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# Criterion

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## Archbishop urges Catholics to respect dignity of all human life

By Mary Ann Wyand

Expressing concern about “selective commitment to the cause of life in our throwaway society,” Archbishop Daniel M. Buechlein emphasized that Catholics must promote the sanctity and dignity of all human life in his homily for the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

“All human life—from the unborn to those who pass on to God’s kingdom in natural death—is sacred and inviolable,” Archbishop Buechlein said. “There is no exception to this principle.”

The archbishop also honored St. Anthony parishioner Margaret “Peggy” Geis of Indianapolis for distinguished service to the cause of life by presenting her with the Archbishop Edward T. O’Meara Respect Life Award at the conclusion of the liturgy.

In his homily, Archbishop Buechlein criticized the federal Food and Drug Administration’s approval of the abortifacient drug RU-486 last week.

“I have been a member of the bishops’ Committee for Pro-Life Activities for most of the last 13 years,” he said. “We have worked for more than five years to try to prevent the legalization of the abortifacient pill RU-486.

“It is a sad irony that the Food and Drug Administration gave public approval to the pill just days before our observance of Respect Life Sunday,” the archbishop said. “It is a worrisome irony that a government administration whose responsibility is to oversee health and safety approves a drug whose intent is to terminate human life.

### RU-486 approval seen as latest capitulation to abortion backers

WASHINGTON (CNS)—Approval of the French abortion drug RU-486 for use in the United States will “further numb our consciences to the violence of abortion and the taking of innocent human life,” the head of the U.S. bishops’ pro-life office said Sept. 28.

Gail Quinn, executive director of the bishops’ Secretariat for Pro-Life Activities, said the approval given earlier that day by the Food and Drug Administration was “the last in a series of capitulations to abortion advocates



Stephen and Caroline Berlage participate in the 10th annual Central Indiana Life Chain on Respect Life Sunday. They were across the street from SS. Peter and Paul Cathedral with their parents, Our Lady of Lourdes parishioners Vic and Bernice Berlage of Indianapolis, and other Lourdes parishioners.

“It is a disillusioning irony that the climate of the Clinton administration makes possible this further slide toward a culture of death while insistently claiming health care and the welfare of children as top priorities,” he said. “It is a shortsighted irony that pro-abortion people hail the release of this drug, which makes abortion more convenient,

as an advance for women.”

Use of the abortion pill by women “will almost certainly contribute to the numbing of consciences,” Archbishop Buechlein said. “A numb conscience does not create peace of soul.

“I agree with the sentiment of the late Mother Teresa when she said that a

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Dr. Richard U. Hausknecht, medical director of Danco Laboratories, speaks at a press conference in New York following the FDA approval of the abortion drug mifepristone, or RU-486, Sept. 28. Danco has the exclusive license to manufacture, market and distribute the drug in the United States.

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## Called to Serve strengthens parishes and greater archdiocese

A review of the 1999 United Catholic Appeal allocations and goals for 2000 campaign

By Greg Otolski

If you contributed to the Called to Serve Parish Stewardship and United Catholic Appeal campaign last year, your gifts have been paying for dozens of shared ministries, from educating seminarians to serving the more than 125,000 people who were helped in the past year by 30 Catholic Charities social service programs.

Your money was also used this past year to help parishes and Catholic schools in the archdiocese that are facing severe economic challenges. Your contribution

helped strengthen Catholic schools by providing teacher and administration development. Your money was also used to reach out to Catholics who have been away from the Church, as well as those who have no church affiliation.

These are just a few of the ways Called to Serve benefits local parishes and the greater archdiocesan community.

Everyone can help sustain these missions and ministries and strengthen their parish and the archdiocese’s ability to care for those in need by taking part in the 2000 Called to Serve campaign.

See UCA, page 10



## Pope canonizes Chinese martyrs, prompting criticism from China

VATICAN CITY (CNS)—In a religious ceremony that prompted a new outburst of criticism from China, Pope John Paul II canonized 120 Chinese and missionary martyrs and called them universal models of “courage and integrity.”

The martyrs—87 native Chinese and 33 foreign missionaries killed between 1648 and 1930—loved China and the Church, the pope said at a Mass Oct. 1.

Defending the new saints’ reputation for holiness, he said the Holy Year was the right time to highlight their “heroic witness.” The Mass, celebrated in St. Peter’s Square before some 30,000 people, featured Chinese singing, readings and incense-bearing processions. It also marked the canonization of several other saints.

Chinese authorities, who had branded the martyrs as anti-Chinese criminals in the days leading to the Mass, expressed fresh indignation at the canonizations and said the move would seriously damage future dialogue with the Vatican.

A Chinese Foreign Ministry statement said some of the martyrs were “evil-doing sinners” who raped, looted and committed unforgivable crimes against the Chinese people.

In his sermon, the pope touched gently upon the political issues, saying the martyrs had lived during complex and difficult periods of Chinese history. Most were killed during the anti-foreigner Boxer Rebellion of 1900.

He said the canonization Mass, however, was not the moment to “form judgments on these historical periods; this could and should be done in other circumstances.”

“Today ... the Church intends only to recognize that these martyrs are an example of courage and integrity for all of us and do honor to the noble Chinese people,” he said.

At an audience with pilgrims Oct. 2, the pope stressed that the canonizations were not an attempt to legitimize the colonial policies of past eras. He said critics who see only errors and limits in the missionaries’ actions were not being objective; but if mistakes were made in the missionary effort, he added, “we ask forgiveness.”

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# LIFE

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society willing to rid itself of innocent human life in the womb is a society capable of ever-increasing violence," the archbishop said. "We see it before our eyes."

Noting that "congressional hearings are under way concerning the possible legalized experimentation on human embryos, for stem cell research, in the name of medical progress," Archbishop Buechlein said that Christians "must oppose any assault on human life, no matter what the intended purpose of that assault might be. If human embryos are subject to experimentation and are considered disposable, where does it stop? The purpose does not justify the means."

After accepting the archdiocesan pro-life award, Peggy Geis told nearly 300 people attending the Respect Life Sunday Mass that, "It is significant for me to receive this award in the Jubilee Year 2000 and on the feast day of St. Thérèse of Lisieux, patroness of missionaries. We pro-lifers are in essence missionaries of the unborn and their mothers and fathers."

Geis thanked her Irish "grandparents, parents, aunts and uncles for their example to me as a child and young adult by their love of God and holy mother Church. My devotion to the Blessed Mother, angels and saints, appreciation for the sacrifice of the Mass and adoration of the Blessed Sacrament began through their example."

She also thanked the Immaculate Heart of Mary Sisters, who were her grade-school teachers, and the Sisters of Notre Dame de Namur, who "taught me in high school by their dedication and commitment as strong women religious to defend the faith and the traditions of the Catholic Church."

And she offered thanks to Msgrs.

Kenny Sweeney and John Ryan and the late Father James Barton—"three Irishmen"—as well as to Bob Geis, her husband of 43 years, and her children and grandchildren.

Geis said she accepted the archdiocesan award on behalf of countless people of faith who "defend life from the moment of conception until natural death" through their work and volunteer service.

"Let us join in prayer and Catholic action following the leadership of our Holy Father, Pope John Paul II, in his encyclical *The Gospel of Life*," Geis urged the gathering.

The pope tells us, "Be not afraid," she said. "Volunteer, be educated, educate family and friends, be informed and inform others. And as my bumper sticker says, 'Vote pro-life.'"

After the liturgy, Geis said she felt privileged to receive a Church pro-life award named in honor of the late Archbishop O'Meara, "another Irishman!"

Catholics from central and southern Indiana joined Christians of other faith traditions for the 10th annual Central Indiana Life Chain in Indianapolis and other ecumenical Life Chains throughout the state on Respect Life Sunday.

Thirty Roncalli High School students who are members of the Indianapolis South Deanery interparochial high school's pro-life group stood in front of the cathedral for the prayer vigil.

Roncalli senior Melissa Sufan said "around 100 students" are members of the school's pro-life group.

"It means a lot to me to participate in Respect Life Sunday [events]," Melissa said. "By doing this, we think that we can make a difference. I will continue doing this throughout my life because I strongly believe in this issue."



Archbishop Daniel M. Buechlein presents the Archbishop Edward T. O'Meara Respect Life Award to St. Anthony parishioner Margaret "Peggy" Geis of Indianapolis at the conclusion of the Respect Life Sunday liturgy on Oct. 1 at SS. Peter and Paul Cathedral.

Benedictine Sister Cathy Anne Lepore, a theology teacher at Roncalli High School, accompanied the students to the Mass and Life Chain.

"It is kind of humbling for me to see the faith that our kids have," she said, "and to hear them talk about these life issues."

Sister Cathy Anne said Roncalli students participate in the archdiocesan Helpers of God's Precious Infants Ministry by praying outside an abortion

clinic in Indianapolis on the third Saturday of every month.

"It's really remarkable to talk with these young men and women after they've been there to pray," she said. "They can't believe how many people go in and out of this clinic every day. Pro-life work has taught our kids that the rosary does have an impact and that they pray in solidarity with the world in that regard." †

## RU-486 can psychologically harm women, says reconciliation expert

By Mary Ann Wyand

The use of RU-486, the French abortion drug, can be psychologically devastating for women, abortion reconciliation specialist Vicki Thorn of Milwaukee, Wis., told *The Criterion* during a Sept. 13 interview at the Archbishop O'Meara Catholic Center in Indianapolis.

Thorn is the executive director of the National Office of Post-Abortion Reconciliation and Healing. She presented a training session last month for the archdiocese's new Rachel's Companions abortion reconciliation ministry, which is coordinated by the Office of Pro-Life Activities.

"Chemical abortions can be very complicated because many times you go home and lose the baby at home," Thorn said, "so home becomes aversive because it's related to the abortion experience."

"Women in France who were studied, who had used RU-486 and had had a previous surgical abortion, said they would never use chemicals again," she said. "It's too prolonged an experience, it's very parallel to labor and there are a lot of complications in terms of hemorrhage and things like that. Plus it is self-induced."

Women who use RU-486 have to face

the reality that, "I took the pill that made this [abortion] happen," Thorn said, "so then self-recrimination gets multiplied."

During a decade of providing a national abortion reconciliation ministry, Thorn said, "We haven't seen as many women who have had chemical abortions. But with the few we've seen, it's very complicated because of that self-induction of the pill happening at home, many times unsupported, taking longer than a surgical procedure and then dealing with the physical consequences."

The woman is often alone, may begin hemorrhaging and may see "the products of conception, as the doctor would call them," she said. "That breaks your denial right away. There's no distance."

There are more than 38 million surgical abortions on record, Thorn said, but there is no way to accurately count the number of chemical abortions.

Women who undergo chemical or surgical abortions can expect to experience some form of psychological reaction, she said. It is normal to feel grief, guilt, shame, anger, low self-esteem, depression, alienation or isolation. Women also may struggle with drug or alcohol abuse, eating or sleeping disorders, relationship problems or post-traumatic stress disorder.

"The aftermath of abortion is a uniquely human experience," she said. "There is a wide variance in the severity of the reaction," which is often delayed and further complicated by the fact that "society, and even churches and families, may not recognize abortion as a legitimate loss."

"In fact, the societal message says that this experience solves a problem and that it is a non-experience," Thorn said. "At least with other surgical procedures, there is an acknowledgment of the need to recover and to process the experience."

A woman who has an abortion never forgets the experience, she said, because it is a life-changing event.

"Pregnancy is the most significant event in the life of a woman," Thorn said. "When a woman carries a baby, the baby changes her. Abortion interferes with the complex chemical changes in her body. I do not believe that the woman's physical reactions to an abortion actually end until after the due date. Women who have experienced abortion often have said they did not begin to feel better until after their due date."

During those months, she said, it is important for women to eat a balanced diet, get enough rest, exercise regularly and seek counseling.

"Abortion is the ultimate rejection of intimacy," Thorn said. "It affects the ability of women to form future relationships and mother children. It can lead to risk-taking behavior such as drug and alcohol abuse and subtle suicide attempts. Flashbacks of the abortion experience can be terrifying."

In the aftermath of abortion, she said, a woman who is grieving the death of her child believes that it is the unforgivable sin and needs to understand that, "There isn't anything that God can't forgive."

That is an important part of the message of post-abortion reconciliation ministries, Thorn said. "The key questions that a woman who is struggling after an abortion has to resolve are, 'Can my child forgive me? Can God forgive me? Can I forgive myself?' She needs to come to know the answers to these questions. In addition, she needs to know where her child is, who is the child with and is the child OK? These are the questions of a mother's heart."

"Each woman will be unique in the way

she moves through the healing process," Thorn said. "She must tell her story with all its pain and anger. She needs to be encouraged to grieve the loss. She must come to accept God's forgiveness and, in the process, she must come to forgive herself. There will be times when she will feel sadness when she thinks of this child. That is normal. It does not mean that she is not healed. Rather, those tears will be a sign to her of her healing. A mother never forgets the child of her heart."

"For Catholic women," she said, "the document *The Gospel of Life* by Pope John Paul II speaks to their wounds in a beautiful and pastoral way, assuring them that their suffering will have meaning and that their child is with the Lord."

