



The

Criterion

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November 16, 2001

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U.S. bishops begin work on agenda at fall meeting

WASHINGTON (CNS)—The U.S. bishops opened their fall general meeting Nov. 12 in Washington with discussions on the Church's role in the world, particularly since the Sept. 11 terrorist attacks.

The first day of the Nov. 12-15 meeting of the U.S. bishops under their new conference structure—the U.S. Conference of

Bishop Wilton D. Gregory of Belleville, Ill., is elected president of the U.S. Conference of Catholic Bishops. See related story, page 18.

Catholic Bishops—featured preliminary presentations of proposed statements on the Church's outreach to Asian and Pacific Catholics and on solidarity with Africa and a proposed revision of their plan for pro-life activities.

Further debate and a vote on each of those documents was scheduled for later in the meeting.

The USCCB president, Bishop Joseph A. Fiorenza of Galveston-Houston, opened the meeting at the Hyatt Regency Hotel on Capitol Hill by contrasting the “destructive

power of hate” behind the Sept. 11 atrocities with the message of hope that bishops are called to preach.

“It is Christian hope alone that gives confidence despite the catastrophic problems of the present time,” he said Nov. 12 in his last address as USCCB president.

While noting the still-unmeasured harm caused by the attacks, Bishop Fiorenza praised the heroic efforts of firefighters, police, emergency medical workers, military personnel and volunteers. He also offered a special word of thanks to the

nation's priests for their work in sustaining people's faith in this difficult time.

“Our prayers continue for the victims of this national tragedy,” he said.

Archbishop Gabriel Montalvo, apostolic nuncio to the United States, also praised the solidarity shown by the people of the United States following the attacks, saying that the Catholics in this country have shown a “profound and vibrant faith.”

Before the bishops moved on to pastoral statements, Bishop Fiorenza relayed the

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Sharing Hope

St. Vincent de Paul volunteers answer call to help those in need

By Brandon A. Evans

People who are helped by the St. Vincent de Paul Society receive a small card that reads, “Good news! God loves you and has sent us to help you!”

The people that God has sent range in age from adolescents to the retired.

Alfred Hohmann, a member of St. Roch Parish in Indianapolis, and Ralph Sperry, a member of St. Malachy Parish in Brownsburg, sat in the noisy break room of the St. Vincent de Paul Distribution Center on a sunny Wednesday afternoon recently, waiting for the phone to ring—waiting to fill a need with what God has given them.

At the disposal of the Distribution Center, at 1201 E. Maryland St. in Indianapolis, is a stockpile of couches, mattresses, appliances, clothes and more, all to be given to the needy of Indianapolis at no charge.

“We've had several warehouses,” Hohmann said. “We've rented, and finally we ended up buying this place. Now it's all ours.”

Sperry and Hohmann are both retired and think that their work at the Distribution Center is as important to them as it is to those they help.

“When you're retired, you have to find something to do and this seems to make sense to me—to try to help people,” Sperry said.

It is an experience shared by all those who believe that the work at the St. Vincent de Paul Society warehouse is part of a bigger picture, and is something that can tie people together.

William Pierce, a member of See VOLUNTEERS, page 8



John Paul Jones, a member of St. Christopher Parish in Indianapolis, matches lamp shades with lamps for a client who has come to the St. Vincent de Paul Society Distribution Center at 1201 E. Maryland St. in Indianapolis.

Archbishop Buechlein challenges Serra Club to help find 50 new seminarians by 2006

By Brandon A. Evans

At the 50th anniversary celebration of the Serra Club in Indianapolis, Archbishop Daniel M. Buechlein challenged the group's members to envision 50 new seminarians by 2006.

This was one of five hopes that the archbishop mentioned in his comments to the local Serra Club, a group of men and women who encourage vocations within the archdiocese.

In attendance at the dinner and Mass on Nov. 6 at Fatima Retreat House in Indianapolis were six past world presidents of Serra International, which has a presence in 37 countries and includes more than 23,000 members.

In addition to stating five hopes for the Serra Club, Archbishop Buechlein also told them of five of his convictions.

“First, I, with all my heart, believe that God continues to keep his promise to give us faithful shepherds,” he said. “Second, our young Church is as generous as it ever was.”

“Third, we leaders are equal to the challenge of extending the invitation. Fourth, the hunger for meaning and real love among our young people signals that they are ready to listen to us.”

“Fifthly, the witness of celibate chastity and simplicity of life are more important and enriching for our day than they ever were.”

Then the archbishop shared his five hopes that he has for the organization.

“First, a hope that this club continues to believe that God calls—we respond,”

See SERRA, page 9

Youth conference to help teens find their vocation

By Jennifer Del Vecchio

It's always on her mind, and Emma Mahern said she just keeps praying about it.

“It” is the life plan or vocation God wants her to find, said Emma, a junior at Bishop Chatard High School in Indianapolis.

“I pray about it a lot and I haven't come to any decision,” Emma said. “I've considered all three options, religious, married and single life, as well as all the pros and cons.”

Emma is hoping that the Youth

Congress on Vocations, which is part of the National Catholic Youth Conference to be held Dec. 6-9 in Indianapolis, will give her some answers.

She is one of five delegates from the Archdiocese of Indianapolis who will meet with 49 bishops to discuss vocation decisions. About 300 teen-agers from across the nation were chosen to meet with the bishops, which will be one of the largest gatherings of bishops in the history of the archdiocese.

Other delegates from the archdiocese are Emma Preuschl from Cathedral High School in Indianapolis; Marty

Brown, also from Bishop Chatard; Katie Wilmes from Cardinal Ritter High School in Indianapolis; and Julie Zubaty from Father Michael Shawe Memorial High School in Madison.

The congress will explore the role of vocations in the Church and will look at how young people can respond to God's call to live their life serving Jesus.

Archbishop Roger L. Schwietz, chairman of the U.S. bishops' Committee on Vocations, is hoping the congress will help “shift the mentality toward all vocations in the Church.”

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BISHOPS

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unfolding news of the American Airlines jetliner that crashed moments after takeoff from John F. Kennedy International Airport in New York. At the time of his announcement, there was no word whether the crash was an accident or act of terrorism.

After the announcement of the crash, New York Cardinal Edward M. Egan and Bishop William F. Murphy of Rockville Centre, N.Y., left the bishops' meeting to return to their dioceses by train. Bishop Thomas V. Daily of Brooklyn was planning to return to his diocese by train that afternoon.

Auxiliary Bishop Peter A. Rosazza of Hartford, Conn., told Catholic News Service that the announcement was eerily reminiscent of the bishops' Administrative Committee meeting Sept. 11 when Bishop Fiorenza told the bishops of the plane crashes into the World Trade Center.

The only vote on the meeting's first day was the bishops' approval of an electronic hand-held voting system instead of the hand-written paper ballots they have always used.

Three major documents to be voted on during the meeting were presented for preliminary discussion.

A statement on "A Call to Solidarity With Africa" that touches on the Church's role in addressing poverty, disease, war and refugees on the continent was introduced by Boston Cardinal Bernard F. Law, chairman

of the bishops' Committee on International Policy.

The 40-page document, to be discussed in detail and voted on Nov. 14, calls on Catholics to make real contributions to "justice, peace and integral development" on the African continent, especially in support of the impoverished millions of people in the sub-Saharan region.

The bishops also briefly discussed a pastoral statement encouraging efforts to make the Church more hospitable to Asian and Pacific Islanders.

The 57-page document, "Asian Pacific Presence: Harmony in Faith," was introduced by Bishop Nicholas A. DiMarzio of Camden, N.J., chairman of the Committee on Migration.

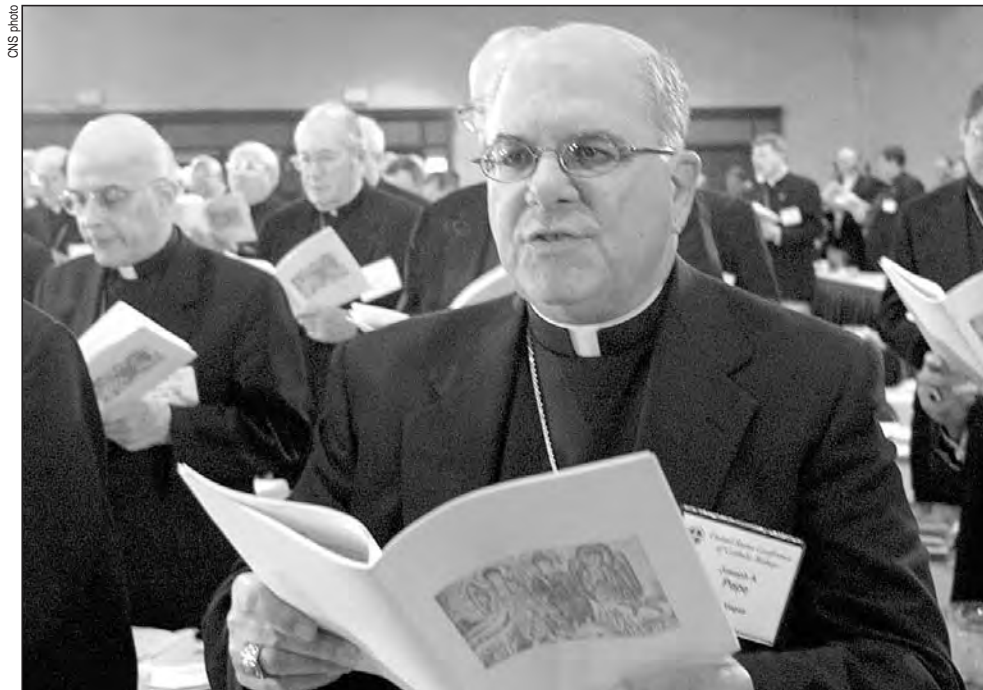
Bishop DiMarzio said the statement, scheduled for debate and a vote at the meeting Nov. 14, was an application of the bishops' pastoral statement last year on immigrants and the Church called "Welcoming the Stranger: Unity in Diversity."

The statement concludes by recommending several pastoral responses to support Asian and Pacific communities, including creating pastoral institutes to offer continuing education to clergy and other pastoral ministers; promoting coalitions between Asian and Pacific communities to build an advocacy network; and exploring an appropriate national structure for a liaison with the USCCB.

For the first time in 16 years, the bishops considered a revision of their Pastoral Plan for Pro-Life Activities. The revision was introduced by Cardinal William H. Keeler of Baltimore, chairman of the bishops' Committee on Pro-Life Activities, who said the pastoral plan "has served the Church very well, and ... it should continue to do so in the future."

The proposed new version, subtitled "A Campaign in Support of Life," for the first time highlights capital punishment as a particular concern under its own heading.

"There are compelling reasons for opposing capital punishment—its inequitable use, its sheer inhumanity and its absolute finality, as well as concern about an imperfect legal



Bishop Joseph A. Pepe of Las Vegas, Nev., sings during the opening prayer of the U.S. Conference of Catholic Bishops fall general meeting in Washington on Nov. 12.

system that has condemned innocent people," it says.

The 39-page revision addresses new threats to human life since 1985, citing partial-birth abortion specifically and "the deliberate destruction of human embryos" to harvest embryonic stem cells for scientific research. It also incorporates new Church teaching documents since 1985, especially Pope John Paul II's 1995 encyclical *Evangelium Vitae* ("The Gospel of Life") and the U.S. bishops' follow-up statement in 1998, "Living the Gospel of Life: A Challenge to American Catholics."

It includes a fuller, more prominent treatment of prayer and worship in the work of defending life.

The bishops also discussed national norms for lay preaching and for those who explain Catholic teaching on television and radio.

Auxiliary Bishop A. James Quinn of Cleveland, chairman of the canonical affairs committee, gave a preliminary presentation of the three proposed U.S. norms that had been approved earlier by the bishops but sent back by the Holy See for further changes.

One of the proposals concerns lay preaching in churches or oratories. The other two deal with lay people, priests or religious, discussing faith and morals on the airwaves.

Archbishop Oscar H. Lipscomb of Mobile, Ala., chairman of the Committee on Liturgy, presented a set of what he called relatively minor changes that the Vatican has suggested for proposed U.S. adaptations to general Church norms for the liturgy. He said most of the changes had to do with norms for appropriate materials to be used for sacred vessels and the altar of sacrifice.

The U.S. adaptations, which the bishops originally approved last June, were also to be revised editorially so that they can be incorporated directly into the new General Instruction of the Roman Missal, instead of being attached at the end, as in the past.

During the rest of the meeting, the bishops were to elect a new president and vice president for the next three years, as well as a treasurer-elect and 22 new committee chairmen or chairmen-elect. They also were to vote on a budget and plans and priorities for their national offices. †


Correction

Due to a production error, two sentences in Nancy Fogg's letter to the editor, "Attack brings hope," in the Nov. 9 issue of *The Criterion* were incorrect. The sentences should have read, "We have to think like Jean Kerr did when she said, 'Hope is the feeling we have that the feeling we have isn't permanent.' We must believe that good will prevail and that must be our vision when we pray."

John Paul II Catholic High Open House

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Providence High School in Clarksville celebrates 50th anniversary

By Jennifer Del Vecchio

Our Lady of Providence High School in Clarksville has reached a golden milestone.

The school, which was founded by the Sisters of Providence, celebrated its 50th anniversary Nov. 3.

Gerald Wilkinson, the high school's president, said surviving 50 years hasn't been easy.

"At times we've been on top of the mountain, at times in the depth of the valley," he said. "Certainly the accomplishment is a tribute to the entire community for Providence to continue. I look forward to the next 50 years."

