, fasts on Wednesdays and Fridays, the recitation of the Lord's Prayer three times a day, and confession of sins before prayer in church.

Chapters 11 to 15 cover disciplinary

matters. Included here are the proper keeping of the Lord's Day, the election of bishops and deacons, correct behavior within the Christian community, a Christian's obligation to teachers, and the welcoming of Apostles.

The final chapter is a prophecy concerning the return of Jesus at the end of the world, which the author thought would be soon.

The influence of the *Didache* extended well into the fourth century. St. Athanasius, who died in 373, recommended its use to catechumens.

It was also the model for two other early documents. The first of these was the *Didascalía Apostolorum*, which also means "Teaching of the Apostles" only this time in Latin. A convert from Judaism wrote this document in the third century, also in Syria and also originally in Greek. Scholars say that it is not as well organized as the *Didache*.

The other document that originated with the *Didache* was *The Apostolic Constitutions*, dating from the late fourth century. Still another document from Syria, it consists of ecclesiastical laws, compiled into seven chapters. †

Cornucopia/Cynthia Dewes

Reminiscing about Halloweens gone by

Apparently, Halloween isn't what it used to be. This came to my attention at a recent club meeting, at which the ladies got to reminiscing about Halloweens past.



There were the outhouse stories. Now, an outhouse is a facility totally unknown to most people below the age of 50, unless they happen to see one on a rerun of "The Beverly Hillbillies" or "Green Acres."

But, in addition to its obvious utility, the outhouse was a favorite of Halloween pranksters in earlier times. These were usually boys, who seemed to be more adventurous than the girls we knew. The boys loved to go out into the country and harass rural homeowners by tipping over their outhouses. If someone happened to be inside at the time, all the better.

Even my husband, a generally mild-mannered fellow, admits that he and his friends spent every Halloween pestering the doorman at the residence of the Spanish consul in Detroit. They'd fill a sack with dog "residue," place it by the front door and light it on fire, ring the bell

and run like the devil.

The poor doorman, not familiar with the custom of Halloween, would answer the door, see the blaze and attempt to stomp it out, thereby messing up his shoes and the front step with the disgusting stuff. He spent most of that night answering the door and then chasing the kids around a tree in the front yard, all the time hollering in Spanish.

When I told her about this, a friend who was born in Spain and brought to the States as a small child completely understood this doorman's distress. Because, despite their participation in penitential societies which sport scary-looking hooded outfits and other costumed Church affairs, the Spanish just do not get the U.S. version of Halloween.

The first Halloween my friend's family lived in the United States, trick-or-treaters knocked loudly on the front door. When her mother opened it and saw the little witches and goblins, she slammed it shut, horrified, not knowing what in the world they were.

During hard economic times, the treats put into kids' Halloween sacks were much different than the heaps of goodies distributed now. Only one or (joy!) two pieces of candy might be offered, and one woman swore she once was given a potato. A potato!

My dentist told me he put apples in the

sacks of trick-or-treaters who stopped by one year, in a righteous effort to prevent tooth decay. Not only were the recipients vocally ungrateful, but his own son wouldn't speak to him for two weeks.

We always used to bob for apples at Halloween parties. It was messy, but fun. Nowadays we wouldn't dare because God knows what as-yet-undiscovered diseases might be lurking in the water or on the much-mouthed apples.

Homemade costumes are passé, too. Now they're store-bought Walt Disney or copyrighted character designs. Actually, this may be OK, because no one ever used to recognize what we "were" anyway. We'd have to explain.

Once, a man startled us when we cried, "Trick or treat! Money or eats!" by replying, "OK, what's your trick?" In another time, this would've landed him in jail. But, we rallied enough to sing a little song and collect our piece of candy.

The ladies at the meeting felt they knew how to celebrate Halloween better than kids do today. I wonder how all the "hallowens" feel about it.

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

Faithful Lines/Shirley Vogler Meister

Isn't this a better tradition than Halloween?

Last year about this time, I mentioned to a friend I was researching "The Day of the Dead." He said he was a fan of the horror film himself.



Although I'm familiar with the George Romero movie to which he referred, I explained that didn't interest me. What piqued my interest was *El Dia de los Muertos*.

In fact, I predict that this traditional Mexican "Day of the Dead" will some day replace Halloween.

Ten years ago, I would never have said this, since Halloween has always been such a happy time for my family. Unfortunately, it's lost much of its innocence because of commercialism and the fear of child kidnappings and contaminated candy. Children no longer freely "beg" at every home in an area because people tend to know their neighbors less and less. More and more family, school

and Church-centered activities are replacing the "begging."

As a contemporary family festivity, *El Dia de los Muertos* is characterized by a traditional Mexican blend of ancient practices with Christian features. Traced to Aztec celebrations, it's dedicated to both children and the dead, especially one's ancestors. Originally, the event fell at the end of the Gregorian month of July and the beginning of August. Spanish priests moved the time to coincide with All Hallow's Eve (*Dia de Todos Santos*).

Now Mexicans celebrate "The Day of the Dead" on the first two days of November—appropriate since All Saint's Day is Nov. 1.

Families mark this time by gathering at gravesites to picnic and socialize with each other and other community members. They prepare sumptuous meals with a variety of foods, cookies, chocolate and sugary confections in shapes of animals or skulls. Graves, as well as family altars at home, are decorated with bright flowers, ribbons, candles, religious items and

icons, photos of the deceased, special food and drink. The general camaraderie commemorates the dead with pleasant rather than sad overtones.

This interaction with the living and the dead is an important social ritual recognizing the cycle of life and death that makes up human existence.

According to Ricardo J. Salvador, associate professor of agronomy at Iowa State University, "Two important things to know about the Mexican Day of the Dead are: 1) It is a holiday with a complex history; therefore its observance varies by region and by degree of urbanization; and 2) It is not a morbid occasion, but rather a festive one."

The more I learn about *El Dia de los Muertos*, the more I like it better than Halloween. It reflects more Catholic philosophy than the pagan tradition that now tends to emphasize evil.

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

Coming of Age/Amy Welborn

The dangerous game of jumping to conclusions

The young man in question was rather upset.



The reason? Well, the young woman in question—his girlfriend—wasn't answering her phone or responding to the messages he left.

This little romance was difficult enough, after all. He was a busy college sophomore, and she was a busy high school senior. They lived about three hours apart.

They had met during the summer and hit it off. After a few weeks of instant-messaging and e-mailing, they decided to give it a try. They'd "date"—whatever that means when you can only see each other once or twice a month.

But here it was, a couple of months into it, and just a week after their first little spat. She wasn't answering that phone.

The young man was more than worried. He was a little angry. He didn't get it. He was suspicious.

Then, a day after his flurry of messages, she called. He asked what the problem had been, expecting either a lame excuse or a break-up.