(For confidential information about post-abortion reconciliation, telephone the archdiocesan Office of Pro-Life Activities at 317-236-1521 or 800-382-9836, ext. 1521. To contact the National Office of Post-Abortion Reconciliation and Healing, call 414-483-4141.) †

The Criterion

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## Jubilee Masses

Special Jubilee Masses are being celebrated throughout the year. These Masses focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

**Young Adult Masses (Ages 18-39)**

**Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.

**Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

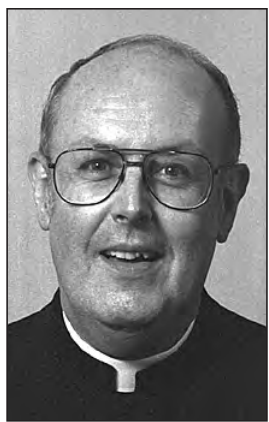
**Senior Citizen Masses**

**Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.

**Nov. 19** Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

# Msgr. Joseph F. Schaedel to be honored by Marian College

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, will be



Msgr. Joseph F. Schaedel

honored by Marian College during its eighth annual Opportunities for Excellence Dinner on Oct. 10.

He will receive the Catholic college's distinguished service award.

The dinner, program, silent auction and auction are Marian's largest annual fund-raiser to financially assist students at the Franciscan college,

located at 3200 Cold Spring Road in Indianapolis.

The event begins with a silent auction and reception at 5:30 p.m. at Marian's Physical Education Center. The dinner follows at 7 p.m. and the program begins at 8 p.m., with WTHR Channel 13 anchor Anne Ryder serving as mistress of ceremonies.

Monies raised at the event go to the Marian College General Scholarship Fund. More than 90 percent of Marian College students receive some form of financial support or scholarship.

Msgr. Schaedel earned his bachelor's degree in mathematics at Marian in 1970. As vicar general, he is the deputy of Archbishop Daniel M. Buechlein in the administration of the archdiocese. As moderator of the curia, his duties are equivalent to those of the chief operating officer of a corporation. He coordinates

the day-to-day activities of the offices and agencies of the Archdiocese of Indianapolis and also serves on numerous archdiocesan boards and committees.

Msgr. Schaedel was ordained a priest for the archdiocese in 1982. In addition to his degree from Marian College, he also earned a master's degree in education from Butler University, a master's degree in education administration from Ball State University and a Master of Divinity degree from Saint Meinrad School of Theology.

He also has served the archdiocese as vocations director and director of the Office of Pro-Life Activities. He currently serves as pastor of Holy Rosary Parish in Indianapolis in addition to his chancery responsibilities.

In other ministry assignments, he has served the Church as an associate pastor, school president, chaplain, teacher prin-

icipal. Before his ordination, he was a Catholic grade school teacher and principal as well as a radio announcer.

Past honorees of Marian's annual distinguished service award include Archbishop Daniel M. Buechlein, Christel DeHaan, Frank Russell and Randy and Marianne Tobias.

Silent auction items range from artwork, crystal and gift baskets to condominium vacation packages and gift certificates to local restaurants, theaters and merchants. Items to be offered in the regular auction include a trip for two to New York City with Msgr. Schaedel in December and a 42-inch statue of the Infant of Prague by the artist Palladino.

(Tickets for the event are \$125 per person. Reservations will be accepted until noon on Oct. 9 by calling Marian College at 317-955-6200.) †

## Archdiocese plans holiday pilgrimage to New York

A four-day Advent pilgrimage in December to New York City, led by Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will provide pilgrims with a mix of spiritual and cultural experiences.

"Christmas in New York—The Journey of Hope 2001 Holiday Pilgrimage" is set for Dec. 15-18 and

will be limited to 98 people. Last year's New York pilgrimage sold out in three days, said Carolyn Noone, associate director of special events for the archdiocese.

On that Friday, archdiocesan pilgrims will fly from Indianapolis to Newark, N.J., and will celebrate Mass at Immaculate Conception Church. After dinner they will go to Manhattan to attend Radio City Music Hall's annual Christmas Spectacular show.

Saturday's activities include Mass at St. Patrick's Old Cathedral in Little Italy followed by lunch at a neighborhood Italian restaurant and an afternoon of shopping or theater in Manhattan.

Sunday Mass will be celebrated at St. Patrick's Cathedral. That afternoon,

pilgrims will attend the holiday performance of the Vienna Boys Choir at Carnegie Hall.

The final day of the pilgrimage will include Mass in Manhattan at the Church of Our Lady of the Rosary/Shrine of St. Elizabeth Ann Seton. Monday's activities also include a tour of Ellis Island.

The Christmas in New York pilgrimage costs \$899 per person based on double occupancy and \$1,109 per person for a single room. The fee includes airfare, hotel, most meals, entrance fees, tips and taxes.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †

## Some 1,500 bishops expected in Rome for Jubilee with pope

VATICAN CITY (CNS)—As the Jubilee year moves into its last months, some 1,500 bishops are expected to take a weekend break from local Holy Year celebrations and celebrate their own Jubilee with Pope John Paul II.

The theme for the Oct. 6-8 celebration in Rome is "The Bishop: Servant of the Gospel of Jesus Christ for the Hope of the World."

The Jubilee theme is the same chosen by Pope John Paul for the next

See BISHOPS, page 7

### Correction

Father Roger Rudolf's name was misspelled in the caption with a photo on page 14 of the Sept. 22 issue of *The Criterion*. †

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## Editorial

# The legacy of Vatican II

Recent accounts in the secular media have begun to sound like obituaries for Vatican II. For example, a story in *The New York Times* (Sept. 10), "Nearing Retirement, Priests of the 60s Fear Legacy is Lost," portrays Vatican II as a social reform movement that is dying out because of the theological conservatism of the current pope (and many of the bishops he has appointed) and because of an increasing number of young priests who do not share the "social activism" of their elders.

According to *The New York Times*, "The council, which met from 1962 to 1965, ushered in a raft of changes aimed at making the Catholic Church more accessible to the faithful and more attuned to secular life. Its 16 documents gave lay people a role in running parishes, replaced the Latin used at Mass for local languages, and gave priests a voice in church matters."

Now, it seems, the movement that once seemed "to trace out a whole new future for the Church" has stalled. Quoting from a confidential letter to priests written earlier this year by Milwaukee Archbishop Rembert G. Weakland, the *Times* article suggests that priests who were energized and given hope by the dream of Vatican II have come to regard the current era of Church life as "sterile and empty."

What's going on here? Was Vatican II a disappointing failure? Has the window opened by Pope John XXIII been slammed shut? Has the pendulum swung too far in the other direction? Is the hope of authentic reform and renewal nothing but a faded memory?

The Second Vatican Council was the most profound religious event of the modern era. Its influence on the life of the Church extended far beyond the "raft of changes" noted by the *Times* article—touching virtually every aspect of Christian life, including the Church's

relationship to non-Christian religions and to the world at large. Under the wise leadership of good Pope John and his successors, the council and subsequent synods have pursued an agenda that is "pastoral" rather than "dogmatic."

Thus, Vatican II did not attempt to formulate new doctrines but to renew Church teaching and practice in light of the challenges and opportunities of a new era. The council's teaching—on the mission of the Church, on the liturgy, on the Church in the modern world, on the instruments of social communication, on our relationship to other Christian Churches and to non-Christian religions, and on the various roles of bishops, priests, religious women and men and lay people—speak to the very heart of Christian faith as it is lived today. These are more than official decrees or dogmatic pronouncements. They are vital reflections on who we are, and whom we are called to become, as a pilgrim people on a lifelong journey of hope.

It is unquestionably true that the vision of Vatican II has not yet become a reality. But it would be a grave mistake to conclude, therefore, that the council's legacy has been lost. Indeed, the legacy of Vatican II has never been more evident than in this Great Jubilee Year when the Church has once again opened its arms to the world—seeking forgiveness for past mistakes and offering hope for the future through genuine spiritual renewal.

We should not mourn Vatican II. We should rejoice in its successes and live its teachings. That is surely the best way to guarantee that the council's legacy will never be lost. †

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

## Seeking the Face of the Lord

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



# Jubilee pilgrimage time for prayers of thanksgiving, petition

When you read this, God willing, I will be in Rome participating in a Jubilee observance designated for the bishops of the world. I am delighted to take part in the occasion. It will be an opportunity to spend time in prayer and reflection and fraternity with bishop-friends. It is a "providential coincidence" that although we had scheduled an archdiocesan Holy Year pilgrimage to Rome and environs two years ago, it turns out that our pilgrimage begins as the Bishops' Jubilee celebration ends.

Representing all of you, laity, religious and clergy, I see the archdiocesan pilgrimage primarily as an opportunity for us pilgrims to do two things: to thank God for the gift of our redemption and to beg God's continued blessing on the Church in central and southern Indiana. As we cross the threshold of the Holy Door at St. Peter's Basilica and also the other three major basilicas of Rome, we will intercede for our own spiritual welfare and yours; we will also pray for the faithful departed of our archdiocese. We pilgrims are very aware that we are privileged to represent you. I will remind the pilgrims of this promise often.

As I have done for past pilgrimages, I am designating particular intentions for each day of our journey. I invite you at home to join us in this special prayer. The intentions and location of our daily Masses are as follows:

**Monday, Oct. 9:** Chapel, North American College, Rome: For our seminarians and for priestly vocations.

**Tuesday, Oct. 10:** Tomb of St. Peter, St. Peter's Basilica, Rome: For unity and charity in our archdiocese.

**Wednesday, Oct. 11:** Santa Maria delle Fornaci, Rome: For the laity and lay ministry vocations.

**Thursday, Oct. 12:** Abbey of Monte Cassino, Monte Cassino: For our religious and for religious vocations.

**Friday, Oct. 13:** St. Mary Major, Rome: For our priests.

**Saturday, Oct. 14:** Basilica of St. Francis, Assisi: For school and religious education teachers and administrators.

**Sunday, Oct. 15:** Santa Croce, Florence: For our youth and young adults.

**Monday, Oct. 16:** The Duomo, Milan: For our senior members along with the sick and disabled of the archdiocese.

While especially praying for these intentions on the designated days, I personally intend to dedicate this pilgrimage to a very special need of our archdiocese. Daily I plan to ask God to

bless our archdiocese with more and more vocations to the priesthood. "Pray to the Lord of the harvest," Jesus says and so I do, counting on the special graces of this Jubilee year. My prayer encompasses interrelated petitions.

First, I ask God to bless our priests with the parish help (particularly in administration) that might let them more freely and visibly be present to our youth, particularly young men considering God's call. God works through human agents and, obviously, young people need to see and know priests personally. Nothing replaces personal contact. It is difficult to respond to a vocation when it is known only in abstraction! The blessed meaning and joy of priestly ministry deserves and needs to be witnessed "up close and personal."

Second, I pray that God will bless our family homes with an atmosphere of down-to-earth faith and love for the Church. I pray that our homes respect our priests and appreciate their generous lives. I pray that parents claim the serious role they have in the choice of vocation made by their daughters and sons. I pray that all members of the Church in southern and central Indiana realize that if they want priests to serve their parishes, they share the responsibility to encourage and issue the invitation along with the archbishop and priests.

My third vocation petition is for our youth, particularly that they embrace the importance of spiritual values when making choices about the meaning and purpose of life. I pray that they have open and generous hearts and are alert to the touch of Christ in their lives. I pray that they find support and affirmation as they discern God's will for them and that they want to make a difference in this world.

My fourth petition is for teachers of religion and youth ministers, that they present a positive image of the priesthood and encourage the best of our young men to consider this specific call. I pray that the need for priests not be given "a wash" in considering the spectrum of vocational needs for the mission of the Church. After our family homes, our schools and youth programs in particular should be fertile sources of vocations to the priesthood.

Fifth, I pray for our parishes. Prayer and activities that foster vocations to the priesthood should be a clear and ever-present parish priority and, in saying this, I don't mean this should be yet another lonely burden of the pastor.

Please join me in my special pilgrimage of prayer! †

### Archbishop Buechlein's intention for vocations for October

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## Buscando la Cara del Señor

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



## La petición al momento de las oraciones de agradecimiento del peregrinaje del Jubileo

Para cuando se lea esto, si Dios quiere, me encontraré en Roma participando en la observación del Jubileo designada para los obispos de todo el mundo. Me siento halagado de participar en la celebración. Será una oportunidad de pasar tiempo en oración, reflexión y fraternidad con amigos obispos. Es una "coincidencia providencial" que aunque ya habíamos programado un peregrinaje del Año Santo de la archidiócesis hacia Roma y sus suburbios hace dos años, resulta que nuestro peregrinaje comienza mientras termina la celebración del jubileo de los obispos.

En representación de todos ustedes, los legos, los religiosos y los cleros, veo el peregrinaje de la archidiócesis como una oportunidad para nosotros los peregrinos de realizar cosas: dar gracias a Dios por el regalo de nuestra redención y pedirle a Dios su bendición continua para la Iglesia en la zona central y sur de Indiana. Mientras atravesemos el umbral de la Puerta Santa en la Basílica de San Pedro y también de las otras tres basílicas principales de Roma, intercederemos por nuestro mismo bienestar espiritual y el suyo; también oraremos por los difuntos fieles de nuestra archidiócesis. Nosotros, los peregrinos, estamos muy conscientes de tener el privilegio de representarlo. Con mucha frecuencia les recuerdo a los peregrinos de esta promesa.

Como lo he hecho en los peregrinajes pasados, estoy dedicando ciertas intenciones cada día de nuestro viaje. Le invito a Ud. a hacerlo con nosotros en esta oración especial. Las intenciones y el lugar de nuestras misas diarias están a continuación:

El lunes, 9 de octubre: Capilla, North American College: Para nuestros seminaristas y para nuestras vocaciones sacerdotales.