Wilkinson said the commitment that the community and staff has made to Our Lady of Providence High School allows it to provide students with an "exemplary Catholic education."

Last fall, the school was the only high school in the state to be named a 2000 Blue Ribbon School by the U.S. Department of Education.

The award honors schools that show academic leadership and teacher development. It was one of 377 schools nominated nationwide for the award.

The school has persevered through difficult times that have ranged from the threat of closing to finding the funds to keep it open, Wilkinson said.

In 1951, the Sisters of Providence from Saint Mary-of-the Woods founded the school. It had 137 students from 11 parishes in Clark, Floyd and Harrison counties.

However, in 1972 the sisters said they could no longer operate the school.

Instead of closing the school, the community pledged to keep it open. Sixteen parishes in the New Albany Deanery decided to purchase the school from the sisters.

Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence at Saint Mary-of-the-Woods, was part of the school's first class.

"We had to build the traditions for the

school," she said. "The key things are the spirit of Providence is still alive there and so many of the graduates are committed to continuing the mission of Providence."

The school celebrated that continuing tradition with a rededication ceremony Nov. 3. Archbishop Daniel M. Buechlein officiated.

A dinner followed with the recognition of past and present faculty and staff who served 20 or more years. Paulette Collier, the custodian, has served 28 years at the school.

In the past 50 years, the school has awarded diplomas to more than 6,000 students and 95 percent of its graduates pursue a college education. †

105-year-old Indianapolis World War I veteran receives Purple Heart

By Mary Ann Wyand

Gus finally got his Purple Heart. Eighty-three years after being wounded by shrapnel on a battlefield in France, World War I veteran Gustave A. Streeter of Indianapolis was honored by the U.S. government during a Nov. 8 military ceremony at the Indiana War Memorial in downtown Indianapolis.

It was the realization of a longtime dream for the 105-year-old resident of

the St. Augustine Home for the Aged and life member of the American Legion, who also enjoyed the motorcycle escort provided by six Marion County Sheriff's Deputies during a courtesy limousine ride downtown for the award ceremony.

"Now I know that America also cares for me," Streeter said after receiving the Purple Heart for injuries suffered when German shells exploded near his artillery position.

Streeter has scars on both legs as proof of his wartime valor. He would have received the prestigious medal after being wounded on Oct. 24, 1918, if he had requested medical help for his injuries at the time.

Instead, the former U.S. Army private—who was trained as a pharmacist before the war—treated his own injuries with medical supplies in his first-aid kit because he didn't want to leave his friends in Battery F of the 340th Field Artillery Regiment of the 89th Infantry Division of the American Expeditionary Forces on the battlefield in France.

Officials from the Department of the Army, Veteran's Administration and American Legion National Headquarters worked with U.S. Rep. Dan Burton of Indiana's Sixth Congressional District to promote Streeter's cause.

Streeter received his Purple Heart from Maj. Gen. George Buskirk Jr. of the Indiana National Guard and Richard J.

Santos, national commander of the American Legion.

"We finally corrected the record, and I think that's great," Gen. Buskirk said after the ceremony. "There are thousands of veterans like Gus who were never properly decorated because nobody worried about the paperwork at the time, so when we can locate somebody and correct the record we're delighted to do that."

Congressman Burton gave Streeter an American flag that was flown over the U.S. Capitol on Oct. 29 and presented it with a certificate that read "With thanks from a grateful nation."

"Gus Streeter is an American hero and a national treasure," the congressman said. "We can never do enough to honor the men and women who have sacrificed for our freedom. Even if it takes 80 years to set the record straight, it's our duty to make it right. Mr. Streeter is a living

See VETERAN, page 19

Share your Christmas memories

It's time to share your favorite Christmas memories!

Holiday stories from readers are a popular feature in *The Criterion's* annual Christmas Supplement.

Stories should be brief descriptions of personal Advent or Christmas experiences

about faith, family or friends.

Send stories for consideration to *The Criterion*, Christmas Memories, P.O. Box 1717, Indianapolis, IN 46206 by the Dec. 5 deadline. Submissions should include the writer's name, address, parish and telephone number. †

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Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Presider

Rev. Dr. Paul Crow
Preacher

Tuesday, November 20, 2001

6:30 p.m.

Prelude music featuring Indianapolis Children's Choir

7:00 p.m.

Thanksgiving service procession

The Cathedral of SS. Peter and Paul

1347 N. Meridian Street, Indianapolis, IN 46202

Participating religious leaders include representatives of the Islamic, Jewish and Christian communities of Indianapolis.

A collection of canned goods and/or money will be gathered to assist the Julian Center.



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Editorial

Eliminate the reasons so many people hate us

In our fight against terrorism, the elimination of Osama bin Laden, Ayman al-Zawahiri and other leaders of the al-Qaida and Al Jihad organizations—if and when that occurs—must not be our only objective. We must take positive steps to eliminate the causes for so much resentment against the United States, the reasons so many people hate us. So far we're not doing that very well.

We are not winning the public relations war, especially in the Arab and Muslim world, and we are not changing the policies that have resulted in the deaths of thousands of innocent people. Since the terrorist attacks of Sept. 11, more people around the world have become antagonized with the United States, and it's because we aren't getting the message out that our battle isn't against Muslims but against terrorism.

This is surprising since we in the United States have more expertise in selling a message than does anyone else. Advertising and commercials obviously sell their products. But bin Laden and al-Zawahiri have been beating us to the punch.

Al Jazeera TV, broadcasting from Qatar, is the CNN of the Arab world. Bin Laden has used it often to try to convince Muslims that they must fight a holy war against the West. We were late to accept Al Jazeera's invitation to respond, and our response hasn't been very effective.

In wasn't until the first part of November that the Arab League foreign ministers met and issued a statement saying that Osama bin Laden doesn't speak for Arabs and Muslims.

Meanwhile, periodicals in Egypt, Saudi Arabia and other places are portraying bin Laden as a religious hero. They are also accusing the United States of poisoning the food packages dropped for the Afghan people. The result has been predictable: More recruits for bin Laden's holy war.

The longer the bombing continues in Afghanistan, the sooner we will lose the support of Muslim countries. Already we are hearing Muslim leaders say, "If the objective is to eliminate Osama bin Laden, why are they bombing Kabul? Bin Laden isn't there."

Our policies provide fodder for the terrorists. Patriarch Raphael I Bidawid, the

head of the Catholic Chaldean Church in Iraq, has long protested that our embargo against that country has hurt children and adults who can't get adequate medical help while doing absolutely nothing to bother Saddam Hussein. (*The Criterion* has twice called for the elimination of the U.S. sanctions against Iraq.) He says that Muslim fundamentalists who want a religious war are working hard among the Iraqi people.

At the United Nations, the Holy See's nuncio, Archbishop Renato R. Martino, told a committee that the failure to seek out the causes of terrorism is a disservice to the memory of those who died in the Sept. 11 attacks. He went on to say, "We cannot successfully combat terrorism if we do not address the worsening disparities between the rich and poor."

The Commission of Bishops' Conferences of the European Union recently issued a 10,000-word document that said military action and tightened security would do little to combat the "deep malaise" in regions where rich countries are "resented as being unfair, selfish and oppressive."

The document pointed out that the gap in incomes between rich and poor countries is now the largest ever recorded and it warned, "Poverty, inequality, hunger and humiliation, wherever they are found, provide a fertile breeding ground for fanaticism and terrorism."

Pope John Paul II said, in a World Hunger Day message, "Those tragic events [of Sept. 11] exhort us to look with special attention to a more profound motivation for a common commitment to the poor."

He challenged rich nations to cut in half the number of hungry and starving people in the world over the next 15 years. He said, "The problem of hunger, which affects more than 800 million people, of whom 200 million are children, is one of the most acute of our time."

Yes, of course, we must continue our efforts to eliminate terrorists wherever they can be found, as we said in our editorial of Oct. 5. But, as Archbishop Martino told that UN committee, "Any serious campaign against terrorism needs to address the social, economic and political conditions that nurture the emergence of terrorism." †

— John F. Fink

Seeking the Face of the Lord

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



Humility gives rise to thankfulness

I keep two handwritten letters in the back of my favorite Bible.

One is from my mom, the other from Mother Teresa of Calcutta. Both come to mind as I think about the forthcoming Thanksgiving Day in these troubled times. The year 2001 has not been the blissful beginning of a new millennium for which we hoped and prayed.

My mom's letter was written as she was recovering from a broken hip. She wrote: "Aunt Mary says her accident happened for a reason. I'm sure mine did too. I can't tell how much it made me realize what family means to me. ... We don't really know how lucky we are for having such a fine family."

More than a few people have remarked to me—and we hear and read the same in the media—about how the terrorist tragedy of last September and its consequent losses brought our general citizenry together. Fortunately, "United we stand" became something more than a war cry. Horrific tragedy has a way of leveling our personal perspectives and human differences. The "lowly and the mighty" are on equal ground. We should never become comfortable with the past attack on America, but it may be fruitful this Thanksgiving to thank God for the heretofore obscured goodness we have found once again in our human family. To be sure, it is not a universal and perfect goodness, but it is much larger than many would have thought. We have found some good news.

My mom's letter strikes a chord even closer to home, not only in the Buechlein family, but in many others who have met the sorrow of losing loved ones or have faced off the powerlessness that comes with human illness. We are blessed if we are families that come together in good times and in bad. We may not do that perfectly either, but we find strength together, especially in prayer. And for that we ought to be especially mindful on Thanksgiving Day.

Mother Teresa had written to acknowledge that she would come to visit Memphis in June of 1989. She took the occasion to congratulate me for my 25 years of priesthood: "Congratulations for the 25 years of love you have spent with Jesus, for Jesus and in the works of love to Jesus."

She also commented on the missionary work of her sisters in Memphis. "Wonderful are the ways

of God—in using nothingness to show His greatness. Thank God our Sisters are with you and are trying to do God's work with great love—help them to be humble like Mary so that they can become holy like Jesus."

She concluded her letter by asking me to pray for her, "that I don't spoil God's work."

If sorrow and powerlessness—such as we experienced as a nation, and which, at one time or another, all families experience—cause us to recognize our dependence on God, then we find new grace.

Mother Teresa's letter is a striking testimony to our belief that ultimately every gift and every good work comes from God. And without God our efforts are fruitless. And she goes to the crux of the challenge, namely our need for humility. Nothing makes us more humble than humiliation. Our nation was shockingly humiliated by the terrorist attacks in New York and Washington.

No doubt about it, genuine gratitude flourishes only from the ground of humility. First and foremost, Thanksgiving Day is about saying thank you to God.

Church attendance increased strikingly last September. Some people remarked that attendance at prayer services and Mass rivaled that of Christmas and Easter. The perspective set by our common sense of powerlessness over terror drew us together before God. Thanksgiving should draw us together to say thank you to God for being God-with-us in good times and in bad. We should thank God for the gift of our faith and the gift of our Church. Because of God, we can be a people of hope.

A humble attitude causes us also to say thanks to God for those who heroically gave their lives for the sake of our human family. We thank God for those who serve "in harm's way" so that our society can be protected. We pray gratefully for the president and all civic leaders who serve the common good. And we say a collective thank you to them.

Prayer grounds our humble sense of gratitude. Mother Teresa included a message card: "Love to pray—feel often during the day the need for prayer and take trouble to pray. Prayer enlarges the heart until it is capable of containing God's gift of Himself. Ask and seek, and your heart will grow big enough to receive Him and keep Him as your own." †

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.



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Buscando la Cara del Señor

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



La humildad lleva al agradecimiento

Yo guardo dos cartas escritas a mano en la parte de atrás de mi Biblia favorita. Una es de mi mamá, la otra es de la Madre Teresa de Calcuta. Ambas cartas volvieron a mi mente a medida que pienso en el Día de Acción de Gracias que está por venir, en estos tiempos atribulados. El año 2001 no ha sido el maravilloso comienzo del nuevo milenio el cual esperábamos y por el cual rezamos.

La carta de mi mamá fue escrita mientras se recuperaba de una cadera rota. Ella escribió: "La tía Mary dice que su accidente sucedió por una razón. Estoy segura que el mío también. No puedo decirte lo mucho que me ha ayudado a darme cuenta lo que la familia significa para mí... No nos damos cuenta realmente de lo afortunados que somos al tener una familia tan buena".

Algunas personas me han comentado, y lo escuchamos y leemos en los medios de comunicación, sobre como la tragedia ocasionada por los terroristas el pasado mes de septiembre y las pérdidas subsiguientes unió a la ciudadanía en general. Afortunadamente, el eslogan "United We Stand" (Permanecemos Juntos), se convirtió en algo más que un grito de guerra. La horrible tragedia tiene su forma de nivelar nuestra perspectiva personal y nuestras diferencias humanas. El "más débil y el más poderoso" se encuentran a un mismo nivel. Nunca debemos sentirnos cómodos con el ataque a América, pero será fructífero que el día de Acción de Gracias, agradezcamos a Dios por los bienes anteriores que no nos habíamos dado cuenta y que ahora hemos encontrado nuevamente en nuestra familia humana. Por seguro, no es un bien universal y perfecto, pero es mucho más grande de lo que pensábamos. Hemos encontrado buenas noticias.

La carta de mi mamá toca de cerca la sensibilidad de nuestra casa, no sólo en la familia Buechlein, sino en muchas otras que han encontrado la tristeza de perder a los seres queridos o que han encarado la impotencia que viene con la enfermedad humana. Estamos bendecidos si somos una familia unida en los buenos y en los malos tiempos. Quizás tampoco hagamos eso perfectamente, pero encontramos fuerza juntos, especialmente en la oración. Y eso lo tenemos que tener especialmente en nuestras mentes el Día de Acción de Gracias.

