



The

Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	11
Sunday and Daily Readings	11

Six Catholic schools in archdiocese named Blue Ribbon Schools

By Brandon A. Evans

Five archdiocesan schools and one private Catholic high school in the archdiocese have been named No Child Left Behind Blue Ribbon Schools of Excellence by the U.S. Department of Education.

The new Blue Ribbon schools are St. Mary School in New Albany; St. Mary School in North Vernon and St. Barnabas School, St. Christopher School, St. Luke School and Cathedral High School, all in Indianapolis.

Across the nation, 206 public schools and 50 private schools were honored this year, giving the archdiocese an impressive number of honorees.

That brings the total number of Catholic

schools in the archdiocese to be honored by the U.S. Department of Education to 15 since 1982. Last year, the archdiocese had four Blue Ribbon schools.

"It says a great deal to the country . . . that we have had 10 schools these past two years that have been exemplary," said Annette "Mickey" Lentz, executive director for Catholic education and faith formation.

"It just says to me what I firmly believe: that . . . the archdiocese is on the cutting edge of many initiatives, all of which are aimed at improved student learning, and added to that, certainly we continue with our strong Catholic identity."

Lentz said she is particularly impressed with how well the archdiocese's schools are performing because the requirements

for being named a Blue Ribbon school got tougher two years ago with the implementation of the federal No Child Left Behind Act.

To apply for the award, a Catholic school must first be nominated by the Council for American Private Education.

Then, the school must either have a significant number of students scoring in the top 10 percent of its state's achievement tests or at least 40 percent of its students are from disadvantaged backgrounds and making dramatic academic improvements.

The review process examines several years of the school's past academic achievements to verify that continuous progress is being made.

But those are the minimum steps—the

school must then show how it is set apart from other schools—the application is 20 pages long.

Kimberly Hartlage, principal of St. Mary School in New Albany, said that the application asked for all sorts of information from attendance rates to demographic data.

In addition, since St. Mary School includes middle school grades, the curriculum had to include a foreign language program. She said that the school's application also highlighted technology and its full-time technology coordinator.

Stephen Helmich, president of Cathedral High School, said that as he became acquainted with the requirements for Blue

See **SCHOOLS**, page 2

Catholic judge tells group how her faith helps her in her job

By Sean Gallagher

Elected officials often try to keep their public life and their faith separate but at a recent statewide meeting of the Knights of St. Peter Claver and its Ladies Auxiliary, Marion County Superior Court Judge Tanya Walton Pratt reflected on her efforts to be a faithful servant of God in her work in the state's legal system.

Pratt, a member of St. Joan of Arc Parish in Indianapolis, spoke to the Knights and the Ladies Auxiliary at her home parish on Sept. 12. She had been initiated into the Ladies Auxiliary the day before.

After speaking about the relatively small number of black Catholics in the United States, she noted her admiration for the traditionally African-American Catholic fraternal organization that does charitable work in their parishes and in the community at large.

"Because our numbers are so small, organizations such as the Knights of St. Peter Claver are so very important," Pratt said. "They eliminate the isolation black Catholics sometimes experience in some parishes. They foster diversity in our archdiocese. And they promote programs to benefit African-Americans in all aspects of the Catholic experience."

See **JUDGE**, page 8



Marion County Superior Court Judge Tanya Walton Pratt, left, speaks to the Knights and Ladies of St. Peter Claver at the Claver Day luncheon held on Sept. 12 at St. Joan of Arc Parish in Indianapolis. Benedictine Father Boniface Hardin, president of Martin University in Indianapolis, right, was the homilist at the Claver Day Mass held earlier in the day.

Election could decide if states will decide on euthanasia

Editor's note: The U.S. bishops' Administrative Committee adopted

"Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how

Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—No matter who is occupying the White House come January, the debate over assisted suicide is unlikely to be resolved there.

Instead, the issue is expected to remain in the hands of voters at the state level and in the courts, where it has been playing out for the past several years.

In the U.S. bishops' election-year blueprint, "Faithful Citizenship: A Catholic Call to Political Responsibility," and in other documents, the Catholic Church's opposition to euthanasia and physician-assisted suicide is clear, ranking second only to its

See **ELECTION**, page 16

Pope's biographer discusses John Paul II's life

By Sean Gallagher

Catholic author George Weigel told

Legatus and Civitas Dei members that the life and ministry of Pope John Paul II has relevance for their lives during the joint meeting of the Catholic business associations on Sept. 15 at Marian College in Indianapolis.



A senior fellow at the Washington D.C.-based Ethics and Public Policy Center, Weigel is perhaps best

known as the author of the international bestseller *Witness to Hope*, a biography of Pope John Paul II.

In his address, he explored some of the significant accomplishments of the Holy Father's pontificate and how they are relevant for all Catholics.

He first discussed how Pope John Paul II reshaped the way in which the papacy is lived out and exercised.

But Weigel argued that what the pope did in was not novel but was rather a return to the model of the papacy given to the Church by Christ through St. Peter.

He noted that, like the leader of the Apostles, Pope John Paul II has seen himself first as a disciple of Christ and an evangelist of his Gospel and only secondarily as

an administrator or manager of the Church's bureaucracy.

Weigel argued that one of the primary ways that John Paul II's recasting of the papacy has been manifested is through his travels around the world.

"That's why the pope has been such a rigorous and, indeed, relentless pilgrim to virtually every corner of the world. This is not tourism," he said. "This is not a guy who has a kind of wanderlust about him. This is pilgrimage."

"This is Peter going out to the people of the Church to strengthen them in their faith and call them to a more active expression of their faith in every aspect of their lives—personally, in their families, in their

See **WEIGEL**, page 16

SCHOOLS

continued from page 1

Ribbon schools, he became aware of how few schools qualify.

"I've been really impressed with the rigor of this," he said. "It really does give you sort of a broad view of how well you're performing."

Helmich cited the rate at which Cathedral graduates go on to a four-year degree program: out of 264 students who graduated this spring, all but three went immediately into higher education.