El martes, 10 de octubre: Sepulcro de San Pedro, Basílica de San Pedro: Para la unidad y caridad en nuestra archidiócesis.

El miércoles, 11 de octubre: Santa María delle Fornaci: Para los legos y vocaciones de los ministerios de los legos.

El jueves, 12 de octubre: Abadía de Monte Cassino: Para nuestros religiosos y para las vocaciones religiosas.

El viernes, 13 de octubre: Santa María Mayor: Para nuestros sacerdotes.

El sábado, Oct. 14: Basílica de San Francisco, Assisi: Para la educación escolar y religiosa, maestros y administradores.

El domingo, 15 de octubre: Santa Cruz, Florencia: Para nuestra juventud y adultos jóvenes.

El lunes, 16 de octubre: El Domo, Milán, Para nuestros miembros mayores junto con los enfermos e incapacitados de la archidiócesis.

Mientras oramos, sobre todo, por estas intenciones en los días designados, pienso dedicar personalmente este peregrinaje a una necesidad muy especial de nuestra archidiócesis. Tengo la intención de pedirle a Dios que bendiga cada día nuestra archidiócesis con cada vez más vocaciones hacia el sacerdocio. "Órale al Señor de la

cosecha" dice Jesús y lo repito, contando de las gracias especiales de este Año del Jubileo. Mi oración incluye las peticiones interrelacionadas.

Primero, pido a Dios que bendiga a nuestros sacerdotes con la ayuda de la parroquia (en particular los administradores) para que ellos puedan hacerse presentes, con más tiempo y visibilidad, para nuestra juventud, sobre todo para los hombres jóvenes que estén considerando el llamado de Dios. Dios trabaja por medio de los seres humanos y obviamente, los jóvenes necesitan ver y conocer a los sacerdotes personalmente. Nada reemplaza el contacto personal. ¡Es difícil responder a una vocación que únicamente se le conoce en el sentido abstracto! El bendito significado y alegría del ministerio sacerdotal merece y necesita testigos "cercaños y personales".

Segundo, oro para que Dios bendiga nuestros hogares con una atmósfera de práctica de fe y amor para la Iglesia. Oro para que nuestros hogares respeten a nuestros sacerdotes y aprecien sus vidas generosas. Oro para que los padres reclamen el serio papel que tienen en cuanto a la decisión de vocaciones tomada por sus hijas e hijos. Oro para que todos los miembros de la Iglesia en la zona central y sur de Indiana se den cuenta de que sí quieren que los sacerdotes sirvan en sus parroquias, para que los miembros compartan la responsabilidad de animar e invitar a la juventud junto con el arzobispo y los sacerdotes.

Mi tercera petición de vocación es para nuestra juventud, en particular para que la misma adopte la importancia de los valores espirituales al hacer decisiones acerca del significado y propósito de la vida. Oro para que la juventud tenga los corazones abiertos y generosos y esté alerta al toque de Cristo en sus propias vidas. Oro para que los jóvenes encuentren apoyo y afirmación a medida que discernen la voluntad de Dios para ellos y que quieren hacer una diferencia en este mundo.

Mi cuarta petición es para los maestros de la religión y para los ministros de la juventud. Oro para que den una imagen positiva del sacerdocio y que animen a nuestros hombres jóvenes a considerar esta llamada específica. Oro para que las necesidades de los sacerdotes no vayan a ser ignoradas, al considerar el espectro de las necesidades vocacionales, para la misión de la Iglesia. Después de nuestros hogares, nuestras escuelas y sobre todo nuestros programas para la juventud, deberían ser fuentes fértiles de vocación hacia el sacerdocio.

Finalmente, oro por nuestras parroquias. La oración y las actividades que fomentan la vocación hacia el sacerdocio deberían ser claras y estar siempre presentes en las prioridades parroquiales y cuando digo esto no quiero decir que esto debería ser responsabilidad única del pastor.

¡Por favor, acompáñenme en mi peregrinaje especial de oración! †

Traducido por: Language Training Center, Indianapolis

### La intención del Arzobispo Buechlein para vocaciones en octubre

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

## Letters to the Editor

### Reader confused

I'm confused. At a men's group, a lay leader said God didn't really expect us to give up our belongings, though Jesus says we should deny our very selves.

Then, in the Sept. 23 issue, Jim Hopp's letter states, "The Church should endorse candidates on moral grounds, or don't you believe what you preach?" You respond that "the consistent ethic of life should provide the moral framework against which we should look at political issues and candidates," but later say, "It is the policy of the U.S. Catholic Church not to endorse individual political candidates or parties. To do so would violate the Internal Revenue Code and would jeopardize the Church's tax-exempt status."

The U.S. Catholic Church subjugates its moral authority to the Internal Revenue Code because we want to avoid taxes? Maybe I'm not confused.

Chris Aune, Batesville

### Remembering the unborn on election day

As a pro-life activist, I've often agonized over how the truly good pro-life people I know can turn their backs on the unborn on election day.

Why do good pro-life people vote for politicians like Vice President Gore, who practically celebrated abortion during the Democratic Convention? Why isn't this issue more important to them?

I've come to the determination that many pro-life voters believe abortion is here to stay no matter who they vote for.

Is a pro-life vote practical, or is it merely a vote of conscience? I would like to provide these good people with some very practical reasons to vote pro-life across the board in November:

1. The Supreme Court—The next president could choose up to four Supreme Court justices, who are appointed *for life*. If Al Gore is elected, he has promised a litmus test for pro-abortion candidates! The Supreme Court's recent 5-4 decision allowing partial birth abortion illustrates its current extreme leftist position on abortion. Al Gore *alone* could set back the pro-life movement 30 years!

2. Abortion restrictions—When pro-life state legislators enact restrictions and a pro-life governor signs them, lives are saved. An example is the state of Mississippi. After their pro-life legislature passed and their pro-life governor signed an August 1992 abortion restriction concerning informed consent, and a July 1993 restriction concerning parental consent, the abortion rate dropped dramatically. In 1991, 8,184 babies died by choice. By 1993, the number of deaths dropped to 6002.

3. Presidential power—President

Clinton used his veto power on the ban of partial-birth abortion twice. He also made pro-abortion appointments in virtually every office. He issued dozens of executive orders that promoted or sustained abortion practices.

Don't you want to be a part of this mission to protect the unborn? Let's stop giving pro-choice candidates a big "pass" on abortion. Your pro-life vote *can* save lives.

Joyce Deitz, Richmond

### Strong support for Dominus Iesus

We were saddened and distressed by the recent letter of Theodore Brentlinger (*The Criterion*, Sept. 22) criticizing the recent Vatican letter on the unicity and salvific universality of Jesus Christ and the Church (*Dominus Iesus*).

Far from Brentlinger's claim of a Vatican desire "to concentrate power under its central control," this document is a simple reaffirmation of long-standing Church teaching on the uniqueness of our belief, and its 2,000-year-old faithfulness to divine revelation and truth. Brentlinger rails that this document "negates the collegiality of Vatican II" whatever that means. In response to that argument, it may be instructive to note that the principal authors of this document (Pope John Paul II and Cardinal Joseph Ratzinger) were in fact key participants in that great council (Vatican II).

Perhaps much of the angst felt by Mr. Brentlinger and his distressed circle of friends derives from the fact that few Catholics have bothered to study—or even read—the *Catechism of the Catholic Church*. That document—requested by and approved by the bishops of our Church—is in absolute accord with the *Dominus Iesus* letter Mr. Brentlinger finds so offensive. In particular, I would refer Mr. Brentlinger to Sections 85-86, and 846-848, which clearly establish: (1) the interpretive authority of the magisterium, and (2) the Church's position on salvation.

The fundamental beliefs, teachings, and liturgical uniqueness of our Church clearly derive from Jesus Christ and his successor(s) on earth. As such, they are timeless and not subject to contemporary cultural trends or popular opinion, however appealing those may be in human terms. Truth is still truth, and like it or not, our Church is a "top down" organization with God at the top! We would clearly rather be led by the Holy Spirit than by popular opinion. We are also happy to profess a belief "in the historical continuity—rooted in apostolic succession—between the Church founded by Jesus Christ and the Catholic Church."

Dave and Toni Nealy, Greenwood

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. **Concise letters (usually less than 200 words) are more likely to be printed.**

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: [critterion@archindy.org](mailto:critterion@archindy.org). †

## Check It Out . . .

St. Malachy Parish, 326 N. Green St., in Brownsburg will dedicate a **monument to the unborn** on the parish grounds on Oct. 8 at the conclusion of the noon Mass. A reception in the church narthex will follow the dedication ceremony. The public is invited. The monument was donated by the St. Malachy Knights of Columbus, Council 12540, in Brownsburg. For more information, call the parish office at 317-852-3195.

**A Marian Day Field Mass will be held on Oct. 8 at 2:30 p.m. at Mary's Rexville Schoenstatt**, located 12 miles south of Versailles on 925 S., .8 mile east of 421. The event will include a presentation on spirituality by a Schoenstatt Sister of Mary and a pitch-in. Drinks and dessert will be provided. For more information, call Father Elmer Burwinkel at 812-689-3551.

**A six-week Divorce and Beyond pro-**

**gram** will begin Oct. 10 and will be held from 7 p.m.-9 p.m. at St. Mark Church, 535 E. Edgewood Ave., in Indianapolis. The topics for discussion are the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the six-week program is \$30 and includes a book. Registration is limited and pre-registration is required. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

**The 19th annual Conference on Bereavement** will be held Oct. 28 from 8:30 a.m.- 4:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The program is open to people of all faiths who have lost a loved one as well as those who minister to the grieving. The cost for the day is \$35 and includes lunch. For more information, call 317-236-1596 or 800-382-9836, ext. 1596. †

## VIPs . . .

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove welcomed five new members on Sept. 7. **Pam Doyle, Susan Lindstrom, Marie Racine, Cathy Selin and Tracie Timperman** were accepted as postulants following a period of affiliation and discernment with the religious community. An Indianapolis native, Doyle earned a bachelor's degree and master's degree in elementary education from Indiana University Purdue University Indianapolis. Lindstrom earned a bachelor's degree in Religious Studies and a master's degree in Pastoral Ministry, and has taught for 18 years. Racine is a native of New Bedford, Mass., and a graduate of Fitchburg State College. She is a software engineer. Selin is an attorney with an educational background in International Legal Studies. She was a member of St. Francis Xavier Parish in New York City. Timperman is from Bloomington. She earned a bachelor's degree in special education at Purdue University and was a member of St. Monica Parish in Indianapolis.

**Edward and Betty Walker** of Indianapolis will mark their 50th anniversary on Oct. 14. The couple was married on that date in 1950 at Holy Name Church



in Beech Grove. They will celebrate with an open house on Oct. 14 from 2 p.m.-5 p.m. at Nativity Church in Indianapolis. The couple has eight children: Linda Lanie, Candy Robinson, Teri Vinson, Jim, Tom, Bob, Tony and Don Walker. They also have 12 grandchildren. The Walkers are members of Good Shepherd Parish in Indianapolis.

**Harold and Geraldine Mitchell** of New Castle will mark their 50th anniversary on Oct. 7. They were married on that date in 1950 at St. Elizabeth Church in Cambridge City. The couple will celebrate with a Mass of Thanksgiving on Oct. 7 at 5 p.m. at



St. Anne Church in New Castle. A family dinner will follow. The couple has seven children: Susann Wendel, Jane Barker, Lois Kukuliwicy, Paul, Lawrence, Dale and Mark Mitchell. They also have nine grandchildren.

**John and Lucille Kavanagh** of Indianapolis marked their 60th anniversary on Oct. 2. They were married on that date in 1940 at SS. Peter and Paul Cathedral in Indianapolis. The couple celebrated with a Mass on Sept. 30 at Immaculate Heart of Mary Church in Indianapolis. They have 11 children: Sharon Hurley, Rita Campbell, Marianne Whitcomb, Grace Buchheit, Maureen Murphy, John, Bernard, Richard, Kevin, Tom and the late Dennis Kavanagh.

The couple also has 23 grandchildren and three great-grandchildren. The Kavanaghs are members of Immaculate Heart of Mary Parish in Indianapolis.



**Joseph L. and Charlotte B. Filcer** of Indianapolis will mark their 50th anniversary on Oct. 14. They were married on that date in 1950 at Our Lady of Lourdes Church in Indianapolis. The couple has three children: Amy Hogan, Laurie Meek and Michelle Tansy. They also have six grandchildren. The Filcers are members of Holy Spirit Parish in Indianapolis. †

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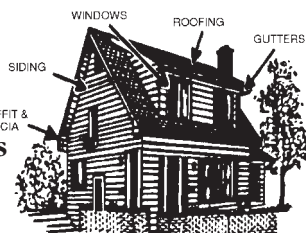


### Providence dedication

A large crowd gathered in front of the Providence House for Children group and family reunification homes during the complex's dedication on Sept. 15 in Georgetown.

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## From the Archives

## Fifth bishop of Vincennes was rector of American College in Rome

Silas Marean Chatard, rector of the American College in Rome, was named fifth bishop of Vincennes on March 26, 1878, and consecrated there, taking the name Francis Silas. (Silas Marean was the name of his maternal grandfather, of Brookline, Mass. Silas Marean was a participant in the Battle of Concord during the American Revolution.)