He got neither. What he got was something else:

"My car got stolen. We went to a football game, and my mom and my sisters and I left our purses and everything in the car. Yes, we locked it. But then after the game it was gone. Along with everything else, including my phone."

Oh. So much for being mad at imaginary competition. So much for hurt feelings. Now it's time to just feel really, really stupid.

Jumping to conclusions can be dangerous. Tempting, yes—especially if you're blessed or cursed with a vivid imagination—but treacherous nonetheless.

But we do it all the time, don't we?

Our mother is grumpy, so we jump to the conclusion that she must be mad at us, forgetting, of course, that she has a life apart from us and could be mad about something at work or something in her family, and that maybe, instead of avoiding her, we could try to be a little nicer and give her a break.

Sometimes we jump to conclusions about ourselves. We get a bad grade on a paper, and we immediately conclude that we're stupid in that subject and there's no hope for us. We forget that no one is perfect, and that perhaps we just need to try again, invest a little more effort next time or ask for some help, and we'll do a better job.

We can even be tempted to jump to conclusions about God, can't we?

If our prayers aren't answered, we jump to the conclusion that God doesn't care or, worse, that God doesn't exist.

If we encounter sin in Church leaders, we jump to the conclusion that the Church is full of hypocrites and not a place to find God.

If we're bored at Mass, we jump to the conclusion that God's nowhere to be found there and that we might as well have stayed home.

Jumping to conclusions means, as the young man at the beginning of this column learned with a red face, making a decision before you have all the information.

It's tempting, true, but it's not fair. It's not fair to the complexity of other people's lives. It's not fair to our own possibilities.

And when we jump to conclusions about God, we're not being fair to him, of course. But even worse, we're not being fair to ourselves in deciding there's no room for God in our lives before we've heard and experienced the rest of the story.

(Amy Welborn is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 27, 2002

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides this weekend with its first biblical reading.



Exodus is one of the first five books of the Bible. These five books, taken together, are called the Pentateuch.

The name "Pentateuch" derives from the Greek word for "five," as does "pentagon," which

means "five sides."

The place of Exodus in the Pentateuch, among the first five books, is more than coincidental or trivial. These five books of the Old Testament collectively form the fundamental revelation of God before the coming and teaching of Jesus.

They comprise the core of God's communication with the Chosen People. Their instructions, admonitions and commandments, therefore, possess a dignity and authority unequalled elsewhere in the Old Testament. In a sense, all else is commentary or extension of what is contained in the Pentateuch.

People at times incorrectly perceive the Old Testament. They say that the books of the Hebrew tradition of the Scriptures stress a deity that is stern, uncompromisingly resolute, and inflexible in decreeing the law and in judging infractions of the law. God is perfectly just. The implication is that God is harsh and unforgiving.

God does not change. Jesus revealed God as love. Jesus was lavish in dispensing God's forgiveness. It is theologically impossible to assume that God in one era was grim and unforgiving, and in another era God was overwhelmingly merciful and forgiving.

This reading from Exodus is clear and direct in its message. God is good and merciful. Indeed, in this passage, God states, "I am compassionate."

St. Paul's First Epistle to the Thessalonians is the source of the second reading.

Often, the Pauline epistles criticize the persons to whom the epistles were sent for being less than energetic and devoted in their Christian commitment. At times, however, the epistles compliment their readers for being diligent and worthy in their Christian response.

In this case, the epistle applauds the good intentions and fine example of the Christians of Thessalonica. It reminds them that their example has a positive

impact upon other Christians in other places.

St. Matthew's Gospel furnishes the last reading.

The reading is brief, but it has a strong lesson. It begins by stressing the wisdom of Jesus. The Pharisees usually appear as conniving. For unholy purposes, they try to confuse Jesus or to distort the message given by Jesus. At times, this occurred.

However, a fuller understanding of the Pharisees is that they were the best-educated of their times, at least in terms of religion, and religion was everything. The Sadducees were very fervent.

Yet only Jesus truly understood the situation. He inevitably leaves a situation by showing that the Pharisees were confused or failed to get the point.

As for the message itself, Jesus declares that the greatest of the commandments is the obligation to love. Persons true to God must love God above all else, and they must love others.

Reflection

For weeks, the Church has been calling us to Christian discipleship, and it has been giving us the advice and direction we need to be good disciples. Its advice has been clear and in detail.

This weekend, it takes us directly to the essence of discipleship. It is to love God above everything else, and to love others as much as we love ourselves.

Here is more than a pious platitude. The fundamental injury done all humans by the Original Sin is that we have a cloudy vision of ourselves. This produces within us a fearfulness as to our survival itself. Unable to see, we rely upon ourselves. We do so at our own peril.

Redemption, if true and complete, is a calling away from this fear and from this concentration upon self, enabling us to find the strength and the light to love.

God is the greatest of realities. He is the ultimate good. By faith, uplifted by grace, we can realize this fact. Thus, if redeemed, we love God above everything.

Each person is God's creature, worthy enough to be redeemed by the Son of God. Each person therefore is supremely important. Merely by creation, merely by being in God's mind in the process of salvation, each person possesses unquestionable dignity. Thus, each person deserves our love.

How much should we love others? We should model Jesus. Jesus loved others more than earthly life itself. This is the soaring height of piety to which the Church calls us as disciples. †

Daily Readings

Monday, Oct. 28
Simon and Jude, Apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Tuesday, Oct. 29
Ephesians 5:21-33
or Ephesians 5:2a, 25-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, Oct. 30
Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, Oct. 31
Ephesians 6:10-20
Psalm 144:1-2, 9-10
Luke 13:31-35

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

Saturday, Nov. 2
The Commemoration of
All the Faithful Departed,
All Souls Day
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9
or Romans 6:3-4, 8-9
John 6:37-40

Sunday, Nov. 3
Thirty-first Sunday in
Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Question Corner/Fr. John Dietzen

Mass attendance and family time keep the Sabbath holy

Q Is it wrong to shop on Sundays? We're not sure what "keeping holy the Sabbath day" means anymore. Is it a sin to work or do unnecessary activities? Is it a serious sin? (Ohio)



A Many Catholics, it seems, are still unaware that the "forbidden" Sunday work concept developed in a radically different culture than our own, one that was primarily agricultural.

Today, as the Church understands observance of the Lord's day, it misses the point entirely to discuss, as we used to, whether work or gardening or changing the oil in the car are allowed on Sunday.

Whatever obligations the Church asks us to observe on Sunday are meant as an aid to keeping a spirit of reverent reflection, worship and rest.

Vatican Council II calls Sunday "the original feast day" and urges that it in fact become "a day of joy and freedom from work" ("Constitution on the Liturgy," 106).