La Madre Teresa escribió para confirmar que vendría a Memphis el mes de junio de 1989. Aproveché la oportunidad para felicitarle por mis 25 años de sacerdocio. "Felicitaciones por los 25 años de amor que ha pasado con Jesús, por Jesús y el trabajo por el amor de Jesús".

Ella también comentó sobre el trabajo misionero de sus hermanas en Memphis. "Maravillosas son los caminos del Dios— al usar las cosas sin valor para mostrar su Grandeza.

Gracias a Dios nuestras hermanas están con usted y están tratando de hacer el trabajo de Dios con gran amor — ayúdelas a ser humildes como María para que ellas puedan ser santas como Jesús":

Ella concluye su carta pidiéndome que rece por ella, "para que no eche a perder el trabajo de Dios".

Si la tristeza y la impotencia— tales como la que experimentamos como una nación, y la cual, en un momento u otro experimentamos todas las familias— hacen que reconozcamos nuestra dependencia en Dios, entonces hemos encontrado una nueva gracia.

La carta de la Madre Teresa es un testimonio vivo de nuestra creencia que, en definitiva, cada regalo y cada buen trabajo viene de Dios. Y que sin Dios nuestros esfuerzos no son fructíferos. Y así ella va a lo esencial del reto, llamando a nuestra necesidad a la humildad.

Nada nos hace más humildes que la humillación. Nuestra nación fue humillada por los ataques terroristas en Nueva York y Washington.

Sin duda alguna, la gratitud genuina florece sólo de la base de la humildad. Lo primero y principal, el Día de Acción de Gracias es para dar gracias a Dios.

La asistencia a la Iglesia aumentó considerablemente el mes de septiembre pasado. Algunas personas resaltaron que la asistencia a los servicios de oración y a la Misa rivalizó con las de Navidad y Pascua de Resurrección. La perspectiva establecida por nuestro sentido común e impotencia sobre el terror nos trajo juntos ante Dios. El día de Acción de Gracias debe juntarnos para dar gracias a Dios por ser Dios-entre-nosotros en los buenos y los malos tiempos. Debemos dar gracias a Dios por el regalo de nuestra Fe y por el regalo de nuestra Iglesia. Ya que por Dios, podemos ser personas con esperanza.

Una actitud humilde también nos motiva a dar gracias a Dios por aquellos quienes heroicamente dieron sus vidas por el bien de nuestra familia humana. Damos gracias a Dios por aquellos quienes "sirven" para que nuestra sociedad pueda ser protegida. Rezamos agradecidamente por el presidente y todos los líderes cívicos quienes sirven al bien común. Y damos unas gracias colectivas a ellos.

La oración es la base para nuestro sentido humilde de gratitud. La Madre Teresa incluyó una tarjeta con un mensaje: "El amor a la oración—siente frecuentemente durante el día la necesidad de la oración y tomate el tiempo para rezar. La oración agranda el corazón hasta que es capaz de contener el regalo de Dios mismo. Pregunta y busca, y tu corazón crecerá lo suficiente para recibirlo a Él y mantenerlo a Él como propio". †

Traducido por: Language Training Center, Indianapolis

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.

Research for the Church/James D. Davidson

Catholic identity not the same as commitment to the Church

Catholic identity is a broad concept referring to people's identification with the Catholic faith. It has to do with the importance people attach to being Catholic.

Commitment to the Church is a narrower concept having to do with people's attachment to the Catholic Church. It has to do with their investment in the institutional life of the Church.

Certainly the two are related. The more one identifies with the Catholic faith, the more one is likely to be involved in the Church; and the more loyal one is to the Church, the more one is likely to identify with the faith.

But, the two are not the same. The difference is evident in my latest survey of American Catholics (see box). A clear majority of Catholics identify with the Catholic faith. Eighty-one percent say being a Catholic is a very important part of who they are. Eighty-one percent also say the people who know them know they are Catholic. Seventy-nine percent say it is important that younger generations of their families grow up Catholic. Fewer Catholics are highly committed to the Church. Only 57 percent say they would never leave the Catholic Church. Only 44 percent say the Catholic Church is the most important part or among the most important parts of their life. And only 37 percent say they attend Mass on a weekly basis. Clearly, many Catholics identify themselves as Catholic but are not highly committed to the Church.

The study also points to two other findings, both of which involve comparisons between three generations of Catholics: pre-Vatican II Catholics (born in 1940 or before), Vatican II Catholics (born between 1941 and 1960), and post-Vatican II Catholics (born between

1961 and 1982).

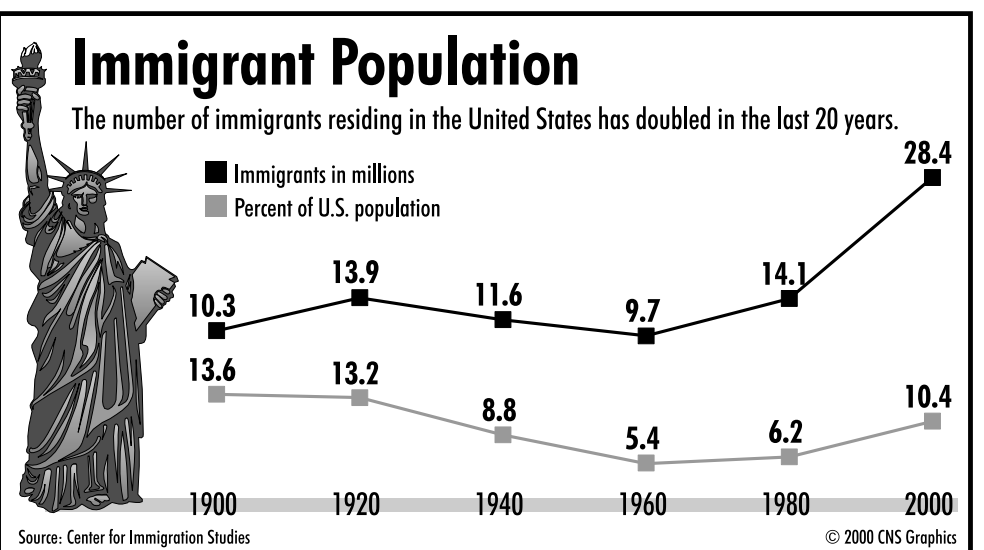
First, there is some decline in Catholic identity. Whereas 90 percent of the pre-Vatican II generation say that being Catholic is an important part of who they are, only 80 percent of the Vatican II generation and only 78 percent of the post-Vatican II generation say that. While 88 percent of pre-Vatican II Catholics say the people who know them know they are Catholic, only 84 percent of Vatican II Catholics and only 76 percent of post-Vatican II Catholics say that. Although 85 percent of pre-Vatican II Catholics say it is important that future generations in their families grow up Catholic, only 77 percent of Vatican II and post-Vatican II Catholics say that.

There is a sharper decline in commitment to the Church. While 76 percent of pre-Vatican II Catholics say they would never leave the Church, only 60 percent of Vatican II Catholics, and only 47 percent of post-Vatican II Catholics say that. Although 66 percent of pre-Vatican II Catholics say the Church is among the most important parts of their life, only 46 percent of Vatican II Catholics, and only 38 percent of post-Vatican II Catholics say that. Whereas 57 percent of pre-Vatican II Catholics attend Mass weekly, only 39 percent of Vatican II Catholics, and only 20 percent of post-Vatican II Catholics do.

In short, generational differences are larger on the three commitment items than they are on the three Catholic identity items. Thus, there is good reason to be concerned about declines in Catholic identity, but there is even more reason to be concerned about declines in commitment to the Church.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is American Catholics: Gender, Generation, and Commitment (Alta Mira Press, 2001). †

	All Catholics	Pre-Vatican II	Vatican II	Post-Vatican II
Catholic Identity				
Being a Catholic is a very important part of who you are.	81	90	80	78
People who know you also know that you are a Catholic.	81	88	84	76
It is important to you that younger generations of your family grow up as Catholics.	79	85	77	77
Commitment to the Church				
Would never leave the Church	57	76	60	47
The Catholic Church is the most important part, or among the most important parts, of your life.	44	66	46	38
Attend Mass weekly	37	57	39	20



Check It Out . . .

"A Father's Grief" will be presented at 7 p.m. on Nov. 28 in the conference room at St. Pius X Church, 7200 Sarto Dr., in Indianapolis. The informative session, presented by Tom Harrison of St. Vincent Hospice and Frank Impicciche of St. Vincent Hospital, will examine the grief process and healthy coping skills relating to masculine grief. Fathers who have experienced the death of a child or children are encouraged to attend this free event. For more information or to register, call Marilyn Hess, associate director of hurting family ministries for the archdiocesan Office for Youth and Family Ministries, at 317-236-1586 or 800-382-9836, ext. 1586, or contact her by e-mail at mhess@archindy.org.

The Sisters of Providence are sponsoring their **12th annual bazaar and bake sale** from 9:30 a.m. to 3 p.m. on Nov. 18 in the lobby of the Providence Center at Saint Mary-of-the-Woods. Items that will highlight the event are headwear and scarves knitted from hand-spun alpaca fleece, handmade afghans and pillows, jams, jellies, candy, baked goods and Christmas craft items. Brunch will be available from 10:30 a.m. to 1:30 p.m. in the O'Shaughnessy Dining Room. For more informa-

tion, call 812-535-3131 or visit the congregation's Web site at www.sistersofprovidence.org.

People who are alone this holiday season are invited to a community **Thanksgiving Dinner** at 11:30 a.m. on Nov. 22 in the basement of Our Lady of Lourdes School, 5333 E. Washington St., in Indianapolis. The traditional Thanksgiving menu is \$2 a person. Delivery to shut-ins and transportation will be provided. For more information or to make reservations, call 317-356-7291 before Nov. 20.

Alumni of St. Joan of Arc School in Indianapolis are having a **45-year reunion** on June 15, 2002, and are trying to locate all members of the Class of 1957. If you are a member of that class, contact Dalene Mahaffey at 317-255-8536.

Msgr. Joseph F. Schaedel, vicar general, will present an **Advent retreat** titled "Mary Immaculate, Patroness

of Our Country: We Need Her Now More Than Ever" from 10 a.m. to 3 p.m. on Dec. 8 at the Marian Center of Indianapolis, 3356 W. 30th St. The cost is \$12 and includes lunch. Mass will be offered during the retreat. For more information, call the Marian Center at 317-924-3982.

Andre LaCour of Indianapolis is forming and directing an **Archdiocesan Gospel Choir** and is looking for new members. A reception and information meeting concerning the choir will be held from 3 p.m. to 5 p.m. on Dec. 2 in the Assembly Hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The gospel choir will sing for special events throughout the archdiocese. Practices are held on the first and third Mondays of every month at 7 p.m. at St. Thomas Aquinas Parish, at the corner of 46th and Illinois streets, in Indianapolis. For more information, call Andre LaCour at 317-823-0516 or Beverly Ross at 317-283-1912. †

VIPs . . .



Alfred and Marie Mader, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 60th wedding anniversary with a Mass on Nov. 18 at the Sacred Heart Parish Hall. They were married on Nov. 15, 1941, at St. Anne Church in Jennings County. They have 12 children: Agnes Anderson, Theresa Dillon, Linda Eads, Mary Lou Jones, Patricia Shepardson, Jim, John, Kenny, Kevin, Ray, Rick and Tom Mader. The couple has 28 grandchildren and one great-grandchild.

Providence Sister Jenny Howard has been appointed vocation director for the Sisters of Providence of Saint Mary-of-the-Woods. As part of the new Membership Team, Sister Jenny will work with women who are in discernment about entering the congregation. She recently

completed a five-year term as a member of the congregation's General Council.



Our Lady of Lourdes parishioners **Leo and Sara Jo Rea** of Indianapolis will celebrate their 50th wedding anniversary with a Mass of thanksgiving at 5 p.m. on Nov. 24 at Our Lady of Lourdes Church. The couple was married there on Nov. 22, 1951. An open house will be held from 2 p.m. to 4:30 p.m. on Nov. 24 at the Mission Place Apartment Recreation

Center in Indianapolis. They have nine children: Helen Decor, Julie Hedlund, Mary Ann Holden, Pauline Rea-Turner, Cathy Wagner, James, John, Joseph and Thomas Rea. The couple has nine grandchildren and 31 great-grandchildren. †

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

Harry Potter and the Sorcerer's Stone (Warner Bros.)
 Rated **A-II (Adults and Adolescents)** because of some menacing situations and scary images with an instance of crass language.
 Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

The One (Columbia)
 Rated **A-IV (Adults with Reservations)** because of recurring action violence with some profanity and crass language.
 Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

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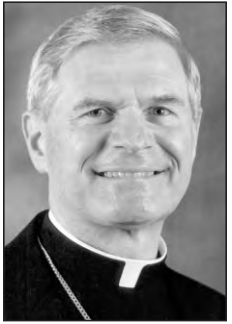
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Taken From The Photo Of The 1897 Supreme Council Meeting Held In New Haven, Connecticut ©KOFCC

YOUTH

continued from page 1

Schwietz, also the archbishop of Anchorage, said, "We in the Catholic Church are too much into an individualistic way of thinking. We tell our kids and encourage them to think, 'I can decide what's best for me.'"



Archbishop Roger L. Schwietz

Teen-agers are always asked what they want to do, but that's not a Catholic approach to vocations, he said.