Silas Chatard was born in Baltimore in December 1834, seven months after the establishment of the Diocese of Vincennes (now the Archdiocese of Indianapolis). The son and grandson of physicians, the young Chatard studied medicine with a Baltimore physician, Dr. F. Donaldson, attended lectures at the University of Maryland, and resided for one year as a student at the Baltimore Infirmary, which was attached to the university. He also spent one year in the city's alms-house as one of the resident physicians.

However, in 1857, he decided to study for the ministry. He attended the Urban College of the Propaganda in Rome for six years, receiving the degree of Doctor of Divinity in 1863.

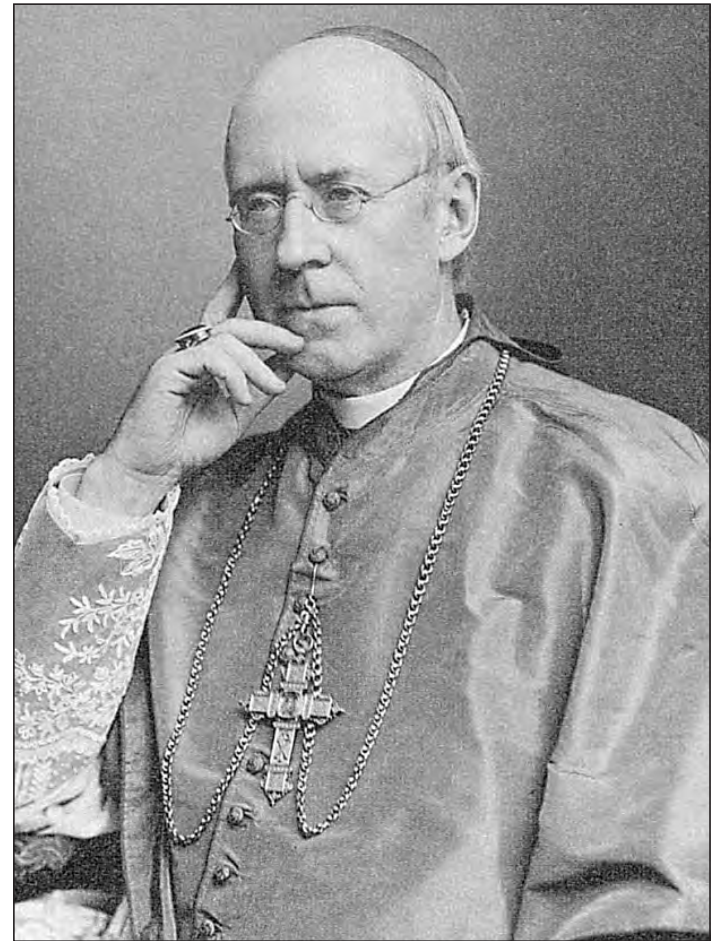
He was named vice rector of the American College under Bishop William G. McCloskey. In 1868, when Bishop McCloskey was named arch-

bishop of Louisville, Father Chatard was named rector of the college, a position he held for 10 years until he was named to the Diocese of Vincennes in 1878. He became the diocese's first American-born bishop.

Bishop Chatard was instructed to move his residence to Indianapolis, an option that had been first granted to Bishop de la Hailandière, the second bishop. The title of the diocese, however, remained that of Vincennes. Reasons for the move included the fact that Indianapolis had become the capital of the state, it was more centrally located and there was more ease of access.

Bishop Chatard served the diocese for 40 years, dying in September 1918. During his time as bishop, the title of the diocese was changed to "Diocese of Indianapolis" (1898) and SS. Peter and Paul Cathedral was built and consecrated (1892). †

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



## BISHOPS

continued from page 3

worldwide Synod of Bishops, originally scheduled to begin Oct. 8, but postponed until 2001 because of the busy Jubilee calendar.

The Vatican's Congregation for Bishops, which is organizing the October Jubilee celebration, said 1,200 bishops had registered for the three-day program as of Sept. 27. However, the number of participants is expected to reach 1,500.

At least 80 U.S. bishops, including leaders of Ukrainian, Maronite, Ruthenian and Syrian dioceses, were among those registered.

[Indianapolis Archbishop Daniel M. Buechlein plans to attend the Jubilee. The archbishop will then join pilgrims from the Archdiocese of Indianapolis, who will arrive in Rome Oct. 9 to begin a Great Jubilee Pilgrimage to Italy. The pilgrims, who will be in Italy through Oct. 17, will visit holy sites in Rome, Florence, Assisi, Monte Cassino and Milan.]

According to Vatican statistics, as of last Dec. 31, there were more than 4,480 cardinals, archbishops and bishops in the world. In addition to working in the Vatican, they served in 2,677 dioceses and other territorial jurisdictions.

The statue of Our Lady of Fatima will be transported from Portugal to the Vatican for the bishops' Jubilee.

The statue will be displayed in a place of honor in St. Peter's Square the evening of Oct. 7 as the bishops and Pope John Paul recite the rosary and again Oct. 8 as they concelebrate Mass and entrust the world to Mary's protection.

The bishops will begin their jubilee Oct. 6 with a penitential service at the Basilica of St. John Lateran. †

## This Ad Is Camera Ready!

St. Francis  
1844  
5x10  
Neg

# RU-486

continued from page 1

"another way to kill new human lives in their mothers' wombs.

"To some this may be scientific progress, but to the child destined by God for birth, it is a brutal and fatal chemical attack," he said.

Gloria Feldt, president of Planned Parenthood, said the FDA approval would "create a new era for choice for women" in America, where more than 1.3 million surgical abortions are performed each year.

Quinn said the Church and the pro-life community would "continue to speak the truth about this deadly drug, while ministering to women who are in a crisis situation or who suffer after an abortion."

Judie Brown, a Catholic who heads the American Life League, also pledged to

continue efforts against RU-486, which is known generically as mifepristone and is used along with a prostaglandin drug to cause abortion in the first few weeks of pregnancy.

"We will shout it from the rooftops: RU-486 kills innocent human persons," Brown said. "The U.S. Congress must resolve to conduct oversight hearings at once so that the Food and Drug Administration is held accountable for this raw, inhumane decision that will destroy babies and maim women."

In announcing its approval of mifepristone, which is to be marketed under the name Mifeprex, Dr. Jane E. Henney, U.S. commissioner of food and drugs, said the decision was based on "the FDA's careful evaluation of the scientific evidence related to the safe and effective use of this drug."

"The FDA's review and approval of this drug has adhered strictly to our legal man-



CNS photo

The drug mifepristone, or RU-486, is shown as it is packaged in France, where it has been available for 12 years. The Food and Drug Administration approved the abortion pill for use in the United States Sept. 28.

date and mission as a science-based public health regulatory agency," she added.

Danco Laboratories in New York was expected to have the drug on the market in about a month. It would be sold directly to doctors and not through pharmacies. The National Abortion Federation, which accredits its abortion providers, says it has 240 member clinics ready to offer the abortion drug, which was expected to cost about the same as a surgical abortion.

Vicki Saporta, executive director of the National Abortion Federation, said the FDA approval marked "a milestone in the history of abortion in America."

But Joseph M. Scheidler, executive director of the Pro-Life Action League, called Sept. 28 "a black day in the history of the FDA and women's health."

RU-486 "is a deadly poison to a tiny, defenseless unborn baby," he said, "and it can be lethal to the child's mother as well."

J. La Verne Redden, president of the National Council of Catholic Women, said RU-486 "puts women's health at risk and destroys the lives of innocent children."

"We are concerned that women who use RU-486 may be unable to become pregnant in the future and that the long-term effects of the drug have yet to be determined," she said. "We grieve for the unborn whose mothers' 'right to choose' has left them no choice."

The FDA placed some restrictions on use of mifepristone, requiring doctors who use the drug to be trained in surgical abortions or to have plans in advance to provide such care through others.

Absent from the regulations, however, was a requirement for doctors who plan to use RU-486 to sign a registry. Abortion providers had argued when that idea was floated by the FDA earlier this year that such a registry could make doctors who use RU-486 the targets of pro-life demonstrators.

The FDA also said each woman receiving mifepristone must be given a guide that clearly explains how to take the drug,

who should avoid taking it and what side effects can occur.

The agency said RU-486 should not be used in cases of confirmed or suspected ectopic pregnancies, when an intrauterine device is in place or by those with bleeding disorders or chronic failure of the adrenal glands, those receiving long-term therapy with corticosteroids or those allergic to mifepristone or prostaglandins. Women who smoke more than 10 cigarettes a day are warned that its effect on heavy smokers is not known.

The FDA also mandated that certain follow-up studies be conducted by the Population Council, which holds the U.S. rights to the drug.

These studies would look at whether doctors were providing surgical abortions when needed or referring to others; whether the patient agreement was being properly signed by doctors and patients and placed in the patient's medical record; and what happens in cases of the "rare ongoing pregnancies after treatment with mifepristone in the U.S."

The process by which an RU-486 abortion takes place will involve three visits to the doctor, including a follow-up two weeks after the first drug is taken.

At the first visit, the woman receives 600 mg of mifepristone by mouth. Two days later, she takes 400 mcg (micrograms) of misoprostol, a prostaglandin. The drug combination then cuts off nourishment for the embryo and induces uterine contractions, causing the embryo to be expelled.

The third visit to the doctor is to determine whether the abortion has actually taken place.

"Many have misleadingly promoted mifepristone as a panacea," said Quinn of the bishops' pro-life office. "In reality, chemical abortion is an intense, three- to 15-day regimen involving multiple office visits and a combination of drugs with the possibility of life-threatening complications." †

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# CHINA

continued from page 1

At the canonization Mass, the pope said the foreign missionary martyrs in the group had "sincerely loved China, giving all their energy to the country."

The pontiff also spoke of the deep faith shown by the martyrs in the face of death. He recalled 14-year-old Anna Wang, who before being beheaded declared to her executioners: "The door of heaven is open to everyone."

He said that 18-year-old Chi Zhuzi, even as he was being skinned alive, cried out: "Every piece of my flesh and every drop of my blood will tell you again that I am a Christian."

At the end of the Mass, which was broadcast to China by Vatican Radio, the pope told Chinese Catholics that he prayed for them daily, understood their trials and was sure they supported the canonizations.

"I know that you are spiritually united with us, and I am certain that you understand that this is a special moment of grace for the whole Church and for the entire Catholic community in China," he said.

His words brought applause in the square, where Chinese Catholics from Hong Kong, Taiwan and elsewhere were in attendance.

The pope's words attempted to bridge the growing rift between the Vatican and China's communist government over the new saints.

In a crescendo of criticism that began in mid-September, Chinese authorities first questioned the motives and timing of the canonizations, then said that most of the martyrs were agents of Western imperialism and deserved their fate.

The public war of words overshadowed a significant bridge-building visit to China by Cardinal Roger Etchegaray, a top Vatican official, who met with a series of government and Church leaders

Sept. 13-21.

Those canonized included four priests born in China and seven European bishops. The 120 martyrs ranged in age from 7 to 79.

Nearly three-fourths of them died in the Boxer Rebellion, during which an estimated 30,000 Catholics were killed. China's current government has applauded the nationalistic fervor of the 1900 uprising.

China's Foreign Ministry spokesman, Sun Yuxi, told reporters Sept. 26 that most of the martyrs "were executed for violating Chinese law during the invasion of China by imperialists and colonialists." He said their canonization "distorts truth and history, beatifies imperialism and slanders the peace-loving Chinese people."

Vatican spokesman Joaquin Navarro-Valls said the Vatican was "deeply saddened" by Sun's remarks, especially by his claim that many of the martyrs were guilty of "enormous crimes."

"The misdeeds which were committed by colonial powers" cannot be blamed on the martyrs, the Vatican spokesman said.

"How is it possible to imagine that the Holy See would canonize persons who have committed 'enormous crimes'?" he asked.

China had earlier objected to the date of the canonizations, which fell on the Oct. 1 anniversary of the communist takeover of China, a national holiday in the country. The Vatican called that a coincidence, saying it chose the date traditionally used to honor the Church's missionaries.

Sentiment among Chinese Catholics over the canonizations appeared sharply divided between the clandestine and the government-backed wings of the Church.

The Chinese Catholic Patriotic Association and the Bishops' Conference of the Catholic Church in China issued a statement Sept. 26 denouncing the canonization of the 33 foreign missionaries. They also expressed dissatisfaction that

the mainland bishops had been left out of the process and said the choice of China's National Day for the canonization humiliates the Chinese people.

Local Church celebrations of the canonizations were barred in mainland China amid repeated harsh condemnations by the Chinese government and top Chinese Church officials, reported UCA News, an Asian church news agency based in Thailand.

Bishops and priests in various Chinese dioceses, who all asked not to be named, told UCA News Oct. 2 that they had been pressured by the government to avoid speaking publicly about the canonizations.

One priest in southern China said local officials told him not to mention the canonizations at Sunday Mass. He added that officials even attended his Mass, apparently to monitor what he said.

According to wire reports, on the day of the canonizations, government-backed Bishop Michael Fu Tieshan of Beijing told his faithful that "today is National Day, and more than ever Chinese Catholics should stand with the nation."

But the Vatican missionary news agency, Fides, reported Sept. 28 that 57 bishops of mainland China, representing the government-backed and underground Church, sent a signed petition to the pope requesting the canonizations.