The *Catechism of the Catholic Church* (#2185-2187) and the Code of Canon Law (Canon 1247) say the same. The faithful "should avoid any work or business which might stand in the way of the worship that should be given to God, the joy proper to the Lord's day or the needed relaxation of mind and body."

Clearly, the aim is to have our homes and activities reflect, on that day above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us.

If work or shopping seriously conflicts with that purpose, then one should of course reconsider it carefully.

In a society like ours, however, sometimes people must shop or fulfill other duties that cannot be cared for on other days.

Even legitimate entertainment activities like movies, concerts, sports programs and so on require working people to make them available.

If you participate in the Mass regularly, and keep up your prayers and other relationships with God as well as you can, none of these activities—watching

television, knitting, washing the car—need to be wrong for you on Sunday. Do them and enjoy them.

This is what "keeping holy the Sabbath day" means for us Christians today.

Q My wife and I find your explanations of Church law and doctrine enlightening and interesting.

Lately, I notice that hand jewelry (rings and even bracelets) is not uncommon for priests at Mass.

In my Catholic education, I recall that one congregation was granted the privilege of wearing rings. Did the Church change the general rules about this? (Illinois)

A There has been no change. Canon law (284) requires that clergy wear suitable ecclesiastical garb according to norms issued by the conference of bishops and in accord with legitimate local customs.

The latest general instructions on the subject are in the 1994 "Directory for the Life and Ministry of Priests." Clerical attire, it explains, must be different from lay dress, conform to the dignity and sacredness of his ministry, and observe the style and color established by bishops' conferences.

In 1998, the American bishops established appropriate norms for priests—black suit and Roman collar or perhaps a cassock in church and at home—particularly in the exercise of their ministry.

None of these or other documents mention or forbid "hand jewelry." If these adornments are worn, they should, of course, conform to the symbolic value the Church urges for priests' attire.

Members of several religious communities, men and women, wear rings as part of their garb. Their symbolism varies somewhat according to each community's mission and spirituality, but they are appropriate to the Church's intentions for clerical dress.

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

My Journey to God

Harvest

Never hold anything to celebrate later—
For the longer you wait,
the less it shall mean.

Give your thanks to God each day,
And the fields of harvest
shall stay green,

Green—yes, but yielding, too—
For what you willfully give
shall be returned unto you.

By Margaret E. Santistevan

(Margaret Santistevan is a member of St. Malachy Parish in Brownsburg.)



CNS photo by Jacqueline Strouji, Texas Catholic Herald

CAMPAIGN

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the rights of citizens, Gaybrick said.

Each year, the local CCHD gives 75 percent of its funds to the national office, and keeps 25 percent for grants to local groups.

The national office then takes applications from all dioceses for larger, national grants and, after a review process, selects the grants to be funded.

Gaybrick said that some years, via local groups, the archdiocese gets back more money than was given to the national office, and other years, the archdiocese gets nothing back. The money goes where it is most needed.

Last year, he said, \$91,600 was sent to the national office, yet at the same time two groups within the archdiocese were awarded national grants that totaled \$53,000.

The year before that, projects from the archdiocese received more than \$100,000 in funding.

Groups that are interested in participating in the mission of the CCHD may obtain a pre-application for a national grant. The applications should be returned to the same place by Nov. 1.

Tara Seeley, a member of the CCHD Advisory Committee and a member of St. Pius X Parish in Indianapolis, said that her committee looks over all of the applications that are received for both local and national grants.

The organization must show that it will affect large numbers of people, invoke the leadership of those affected by the problem it is addressing and be in full accord with the teachings of the Catholic Church.

"[It] has to be work that makes a long-term impact on changing" the structures

that cause poverty, Seeley said.

Once an application is reviewed, a recommendation is given to Archbishop Daniel M. Buechlein.

In the case of national grant applications, he may then pass it on to the national office.

One of the groups that received money this year is the Organization for a New Eastside (ONE), based in Indianapolis and headed by Ken Moran, its executive director.

ONE organizes block clubs and neighborhood associations meant to draw people together to solve common problems.

The organization, described by Moran as "grassroots," has encouraged events such as anti-drug marches, sidewalk replacement and tenants' rights.

They received \$33,000 this year from the CCHD and used it to fund a project that had neighborhood leaders work for more trash containers on the streets.

"Trash was piling up in neighborhood alleys—piles, sometimes, 6 feet high," Moran said. Not only did the new containers save the city \$250,000 the first year, but also "from an environmental standpoint, people are now more conscious of the amount of trash they're throwing away."

Moran said that his group tries to band a neighborhood together, even across race lines, and fight for a common cause.

Without the help of CCHD, that would not have been possible—including \$7,000 that ONE received for "seed money" from the CCHD when they first started.

"I think CCHD in Indianapolis fills a void that was not filled ... because of their focus on bringing communities together, and empowering the working poor and the working class to take some control of their own destiny," Moran said.

As the yearly CCHD collection draws

nearer, Gaybrick said that Catholics need to understand the importance of the CCHD and its work to place Catholic social teachings into concrete, day-to-day actions.

To understand this, they must understand Catholic social teaching.

"While most Catholics have at least heard the term 'Catholic Social Teachings,' many are not closely familiar with the basic principles contained within these teachings," Gaybrick said.

The U.S. Catholic bishops said that this teaching "is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society."

Respect for life and the dignity of the human person is at the core of Catholic social teaching. Gaybrick said that among other principles is something called the "option for and with the poor."

"Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs," says the *Catechism of the Catholic Church*, #2446, quoting St. John Chrysostom and St. Gregory the Great. "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity." "When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice."

Gaybrick said that the CCHD helps Catholics to pay the debt of justice they owe to the poor "through empowerment of the poor and by enabling those who are poor or powerless to develop the opportunity and the ability to be active participants in our society and to develop the capacity within themselves to provide for their

Deadline to apply for CCHD grants is Nov. 1

For more information about how to apply for a Catholic Campaign for Human Development grant, or to have a grant pre-application mailed to you, call 317-236-7319 or 800-382-9836, ext. 7319. †

needs."

He further said that many among the poor have the potential to be neither poor nor powerless, but need the help of others to realize that potential.

"The campaign is another facet of love in action because it gives poor folks a hand up," Seeley said. "It gives them avenues to change those conditions that keep them in poverty."

In this way, the long-term work of the CCHD is a compliment to the short-term work that the Church does for the poor in the form of soup kitchens and food pantries.

Seeley spent 14 years working for the CCHD in the Archdiocese of Washington, D.C., and said that she is constantly amazed how much good is accomplished by the organization and those groups it supports.

Without the help that the grant money provides, many people in poverty would be facing nearly impossible odds of escaping their situations, she said.

Further, there is always work to be done, always people to help out of desperation. Gaybrick said that we know that the poor will always be with us.

