



The Criterion

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October 29, 1999

Vol. XXXVIII, No. 5 50¢

1999 Parish Stewardship United Catholic Appeal off to a good start

By Mary Ann Wyand

The early phases of the 1999 Parish Stewardship United Catholic Appeal have surpassed \$500,000 in pledges, and donations are nearing the \$1 million mark, according to St. Bartholomew parishioner John Dorenbusch of Columbus, co-chair of the annual archdiocesan effort.

Dorenbusch and his wife, Louise, are assisting the Archdiocese of Indianapolis with the \$4.5 million appeal goal by communicating the needs of home missions and shared ministries to Catholics throughout the 11 deaneries.

Michael Halloran, secretary for stewardship and development for the archdiocese, said results of early phases of the appeal "show a great commitment from folks."

Halloran said the archdiocesan employee and pastoral leadership phases of the campaign have raised more than \$101,000 so far.

He said early lead gift responses from some major donors and results already in from parishes that are conducting the campaign early bring the preliminary appeal total close to \$1 million.

Dorenbusch said three parishes in southern Indiana—
See UCA, page 16



Photo by Susan M. Bierman

The United Catholic Appeal helps pay for the education of seminarians. Benedictine Father Denis Robertson, director of continuing education at Saint Meinrad School of Theology, speaks with archdiocesan seminarians (from left) Rob Hankee, Brian Teipen, Larry Borders and John McCaslin.



More photos showing UCA funds at work around the archdiocese. Pages 16-17.

Indianapolis-area parishes help women cope with life in prison

By Linda Hirsch

The Church's call to minister to the imprisoned can be difficult to answer, but as the prison population grows so does the need to care for the physical and spiritual needs of incarcerated people.

Holy Cross Parish in Indianapolis has ministered to the women at the Indiana Women's Prison for more than 50 years. Father Larry Voelker, Holy Cross pastor, grew up in the near-eastside parish and said he remembers his mother volunteering at the Indianapolis prison years ago.

The parish prison ministry currently includes a Tuesday night group, Sunday liturgy and many special projects. Under the Holy Cross umbrella, members of other Indianapolis-area parishes and churches also are becoming involved in this ministry.

Participants in the Tuesday night group and the inmates have become close friends. The meetings provide a place of trust, sharing, love and fun for everyone who attends them. Participants believe

that Christ is the source of the warmth found within the group.

During one Tuesday night meeting earlier this year, the inmates talked about how much they miss the things that God has created.

Cindy said she has not touched an animal in 22 years. Lillian said she owns dogs, horses and cats, but probably will not see her beloved pets again. Marcia spoke with genuine concern about how healing animals could be for the women residing in the special needs cottages and the infirmary at the prison.

From this conversation grew a plan for volunteers to sponsor an ice cream social on the prison grounds this past summer and to bring dogs for the women to play with for a few hours.

Father Jack Okon, the Cathedral High School chaplain in Indianapolis, and St. Pius X parishioner Claudia Fagan of Indianapolis, a Cathedral parent volunteer who also trains service dogs, spent the summer preparing two Golden Retrievers to work as institutional pet companions.

See PRISON, page 3



Photo by Linda Hirsch

Marcia pets a Golden Retriever puppy during a party for prisoners last August at the Indiana Women's Prison in Indianapolis.

Ascension Thursday Mass moved to Sunday

By Margaret Nelson

The faithful of the archdiocese won't be going to Ascension Mass on Thursday anymore—unless they plan to travel.

On Monday, Oct. 18, the bishops of the Indianapolis Province voted to transfer the celebration of the feast to the following Sunday. Besides the Archdiocese of Indianapolis, the province includes the dioceses of Evansville, Fort Wayne-South Bend, Gary and Lafayette.

Msgr. Joseph Schaedel, vicar general of the archdiocese, explained that the U.S. bishops received permission from the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments in August for each province to make the decision.

"In many countries, including Italy, Ascension has been celebrated on Sunday, rather than our traditional Thursday for a number of years," said Msgr. Schaedel.

"It's all part of the pascal mystery—Christ rising from the dead and ascending to the right hand of the Father," he said. "It's all one celebration . . . , although traditionally it has been separated to 40 days after Easter and that's how we come up with a Thursday."

Residents and visitors to five western U.S. provinces—covering California, Alaska, Hawaii, Idaho, Montana, Nevada, Oregon, Utah and Washington—are familiar with the Sunday celebration of Ascension.

The bishops on the West Coast sought permission from the Vatican and, in December 1993, were given the OK to transfer the feast on a five-year experimental basis. They have been celebrating Ascension on Sunday since 1994.

Later, other western provinces were refused permission to transfer, with the Vatican committee suggesting that the request be made on a national level.

Last November, the U.S. bishops voted to ask for nationwide permission to make the decision on transfer of the feast of the Ascension at the provincial level.

See ASCENSION, page 2

ASCENSION

continued from page 1

Bishops in many of the provinces on the East Coast objected to the transfer of the feast because of the biblical 40-day period between Christ's resurrection and ascension. And some believe the weekday celebration promotes Catholic identity.

Other bishops argued that it is difficult for working Catholics to fulfill their obligation to attend Mass—and that even diocesan offices are open on Ascension Thursday.

Cardinal Roger M. Mahony of Los

Angeles told the bishops that, since its transfer to Sunday in his archdiocese, "We really celebrate this mystery of the Lord more fruitfully.

"The Ascension of the Lord is one of the central mysteries of our faith," he said, noting that Epiphany, Easter, Pentecost and the Body and Blood of the Lord are all celebrated on Sunday.

Msgr. Schaedel said that the bishops of the Louisville Province—which includes all the dioceses of Kentucky and Tennessee—decided to transfer celebration of the feast to Sunday. So have the Michigan bishops. The decision of the Ohio and Illinois provinces is not known

at this time.

"It may be confusing to people to have the bishops voting on when a holy day is going to be," said Msgr. Schaedel. He explained that it is not unusual.

Different countries have always observed different holy days, he said. Feast days in the U.S. are different from those in Italy, France and even Canada.

People in Detroit can quickly drive to Canada, where it might be a holy day when it is not in the U.S. and vice versa, Msgr. Schaedel said.

The observance of Ascension has already been transferred to Sunday in Canada and Mexico.

"While it may seem confusing for one state to celebrate Ascension on Thursday and another state on Sunday," he said, such situations have always been possible.

The permission to transfer the feast affects only the 31 Latin-rite provinces of the U.S.

"This decision only goes for the Ascension Thursday feast," said Msgr. Schaedel. "There has been no change in any of the others [holy days] as compared to what we've been doing the last few years."

(Catholic News Service contributed to this story.) †

Wichita pastor to speak on stewardship at CCF annual meeting

Msgr. Thomas McGread, a Church expert on stewardship, will be the keynote speaker at the Catholic Community Foundation, Inc., annual meeting Nov. 10 in Indianapolis.

Msgr. McGread, pastor of St. Francis of Assisi Parish in Wichita, Kan., is recognized for his innovative approaches to making stewardship a way of life rather than a once-a-year fundraiser in parishes.

Msgr. McGread was ordained in Ireland at All Hallows Seminary in Dublin in 1953 for the Diocese of Wichita.

He taught at a Catholic high school for three years and then spent 10 years organizing three new parishes in Wichita. He became pastor of St. Francis of Assisi Parish in 1968.

He has served the diocese as moderator of Catholic Men, chairman of the diocesan school board, parish priest consultant, member of the finance committee and priests' council and director of development and stewardship.

Msgr. McGread became acquainted with stewardship in 1959 through the writing of Fathers David Sullivan and Joe Jennings of the Diocese of Mobile, Ala. He taught stewardship in three

parishes and changed the concept of stewardship from a one-time program to a "way of life," which emphasized the spirituality and importance of using our time and talent to further our direct relationship with God and to help extend God's kingdom on earth.

In 1985 at his bishop's request, Msgr. McGread extended this stewardship way of life approach to all parishes in the Wichita diocese. As a result, the diocese is now funded by United Catholic Stewardship—each parish contributes a tithe of their income each month. Under this program, the diocese no longer has special collections or assessments. Parents send their children to Catholic schools and pay no tuition.

Msgr. McGread was named a Prelate of honor to His Holiness, Pope John Paul II, last year.

He serves on the board of directors of Kansas Newman College and is on the endowment board of Guadalupe Clinic. Msgr. McGread received the Christian Steward Award from the National Stewardship Council in 1993. His parish received the first Archbishop Thomas Murphy Award for outstanding parish stewardship in 1998. †

Archbishop Odongo of Uganda visits archdiocese to talk about the Church in East Africa



Archbishop James Odongo (center) of Tororo in Uganda shares a meal with Providence Sister Marian Kinney, director of the (Indianapolis) archdiocesan Mission Office, and Benedictine Brother Howard Studivant during his Oct. 22-25 visit to Indianapolis.



Archbishop Odongo chats with Suzanne Magnant, chancellor of the Archdiocese of Indianapolis, during his Oct. 25 visit to the Archbishop O'Meara Catholic Center.

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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

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PRISON

continued from page 1

Father Okon and Fagan said dogs are being used in prisons throughout the country for recreation and therapy. Dana Blank, superintendent of the Indiana Women's Prison, was enthusiastic about the special project.

Fagan also arranged for eight other Canine Companions trainers to bring their young dogs to the prison.

St. Barnabas parishioners and members of the Brookside Methodist Women's Circle worked with Gleaner's Food Bank to provide ice cream and cookies for the party.

Holy Cross parishioners Nancy McNiece, Mary Pat Flaherty, Katrina Bischoff and Joan Boersig and Holy Angels parishioners Charlene Duline, Connie Morris, Joyce Poindexter and Marilyn Crain served the ice cream.

The inmates were thrilled to pet, hug and play with the dogs. Many of the women, some near tears, expressed their thanks for this recreation time with the dogs.

It had been 13 years since one woman held a puppy. "I am loving every minute of it," she said as the dog licked her face.

"I never had a husband or children," another woman said, "so there is no one to come here for me. I lived alone with my pets, so this is like finally having a visit from family."

Prison therapist Avery Thomas said, "The dogs have met a need that the therapy staff has not been able to address in another way. I have seen more smiles than I have seen in a long time.

"The emphasis of this prison has always been on rehabilitation, not punishment," Thomas said. "Many of these women have already suffered a great deal in their lives, and this time out of circulation is punishment enough. We want to focus on preparing the ladies to be successful members back in society."

Fagan, Pam Dallas and Father Okon decided to bring their pets back to the prison every week.

Holy Cross staff members and volunteers have found the prison superintendent and administrative staff to be strict but concerned about the women and open to finding ways to improve the quality of life for the women.

Educational opportunities for the women range from literacy training to college courses.

The prison's Family Preservation Center is one of only five in the nation. This room enables mothers to spend time playing or sitting quietly with their children during visiting hours. The prison also provides parenting training, supervision and counseling so mothers can become more capable and maintain family bonds.

Even with all the special programs, the Indiana Women's Prison, located on the near-east side of Indianapolis, is a difficult place to live.

The maximum security facility houses 400 women. As many as 95 percent of the women have had substance abuse problems. More than one-fourth of the women caused a death, most as a response to abuse. It is estimated that as many as 85 percent of the women have been abused in their lives.

Prison life means noisy dormitories, with no privacy or space for quiet personal time. The women miss family events ranging from the hospitalization or death of a loved one to a grown child's wedding.

The Indiana Women's Prison houses approximately 35 youthful offenders, some who are teen-agers, who have committed serious crimes.

At least 20 women are pregnant this year, and will remain in handcuffs while in labor in the delivery room at Wishard Memorial Hospital. Within 24 hours, each new mother will have to place her infant with someone outside the prison. An incarcerated mother is not allowed time to nurse or bond with her baby, and this causes depression. Many new mothers cannot afford postage to send gifts to their infants.

The Indiana Women's Prison also houses women within the state prison system who have chronic illnesses such as diabetes, geriatric problems or cancer. Some of the women are too ill to leave the infirmary and are very lonely. Dormitory beds are hard and unforgiving for women who have arthritis or back problems.

There are 63 women housed in the special needs cottages who have been diagnosed with mental illness or mental retardation. Because of the downsizing of major mental health institutions in Indiana, many of these women were released to the streets and could not make it alone. Almost all of these women have no contact with family members or friends, and this isolation complicates their illnesses.

More than 150 of the women never receive a visitor, card, financial help or package from friends or relatives, while other women frequently receive money orders, flowers or clothes. This causes a great social and financial discrepancy within the prison population.

The women are expected to work full-time or be enrolled in school, or both. For this work, the women can earn from 65 cents to \$1.35 a day.

The women must purchase all personal care items, including deodorant and toothpaste, and they have to pay for any commissary items such as beverages, candy or soap.

The women wear street clothes, and the prison does provide a limited clothing room filled with donated items, but large sizes, coats, night clothes, jeans, comfortable shoes and maternity clothes are always in short supply. If a woman cannot find clothes in her size, she has to find some way to



Photo by Linda Hirsch

Lillian plays with puppies during the party sponsored by volunteers from several parishes.

earn enough money to order clothing from a catalog.

The prison ministry provided by members of Holy Cross Parish continues throughout the year, and there is enough work to share with other volunteers.

Father Voelker celebrates Mass at the prison on two Sundays each month. Holy Angels parishioners, organized by Charlene Duline, provide a Communion service, and Diana Depinet has gathered friends from Our Lady of Mount Carmel Parish in Carmel (in the Lafayette Diocese) to also provide a Communion service.

Holy Cross parishioner Maureen McLean has done much volunteer work for the prison during the past 20 years and was instrumental in the opening of the Family Preservation Center. She is involved in monitoring the well-being of pregnant offenders and recently obtained a grant to provide a nurse to help oversee their daily medical needs.

Members of St. Pius X Parish, Holy Cross Parish and Brookside Methodist Church in Indianapolis, as well as members of St. Elizabeth Ann Seton Parish in Noblesville (in the Lafayette Diocese), conduct "clean out your closet" drives for fabric, sewing items, yarn, craft supplies and art materials. The inmates use these items to make clothing, quilts and toys for an orphanage in Honduras.