Instead, he said the "Catholic approach is that God has a plan for every person and to discover that plan is where true peace and happiness lies."

The archbishop said young people need to think about how God made them unique with individual talents.

"We have to get a new sense of vocation. It's a dialogic process between us and God, and in us discerning our vocation, not deciding a vocation," he said.

Julie Zubaty, a junior at Father Michael Shawe Memorial High School in Madison, said Archbishop Schwietz's straight talk about vocations is what she wants to hear at the congress.

Julie said that many youth her age aren't thinking about vocations because of other pursuits.

"Teens have a lot of other stuff going on in their lives," she said. "I'm hoping that the rally will get people interested."

While delegates are meeting with the bishops, there is a rally planned during the youth conference to celebrate vocations and to give information to the estimated 24,000 teen-agers attending.

Helping youth think about vocations is important because adults rarely ask her what she thinks her vocation in life is, Julie said.

"I want to know [from the bishops] if there are any ideas to make it more accessible to youth to get information on different vocations and to make it more public," Julie said.

She also said that she would appreciate questions from adults about her own vocation.

"These questions would help me to see what to do and to take more interest in the plan for my future," Julie said.

Archbishop Schwietz said vocations are everyone's job in the Church.

He said that people have stopped asking youth about their vocation in life. The archbishop is asking pastors, teachers, grandparents and parents to start taking a more active role in helping young people find their vocation.

One person who has helped Emma, from Bishop Chatard, think about vocations is Father Joseph Brown, the chaplain at the school.

"When Father Joe came, he talked a lot about religious vocations and if we had an interest," Emma said.

She said having someone her age say they want to be a priest is "almost shocking" because "it's so counter-cultural."

However, she said, "there is a lot of talk" about vocations at her school since Father Brown began talking about it.

Speaking to the leaders of the Church about vocations is exciting, Emma said.

It also makes her feel that she has some say in the Church, when in society there are a lot of areas that teen-agers "get ignored."

"I think it will be helpful because the bishops have spent a lot of time discerning different things about God," Emma said. "It's their job and maybe I can ask their opinions and get their help."

Archbishop Schwietz believes the vocation theme of the congress is "providential."

After Sept. 11, many people have been asking what they should do with their lives, he said.

Still, there are limiting factors to vocations, one being the "get-ahead mentality," the archbishop said.

He cited a study where college graduates said their main goal in life was to make a lot of money.

However, there are signs that the next generation, called the "millennium generation," is shifting that focus.

The study reported that teens are looking for ways to use their talents to help others, Archbishop Schwietz said.

Emma said she wants to ask the bishops the best way to discern how to use her talents.

"Personally, I don't know what I want to do and I want to know how to go about that," she said.

Archbishop Schwietz said his best advice would be to "take time to listen to your heart."

"Get good advice from a spiritual director or mentor in your life," he said. †

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VOLUNTEERS

continued from page 1

St. Malachy Parish in Brownsburg, said that he sees all those at St. Vincent de Paul as vehicles for God's will.

"I think it's a ministry," said Don Striegel, council president for the St. Vincent de Paul Society in Indianapolis and a member of St. Jude Parish in Indianapolis. "Jesus told us to do this. He said to help those in need. It's really answering God's call."

The idea of a calling rings doubly loud when reminded of the fact that the people who help out, some of them full-time, at St. Vincent de Paul are all volunteers.

Though the society is international, locally it is made up of a series of chapters from 47 parishes within the archdiocese, 36 of which are in Indianapolis. Those chapters make up the local council, which Striegel heads.

"I think that some of the best people that I've ever known have been members of the St. Vincent de Paul Society," he said.

Archbishop Daniel M. Buechlein remembers his own father's involvement in the group.

"My dad was treasurer of the St. Vincent de Paul Society in Holy Family Parish [in Jasper, Ind.] for many years," Archbishop Buechlein said. "After his retirement, he spent much of one day a week visiting the homebound. He is, for me, an example of countless men and women who do so much for the poor and others in need."

About 1,400 volunteers help out the St. Vincent de Paul Society occasionally in the archdiocese. Of those, nearly 500 are active members and attend meetings along

with volunteering.

St. Vincent de Paul operates both a food pantry and a distribution center in order to meet the needs of those who are lacking either food or household items—or both.

"If you want something from us, you call our hotline number," Sperry said.

The number is, as Hohmann said, for "anybody that wants help."

People say what they need, such as a refrigerator or a winter coat, and a volunteer takes down their information.

Each chapter that is located in a parish also has an area that it covers, and each person that calls for help falls within some parish's boundaries. St. Vincent de Paul calls that parish and asks them for the assistance of a chapter member.

"That parish has people that go to the homes of these people," Hohmann said. "And then they write up a referral of the items that they need. Then they come down and we honor the referrals at the warehouse."

This way, the society can always check to make sure that there really is a need.

All the client has to do is provide the transportation—usually a pickup truck—and they can have whatever they need at no cost.

Last year, the distribution center gave away an estimated \$1.2 million in goods, including 4,702 mattresses, 1,322 sofas and 5,000 children's outfits.

But before the society can give anything away, it has to have something to give. That is where God comes in, many volunteers will claim, telling the endless stories of Divine Providence hard at work.

There's the story of how \$500,000 from a deceased man's will came to the society just as the organization was hoping to buy

its current warehouse, or how a budget deficit was paid off by a donated estate.

"Certainly more often than not . . . it gets resolved," Pierce said of the problems that arise from time to time. "Something always comes through."

"We need to have faith that God will provide, and does provide," Striegel said.

Sperry agrees. "Just the other day, at the council meeting, we needed more money and the pantry needed more money," he said. The council advised that they cut their spending in certain areas.

"They said, 'Really, dressers are not something you really, absolutely need. So just don't buy any more dressers,'" Sperry said. "We just today got \$10,000 for dressers."

Though the society spends money acquiring things such as furniture—over \$100,000 was spent on household furnishings last year—a great deal of what it has is donated.

The group receives couches from people who want to get rid of their old sofas. It receives washer and dryer sets from apartment complexes. It even gets mattresses from stores like Kittles and L. S. Ayres.

When someone calls in with a donation, the society makes plans to pick up the item or items with one of its 10 trucks as long as the goods are in the immediate vicinity of Indianapolis. Exceptions are occasionally made for special or large donations.

And if an appliance comes in broken, there are volunteers at St. Vincent de Paul who fix it.

The society even gives away cars, as long as they run and don't need more than minor repairs. This year, 109 cars have been given to needy people.

"If they can drive them in, we'll take

them," Sperry said.

Every two months, the society has a spirituality meeting to balance all of the nitty-gritty work that many volunteers can get mired in.

"[Spirituality] really should be the No. 1 thing on our list," Striegel said. "We're really trying to promote that the reason you're doing this work is because you love God."

"We need to tell our clients as well that we're doing this for our benefit, too," he said. "It's helping us in our spiritual journey."

While work for St. Vincent de Paul can be seen as part of a spiritual journey, it can also be seen as part of a spiritual battle.

In a recent St. Vincent de Paul Society newsletter, Sara Larson, a member of St. Thomas Aquinas Parish in Indianapolis, wrote that the spiritual battle that is fought is not poverty, but hopelessness.

"Poverty and loneliness are just the tip of the iceberg," she said. "The people we serve can suffer from hopelessness so primary, so intrinsic, that it is hard for me, in my comfortable middle-class life, to even grasp. We battle that hopelessness, trying to let the clients know that we care."

Volunteers have been serving the poor through the St. Vincent de Paul Society since the Society was founded in 1883 by a young man in Paris named Frederic Ozanam.

Ozanam six friends wanted to start a new ministry that would help them be more like Jesus.

(Those who need help from the St. Vincent de Paul Society can call 317-687-0169.

Those who wish to give items to the society can call 317-687-1006.) †

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SERRA

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he said. "Secondly, I hope that our club, our members, will speak actively, often and directly for God in a noisy world.

"Thirdly, that we will make clear that entering a seminary is for discernment. It's not a pass or fail commitment.

"Fourthly, that we guide possible candidates to sit down and talk to a priest or a religious.

"And fifthly, my challenge is—because we should be able to do this—that we find 10 new seminarians per year, so that by the year 2006 we also have 50 seminarians."

Before the dinner, Archbishop Buechlein offered Mass for the Serrans and their families as well as for priests and seminarians.

"I come tonight to say thank you for your love of God, for your love of the Church, and for your commitment to help us invite new people to the banquet of priestly leadership and religious life," the archbishop said in his homily.

He praised the Serra Club members for nurturing vocations in the archdiocese.

"You accept the call of Christ in the Gospel and in a very beautiful and a very specific way you go to the heart of all that makes evangelization possible in our Church," he said.

Referring to one of Pope John Paul II's Holy Thursday letters to priests, Archbishop Buechlein said that the Church is born anew every day in the Eucharist.

Without the priesthood, there is no Eucharist, he said.

"Do you see how your commitment to

encourage vocations to the priesthood lies at the heart of the Church's life?" he asked. "And so the Holy Father refers to you as 'the vocational arm of the Church.'"

The local Serra Club has worked with Father Joseph Moriarty, vocations director for the archdiocese, on several projects to promote religious vocations. The projects include the Men in Black program and the Called by Name program.

Serra also has sponsored trips to Saint Meinrad Seminary for boys and trips to convents for girls. They also sponsor retreats for eighth-grade students.

They also coordinate an annual religious vocations essay contest.

The Serra organization is named after Blessed Junipero Serra, a Franciscan priest who lived in the 18th century and served as a missionary in California.

"His patronage is so appropriate for

our times," Archbishop Buechlein said. "The unswerving faith, the courageous and generous commitment to proclaim the Gospel, his driving love for the poor. These are the virtues that Blessed Junipero Serra lived, and they stand as a blessed challenge for us in our times."

The archbishop said the challenges Serra Club members face today in fostering vocations are as great as the difficulties Junipero Serra had to overcome.

"The courage it took to evangelize in more primitive times through the history of the Church in America is matched by the courage it takes to evangelize in our times of spiritual poverty, which makes our time perhaps primitive in another sense, he said."

The archbishop also said that the best way to encourage vocations is by living a Christian life.

See SERRA, page 10

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SERRA

continued from page 9

"If we want our youth to respond generously to God's call to the challenging vocation of priesthood and religious life, then we need to show them how to be generous in response to God's love by the manner in which we live our call, respectively, to charity," he said.

"May this 50th anniversary be an occasion for new grace to energize in us the fire of divine love."

Concelebrating Mass with the archbishop were six other priests, including the original chaplain of the club, Father Richard Mueller, who retired in 1985.

William Shaw, the current club president, thanked the archbishop at the dinner that followed the Mass. He also gave

thanks for the six former world presidents who were in attendance, as well as all the longtime members.

Receiving special recognition were Patrick Fisher, the only living charter member still in Indianapolis, and Robert Alerding, who joined shortly after the charter meeting and is the longest continuous member.

George Maley, president of Serra International from 1991 to 1992 and also a member of the local club, called Fisher a "mentor."

"Pat has been a man that has been called on by all of us at one time or another for his advice and counsel," he said.

Maley said that Alerding has been a part of the movement "through thick and thin." Alerding recently edited a written history of the local club.

G. Joseph Peters, associate executive

director of Catholic Education for the archdiocese and immediate past president of the local club, formally presented the club's new goal.

"By 2006, the Serra Club of Indianapolis will have 50 well-formed, dedicated, active members who will work together within a Serra group dynamic to effectively foster and promote vocations to the priesthood and religious life."

Along with Maley, Father Thomas Murphy, the pastor of St. John the Evangelist Parish in Indianapolis, also served as the world president from 1978 to 1979—before he became a priest.

Sue Cicherski, the president-elect for Serra International who will take office in June 2002, also spoke to the group.

"To the many priests that we have here this evening, I want to at once say thank you for being a priest," she said. "That's the most important objective that we have right now."

Cicherski noted that the group has been around long enough to have been part of the changes the club has made from a fraternal group of men who prayed for vocations to an active club that is openly working toward more vocations.

"Your club has seen the Serra mission grow not only here in Indianapolis, but really and truly, worldwide," Cicherski said.

She echoed concerns of finding younger membership and told the group's members to recruit new members at least 20 years younger than themselves.

"New members depend upon being asked," she said. "So look around, in your parishes, in your workplaces and in your families."

She also said the most important thing a Serran can do is to pray.

"We must, above all, have a commitment to prayer—a prayer that is constant, unwavering and full of trust." †

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Archbishop Daniel M. Buechlein poses with six former world presidents of Serra International and Sue Cicherski, the current president-elect. The world presidents are (from left) Father Thomas Murphy, pastor of St. John the Evangelist Parish in Indianapolis; Manuel Reyna; John A. Woodward; Frank McKeon Jr.; George Maley, a member of St. Joan of Arc Parish in Indianapolis; and Bill Cicherski.



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Local Church often includes parish clusters

By Fr. Robert L. Kinast

The parish where I grew up in Pittsburgh doesn't exist anymore. It is now part of a four-parish cluster with a new patron saint.

Liturgy still is celebrated in each of the four churches, designated as worship sites, but the parish offices are located at one site, the priests reside at another, and educational and social activities are held at the third and fourth sites.

I wasn't on hand to observe this transformation, but by all accounts the greatest challenge was for members of each parish to become acquainted with members of the other parishes and learn how to do things together.

Although the members of all four parishes had co-existed for decades within about a five-mile radius, they were virtual strangers to one other. They did not share in each other's customs, traditions and style of operation.

Now, when parish-wide functions are held at different sites, parishioners have to get directions, find their way around the buildings and try to feel at home in unfamiliar surroundings.