Cathedral was honored as a Blue Ribbon school in 1988. The school was also given an award for its Catholic identity by *Today's Catholic Teacher* magazine earlier this year.

Helmich said that it is pleasing to have people outside your school scrutinize how it works and find it to be very good.

He said that the same committee that helped the school prepare the application is coming back together to help the school think about how to celebrate this honor.

Debra Perkins, principal of St. Barnabas School, said that the staff surprised students with an impromptu pep rally last Friday and passed out blue ribbons to announce the award.

Barbara Leek, principal of St. Christopher

School in Indianapolis, said that at dismissal last Friday the school put a large sign outside about the honor.

"Parents jumped out of their cars and clapped and horns honked and it was quite a celebration in the parking lot," Leek said.

She said the parents all knew about the application for the award and were waiting to hear if the school had been honored.

"We definitely are a family-oriented school," Leek said. "What really sets us apart is we look at every single child as an individual and we worry about the needs of each one of those kids."

Stephen Weber, principal of St. Luke School, said that the school was motivated by the four archdiocesan schools that won the award last year.

He said that it is "quite an honor" for St. Luke School to be chosen out of so few private schools in the nation.

"We're just very pleased," Weber said, "and pleased that we're able to represent the archdiocese so well."

The number of local Catholic schools that were honored "says an awful lot about the quality of Catholic education," Leek said.

In addition to the Archdiocese of Indianapolis, Bishop Dwenger High School in Fort Wayne was named a Blue Ribbon school, meaning that half of the public and private schools honored this year in Indiana

were Catholic.

"It certainly speaks volumes to the state about what Catholic schools are able to provide and produce," Leek said. "It reflects a huge push that we have had in the last four or five years to really bring our schools along in the pursuit of excellence in education."

The status of being a Blue Ribbon school, Weber said, was earned not by any one person's efforts, but by the work of teachers and the students.

Perkins said that the success of St. Barnabas School is based on three prongs: the hard work of the teachers, the students and the parents—all working together.

"I think it's a willingness of everybody to kind of keep their eye on what the big picture is and to do whatever it is to make that happen for the kids," Perkins said. The goal is to "always be better than we were the day before."

"This type of honor really affirms the hard work and dedication that exists all day long in our building," Hartlage said.

Franciscan Sister Joanita Koors, principal of St. Mary School in North Vernon, said that the commitment of the teaching staff and the hard work of the students helped make the school a Blue Ribbon school.

But it was also due to the support of the

parishioners and also of the community of Jennings County.

"We work as a team," Sister Joanita said. "They really do their best with helping each child to make sure no child is left behind."

The school, she said, also works to make Catholic identity the primary focus.

"I thank God for this," she said.

Sister Joanita believes that the school and those in it deserve the honor. "It's a reward for their good work and effort."

Lentz echoed those sentiments about this honor being a reward for faithful work.

Everything about Catholic schools is a team effort, Lentz said, and also gave credit to the archdiocesan staff that helps the schools.

While being named a Blue Ribbon school is a great honor, it also bears with it responsibility.

"They've made their mark," Lentz said, "and now they have to live up to that mark."

After having two years of a record number of archdiocesan schools being honored by the Department of Education, Lentz said that she believes that things will only get better.

"I feel like we're on an upward swing," she said, "and though we have financial challenges and some enrollment challenges, the quality of education has not suffered." †

Catholic educators think about how to better grade and assess students

By Brandon A. Evans

About 100 Catholic school principals and teachers attended a special session in August to learn more about grading and student reporting.

The session, held in Indianapolis, was funded by Project EXCEED and featured Tom Guskey from the University of Kentucky.

"We were looking at doing something through Project EXCEED to help our teachers look at their grading practices and automate those practices though the data management we have put in place through the grant," said Ronald Costello, director of Project EXCEED and associate executive

director of Catholic education and school improvement.

Teachers often don't have clearly defined purposes as to how to use grades—there are several different ways, one of which is as an incentive, Costello said.

Steve Weber, the principal of St. Luke School in Indianapolis, said that grading and student assessment is very important—especially for parents.

The traditional way to grade, he said, is with an "A" or "B" or "C" and so on, which is usually an average of all a student's scores.

What that leaves out, Weber said citing

Guskey, is that different students learning differently can produce the same average grade. For example, a student who starts off bad and gets better can get the same grade as a student who starts off well and slowly gets worse.

A more complex reporting of grades would not only show student progress and growth, but would also break down subjects into their various components.

New methods of assessing students would also focus heavily on standards.

Weber said that they are also looking at Web-based reporting.

The purpose of the session with Guskey was to help Catholic school staff

to "begin to ask those critical questions that will help them more clearly define in their mind what they're trying to do with this," Costello said.

He said that the event was successful and that the archdiocese is already planning to do more with Guskey and more with Web-accessible report cards.

"We already have Dr. Guskey scheduled to come back and talk to our people in April," Costello said, "and we're going to ... [look] at putting in place electronic report cards in 12 schools—and then look at whether we want to incorporate some of these other practices into it in the future." †

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Respect Life Sunday events on Oct. 3 include Mass and concert

By Mary Ann Wyand

Archdiocesan Respect Life Sunday events on Oct. 3 in Indianapolis will focus on the U.S. bishops' 2004 national pro-life education theme of "Made In His Image" as a reminder of the sanctity and dignity of every human person from conception until natural death.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the first Sunday of October is designated as Respect Life Sunday each year, but the U.S. bishops envisioned that the entire year would be focused on pro-life education, pastoral care, advocacy, prayer and worship that affirm the value of human life.

Archdiocesan Respect Life Sunday events begin with Mass at 1 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese and associate pastor of Our Lady of the Greenwood Parish in Greenwood, is the celebrant.

At the conclusion of the Mass, several Catholics will be honored for their distinguished service to the cause of life. The recipients of the 2004 Archbishop Edward T. O'Meara Respect Life Award and the 2004 Our Lady of Guadalupe Youth Pro-Life Award will be announced in the Oct. 1 issue of *The Criterion*.