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St. Pius X Parish tithing has paid for paralegal training for five of the offenders, who serve as law clerks at the prison. St. Pius parishioner Pat Rynard realized that for most of the incarcerated women, the law clerks are their only source of legal assistance with child custody placement, divorce settlements, appeals for problems within the prison system or other legal problems.

Members of the St. Pius X Parent Teacher Organization collected enough toys to fill two vans for the Family Preservation Center.

Under the leadership of David Haas, the St. Barnabas Parish Outreach has contributed \$3,000 for special projects at the Indiana Women's Prison. The money has been used for Christmas parties and items for gift boxes for women living in the special needs cottages.

They also have provided personal care items and food for 400 Christmas gift bags for the general prison population. The money has also paid for hymnals, a lectionary and flowers at Christmas and Easter for the prison chapel, as well as discussion books for the Tuesday night group.

Volunteers Pamela Mueller and Dan Devlin have been dedicated prison ministry volunteers for years. The Tuesday night group also includes visiting friends and speakers. Kathy Matuszak signs for inmates who are deaf during these meetings and liturgies.

Holy Cross parishioners have organized 65 Christmas boxes filled with food and personal care items for the women living in the special needs cottages. Holy Cross students wrap the gifts and make holiday cards and decorations for the women.

Loretta Goddard and other St. Barnabas parishioners made colorful homemade pillowcases for the women.

Teen-agers from St. Elizabeth Ann Seton Parish prepared 75 Christmas boxes for other women in the general prison population that have serious needs.

Prison staff members said the women talk about their gifts for months and are amazed that people care that much about them.

There are many ways to volunteer time to help the women and men incarcerated in the state prison system. Volunteers who get involved in prison ministry say they find many special blessings in this work. †

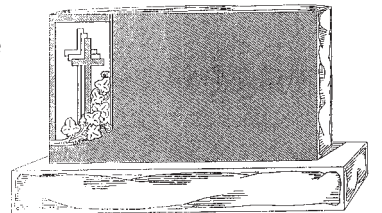
(For information about volunteer opportunities at the Indiana Women's Prison, call Holy Cross Parish at 317-637-2620. Linda Hirsch is the pastoral associate at Holy Cross and helps with the Indiana Women's Prison ministry. She is a member of St. Pius X Parish in Indianapolis.)



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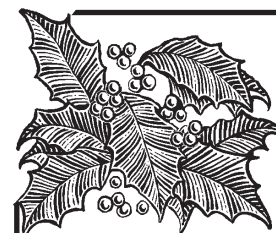
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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
Founding Editor

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Editorial

Required reading

A year ago, the bishops of the United States issued a pastoral statement that should be required reading for any U.S. Catholic involved in our political processes—from politicians themselves to party members to precinct workers to ordinary voters.

Called "Living the Gospel of Life: A Challenge to American Catholics," the statement integrates American democratic principles with the Church's social teachings, especially its teachings on the dignity of human life.

The statement also fine-tunes the concept of a "consistent ethic of life," which sees all life issues as interconnected: for example, abortion, euthanasia, assisted suicide, capital punishment, poverty, hunger, slavery, child and spousal abuse, drug abuse, pollution of the environment. "Living the Gospel of Life" points out, however, that some issues are so basic they must take a priority place in our personal lives and in public debate. The right to life itself from the moment of conception until natural death is the starting point of all other life-related issues.

In "Living the Gospel of Life," the bishops use the metaphor of a house. "All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation," the bishops said.

No longer can politicians who support legislation that directly attacks human life—for example, abortion, assisted suicide, or infanticide (partial-birth abortion)—claim to be pro-life because their voting records show them to be great environmentalists, supporters of shelters for abused women and tireless workers against capital punishment.

To make this point, the bishops quote Pope John Paul II, who said in 1988, "The inviolability of the person, which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if *the right to life*, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination" (*Christifideles Laici, The Vocation and the Mission of the Lay Faithful in the Church and in the World*, #38).

The U.S. bishops point out, however, that the existence of a priority issue in the long list of life issues still does not excuse indifference to those who suffer from poverty, violence and injustice (#23)—the other life issues must still be addressed.

The statement also puts to rest the argument of many Catholic politicians who claim personal opposition to anti-

life legislation but who believe they "can't impose their personal religious convictions on the rest of society."

The bishops say that this argument is "seriously mistaken" and point out that most Americans would recognize the inherent contradiction in a similar statement: "While I am personally opposed to slavery or racism or sexism, I cannot force my personal view on the rest of society" (#24).

While the bishops recognize that there could be times when an elected official could legitimately seek to limit the harm done by a law that allows or promotes a moral evil, a public official cannot be excused from defending life to the greatest extent possible.

The bishops further state that "no one, least of all someone who exercises leadership in society, can rightfully claim to share fully and practically the Catholic faith and yet act publicly in a way contrary to that faith" (#7). They also bluntly point out that "Catholic public officials who disregard Church teaching on the inviolability of the human person indirectly collude in the taking of innocent life" (#29).

The bishops' statement is a challenge for all American Catholics, not only Catholic public officials.

Recalling the teaching of the Second Vatican Council, our bishops call us to our essential vocation: to proclaim the message of Christ in the marketplace by word, action and example. To do that, the U.S. bishops believe that we must all recover our identities as followers of Jesus Christ.

Catholics are also called to be the leaven in society and this often means going against the prevailing culture. As "recent" immigrants, Catholics have tried very hard to be assimilated into American society. "But in assimilating," the bishops say, "we have too often been digested. We have been changed by our culture too much, and we have changed it not enough" (#25).

The statement goes on to point out that in order to stand up for what we believe in—to go against the stream—we need courage and the honesty to speak the truth, humility to listen to both friend and opponent, perseverance to continue the struggle, prudence to know when and how to act, and the foundational virtues of faith, hope and charity to support us.

Let us pray on the eve of our elections this year that the Lord will be generous in his grace to nurture all these virtues in each of us. †

— William R. Bruns

(*Living the Gospel of Life: A Challenge to American Catholics* is available from United States Catholic Conference Publishing Services, 3211 Fourth Street N.E., Washington, D.C. 20017-1194 or call 800-235-8722.)

Seeking the Face of the Lord

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



Paying the bills is part of life

We don't like it, but paying bills is part of life. There are the groceries and the utilities and the telephone and health and auto insurance and other realities of everyday living that cost money. We budget our time, talent and money so that we can manage these realities.

But where do the costs of our spiritual needs fit into our budgeted time, talent and money? Once in awhile one has to "talk turkey," and one thing about Mother Angelica is that she can talk turkey! She hit the nail on the head when she came up with her appeal to subscribers of her Eternal Word Television Network (EWTN): "Put the Church envelope between the gas bill and the light bill," she told them. It makes the point.

Our spiritual needs are every bit as important as our physical needs. Do we think of them that way? Mother Angelica's appeal makes the further point that meeting one's spiritual needs requires earthly resources every bit as much as the weekly groceries do. Do we think of them that way?

So often people fuss at me because "you are always asking for money." I am also asking for time and talent. Providing spiritual and moral and sacramental ministry has earthly costs of time, talent and money, and the resources to meet these costs do not fall from heaven!

All of us who are pastoral leaders agree that the most distasteful part of our ministry responsibilities is coming up with the resources we need to do God's work in a world where ministry needs keep on multiplying. God's work has to be done in the Church, and we do what we have to do. And so we keep on asking for the gifts of your time, your talent and your money.

Recently, we've come to look at this challenge in a different way. We've embraced the concept of *stewardship* to better understand our role in the community of the Church. It gives us a more positive way to understand the mix of earthly and spiritual realities in our lives of faith.

Our faith tells us that all life and all creation comes from God and without God there would be nothing. Everything belongs to God, and everything is gift for us. We are not the *owners* of this created world; it is ours to use and enjoy and care for, but we are not the creators or the owners. Adam and

Eve couldn't accept that truth, and the human family suffered for it. Yet God went a step further in his glorious mercy and sent his Son to restore the possibility of salvation for us. The only appropriate response is gratitude to a loving and prodigious God. And that is the first characteristic of a good steward: gratitude to God. Do we really embrace this truth?

A second characteristic of a Christian steward is the need to share the gifts received from God. The human race is a *family* of God. We are not independent individuals or family units unrelated to the rest of the world. God created a human family called to communion with the Trinity and with all the people of God. Through his Son and by the power of the Holy Spirit, God provided the Church as the visible sign and reality of our communion.

One of the striking features of the teaching of Jesus is that he redefined the meaning of family. Everyone is our sister and brother; sisters and brothers look after each other. Prayer and the sacraments of the Church nurture our vision of this "new" understanding of who is our sister and brother. Prayer and the sacraments of the Church move us to share what we have: our time, our talent and our treasure.

A third characteristic of Christian stewardship in the Church is "a preferential option for the poor." Honest and healthy and "down to earth" spirituality moves us to find ways to help the poor on the journey of life. We include in our vision of poverty the fact that emotional and moral and spiritual poverty are every bit as challenging as physical and financial poverty. The habit of prayer nurtures a generous Christian charity in our hearts. A person who prays is a person who learns how to seek and love Jesus in the poor.

In a word, Christian stewardship is an attitude and a practice of giving back to God by sharing with our family in need. We share our time, our talent and our money. Mother Angelica has it right, Church stewardship commitment belongs "between the gas bill and the light bill." Our parish stewardship program and the United Catholic Appeal look after the everyday spiritual needs of the Church in our home, in our parish and throughout our archdiocese. We need your time, talent and treasure. †

Archbishop Buechlein's intention for vocations for November

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

Buscando la Cara del Señor

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



Pagar las cuentas es parte de la vida

No nos gusta, pero el pagar las cuentas es parte de la vida. Hay muchas realidades que cuestan dinero además de los costos de vivir: la comida, las utilidades, el teléfono, el seguro de salud y de auto. Administramos nuestro tiempo, talento y dinero para que podamos manejar estas realidades.

¿Pero dónde encajan los costos de nuestras necesidades espirituales en nuestro tiempo, talento y dinero administrado? De vez en cuando hay que hablar a las claras, ¡y eso es lo que hizo la Madre Angélica! Ella dio en el clavo cuando ideó su llamamiento a los suscriptores de su Eternal Word Television Network (EWTN). Ella les sugirió que pusieran el sobre para la Iglesia entre la cuenta de gas y la cuenta de electricidad. Este es el punto.

Nuestras necesidades espirituales son absolutamente tan importantes como nuestras necesidades físicas. ¿Pensamos así? El llamamiento de la Madre Angélica es el punto adicional que cumplir con las necesidades espirituales de uno requiere los mismos recursos humanos como los comestibles. ¿Pensamos de ellos así?

Frecuentemente la gente se queja a mí porque y dice que “usted siempre está pidiendo dinero”; yo también estoy pidiendo su tiempo y talento. Proveer un ministerio espiritual, moral y sacramental tiene costos humanos de tiempo, talento y dinero, ¡y los recursos para pagarlos no vienen del cielo!

Todos los que somos líderes pastorales quedamos en que la parte más desagradable de nuestras responsabilidades ministeriales es conseguir los recursos necesitados para hacer el trabajo de Dios en un mundo donde las necesidades ministeriales siguen creciendo. El trabajo de Dios tiene que hacerse en la Iglesia, y hacemos lo que tenemos que hacer. Y por lo tanto continuamos pidiendo los regalos de su tiempo, talento y dinero.

Recientemente, hemos empezado a estudiar este desafío de una manera diferente. Hemos adoptado el concepto de *mayordomía* para entender mejor nuestro papel en la comunidad de la Iglesia. Nos da una manera más positiva de comprender la mezcla de realidades terrestres y espirituales en nuestras vidas de fe.

Nuestra fe nos enseña que toda la vida y toda la creación vienen de Dios y sin Dios no habría nada. Todo pertenece a Dios y todo es un regalo para nosotros. No somos los dueños de este mundo; es nuestro para usar, disfrutar y cuidar, pero ni somos los creadores ni los dueños. Adán y Eva no pudieron aceptar la verdad y por eso sufrió la familia humana. Sin embargo Dios dio un paso más en su

misericordia gloriosa y mandó a su Hijo a devolver la posibilidad de salvación para nosotros. La única respuesta adecuada es gratitud a un Dios tierno y prodigioso. Y eso es la primera característica de un buen mayordomo: gratitud a Dios. ¿Verdaderamente aceptamos esta verdad?

Una segunda característica de un mayordomo cristiano es la necesidad de compartir los regalos recibidos de Dios. La raza humana es *una familia* de Dios. No somos individuos independientes o unidades familiares no relacionados al resto del mundo. Dios creó una familia humana llamada a la comunión con la Trinidad y con toda la gente de Dios. Por medio de su Hijo y por el poder del Espíritu Santo, Dios ha provisto la Iglesia como la señal visible y realidad de nuestra comunión.

Una de las características notables de la enseñanza de Jesús es que Él redefinió el significado de la familia. Todo el mundo es nuestra hermana y hermano; ellos cuidan uno al otro. La oración y los sacramentos de la Iglesia nutren nuestra visión de esta “nueva” comprensión de quién es nuestra hermana y hermano. La oración y los sacramentos de la Iglesia nos conmueven a compartir lo que tenemos: nuestro tiempo, talento y tesoro.

Una tercera característica de la mayordomía Cristiana en la Iglesia es “una opción preferencial de los pobres”. La espiritualidad honesta, saludable y práctica nos conmueve a encontrar maneras para ayudar a los pobres en el viaje de la vida. En nuestra visión de la pobreza incluimos el hecho de que la pobreza emocional, moral y espiritual es absolutamente tan desafiante como la pobreza física y financiera. La costumbre de orar alimenta una caridad cristiana generosa en nuestros corazones. Una persona quien ora es una persona quien aprende a buscar y a amar a Jesús en los pobres.