Before this change, if I had asked parishioners to describe the local Church, they would undoubtedly have talked about their own parish. Now they probably talk about the new cluster of parishes. This is a positive step in the direction of appreciating the full meaning of the local Church.

The local Church—or the “particular” Church, as canon law designates it (Canon 368)—primarily refers to a diocese. A diocese often is thought of as a territory presided over by a bishop, but as

canon law presents it a diocese is “a portion of the people of God which is entrusted for pastoral care to a bishop” (Canon 369).

That puts the emphasis on the people who make up the Church, not on the geographical area they inhabit.

Obviously, people do reside in a place. Therefore, the local Church is also a territory. But if the emphasis is put on the territory, the local Church can appear to be little more than an administrative division of the universal Church.

Vatican Council II corrected this misunderstanding by clarifying that the local Church is a true and full embodiment of the universal Church.

This clarification points to a second important aspect of the local Church. In Catholic theology, the Church is understood, first of all, as the whole, complete Church: one, holy, catholic and apostolic.

It is localized in particular places as a concrete form of the universal Church. Thus, the local Church can be said to derive its nature as Church from the one, whole, universal Church, while the one Church is truly present in each local Church.

More important than the canonical definition and formal relationship of the local and universal Church is the life within the diocese. Here, too, the members of the cluster parish in my old neighborhood have learned a valuable lesson.

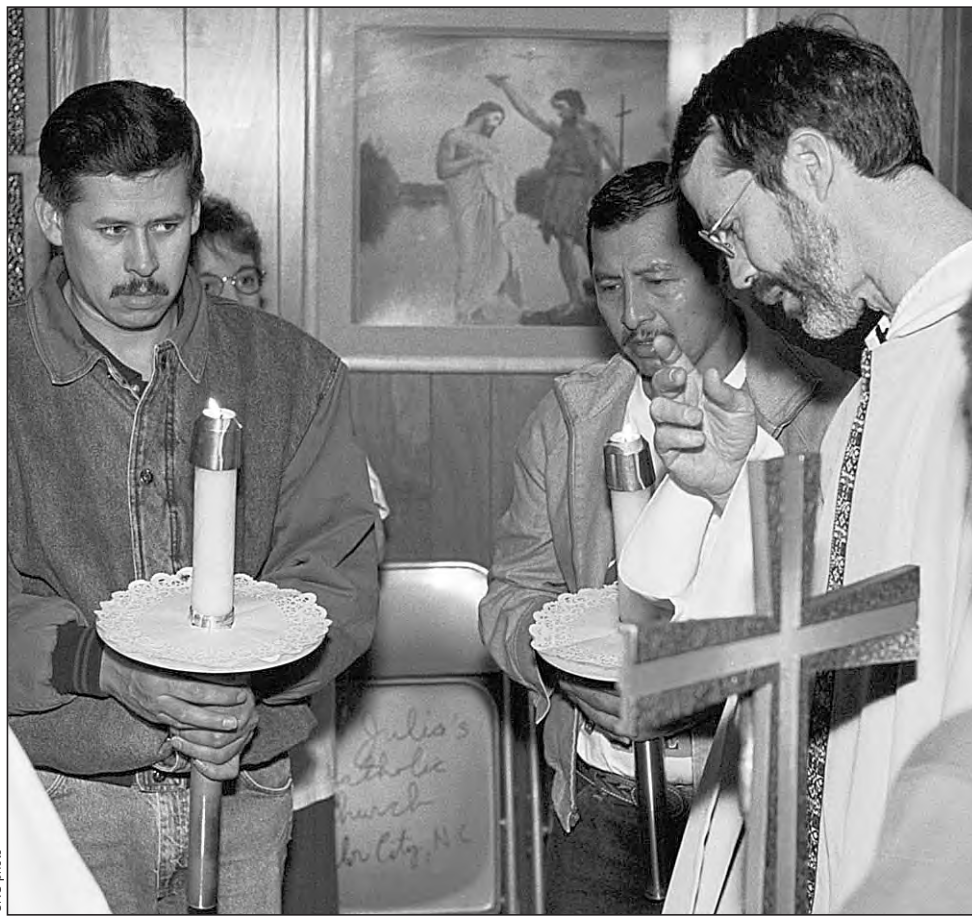
What the people of this cluster parish have discovered is just how varied and rich the local Church is.

One of the worship sites is in a culturally mixed neighborhood and offers bilingual programs as well as liturgy with an African sensitivity.

the sick and elderly, programs on parenthood, and support groups for widowed and divorced people, the chemically dependent and those with difficult situations in life.

Though “no single parish can afford an individual minister for each of these needs,” Bishop Pilla said, “parishes can cooperate to assure that someone coordinates them, knows how to evaluate the best of such groups and where they are available, and can assess the religious values that ground them.”

(David Gibson edits Faith Alive!) †



The greatest challenge with parish clusters is for members of each parish to become acquainted with members of the other parishes and learn how to do things together. A priest prays with altar servers before a Mass for peace and unity in their community.

Another worship site has a large percentage of elderly people and makes special accommodations for them when scheduling events and remodeling facilities.

A third worship site is experiencing a rapid growth in families with small children and designs programs to meet their needs.

The fourth worship site is on the fringe of a more affluent neighborhood. This site addresses the lifestyle and concerns of the city's new population of business and banking professionals.

Within this small geographical area of the local Church, there is a striking diversity of needs and resources. Yet each distinct area celebrates the same liturgy, believes the same doctrines and practices the same faith. If one were to move beyond this one location, even greater diversity would be evident.

I am reminded of this when I receive the local diocesan newspaper. In each issue, there are stories about parishes throughout the diocese.

One parish makes special accommodations for tourists and vacationers who visit the area.

Another parish launches a program of support for migrant workers who spend part of the year in the locale.

A third parish “twins” with another, less financially affluent parish to share resources and life experiences.

When those preparing to join the Church from parishes all over the diocese are enrolled by the bishop at the cathedral, it is a striking display of the local Church's vitality.

When the annual financial statement is made public or a report on a diocesan capital campaign is published, it is a concrete reminder of all the parishes and organizations, which together form the one local Church.

These are impressive reminders of how varied, yet united, the local Church is.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

Collaboration helps parishes

By David Gibson

Many parishes—especially those of moderate or smaller size—are discovering that they need to cluster together to accomplish what they need to accomplish.

Bishop Howard Hubbard of Albany, N.Y., said cooperation among parishes helps “mobilize the resources, both personal and fiscal, needed to accomplish the mission of the parish.”

Bishop Anthony Pilla of Cleveland, Ohio, said parishes can collaborate in providing marriage preparation, care for

Discussion Point

Programs benefit lay ministers

This Week's Question

Tell of a diocesan-level program or event in which you participated that was beneficial.

“The Tempus program, a two-year lay-ministry training program covering, among other things, Church history, social justice, prayer, leadership skills and ministry. We just graduated, and it's good preparation to assume support roles in the Church.” (Donna Wilson, Great Falls, Mont.)

“We have a deanery meeting once per month for directors of religious education and pastoral-ministry personnel. We discuss recommended readings, try to keep abreast of new topics or just share our experiences.” (Marie Gabel, Bismarck, N.D.)

“I enjoyed our diocesan-level Renew program. We met in groups, discussed Scripture and talked of ways to better follow Jesus and evangelize.” (Annette Miranda, Birmingham, Ala.)

“Our diocese has a three-year lay-ministry formation program, and its purpose is to awaken the call to ministry in its participants in response to our baptismal call. It has a formation component, an academic component and a practical component.” (Lisa Boley, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: In a troubled world, what is “the problem of fear” as you see it for a Christian?

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



From the Editor Emeritus/John F. Fink

The women in Eucharistic Prayer I

Seven women are among those listed in Eucharistic Prayer I:



Felicity could be the widowed martyr of Rome, executed in 165, or she could be the slave woman executed with Perpetua in Carthage in 203. Probably it's the former (since she's listed before Perpetua),

reportedly the mother of seven sons. Early Christians venerated the "seven brothers," thought to be Felicity's sons, but it is now doubted that they were related.

If it's the Felicity who died with Perpetua, she was pregnant when sent to prison. She gave birth to a daughter in prison and another Christian adopted the baby.

Perpetua was a 22-year-old married noblewoman and mother of an infant boy. She, Felicity and three men (Secundulus, Saturninus and Revocatus) were killed by wild beasts in the Carthage amphitheater. Details of their martyrdom, written by a witness, are included in the Office of

Readings for their feast day, March 7. (A chapter about Perpetua and Felicity is included in my book *Married Saints*.)

Agatha was martyred in Sicily in 250 or 251. According to legend, she was the beautiful daughter of a nobleman. A Roman senator named Quintianus, the prefect of the region, asked her to marry him, and she turned him down. He retaliated by placing her in a brothel, but she remained unharmed. Quintianus then had her tortured. Her breasts were cut off (she is invoked today for diseases of the breast) and she was rolled naked across a bed of hot coals and glass. She died from this torture.

Lucy was another virgin martyr who lived in Sicily. A disappointed suitor accused her of being a Christian, and she was tortured and killed in 304. A legend says that her eyes were torn out by a judge and miraculously restored (so she is invoked for diseases of the eye).

Agnes was still another virgin martyr. According to St. Ambrose, she was 12 when she died in Rome. Pope Damasus wrote that she declared herself a Christian and died by fire during

Diocletian's persecution in 304. A legend about her states that, before her death, she was placed in a brothel, but anyone who showed desire for her was blinded. A later version of her martyrdom declares that she stood unharmed in the flames, so she was decapitated.

Cecilia, according to legend, was a member of a noble Roman family. She married Valerian, but convinced him to respect her virginity. Valerian and Cecilia's brother, Tiburtius, were arrested for burying the bodies of martyrs and were beheaded. Cecilia was arrested while burying their bodies and was sentenced to beheading. The executioner bungled the job and she lived for three days before dying. She is patroness of musicians.

Anastasia was the daughter of Praetextatus, a noble Roman. She married a pagan named Publius, who died while on a mission to Persia (modern Iran). When Diocletian's persecution broke out, she and other prisoners were arrested and taken by ship to the island of Palmaria, where they were burned to death in 304. †

Cornucopia/Cynthia Dewes

Working toward worldwide Thanksgiving

Recently, one of our great-nephews living in another state celebrated his bar mitzvah. We were sorry we couldn't attend, but everyone else in the family was there, with one exception: the honoree's cousin, the same age as he, who was attending a required class for his pending confirmation.



These two boys are great friends. At a family funeral this summer, they were always together, having fun but still behaving like well-brought-up kids. It's true, at one point during the funeral lunch they were wearing Groucho Marx noses and glasses, but without drawing attention to themselves. Their youthful cheer actually made the rest of us feel better.

One of my friend's sons married a Muslim woman a few years ago, and "turned" to her religion. Their wedding picture, with the bride wearing the traditional Muslim head covering, sits in an honored place in my devout Catholic friend's living room.

Among our close friends are a Jewish couple, a black couple, husband and wife

Methodists who are both extremely active in their church, and couples who subscribe to no religion at all. We also socialize frequently with evangelical Baptists and "fallen-away" Catholics.

Our sister-in-law is Korean by birth and a naturalized American citizen by choice, not to mention being Buddhist by birth and a Catholic by choice. Our son-in-law is German and our two oldest grandchildren are American/Germans.

For more than 20 years, we loved two sons with serious handicaps. Our late brother-in-law was wheelchair-bound for most of his life, and our friends Bill and Dottie live with epilepsy and cerebral palsy. All of them have experienced the unusual and sometimes devastating implications of their conditions.

I mention all this, not to demonstrate how "tolerant" my family is, but to illustrate that diversity is enriching to human life, and not just some politically correct fad we're supposed to embrace. It saddens me to hear pro-choicers and closet racists and others whose often selfish opinions are not only unconvincing, but also ignorant. They just don't know what they're missing.

Thanksgiving is an American holiday, as American as the diversity that marks our country's character and has always

been implicit, if not explicit, in our founding documents. Those who would have us fear that we might give birth to a handicapped child, or distrust people from other races, nations or religions, have missed the point entirely.

We've all been taught that many of our ancestors fled various kinds of persecution to come here. We also know that millions of people continue to immigrate to the United States because, flawed as it may be, it's still the chief place where freedom is a given. Diversity is what has refined our sense of what freedom means.

Of course, we should appreciate what God has done for us as individuals and as a country. But we can also be proud that America formally celebrates a feast of Thanksgiving to God. As citizens of such a nation, our clear duty is to work for the spiritual, political and economic freedom of the rest of the world's peoples. Then, Thanksgiving will indeed become an international holiday.

It's a mad, mad, mad, mad world. But it was made by God.

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

Faithful Lines/Shirley Vogler Meister

Loving the lessons the 'Lucy' show brings

This fall, my husband, Paul, and I were privileged to hear the distinguished radio and television generalist and author, Hugh Downs, speak as a part of the Edward Block Forum Series at the Indianapolis Hebrew Congregation.



At one point, Downs shared his highly critical

thoughts on the state of TV programs today, but he also highly praised the family-oriented comedy shows of the past. Many in the audience—even the youngest—nodded approval. One of the sitcoms I heard whispered repeatedly around us was the "I Love Lucy" show, still popular in reruns.

With 50 years of TV exposure, generations have enjoyed the antics of Lucille Ball and Desi Arnaz with their sitcom neighbors Ethel and Fred Mertz, played by Vivian Vance and William Frawley. I read once that the women stars reflected

the importance of wholesome female friendships, despite the wild and zany antics. I think the male stars affirmed the special camaraderie men can have, too. The Arnaz and Mertz TV couples were inseparable.