At 2:30 p.m., Catholics will join pro-life supporters from many denominations for an hour of prayer devoted to ending abortion during the ecumenical Central Indiana Life Chain on North Meridian Street in Indianapolis.

Following the one-hour prayer vigil, Catholic musician Tony Avellana of Carmel, Ind., will present a concert at 3:30 p.m. in the Archbishop O'Meara Catholic Center Assembly Hall, 1400

N. Meridian St., in Indianapolis.

Avellana recently released his first CD, which is titled "Journey Songs." His presentation for youth and adults will include inspirational music and commentary about the importance of respecting life. A free-will offering will be accepted for the concert.

"'Made In His Image,' the theme of the year-round program, reminds us that human life is a gift from God from the moment of conception until natural death," Sister Diane said. "Our task, as believers, is to present, in a credible fashion, the truth about our

dignity and destiny as beings made in God's image and likeness."

Sister Diane said Respect Life Sunday events throughout the nation offer many opportunities for Christians to remind the public about the Gospel teachings promoting respect for every person, especially the least among us.

"Society has lost the sense of what is sacred and true," she said. "As a result, there are those who would classify people as wanted or unwanted, planned or unplanned. We, as Catholic Christians, must effectively speak the language of

faith and truth to our brothers and sisters who are in error about the essentials of life. There are no human lives that are unwanted or unplanned by Almighty God. From all eternity, each and every human life born and unborn has been graciously willed into existence by the Lord of Life. It is our task to welcome life into the world, not destroy it."

(For more information about Respect Life Sunday events, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569.) †

Saint Meinrad to offer Project Rachel training

By Mary Ann Wyand

First of two parts

Twenty years ago, Vicki Thorn of Milwaukee responded to a woman's urgent need for post-abortion help at a time when there were no formal counseling programs in place.

The U.S. Supreme Court legalized abortion during all nine months of pregnancy in its *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973, but women had nowhere to turn for post-abortion reconciliation.

"Abortion affects women and men as well as their family and friends," Thorn said during a recent interview.

"All of us who do diocesan pro-life work were charged with the mission of the U.S. bishops' 'Pastoral Plan for Pro-Life Activities' published in 1975, which called for a ministry of post-abortion healing, but nobody knew how to do it then," she said. "It was truly a prophetic document because there weren't that many women speaking out about the pain of their abortions."

Abortion was legal for 11 years before Thorn started the Church's Project Rachel

ministry in 1984, and by that time thousands of women were suffering physical, mental, emotional and spiritual trauma from their abortions.

After founding Project Rachel, Thorn also started the National Office of Post-Abortion Reconciliation and Healing in 1990, which is based in Milwaukee. The Web site is www.noparh.org.

She will bring two decades of experience ministering to post-abortion women to a Project Rachel training workshop titled "A Cry to Be Whole: Understanding Healing After Abortion" on Oct. 13 at Saint Meinrad School of Theology's Church Leadership Center in St. Meinrad.

Workshops will address protocols for ministering to post-abortion women, the impact of abortion on others and the process of healing through reconciliation with God.

Thorn, who also is the acting director of the pro-life office in the Archdiocese of Milwaukee, said she believes the Holy Spirit "propelled her into this ministry" to help the Church offer reconciliation for women harmed by abortion.

"Abortion isn't just a psychological wound," she said. "It's not just a physical wound. It's a spiritual wound, too. Over the years, I've discovered that women talk about abortion as being a soul wound."

Today, Project Rachel is offered in more than 150 dioceses throughout the U.S., Thorn said, and the need for trained facilitators who are priests, religious and lay people continues to grow as more and more women seek post-abortion help.

"Project Rachel is set up to empower caregivers to know what the issues are and how to take care of post-abortion women," she said. "There are Rachel's Vineyard Retreats, Rachel's Companion support groups and days or evenings of reflection."

(Registration for "A Cry to Be Whole: Understanding Healing After Abortion" is \$20 per person by Oct. 6 or \$25 at the door on Oct. 13. For more information about the Project Rachel training workshop at Saint Meinrad, call 800-730-9910 or 812-357-6599 or log on to ce@saint-meinrad.edu.) †

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Editorial



CNS photo by Reuters

The Gospel of Mark gives us an important teaching about stewardship in Chapter 12:41-44 in the story about the poor widow who put the few coins—everything she had—into the collection box. This story calls us to ask ourselves if we are giving everything we have to our Lord.

Giving everything we have

For the past 12 years, since the U.S. bishops published their pastoral letter *Stewardship: A Disciple's Response*, our archdiocese has been praying about, reflecting on and practicing stewardship. We have taken just the beginning steps in a journey that will last until the Lord calls us home.

The Gospel of St. Mark gives us the ultimate stewardship story:

“And he sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.” (Mk 12:41-44).

How successful have we been at teaching this stewardship message? Have we witnessed in our own lives, and in our preaching, that our Lord calls us to give everything we have—our hearts and minds, our time and talent and (yes) our treasure? Can any of us say truthfully that our work is finished? That we've done stewardship and it's now time to move on to something else? No, the work of stewardship—prayer, learning and action—continues. If we are to truly make stewardship a way of life in our homes, our parishes and our archdiocese, we must follow the Lord's example by calling people together and continuing to point to examples of stewardship in our midst.

Our archdiocese's Mission Enhancement Initiative, which several “pilot parishes” are involved in this fall, combines mission awareness, pastoral planning and stewardship education. The objective is to help parishes enhance the Church's mission by putting the theology of stewardship into action. By helping our parishes become better stewards of their mission, ministries and resources, and by teaching parishioners the principles of Christian stewardship, we can provide Catholics in all regions of central and southern Indiana with concrete opportunities to give everything we have to the Lord by our full, conscious and active participation in the mission of the Church.

Because stewardship education is a

top priority for our local Church, every parish in the Archdiocese of Indianapolis is being invited to participate actively in this Mission Enhancement Initiative at some time during the next several years. This Mission Enhancement Initiative is more than “just another program.”