Concretamente, la mayordomía Cristiana es una actitud y práctica de devolver a Dios compartiendo con nuestra familia necesitada. Compartimos nuestro tiempo, talento y dinero. La Madre Angélica tiene razón, el compromiso a la mayordomía de la Iglesia debiera estar “entre la cuenta de gas y la cuenta de electricidad”. Nuestro programa de mayordomía parroquial y el Llamamiento Unido Católico se encargan de las necesidades cotidianas espirituales de la Iglesia en nuestra casa, en nuestra parroquia y en toda la archidiócesis. Nos falta su tiempo, talento y tesoro. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Pontifical Mass

What a shame that the great liturgical heritage of the Roman Church is so little appreciated that no one in your office could correctly identify the archival photograph published on page 7 of the Oct. 22 edition. “A liturgical service” is not Benediction, but the elevation of the Sacred Species at a Pontifical Mass at the Throne. (You perhaps misconstrued the humeral veil the subdeacon is wearing; he holds the paten at the foot of the altar after the Offertory, as at all Solemn Masses.)

David P. Kubiak, Crawfordsville

(We thank Professor Kubiak for this information. Readers can be assured that our inability to correctly identify the liturgical service in the archival photograph had

more to do with our eyesight than with any lack of appreciation for the great liturgical heritage of the Roman Church.—WRB)

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld.

Journey of Faith/Fr. John Buckel

‘A book that is out of this world’

“Only 144,000 people will be saved,” warned a carload of evangelists, who had



come to my house, waving their Bibles and pointing to the Book of Revelation (Rv 7:4).

I happened to notice that, according to the brochure they had given me, there were some 3.5 million mem-

bers in their organization.

I thought about these figures for a moment and responded, “I think my chances of being saved are better in the Catholic Church.” The evangelists walked away and I have not seen them since.

In order to correctly interpret a book of the Bible or a passage from one of the books (for example, Rv 7:4), one must first determine the “genre” in which it was written.

Suppose the following headline appeared in the sport pages: “Bears devour Lions.” If an individual is familiar with “sports jargon,” that individual would recognize immediately that it describes the outcome between two professional football teams, the one from Chicago winning the game by a large margin over the one from Detroit.

If an individual interpreted the same passage literally, however, that person would have mistakenly thought that the article described how a number of wild animals of one species ate a number of wild animals of a different species.

There are plenty of “clues” in a given piece of writing to establish the genre. In a detective story, for example, one finds a crime, detective, a variety of suspects and so forth. At the end, the detective solves the mystery of “who did it” and “why.”

The Bible contains numerous genres, including, for example, prose (Genesis), poetry (Psalms), and what is referred to as “apocalyptic” (Revelation). The very first word in the Greek text of Revelation is *αποκαλυψις* (*apocalypsis*), meaning “apocalypse” (or “revelation,” “unveil”). This word not only identifies the title of the book but the genre of the book as well.

In addition to Revelation, this style of writing is also found in other books of the Bible, most notably, Daniel, Ezekiel, Matthew and Mark. Apocalyptic writing also appears in nonbiblical books, such as Enoch and Jubilees.

Apocalyptic writings have the following in common:

- They were written, for the most part, between 200 B.C. and A.D. 200
- Apocalyptic literature was composed in times of persecution.
- The action that is described takes place within the context of a vision or dream.
- Apocalyptic writings contain a great deal of bizarre symbolism and imagery.
- They are concerned with the end times,

have cosmic aspects, and reveal that a divine plan is unfolding.

- A recurrent theme in apocalyptic literature is that the end times will soon be here.
- Apocalyptic writings give assurance that good will ultimately triumph over evil.
- The end times will come when suffering and destruction are at their worst.
- Apocalyptic writings focus on the present even though future events are described.

The basic message of apocalyptic writings is to remain faithful to God despite all obstacles, even unto death. This style of writing was intended to encourage those who were challenged to the limit with life’s problems and to chastise those who were growing lax in their faith.

In view of its bizarre contents and divine message of fidelity and hope, the Book of Revelation can be labeled as literature that is “out of this world.”

Questions for consideration:

1. Do you think that communication is easy for most people? Why or why not?
2. What are obstacles of communication? What promotes communication?
3. In this age of computers, Internet and high technology, has there been an improvement in communication? Explain.
4. What kind of message does the Church convey? The government? The media?
5. Do you ever feel that “listening” is a lost art? If so, how did it come to happen? Give examples.
6. Do you think that Church authorities are good communicators? Explain.
7. Do you consider yourself a good communicator? Would your spouse/friend/family agree with you?

For further study:

1. Read the Gospel according to John 11:1–18, 4, 13–17.
2. Read articles #430–467, #541–570 and #587–594 of the *Catechism of the Catholic Church*. †

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Check It Out . . .

St. Francis Hospital and Health Centers' Neighborhood Clinic is offering **free health education to the public.** Programs will be held on Saturdays from 10:30 a.m.-11:30 a.m. on the following dates: Oct. 30, Nov. 6, Dec. 4 and Dec. 11. Topics include "How to Improve Your Self Esteem" and "Holiday Blues." For more information, call 317-791-9052.

A **memorial prayer service** will be held at St. Mark Church, 535 E. Edgewood Ave., Indianapolis, on Monday, Nov. 1 at 7:30 p.m. The faithful are asked to arrive a few minutes early to register the names of their deceased loved ones. Those wishing further information may call Dianne Gardner, music director, 317-787-3208.

The Little Sisters of the Poor and St. Augustine's Home for the Elderly will host the **seventh annual Bingo Extravaganza** on Nov. 5 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. Doors open at 6:30 p.m. Games begin at 7 p.m. Tickets are \$20 per person with free food and beverages. Must be 21 years or older to attend. All proceeds go to the purchase of 10 new hospital beds for St. Augustine's Home, which is operated by the Little Sisters of the Poor. For more information, call 317-872-6420.

A **prayer service for parents, grandparents and women who have experienced a miscarriage, stillbirth, SIDS, abortion or another type of death of a child** will be held on Nov. 6 at

St. Christopher Parish in Indianapolis. The service will begin at 11 a.m. For more information, call 317-241-6314, ext. 110.

New Albany Deanery Catholic Charities is holding its fourth annual reverse raffle on Nov. 6 at Huber's Barnyard Bash in Starlight. Doors open at 5:30 p.m. Dinner is at 6 p.m., followed by the raffle. For ticket information, call Barbara Williams at 812-948-0438.

"**Life After Divorce**," a program for parents and their children in grades 4 through 8, will be offered Nov. 6, 13, and 20 from 10:30 a.m.-noon at St. Anthony Parish Center, 310 N. Sherwood Ave., in Clarksville. The fee for the program is \$10 per family. The deadline to register is Nov. 1. For more information, call 812-948-0438 or 812-949-0451.

"**Are You Ready to Remarry**," a workshop for recently remarried couples or couples considering remarriage, will be offered Nov. 6 at Little Flower Church in Indianapolis. The program will be held from 9:30 a.m.-5 p.m. in the parish center, 4720 E. 13th St. The fee is \$40 per couple. For more information, call 317-236-2586 or 800-382-9836, ext. 2586.

St. Mary-of-the-Knobs Parish in Floyds Knobs will host its annual **Harvest of Crafts** from 9 a.m.-3 p.m. on Oct. 30 in the gymnasium. For more information, call 812-923-3011.

The St. Francis Soccer Alliance will host its fall festival and spring soccer registration from 9 a.m.-2 p.m. at the St. Francis Soccer Complex, St. Francis Hospital South Campus, 8111 S. Emerson Ave., in Indianapolis. For more information, call 317-783-8849. †

VIPs . . .



Oldenburg Franciscan Sister Patricia Zartman professed first vows on Sept. 26 during the liturgy in the Sisters of St. Francis convent chapel in Oldenburg. Sister Patricia volunteers at Our Mother of Sorrows Parish in Cincinnati, Ohio, where she is an active member of the parish.



Elizabeth Burnett of Evanston, Ill.,

was received into the Oldenburg Sisters of St. Francis congregation as a novice on Sept. 3. The novitiate year is spent at the motherhouse deepening a life of prayer, strengthening the Franciscan spirit and participating in the intercommunity novitiate.



Leah Menninger of Fairfield, Ohio, was received into the Oldenburg Sisters of St. Francis congregation as a novice on Sept. 3. The

novitiate year is spent at the motherhouse deepening a life of prayer, strengthening the Franciscan spirit and participating in the intercommunity novitiate. †



Special guest

St. Lawrence School fourth-grader Joseph Fox of Indianapolis is assisted in the classroom by his grandmother, Pat Shannon, during Grandparents' Day at the Indianapolis North Deanery school. The grandparents joined their grandchildren for an all-school liturgy and classroom visits.

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Journey of Hope

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Saint Meinrad's sampler courses are popular

By Margaret Nelson

The Saint Meinrad School of Theology's evening sampler courses ended Oct. 12 with a crowd of 120 at Christ the King School in Indianapolis.

The six free sessions on "Exploring Our Catholic Faith," which began Sept. 23 at St. Malachy Parish in Brownsburg and were held at four other Indianapolis Deanery locations, included topics such as the prophets, life and medical ethics issues, how to read the Bible or pray like St. Teresa of Avila, New Age religion and Jesus as "Lord of the Future." Each session began with evening prayer.

Presenters were Benedictine Fathers Eugene Hensell and Matthias Neuman, Father John Buckel and Dr. Dorothy LeBeau, all from the Saint Meinrad staff.

Benedictine Father Bede Cisco, coordinator of Saint

Meinrad's Indianapolis programs, said he is pleased with the number of people who attended—750 for the six evenings. The number proved that they met one of the School of Theology's purposes—"to make people aware of the programs."

"It was even better than I expected," he said, noting that the classes had to be moved to larger rooms at Roncalli High School, Little Flower Parish and Christ the King School.

"I think the thing that came through is people's longing and desire for stronger faith and deeper spirituality," said Father Bede. He said that was obvious in their questions, the presentations and people's comments during the breaks.

Father Matthias led both sessions at Christ the King School that final evening. One was on the New Age movement and how Catholics might understand and evaluate

that. The second session was a look at Catholic belief in Jesus Christ as "Lord of the Future." At both sessions, participants were given printed outlines of the materials.

In his first talk, Father Matthias explained what the New Age movement is and what those involved in it believe. He explained why New Age ideas are spreading—especially among the unchurched—warning that some of the related words have multiple meanings in a pluralistic society.

He compared the world's views of Catholic Christianity and New Age. In his suggestions for a Catholic response to New Age advocates, he stressed the need to be clear and to be able to affirm the positions and views of what Catholics believe.

Father Matthias suggested a Vatican document on the subject, later drawing laughter when he spelled part of the title, "Sects and New Religious Movements," which some

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listeners had misunderstood.

In his discussion of Jesus as "Lord of the Future," Father Matthias showed the progress from the early Christian belief that the resurrected Christ would soon return in the fullness of glory to Christians' later ideas about things of the future world, such as death, judgment, heaven and hell, resurrection, purgatory, limbo and the beatific vision. He talked about the danger of taking descriptions and ideas of the future too literally, since they are "taken from our experience here to begin with."

Noting that we face divine judgment and that Jesus, as a teacher, called people to conversion by his prayers and actions of loving, serving and caring for people, Father Matthias said, "Jesus is the one who gives us the key to everything in the future."

The question sessions were active, with Father Matthias easily drawing from his knowledge and experience—30 years as professor of theology and now presenting spiritual programs around the country and working for continuing education programs at Saint Meinrad School of Theology.

At each session, Father Bede distributed information about the extensive program of future workshops and graduate credit courses being offered by Saint Meinrad.

Father Bede said the response to the sampler courses helps the theology school see the need for one-evening programs. Saint Meinrad is considering offering another sampler program next fall at different locations. He hopes to be able to offer future courses that will meet the needs of the African-American and Hispanic communities.

Other "Exploring Our Catholic Faith" workshops, designed to assist the archdiocesan plan to provide faith formation for lay ministers and the faithful, can be arranged for groups and parishes by calling Father Bede's office.

(Father Bede Cisco may be contacted at his Marian College office at 317-955-6451 or indyprogs@saintmeinrad.edu.) †



Benedictine Father Matthias Neuman speaks to a group of 120 at Christ the King School in Indianapolis—one of six free evening sessions offered by Saint Meinrad School of Theology.

Photo by Joe Bozzelli

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Senate closer to overriding partial-birth abortion veto

WASHINGTON (CNS)—The U.S. Senate's Oct. 21 approval of the Partial-Birth Abortion Ban Act "was an encouraging and important vote," despite the fact that it would not be enough to overcome a promised presidential veto, a leading Catholic pro-life official said.

Gail Quinn, executive director of the U.S. bishops' Secretariat for Pro-Life Activities, said the 63-34 vote after two days of debate on the Senate floor represented a net gain of one pro-life vote over the last Senate vote on partial-birth abortion in 1997.

Two senators who said they supported the ban and one who opposed it did not vote Oct. 21.

A gain of one vote "may not sound extraordinary," Quinn said. "But the momentum to stop the killing of the partially born children has not abated, and the Senate is now only two votes short of being able to override a veto, instead of three votes shy."

It was the fifth time in three years that the U.S. Senate has voted on the partial-birth abortion issue; three times the Senate has overwhelmingly approved a ban but twice an attempt to override President Clinton's veto has failed.

In the procedure that would be banned, the unborn child is partially delivered, feet first, before surgical

scissors are stabbed into the base of the infant's head. The child's brain is then removed by suction, allowing for easier delivery of the collapsed head.

"If these 34 senators, Clinton and [Vice President Al] Gore get their way, thousands of babies will continue to be pulled feet-first from the womb while alive, and then brutally killed," said Douglas Johnson, legislative director of the National Right to Life Committee.

Johnson told Catholic News Service that the gain of one vote was due not to a switch by a senator who had previously opposed the partial-birth ban, but by the results of the 1998 election of seven new senators.