With emphasis on family values, the show portrays humor in everyday life, usually in exaggerated ways. Who can forget Lucy's "Vitameatavegamin" commercial or the episode with her and Ethel as employees of a candy store, cramming their mouths with chocolates when the conveyor belt speeded up?

Haven't we all had "I Love Lucy" moments that prove the humor in reality that leans toward the ludicrous? Who among Americans, other than small children, don't know what I mean by that?

One of my experiences was during a heavy-snow subzero day when my daughters were still in Catholic school. Deciding to surprise the family with home-baked bread, I mixed ingredients for five loaves, but found I didn't have enough flour to finish. So, I put the large lump of rising dough into a giant bowl

and placed this on the refrigerator's top shelf to retard the dough's growth until I could get more flour.

Later, I found the dough had swelled so grossly that it wrapped itself around everything within reach. Even items in the fridge door needed scraping and cleaning. Despite the mess, I couldn't stop laughing. Neither could my family. Every so often, I still get myself in trouble in "Lucy" ways.

Like the bread dough and the "Lucy" show, resilient people rise to unnerving occasions, bolstering each other in both the silly and the serious moments in life. Now if only we could find a quick way to rise to the challenge of persuading TV sitcom producers to give us contemporary programs that bolster ethics and morality instead of tearing them down. That's what Hugh Downs emphasized to the applause of his audience.

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

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Parish teams reflect on 'glads,' 'sads,' dreams

Before you read the rest of this column, I invite you to take a little time to



reflect on and even jot down a few notes about these three questions: First, what makes you glad about the parish you belong to? Second, what are some of the things you feel sad about when you think about your parish? Finally,

what are some of your dreams for your parish?

During the parish team training sessions, we have been asking participants to use these same three questions as a way of forming an initial snapshot of their parish as they begin the Disciples in Mission process. We have been stressing that we are promoting growth, and one way to measure that growth is to compare a before and after picture.

I would like to share with you some of the common themes and a few of the comments. The "glads" that parish teams listed could be boiled down to valuing a faith-focused community with a strong sense of relationship and connectedness not only within the parish but also with the wider community. People noted prayer, liturgy, Scripture, faith-sharing and a variety of renewal programs as nurturing their spiritual life. People often commented on a sense of family, the tangible spirit of friendliness, the warmth and caring.

This sense of community embraced a wide diversity in race, culture and age. Love was put into action with active involvement in parish ministries, reaching out in social service, and engagement in justice issues. People appreciated good leadership from both clergy and laity.

It is not surprising that the "sads" often named situations where the "glads" were weak or absent. People lamented apathy in their parish and wondered how they could energize the "pew potatoes."

Some cited statistics that only 34 percent of Catholics participate every week and expressed concern over those who were no longer active in the Church.

There was frequent concern over youth and young adults. Their low level of participation or even absence was noted. There was concern expressed that we need to do more with and for them in terms of staffing and programs

Diversity can be a challenge as well as a gift. There was a need to bring groups within a parish together, to be more proactive in helping people feel welcome and included, to work toward healing and reconciliation in those situations that called for it.

There were also the practical issues of finances and the amount of time and energy people had available. Staffing and facilities were also matters of concerns.

There was a connection between these "sads" and the dreams people expressed. People talked of vibrant faith communities that really celebrated liturgy in ways that the excitement lingered after it was over. Increased participation was mentioned frequently, but to be effective it has to be Christ-centered. A priority needs to be given to spiritual renewal and adult faith formation.

The deeper faith needs to be put into action and shared with others. We need energetic inclusive communities of love and service.

(Jesuit Father Joseph Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.) †

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

The Sunday Readings

Sunday, Nov. 18, 2001

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi supplies this weekend's liturgy with its first reading.



In this reading, the prophet speaks of a forthcoming, inevitable and awful day when all will change dramatically. God and the divine law will prevail. All will be corrected. Abuses will end. The sinful will pay the

price for their misdeeds.

The devout among the people of God, such as the prophet who authored this book, lived in a context in which such bold pronouncements of impending divine settlement were not only invited but also anticipated.

During most of their history, the people had known nothing but deprivation and suffering associated with conquest from the outside.

Prophets saw these terrible developments as the direct result of unfaithfulness to God. Had the people been loyal to God, then they would have had the perspective and the insight needed to resist foreign, pagan invaders. But their sin brought such dreadful consequences upon them.

For its second reading, the Church this weekend has selected the Second Epistle to the Thessalonians.

At times, Paul may seem to boast as he urges his followers to look to him for an example of how to live. He is not boasting. Rather, he is asserting a fact very much in the minds and hearts of the devoted in the Old Testament and the saints of the New Testament.

God did not leave humanity to its peril. He sent messengers to the world. At last, as a supreme gift of love and reconciliation, God sent Jesus, the Son of God, to the world.

Jesus did not abandon humanity. He left the community of faith that is the Church. He left the apostles to guide the faithful and to bring to new places and people the sweet news of salvation. These apostles were the Lord's representatives.

The apostles lived and taught assisted by divine inspiration.

In writings such as this, Paul calls the

Thessalonian Christians, and us, to recognize the fact that we are not alone. We are not spiritual orphans. God has given us Christ. In the apostles, Christ still comes to us. He is the perfect model for life.

St. Luke's Gospel repeats the theme of Malachi, given in the first reading.

In Luke, Jesus speaks. A new day will come. It will come dramatically and decisively. It will occur in nature. Earthquakes will shake the earth. Plagues will rage. Among humans, close relatives will betray each other. Danger will be everywhere.

None of this, however, will threaten those who truly trust the Lord. Not even a hair of their heads will be harmed.

Of course, many Christians suffered much more than damage to a strand of hair. But their sufferings were of earthly origin and of earthly effect. In Christ, the true Christians are eternal.

Reflection

The Church is concluding its year of instruction and worship. Next weekend, it will conclude the liturgical year with great thanksgiving and praise as it celebrates the feast of Christ the King.

Proclaiming Christ as king over all will be the Church's final word as it teaches us the way to live, as it calls us to joy, peace and hope.

This weekend it prepares us for the end of the liturgical year, for the celebration of Christ as king. It confidently tells us that no matter what awaits us, the Lord awaits us with nothing less than eternal life. Such is the product of life in God.

By any estimate, the central moment in American life in 2001 occurred on Sept. 11 when terrorists so cruelly ended so many lives. These dastardly events reminded us that none of us lives without risk—even of death. None of us can foretell the future with exactitude.

Our deaths may not come as the result of such evil, terrifying circumstances, but we will die. Any of us may die unexpectedly. Any of us may see our life change in a moment.

However, come what may, if we are in Christ, if we are with God, eternal life belongs to us. Nothing, no matter how great the terror surrounding a day in time, can even minutely diminish this fact. If we are of God, if we are in Christ, we will live forever.

Where, then, is the cause to fear? Where, death, is your victory? †

Daily Readings

Monday, Nov. 19

1 Maccabees 1:10-15, 41-43,
54-57, 62-64

Psalm 119:53, 61, 134, 150,
155, 158

Luke 18:35-43

Tuesday, Nov. 20

2 Maccabees 6:18-31

Psalm 3:2-7

Luke 19:1-10

Wednesday, Nov. 21

The Presentation of the

Blessed Virgin Mary

2 Maccabees 7:1, 20-31

Psalm 17:1, 5-6, 8b, 15

Luke 19:11-28

Thursday, Nov. 22

Cecilia, virgin and martyr

1 Maccabees 2:15-29

Psalm 50:1-2, 5-6, 14-15

Luke 19:41-44

Thanksgiving Day

Sirach 50:22-24

Psalm 138:1-5

1 Corinthians 1:3-9

Luke 17:11-19

Friday, Nov. 23

Clement I, pope and martyr

Columba, abbot

Blessed Miguel Agustín Pro,

priest and martyr

1 Maccabees 4:36-37, 52-59

(Response) 1 Chronicles

29:10-12

Luke 19:45-48

Saturday, Nov. 24

Andrew Dung-Lac, priest and

martyr

and his companions, martyrs

1 Maccabees 6:1-13

Psalm 9:2-4, 6, 6b, 19

Luke 20:27-40

Sunday, Nov. 25

Christ the King

2 Samuel 5:1-3

Psalm 122:1-5

Colossians 1:12-20

Luke 23:35-43

Question Corner/Fr. John Dietzen

Pope describes heaven as a relationship with God

Q My daughter and I recently discussed the Holy Father's statement that



heaven "is not a physical place amid the clouds" but a state of being, "a living personal relationship with the Trinity."

How does this square with various "ascensions into heaven" mentioned in the Scriptures and in our profession of faith? (Indiana)

A These teachings were given by Pope John Paul II in the course of several addresses during his Wednesday audiences in the summer of 1999.

The pope cautioned at the time that heaven—and, somewhat similarly, hell and purgatory—can never be fully or accurately described in human words for the simple reason that there is a chasm between God and humanity that human language and human experience can never cross.

He said, for example, that it is not quite accurate to describe heaven as the dwelling place of God, since God cannot be confined by such a concept or enclosed in such a "heaven."

Most Catholics and other Christians, it seems to me, instinctively understand that human expressions about God are just that—human attempts to say as well as we can something that is beyond our power to grasp or proclaim perfectly.

When we say in the creed that Jesus "is seated at the right hand of the Father," we know that's not literally true. It's just one of the best ways we have to express belief that Jesus holds a place of unique honor and equality with the Father.

Pope John Paul reminds us that this is true any time we speak of realities after death.

We must be very careful when interpreting the biblical descriptions of hell, for example. The "inextinguishable fire" and "fiery furnace" of which the Bible speaks are, he said, attempts to "indicate

the complete frustration and emptiness of a life without God."

The same is true when speaking of heaven. We're confined to symbolic language, just as was the Bible itself. The idea of heaven as a place in the sky, according to the pope, resulted from metaphorical biblical language contrasting the dwelling place of humanity with the "dwelling place" of God.

It is within that framework that we need to understand such phrases as "ascended into heaven." We do not believe that Jesus went off to a distant galaxy or planet, but that, in a way beyond our present comprehension, in his ascension he began a new life with the Father and with us.

In fact, the pope used this same word when he said that "through grace, believers can ascend" to the presence of God.

The pope's messages on the subject may challenge us to look anew at some expressions we use to affirm our faith, but he also saw in them something extremely enlightening and hopeful about life in eternity.

The suffering caused by sin in this life is often said to "make life hell," hinting at what life without God would be like.

In the same way, "if we are able to enjoy properly the good things that the Lord showers upon us every day of our earthly lives," said the pope, "then we have begun to experience the joy which will be completely ours in the next life."

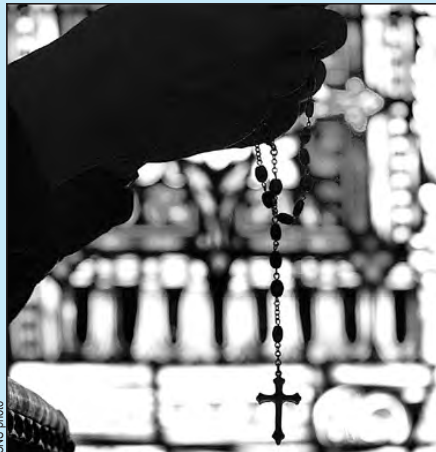
As one Italian theologian put it well, the pope was hinting that the person who lives in grace already lives in paradise. For today's Christians, attempting to live out these eternal realities in our lives now is more important than trying to describe them.

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

My Journey to God

Sweet Blossom of the Rosary

Hail Mary
May I walk with you through Christ's life?
 Full of grace
Open, unquestioning, accepting, praising, humble
 The Lord is with thee
Consecrated from conception
 Blessed are you among women
First servant of the Lord
 And blessed is the fruit of your womb
Vessel of purity and love
 Jesus
Our beloved Savior
 Holy Mary
Queen of Heaven, crowned in stars
 Mother of God
New Ark of the Covenant
 Pray for us sinners
Sweet advocate full of patience
 Now
Amidst our pain, struggles and concerns



And at the hour of our death
 Help us fill our lamps with oil in preparation!

Amen
 We praise you and love you.

By Patty Brooks

(Patty Brooks is a member of Christ the King Parish in Indianapolis.)

Sept. 11 also devastating for world's poor — 10 million more sink into absolute poverty

MATAGALPA, Nicaragua — The morning bus from Managua grinds to a stop as a rope is pulled across the road, blocking its passage. Several hundred people who had been cooking, standing or sitting at the roadside rush to surround the vehicle.

A man in ragged clothing approaches the bus window. He is carrying an empty yellow box, which he presents to the driver.

"Por favor, por favor," the man mumbles, his voice bone-weary. His brown skin is weathered and dirty. The box says in Spanish PLEASE HELP.

The box disappears inside the bus. Thirty seconds later the driver hands it back to the man. It is still empty. The man shuffles off, his shoulders slumped. He hands the box to a woman, who bursts into tears.

The bus continues northward. In its dust the people stand, dazed, and watch it disappear.

As desperation peaks, aid plummets

These people by the road are refugees fleeing starvation. They were once workers on coffee, bean or corn farms. But a severe drought in Central America, coupled with the lowest coffee prices in decades, have left them with no way to support their families. Lack of rains has led to crop failure and a shortage of seeds.