Mission can never be seen as just a passing fancy—the latest fad—because it is essential to the Church's existence as an evangelizing community called to carry on Christ's work in the world. And authentic stewardship is never a “quick fix.” It is always a lifelong journey characterized by ongoing spiritual conversion and practical changes in the way we live our daily lives. For our archdiocese, this Mission Enhancement Initiative is a moment of renewal (not unlike a parish mission) that is intended to strengthen and revitalize what is a never-ending process of growth-in-mission and faith-in-action.

In recent years, some have predicted that the crises and scandals facing the Church would produce widespread disillusionment and disengagement by Catholics. These predictions seriously underestimate the fidelity and resilience of the Catholic people. We are a people with a mission. With the help of God's grace, we are strong enough to withstand any obstacles—including those of our own making and those placed in our way by external forces. And, while we have certainly been wounded by these trials, we will persevere in carrying out the ministry of Christ in our parishes, in our archdiocese's home mission areas and in the mission and ministries of the universal Church.

It's true that the Lord places heavy demands on us (to give everything we have without counting the cost), but it's also true that everything we have was first given to us by the Lord. God's grace makes it possible for us to give and share everything that we have in order to be good stewards to carry out the Church's mission in the world!

May we never lose sight of our mission. May we always remain faithful to the Lord's challenging invitation to follow him without counting the cost.

—Daniel Conway

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

Be Our Guest/Vincent C. Caponi

Catholic healthcare is a community safety net for those in need

Everyone agrees that healthcare reform is a necessity—the uninsured population



increased by another 1.4 million people in 2004, prescription costs continue to rise and the reimbursements paid by federal and state programs continue to decrease.

These are challenges faced by patients and by healthcare providers. We can anticipate that many issues will continue to dominate public debate as the situation becomes more serious.

As members of a Catholic healthcare provider, we are blessed to be able to care for many patients and community members who would otherwise be denied access to healthcare. Additionally, we can work with multiple organizations as we help direct the future of healthcare and find new ways to fund and operate our needed programs.

As a not-for-profit healthcare provider, the faith-based hospital has always been a beacon for those who have needed medical and other services. Our roots in healthcare date to the 17th century when St. Vincent de Paul began his healing ministry. He organized what would become the Daughters of Charity, a group of sisters who have continued to respond to communities' needs in places throughout the world.

In the end, Catholic healthcare alone can't continue to act as a safety net for the pending public health crisis. As a healthcare provider, we have joined with other faith-based hospitals and health associations to gain influence in Congress and with our state legislatures. We realize the many challenges faced by all healthcare providers and are in a unique position to convey our healthcare mission.

Realistically every group—from hospitals to insurance companies to medical equipment and pharmaceutical companies—must work together to solve this ongoing

and growing crisis. Individuals also must have a voice in the future of healthcare.

With the Nov. 2 election just a little more than five weeks away, voters have time to learn about each candidate's thoughts and ideas on a healthcare system that is safe and leaves no one behind.

I encourage you to keep foremost in your mind each candidate's position on healthcare as you select your candidates for political office at the local, state and national levels. First, you must decide that participating in the election is important. Your vote counts.

There remains time to register. In Indiana, the deadline to register to vote is Oct. 4. Registration has been simplified over the past few years, with options available online, at public libraries and at branches of the Bureau of Motor Vehicles. One of the true gifts we receive from being American citizens is the right to vote—we must take advantage of this important opportunity.

Issues such as finding coverage for our nation's uninsured population only magnify the importance of your vote. The political parties have differing opinions on ways to provide coverage for our uninsured population. Before deciding on your preferred candidates, make certain their views mirror yours, particularly on such an important issue as health care.

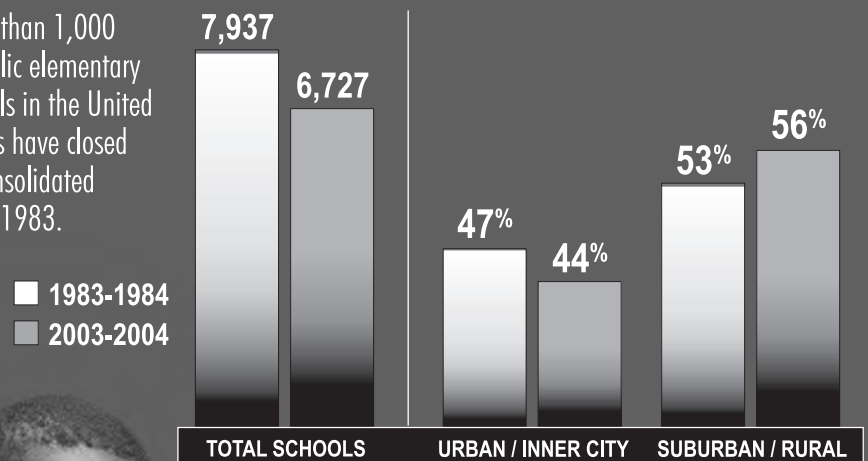
In the meantime, take comfort from the knowledge that Indiana's Catholic healthcare providers are shouldering more than their fair share of caring for the sick and poor. At St. Vincent Health, our 16 healthcare ministries remain steadfast in our determination and dedication to providing healthcare to those who would otherwise be left behind. While we know this philosophy will not stave off the pending healthcare crisis, the Catholic healthcare system will continue to provide a safety net to those in need until solutions are found.

(Vincent C. Caponi is chief executive officer of St. Vincent Health.) †

Church Facts

CATHOLIC SCHOOL COUNT

More than 1,000 Catholic elementary schools in the United States have closed or consolidated since 1983.