So long as they are with us, Catholics will always owe them a debt of justice. †

NORMS

continued from page 1

Vatican found fault with some points. They questioned the policy's wide definition of sexual abuse, the lack of a statute of limitations, the role of lay review boards and the harshness of penalties imposed, including automatic removal from priestly ministry.

Yet even with those misgivings, some of the Vatican's top officials were prepared to allow the norms to be implemented on an experimental basis, with a joint review after a year or two of experience.

"The thinking was: Is this what you bishops wanted? Fine, try it for a few years.

But in the meantime, Rome will be watching. And if there is an avalanche of appeals by priests, that will have to be taken into consideration," said one source in a Vatican congregation.

Reportedly backed by Cardinal Giovanni Battista Re, head of the Congregation for Bishops, this idea of conditional approval was referred to internally as the "Italian solution," reflecting that country's traditional skill at finding the middle ground.

But that approach eventually was rejected, mainly because it was seen as postponing an inevitable reckoning on important points of Church law.

"In the end, people here said: If we know what the problems are, why should we put

off facing them for a year or two? Why not do it now?" said one Vatican official.

In one sense, the official said, the joint commission underlines Rome's wish to work in sync with the U.S. bishops on this issue—even if it takes a while to nail down the details.

The question now is, how deep will the revisions cut?

If it's a matter of adding a statute of limitations, tightening up the definition of sex abuse and clarifying the language on review boards, the bishops could emerge with the key elements of the sex abuse policy still intact.

But if the Vatican wants to change the basic thrust of the policy—which foresees permanent removal from priestly ministry for a single act of abuse against a minor—then the bishops will have some tough explaining to do to the Catholic faithful in the United States.

One of the more subtle questions the commission will face is how to harmonize the U.S. bishops' policy with elements of Pope John Paul II's apostolic letter in 2001 on the same problem.

The pope's letter reserved to the Vatican's doctrinal congregation oversight on all cases of priestly sex abuse against minors. The doctrinal congregation in turn set up distinct procedures for bishops to follow, favoring Church-conducted trials over administrative short-cuts in dealing with offenders.

But the papal letter has not really been implemented in the United States; for months, Vatican and U.S. Church officials said the question of its application to U.S.

cases was still being studied, because U.S. bishops had previously been given special exemptions from Church law on such cases.

After the sex abuse scandal mushroomed in the United States, the bishops came up with their own new policy, which adopted some stricter penalties but without the emphasis on the Church-run trials foreseen by the Vatican.

As a result, some at the Vatican remain troubled that so soon after the pope moved to centralize the handling of priestly sex abuse cases, the U.S. bishops went in a somewhat different direction.

The pope's own role in all this has confirmed a hallmark of his governing style: a willingness to delegate important tasks to trusted subordinates.

Vatican sources said the pope was "kept informed" about the Vatican's delicate discussions on the U.S. bishops' norms this fall, but was not directly involved in the review process.

When top officials of the U.S. Conference of Catholic Bishops met with the pontiff on Oct. 17, they did not discuss the norms with him in any detail. Bishop Wilton D. Gregory of Belleville, Ill., conference president, told reporters he assumed the pope had great confidence in the curial officials who handled the issue.

Bishop Gregory also seemed to go out of his way to praise curial officials for their "profound pastoral sensitivity," their "exceptional spirit of fraternity" and their willingness to help the U.S. bishops.

He sounded like someone who had just been handed an opportunity, not a rejection slip. †



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Pope John Paul II listens to Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, during a private meeting at the Vatican on Oct. 17. The pope met with top U.S. Church officials the day before the Vatican was to make public its response to the bishops' norms on clerical sex abuse.

Remember the Mass as sacrifice, liturgist says at conference

By Brandon A. Evans

Understanding the Mass as a sacrifice is something that Catholics need to be thinking about more often.

This was the message of Capuchin Father Edward Foley, professor of liturgy and music, and chair of the department of Word and Worship at Catholic Theological Union in Chicago.

He was addressing liturgists from around the country as they gathered in Indianapolis to do business and discuss the fruits of Communion.

The Federation of Diocesan Liturgical Commissions (FDLC) held its annual meeting and conference in downtown Indianapolis on Oct. 15-19.

The theme was "Communion: Fruit of the Eucharist," and it was hosted by participating diocesan offices of worship from Region VII (Illinois and Indiana).

There were several major addresses and workshops over the course of the conference that dealt with the theme, as

well as regional caucuses, opportunities for worship and business sessions.

The FDLC is made up of the liturgy offices in various dioceses throughout the United States. Beyond those members, the main body of the FDLC is broken into 12 regions that represent the dioceses within them.

It started in the 1960s and '70s as an advisory board to the U.S. bishops.

"What has really happened is that we have a grassroots organization that has a board of directors representing our 12 regions," said Lisa Tarker, executive director of the FDLC.

The organization works with the bishops' Committee on the Liturgy (BCL)—at each yearly meeting they vote on statements that will be presented to those at the BCL.

The board of directors serves to bring the concerns of certain dioceses to the national body of the FDLC, while they also serve to make sure that individual dioceses understand what the national

body is doing.

Father Rick Ginther, pastor of SS. Peter and Paul Cathedral and director of liturgy for the Archdiocese of Indianapolis, was very pleased with the conference. He was also the local chairman of this FDLC meeting.

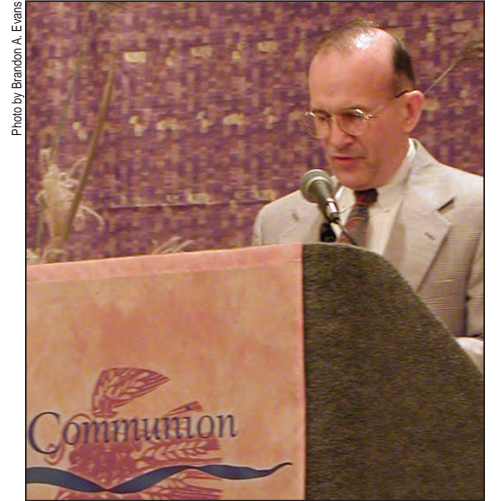
He said that this year they chose to mix up the seating so that representatives from differing regions can better interact.

This is important because of the statements that get voted on—statements which are offered by individual regions based on their concerns.

And what concerns liturgists from the East Coast may be very different from what concerns liturgists from the Southwest—putting the two together can help both understand the proposed statement.

This year, five statements were voted on, and for the first time in memory all of them passed.

See LITURGY, page 12



Capuchin Father Edward Foley speaks about understanding the Mass as a sacrifice during the annual conference of the Federation of Diocesan Liturgical Commissions on Oct. 15-19 in downtown Indianapolis. Father Foley is a professor of liturgy and music, and chair of the department of Word and Worship at Catholic Theological Union in Chicago.

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LITURGY

continued from page 11

Father Ginther said that this renewed dialogue "has revived us as an organization. We're listening to each other much better than we were."