Church leaders from Hong Kong and Taiwan defended the canonizations.

Coadjutor Bishop Joseph Zen Ze-kiun of Hong Kong said the Chinese government reaction was a political move to force the Church in China to declare loyalty to the government over the Holy See, reported UCA News. He called the affair a "very great tragedy" for the Church.

Bishop Zen said he doubted that the statement by the Bishops' Conference of the Catholic Church in China reflects a consensus among all government-approved bishops, saying that some would not criticize the pope.



A tapestry representing the 120 Chinese and missionary martyrs hangs from the facade of St. Peter's Basilica.

In the midst of the controversy, China published revised restrictions on religious activities by foreigners, reiterating a ban on proselytizing by foreigners, prohibiting foreigners from bringing religious items into the country except for personal use, and requiring teachers and speakers at any religious gathering to have prior approval from the central government's religious affairs office.

Vatican officials said the move was part of an ongoing campaign by China to control religion.

Meanwhile, after his return to the Vatican, Cardinal Etchegaray said his weeklong visit to China gave him some hope that the Chinese Catholic Church was moving toward unity.

In an interview with Vatican Radio Sept. 25, Cardinal Etchegaray, head of the Vatican's Jubilee committee, said he was happy to find devotion to Pope John Paul among Catholics of the government-approved Church—a fact which, he said, "in no way diminishes my recognition of the heroic fidelity of the Church in silence" in China. †

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# UCA

continued from page 1

Last year's goal was a \$4.5 million and a record \$4.8 million was raised. This year's goal is to raise a minimum of \$4.8 million. In addition to financial contributions, parishioners are asked to consider sharing their gifts of time, talent and prayer with their parish and the archdiocese.

"Archdiocesan shared ministries and home missions make an undeniable impact in the quality of life throughout central and southern Indiana," said Archbishop Daniel M. Buechlein. "The Church serves thousands of Catholics by educating people of all ages, serving the less fortunate, caring for future and retired clergy, ministering to minorities and maintaining a Catholic presence in areas where resources are scarce."

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocese.

Shared ministries are ministries that serve many parishes and require the support of all parishes. Examples of shared ministries are educational support for seminarians, care for retired priests, the six archdiocesan Catholic high schools, the 30 social service programs of Catholic Charities and evangelization programs.

Thomas N. Gaybrick, the archdiocese's secretary for Catholic Charities and Family Ministries, said despite the robust economy, many people are struggling and Catholic Charities' agencies are serving more people than ever.

He said more than 26,000 people, including 5,500 children, turned to Catholic Charities last year for emergency food and shelter. More than 200,000 meals were served last year in soup kitchens or from food banks.

"The numbers are growing each year," Gaybrick said. "Most of the people coming to us for help are employed. That's

really disturbing, because people are working and trying to make ends meet and they're still falling behind.

"The money that the social service agencies of Catholic Charities receives from the United Catholic Appeal is crucial to meeting these needs."

Here's a closer look at how the money raised through last year's appeal was spent and how money collected from the 2000 Called to Serve campaign will be allocated if the goal is met.

- Pastoral and family ministries received \$975,000 last year. This year's United Catholic Appeal goal is \$1.74 million.

The archdiocesan Office for Youth and Family Ministries provides assistance to individuals and families at every stage of life, from helping couples prepare for marriage to helping families cope with the loss of a child or spouse.

The archdiocese provides room and board, tuition, health insurance and a stipend for seminarians currently studying to become archdiocesan priests. The annual archdiocesan subsidy for educating one seminarian is \$20,000. United Catholic Appeal funds also will be used this coming year to help pay for retirement benefits for 29 retired archdiocesan clergy.

- Social services received \$550,000 last year. This year's United Catholic Appeal goal is \$533,000.

More than 30 separate social service programs are funded and administered through Catholic Charities and its agencies. Each year, more than 125,000 people receive assistance from Catholic Charities. The eight Catholic Charities agencies are Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth's in Indianapolis, St. Elizabeth's Regional Maternity Center in New Albany, St. Mary's Child Care Center in Indianapolis and Tell City Catholic Charities.

- Catholic education programs received \$935,000 last year. This year's United Catholic Appeal goal is \$930,000.

The Office of Catholic Education fosters lifelong faith formation through catechetical programs for nearly 50,000 children, youth and adults. More than 25,000 students in 70 elementary schools and high schools receive leadership and services from the archdiocese. The Special Religious Education program serves children with special learning needs. United Catholic Appeal funds are also used to support Catholic Youth Organization programs throughout the archdiocese.

- Evangelization, spiritual life and worship programs received \$245,000 last year. This year's United Catholic Appeal goal is \$218,000.

Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical renewal in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes and in archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

- Home mission parishes and schools in need received \$1.4 million in direct subsidies last year. This year's United Catholic Appeal goal is \$1.4 million.

Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from the archdiocese.

Parishes facing demographic and economic challenges received \$700,000 in direct subsidies last year. This year's United Catholic Appeal goal is \$680,000.

The eight center-city Catholic elementary schools in Indianapolis received \$700,000 in direct subsidies last year. This year's projected need is \$700,000.

These eight schools—St. Joan of Arc,



United Catholic Appeal funds help pay for the education of the archdiocese's seminarians.

St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are center-city neighborhood schools with more than half of the students coming from families with incomes below the federal poverty level. These schools rely on the help of everyone in the archdiocese to educate more than 1,200 students.

(Note: \$4.8 million was pledged during the 1999 United Catholic Appeal campaign. Of that amount, \$4.1 million has been allocated for various needs throughout the archdiocese, \$300,000 was returned to parishes that raised more than their parish goal and \$400,000 in pledges was not paid.) †

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## Old, New Testaments relate salvation theme

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

When Jesus proclaims in his Sermon on the Mount that “not the smallest letter of the Law, not the smallest part of a letter, shall be done away with until it all comes true” (Mt 5:18), he is helping his disciples understand that everything he teaches is rooted in the revelation that God gave to Israel beforehand and which can be found recorded in the Old Testament Scriptures.

This is not a small point in the Gospel message, but is critical to understanding why we would believe in Jesus as Savior and Lord.

St. Jerome, the great fourth-century translator of the Bible into Latin, once said that “ignorance of the Old Testament is ignorance of Christ.”

Indeed, all four Gospel writers, as well as St. Paul, were convinced that everything they wrote concerning Jesus’ words and deeds for our salvation either was foretold by the Scriptures, explained by them or fulfilled their hopes.

This can be shown by a number of factors.

First, the New Testament quotes or alludes to Old Testament passages more than 350 times.

Second, not only do New Testament writers refer almost every aspect of Jesus’ ministry to the Old Testament, they almost universally see all the passages they cite as prophetic.

In Acts 2, for example, St. Luke records the first sermon of Peter on the day of Pentecost. Astoundingly, Peter says that when King David composed Psalm 16, “he was a prophet” (Acts 2:30).

Scholars generally agree that Luke wrote his Gospel for pagan converts who would not have known much about the Jewish Scriptures, yet he regularly emphasizes for them that Jesus fulfilled what the prophets had written.

Thus, when Jesus first returns to his hometown of Nazareth, Luke notes that he announces to his family and friends that the prophecy of Isaiah is being fulfilled in his ministry (Lk 4:14-21).

Later, in Jesus’ final appearances after the resurrection, Luke underscores this twice again:

Jesus says to the disciples going to Emmaus, “How slow you are to under-

stand all the prophets have announced” (Lk 24:25), and so, “beginning with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him” (Lk 24:27).

Then, a short time later when the disciples were in the Upper Room, Jesus stood in their midst and announced, “Everything written about me in the law of Moses, the prophets and psalms had to be fulfilled; then he opened their minds to understanding the Scriptures” (Lk 24:44-45).

Beyond the Gospels, we find the same sense of Jesus completing and giving sense to prophecy in Paul’s writings.

Paul opens his Letter to the Romans by saying that he had been set apart to proclaim “the Gospel of God which he promised long ago through his prophets, as the holy Scriptures record—the Gospel concerning his Son” (Rom 1:1-3).

A third aspect of the Old Testament message also was critical to the early Church: Jesus was the Messiah according to God’s plan.

The center point of the Gospel of Mark comes when Jesus asks the disciples who they think he is, and Peter blurts out that Jesus is the Messiah (Mk 8:29).

This same moment of recognition is reflected also in Matthew 16:16, Luke 9:20 and John 10:24-25. It sums up God’s promise to David: “I will raise up a son after you, sprung from your loins, and I will make his kingdom firm” (2 Sm 7:12).

A fourth significant reason why the New Testament valued the Old Testament concerns Jesus as “the Son of God.”

As the Letter to the Hebrews begins, “In times past, God spoke in many and varied ways to our ancestors through the prophets, but now in this final age, he has spoken to us through his Son. This Son is the reflection of the Father’s glory” (Heb 1:1-2).

To support this claim, the most radical and exalted of all Jesus’ titles in the Scriptures, Hebrews cites 2 Samuel 7:14 and Psalms 2:7, 45:7-8, 8:5-6 and 110:1.

Mark begins, “The Gospel of Jesus Christ the Son of God” (Mk 1:1). And Mark ends by having the centurion at the cross declare, “Truly this man was the Son of God” (Mk 15:39).



CNS photo

Jesus helps his disciples understand that everything he teaches is rooted in the revelation that God gave to Israel beforehand and is recorded in the Old Testament Scriptures. This is critical to understanding why we would believe in Jesus as Savior and Lord.

Moreover, all three Synoptic Gospels record that at his baptism Jesus heard the voice declare that he was “God’s beloved Son” (Mt 3:17, Mk 1:11 and Lk 3:22).

But even more than these examples, John’s Gospel proclaims Jesus’ divine sonship throughout its text. Readers quickly will recognize that John’s claim for Jesus as the Son of God always is based on the Old Testament, citing Proverbs 8:22-25 and Exodus 33:20 in Chapter 1 and Wisdom 16:5-7 in Chapter 3, etc.

We can conclude by saying that the basic themes of salvation in the New Testament are the same as those of the Old Testament, and the reason is simple: The same God who revealed divine mercy and taught Israel its lessons of faith now is revealing that same mercy and teaching in Jesus, shown by Scripture to be the Savior, the Messiah and the only Son of God.

(Paulist Father Lawrence Boadt is the president of Paulist Press.) †

### Discussion Point

## Prophets call us to faithfulness

### This Week’s Question

What key message of the Old Testament prophets or of a psalmist is greatly needed by the world today?

“The Church needs to get back to the basics of the Old Testament. We need to care for the hungry, the thirsty, the sick, the old and the troubled. This is the key message of Deuteronomy.” (Father William Schneider, Trenton, N.J.)

“The message of peace is needed today, as is the message to serve the poor. We don’t necessarily strive to be a people of peace; we need to do this better. And in helping the poor, we show our faith in action.” (JoAnn Jones, Louisville, Ky.)

“The book of Amos speaks of charity and of living with God’s word. This is an important message for the world today.” (Tami Hoffman, Ankeny, Iowa)

“The biggest message for me from the Old Testament prophets is to reform our lives in a radical way. We tend to get caught up in the trappings of today’s world, but God’s values are very different than society’s values.” (Cathy Heying, Minneapolis, Minn.)

### Lend Us Your Voice

An upcoming edition asks: Tell of an aspect of the Mass that is, in a sense, educational for you—that clarifies or highlights something essential.

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



CNS photo

From the Editor Emeritus/John F. Fink

## Blessed Junipero Serra founded California

(Sixth in a series)

Junipero Serra is recognized as the "founder of California." The nine missions he founded are now some of the most important cities of the state. Every state has two statues in Statuary Hall in the U.S. Capitol in Washington, D.C. and one of California's is of Junipero Serra.



He was born on the Spanish island of Majorca on Nov. 24, 1713. He became a Franciscan priest widely recognized as a learned teacher and preacher. He then volunteered to serve in the missions in Mexico and sailed for Vera Cruz. From there, he walked 250 miles to Mexico City, through tropical forests and over high mountains. Along the way, Serra's left foot became swollen, apparently the result of a mosquito bite. This resulted in an affliction that tormented him for the rest of his life.

He worked tirelessly in the Mexican mis-

sions from 1750 till 1767. In 1767, King Carlos III of Spain banished the Jesuits from Spain and its colonies and replaced them with Franciscans. Serra was chosen as the president of the missions in Baja (Lower) California, 1,100 miles from Mexico City.

When Spain decided to settle Alta (Upper) California, Serra volunteered "to erect the bold standard of the cross in Monterey." Although so crippled from the infection in his leg that two men had to lift him onto his mule, he traveled 900 miles in three months to San Diego. He arrived there on July 1, 1769, and established his first mission.

The second mission was San Carlos Borromeo at Carmel, where he made his headquarters.

In 1772, disagreement with civil authorities over jurisdiction became so great that Serra made the 2,000-mile trip back to Mexico City to confer with the Spanish viceroy. He almost died along the way. The viceroy issued a decree that "the government, control and education of the baptized Indians should belong exclusively to the missionaries."

From then on, Serra was busy with the

details of mission life. In 15 years, he baptized 6,736 Indians and confirmed more than 5,000. He also brought unprecedented prosperity to at least six different linguistic stocks of natives who were gathered into the missions.