Desperate to survive, thousands of these farm workers have been

*"I am not sorry I came.
At least I have something
to offer my children now."*

- Salvadora Mendez

deserting their homes in the mountains and settling by the roads to beg for help. Whenever a car or bus approaches, they pull a rope across the road to stop it, hoping this will be the time they get a piece of bread, a little rice, maybe a coin or two for food.

Charities including Food For The Poor Inc., which has provided \$966 million in aid to the poor of the Caribbean and Latin America since its inception in 1982, have been a lifeline for these suffering people.

But since Sept. 11, this lifeline threatens to be cut. Aid flowing to poor nations has slowed to a trickle as Americans, always generous to those in need, redirect their attention and flock to support worthy causes domestically.

This has had a devastating domino effect. According to the World Bank, one of the world's largest sources of development assistance, since Sept. 11 more than 10 million throughout the world have joined the rolls of those surviving on *less than \$1 a day*. This amount is the brutal benchmark that the Bank considers "absolute poverty."

Olga Pineda, one of the drought refugees staying at Matagalpa, knows absolute poverty well. She holds the hand of her 8-year-old daughter, Jacqueline. They are crying. Olga tugs frantically at a stranger, a woman visiting from America.

"Please, *senorita*. Give me something to eat. I just need it for her," she pleads in Spanish, motioning to her daughter, frail and dirty in ragged clothes beside her.

Entire communities of refugees have come together down to these roads. These villagers, from San Ramon in central Nicaragua, and many others have not been paid in six months. At night they sleep on the ground under sheets of plastic held up by sticks. In the day, they wait under these



Refugee Salvadora Mendez worriedly checks on son Marcos, 2. The little boy is severely malnourished and has pneumonia.



Ravenous from hunger, two young famine refugees at Matagalpa, Nicaragua, devour bowls of donated rice — their first meals in two days.

makeshift tents, which are black and scalding to the touch.

Many are thankful to be here, despite the harsh conditions. "I am not sorry I came," declares Salvadora Mendez, crouched under plastic with her three young boys. "At least I have something to offer my children now." She holds up a plastic sandwich bag that contains several tablespoons of dry oatmeal. Beside her, her son Marcos, 2, lies motionless, sick with pneumonia, his tummy distended from malnutrition.

A forgotten crisis

A United Nations (UN) World Food Program study reveals that 1.5 million Central Americans are severely affected by the drought and resulting famine, with 800,000 at high risk for starvation. The UN considers this the most serious emergency to strike Central America since Hurricane Mitch killed more than 9,000 in 1998.

So far at least 10 people have starved to death in Nicaragua. Guatemala, where 41 people have died recently, has been even harder hit. With so many families dependent upon farming to survive, the famine threatens to kill hundreds more, especially vulnerable children and elderly.

Once headline news, the famine has all but disappeared from the top stories lists of most media outlets — leaving hundreds of thousands essentially starving in silence.

Despite dwindling funds, charity struggles to feed famine and drought-stricken victims

PAID ADVERTISEMENT

Food For The Poor Inc., an international Christian charity based in Deerfield Beach, Fla., is in a unique — and frustrating — position. The organization has enough food to make a significant difference to drought-stricken and other hungry people, but is struggling to distribute it in the wake of the Sept. 11 tragedy.

The charity received a free donation of almost 60 million pounds of surplus food from the United States Department of Agriculture (USDA). It includes approximately \$25 million in corn, soy oil, wheat, bulgur, flour, soybeans, corn-soy milk, rice and powdered milk.

The donated food is earmarked for the hungry in Nicaragua, Guatemala and El Salvador in Central America, as well as in Jamaica and Guyana in the Caribbean and South America. It is enough to feed 500,000 people for one year.

The charity had counted on its American donors to help with the massive distribution undertaking. Donations for the effort were streaming in — that is, before Sept. 11. Now, says Food For The Poor president Robin



In Matagalpa, Nicaragua, hungry refugees line up for food aid from Food For The Poor. Drought and famine in Central America have forced thousands to flee their homes and live by the roadsides, where they can beg for money and food to survive.

Mahfood, the charity is in “a very distressing situation.”

“Understandably, right now Americans want to reach out and support all the wonderful and very worthy causes that have arisen here

at home,” he said. “As a result, our donations have slowed dramatically since Sept. 11.”

Mahfood said he is worried about what will happen to the poor if Food For The Poor’s flow of support continues to be interrupted.

“We don’t know yet just how severely they will be affected,” he said. “I can tell you, however, that 60,000 children a day depend on Food For The Poor just to have something to eat. If we do not feed them, they simply do not eat.

“These hungry little ones make up just a fraction of the poor population we serve,” Mahfood continued. “I am very concerned about what will happen to them now that there is this Central America drought.”

Mahfood said he hopes to encourage donors to give gifts of \$100. Each gift of this amount will distribute 2,000 pounds — 1 ton — of USDA-donated food to the locations where it is most needed.

This especially includes remote, difficult-to-reach locations like Esquintla, Guatemala. In this little

mountain village, Food For The Poor staff found a little girl, 4-year-old Christina, lying malnourished and motionless, hours away from death. On the way to the village, they had passed a funeral procession for a little girl who had died of starvation.

Food For The Poor staffers, who fortunately were accompanied by a doctor that day, rushed Christina to the nearest clinic in nearby La Union. Despite having no electricity (the only available light came from a video camera) and inadequate medical supplies, the doctor worked frantically to save her. Tragically, it was too late, and little Christina died.

Mahfood becomes visibly saddened when he recalls this story. “When I think of the fact that this little girl died needlessly of hunger, the only comfort I can find is that she is with God now,” he said. “She is not suffering.”

“We cannot save Christina,” he continued. “But we can — we must — save others. We must get the food we have to where they are. We desperately need help to do so.”

“Your Tragedy Is Ours”

Third World pastors, flocks pray for America

Eager to give something back to a country that has given them so much, the poor in 26 nations Food For The Poor serves, led by their pastors, have united in prayer for America as we struggle with the one of the biggest tragedies in our history.

“When El Salvador suffered two earthquakes in first two months of 2001, we received an outpouring of spiritual and material help from the United States,” wrote the Archbishop of San Salvador, El Salvador, Fernando Sáenz Lacalle, to Food For The Poor. “In this time of sorrow, you can be assured of our thoughts and prayers. Your tragedy is ours.”

The Archbishop is one of many pastors to offer his flock’s spiritual support. Writes the Most Rev. S.E. Carter, Archbishop Emeritus of Kingston, Jamaica: “We are one with our friends in the United States in their hour of sorrow, and support them with our prayers. How true it is that through pain and suffering we become united as the Body of Christ.”

Food For The Poor President Robin Mahfood expresses his gratitude for the outpouring of support.

“The poor, who understand what it is like to live day to day in a state of uncertainty and fear, have only their prayers to offer us,” he said. “What a wonderful gift — prayer is the most powerful aid we have now. I thank God for every uplifted voice.”



How You Can Help

If you would like to help us help the poor, please contact: Food For the Poor Inc., Dept. 30107, 550 SW 12th Avenue, Deerfield Beach, FL 33442. You can also log onto www.foodforthe poor.org.

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).

November 16

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama department, "Peter Pan," adults \$6, students \$4, 7 p.m. Information: 812-934-4440.

St. Martin of Tours Parish, 639 S. Shelby St., Louisville, Ky. Men's Evening of Recollection, 7-9 p.m. Information: 502-582-2827.

November 16-17

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Saint Meinrad School of Theology presents "Catholicism and the Middle Ages," \$50, less for seniors. Fri. 7-9 p.m., Sat. 9:30 a.m.-4 p.m. Registration: 317-955-6451.

November 16-18

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. "The Hobbit," 7:30 p.m. each evening and Sunday 3 p.m., tickets \$10 reserved, \$7 general admission. Ticket Line: 317-543-4942, ext. 380.

November 17

St. Joseph Church, 113 S. Fifth St., Terre Haute. Cantor Workshop Series, Session II, 9:30 a.m.-3 p.m. Information and reservations: 317-236-1483

or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

St. Malachy School, 326 N. Green St., Brownsburg. Women's Club Christmas Bazaar, crafts, holiday decorations, doll clothes, stuffed toys, 9 a.m.-3 p.m. Information: 317-852-5427.

St. Michael Church, 11400 Farmers Lane, N.E., Bradford. Christmas Bazaar and Spaghetti Supper, quilts, handcrafted items, 4-8 p.m., dinner, adults \$6, children \$3. Information: 812-364-6646.

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. "Living as Disciples: Fishers of Men," mini-retreat, Franciscan Sister M. Timothy Kavanaugh, presenter, 10 a.m.-2 p.m., no charge, bring a sack lunch. Information: 317-291-7014.

St. Monica Parish, 6131 N. Michigan Ave., Indianapolis. Marriage Enrichment Workshop, "Partnering in Stressful Times," \$35 per couple, 8:30 a.m.-4 p.m. Registration: 317-475-1136.

St. Martin of Tours Parish, 639 S. Shelby St., Louisville, Ky.

Women's Morning of Recollection, 9:30-11:30 a.m., Mass, noon. Information: 502-582-2827.

November 18

Holy Name Church, 89 N. 17th Ave., Beech Grove. Altar Society's annual Christmas Bazaar, crafts, holiday gifts, baked goods, white elephant items, 12:30-5 p.m., chili dinner, 12:30-4 p.m. Information: 317-784-5454.

St. Michael School, lower classroom, 519 Jefferson Blvd., Greenfield. "The Rich Man and Lazarus," 9:15 a.m. Information: 317-462-5010.

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama department, "Peter Pan," adults \$6, students \$4, 2 p.m. Information: 812-934-4440.

Saint Mary-of-the-Woods College, Cecilia Auditorium in the Conservatory of Music, St. Mary-of-the-Woods. Concert, The Ivy Trio, 7 p.m. no charge. Information: 812-535-5280.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. Congregation of the Sisters of Providence, Bazaar and Bake Sale, hand-spun alpaca fleece, handmade afghans, pillows, Christmas craft items, 9:30 a.m.-3 p.m., Mass, 10 a.m., brunch available 10:30 a.m.-1 p.m. Information: 812-535-3131.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Open house, 11 a.m.-2 p.m. Information: 317-924-4333.

November 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Worship, "Liturgy Basics," 6:30-9:30 p.m. Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

New Albany Holiday Inn, 411 W. Spring St., New Albany. St. Elizabeth's Regional Maternity Center's annual Holiday Sweets Gala, 11 a.m.-6 p.m. Information: 812-949-7305.

November 22

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., Indianapolis. Thanksgiving Day Community Dinner, \$2 per person, delivery to shut-ins, transportation provided, 11 a.m. carry-outs, 11:30 a.m. appetizers and entertainment, 12:30 p.m. dinner. Reservations: 317-356-7291.

November 23-25

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Alcoholics Anonymous and Al-Anon Serenity Retreat, 12-step program. Information: 812-923-8817.

November 25

St. Mary Parish, 777 S. 11th St., Mitchell. Mini-session, "Coping with Grief over the Holiday Season," 3 p.m. video session, 4:30 p.m. evening praise and remembrance service, 5 p.m. light supper, soup, beverages, dessert provided, bring sandwich. Information: 812-849-3570.

Mary's King's Village Schoenstatt, Rexville (located on 925



Thanksgiving must really be special. It's the only time mom buys something too big for the microwave."

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South, .8 mile east of 421 South, 12 miles south of Versailles. The Schoenstatt Spirituality Express: "Baptism Covenant Compartment," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

November 26

St. Susanna Parish, 1210 E. Main St., Plainfield. Advent Fair, soup and bread supper, 6:30 p.m., crafts and prayer stations. Information: 317-838-7722.

St. Pius X Parish, church conference room, 7200 Sarto Dr., Indianapolis. For Men Only: "A Father's Grief," informative session examining the grief process and coping skills for men who have lost children through death. Information: 317-236-1596.

November 29

Saint Mary-of-the-Woods College Library, St. Mary-of-the-Woods. "Smart Women Finish Rich" seminar, hors d'oeuvres 6:30 p.m., seminar 7 p.m. Reservations: 812-535-5110 or mswick@smwc.edu.

Our Lady of Providence High School, Activity Center, 707 W. Highway 131, Clarksville. Art Show and Silent Art Auction, show 5:30-7 p.m., auction 7-8 p.m., music by "Smokin' Joe," refreshments. Information: 812-945-2538.

Recurring

Daily

Our Lady of the Greenwood Parish, 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.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

Monthly

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

Third Mondays
St. Matthew Parish, 4100 E.

—See ACTIVE LIST, page 17



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SICILY

Fr. Charles Ruff, St. Louis, MO. Nine days in March to Sicily, one of the crossroads of the world, and one of the richest countries in the ancient world, will be our first stop. Visit the Cathedrals of Montreale and Cefalu built by King Roger and the mountain top shrine of Gibilmana and Shrine of St. Rosalie at Palermo, Mt. Etna and Castlebono

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First African-American elected president of U.S. bishops' conference

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops elected Bishop Wilton D. Gregory of Belleville, Ill., as president on their first ballot Nov. 13.

Bishop Gregory, 53, vice president for the past three years, is the first African-American and the first Catholic convert to be elected president of the U.S. bishops.

The bishops also elected Bishop William S. Skylstad, 67, of Spokane, Wash., as vice president and Archbishop James P. Kelleher of Kansas City, Kan., as treasurer-elect.

The bishops also were casting ballots for nine committee chairmen and 13 committee chairmen-elect.

For the first time in their conference's history, the bishops were using electronic hand-held voting devices for most of the 34 ballots cast during their four-day meeting.