He also said that everyone was getting a dose of Midwest hospitality.

Father Foley's address to the main body came on the morning of Oct. 18. He said that Catholics, because of a lack of good theology regarding the Mass, are in great danger of viewing it only as a Communion service.

"Many leaders of our eucharistic assemblies can and do celebrate the Mass as though it were a Communion

service," he said.

While he called the reception of Holy Communion "one of the most intimate religious experiences available to the followers of Christ," he added that Communion is endowed with a special property within the Mass.

"One of the key fruits of the Mass, which I do not believe is a key fruit of Communion alone, is the renewal of the call to mission."

To understand this key fruit, Father Foley believes that it is important to look at the Mass in a way that he said has been neglected for the past 30 years.

"It is Eucharist as sacrifice, which I believe must be addressed if a proper distinction, not separation, is to be maintained between Mass and

Communion," he said.

He said that the language of sacrifice, while sometimes leading people to confusion, is necessary to understanding the Eucharist.

"The Roman Catholic Mass is replete with sacrificial symbols," he said.

"For Christians, there is only one complete sacrifice, only one comprehensive death-defying offering, and that is Christ's sacrifice in Calvary," he said.

The holy sacrifice of the Mass is a representation, a reliving, of that sacrifice. Father Foley said that the Mass is an "undeserved gift, but a gift that obligates."

"In the cross, the mission of God is revealed," he said. "The sacrifice of the cross definitively inaugurates the mission of God's people to announce good news in word and deed by pouring out themselves for others."

The Mass serves to call us into

Christ's mission, and Communion gives us the strength to do it. Communion outside of Mass, he said, does not carry this command of mission as Communion does inside of Mass.

Father Foley said that receiving the Blood of Christ during the Mass is important, as drinking from the cup carries the symbolism of the new covenant.

The assembly should "drink deeply of the new covenant in the Blood of Christ," he said.

The blood of Christ, he said, also reminds the people of how they are to become the body of Christ in the world: by dying.

"Drinking of the cup is an invitation to receive Christ's body on his terms, not on ours," he said. †

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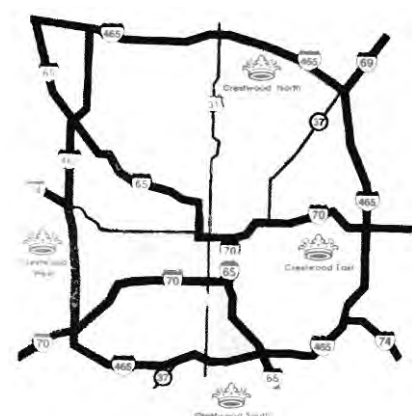
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CNS file photo by Karen Callaway, Northwest Indiana Catholic

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LETTER

continued from page 5

assertion. Just what is "less willing"? What does it mean to "embrace and enable collaborative ministry"? Perhaps, because they are "more conscious of their priestly distinctiveness," these priests are more alert to some of the potential pitfalls of which we are warned in *Christifideles Laici*: "a too indiscriminate use of the word 'ministry,' the confusion and the equating of the common priesthood and the ministerial priesthood, ... the arbitrary interpretation of the concept of 'supply' [and] the tendency towards a 'clericalization' of the lay faithful" (CL 23) As a result, as they exercise prudence in support of lay ministry, these "shepherds after God's own heart" seek to insure the dignity of

the lay faithful and the integrity of authentic ministry.

3. "With 'nearly seven times more people preparing for lay ministry than there are men preparing for the priesthood ... the future of ministry is clearly staring us in the face ...'"

Only "seven times more"? Without a doubt, professional preparation for some lay ministries is necessary and valuable. However, the vast majority of lay Catholics have no such preparation and to imply, even subtly, that lay ministry should be primarily professional in nature is a critical error. Instead, we must underscore the fact that with each baptism, each confirmation, another lay Catholic is equipped by grace and enters preparation for lifelong lay ministry, preparation brought to fruition by collaboration among parents, priests, catechists and community.

As Pope John Paul II emphasized in *Christifideles Laici*, the laity share in the priestly, prophetic and kingly mission of Christ that "finds its source in the anointing of baptism, its further development in confirmation and its realization and dynamic sustenance in the Holy Eucharist" (CL 15).

We are each called and gifted, and "it is not permissible for anyone to remain idle" (CL 3). Comments to the

contrary constitute a retreat into a narrow definition of lay ministry and an unfortunate professionalization of the universal call to proclaim the Good News.

4. Hofheinz quotes Nixon supporter and former Rep. Earl Landgrebe, ("I've got my mind made up; don't confuse me with the facts."), identifies this as an apparent "guiding principle" of the bishops, and asserts: "If the important work of CARA [Center for Applied Research in the Apostolate] and others engaged in research in service to the Church is to be appropriately appreciated and useful, this mindset must change and must change quickly ..."

In contrast to the late Rep. Langrebe, my mind is not made up—and I look to "the facts" in the hope that they will provide an "early warning system." But, in reference to Hofheinz's comments: Are these "the facts"? In order for the important work of CARA and others "to be appropriately appreciated and useful," the research must be undertaken, interpreted and applied with no less than complete attention and commitment to the fullness of the truth of Catholic teaching. If Hofheinz's excerpts are representative, the research findings are at risk for appropriation to serve

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selected agendas of less-than-orthodox special interest groups.

Together, these concerns lead me to my summary question: How is it that our archdiocesan newspaper chose to publish so prominently this Catholic News Service piece—biased, poorly documented and apparently unchallenged? How does this article promote the mission of our archdiocese and its official newspaper?

I look to *The Criterion* for information and formation—to be evangelized and to be formed to evangelize. Sadly, this article misses the mark on both counts.

In closing, a personal note: as a middle-aged Catholic wife and mother, I have no “formal” preparation for lay ministry, just lots of good, solid “life lessons” and common sense. Nevertheless, I now find my days filled with numerous “ministerial” responsibilities within my parish and the community-at-large. I have worked with a number of priests ordained since 1980, and to describe them as “much less willing to embrace and enable collaborative ministry” is patently absurd. They are, without exception, bright, committed men, well-equipped to join forces as we, the Church, set out to proclaim the kingdom of God in this third millennium and sensitive to the interpersonal nuances inherent in collaboration of any nature. I am grateful to God for the gift of their vocations—and the gift of my own—as together we embark with “diversity of ministry but unity of mission” (*Catechism of the Catholic Church*, #873).