He remained active until he was 70, constantly traveling from mission to mission despite his ulcerated left foot and leg. It has been estimated that he traveled 5,400 miles by sea and 5,525 miles by land. He would sometimes travel by ship from Monterey Bay to San Diego and then return by land, baptizing, confirming and performing weddings as he went. He would then continue north to the Santa Clara and San Francisco missions.

He died on Aug. 28, 1784, and is buried in the church at the mission in Carmel.

Pope John Paul II beatified him on Sept. 25, 1988. His feast is celebrated on July 1.

Serra International, an organization of 21,000 members in 673 clubs in 35 countries, is named in his honor. Serra Clubs promote vocations to the priesthood and religious life and train lay leadership. †

Cornucopia/Cynthia Dewes

## Continually confirmed by the Holy Spirit

The recent Jubilee Mass in our archdiocese was a great spectacle but, more than that, it was a great show of faith. To see 3,000 people confirmed in the presence of almost 30,000 other believers was impressive, not to mention thrilling.



Still, I think the Holy Spirit works to confirm our faith more than once in a lifetime. I say this partly as the grateful recipient of two "official" confirmations, one in the Congregational Church at age 13, and the other from Archbishop Paul C. Schulte in my early 20s.

When I was 13, I really thought I had faith. I'd spent a year of religious study with my fellow confirmands, and gone the Sunday School and youth group route for years. I was a believer. In fact, I couldn't remember when I hadn't believed.

By the time I was 22, my faith had expanded to a conviction based in the Roman Catholic tradition. But, as a late-comer to the Church, I never exactly considered myself a "soldier for Christ" as cradle Catholics often did on this occasion. I was simply a committed Christian.

At the time of my confirmations, we tended to view the sacrament as a kind of one-shot moment of grace. It was as though we were zapped into some permanent state of belief that would extend throughout life. Somehow, this would sustain us forever with the help of regular samplings of other sacraments.

Much to my surprise, life happened and I found my faith tested in ways beyond all imagination. What's more, I discovered that others were tested in equally astonishing ways. The confirmation of our faith, the infusion of the Holy Spirit, became an ongoing, if sometimes elusive, event in all our lives.

This is where "church" really took on meaning for me. I discovered that participating in prayer, liturgy and service with a community of fellow believers kept my faith alive and made it meaningful in human terms. In short, the Spirit made grace available always and everywhere, as promised.

The second thing I discovered about church is that we have a God-given need to share our faith. Indeed, our recent Jubilee Mass advertised itself as a haven for disaffected Catholics as well as all others who need a spiritual home. During the Mass, we were urged to evangelize as a result of our confirmed faith, to share the message of joy and hope illustrated so well in the huge

number of believers assembled there.

Once, a few years after the Second Vatican Council's reforms had begun to appear in local churches, I invited a "fallen-away" Catholic friend to attend Mass with me. In the throes of evangelical zeal, I thought that the renewal in the Church might excite her into a new perspective and reconciliation with the Church.

I chose to take her to a progressive parish in which the new liturgy was expertly celebrated, and it sure was. Two or three sacraments in addition to the usual Holy Communion were conferred during Mass, which lasted for more than two hours and included original music composed by the celebrant for several instruments and voices.

At the end, dumbstruck, my friend said, "Well, a lot has changed." As far as I know, she never came back.

Which illustrates the third thing I've learned about church. Besides faith and the sharing of it, we need to relax and let the Holy Spirit work. Because, against all reason, he will continue to delight us with new graces, new and surprising and empowering confirmations of our belief.

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

Faithful Lines/Shirley Vogler Meister

## Sincere apologies don't come easily

Walking through an indoor mall with a friend, I bumped into someone and spontaneously said, "Oh, I'm sorry."



When I looked at that "someone," it turned out to be a pillar, not a person. Noticing people staring at me, we laughed. That "sorry" came easily, but it's much more difficult to acknowledge one's mistakes in serious situations.

This goes for personal, organizational, professional, political—and, yes, Church—errors, too. Perhaps that's why I saved a January '98 *Criterion* editorial by Editor Emeritus John F. Fink that impressed me. He referred to a book by Luigi Accattoli, *When a Pope Asks Forgiveness*, in which the author "counted 94 separate times when John Paul II has acknowledged that humans in an official capacity in the Church have done some-

thing that was wrong."

Pope John Paul II is praised when he apologizes for past Church faults. Strangely, he's also criticized. Don't critics realize that we all—singly or in a group—struggle with weaknesses and mistakes? The pope's fresh understanding of history and his apologies are led by the Holy Spirit and learned through the Gospels.

We also learn through others. In a 1993 *Indianapolis Star* article, a Jewish couple, Gisela and Zoltan Weisz, recalled their survival of the Holocaust. Some of Zoltan's words startled me: "Never once have I heard someone who did these things come up and say, 'I'm sorry.'" He's right. Criminals without consciences cannot acknowledge guilt, and those actually feeling guilt possibly cannot face their place in the enormity of the Holocaust history.

In 1993, I shared those thoughts in a column for a secular paper, saying "This shames us all." Even though I was only a girl during World War II and the Holocaust, I outlined the reasons why

even people far removed from those times need to say "I'm sorry." The salvation of humanity demands this.

I'm sorry for those who suffered and died because of the Holocaust and other atrocities—and for those struggling with any kind of survival now. However, I'm also grateful for those who keep such history alive, because it helps prevent a repeat of such horrors. I thank Pope John Paul II for his courage to lead the world in apology.

On Oct. 9, Jews will observe a High Holy Day, Yom Kippur, the Day of Atonement. Perhaps Catholics could also make time for prayer that day, with all of us together asking for God's forgiveness for our sins, not only for what we have done but for what we've failed to do. Then perhaps, like Pope John Paul II, we can truly exemplify God's forgiveness through our behavior and actions, too.

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

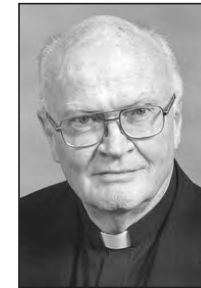
Catholic social thought/

Fr. William J. Byron, S.J.

## Social teachings essential to faith

(Part I: Human Dignity)

Principles, once internalized, lead to something. They prompt activity and direct choices.



The point of laying out principles of Catholic social thought is to clarify the basis for action, social action, on the part of Catholic believers.

Catholics are called to live their faith in the world, to translate their

"credenda" (what must be believed) into an "agenda" (what must be done).

A wise, witty observer of the human condition once remarked that the trouble with the world is that "the people who do all the thinking never act, and the people who do all the acting never think!"

Thinking Catholics, once they realize that the Church's social teaching is an essential part of their faith, must face up to the challenge of putting legs under their beliefs—"walking the talk," as the saying goes.

No one believer has to be active on all fronts. But the community of believers, in the sum of all its wonderful parts, must act for justice, and each believer has a share in this responsibility.

The cornerstone, the foundation of the entire body of Catholic social doctrine is human dignity.

Every human being is created in God's image. Every person—regardless of race, sex, age, health, ethnicity, religion, sexual orientation, employment, economic or social status, intelligence, achievement or any other differentiating characteristic—has inherent dignity and is worthy of respect.

It is not what we do or have that gives us a claim to respect. Being human establishes our dignity. In the Catholic view, the human person is never a means, but always an end.

Catholic social teaching begins with the human person, but does not end there. For in emphasizing individual human dignity the Church does not endorse individualism, a term that suggests imbalance, an overemphasis on the individual to the neglect of the larger community.

The recently observed Labor Day provides a useful context for considering the principle of human dignity.

Work is for the worker, not the other way around. Capital is for the human person, to be used in producing goods and services for the use of others in the human community. Capital never should consume the human person.

Labor and capital interact for productive purposes, but human persons must never be ground under on the road to economic "progress."

Catholic social teaching endorses and supports the right of workers to organize. There is a proper role for free trade unions in giving labor a voice in wages and working conditions. Substandard wages, unsafe and inhuman working conditions constitute an assault on human dignity.

Exploitation of workers, discrimination in hiring and promotion, incivility, harassment and deceit in the workplace—all these negate basic human dignity.

Individuals are capable of denying their own human dignity at work and elsewhere. Some things we do to "make a buck," get the upper hand or take unfair advantage of others are done at a price to our own human dignity.

(Jesuit Father William J. Byron, pastor of Holy Trinity Church in Washington, D.C., is a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series will appear biweekly.) †

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

# The Sunday Readings

Sunday, Oct. 8, 2000

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis is the source of this weekend's first reading.



In the sequence of biblical writings, Genesis is the first book of the Pentateuch, the collection of five books that are in the beginning of the Scriptures. Genesis is well-known because of its Creation narratives.

Virtual religious wars have surrounded differing opinions about these stories of how creation came to be. However, creation is not the only subject mentioned by Genesis.

Its message is deliberately and essentially religious. As an example, in this weekend's reading, the point is to explain the origin and purpose of marriage, as well as to declare the dignity of women.

Heavily affecting this passage were the circumstances of society surrounding the Hebrews at the time of the passage's composition. Females were regarded as hardly human. They were little better than animals or valuable possessions. They literally were bought and sold. Families—but this, of course, means fathers—offered daughters to suitors who were willing to pay the highest prices.

The role of women was to satisfy men. In many respects, they were slaves.

This horrified and infuriated God's people. While their customs and conventions hardly allowed women the opportunities increasingly taken for granted today, they still were very far from looking upon women as things to be bought and sold.

As an example, monogamy has a long and venerable history in Judaism. Monogamy rests upon, and supports, the notion that women are human, have rights and cannot be exploited.

Genesis makes its point by stating that a female is of the same fundamental nature as a male. The first woman was taken from the rib of the first man. This is not to reinforce any secondary role, but rather to say men and women share the same nature.

Also, the reading addresses the culture of the time among the great and powerful who were around, or dominated, God's people.

God is the Creator of women—as of men—and marriage is an institution

formed by God. It is an absolute and profound bond.

The Epistle to the Hebrews provides the second reading.

The name of this Scripture reflects its considerable, extensive understanding of Jewish life, belief and custom.

Here, the epistle raises a theological point very much beloved, and frequently mentioned, by Paul. Through the Incarnation—the fact that Jesus was divine and human—all people have in the Lord a brother. In Jesus, all people are heirs of eternal life.

St. Mark's Gospel provides the last reading. It is a familiar biblical reading and, at times, is contested.

Mark always was anxious to establish the identity of the Lord as the voice of God on earth. No greater evidence of this identity could be found than in the ability of Jesus to interpret and even modify the law of Moses. After all, Moses was the great prophet, the great representative of God until the coming of Christ.

This passage has an additional message. It reinforces and, very frankly, defines the realities of marriage. There can be little doubt as to the mind of Jesus about divorce.

## Reflection

In our time and our culture, these words of Jesus about divorce easily can be heard in some measure of unease.

After all, the United States counts more failed marriages than any of the other democratic, technological societies today. It is a complex situation. Many very well intentioned persons are caught in the trap of the times. They divorce.

Still, the Church tells us in these readings that weak marriages, or failed marriages, are more than social misfortunes. They upset an order for joy and purpose in life given by God as a gift to people.

Perhaps the most useful lesson this weekend derives from realizing the contrast between Revelation in this case, and the ancient Jewish belief regarding women, and the culture of the pagan societies of the day in the Middle East.

Spouses must be mature for themselves and for each other. Marriage is a giving of mutual love. It also is a gift of respect, one spouse for the other. Finally, and ultimately, it was created not by coincidence or the simple pull of one to another, but by God.

It is God's gift to enable people to draw more closely to each other, but also to union with the Creator and to union with the Creator in eternity. †

## Daily Readings

Monday, Oct. 9

Denis, bishop and martyr  
and his companions, martyrs  
John Leonardi, priest  
Galatians 1:6-12  
Psalm 111:1-2, 7-10  
Luke 10:25-37

Tuesday, Oct. 10

Galatians 1:13-24  
Psalm 139:1-3, 13-15  
Luke 10:38-42

Wednesday, Oct. 11

Galatians 2:1-2, 7-14  
Psalm 117:1-2  
Luke 11:1-4

Thursday, Oct. 12

Galatians 3:1-5  
(Response) Luke 1:69-75  
Luke 11:5-13

Friday, Oct. 13

Galatians 3:7-14  
Psalm 111:1-6  
Luke 11:15-26

Saturday, Oct. 14

Callistus I, pope and martyr  
Galatians 3:22-29  
Psalm 105:2-7  
Luke 11:27-28

Sunday, Oct. 15

Twenty-eighth Sunday in  
Ordinary Time  
Wisdom 7:7-11  
Psalm 90:12-17  
Hebrews 4:12-13  
Mark 10:17-30  
or Mark 10:17-27

Question Corner/Fr. John Dietzen

## Anointing of sick isn't just for the time of death

Q Because my mother is seriously ill, I've been attending parish ceremonies of what we used to call extreme unction.



Several people receive this sacrament who don't look sick at all.

The liturgy of the sick is beautiful and comforting for our family. But isn't it required anymore to be in danger

of death to receive it? (Pennsylvania)

A The sacrament for the sick is one that has undergone significant development during the past 60 years or so.

The Vatican Council II document on the sacred liturgy recognized this when it said, "The anointing of the sick [the official name today] is a sacrament not only for those who are in danger of death."

Thus, while it is for the sick, it is by no means exclusively for the dying.

In the Scripture passage that forms one of the main bases for this sacrament, St. James says: "Is anyone sick among you? Let him ask for the elders of the church. They will pray over him and anoint him in the name of the Lord" (Jas 5:14).