Number of Catholic Elementary and Middle Schools by Region 2004

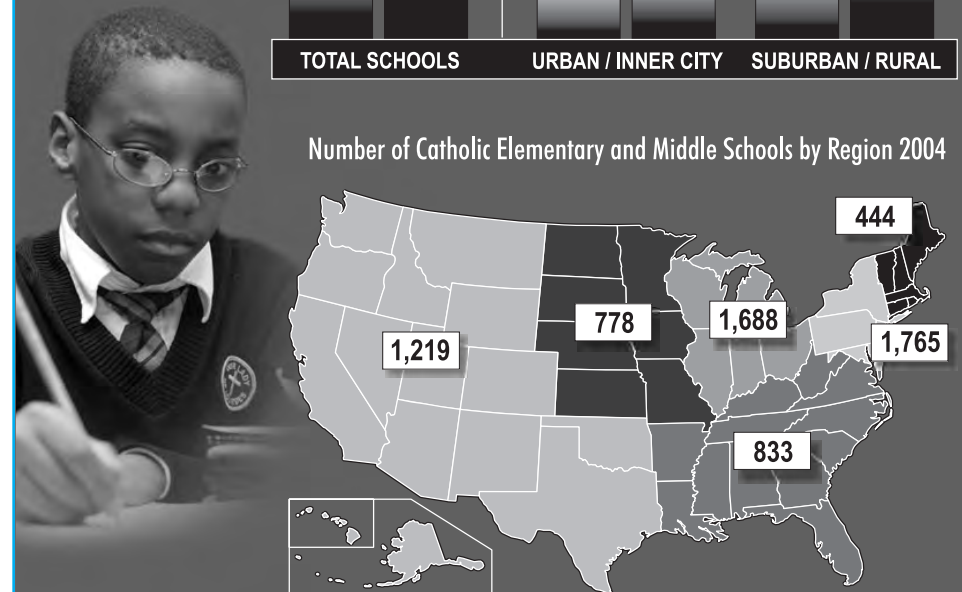


Photo by Gregory A. Shemitz
Source: National Catholic Educational Association

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Church is a promise of our heavenly home

“Something very strange has taken place in the last few years: Christians have lost touch with heaven! Of the desire for heaven, our ‘heavenly home,’ we hear hardly a word. It is as if Christians have lost the *orientation* that for centuries defined the direction of their journey.

We have forgotten that we are pilgrims and the goal of our pilgrimage is heaven. Connected with this is another loss: we largely lack awareness that we are on a *dangerous* pilgrim path and that it is possible for us to miss our goal, to fail to reach the goal of our life. To put it bluntly: we do not long for heaven; we take it for granted that we shall get there. This diagnosis may be exaggerated, overstated. The trouble is, I am afraid it is essentially true.”

These words were spoken by Cardinal Christoph Schönborn of Vienna in a retreat conference to Pope John Paul II and his curia during their annual retreat (*Loving the Church*, San Francisco, Ignatius Press, p. 177). This theme struck me as I read this publication of the cardinal’s retreat conferences while I was on my annual retreat with the bishops of Indiana, Illinois and Wisconsin a couple of weeks ago.

The cardinal speaks of the image of

our Church as “home” on the way to the kingdom of heaven. Are we forgetting that life as we know it on this earth is not our destination? In that sense, the Church is a gift to us as “our home on the way home.” It would be good to use our imagination in thinking about our desire—and our need—to be with Christ, to live with him and to be at home with him.

In his retreat conference, the cardinal evokes the image of people who have lost their homes or their homeland. For them, the word “home” is a word of longing. The word “home” has a strongly emotional, almost devotional, resonance. “‘Home’ is not just a particular landscape, not just its language, its familiar landmarks, but above all the people who live there. When the people we were familiar with (friends, neighbors, acquaintances) no longer live there, then ‘home’ has died, even if the landscape remained” (Ibid, p. 178). We older folks sense the meaning of that.

The Church is the *promise of home*. The person who has found the Church has found a way home. St. Paul speaks on this theme: “Our home is in heaven” (Phil 3:20). Our home is in heaven because it is in heaven that we find *our true family*. He told the people of Ephesus: “You are no longer

strangers and travelers, but fellow citizens with the saints and members of the household of God” (Eph 2:19).

Cardinal Schönborn remarked, “Hope for heaven, for full communion with Christ ‘and all the angels and saints,’ is the very *motor*, the driving force, of Christian engagement in this world” (Ibid). He is concerned that there is an alarmingly pragmatic and horizontal understanding of the Church that has become widespread. It is seen too much as a human work, too little as the place of grace. To that, I would add that life itself has become so fixed and preoccupied with our hectic day-to-day activities with little thought—or even time for thought—about the goal of this life.

Are we forgetting that we are a pilgrim people on our way to a destination beyond this worldly life? Are we tending to forget that we need God’s grace to arrive in heaven, that we can’t get there on our own? Have we lost sight of the need of our Church and the sacraments of our Church as

the way we receive the grace to make this pilgrimage?

Some people want to say, “God, yes. The Church, no!” The problem with that sentiment is the fact that it wants to ignore the way home that Jesus himself left for us. He gave us the Church as the way home. He gave us the seven sacraments of the Church as the way home. The Church and the sacraments are not *our* arbitrary inventions.

Many people have not only lost sight of heaven, but also of the meaning and value of the way to get there. Of course, it is a question of faith. And our culture wants to accept only what it can see. Grace, of course, is not visible. But the sacraments are. The divinity of Christ was not visible when he walked the earth and launched this way home. But his humanity was.

We need to pray for the gift of faith, and our hearts must be open to accept it in order to satisfy our deepest longings for home. †

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

La Iglesia es promesa de nuestro hogar celestial

“En los últimos años ha sucedido algo muy extraño: ¡los cristianos han perdido contacto con el cielo! Casi nunca se oye hablar sobre el deseo de alcanzar el cielo, nuestro ‘hogar celestial’. Pareciera que los cristianos hubiesen perdido la *dirección*, que durante siglos definió el rumbo de su travesía.

Hemos olvidado que somos peregrinos y la meta de nuestra peregrinación es el cielo. Vinculada a ésta, hay otra pérdida: en general, no nos damos cuenta de que estamos en una senda de peregrinación *peligrosa* y que es posible perder de vista la meta, no alcanzar la meta de nuestra vida. Para hacerlo más claro: no ansiamos el cielo; damos por sentado que llegaremos allí. Puede que el diagnóstico sea exagerado, desmesurado. El problema radica en que, me temo que es esencialmente cierto.”