Jean Homrighausen Zander, Indianapolis

Editor's note: The Criterion published the Catholic News Service story about Fred L. Hofheinz because he is a Catholic from the Archdiocese of Indianapolis who was being honored for his work in supporting Church research through the Indianapolis-based Lilly Endowment Inc., where he is program director for religion. The Center for Applied Research in the Apostolate at Georgetown University in Washington, which has been conducting social scientific studies about the Catholic Church for

nearly 40 years, presented Hofheinz with the Cardinal Cushing Medal for Support of Church Research. As the article made clear, Hofheinz was not presenting a research paper, but was commenting on recent research about the priesthood. Although Hofheinz certainly was waving a red flag during his talk, he also noted that “more than 98 percent of all priests say they are happy in their ministry and barely 10 percent say they have ever ‘seriously thought about leaving the priesthood.’” — GO

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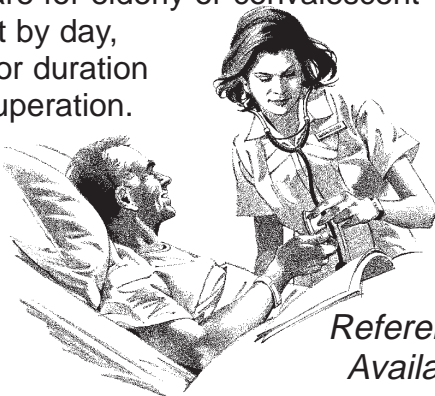
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Parishes host Spirit & Place Festival events

By Mary Ann Wyand

"Breaking Silence" is the theme for the 2002 Spirit & Place Festival events scheduled on Nov. 1-11 at various locations in central Indiana.

The annual festival sponsored by the Polis Center at Indiana University Purdue University in Indianapolis explores topics related to the arts, humanities and religion.

The keynote event, "A Public Conversation" with three women authors, begins at 4:30 p.m. on Nov. 3 in Clowes Memorial Hall at Butler University, located on West 46th Street in Indianapolis.

Indiana essayist Scott Russell Sanders, the author of *Hunting for Hope*, will moderate the conversation.

Panelists are journalist Barbara Ehrenreich, the author of *Nickel and Dimed: On (Not) Getting By in America*, which examines the plight of the working underclass; novelist Mary Gordon, the author of *Final Payment* and *The Shadow Man*; and philosopher and feminist bell hooks, whose books include *Killing Rage: Ending Racism* and *Bone Black: Memories of Girlhood*.

The program is open to the public at no cost, but an admission ticket is

required due to space limitations. For more information, call the Clowes Hall box office at 317-940-6444 or 800-732-0804.

Some of the ecumenical and interfaith festival events will be hosted by Catholic parishes, Fatima Retreat House and the Discalced Carmelites of the Monastery of the Resurrection in Indianapolis.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will be the location for a Taizé Prayer Service at 7:30 p.m. on Nov. 1, the festival's opening day.

The prayer service will share the hospitality of the rich tradition of Taizé prayer, which blends song chants and meditative silence, with people of all generations and denominations. For more information about the prayer service, call 317-359-3270.

"Visual Art as a Tool for Healing" is the topic of an art exhibit at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis from 6 p.m. to 9 p.m. on Nov. 1. Featured artwork is intended to "evoke and awaken God's presence in the midst of pain or hope."

After Nov. 1, the art exhibit will be accessible by appointment. For more information, call 317-283-7771.

"Diary of a Country Priest: A Dialogue with Mary Gordon" is the topic of a one-hour program with author Mary Gordon at 4 p.m. on Nov. 2 at Marian College, 3200 Cold Spring Road, in Indianapolis.

Gordon is the author of *Final Payments* and *The Shadow Man*. She writes about characters, who are often Catholic, that are torn between tradition, sacrifice and gratification. For more information about this program, call 317-955-6395.

Brebeuf Jesuit Preparatory School is the site of a festival workshop featuring "Poetry for People Who Hate Poetry" at 7:30 p.m. on Nov. 6. The workshop will be held in the school library at 2801 W. 86th St. in Indianapolis. For more information, call 317-475-9164.

Fatima Retreat House, the archdiocesan retreat center at 5353 E. 56th St. in Indianapolis, is the site of a three-day retreat on Nov. 8-10 titled "From the Silence of the Heart" presented by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis.

The weekend retreat will address how "the heart longs for silence" in a noisy world. The retreat will include time for silent reflection while walking on Fatima's new prayer labyrinth and

listening to music in the retreat house chapel. For registration information, call Fatima Retreat House at 317-545-7681.

The Discalced Carmelites of the Monastery of the Resurrection, 2500 Cold Spring Road, in Indianapolis, will again host an interfaith peace service as part of the Spirit & Place Festival at 7:30 p.m. on Nov. 11.

K.P. Singh, a leader in the Sikh Satsang community in central Indiana, and eight other presenters of different faiths will offer prayers for peace during the 13th annual peace service in the Carmelite monastery chapel. For more information, call the monastery at 317-926-5654.

(For more information, log on to the festival Web site at www.spiritandplace.org or call the Polis Center at 317-274-2455.) †

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The Active List, continued from page 16

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Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

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

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St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

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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.

BLOEMER, Louis H., 78, St. Anne, North Vernon, Sept. 14. Husband of Agnes (Gasper) Bloemer. Father of Jeanette Cosby, Doris Flora, Mary Gerth, Carol Helms, Joyce O'Mara, Linda Robertson, Louise, Ronald and William Bloemer. Grandfather of 16.

BROWN, Gretchen Ann (Hewitt), 56, Good Shepherd, Indianapolis, Oct. 9. Mother of Christine Johnson, Shannon Trebing and James Brown. Grandmother of five.

BRUNS, Martha, 79, St. Elizabeth, Cambridge City, Oct. 12. Wife of Robert Bruns. Mother of Brad and Michael Bruns. Sister of Imogene Moore and Ruby Scott. Grandmother of five.

CARROLL, Geneveve (Guffey), 64, St. Therese of the Infant Jesus (Little Flower),

Indianapolis, Oct. 6. Sister of Hollis Guffey.

CHAPINSKI, Alloy, 75, St. Pius X, Indianapolis, Oct. 4. Husband of Delores Chapinski. Stepfather of Thomas Mullen Jr. Brother of Marie Malinowski and Charlotte Montera.

CRAVEN, Janet, 72, St. Mary, Aurora, Oct. 4. Mother of Linda Knauber, Lisa Ridge, Stacie, Michael and Stephen Craven. Grandmother of five.

DEVORE, John E., 80, Our Lady of Perpetual Help, New Albany, Oct. 4. Husband of Viola M. Devore. Father of Deborah Scott and Pamela Stumler. Brother of Margaret Craft.

FELLA, Leo Cyril, 84, St. Pius, Troy, Oct. 6. Husband of Mabel Fella. Father of Phyllis Ann Holpp, Mary Loy Feldpausch, Gerald, Gregory, Mark, Michael, Philip, Robert and Roger Fella. Brother of Genevieve Badger. Grandfather of 20. Great-grandfather of 16.