To receive the sacrament of anointing, therefore, an individual need not be in danger of death, but "dangerously ill" either from sickness or advanced age. Older people are considered eligible simply because of the general infirmities of advanced age, even if they at present suffer no specific illness.

In their guidelines for this sacrament, the American bishops observe that "sickness is more than a medical phenomenon. Sickness is a crisis situation in the life of a Christian as regards his salvation, his life with Christ in the community of the Church."

Anointing of the sick, then, may be ministered to people suffering from various kinds of physical, spiritual or emotional crises.

The ritual for anointing mentions several specific circumstances in which people should be anointed, such as old age, before serious surgery and sick children who have sufficient use of reason to be comforted by this sacrament.

Q We like to have Masses offered for our family and our deceased relatives.

We understand that in some parishes more than one Mass stipend is accepted for the same Mass. Can Masses be offered for more than one intention now? (Illinois)

A As I'm sure you are aware, every Mass is offered for many intentions, including all the living and all the dead. The Eucharistic Prayers, in addition to other parts of the liturgy, make that clear.

Regarding Mass stipends, however, Canon 948 says, "Separate Masses are to be applied for the intention for which an individual offering, even if small, has been made and accepted."

In other words, only one stipend or offering may be accepted by a priest for any one Mass. To do otherwise is, according to Church law, outside the hands of individual priests. One obvious reason is to avoid abuse in offering and accepting Mass stipends.

When additional priests concelebrate the same Mass, which is common today in many circumstances, since all the priests are actually celebrants of that Eucharist, each one may individually accept a stipend for the Mass.

Q I am a life-long Catholic and always thought the feast of All Saints was to honor all the canonized saints. Recently we were told in a catechumen class that the feast was to honor all the people in heaven, even our parents, who have died. Is this true? (Illinois)

A It is clear from the earliest centuries of Christianity that the intention of this feast was to honor all those who are in heaven with God.

It started as a way of honoring those many martyrs whose very existence was perhaps unknown to the Church, but whose names were known only to God.

By the fifth century, the celebration included non-martyrs as well and became known as the Sunday of the Nativity of All Saints—nativity meaning the day of death and of birth into eternal life. It was celebrated on the first Sunday after Pentecost.

As the prayers and preface of the feast of All Saints make obvious, this continues to be the significance of our All Saints celebration. In the ninth century, the feast was transferred to Nov. 1. †

## My Journey to God

### Offer Him Joy as Well as Pain

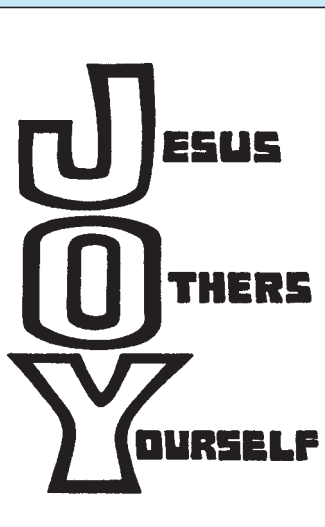
It is, I think, a grievous fallacy  
To offer only heartache to our Lord,  
As if, when offered sparkling family  
Fun, He had rebuffed the giver and ignored  
A pearl of human bliss, preferring pain ...  
Impossible! ... Our God in flawless grace  
Makes clear no gift to Him is made in vain,  
And clasps each giver in divine embrace.

Recall His humor and His teasing wit:  
Flamingos ... rhinos ... ice floes ... made from dust.  
With smiling whimsy, as His drollest bit,  
Perhaps in holy jest, God fashioned us.

To happy human scenes invite our Lord.  
In joyous laughter may He be adored.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



## 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).

### October 5-7

St. Andrew Parish, 4052 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-546-1571.

### October 6

St. Francis Hall, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-955-6000.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild business meeting, 12:30 p.m.

### October 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Weekend retreat, "The Life and Works of St. Paul." Information: 317-545-7681.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Annual fall festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-

5 p.m., food, rides and games. Information: 317-356-7291.

### October 8

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Couple to Couple League, Natural Family Planning classes, four-class series, 9 a.m. Information: 317-259-4373.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, Ryan Hall, euchre party, \$3 includes refreshments.

### October 9-13

St. Monica School, 6131 N. Michigan Rd., **Indianapolis**. "Rooftop" experiences, 7-7:30 a.m., staff members to "hold court" to fund construction of four new classrooms. Information: 317-255-7153.

### October 10

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. Divorce and Beyond Program, six-week program, 7-9 p.m. \$30. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Couples communication, David Burkhard, DRE, second in a three-part series. Information: 317-241-6314.

### October 13-14

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. St. Meinrad School of Theology, Exploring Our Catholic Faith Workshop: "The Place of Mary, the Mother of Jesus, in Catholic Belief," Benedictine Father Matthias Neumann, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m. Registration: 317-955-6451.

### October 13-15

Mount St. Francis Friary and Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's weekend retreat, "Open Wide the Doors to Christ...Let the Walls Come Down." Information: 812-923-8817.

### October 14

German Park, 8600 S. Meridian St., **Indianapolis**. Sacred Heart Church, Fall Fling, grand picture, 3:30 p.m. Mass to follow. Information: 317-638-5551.

Good Shepherd Church, 1109 E. Cameron St., **Indianapolis**. Central Catholic Middle School, first graduating class 25-year class reunion, 7-11 p.m. Information: 317-462-6762 or 317-889-8521.

### October 15

St. Isidore Church, HCR 64, **Bristow**. Annual shooting match/fall festival, ham and turkey shoot, 11 a.m., closed match beef and pork, 2:30 p.m. Information: 812-843-5713.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Piano concert, "Thomas Merton: Man, Monk, Myth with Music," presented by Father Patrick Collins, 2:30 p.m., fee \$5. Information: 317-788-7581.

### October 21

St. Mary-of-the-Woods, 1 Sisters of Providence. Providence Center, O'Shaughnessy Dining Hall, spaghetti supper benefiting Woods daycare/pre-school, 6:30-8:30 p.m., \$6 adults, \$3 children. Information: 812-535-4610.

### 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.

#### Weekly

#### Sundays

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



Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

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

#### Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

#### Wednesdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

#### Thursdays

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

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

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

Christ the King Chapel, 1827

—See ACTIVE LIST, page 15

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I certify that the statements made by me above are correct and complete.

Signed: William R. Bruns, Executive Editor

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# St. Elizabeth's plans open house on Oct. 15

By Mary Ann Wyand

For 85 years, staff members of St. Elizabeth's in Indianapolis have quietly and confidentially gone about their pro-life ministry of helping unwed mothers choose life for their babies.

On Oct. 15, archdiocesan Catholics are invited to visit St. Elizabeth's from 2 p.m. to 5 p.m. for an open house and program about residential and outreach ministries that range from maternity care for expectant mothers, parenting classes and placement services for newborns in foster or adoptive homes.

St. Elizabeth's open house begins at 2 p.m. with tours of the facilities, located at 2500 Churchman Ave. in Indianapolis. A program in the conference room at 3:15 p.m. will address pregnancy and adoption services as well as volunteer opportunities.

Visitors will meet staff and advisory council members and several teen-age girls who are pregnant or parenting babies and are living in the residential facility.

"The open house is an idea that was born out of my travels throughout the Indianapolis community," explained David Siler, St. Elizabeth's executive director.

"I discovered that many people in our own Catholic community have never heard of St. Elizabeth's and the important pro-life work that is done here," he said. "Also, many people who have been supporters of St. Elizabeth's for many years have never visited our facility."

St. Elizabeth's is an archdiocesan agency, and Siler said he would like to involve more members of the Catholic community in various aspects of this Church pro-life ministry.

"Since 1915, St. Elizabeth's has provided real-life choices to girls and young women experiencing an unplanned or crisis pregnancy," Siler said. "The needs of those who come to us for help are extremely complex, and now require a great deal of support and care."

"I would like to share information about St. Elizabeth's," he said, "and ask for input from the Catholic community as to what many of you in the pro-life movement believe St. Elizabeth's can do to respond to girls, women and families experiencing an unplanned or crisis pregnancy. We need to explore ways to partner together to respond in a real and active way to our pro-life passion."

Meg Spitznogle, director of clinical services for St. Elizabeth's, coordinates outreach and adoption services provided by staff social workers.

"The girls and young women who come to us have very basic needs, including health care," Spitznogle said. "We can thank our Indiana legislators for seeing to it that Hoosier Healthwise Insurance is available to every pregnant woman and her infant in the state for proper prenatal care."

St. Elizabeth's social workers serve in an advocacy role for clients, first addressing medical needs and then providing counseling.

With each expectant mother, she said, "We look at all

aspects of her life, primarily her relationship with the father of her child, as well as housing needs and family of origin issues and the need to talk with her parents if she is a young girl. We assess that information and assist in any way we can, with a desire to help her make the best choice for this next generation."

St. Elizabeth's adoption rate mirrors the national statistics, Spitznogle said. "Ninety-seven percent of unmarried women who carry their babies to term choose to parent their babies. Only 3 percent allow their babies to be adopted."

"In the current culture, many girls do not even remotely think of the idea that adoption might be a possibility," she said. "We assure the girls that we have many families in Indiana for whom we have done home studies and who are sanctioned to be prospective adoptive parents. We hope the girls see that if they make that decision it is a courageous decision, definitely against societal norms, and that we're there to give them the moral and emotional support they need to place their babies for adoption. We also support them if they decide to parent their babies themselves."

"St. Elizabeth's roots date back to the Daughters of Isabella," Spitznogle said. "St. Elizabeth's has a long and rich legacy that's been underwritten by many people. We feel very blessed to be able to represent the Church in such a concrete way and give hope and help to people."

(Reservations are requested for the Oct. 15 open house by calling St. Elizabeth's at 317-787-3412 by Oct. 10.) †

## The Active List, continued from page 14

Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

### Fridays

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

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

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

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

### Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

### Monthly

#### First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6

p.m. Benediction at 6:45 p.m.

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

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

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

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

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

#### First Saturdays

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

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

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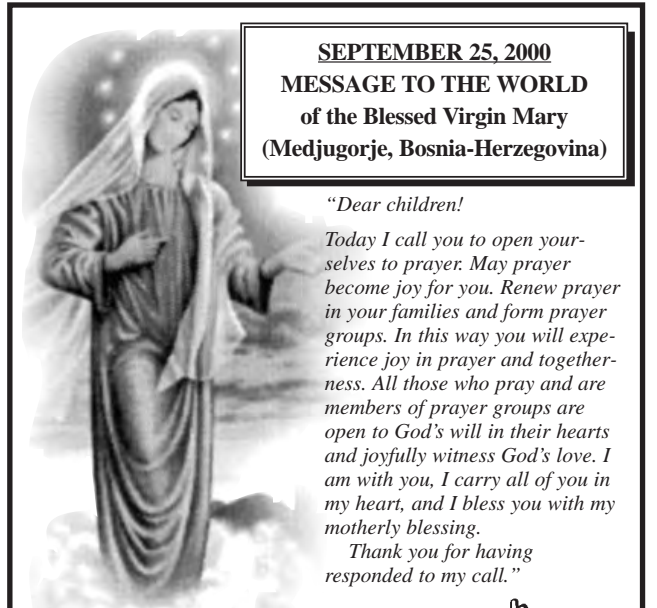
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# World's oldest Little Flower Parish marks 75th anniversary

By Margaret Nelson

The first parish in the world to be named for St. Thérèse of the Infant Jesus, also known as the "Little Flower," celebrated its 75th anniversary with a Mass on Sept. 30 at the Indianapolis East Deanery church.

Archbishop Daniel M. Buechlein presided at the anniversary celebration, which he described as "a time for us to offer deep thanks to God.

"The presence of so many priests is only one of many signs of the dedication and vitality of your community of faith," the archbishop said.

In his homily, Archbishop Buechlein talked about devotion to St. Thérèse of Lisieux, which began 25 years after her death. He noted that she lived only 30 years, most of them "behind cloistered walls."

He described the influence of her life as extraordinary.

"Only God's hands could cause that to happen," he said. "This evening, let's remember that same God's touch is with us."

To demonstrate the regard the faithful have had for St. Thérèse's power of intercession, the archbishop repeated the prayers of the football team of his youth, "Little Flower, show your power," adding that, "We had a very good team."

The archbishop said St. Thérèse of Lisieux "offered her very life for the spread of the Gospel, especially for the poor.

"She was also a patron of missionaries," said Archbishop Buechlein, noting that it was "ironic she never set foot outside of the monastery.

"Sisters and brothers, especially in prayer and especially at Mass, you are most visibly the local Church of the Little Flower," he said. "Through the intercession

of the Little Flower and all the unsung saints ... may your prayer in this church lead you to an even stronger faith. May Christ find a dwelling place of faith and hope in our hearts."

Father Vincent Lampert, now serving as the 10th pastor of Little Flower Parish, introduced the archbishop and the 10 concelebrating priests, most of them natives of the parish. When he came to Father James Farrell, who was ordained in Rome with fellow parishioner Father Robert Gilday 25 years ago, the pastor got a laugh from the assembly. "Father Farrell was graduating from grade school here the year I was born," he said.

The parish has contributed its share of priests to the archdiocese. Twenty-seven men were ordained for the archdiocese, the latest being Father Darvin Winters in 1999, who was there for the Mass.