Estas fueron palabras pronunciadas por el cardenal Christoph Schönborn de Viena en una conferencia de retiro ante el Papa Juan Pablo II y su curia durante su retiro anual (*Amor por la Iglesia*, San Francisco, Ignatius Press, p. 177) Este tema me impactó al leer la publicación de las conferencias de retiro del cardenal, mientras me encontraba en el retiro anual con los obispos de Indiana, Illinois y Wisconsin, hace un par de semanas.

El cardenal habla de la imagen de nuestra Iglesia como el “hogar” en

nuestro camino hacia el reino de los cielos. ¿Acaso hemos olvidado que la vida, tal y como la conocemos en la Tierra, no es nuestro destino final? En este sentido, la Iglesia es un obsequio, por ser “nuestro hogar, camino al hogar”. Sería bueno que pusiéramos a funcionar nuestra imaginación, pensando en nuestro deseo y nuestra necesidad de estar con Cristo, de vivir con él y de estar en casa con él.

En su conferencia de retiro, el cardenal evoca la imagen de aquellas personas que han perdido sus hogares o sus patrias. Para ellos la palabra “hogar” es una palabra llena de melancolía. La palabra “hogar” encierra una fuerte connotación emocional, casi devota. “El ‘hogar’ no es simplemente un cierto lugar, no es solamente su idioma, sus hitos familiares. Es, por encima de todo, la gente que lo habita. Cuando aquellas personas que conocemos (amigos, vecinos, conocidos), ya no se encuentran allí, el ‘hogar’ ha muerto, aunque el terreno permanezca en el mismo lugar” (Ibid, p. 178). Las personas mayores sienten este significado.

La Iglesia es la *promesa del hogar*. Aquellos que han hallado a la Iglesia, han hallado su camino a casa. San Pablo habla sobre este asunto: “Nosotros somos ciudadanos del cielo (Flp 3: 20). Nuestro hogar está en el cielo, porque es allí donde encontramos a *nuestra verdadera*

familia. Él le dijo a los efesios: “Así pues, ya no sois extraños ni forasteros, sino conciudadanos de los santos y familiares de Dios” (Ef 2: 19).

El cardenal Schönborn señaló: “la promesa del cielo, de la comunión total con Cristo ‘y todos los ángeles y santos’ es el *motor*, la fuerza que impulsa el compromiso cristiano en este mundo” (Ibid). Le preocupa la concepción alarmantemente pragmática y llana de la Iglesia, tan ampliamente difundida. Se le percibe más como una obra humana y cada vez menos como un lugar de gracia. A lo cual agregaré que la vida misma se ha vuelto tan rígida y dedicada a las ajetreadas actividades cotidianas, que ya no se piensa, o se dedica tiempo para pensar, sobre el objetivo de esta vida.

¿Acaso olvidamos que somos peregrinos con rumbo a un destino más allá de esta vida mundana? ¿Estamos olvidando que necesitamos de la gracia de Dios para llegar al cielo, que no podemos llegar allí por cuenta propia? ¿Hemos perdido de vista nuestra necesidad de la Iglesia y los sacramentos de nuestra Iglesia, como la forma de recibir la gracia

para realizar dicha peregrinación?

Algunas personas dirían: “Dios, sí. ¡La Iglesia, no!” El problema con este sentir es el hecho de que ignora el camino a casa que el propio Jesús nos dejó. Él nos entregó la Iglesia como el camino a casa. Él nos entregó los siete sacramentos de la Iglesia como el camino a casa. La Iglesia y los sacramentos no son *nuestra* invención arbitraria.

Muchas personas han perdido de vista, no sólo el cielo, sino también el significado y el valor del sendero para llegar hasta él. Por supuesto, es una cuestión de fe. Y nuestra cultura acepta sólo lo que puede ver. La gracia, ciertamente, no es visible. Pero los sacramentos sí. La divinidad de Cristo no era evidente cuando anduvo por la Tierra y lanzó este sendero de vuelta a casa. Pero su calidad humana sí.

Debemos rezar por el obsequio de la fe y nuestros corazones deben estar abiertos a aceptarla, para así poder satisfacer nuestras más profundas añoranzas del hogar. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

St. Michael Parish, 11400 Farmers Lane, in Bradford, is having its **picnic and festival** from 10:30 a.m. to 5 p.m. on Sept. 26. The event will feature a chicken dinner and silent auction. For more information, call 812-364-6646.

St. Gabriel Parish in Connersville is having its **fall festival** from 11 a.m. to 4 p.m. on Sept. 26 in the Expo Hall at the Fayette County 4-H Fairgrounds. The festival will feature a fried chicken dinner, games and a country store. For more information, call 317-825-8578.

St. Mark Parish, 5377 Acorn Road, in Tell City, is having its **parish festival** from 10:30 a.m. to 6 p.m. on Sept. 26. The festival will feature a shooting match, a country store, food, games and rides. For more information, call 812-836-2481.

St. Lawrence Auxiliary and Knights of St. John will have their **fall festival** from 10:30 a.m. to 2 p.m. EST on Sept. 26 at 312 S. Wilder St., in Greensburg. The festival will feature turkey or beef dinners.

The Convocation Speaker Series at Marian College, 3200 Cold Spring Road, in Indianapolis, will host **Carl Erskine**, who will speak on "Moral Courage in the Face of Social Injustice" at noon on Dec. 8 in the Mother Theresa Hackelmeier Memorial Library Auditorium. Erskine is a native Hoosier who spent 12 seasons pitching for the Brooklyn and Los Angeles Dodgers—including the time when Jackie Robinson played on the team and broke the color barrier for major league baseball. He served in the United States Navy, represents the Special Olympics and is a trustee for Anderson University and St. Johns Medical Center. The lecture is free and open to the public. For more information, call Bob Schuttler at 317-955-6038 or e-mail Robert@marian.edu.