FONTAINE, Josephine E. (Foley), 72, Our Lady of Lourdes, Indianapolis, Oct. 12. Mother of Mark and Thomas Fontaine.

GEYER, Leone, 91, St. Monica, Indianapolis, Oct. 2.

Aunt of seven.

GOLD, Edward L., 80, St. Anne, New Castle, Oct. 10. Husband of Bernice Gold. Father of Celeste Wehrenberg, Priscilla, Jeffrey and Randall Gold. Grandfather of one.

HAND, Jeanne L., 75, Our Lady of Perpetual Help, New Albany, Oct. 6. Aunt of several.

HOEPING, Leo R., 86, St. Lawrence, Indianapolis, Oct. 19. Father of Jeannie Berghorn, Angie Nighswander, Dianna, Marie and Richard Hoeping. Grandfather of seven. Great-grandfather of four.

KRUG, Helen M. (Gallagher), 74, Holy Spirit, Indianapolis, Oct. 13. Mother of Elizabeth Mundell, Ann, Mary, John and Thomas Krug. Sister of Marianne (Gallagher) Sapp, John, Joseph and Paul Gallagher. Grandmother of eight.

LAMPING, Alphonse K., 63, Holy Family, Oldenburg, Oct. 15. Brother of Angela Demoret, Bernadette Harpring, Irene Meyer, Rosemary Nobbe, August, Carl, Cletus, Jerome, John and Joseph Lamping.

McCROBIE, Roy C., 60, St. Anne, New Castle, Oct. 8. Husband of Kathy (Johnson) McCrobie. Father of Seth McCrobie. Son of Vida (Martin) McCrobie. Brother of Janet Tressler, Jim and Richard McCrobie.

McMULLEN, Antoinette (Dorn), 91, St. Barnabas,

Indianapolis, Oct. 11. Mother of Betty "Lisa" Brinker, Maryanna Kistner, Rosemarie Mizer, George, John, Patrick, Paul and Thomas McMullen. Sister of Mary Atwell. Grandmother of 32. Great-grandmother of 35. Great-great-grandmother of two.

PHILLIPS, George M., 80, St. Luke, Indianapolis, Oct. 12. Husband of Joann (DePlanche) Phillips. Father of Georgia Palmer, Michele Spaulding, Ann Yoder, Bill and Joe Phillips. Brother of Margaret Householder, Helen Katona and John Phillips. Grandfather of five.

REYNOLDS, Samuel A., 1, St. Luke, Indianapolis, Oct. 8. Son of Lester and Susan Reynolds. Brother of Jamie, Chad and Luke Reynolds. Grandson of Donna Stambaugh and Lester and Rosetta Reynolds.

ROBBINS, Morris Ray, 78, St. Joseph, Indianapolis, Oct. 6. Father of Jeanie Chrisman and Connie Leven. Grandfather of nine. Great-grandfather of 14.

RUSLER, Charles H., 75, St. Lawrence, Indianapolis, Oct. 7. Husband of Kathleen (Lombardo) Rusler. Father of Melissa Penman, Rosella Shackelford, Brian, James and Matthew Rusler. Brother of Dorothy Snyder and Thomas Rusler. Grandfather of 10.

SCHEPERS, Jeffrey Paul, 47, Our Lady of Perpetual Help, New Albany, Sept. 25. Father of

Brigitte, Cynthia and John Schepers. Son of David and Martha Schepers. Brother of Laura Duffy, Chris and Tim Schepers.

SCHNEIDER, Rita A., 74, St. Peter, Brookville, Oct. 5. Mother of Mary Walsman, Anthony, Carl, Donald, James, Richard and Timothy Schneider. Sister of Mary Jo Fry, Mildred Schaedel, Franciscan Sister Constance Smith, Carl, Louis and Norbert Smith. Grandmother of 23.

SMITH, Rosemary T., 73, Sacred Heart of Jesus, Terre Haute, Oct. 11. Mother of Kathryn Eaton and David Smith. Sister of Margaret McGrew and James Burns. Grandmother of five.

TARPEY, Elizabeth L. (Lindop), 89, Our Lady of Lourdes, Indianapolis, Oct. 11.

VOGEL, Daniel J., 71, St. Paul, Sellersburg, Oct. 6. Husband of Desmia Vogel. Father of Lisa Clark, Danetta Kellner, Laura Lantrip, Andrew, Kevin and Michael Vogel. Brother of Mary Canter, Jane Meyer, June Pierce, Phyllis Wolfe and Michael Vogel. Grandfather of 16.

WIBBENMEYER, Joyce (Anderson), 48, St. Lawrence, Indianapolis, Oct. 8. Wife of Kenneth O. Wibbenmeyer. Mother of Christopher Wibbenmeyer. Daughter of Charles Anderson. Sister of Betty LaRose. †

Providence Sister Jean Michael Rafferty taught in diocesan schools

Providence Sister Jean Michael Rafferty died on Oct. 12 at St. Genevieve Convent in Chicago, Ill. She was 82.

The Mass of Christian Burial was celebrated on Oct. 16 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Beatrice Mary Rafferty was born on July 29, 1920, in Chicago. She entered the congregation of the Sisters of Providence on July 21, 1939, professed first vows on Jan. 23, 1942, and professed final vows on Jan. 23, 1948.

Sister Jean Michael taught in schools staffed by the Sisters of Providence in Indiana, Illinois and Oklahoma.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1946-47 and at the former St. Mary School in Richmond from 1948-49.

Surviving are two sisters, Mary Ellen Chance and Helen C. Mulligan, both of Chicago, and a brother, Bart Rafferty of Rockford, Ill. †

Author finds trend in young adults becoming more religious

WASHINGTON (CNS)—Two years ago, when more than 1 million youths descended upon Rome for World Youth Day, Colleen Carroll, a writer for the *St. Louis Post Dispatch* daily newspaper, was asked to write an editorial about it.

Her colleagues wanted to know "what's going on with today's kids"—why they would travel great distances and put up with a lack of amenities to hear the words of an aging pontiff.

Carroll, who was then 25, looked into what the World Youth Day participants were saying and found them to be extremely enthusiastic about their beliefs and invigorated by the pope's message that their faith could impact the world.

Observing the vibrant faith of these Catholics, in a world that can often be hostile to religion, was a stepping stone for Carroll, who won a Phillips Journalism Fellowship in 2000 to travel for a year around the country researching and writing about what she saw as a trend among young adult Christians who seemed to be returning to traditional aspects of their faith.

In the course of the year, she spoke to more than 500 young adults that have been termed Generation X—those born between 1965 and 1983. Her observations

are summed up in the book *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy*, recently published by Loyola Press.

"This generation craves mystery and a connection to the traditions that the modern world has stripped away," wrote Carroll, who is Catholic.