Two Benedictine priests from Little Flower attended the anniversary Mass—Fathers Bede Cisco and Severin Messick. And two dozen religious sisters grew up there, including two who joined St. Thérèse's Carmelite order and several who became Franciscans—the order that staffed the school from the beginning.

When Father Charles T. Duffey founded the east side Indianapolis parish, there were no streets, sidewalks or sewers. Real estate and development companies offered land for a church and school to Bishop Joseph Chartrand as an anchor for the developing neighborhood, still known in real estate circles as "the Little Flower area."

Ground was broken on Sept. 30, 1925, and the church building was dedicated almost a year later. In the meantime, additions were made to the school and a new convent and rectory were built. Father Thomas Scecina Memorial High School opened in 1953 within the parish boundaries, just a few blocks east of the church.



Photo by Margaret Nelson

Parishioners Bob Gallagher and Betty Gavaghan represent the founding members as they present the offertory gifts to Archbishop Daniel M. Buechlein during the Sept. 30 Mass marking the 75th anniversary of St. Thérèse of the Infant Jesus (Little Flower) Parish in Indianapolis.

The present Little Flower Church, where the anniversary Mass was celebrated, was built in 1962.

Throughout the life of Little Flower Parish, parishioners have sacrificed to provide for upkeep of the church and school.

Before Saturday's Mass, Msgr. Tuohy remarked to Father Donald Schmidlin that, "The buildings look better than when we were here!"

According to the parish history, Little Flower Parish began to sponsor all-city novenas to St. Thérèse ending on Sept. 30, her former feast day. On Sept. 30, 1927, the novena drew as many as 1,500 of the faithful. About that same time, Elmer Steffen, director of the diocesan choir, developed the 12-man Little Flower choir into a group that became popular on WFBM radio, which broadcast Little Flower's Midnight Mass for several years.

During the 1930s, parishioners served "penny suppers" to help feed the hungry and put a dent in the parish debt. Despite the depression and World War II, the second pastor, Father Jerome Pfau, was able

to hold a mortgage burning ceremony during the 20th anniversary of the parish.

Among the 10 pastors of the parish was Msgr. Raymond Bosler (1966-1977), then editor of *The Criterion*. Because he had been in Rome for the Second Vatican Council, he was able to implement the council documents at Little Flower Parish, including formation of the first board of education and parish council. He fostered Bible studies and ecumenical programs, joining the televised "Focus on Faith" program on WRTV channel 6 as a weekly panelist.

In 1985, Father Robert Borchertmeyer, once assistant pastor, returned to serve as pastor of Little Flower, to oversee the renovation of the church, social hall and perpetual adoration chapel. In December 1995, the parish community was devastated to learn that the popular pastor had been killed in a traffic accident on his way home from an Advent penance service.

In 1925, 460 people formed the parish community. Today, Father Vincent Lampert is pastor for 3,859 registered parishioners and the parish school serves 450 children. †

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# Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**ARENDS, Charles Wilkey** "Chuck," 69, St. Monica, Indianapolis, Sept. 28. Husband of Mary Diane "Maridee," (Jordan). Father of Mary Lynn Harris, Deanne Bortz, Louise Hart, Virginia "Ginny," Charles "Chuck" and Richard Arends. Grandfather of eight.

**BLACKWELL, Mary Helen (Bradley)**, 69, St. Joan of Arc, Indianapolis, Sept. 18. Wife of David Blackwell. Mother of Julia Jones, Elizabeth, David, Brian and Dr. David M. Blackwell. Sister of Susan Robinson, Carol, John, Michael and Steven Bradley. Grandmother of two.

**BROWN, Ann (Barrett)**, 91, Holy Trinity, Indianapolis, Sept. 22. Wife of Wendell Brown. Mother of Janet Tillery, Gene and Mary Jo Barrett. Sister of Carrie Barnett and Berbert Schmidh. Grandmother of six. Great-grandmother of four.

**BUHLER, Alfred W.**, 84, St. Matthew, Indianapolis, Sept. 19. Husband of Marie Buhler. Father of Mary Lacy and Christopher Buhler.

Grandfather of five.

**BYRNE, Gene Edward**, 77, Christ the King, Indianapolis, Sept. 23. Husband of Margie Byrne. Father of David, Dennis, Mary, Kevin and Stephen Byrne. Brother of Jo Ellen Durbin, Jacklyn Reidman and Richard Byrne Jr. Grandfather of six.

**CABELL, Barbara Louise**, 62, Holy Angels, Indianapolis, Sept. 19.

**CREMER, Charles F., Jr.**, 67, St. Pius X, Indianapolis, Aug. 21. Husband of Rosalie H. Cremer. Father of Charles III, John and Joseph Cremer. Brother of Mollie Harmon and Bernard Cremer. Grandfather of eight.

**DANIEL, Edith M.**, 75, Holy Family, New Albany, Sept. 19. Mother of Sharon Becht, Cheryl Kost, Barbara Pulliam, Peggy Teater and Carol Waterhouse. Grandmother of 14. Great-grandmother of 12.

**DOTSON, Newell**, 60, Our Lady of the Springs, French Lick, Sept. 6. Father of Lori Burke. Brother of Brenda Watson. Grandfather of two.

**FELTZ, Harry E.**, 89, St. Michael, Brookville, Sept. 23. Uncle of several.

**GOLDSMITH, Charles L.**, 91, Our Lady of Perpetual Help, New Albany, Sept. 19. Uncle of several.

**FERGUSON, Elizabeth Ann (Wagner)**, 69, St. Gabriel,

Connersville, Sept. 20. Mother of Sue Ann Young, Teresa Lynn Lane and Mark Wagner. Step-mother of Shelby Collier, Carolyn Poole, Marilyn Polley, Lennie and Ronnie Ferguson. Grandmother of eight. Step-grandmother of 10. Sister of Carol Koczwar, Donald and Raymond Struewing.

**GREEN, Richard E.**, 77, Holy Name, Beech Grove, Sept. 3. Husband of Rosemary (Maurer) Green. Father of Jacqueline and Larry Green. Grandfather of three. Great-grandfather of one.

**HAKHEEM, George A.**, 78, St. Margaret Mary, Terre Haute, Sept. 23. Father of Theresa Law, Christopher, Michael, Richard and Thomas Hakeem. Grandfather of one.

**KELLY, Leatrice A. (Mrock)**, 74, St. Luke, Indianapolis, Sept. 23. Wife of Edmund J. Kelly. Father of Karen Wozniak, Rev. Mary Eileen Spence, Edmund, Patrick and Terrence Kelly. Sister of Rosie Hartmann. Grandmother of five. Great-grandmother of one.

**KEMPER, Sidney J.**, 79, St. Pius X, Indianapolis, Sept. 14. Father of Theresa Shank, Mary Lou Wagner, Cynthia and James Kemper. Grandfather of five. Great-grandfather of three.

**McFARLAND, Rose M.**, 84, Sacred Heart, Jeffersonville, Sept. 15. Mother of Patricia Beck, George and James McFarland. Grandmother of three. Great-grandmother of two.

**MITCHELL, Della**, 90, St. Mary, Richmond, Sept. 25. Mother of Mary Joan Arnold, Lillian Hirschfeld, James, Patrick and Roland Mitchell Jr.

**POZEK, Maria (Mary)**, 97, Holy Trinity, Indianapolis, Sept. 21. Mother of Silva Bubnich, Mayda Gravelie, John Pozek and Slavica Zatkovich. Grandmother of 12. Great-grandmother of 11. Great-great-grandmother of two.

**SMITH, W. Kimmer**, 64, Holy Spirit, Indianapolis, Sept. 18. Father of Kelly Minks, Kandice and W. Kimmer Smith II. Grandfather of three.

**STENGER, Mary**, 90, St. Michael, Brookville, Sept. 23. Mother of Virginia Buck, Martha Drammon, Jean Dwenger, June Ott, Darlene Steinmetz and Victor Stenger.

## Providence Sister Alice Friend was a teacher

Providence Sister Alice Friend died Sept. 23 in Lourdes Hall at Saint Mary-of-the-Woods. She was 88.

The funeral Mass was held on Sept. 26 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Born in Fort Wayne, the former Mary Monica Friend entered the congregation of the Sisters of Providence in 1929, professed first vows in 1932 and final vows in 1937.

Sister Alice was a teacher in schools in Indiana, Illinois and Massachusetts. In Indianapolis, she taught at Holy Cross School and the former Ladywood-St. Agnes High School. She also taught at Our Lady of Providence High School in Clarksville. †

Sister of Pauline Burkhart, Anna Kuntz and Theresa Dudley. Grandmother of 12. Great-grandmother of 14.

**TOWER, Ann**, 86, St. John the Apostle, Bloomington, Sept. 23. Mother of David and Michael Tower. Grandmother of eight. Great-grandmother of 11.

**UBELHOR, Mary Agnes**, 63,

St. Meinrad, St. Meinrad, July 31. Wife of Aloysius Ubelhor. Mother of Linda Gatwood, Carol Troesch, Donald and Marvin Ubelhor. Grandmother of eight.

**WEBER, Ethel E.**, 94, St. Augustine, Jeffersonville, Sept. 18. Sister of Clara Becker, Dorothy Rogers and Louis Weber. †

# Pope defends controversial Vatican document on salvation

VATICAN CITY (CNS)—Responding to sharp criticism from other religions and other Christian Churches, Pope John Paul II defended a Vatican document on salvation, saying its affirmation of Christ as the one true savior was "not arrogance."

Speaking at a midday blessing Oct. 1, the pope said the document had been subject to "mistaken interpretations." He said the text, far from being an effort to weaken interreligious or ecumenical cooperation, offered a framework for meaningful dialogue.

"The document clarifies the essential Christian elements, which do not obstruct dialogue but illustrate its foundations, because a dialogue without foundations would be destined to degenerate into empty verbosity," he said.

"Our confession of Christ as the one Son, through whom we see the face of the Father, is not arrogance that shows contempt for other religions, but a joyful recognition that Christ revealed himself to us without any merit on our part," he said.

The document, published Sept. 5 by the Congregation for the Doctrine of the Faith, affirmed that the Church of Christ exists fully only in the Catholic Church; it rejected the idea that "one religion is as good as another."

It said that while others can be saved through a special grace, the Catholic Church is necessary for their salvation. It barely mentioned more than 30 years of ecumenical and interreligious progress, instead criticizing the danger of a growing acceptance of religious pluralism.

While most Catholic leaders cautiously welcomed the document, accentuating its more positive aspects, the reaction from other religions and other Christians was a steady stream of criticism. Many questioned to what extent the document really reflected the sentiments of the pope, who has written eloquently about the value of such dialogue.

The pope appeared to answer that objection in his remarks, saying the document "was approved by me in a special form."

He said his intent was to "invite all Christians to renew their attachment to [Christ] in the joy of the faith, unambiguously witnessing that he is, today and tomorrow, the way, the truth and the life."

He noted that the document does not deny that non-Christians can be saved, but makes clear that this possibility ultimately comes from Christ.

Likewise, he said, when the document emphasizes the Church's position that the one Church of Christ subsists in the Catholic Church, "it does not intend to express little consideration for the other Churches and ecclesial communities."

On the contrary, he said, the Catholic Church suffers to see that these other Churches which contain "precious elements of salvation" are separated from the Catholic Church.


"Thus the document expresses once again the same ecumenical passion that runs through my encyclical, *Ut Unum Sint* (That All May Be One.)," he said.

"It is my hope that this declaration, which I feel strongly about, after so many mistaken interpretations, can end up performing its function of clarifying and at the same time of opening up" dialogue, he said.

The pope's unusual public defense of a Vatican document came after verbal and written criticism by several groups and individuals involved in the various dialogues conducted by the Vatican.

The document prompted two rabbis in Rome to cancel their participation in a Christian-Jewish symposium Oct. 3, an embarrassment that forced the Vatican to cancel the event. †

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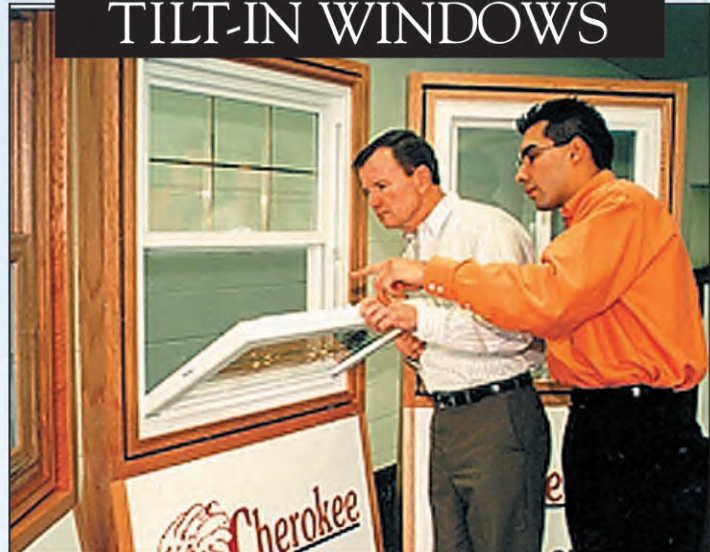
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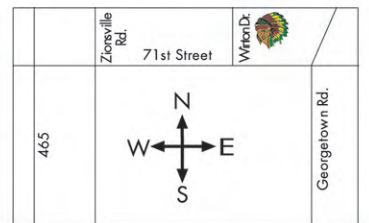


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