The bishops' new president holds a doctorate in liturgy from Rome's Pontifical Liturgical Institute and has written extensively on the subject, particularly on liturgy in the African-American community.

Bishop Gregory is chairman of the bishops' Committee on Personnel and vice chairman of three others: the Committee on Priorities and Plans, the Executive Committee and the Committee on Nomination of Conference Officers. He also is a member of the Administrative Committee and the ad hoc Committee on

Publishing and Promotion Services.

He was born on Dec. 7, 1947, in Chicago. A few weeks after he enrolled as a sixth-grader at St. Carthage School in Chicago, he decided to become a priest. He first had to become a Catholic, however, which he did by the end of the school year.

Two years after becoming a Catholic, he entered Chicago's Quigley Preparatory, a high school seminary. He was ordained a priest at age 25. Just 10 years later, he became the youngest bishop in the country. He was installed as an auxiliary bishop for Chicago a few days after his 36th birthday in 1983.

Besides Bishop Gregory, five archbishops and four bishops were nominated for president.

Other prelates nominated for president and, therefore, vice president, besides Bishop Skylstad were Archbishops Daniel M. Buechlein, 63, of Indianapolis; Charles J. Chaput, 57, of Denver; John J. Myers, 60, of Newark, N.J.; Justin F. Rigali, 66, of St. Louis; and John G. Vlazny, 64, of Portland, Ore.; and Bishops Tod D. Brown, 64, of Orange, Calif.; Henry J. Mansell, 64, of Buffalo, N.Y.; and Donald W. Trautman, 65, of Erie, Pa.

The election was held during the bishops' Nov. 12-15 fall general meeting, their first as the USCCB, operating under new statutes that call for all officers and chair-

men to be elected a year in advance of taking office.

Previously, under the bishops' statutes as the National Conference of Catholic Bishops and U.S. Catholic Conference, officers and most committee chairs took

office at the end of the meeting at which they were elected.

All officers and committee heads have three-year terms. The term of the current secretary, Bishop William B. Friend of Shreveport, La., does not end until 2003. †

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The Active List, continued from page 16

56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, Main St., **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 Road, **Indianapolis**. Mass, 2 p.m.

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **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 (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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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.

BEALMEAR, Betty Jane, 79, St. Benedict, Terre Haute, Oct. 30. Mother of Larry and Keith Bealmear. Sister of Rosemary Killion, Lillian Shade, Helen Tonetti and Robert Holston. Grandmother of five.

BEVIS, Robert K., 84, St. Rose of Lima, Franklin, Nov. 4. Brother of Helen Ashley and Francis Bevis.

BRUNDAGE, Virginia L., 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 1. Mother of Michael Brundage and Patricia Colvin. Sister of Richard Haller. Grandmother of three. Great-grandmother of one.

BRYAN, Joan M., 75, St. Joan of Arc, Indianapolis, Oct. 2. Mother of Larry Lael.

DUNN, Ernest L., Sr., 85, St. Barnabas, Indianapolis, Oct. 29. Father of Francis Corsaro, Sylvia Speer and Ernest Dunn Jr. Grandfather of 17. Great-grandfather of 23.

GATTO, Helen Fegan (Gorden), 95, Our Lady of Lourdes, Indianapolis, Oct. 21. Mother of Jayne Kaifer.

GERMAIN, Charles "Bud," 70, Sacred Heart of Jesus, Terre Haute, Nov. 4. Husband of Mary Alice Germain. Father of Cathy Cassidy, Lynn Caughran, Tracy Holbert and Kevin Germain. Brother of Ruth Ann High, David, Robert and William Germain. Grandfather of five.

HAHN, Marlin B., 82, St. Mary, Rushville, Nov. 3. Husband of Lucille Hahn. Father of Michael and Stephen Hahn. Brother of Louise Childers and Lester Hahn. Grandfather of four.

KIMBERLIN, William A., 86,

St. Luke, Indianapolis, Nov. 6. Husband of Kathryn (McGuire) Kimberlin.

KISH, Joseph J., 97, St. Matthew, Indianapolis, Oct. 26. Father of Eva and Joseph Kish. Brother of Marsci Fulop. Grandfather of two.

KNARTZER, Kenneth C., 57, St. Barnabas, Indianapolis, Oct. 28. Husband of Rita Knartzer. Father of Karl and Kenny Knartzer. Son of Ferda and Edward Knartzer. Brother of James Knartzer.

LOVISCEK, Kathleen B., 57, St. Malachy, Brownsburg, Nov. 4. Wife of Louis Loviscek. Mother of Julie, Andrew, Ben, Dominic and Kevin Loviscek. Daughter of Bernice (Goulet) Melton. Sister of Christine (Melton) Zummo, Lawrence Jr. and Steve Melton. Grandmother of four.

MARTIN, Rosemarie (Mattingly), 68, St. Gabriel, Indianapolis, Nov. 1. Wife of Robert Martin. Mother of Angela Stewart and Jeffrey Martin. Sister of Dorothy Osburn and Marjorie Payne. Grandmother of three. Great-grandmother of one.

McGRATH, Elizabeth Ann "Betty" (Walker), 80, St. Margaret Mary, Terre Haute, Nov. 4. Mother of Judith

Catanese, Jacquelyn Denehie, Joseph, Michael, Patrick, Thomas and Timothy Walker. Grandmother of 13. Great-grandmother of four.

NEAL, Catherine "Katie," 85, Sacred Heart of Jesus, Terre Haute, Nov. 4. Wife of George Neal. Mother of Linda Lenne and Mary Ann Pennington. Sister of Anna Doran, Mary Hyde and Susie Vinardi. Grandmother of six. Great-grandmother of 14.

ORSCHELL, Alice V., 84, St. Gabriel, Connersville, Nov. 6. Wife of Howard F. Orschell. Mother of Patricia Clayton, Elizabeth "Beth" Houghland, Charles and Donald Orschell. Sister of Judith Jones, Gale and Joseph Siefert. Grandmother of seven. Great-grandmother of four.

PAUL, Margaret M., (Daly), 80, St. Lawrence, Indianapolis, Nov. 7. Wife of Richard N. Paul. Mother of Patricia Burton, Barbara Critchfield, Mary Roberts, Kathleen, Michael, Richard Jr. and William Paul. Grandmother of 23. Great-grandmother of four.

PICTOR, John, 60, St. Agnes, Nashville, Nov. 4. Husband of Dolores Pictor. Father of Barbara Holmes and Eric

Pictor. Grandfather of three.
PRITCHARD, Donald D., Sr., 85, St. Joan of Arc, Indianapolis, Aug. 31. Father of Laura Hartley, Marilyn Johnson, Barbara Miller, Molly Seidel, Don, Edward and Robert Pritchard.

SAUERLAND, Otto, 69, Holy Family, Richmond, Oct. 31. Husband of Janice Sauerland. Father of JoAnn Bales, Jennifer King and Jeff Sauerland. Brother of Evann Bernhart, Alberta and Jim Sauerland. Grandfather of five.

SCHIED, Donald R., 79, St. Luke, Indianapolis, Nov. 5. Father of Maureen Feeser, Donna McCleerey and Donald Schied. Brother of Thelma Gaughan. Grandfather of nine. Great-grandfather of four.

SCHMIDT, Laurin J. (Larry), 78, St. Ambrose, Seymour, Oct. 24. Husband of Judith A. (Ashcraft) Schmidt. Father of Laura Burbrink, Daniel, Douglas and Laurin Schmidt Jr. Brother of John and William Lamkin, Dorothy and Maurice Schmidt. Grandfather of 11.

SKELLY, Henry V. "Harry,"

88, St. Joseph, Terre Haute, Nov. 1. Brother of Brian Skelly. Uncle of several.

TALBOTT, Catherine Clara (Riester), 91, St. Mark, Indianapolis, Nov. 6. Mother of John Talbott. Stepmother of Donna Fujii, Virginia Holzer, Kathy Maddox, Carol Schott and Thomas Talbott. Grandmother of one. Step-grandmother of 17. Step-great-grandmother of 26.

TANNER, Lillian (Jones), 79, St. Joan of Arc, Indianapolis, Sept. 29. Sister of Naomi Hatchett. Aunt of two.

TRAUB, Patricia A. (McKibben), 70, St. Jude, Indianapolis, Nov. 1. Wife of James Traub. Mother of Barbara Braun, Susan Kehl, Carol Richardson, James, Jeffrey and John Traub. Sister of Robert McKibben. Grandmother of 20.

TROMBLEY, Kenneth J., 65, St. Augustine, Jeffersonville, Oct. 30. Husband of Nancy L. Trombley. Father of Nancy Crawford, Pauline Poppe, Clyde and John Trombley. Brother of Jane Hardin, Gary and Louie Trombley. Grandfather of 13. Great-grandfather of four. †

Two Indianapolis Catholic high schools put grades on-line

By Jennifer Del Vecchio

Two archdiocesan interparochial high schools in Indianapolis are trying to make it easier for parents to monitor their children's grades on tests and homework.

Roncalli and Father Thomas Scecina Memorial high schools are making student grades available on-line.

To access the grades, parents need a computer with Internet access, a password and their child's student identification number.

At Roncalli, a parent survey showed that 92 percent of parents would use the feature, said Chuck Weisenbach, principal.

"This gives parents the ability to monitor grades consistently," Weisenbach said. "It gives feedback and can help parents realize if [their child] hasn't turned in the last four assignments."

Roncalli plans to post the grades twice a month. Parents can access the grades their students received on tests and homework assignments and also e-mail the teachers about any comments or concerns.

"This opens up lines of communication for us," said Janet Merritt, whose son, Michael, is a sophomore at Roncalli.

"If he falls behind, we can help him improve right away," she said.

Scecina has been offering the program for almost a year. Principal Rick Ruhl said that students even like it because it "calls them to a great accountability."

Jim McGuinness said his two sons, Jeff and Jason, have even used the program to check their own grades.

Teachers at Scecina post the grades each Friday. Faculty and staff at both schools have found that it helps parents communicate with teachers, the principals said.

Many times, teachers and parents can play phone tag because of jobs and other commitments.

"This makes it a lot easier for us," McGuinness said. "It's great for me because if I decide at 8 p.m. to see how they are doing I can. I wouldn't be calling a teacher at 8 p.m." †

Oldenburg Franciscans mark transitus of patron saint

As a highlight of their sesquicentennial year, the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg celebrated the annual Transitus and their Franciscan heritage with guests on Oct. 3 in the motherhouse chapel.

The Transitus, celebrated the evening before the feast of St. Francis of Assisi on Oct. 4, commemorates his encounter and embrace of Sister Death, his personal transitus.

Suzanne Magnant, chancellor of the archdiocese, was among the guests present for the ceremony, which featured music and prayers composed by St. Francis.

The Transitus also included the reading of John 13:1-17 and the breaking of bread because as Francis lay dying, with his brothers gathered around him, he requested that they read the Gospel of John beginning with the passage about the washing of feet. Francis also asked that bread be broken and shared.

The Transitus is a night for remembering Francis' own meeting of death and his passing from earthly life to eternal life. As each Sister of St. Francis recalled the patron saint's life and works, she was reminded of her own personal transitus and of the necessary preparation for her moment of union with God, which only comes through death. †



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VETERAN

continued from page 3

reminder of what we ask our men and women in uniform to do, and what these heroes are willing to do to protect our freedom. They are laying their lives on the line, as he did in World War I, to protect this nation."

Our Lady of the Greenwood parishioner Jerry Kiefer of Greenwood, who met Streeter last spring while volunteering at the St. Augustine Home for the Aged, led the effort to recognize him with the meritorious service award.

"I met Gus on April 30 and heard his war stories and found out that he didn't have a Purple Heart," Kiefer said. "I made my first telephone call [to request this military recognition] on May 1."

Lots of prayer went into this effort, Kiefer said, especially after the tragedies of Sept. 11.

"On Sept. 8, I was very encouraged," Kiefer recalled. "It sounded like a done deal, and I was elated. And then Sept. 11 happened, and certainly other things took a higher priority. I got a little desperate because Gus is 105 years old, so I prayed

about it. I've learned [the importance of prayer] very well from the Little Sisters of the Poor. And it worked."

Streeter celebrated his 105th birthday on Sept. 29. Two years ago, the French government named him a Chevalier of the National Order of the Legion of Honor, the country's highest national award, in a ceremony at the Indiana War Memorial.

Indiana Gov. Frank O'Bannon and Indianapolis Mayor Bart Peterson sent proclamations designating Nov. 8 as "Gus Streeter Purple Heart Recognition Day" in Indiana and Indianapolis.

"It's a great day, isn't it?" Streeter asked after the ceremony on the stage in the Pershing Auditorium.

The Little Sisters of the Poor who accompanied him to the ceremony smiled in agreement.

"This is wonderful," Sister Marie Geraldine Freeman said. "This is the moment we've all been waiting for. It's an answer to prayers and a lot of hard work by many people. Gus said to me this morning, 'There's an awful lot of people to thank, Sister, for getting this award for me.' I think he had tears in his eyes when they pinned the Purple Heart on him." †



World War I veteran Gustave Streeter of Indianapolis leaves the Indiana War Memorial on Nov. 8 after receiving a Purple Heart for wounds received on a battlefield in France in 1918. Our Lady of the Greenwood parishioner Jerry Kiefer of Greenwood, a volunteer at St. Augustine Home for the Aged who led the effort to recognize Streeter, helps his 105-year-old friend leave the war memorial after the ceremony. Mother Geraldine Harvie, superior, and Sister Marie Geraldine Freeman were among the Little Sisters of the Poor who accompanied Streeter to the award ceremony.

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