In an Oct. 18 luncheon seminar in Washington to talk about her book, Carroll told the audience that the pronounced faith of so many people she talked to during the year was not only countercultural to society, but also to the lifestyle in which many of these young adults were raised at home.

"Their fervor almost embarrasses their parents," she said, noting that many of them wonder why their children "feel compelled to evangelize so bluntly" by wearing T-shirts with messages such as "100 Percent Catholic" or "Life is Short—Pray Hard."

These young people, with their return to tradition and rejection of society's "anything goes" attitude, are essentially rebelling, Carroll pointed out.

"They are tired of the hedonism that so enchanted their parents," she said.

In general, these young adults from Evangelical, mainline Protestant and

Catholic Churches see their faith as an integral part of their lives and seek to make an impact in the world through their leadership positions as lawmakers, lobbyists and screenwriters. They often seek more traditional worship and reject society's sexual promiscuity, striving instead to remain chaste until marriage.

In the Catholic Church, this growing trend is apparent in the number of young adults who have formed study groups around Pope John Paul II's encyclicals or have returned to the Latin Mass and devotions such as eucharistic adoration. In her book, Carroll notes the popularity of eucharistic adoration in campuses across the country.

"From Harvard University and MIT in Cambridge [Mass.], to Thomas Aquinas College in Santa Paula, California, students in groups large and small have embraced eucharistic spirituality as a way to find serenity and connect with God," she said.

But the desire to return to traditional ways is not always met with open arms. Carroll noted that many college campuses have formed "underground campus min-

istry programs for eucharistic adoration and the rosary."

"That can be exciting, but it also creates tension," she said, pointing out that this enthusiasm sometimes needs to be held in check because "a lot of these young adults can be overly judgmental of their elders."

Yet in this balance, Carroll also advises that Church leaders would "do well to listen to young orthodox believers about what new initiatives are needed."

In the book, she says that when Church leaders listen to this group of young adult believers "they will hear that Churches need to be bolder in proclaiming Christian doctrine" and that "challenging the young to conform to Christ inspires and attracts."

Catholic leaders, in particular, she wrote, "should reassess the power and promise of orthodoxy for youth ministry. In an age when worldly values have largely overwhelmed Catholic identity among the young, orthodoxy accentuates that which is most distinctive about Catholicism—its rituals, tough teachings and traditions." †

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CNS photo by James Baca, Denver Catholic Register

With a portrait of Pope John Paul II hanging in Skyline Park in Denver, Peter Braam and Anastasia Northrop open an Oct. 16 evening dedicated to the pope. Inspired at World Youth Day, attendees praised the pontiff for his closeness to young people and celebrated the 24th anniversary of his election as pope.

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News briefs

U.S.

Bishops: Standing during eucharistic prayer should be rare

WASHINGTON (CNS)—Standing during the eucharistic prayer at Mass in U.S. dioceses is permitted “only on exceptional and extraordinary occasions ... and never on a regular basis,” the U.S. bishops’ Committee on Liturgy said in its latest newsletter. The committee’s September newsletter, made public in mid-October, said “the only licit posture” during the eucharistic prayer is kneeling, unless Catholics “are prevented on occasion from kneeling due to ‘health, lack of space, the large number of people present, or some other good reason.’” The newsletter was quoting from the *General Instruction of the Roman Missal*. The determination of what is a “good reason” is left to bishops in each diocese, the newsletter said. Since the Vatican-approved U.S. adaptations of the Roman Missal took effect on April 25, the bishops’ Secretariat for Liturgy has received “several inquiries” about the proper posture during the eucharistic prayer, the newsletter said.

Cardinal says every Catholic has duty to be active defender of life

SCRANTON, Pa. (CNS)—Catholics cannot be passive observers while society decides issues of life and death, said Cardinal Anthony J. Bevilacqua of Philadelphia at a Respect Life Symposium on Oct. 14 at the Jesuit-run University of Scranton. “As Catholics, as defenders of life, we cannot sit on the sidelines and simply allow others to dictate the future of our society,” he said. “As Catholics, we are called to be conscientious and faithful citizens who work together to build a ‘culture of life’ in our country.” Cardinal Bevilacqua was the keynote speaker at the symposium, which brought together more than 300 educators, doctors, lawyers, priests, religious and parish ministers for two days of discussions on the sanctity of all life. The symposium, titled “From Conception to Natural Death,” was hosted by the Diocese of Scranton and the Jesuit community of Scranton.

Amid rampage of sniper, Catholic parents seek advice

WASHINGTON (CNS)—Since the sniper shootings began in the Washington region in early October, parents at St. Raphael’s Parish in the suburb of Rockville, Md., have seen a whole range of reactions from their children. One mother who thought she had kept the news away from her 4-year-old son was shocked to find out he was playing “Catch the Sniper” with other children in the parish’s nursery school during their indoor playtime. Other parents have been surprised that their teen-age children do not seem affected by the shootings, and some say their children are just not behaving well, throwing things and complaining about continually not having soccer practice. Many outdoor school activities have been cancelled indefinitely. All of these reactions are normal, according to the Rev. Ray Giunta, an ordained minister with the Evangelical Church of the Alliance who now works full time with a grief counseling organization based in Sacramento, Calif. He spoke to a group of about 40 parents on Oct. 16 at St. Raphael’s Parish, advising them about how to best help their children.

Priest-foes of Vietnam War have contrasting views on just war

NEW YORK (CNS)—Two priests who were aligned in the 1960s campaign against the Vietnam War presented contrasting positions of just-war doctrine and pacifism in a joint appearance in New York on Oct. 19. Father Richard J. Neuhaus, president of the Institute on Religion and Public Life in New York, advocated the just-war doctrine, particularly as enunciated by St. Augustine, as a set of criteria for answering the question, “When is war a duty?” War is a moral duty when it is waged “in obedience to the

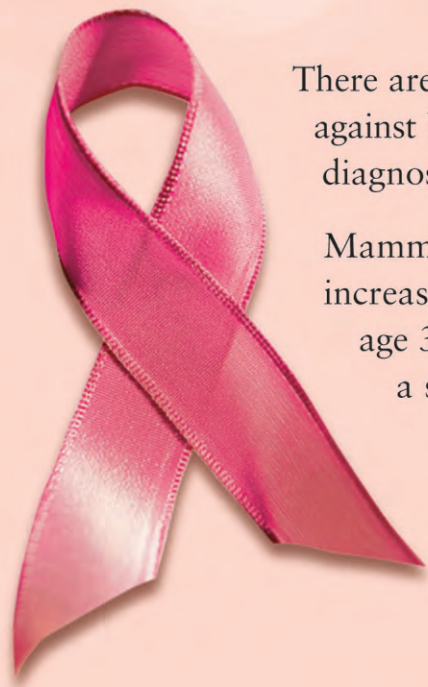
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