Two new senators who opposed the ban replaced senators who supported it, two had the same position as those they replaced, and three who voted to ban partial-birth abortions replaced senators who had opposed the ban, Johnson said.

Quinn and Johnson expressed confidence that an amendment to the legislation affirming the 1973 *Roe vs. Wade* decision legalizing abortion would be removed

from the bill in conference committee after the House considers the legislation.

The wording of the amendment, proposed by Sen. Tom Harkin, D-Iowa, and approved by a 51-47 vote, expresses "the sense of the Congress" that *Roe vs. Wade* "was an appropriate decision and secures an important constitutional right" and therefore "should not be overturned."

"The Harkin amendment has no legal effect—it simply expressed the position of a bare majority of 51 senators, which is hardly a ringing endorsement of legal abortion on demand," Johnson said.

Quinn said she found it "encouraging that 26 years after *Roe vs. Wade*, 47 U.S. senators believe that court decision was wrongly decided and abortion on demand should not be the law of the land."

She thanked Sen. Rick Santorum, R-Pa., chief sponsor of the legislation in the Senate, "and his pro-life colleagues who did everything they possibly could to make senators understand the horror of partial-birth abortion and the need to stop this from happening in the United States of America."

Before the debate began, Cardinal William H. Keeler of Baltimore sent a letter to each senator calling the partial-birth abortion procedure "more akin to infanticide than abortion."

"To allow this to continue unchecked violates every principle of human rights and decency this country has always stood for," said the cardinal, who chairs the U.S. bishops' Committee for Pro-Life Activities. "So unique and brutal is this procedure that the majority of those Americans who are pro-life and those who describe themselves as pro-choice agree that it ought to be banned."

During the debate, Santorum called the partial-birth abortion ban "a little beacon of hope, a little ray of sanity, of affirmation that life is in fact something to be cherished and not to be brutalized."

But Sen. Barbara Boxer, D-Calif., said the proposed ban was "an out-and-out attack" on *Roe vs. Wade* and its philosophy that "the life and health of the mother must be protected." †

'... the momentum to stop the killing of the partially born children has not abated. ...'

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From the Archives

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The school is now Holy Cross Central School and serves the parishes of Holy Cross, SS. Peter and Paul Cathedral, and St. Mary. †



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

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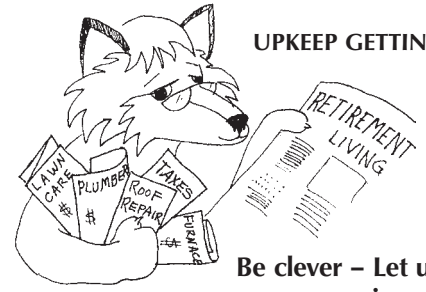
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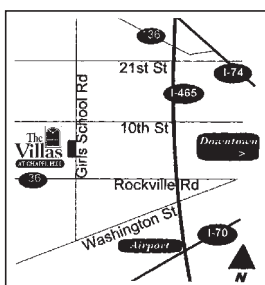
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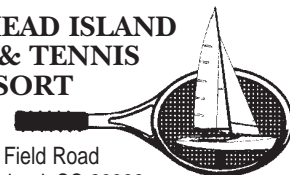
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Building a new St. Jude

Father Paul Dede, pastor of St. Jude the Apostle Parish in Spencer, and his dog Jingle, visit the construction site of the new St. Jude Church in Owen County. Work began in July on the new church, which is located just south of the current church and rectory at 300 W. Hillside Ave. The official dedication of the new church, which will seat 200, has been scheduled for May 14 of next year. The old church will be used for parish offices, five religious education classrooms, a library and parish hall.

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St. Barnabas student is a winner with his father as his hero

By Mary S. Jungemann

Conner Trumble is a typical 9-year-old boy who loves sports and plays football, basketball and baseball. But his hero isn't a professional athlete.

It's his dad, Ray Trumble, a Perry Township firefighter.

Conner, a fourth grader at St. Barnabas School in Indianapolis, put together a photo essay for a contest last spring and recently learned he was the grand prize winner in The Learning Channel's *Everyday Heroes* contest.

Co-sponsored by Comcast Communication, the U.S. Conference of Mayors, the National Association of Partners in Education, the National Association of Elementary School Principals, the National Head Start Association, Cable in the Classroom and the American Red Cross, the educational contest challenged students in grades 3 to 5 to "identify the everyday heroes in their own community and ultimately discover the heroes within themselves."

Indianapolis Mayor Stephen Goldsmith presented Conner with a \$1,000 scholarship in a special awards ceremony at the South Deanery last month. St. Barnabas also received a certificate to send a student to an educational camp.

The Indianapolis Red Cross Chapter also donated a portable defibrillator to a local senior citizens center.

In his essay, Conner wrote, "My dad and I spend a lot of time together when he's not at the firehouse. We both love sports. He is my coach during baseball season. Every day that my dad goes to work he risks his life to protect our community."

Trumble was honored and proud that his son thinks of him as his hero and said it's easy for parents to be involved in their children's lives.

"You get to know their friends and teach them values for

life; it goes beyond just coaching," he said.

Two teachers who go beyond teaching deserve credit, too, said Ray Trumble.

Conner's mom, Clare, is an English teacher at Roncalli High School. And Conner's classroom teacher last year, Valerie Vessely, continually challenges her students, Trumble said.

"Mrs. Vessely really encourages her students and cares about them," he added.

Two other students of Vessely's, Megan Gin and Hannah Reising, were also finalists in the contest. †

(Mary S. Jungemann is a correspondent for The Criterion.)



Submitted photo

Conner Trumble helps his dad, Ray, a Perry Township firefighter, at a "practice burn" on the southside of Indianapolis.

Senior Leisure Section

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Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century.

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Photos by Susan M. Bierman



Edie Henson, the art teacher at All Saints School in Indianapolis, discusses a lesson with fourth-graders Eric Amador (left) and Joe Myers.

Children at St. Mary's Child Center in Indianapolis gather around their teacher, Shirley Williams. St. Mary's serves at-risk children and their families. At-risk factors include medical conditions, limited environments, families with disabilities, teen parents, prenatal substance abuse, poverty, physical abuse and sexual abuse.



A child at St. Mary's Child Center in Indianapolis hugs a doll.



Elizabeth Amador is a kindergartner at All Saints School in Indianapolis. The school has 214 students enrolled in kindergarten through eighth-grade and is located at 75 N. Belleview Place. All Saints is one of eight center-city elementary schools in Indianapolis that serve approximately 1,200 children.



A man (center photo) prepares to eat dinner at Loaves and Fishes Dining Room, a soup kitchen in Terre Haute that serves meals to the poor seven days a week. Terre Haute Catholic Charities has kept the soup kitchen open for 17 years and serves an average of about 100 people a day.



Esteban Rofales unloads boxes of fruit at the Terre Haute Catholic Charities Food Bank in Terre Haute. The food bank moves about 1.5 million pounds of food annually. It provides 125 member agencies in seven west central Indiana counties with food to be given free to individuals through food pantries, soup kitchens, senior citizens centers, daycare centers, congregational living programs, shelters for homeless, residential homes for children, church camps and other not-for-profit agencies.



UCA

continued from page 1

St. Martin of Tours Parish in Siberia, St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad—participated in a pilot program for the appeal and surpassed 100 percent of their goals.

Benedictine Father Jeremy King, pastor of the three parishes, praised members of these Tell City Deanery parishes for their generous response to the appeal.

“Coming on the heels of the Legacy of Hope [from Generation to Generation] campaign, we knew it was going to be difficult for our people to do another appeal this fall,” Father Jeremy said. “Considering the fact that the drought left a lot of parishioners in all three of the parishes with less than optimum income, I think we’ve done pretty well with pledges.”

Members of the three parishes “agreed to do the pilot program as an opportunity to model for other parishes, especially smaller parishes,” Father Jeremy said. “I don’t think one size necessarily fits all in the program. We thought we would keep it as simple as possible. We streamlined the mailing and used bulletin announcements instead of multiple meetings. We also appreciated the regional [appeal] video that focused attention on a broader perspective of shared ministries and home missions.”

He said emphasis on the home missions in both rural and urban areas of the archdiocese “made a difference” in the success of the appeal campaigns at all three parishes.

“There are parishes in this diocese, in both rural and urban areas, in far more serious financial situations than we are,” Father Jeremy said. “We’ve been blessed with financial resources that many other parishes have not.”

Msgr. Joseph F. Schaedel, vicar general, said on Oct. 18 that support for the Parish Stewardship United Catholic Appeal by “the generous people in our 150 parishes is an affirmation for those who work directly in the ministry of the Church.”

The vicar general said Archbishop Daniel M. Buechlein is thankful to archdiocesan Catholics “who are so willing to be generous in response to the appeal.”

Edward J. Tinder, executive director of the Catholic Youth Organization, and Jillian Vandermarks, executive assistant for Catholic Charities, both of Indianapolis, are the co-chairs of the employee phase of the appeal.

Father Patrick Doyle, pastor of St. Joan of Arc Parish in Indianapolis and dean of the Indianapolis North Deanery, is chairing the pastoral leadership phase. St. Luke parishioners Tom and Jeanne Atkins and St. Monica parishioners Jack and Katie Whelan, all of Indianapolis, are the co-chairs of the lead gifts division of the appeal. †

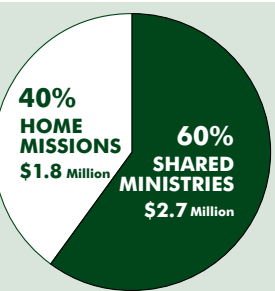
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A child at St. Mary's Child Center in Indianapolis learns to paint. The center, located at 901 Dr. Martin Luther King Jr. St., offers an early childhood program, a family services program and a diagnostic clinic.



Mary Pat Sharpe, the principal at All Saints School in Indianapolis, visits with fourth-graders (from left) Timothy Kendrick, Miranda Smith and Zach Bault, and fifth-grader Reanna Osborne.

Jubilee messages focus on God's love

WASHINGTON (CNS)—One of the greatest needs in the third millennium is for the message of God's love "to ring throughout the land," according to a message that the U.S. bishops will be asked to approve at their fall general meeting in Washington.

The bishops at their Nov. 15-18 meeting will consider two related messages prepared by their Subcommittee on the Third Millennium—a longer message aimed at Church leaders, both lay and ordained, and to all Catholics, and a "popularized" version aimed at the general U.S. population.

Each document must be approved by two-thirds of the active bishops present and voting.

In an explanatory note to the bishops, Bishop Wilton D. Gregory of Belleville, Ill., chairman, said the subcommittee hoped that the shorter "exhortatory message will provide people with hope and be a message of evangelization as we commemorate the jubilee year and prepare to enter into the

new millennium."

That message asks Americans to "think about what God's love means for you" and to explore new possibilities as the next millennium begins.

A belief in God's love "is vital as violence threatens to shatter peace and the lure of instant gratification keeps people from looking beyond themselves," the message says. "Such threats can blind a person to the existence of God's timeless caring and affection."

"This is a time to look at the world and decide how to better serve your neighbor," the bishops say. "You can do it too, because, thanks to God who sent Jesus into the world 2,000 years ago, the power of God's love lies within you."

In the longer message, the bishops address Catholics about how God's love responds to their deepest needs.

"Experts who collect, catalog and analyze our worries

tell us that chief among them is the dread of being alone, or being left alone," the document says. But God the Father, along with Jesus and the Holy Spirit, "are really never apart from us and our way, no matter how winding." †

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Jesuit media expert praises television sitcoms

WASHINGTON (CNS)—The best television comedies are like the morality plays of the medieval era, says a Toronto Jesuit priest who has devoted much of his ministry to media literacy.

Jesuit Father John Pungente, 60, executive director of the Jesuit Communication Project in Toronto, said the best TV sitcoms "take our lives and hold them up to us. We can recognize each other, and laugh at ourselves. We can see how we should act."

Among the priest's favorite current sitcoms are "Sports Night," "The Simpsons" and "3rd Rock From the Sun."

In fact, Bart Simpson gets in the first

words in a new book Father Pungente co-wrote with Canadian journalist Martin O'Malley called *More Than Meets the Eye: Watching Television Watching Us*.

Speaking to his dad, Homer, Bart says: "It's just hard not to listen to TV—it's spent so much more time raising us than you have."

Father Pungente recalled the words of an Australian bishop who said that TV had joined the Church, the state and the school in giving values to people. "Some would say it's taken over," he told Catholic News Service in a telephone interview from Toronto.

Public schools are told to include a

values-free curriculum, he noted, and people hold less confidence in the state and the Church. Even when values are taught in the home, he said, they are liable to be taught in scattershot fashion because both parents are working or it is a single-parent household.

But "TV is always there," Father Pungente said.

More Than Meets the Eye looks at several TV genres, including soap operas, late-night TV, "trash talk" daytime shows, dramas, news and children's shows.

ABC's "Sports Night" "is one of the best shows on television," Father Pungente said. "Although it is certainly

not a comedy, it's real. There's stuff there worth taking a look at."

The family in Fox's "The Simpsons" is "an extremely spiritual group of people," he added. Even though "the family fights all the time," Father Pungente said, "there's a basic love—and possibly even more, a basic respect—for each other. Maybe it's easier to do in a cartoon" than to show such love and respect in a live-action show, he suggested.

NBC's "3rd Rock From the Sun," according to Father Pungente, is "so wonderful about family, so wonderful about looking at what the American lifestyle is." As space aliens trying to conform to

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Earth ways, he added, "they talk about the value of family. Family is where you can always go."

In the book, he notes the aliens marveling in one episode at the long lines and paperwork needed to get a driver's license. One of them remarks, "Imagine what it must take to get a gun!"

Father Pungente also likes NBC's "Frasier," although he believes the show has declined as of late. "What makes a show is the quality of the writing," he said. "That's what saved "Murphy Brown"

for many years. [Show creator] Diane English was involved with the show."

Father Pungente pointed to the series' final episode near the end of the series' run when Murphy Brown was having surgery for breast cancer and had an interview with God.