Matthew Dickerson, an accomplished organist from Indianapolis, will play a newly installed Roger Trillium organ at an **organ dedication and concert** at 4 p.m. on Sept. 26 at the Mount St. Francis Retreat Center in Floyd County. Refreshments will be served after the event. There is no cost. For more information, call the retreat center at 812-923-8817.

Father Frank Matera, a priest of the Archdiocese of Hartford, Conn., will present "**Preaching in a Different Key: Preaching the Gospel According to Paul**" at 7 p.m. EST on Oct. 5 in the Newman Theater at Saint Meinrad School of Theology. The presentation, which will be followed by a workshop from 9 a.m. to 3 p.m. on Oct. 6, is for the School of Theology's 14th annual John S. and Virginia Marten Lecture in Homiletics. There is no cost for either event, however, registration is encouraged. All are welcome. For more information, call Dr. Richard Stern at 812-357-6627.

The second annual convocation for **Small Communities of Faith** will be held from 8:30 a.m. to 3 p.m. on Oct. 2 at St. Bartholomew School, 1306 27th St., in Columbus. Marianist Brother Robert Moriarty will be the main presenter. The cost is \$30 per person. For more information,

call 317-236-1430, or 800-382-9836, ext. 1430.

Women interested in learning more about **distance education options** at Saint Mary-of-the-Woods College are invited to join current students in the Women's External Degree Program for "**Coffee and Conversation**" at 6:30 p.m. on Sept. 27 at the Old Jail Museum, 225 N. Washington, in Crawfordsville, Ind. There will be roundtable discussions between the students and those interested in the program. An admission counselor will be on hand to explain the program. The event is free, but reservations are requested. For more information, call the Saint Mary-of-the-Woods College Office of Distance Education Admission at 812-535-5186 or 800-926-SMWC.

VIPs . . .



Edward and Cynthia (Oare) Dewes, members of St. Paul the Apostle Parish in Greencastle, celebrated their 50th wedding anniversary on Sept. 11 with a supper at St. Monica Parish in Indianapolis. The couple was married on that date in 1954 at the Church of the Incarnation in Minneapolis, Minn. They have six children: Katherine Stark, James, John, William,

the late Andrew and the late Peter Dewes. They have 14 grandchildren and one great-grandchild. Cynthia Dewes also writes a weekly column for *The Criterion* titled "Cornucopia."



Jerome and Ruth (Gramman) Stenger, members of St. Joseph Parish in St. Leon, will celebrate their 50th wedding anniversary on Sept. 25 with a 5 p.m. Mass followed by a family celebration. The couple was married at St. Mary-of-the-Rock Parish in Franklin County on that date in 1954. They have three children: Terri Gardner, Lynn Hertel and Jerry Stenger. They have seven grandchildren. †

Awards . . .

Knights of Columbus **St. Monica Council 11927 of Indianapolis** was recently announced as a winner of the Father McGivney and Founders awards for the 2003-04 fraternal year. The Father McGivney Award, named for the founder of the international organization, is given in recognition of outstanding membership recruitment and retention efforts. The Founders Award is presented for excellence in the promotion of the organizations fraternal insurance program.

Knights of Columbus **St. Malachy Council 12540 of Brownsburg** recently earned the distinction of Star Council, the international organization's top award for the 2003-04 fraternal year. The award recognizes overall excellence in the areas of membership recruitment and retention; promotion of the fraternal insurance program; and sponsorship of service oriented activities. †

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An **Ecclesial Lay Ministry program workshop**, one of four needed in the area of spiritual traditions, will be held from 9:30 a.m. to noon on Oct. 7, 13 and 20 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. The workshop will focus on Eastern Christian theology and spirituality. Benedictine Father Matthias Neuman, adjunct professor of systematic theology at Saint Meinrad School of Theology, will present the course. The cost is \$60 per person or \$50 per senior citizen. For more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu. †

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

Cellular (New Line)
Rated **A-III (Adults)** because of recurring violence, some gore and terror situations, an instance of rough language, a crude gesture and some sexual humor, as well as crass language and profanity.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Mr. 3000 (Touchstone)
Rated **A-III (Adults)** because of an implied sexual encounter, fleeting partial rear nudity and recurring coarse language and humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Paparazzi (20th Century Fox)
Rated **O (Morally Offensive)** because of vigilante violence, murder without consequence and a scene in a strip club, as well as scattered crude language and humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Thérèse: Ordinary Girl, Extraordinary Soul (Luke Films)
Rated **A-II (Adults and Adolescents)** because of thematic elements involving parental death and a criminal execution.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

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Parishes to receive more than \$400,000 in home mission grants

By Brandon A. Evans

Eleven parishes and schools recently learned that they would be collectively receiving more than \$400,000.

The money will be given to each parish or school—based on need—from the St. Francis Xavier Home Mission Fund. Each institution is a place where the mission and ministry of the archdiocese needs to be, but is also a place that needs help in the short term.

Each year, any parish that raises more than its individual goal for the United Catholic Appeal is offered two options: to keep the extra money or to donate part or all of it to the St. Francis Xavier Home Mission Fund.

Many parishes choose to give to the home mission fund, which makes possible two annual allocations to two needy parishes. This allocation is the larger of the two—the second is intended for more immediate and unforeseen needs.

“The home mission fund is an ideal way to lend a helping hand and heart to parishes who reflect Christ to everyone in their midst,” said Joseph Therber, executive director of stewardship and development for the archdiocese.

“The fund helps parishes and schools across the archdiocese continue their invaluable outreach through Hispanic ministry, youth ministry, tuition assistance, social service and [also gives] direct operating support,” he said.

The grant his parish received is an “answer to a prayer,” said Divine Word Father Stephan Brown, pastor of St. Rita Parish in Indianapolis. The parish received a \$50,000 grant.

The grant will help Father Stephan pay for basic operating costs so that money may continue to flow to the programs and ministries of the parish.