God told her the cancer was "a gift" and her celebrity was "an invitation to service. ... If you get cancer, people sit up and take notice. Maybe they'll work harder to find a cure." If God cured it himself, he continued, "then you wouldn't have a purpose. You still have work to do, Murphy. You use your work to make a difference. That's what you're all about."

"You couldn't ask for a better homily," Father Pungente said. "It's not pedantic, it's not boring, it's not sugary "Touched by an Angel" spirituality."

Father Pungente said he doesn't have much time for those who criticize TV without looking critically at it.

"Let's stop damning the media. I don't blame television for what's happening (in society), I really don't. Television is really neutral," he said. †



Kelsey Grammer (left, standing) stars as Dr. Frasier Crane in the NBC-TV show, "Frasier," which a Jesuit media critic said is an example of how sitcoms can be contemporary versions of medieval morality plays. Also shown are, (from left, seated), David Hyde Pierce, Jane Leeves, Saul Rubinek and Amy Brenneman.

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The Next Best Thing to Home

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1999 by Catholic News Service.

Humor is a barometer of our inner health

By Fr. John W. Crossin, O.S.F.S.

I can't remember jokes. Try as I might, remembering one joke is my limit.

I really enjoy listening to other people tell jokes.

A few years ago, a priest colleague came into my office and told me 20 straight minutes of jokes—many from memory—that he was using for a “roast” of a mutual friend. I thoroughly enjoyed the laughs, but I couldn't tell one of those jokes after he walked out the door.

I'm glad that humor is more than joking.

Humor can be glaringly obvious or a subtle play on words. Humor can be a joke with a punch line or an ironic twist of phrase. Humor can show through a smile or a “belly laugh.” Humor has many dimensions.

Humor is a way of looking at life. It is to laugh at the incongruities. In fact, humor provides us with a perspective on the ups and downs of life. Humor often involves laughing at ourselves. Our mistakes and idiosyncrasies are the stuff of an inward

smile, if not an outright laugh.

It's good not to take ourselves too seriously. We are not so perfect.

In the parish where I celebrate the Eucharist each Sunday, there are a host of characters. One man absent-mindedly stands up for the Gospel and remains standing for the homily. He is not protesting anything!

After a few minutes of the preaching, he either sits down or walks to the back of church—whichever suits him. People are quite tolerant of his unusual behavior. He is a parish “character.” Or at least he is an obvious one.

We are all parish characters in our own ways. Some of us may just be a little better at keeping our idiosyncrasies hidden. But we certainly do bring them with us and let them show inadvertently some Sundays at the coffee hour after Mass.

Sometimes I wonder if God has a sense of humor about all that goes on each Sunday. The miscues, little distractions, singing off-key and children who really come for the doughnuts after Mass may be

These saints relied on humor to face life's most difficult challenges

By Stan Konieczny

In the context of faith, humor can testify that Christian joy shines brightly in the darkest times.

Traditional stories testify to the faith and hint at the sense of humor of the martyred third-century deacon, Lawrence.

It is said that Rome's prefect once ordered Lawrence to hand over the Church's treasure.

Lawrence “cooperated” by bringing in a parade of poor people, whom he introduced as the treasure of the Church. It doesn't take much imagination to visualize the young deacon grinning at the official's frustration with this treasure trove.

In the 16th century, Margaret Clitherow distinguished herself by heroic hospitality and a generous measure of good humor.

The wife of a butcher in the Shambles district of York, England, Margaret converted to Catholicism and is described as both devout and witty.

When the Catholic Church in England went underground due to state

persecution, Margaret bravely opened her home as a chapel and offered refuge to the itinerant priests who ministered secretly throughout the British Isles. Both acts of hospitality were capital offenses at the time.

Margaret's illegal hospitality was betrayed, but her humor served her well. Taken into custody, she cheered her fellow prisoners with jokes and friendly banter. Margaret's good humor helped them forget their dismal prison surroundings and their concerns for what awaited them.

Eventually she was brought to trial, a spectacle she peppered with lighthearted remarks. After the judge imposed the death penalty on Margaret, he explained that he acted in good conscience.

Margaret's reply? That she would pray he had a better conscience in the future.

St. Margaret Clitherow witnessed her faith with her life on March 25, 1586.

(Stan Konieczny is the director of communications for the Adorers of the Blood of Christ in Ruma, Ill.) †



Humor is a way of looking at life. It is to laugh at the incongruities. In fact, humor provides us with a perspective on the ups and downs of life.

quite amusing to God.

God certainly does seem to have a sense of humor.

I sometimes wonder about divine providence.

Over 30 years ago, I chose religious life in the Oblates of St. Francis de Sales and the vow of poverty. Yet for almost two decades, I have held positions that require either the raising of money, or the management of it, or both. I wonder if God laughs at the incongruity.

Certainly we can learn to accept divine providence with humor.

Humor is a certain type of virtue. We can learn about humor and develop a sense of humor. Good humor can become a trait of our character. We can become a joy to be around.

I think of good humor as being a virtue that is a dimension of joy. The joyful person can see the humorous side of life.

Sometimes we can lose our joy and the humor that is a part of it. Our humor can veer into the areas of “put-down” or “prejudice.” Not-so-good-humor is destructive. Eventually such sinful “humor” destroys our inner joy. True joy builds up others. Good humor is not destructive.

The stresses of life can also cause us to lose our joy. When life's tragedies hit us hard, we can be really humorless for months or even years while coping with our loss. But as the dark clouds lift, we can begin to see the light.

Humor is a barometer of our inner health. One sign of our recovery is the

return of our good sense of humor and inner joy. Letting go of control is often part of this healing process.

A friend once told me that his counselor advised, “Please give up your role as the director of the universe.” My friend needed to stop playing God. He saw both the humor and the truth in this counsel. It helped him to let go of his need for control. Humor gives us perspective.

Actually this renewed perspective energizes us. Humor can be healing and freeing. It can enable us to use our talents realistically.

A religious community can help with this healing process. The lighthearted banter and the kidding about human faults characteristic of such communities can be supportive of our human endeavors.

Laughter can bring people together. It can be part of the glue of human communities. Ideally, a joy pervades our Christian communities when they are at their best.

These communities prepare us for the eternal joy of heaven. Heaven is, of course, not just “playing your harp on a white cloud!” Heaven brings the fullness of humor.

I wonder if there are jokes in heaven—and if I finally will remember them!

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium. His latest book is *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*, published by Paulist Press.) †

Discussion Point

Humor reminds us to enjoy life

This Week's Question

Tell of a time when humor helped turn things around in your home.

“I work at the cathedral, and my daughter, who is now almost 3, has always been here with me. Recently, before dinner, she said, ‘In the name of Father Cullen, the Son and the Holy Spirit.’ When our pastor heard this, he said that he had been promoted to the Trinity.” (Krista Rataj, Birmingham, Ala.)

“Our grandson, Casey, was going through a difficult phase when he was about 8. He thought everything about himself was ugly. He calmed down when I told him nobody in the family was ugly, because if they were they'd be sent to the ugly farm. He asked me

where it was. I told him it was out of state.” (Dee Piper, Davenport, Iowa)

“I spend time with troubled kids. At a recent meeting, one youth with a rather bad attitude said that his older brother guided all of his actions. Another member of our group asked him, ‘If your brother told you to put your head in the toilet, would you do it?’ Everybody gasped, but it turned things around, and the boy started smiling more.” (Idalia Willbanks, Milpitas, Calif.)

Lend Us Your Voice

An upcoming edition asks: What virtue is most needed in the places where people work?

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



CNS photo

From the Editor Emeritus/John E. Fink

Vatican II: Pope John convenes the council

(Second in a series)

Of the nine popes who have lived in the 20th century, I think it's safe to say that John XXIII—"Good Pope John"—was the most beloved. This delightful and often funny man was pope for less than five years, but he changed forever people's concepts of the pope. He also changed the Catholic Church with his decision to convene the Second Vatican Council and by opening the Church to the modern world.

Angelo Roncalli (John XXIII's family name) wasn't supposed to be pope, and the conclave that elected him considered him to be an "interim," or caretaker, pope. The man many of the cardinals wanted to be pope was Archbishop Giovanni Montini, a man of proved abilities who had served as Pope Pius XII's right-hand man. But Pius, for whatever reasons, made certain that Montini didn't succeed him by



passing over him when he could have made him a cardinal. There was talk prior to the conclave that perhaps the cardinals would elect Montini even though he wasn't a cardinal, but that didn't fly with the older cardinals.

So the conclave elected Cardinal Roncalli, who became Pope John XXIII Oct. 28, 1958, a month short of his 77th birthday. If the cardinals thought they were electing a caretaker pope, he didn't. Only two days after his election he remarked that the Church needed a council that would bring the Church into the 20th century. Then, three months later, he formally announced to the Roman Curia that he had decided to convene an ecumenical council. He said that the idea of a council was an inspiration from the Holy Spirit.

Having called the council, Pope John turned the task of preparing for it over to 10 commissions dominated by cardinals in the Roman Curia. Not surprisingly, the first drafts of documents prepared by the commissions were basic summaries of then-current theology. But this wasn't what Pope John had in mind.

When he opened the council on Oct. 11, 1962, he made it clear what he did have in mind. He said, "Authentic doctrine has to be studied and expounded in the light of the research methods and the language of modern thought. For the substance of the ancient deposit of faith is one thing, and the way it is presented is another." This was pure modernism, exactly what Pope Pius X condemned in 1907!

Having called the council and after laying out the ground rules, John XXIII was content to let the council proceed without his constant intervention. He was convinced that the Holy Spirit would guide the participants.

At times, it was a battle between members of the Roman Curia and the other bishops. Curial cardinals tried to gain control of the 10 commissions by selecting the commissions' chairmen. They failed in that when Cardinal Achille Lienart of France suggested that the bishops be allowed to elect the chairmen. Those elected represented the bishops from various parts of the world. Change was already beginning to take place. †

The Good Steward/Dan Conway

Giving back to the Lord with increase

According to the book of Genesis, God's command to the first woman and man was, "to be fruitful and multiply." The Old Testament also tells us that the loving God who made heaven and earth gave humanity (the most complex of all his creatures) dominion over the earth and all that it contains—animal, vegetable, and mineral.



God's decision to entrust all of his creative handiwork to us can be seen as the fundamental source of our stewardship responsibility. We are not "masters of the universe." (Such arrogance flies in the face of the simple truth about who we are and where we fit in the grand scheme of things.) Instead, we are stewards of all God's creation who will be held accountable for how well we have nurtured, developed and shared the precious gifts entrusted to our care.

To have dominion over all God's creation does not mean that we can be "dom-

ineering." Stewardship calls us to a more reverent care for our earthly habitat. As St. Francis of Assisi so vividly reminded us, we are sisters and brothers to all living things (birds and beasts, sun and moon, wind and water, even the soil we cultivate and the stones under our feet). We have dominion over the whole of creation in order to act in God's place as loving and life-giving guardians of all that we have been given.

Good stewards take care of, and share, the gifts they have received from a good and gracious God. But stewardship is not a passive virtue. Good stewards also develop the gifts they have received from the Creator. In fact, like the faithful stewards in the parables of Jesus, they multiply their gifts and talents and give them back to God "with increase." Good stewards

are producers, entrepreneurs and developers. They cultivate the soil, nurture and protect the delicate seedlings, and gather in a rich harvest—returning to God "the first fruits" of their labor.

Modern life sometimes makes it difficult to exercise our stewardship responsibilities with "reverent care." It is too easy in our culture to neglect or abuse our physical environment (the air we breathe, the water we drink, the plants and animals who cohabit with us). The challenge of stewardship is to never lose sight of who we are and what we are called to do as guardians of God's creation and developers of his earthly garden.

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

'... we are stewards of all God's creation who will be held accountable for how well we have nurtured, developed and shared the precious gifts entrusted to our care.'

Cornucopia/Cynthia Dewes

We have a Saint for every season

We say that St. Thomas More was a "man for all seasons." Well, aren't they all? The saints, I mean.



We humans are all different. Each of us has a different personality, a different opinion about whatever. But no matter who we are or what we need in the way of spiritual support, there's a saint available for us to relate to, a saint whose example we can follow, a saint to whom we can pray with confidence.

St. Francis of Assisi probably appeals to all of us, but particularly to animal lovers and those who feel a closeness to our natural world. He seems to represent the spiritual wealth of the poor, and the serenity that becomes possible when we're in sync with God and all our fellow creatures.

St. Thérèse of Lisieux is what she claimed to be, a saint of the "little way," doing little things with great love for God. This certainly appeals to most of us

who feel like average bodies in the pews, plugging along doing the best we can. It's wonderful to have a mentor as ordinary as we are, rewarded for "ordinary" goodness in such an extraordinary way.

We may turn to St. Ignatius Loyola, founder of the Jesuits and probably the original "soldier of Christ," as candidates for confirmation used to be called. He continues to inspire us to stand up for the Lord and his work on earth.

St. James the Greater may be popular with those of us with bad tempers. His was so fierce that he had to struggle to keep it in check. He even was known as a "Son of Thunder."

St. Benedict teaches us the holiness inherent in work, prayer and hospitality. And St. Paul's untiring evangelism fires our enthusiasm to do the same. And certainly let's not forget the "Queen of all saints," Blessed Mary, who was the first to say "Yes" to our Lord and present the standard to which we all aspire.

There are modern saints also who merit our affection, including some who've not yet been officially identified. Mother Teresa of Calcutta certainly influ-

enced all of us, Christian or not, to come closer to God by her prayerful, charitable presence in the world. And Dorothy Day, in her writings and by example, constantly models for us a literal adherence to Christ's social Gospel.

And what of our saintly grandmothers and dads and even children who may have preceded us in death? Surely they are available for us to talk to in prayer, to take for spiritual examples, or to look to as incentives for hope in eternal life.

I like to think that the Catholic Church incorporates (apt pun there) all the truths we find in other religions. There's the mysticism of Buddhism, the scriptural integrity of Protestantism, the social imperative of Quaker beliefs.

And I also think that the saints form a mosaic which, when it's finished and all the saints have "marched in," will display the dazzling image of God. On this Feast of All Saints, let's pray to be in that picture.

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

Faithful Lines/Shirley Vogler Meister

Learning about U.S. Catholic heritage in This Train Is Bound for Glory

While on a train in Toronto, my husband and I witnessed a man standing on a briefcase, preaching the Gospel. Obviously, he was part of the local scene, for commuters nonchalantly accepted him. I thought this experience unique until I met Wilma Ruth Taylor and her husband, Norman Thomas Taylor, of Morristown, who are experts on the religious background in railroading.



The Taylors researched and wrote a book that features the spiritual and physical life of a railroad past I didn't know—the half-century between the 1890s and the 1930s. They capture this past, including the many Catholic influences, in their recently released work, *This Train Is Bound for Glory: The Story of America's Chapel Cars* (Judson Press, \$45). My husband, Paul, and I are currently immersed in it.

It didn't surprise me that Paul knew a little about railroad chapel cars, because railroading is in his blood. His steam engineer grandfather introduced him to trains early; he's a well-read, well-traveled railroad buff; and he's a volunteer with the Indiana Transportation Museum. He and I are now tracking new historical territory by spending hours with the rich text and the fascinating photographs in the Taylor book. We marvel at the authors' dedication to this exhaustive study, as well as to their Christian faith.

On the back of the book's cover jacket is one of many photographs reflecting Catholic involvement: the chapel car named *St. Peter*, owned by the Catholic Extension Society. Others were *St. Anthony* and *St. Paul*. Entire chapters are devoted to them, but other unnamed cars are documented, too, such as a converted baggage car used for the Notre Dame football team and guests to celebrate Mass. Many Indiana cities were involved.

Inspiration for U.S. "moving chapels" came from similar cars operated by the Russian Orthodox Church. They carried the sacraments to the thousands who lived and worked along the route of the Trans-Caspian and Trans-Siberian railroads. One of the earliest moving chapels was in Ireland, where the faithful walked miles for Mass. Another was Pope Pius IX's "chapel on wheels."

Besides Baptist, Catholic and Episcopalian Churches, people of diverse religions from both sides of the pulpit are represented in *This Train is Bound for Glory*. The Baptist authors dedicate the book to all who "helped bring the message of God's love and faithfulness to hundreds of little towns along America's railways. ..."

(*This Train Is Bound for Glory: The Story of America's Chapel Cars* is available at major book stores, www.amazon.com, or by calling Judson Press at 800-458-3766. The Taylors will be signing copies of their book on Saturday, Oct. 30, at B. Dalton at Washington Square Mall in Indianapolis from 1 p.m.–3 p.m. and on Saturday, Nov. 13, from 1 p.m.–4 p.m. at Grover Museum in Shelbyville.)

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

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 31, 1999

- Malachi 1:14b-2:2b, 8-10
- 1 Thessalonians 2:7b-9
- Matthew 23:1-12

The prophecy of Malachi provides this weekend with its first reading.



The prophets lived over a considerable period of time. They faced many different situations. They came from quite diverse backgrounds.

Nevertheless, they all shared an intense recognition of, and love for, God. In this

great sense of God, and indeed of themselves in relationship with God, they stood on common ground. So, Isaiah, Amos, Jeremiah and Malachi had much in common.

Malachi's great faith in the One God of Israel literally gleams in this weekend's reading. As often was the case, the prophet wrote the words of God in the first person, to underscore the fact that God spoke through the prophets.

In this reading, God is the great king, the lord of all. All nations are subject to the divine power and will. Anyone who ignores the greatness and goodness of God risks peril.

It is not as if God is vengeful. To the contrary, God is merciful, forever loving, always forgiving and always redeeming.

Rather, humans who desert God, who defy God, upset the order that God has planned. It is an order in which people are at peace and in union with God, where the tranquillity that proceeds from true devotion thrives.

As has been the case for several weeks, the First Epistle to the Thessalonians is the source of the second reading. On the past two weekends, Paul has complimented the Christian Thessalonians for their faith. He repeats this compliment in this weekend's reading.

He recognizes that the Christians of Thessalonica have accepted the word preached by Paul, not to give tribute to Paul, or because Paul himself necessarily is so convincing, but because they know

that the words Paul speaks are the words of the Gospel and therefore from God.

St. Matthew's Gospel supplies the last reading this weekend.

To set the stage, the life of God's people was in considerable turmoil in the first third of the first century A.D. The Roman occupation of the land literally and symbolically overshadowed everything. Pious Jews believed that their sins had brought this calamity upon themselves and upon their society.

Quite likely, many turned away from God, in cynicism questioning the goodness and power of God.

The scribes were those who kept records and transmitted messages. They studied the Scriptures since the Scriptures were the basis of all law. As such, they were experts in religion.

The Pharisees belonged to a group, a sect, in which an exact observance of the law was the only option. By such an exact observance, the Pharisees hoped the faithfulness of the people could be restored and confirmed, and therefore the awful foreign domination would come to an end.

Jesus admitted the sinfulness of the times, but the Lord insisted that mere outward actions were not enough. Only the true purpose of the heart sufficed, only such a motive was authentic.

Reflection

The Liturgy of the Word this weekend furnishes us with a powerful and profound lesson. It is that humans bring hardship and heartbreak upon themselves by their own sinfulness. The plan of God is that peace, order and justice will prevail.

The ancient Jews had a strong sense of this fact. They bemoaned such disasters in their own midst as the exploitation and occupation of the Romans in the land, but they knew that their own impious actions had brought the problem into their lives.

However, Jesus counsels, true devotion to God does not manifest itself simply in words or gestures. It is in the genuine dedication of the heart to God and to God's law. When this spirit of fidelity drives disciples of the Lord, when God's law truly reigns, then all will be well. †

Daily Readings

Monday, Nov. 1

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

Tuesday, Nov. 2

The Commemoration of
All the Faithful Departed
(All Souls)
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9
or Romans 6:3-4, 8-9
John 6:37-40

Wednesday, Nov. 3

Martin de Porres, religious
Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:25-33

Thursday, Nov. 4

Charles Borromeo, bishop
Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, Nov. 5

Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, Nov. 6

Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 7

Thirty-second Sunday in
Ordinary Time
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18
or 1 Thessalonians 4:13-14
Matthew 25:1-13

Question Corner/Fr. John Dietzen

What kind of carpenter was Jesus?

Q Why is Jesus erroneously portrayed as a carpenter, when, according to the Gospels he was a tekton a skilled craftsman who worked with all kinds of metal, stone, etc.? One translation calls him a "smith." Wasn't he more than a carpenter? (Illinois)



A Jesus is called a carpenter only once in the Gospels, in Mark 6:3. Matthew (13:55) describes him as "the carpenter's son." In both places the Greek term tekton is used. As you suggest, behind this word there apparently lies some interesting information about our Lord's early life.

The word tekton may be translated as simply carpenter. But its meaning can be much larger, to include one whose skills extend to a variety of hard building materials, even to what we would call a general contractor.

In the circumstances of the early life of Jesus, it is quite possible, perhaps even likely, that his and his father's skills were broader than working solely with wood. Nazareth was a tiny village, but it was within sight of the huge city of Sepphoris.

The largest city in Palestine outside of Jerusalem, Sepphoris was destroyed by military action around the time of the birth of Jesus. During nearly the whole time of his life in Nazareth, the city was under reconstruction. Its new homes, business structures and government buildings would have helped provide years of work for artisans like Joseph and Jesus.

This also tells us that while the Holy Family was not rich, they were not among the destitute poor, such as the workers on the land and social outcasts who attracted the special attention and compassion of Jesus later on. Skilled workers like carpenters even had some standing in the synagogue.

Sepphoris, as most other large cities of the time, primarily reflected Greek culture and language. Any people doing business there would need to know at least some Greek and possibly some Latin.

Thus, while his native language was certainly Aramaic, Jesus would have been at least partly bilingual, which would explain

some of his conversations with people of other language traditions in the Gospels. When he eventually gathered his Twelve, not far from Sepphoris, two of them, Phillip and Andrew, had Greek names and apparently Greek backgrounds.

Whatever may have been the specific occupation of Jesus, your question opens up some fascinating insights about the first three decades of his life, and about the setting of his teachings and actions afterward.

Q I am a Ukrainian Catholic. Your recent column on receiving the Holy Mysteries (sacraments) in Eastern Churches was, I believe, misleading.

Catholics of all rites, Latin or otherwise, are allowed and encouraged to receive the Holy Gifts in each other's Churches.

If we are in full communion, there is absolutely no impediment to attending liturgies, receiving the sacraments and fulfilling Sunday and holy day obligations with each other. (Pennsylvania)

A You are right, of course. Whatever concerns and limitations exist for participating in the liturgies and sacraments of Eastern Churches apply only to the Orthodox Churches, those who are not in communion with the bishop of Rome.

Participation in the liturgies and "Holy Gifts" (a phrase, commonly used in the Eastern Churches for the sacraments) of Churches united with the Roman pontiff is, as you say, not only permitted but strongly encouraged, so that the special charisma of each Church might be better known.

Thanks to you and others who wrote for this clarification.

Q What is a Catholic to do with a chain letter that promises good luck if I send copies to friends or bad luck if I throw it away? (Illinois)

A I can't imagine why anyone, Catholic or not, would send such a letter.

Most chain letters, even though they are nearly always 100 percent superstitious, at least make a pass at something that sounds religious. Throw such letters away.

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651, or e-mail to jjdietzen@aol.com.) †

My Journey to God

An Autumn Prayer

As autumn unfolds around us, we discover how each leaf is delicately unique.

As it prepares for the precise moment of departure from the tree, the leaf's tissue absorbs warm colors. Some change colors slowly and unfurl through the wind's gentle breath. Others drop quickly. The ripeness reflects its maturity and completion in this cycle of life.

In his leaves, God's creative hand draws for us a presence of awe and beauty. Through their individuality, we share a mutual pleasure.

Each one of us brings a unique quality and gift to this season. We grow and change in distinct rhythms to complement his completion in our individuality. We are as assorted as the leaves upon the tree.

May we recognize God in one another and always be grateful for his wisdom of creation and its significance in our humanness. Let us take our gifts to the children who look to us for strength and guidance.



May we pray for the Holy Spirit to descend his grace upon our hearts so that our words are his words. We pray that our actions reflect his teachings and our voices reach the ears of his little ones entrusted in our care.

Amen.

By Vicki L. Young

(Vicki Young is a member of St. Malachy Parish in Brownsburg. Young serves St. Malachy as a coordinator of religious education.)

The Active List

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

(The recurring portion of the Active List has been changed recently. Please check the listings of events to be sure information is current and correct. Phone corrections [only]: 317-235-1570.)

October 29

Little Flower Parish, 1401 N. Bosart, **Indianapolis**. Ladies' club dessert card party, 12:30 p.m., \$6. Information: 317-359-5717 or 317-357-2121.

October 30

Nativity Parish, 7225 Southeastern Ave., **Indianapolis**. Discipline seminar for parents, 9:30 a.m.–11:30 a.m.; reception, 9 a.m. \$2 family. Child-care by reservation. Information 317-359-6075.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Conference on Bereavement (Office of Youth and Family Ministries), 8:30 a.m.–5 p.m., \$35. Information: 317-236-1586 or 800-382-9836 ext. 1586.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Day of recollection for those in mourning, 1 p.m.–6 p.m. Information: 317-925-4279.

SS. Peter and Paul Cathedral

rectory, 1347 N. Meridian St., **Indianapolis**. Liturgy Basics, Session V, 9 a.m.–noon. Information 317-236-1483.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Ladies' club holiday bazaar, 9 a.m.–4 p.m. Information: 317-462-2480.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Thomas Keating Centering Prayer. Information: 317-788-7581.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization Halloween party, 7 p.m. Information: 317-351-6993.

October 30–31

St. Bernadette Parish, 4838 Fletcher Ave., **Indianapolis**. Holiday boutique, 9 a.m.–4 p.m., free admission. Information: 317-357-8202.

October 31

Mary **Rexville** Schoenstatt. "Sheltered in the Father," Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

Monte Cassino pilgrimage, 2 p.m., **St. Meinrad** Archabbey, Benedictine Father Colman Grabert, "Mary and Christ; Mary and Us" Information: 812-357-6585.

Deadline: **Mount St. Francis Retreat Center**. HIV/AIDs ministry reposition weekend Nov. 5-7. \$30. Information: 317-631-4006 or 800-813-0949.

November 1

St. Anthony Parish, 310 N. Sherwood Ave., **Clarksville**. Life After Divorce program for parents and children, Nov. 6, 13 and 20, 10:30 a.m.–noon, \$10 per family. Information: 812-948-0438.

November 2

Brebeuf Jesuit Preparatory

School, 2801 W. 86th St., **Indianapolis**. Memorial Mass, 7 p.m.

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. St. Bernadette Circle, Daughters of Isabella #712, open meeting, 7 p.m. Information: 812-825-6002.

November 4

Methodist Medical Plaza Community Room, 8830 S. Meridian St., **Indianapolis**. Greenwood La Leche League, "Breastfeeding Questions Mothers Ask," 9:30 a.m. Information: 317-781-4373.

November 5

St. Joseph Parish, 1375 Mickley Ave., **Indianapolis**. Catholic Charismatic Renewal, teaching, 7 p.m.; praise and worship, 7:30 p.m.; Mass, 8 p.m. Information: 317-244-9002.

November 5–7

HIV/AIDs weekend (see Oct. 31)

November 6

Huber's, **Starlight**. New Albany Deanery Catholic Charities' Barnyard Bash, reverse raffle, 5:30 p.m.; dinner, 6 p.m. Information: 812-948-0438.

St. Malachy, 326 N. Green St., **Brownsburg**. Women's club, Christmas bazaar, 9 a.m.–4 p.m. Information: 317-852-5427.

St. Luke Parish, 7575 Holliday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning classes, 9 a.m. Information: 317-259-4373.

St. Martin of Tours Parish, 1720 E. Harrison St., **Martinsville**. Holiday bazaar, 9 a.m.–3 p.m. Information: 317-831-7293.

November 6–7

St. John Parish, St. Rd. 1, **Dover**. Craft show and chicken dinners, Sat., 9 a.m.–4 p.m.; Sun., 11 a.m.–5 p.m. Information: 812-637-5170.



November 7

Seccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house, 5 p.m.–8 p.m. Information: 317-351-5976.

St. Francis Xavier, Hwy. 31 and Hwy. 160, **Henryville**. Smorgasbord, craft booth, quilt raffle, 11 a.m.–1:30 p.m. Information: 812-294-4816.

Saint Meinrad Archabbey, St. Bede Theater. Kim Garland and Winston Choi, violin and piano concert, no admission charge. Information: 812-357-6501.

November 7–11

Immaculate Conception and St. Denis Parishes, 2081 E. Co. Rd., 820 S., **Greensburg**.

Parish renewal. Information: 812-591-2361.

Recurring

Daily

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

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

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

—See ACTIVE LIST, page 27

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The Active List, continued from page 26

Tridentine Mass, 10 a.m.
 ◆ ◆ ◆
 St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.
 ◆ ◆ ◆
 Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m.; rosary for world peace, 8 p.m.
 ◆ ◆ ◆
 St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

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

Tuesdays
 St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.
 ◆ ◆ ◆
 Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30 p.m.-3:30 p.m.

Wednesdays
 Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.-4 p.m. Information: 317-271-8016.
 ◆ ◆ ◆
 Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.
 ◆ ◆ ◆

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

Thursdays
 St. Lawrence Chapel,

Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.
 ◆ ◆ ◆
 St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

◆ ◆ ◆
 St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.
 ◆ ◆ ◆
 St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.
 ◆ ◆ ◆

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

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

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

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.
 ◆ ◆ ◆

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

Saturdays
 Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.
 ◆ ◆ ◆
 Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

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

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

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

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.
 ◆ ◆ ◆

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.
 ◆ ◆ ◆

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

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

St. Joseph University Church,

Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.
 ◆ ◆ ◆

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

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

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

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

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

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

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

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

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

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

Third Sundays
 Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.
 ◆ ◆ ◆

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

Third Mondays
 St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m.. Child

care available. Information: 317-236-1586.

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

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

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

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

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

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

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal

of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
 St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

Bingos
 (**Indianapolis**, unless stated)
TUESDAYS: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 3354 W. 30th St., 6 p.m.; Msgr. Sheridan K of C Council 6138, **Johnson Co.**, 6:15 p.m.; St. Pius X K of C Council 3433, 2100 E. 71st St., 6 p.m.; Our Lady of Fatima K of C, 1040 N. Post Rd., 9 a.m.-noon. **WEDNESDAY**: St. Anthony Parish, 379 Warman Ave., 6:30 p.m.; St. Roch School, 3603 S. Meridian, 6 p.m. **THURSDAY**: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; **FRIDAY**: St. Christopher Parish, 5301 W. 16th St., 6:30 p.m.; Holy Name Parish, 89 N. 17th St., **Beech Grove**, 5:30 p.m. **SATURDAY**: K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY**: St. Ambrose Parish, **Seymour**, 4 p.m.; Cardinal Ritter High School, 3360 W. 30th St., 6 p.m.; Msgr. Sheridan K of C Council 6138, **Johnson Co.** (first Sundays).

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Annual Charismatic retreat:
 "Let the Fire Fall Again"
 Presenter: Sr. Nancy Kellar, SC

December 17-19
Advent Silent retreat: "A Call to Holiness"
 Presenter: Fr. Donald J. McGuire, SJ

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Riverboat captain charts new course as Sister of St. Joseph

CINCINNATI (CNS)—Sister of St. Joseph Joy Manthey says she always knew she would follow her heart's call for a religious vocation someday.

But the New Orleans resident says she put off the commitment as long as possible, waiting for her "fax" from God while she pursued her dream of being a riverboat captain.

It came one day in 1995 when she was a crew member on an intercoastal fuel barge in the Galveston, Texas, bay area and "the captain almost capsized the boat," she told *The Catholic Telegraph*, newspaper of the Cincinnati Archdiocese.

"I said on the spot, 'OK, God. I won't put it off any more. I'm all yours,'" Sister Joy recalled.

She will profess her vows in January with the Sisters of St. Joseph of Medaille, but this fall she received permission from her superiors to go back to the river to captain a 400-passenger excursion boat called *The Colonel*. With her nephew, Troy, she piloted the boat, which is registered in Galveston, to Cincinnati for the Queen City's Tall Stacks 1999 celebration in mid-October.

The Colonel was one of 19 riverboats on hand for the festival, celebrating Cincinnati's heritage as one of the nation's premier riverboat towns. For five days, the riverfront was restored to days reminiscent of the 1840s, when the landing was jammed with riverboats plying the Ohio River with cargoes of food, fuel and passengers.

During the week's festivities, media flocked to *The Colonel* seeking interviews and photographs with its pilot, who came to be known as "Sister Captain."

In the interview with *The Catholic Telegraph*, Sister Joy said that part of the deal for her trip was to raise money for the Sisters of St. Joseph of Medaille. The cruise on *The Colonel*, which sailed at nearly full capacity, raised more than \$20,000 for the Cincinnati-based congregation.

But she also plans to use her river acumen for more than just fund raising. Sister Joy said she would like to create a special ministry for the crew members of the "brown-water fleet" of the nation's inland waterways, such as the Ohio and Mississippi rivers.

"There already is spiritual work being done for the crew members aboard seagoing ships," she said. "The Seaman's Church Institute has ministries in place to help those guys. But there's really nothing in place for the 'brown-water' guys, who are out 30 days at a time."

She said that the crew members on the riverboats often miss out on births, baptisms and weddings, "so they need the kind of support a new ministry like this would provide."

"They need a helping hand or someone to listen to them," she said. "And I already know all of them, so it's a natural kind of thing that I would be there for them with this kind of ministry."

Sister Joy said she chose to join the



Sister of St. Joseph Joy Manthey greets passengers of *The Colonel*, a riverboat she captained to Cincinnati from its base in Galveston, Texas. Sister Manthey joined the order in 1995 after a career as a riverboat captain. (CNS photo by Mark Bowen, *Catholic Telegraph*)

Sisters of St. Joseph of Medaille, which has a strong presence in the New Orleans area, "because of their special charism. There are opportunities to work in unique ministries, like Sister Helen Prejean's prison ministry."

Sister Joy said she wanted to emulate Sister Helen's work with death-row

inmates by having her own special ministry based in New Orleans.

"I have some additional coursework I need to complete, but after that, I'll be ready to start this ministry," she said. Officials from the Seaman's Church Institute also have agreed to work with her. †

Future of health care discussed at Georgetown University

WASHINGTON (CNS)—Getting the U.S. public to accept moral responsibility for health care for all will mean changing perceptions, understandings and expectations.

This was a recurring theme in a bioethics discussion at Georgetown University in Washington Oct. 19 as a panel considered the moral and political implications of changing the U.S. health

care system—where millions of uninsured people go without all but the most critical emergency care.

Other themes touched on during the colloquium at the Center for Clinical Bioethics at the Jesuit-run school were:

- Perceptions: Upper- and middle-class Americans with employer-paid health insurance have no sense of a societal obligation to provide medical care for everyone.
- Understanding: The Catholic Church as an institution has been consistent in supporting adequate medical care as a human right. Yet, among the general public and Catholics in the pews, the message seems to get lost in the shadow of Church opposition to abortion.
- Expectations: The current approach to medical care for the poor—leaving it to charities to provide, or for doctors to provide as volunteers—ignores the real justice issue: that the whole society has an obligation to provide care for its weakest members.

Monika Hellwig, executive director of the Association of Catholic Colleges and Universities, said getting the public to support a change will take raising their hope that the current health care system should and can be better.

Another panelist, Georgetown law professor Peter Edelman, observed that during the civil rights battles of the 1960s, there was a greater public understanding that "justice" meant the right to the same benefits of society for everyone.

"But we seem to have lost that," he said, noting that the earnings of the richest 1 percent of the population now equal the earnings of the bottom 38 percent. Just 20 years ago, the ratio was that the richest 1 percent earned as much as the poorest 20 percent.

"This raises serious moral questions," Edelman said. "How can a country that purports to be egalitarian support that?"

Sister Carol Taylor, a Sister of the Holy Family of Nazareth and director of the clinical bioethics center, said she is alarmed that medical students don't understand how many people lack access to care.

"They think it's not a problem," she said, "because they don't see the people who aren't there (in their hospitals)."

A physician who attended the colloquium said there's a danger that what

little government-provided health care exists will be taken away under the argument: See, they get care from the charities."

Sharon Daly, vice president for social policy of Catholic Charities USA, said advocates for a national health care system made a major mistake during attempts to pass a program proposed by President Clinton in 1993-94.

"We allowed the conversation to be about the details of funding, of choosing physicians, of types of plans," Daly said. Instead, groups like Catholic Charities and the U.S. Catholic Conference should have emphasized the millions of Americans without adequate health care.

As a result, few Americans grasp the serious consequences of the lack of routine care and treatment for chronic problems, Daly said.

Hearing aids, asthma treatments, medical attention to hypertension or diet problems—those are the types of care that people without medical insurance miss because they simply can't afford them and because they're not broadly available the way emergency treatment is, Daly explained.

Edelman said it was an "ironic effect" of the 1996 changes in welfare laws that funding cuts led the people most hurt by the cuts to start speaking out to state legislatures and to Congress, which have responded by reinstating some of the money.

Hellwig noted that while organizations such as the U.S. Catholic Conference, Catholic Charities USA and the various Catholic medical organizations are strong advocates of a more inclusive health care system, those voices seem to be ignored by policy makers and legislators.

"One of the main obstacles within the Catholic Church and for the bishops is one-issue voting that only looks at abortion," Hellwig said. Whether justified or not, the Church's interest in health care is often seen as only relating to abortion.

For instance, she said, politicians who sometimes vote to support legalized abortion, but also back immigrants' rights, a higher minimum wage, health care for the poor and other justice issues the Church emphasizes find themselves castigated for the abortion vote, yet are not supported for making the "right" choice on other justice issues. †



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News briefs

U.S.

U.N. dues from U.S. shouldn't fund abortions overseas

WASHINGTON (CNS)—U.S. foreign aid for fiscal 2000–2001 should include payment of back dues to the United Nations, but no funds for organizations that violate foreign countries' abortion laws, according to the head of the U.S. bishops' International Policy Committee. Archbishop Theodore E. McCarrick of Newark, N.J., made the comment in a letter to the House-Senate conference committee working to resolve differences in the Foreign Relations Authorization Act for the next two years. The archbishop expressed support for Senate language authorizing \$926 million over the next three years for payment of arrears to the United Nations.

U.S. bishops to vote on adult faith formation, review Church art

WASHINGTON (CNS)—The U.S. Catholic bishops will vote on a pastoral plan for adult faith formation during their meeting in Washington on Nov. 15–18. The 133-page document, titled "Our Hearts Were Burning Within Us," stresses ongoing formation to help adult Catholics make their faith stronger and more mature. The bishops also will consider a proposed document on Church art and architecture which offers guidelines on construction of new churches and the renovation of existing ones. Titled "Domus Dei," Latin for "House of God," it would be the first comprehensive statement on the subject by the full body of U.S. bishops since the Second Vatican Council.

Bishops address the aging phenomenon in draft pastoral

WASHINGTON (CNS)—In a draft document on aging, the U.S. Catholic bishops "affirm and challenge older people," and urge all Catholics, especially at the parish level, to do the same. "Aging demands the attention of the entire Church," the bishops say in "Blessings of Age," a proposed pastoral message on growing older within the faith community. "How the faith community relates to its older members—recognizing their presence, encouraging their contributions, responding to their needs and providing appropriate opportunities for spiritual growth—is a sign of the community's spiritual health and maturity."

Bills to reverse Medicare cuts are 'only a first step,' CHA says

WASHINGTON (CNS)—Legislation recently approved by Senate and House committees is "only a first step" toward fixing the Medicare crisis caused by the Balanced Budget Act of 1997, according to the Catholic Health Association (CHA). In an Oct. 22 statement, the CHA commended the Senate Finance Committee and House Ways and Means Committee for their approval of bills "that would reverse some of the unintended consequences" of the Balanced Budget Act. The bills would restore between \$10.6 billion and \$11.4 billion in Medicare funding over the next five years.

WORLD

Pope offers prayers for success of Colombian peace talks

VATICAN CITY (CNS)—Pope John Paul II offered prayers for the success of negotiations between the Colombian government and a rebel group. At the end of his Oct. 24 midday *Angelus* address, the pope greeted Colombians living in Rome who symbolically joined an estimated 9 million people participating in marches for peace in 36 Colombian cities. The marchers called for an end to confrontations between the government and the Revolutionary Armed Forces of Colombia, which have led to the deaths of some 35,000 people over three decades.

Kenyan religious leaders press for 'people-driven' reforms

NAIROBI, Kenya (CNS)—Catholic and Muslim leaders in Kenya reiterated concern over the stalled constitutional review process and urged the government to allow citizen participation. The Catholic Church vowed to push for a people-driven constitutional review process and pledged to take its civic education campaign to the grass

roots. Archbishop Raphael Ndingi Mwana'a Nzeki of Nairobi said in a mid-October interview, "There is only one constitutional review process—the people-driven one" and promised that the Church "will take the process as far as we can go."

Pope meets with Russian foreign minister, urges peace in Chechnya

VATICAN CITY (CNS)—As Russia's military continued its artillery and bombing attacks on towns in Chechnya, Pope John Paul II expressed his hopes for a speedy peace. The pope and Russian Foreign Minister Igor Ivanov met on Oct. 25 at the Vatican as Russia continued an almost month-long campaign in Chechnya, claiming that Islamic terrorists from the breakaway republic were responsible for a series of bombings earlier in Moscow. A Vatican statement said, "The hope that a rapid political solution to the conflict in Chechnya would be reached" was expressed during the pope's meeting with Ivanov.

Caritas emerges as key player in fighting Georgia's poverty

TBILISI, Georgia (CNS)—When Pope John Paul II visits Georgia in early November, he will be traveling to one of the poorest countries of the former Soviet Union. Caritas officials say that during his Nov. 8–9 visit, the pope will sleep in a Caritas-constructed homeless shelter, Tbilisi's first such facility. "The first person to live there will be the Holy Father," said Father Witold Szulczynski, 43, a Salesian priest from Poland who has directed Caritas

Georgia since 1994. Within 10 days of the pontiff's departure, Father Szulczynski said, the first of up to 50 nightly homeless guests will start using the facility.

Church leaders congratulate new Indonesian president

JAKARTA, Indonesia (CNS)—Indonesian Catholic Church leaders congratulated President Abdurrahman Wahid on his election as the country's new president. The Indonesian bishops' conference sent a congratulatory message to Wahid at his residence hours after parliament elected him president on Oct. 20, reported UCA News, an Asian church news agency based in Thailand.

In greeting to pope, the Chinese underground Church calls for unity

VATICAN CITY (CNS)—China's underground Catholic community congratulated Pope John Paul II on the start of his 22nd year as pope, and issued a strong call for reconciliation and unity among Church leaders in the nation. The group also pledged prayers, Masses and rosaries so that the pope would have the health and energy to lead the Church into the third millennium. The message was published on Oct. 20 by *Fides*, the Vatican missionary news agency. *Fides* said it was sent by Bishop Joseph Fan Zhongliang of Shanghai, along with the faithful and priests of eight other dioceses and Church jurisdictions in China.

(These news briefs were compiled by Catholic News Service.) †



The Flynn Family

Nancy and Jack Flynn's family - A continuing Catholic tradition of eleven graduates from Cathedral High School since 1940: Jack Flynn '40, Nancy Flynn SAA '40, Mike Flynn '63, John Flynn '70, Tom Flynn '71, Pat Flynn '73, Larry Flynn '74, Peggy Flynn McCowan '77, Brian Flynn '78, Karen Flynn Jefferson '82, Kevin Flynn '82, and Marianne Flynn O'Hara '84.

The luck of the Irish! For Jack Flynn, class of 1940, there was no such thing. Raised during the Depression on the eastside of Indianapolis, he had to work for everything he had. After graduating from Cathedral in 1940, he left for Europe to fight in World War II. Upon his return, he married Nancy Scott, a graduate of St. Agnes Academy and started a family that quickly blossomed into fourteen children, eleven of whom attended Cathedral High School.

Jack and Nancy believed in hard work, discipline, sacrifice, and faith. They imparted to each of their children a strong, moral character that has allowed each of them to succeed in life. Cathedral was a part of that foundation. It still is. Two of Jack and Nancy's eighteen grandchildren are current sophomores this year, and many are involved in the school as alumni.

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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.

BAILEY, Roselyn R. (Krukemeier), 74, Holy Name, Beech Grove, Oct. 2. Wife of John A. Bailey. Mother of Cindy Klaiber, Patricia Brown, Theresa Davenport, Frances Wertenberger, Helen, John, James and David Bailey. Sister of Frances Abraham, Fred, James, Rich and Don Krukemeier. Grandmother of three.

BATTA, Robert C., 29, St. Joseph, St. Leon, Oct. 11. Son of Frances Batta. Brother of Elaine Walker, Janet, Donna, Paul, Tony, Joe and Jerry Batta.

BREITENBACH, Charles Richard "Dick," 79, Prince of Peace, Madison, Oct. 19. Brother of Sally Brown, Patricia, Ann and Mary Breitenbach.

BROWN, Mary Helen, 79, St. Augustine, Jeffersonville, Oct. 16. Mother of Richard and James Brown. Sister of Charles Young.

CURRAN, Leo J., 81, Our Lady of Lourdes, Indianapolis, Oct. 13. Brother of Berti Sego, Teresa Edwards, Agnes Dillow, Joan Molchan, Elizabeth Clade, James and Joseph Curran.

DEVILLEZ, Shirley Carl, 69, St. Paul, Tell City, Oct. 8. Husband of Thelma Devillez. Father of Sheila Hanks, Linda Luker, Cindy Goffinet, Steve, Scott and Larry Devillez. Brother of Evelyn Barney. Grandfather of seven.

FARMER, Thomas Earl, 49, Our Lady of the Greenwood, Greenwood, Oct. 13. Husband of Billie (Morgan) Farmer. Father of Angie and Chris Farmer. Son of Ray and Anna (Mills) Farmer. Brother of Ramona and David Farmer.

FINNERAN, M. Madeline, 76, Prince of Peace, Madison, Oct. 14. Mother of Maureen Galvin, Kathleen Valle, Peggy Rice, Patrick Finneran. Sister of Kelton Goodwin. Grandmother of 14. Great-grandmother of eight.

FISCHER, Stanley J., 79, St. Paul, Tell City, Oct. 9. Father of Donna McNulty, Sharon Little, Janet Veeck, Betty Hagedorn, Diann Williams, Teresa Lutgring, Jerry and Richard Fischer. Brother of Randall and Leroy Fischer. Grandfather of 20. Great-grandfather of seven.

FRISZ, James Paul "Pat," 68, Sacred Heart of Jesus, Terre Haute, Oct. 16. Husband of Sharon Kay Frisz. Father of Anne Baker, Beth Rhodes and James Frisz. Brother of Joseph Frisz. Grandfather of seven.

GRAF, Catherine P., 98, St. Joseph Hill, Sellersburg, Oct. 12. Stepmother of Charles and Donald Graf. Aunt of several.

HABOUSH, Mary, 87, Christ the King, Indianapolis, Oct. 18. Sister of Anna Louise Carpenter.

HANCOCK, G. Michael "Mike," 58, St. John, Enochsburg, Oct. 15. Husband of Marty (Shouse) Hancock. Father of Michael and Matthew Hancock. Son of Thelma and W. Harold Hancock. Brother of Michelin Rieman, Melita and Mark Hancock.

JINKS, Ronald L., 69, Holy Name, Beech Grove, Oct. 3. Husband of Cecilia A. Jinks. Father of Emily Woollen, Cathy Bravard, Mary Ross, Christina Brock, Nancy,

Ronald and Robert Jinks. Grandfather of 15. Great-grandfather of one.

JOEST, John Bernard, 67, Holy Spirit, Indianapolis, Oct. 22. Husband of Shirley Jean (Siscel) Joest. Father of Jennifer Gibson, Julia Marsh, John Jr., Jeffery, Jerry and Jason Joest. Brother of Judy Barnes, Betty Wilhite, Janette Reidford, Paul, James, Joe, Kevin and Ralph Joest. Grandfather of nine. Great-grandfather of two.

JORDAN, Kathryn O., 82, St. Mary, Richmond, Oct. 9. Mother of Jayne Pinho, Jack, Jeffrey and Phillip Jordan. Grandmother of 12. Great-grandmother of three.

KERCHNER, Norman Earl Patrick, 74, St. Christopher, Indianapolis, Oct. 12.

KYLE, Maxine R., 90, St. Roch, Indianapolis, Oct. 12. Grandmother of four.

LINVILLE, Hildagarde (Herbert), 71, St. John, Osgood, Oct. 18. Mother of Cathy Wagnen, Sharon Biddle, Gordy, Robert and Roger Linville. Sister of Myrtle Barker. Grandmother of 12. Great-grandmother of six.

OWENS, Margaret V., 85, Holy Spirit, Indianapolis, Oct. 15. Mother of James Owens. Sister of Theresa Wagner. Grandmother of four.

PORTER, Richard A., 79, Holy Name, Beech Grove, Oct. 4. Husband of Mary Jane (Hagist) Porter. Father of Phyllis Brown, Kathy Foltz and Richard Porter. Brother of Roy and Paul Porter. Grandfather of three. Step-grandfather of four.

PREVOST, Helene Juliette (Turcotte), 99, St. Lawrence, Indianapolis, Oct. 13. Mother of G. Muriel VanSlyck, Bernice Strunk, Adele Schmidt and Roy Prevost. Grandmother of 10. Great-grandmother of 14.

PRIOLA, Audrey, 76, Holy Cross, Indianapolis, Oct. 12. Wife of Joseph Priola Sr. Mother of Joseph Jr., Anthony, Phillip and Patrick Priola. Sister of Daisy Fleenor, Jean



CNS photo from Reuters

Missing children

Hundreds of Salvadoran children wear face paint and shirts with question marks at a protest in San Salvador to demand government help in searching for hundreds of missing children who were taken during the country's civil war. About 100 of more than 520 missing children have been found living in other countries.

Hall, Maxine Cooper, Minnie Rhoades and John Jones. Grandmother of six. Great-grandmother of three.

QUIGLEY, Ruth Ann, 86, St. Mary, Richmond, Oct. 11. Aunt of several.

QUIMBY, Doreen J., 61, Christ the King, Indianapolis, Oct. 12. Mother of Elizabeth McDowell, Kim Andrews, Suzanne Thompson and Kate Gordon. Sister of Eileen Vargus, Marie Magee and

Daniel Quimby Jr. Grandmother of four.

RICHARD, Margaret E., 84, St. Mary, New Albany, Oct. 17. Aunt of several.

SCHNEIDER, Betty J., 70, St. Michael, Brookville, Oct. 17. Wife of Louis W. "Butch" Schneider. Mother of Diana Martini, Sharon Allen, Cheryl Kaiser, Brenda Olson, Pam Wuegler, Mary Elliot, Karen Lucas, Bill and Joe Schneider. Sister of Mary Blades, Ruth Schneider, Rita Ruf and Henry Reuss. Grandmother of 25. Great-grandmother of six.

SCHUBERT, Louis B., 87, St. Thomas More, Mooresville, Oct. 18. Husband of Leonarda K. (Grady) Schubert. Father of Leonette Chapman, Lucille "Judy" Lentz, Louise Ash, Loretta Hagan, Linda Robinson, Lisbeth Simpson, Leona Harting, Lill Dukate, Louis, Larry, Leo, Loren, Lowell, Lynn, Les and Lloyd Schubert. Grandfather of 48. Great-grandfather of 40.

SEXTON, Michael, 55, Sacred Heart of Jesus, Terre Haute, Oct. 15. Father of Mitchell Engle, Mary Sanders, Julie and Jerry Myers, Michael and Scott Sexton. Grandfather of eight.

SHULL, Jean McClellan LaRosa, 84, St. Barnabas, Indianapolis, Oct. 9. Aunt of several.

STRANGE, M. Robert, 74, St. Thomas Aquinas, Indianapolis, Sept. 23. Husband of Wanda (Jacobs) Strange. Brother of Mary

Hatfield, Julia Bomalaski, James, William, John and David Strange.

TRAGESER, John Peter, 80, Holy Spirit, Indianapolis, Oct. 18. Husband of Pauline T. "Pat" (Pettrakis) Trageser. Father of Marianne Crouse and Jennifer Hackett. Grandfather of two.

VONDERSAAR, Robert T., 48, St. Roch, Indianapolis, Oct. 21. Father of Kevin and Kipp Vondersaar. Brother of Mindy Poletz, Keely Jones and Reid Vondersaar.

WATHEN, Mary Alice (Mellen), 76, St. Roch, Indianapolis, Oct. 16. Mother of Mary McCarty, Beth, Stephen, Thomas and Richard Wathen. Sister of Cecelia Stickan. Grandmother of 14. Great-grandmother of three.

WILLIAMS, Donald Lee, 70, St. Michael, Cannelton, Oct. 8. Husband of Anna Williams. Father of Gail and Marty Williams. Grandfather of three.

ZINKAN, Karl J., 92, Our Lady of Lourdes, Indianapolis, Oct. 14. Husband of Elvera Zinkan. Father of David, John and K. James Zinkan. Grandfather of three. Step-grandfather of two. Great-grandfather of four.

ZWISSLER, Edwin, 87, Holy Family, Richmond, Oct. 9. Father of Carolyn Coons, Robert and Jack Zwissler. Grandfather of five. Great-grandfather of 12.

Providence Sister Anna Martina Mehok was teacher

Providence Sister Anna Marina Mehok died at Saint Mary-of-the-Woods on Oct. 15. She was 91.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Oct. 19.

The former Catherine Marie Mehok was born in Fontanet and entered the Congregation of the Sisters of Providence in 1925. She professed first vows in 1928 and final vows in 1933.

Sister Anna Martina taught in St. Andrew, St. Catherine, St. Philip Neri and St. Agnes schools in Indianapolis; St. Susanna School in Plainfield; Gibault School in Terre Haute and other schools in the Evansville and Fort Wayne-South Bend dioceses and in Illinois and Texas.

She is survived by a brother, John Mehok, and a sister, Martina Pierson. †

Providence Sister Ellen Therese Fawcett was 96

Providence Sister Ellen Therese Fawcett died in Lourdes Hall at Saint Mary-of-the-Woods on Oct. 8 at the age of 96.

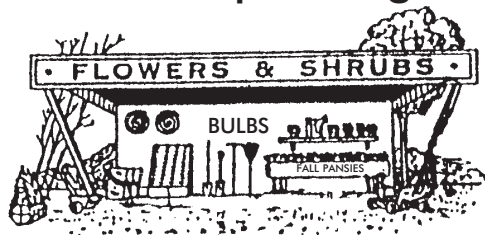
Oct. 11 was the date of the funeral Mass at the Church of the Immaculate Conception.

Born Loretta Viola Fawcett in Van Wert, Ohio, she entered the Congregation of the Sisters of Providence in 1920, professed first vows in 1923 and final vows in 1928.

She ministered at Ladywood High School in Indianapolis and at Saint Mary-of-the-Woods College, as well as a school in Evansville and several in Illinois.

She is survived by a sister, Ellen B. Kamp. †

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