“The operational costs are really high,” he said, “and so when you try and have other programs and activities you really don’t have the funds to do that because you’re paying the electric bill, you’re paying the light bill, you’re paying the gas bill, you’re paying the phone bill, you’re paying for the boiler that just broke down.”

“So [the grant] really helps out with the overall mis-

sion and outreach of the parish in the different areas that we do ministry,” he said.

The parish offers Kwanzaa events, Black History Month events, weekend basketball for children, boy to manhood programs, girl to womanhood programs, Bible studies (including a Bible for each parishioner), a Sister to Sister program, a Brother to Brother program and a *Sankofa* weekend for youth. (*Sankofa* is Swahili for reaching into the past to claim the future.)

And the parish’s efforts at evangelization are working, Father Stephan said. This year, there have been 36 new parish registrations and the RCIA program has 14 catechumens (up from one catechumen last year).

Father Stephan thanked the local Church for its support of the home mission fund.

Father Larry Crawford, pastor of St. Gabriel Parish in Indianapolis, said that the \$22,500 the parish is receiving will subsidize the parish’s Spanish-speaking ministry.

Hispanics are a growing population within the parish

community, he said, and the grant will help the parish reach out to that segment.

“It’s helping to pay for the priest who comes in,” Father Crawford said. “It helps to pay for the part-time pastoral associate.”

Barbara Black, principal of Annunciation School in Brazil, was surprised by how much her school received—\$50,000.

“Part of it is for tuition assistance for underprivileged students,” she said, “and part of it is [for] operating expenses.”

“We’re just very, very grateful to be able to get that—it helps keep our school open,” she said.

Black said that she is “thrilled” that the home mission fund enables parishes in the archdiocese to help each other.

“A lot of times, parishes tend to be very parochial and so it’s nice that we’re able to really support each other, especially the larger parishes helping the smaller parishes,” she said. †

We know she likes to smile and sing. We know her favorite color is purple. And, we know her name is Kyra.

Kyra’s spine was broken in a serious automobile accident. We knew what challenges she was to face. And, we had the medical and surgical expertise to help her overcome those challenges. While at St. Vincent Children’s Hospital, Kyra underwent neurosurgery - followed by intensive care and rehabilitation. She got the chance to make a remarkable recovery. How remarkable? Well, just look at that smile.

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Home Mission Fund grants

Eleven parishes and schools in the archdiocese received \$435,000 in grants. Following is a brief description of what each parish or school received:

- All Saints School, Indianapolis—\$50,000 to pay gas bill balance and pay normal operating expenses.
- Annunciation School, Brazil—\$50,000 to offer scholarships and tuition assistance and to help with general operating costs.
- Central Catholic School, Indianapolis—\$25,000 to replace four outside doors.
- Holy Cross Central School, Indianapolis—\$50,000 to help with operating costs.
- Holy Trinity Parish, Indianapolis—\$40,000 to cover operating costs and pay back archdiocesan loans for emergency repairs.
- Prince of Peace Schools, Madison—\$62,500 for teacher salary benefits.
- St. Andrew the Apostle, Indianapolis—\$30,000 for school debt reduction given to the parish at the time of the merger with St. Rita School.
- St. Gabriel Parish, Connersville—\$30,000 to offset a projected deficit in the operational budget.
- St. Gabriel Parish, Indianapolis—\$22,500 to subsidize current Spanish-speaking ministry.
- St. Philip Neri Parish, Indianapolis—\$25,000 for assistance with the salary of a pastoral associate for Hispanic ministry.
- St. Rita Parish, Indianapolis—\$50,000 for maintenance of the buildings and grounds of St. Rita Church and rectory. †

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JUDGE

continued from page 1

Among the charitable works of the Knights and Ladies in the archdiocese is providing scholarships for tuition at Catholic schools.

In an interview after the luncheon, Pratt spoke about how her membership in the organization will offer her support in her work as a judge.

"When I went through the initiation yesterday, they talked about how we're not just a Christian organization but a Catholic organization," she said. "And it really makes a difference because as Catholics we do have a very deep responsibility. We have a whole set of criteria that we believe in that we have to follow as Catholics."

During her address, Pratt explained how her work as a judge is challenging. She presides over trials involving major felonies, usually violent crimes. She noted how the details of each case can be horrifying.

She also spoke about the difficult test of working in a criminal justice system that she characterized as "seriously flawed."

"It is a statistical fact that there is a disparity in the number of African-Americans involved in the criminal justice system," Pratt said. "One of the most disturbing trends is that the number of female offenders has been steadily increasing. And the increase in females is usually for violent offenses."

She went on to explain that the number of mothers in prison has increased 98 percent over the past 10 years and that half of the mothers currently in prison are African-American.

"As a judge who sentences ... mothers to prison, I often feel great distress," Pratt said, "when I read letters from these women who are telling [me] how much they are longing for their children, how

Photo by Sean Gallagher



Members of the Ladies, Junior Daughters of St. Peter Claver process out of St. Joan of Arc Church in Indianapolis on Sept. 12 following the conclusion of the Claver Day Mass attended by about 300 members. Holy Angels, St. Joan of Arc, St. Lawrence, SS. Peter and Paul Cathedral and St. Rita parishes have groups of the Knights and Ladies of St. Peter Claver.

much isolation they feel in their separation."

Yet in the face of the disturbing facts in each case she sees and the inequality in the criminal justice system overall, Pratt is able to maintain hope.

She told her audience that after a trial is over, she meets with the members of the jury and that they have sometimes asked her how she is able to do her work day after day. The answer she gives is clear.

"Because I am a Christian and I am a faithful servant of God," she said. "There is salvation and hope for everyone."

Pratt reflected more on the way in which her Catholic identity interplays

with her role as a judge.

"I was told that it was going to be a struggle to reconcile the struggle of being a Catholic and a judge," she said. "As a Catholic and a faithful servant of God, we know that there is no true separation because God is always with us in everything we do. And his presence is very, very much needed in the courtroom and in the criminal justice system."

In fact, Pratt stated her opinion that it is her faith that helps her make the best of the very bad situations with which she is faced time and time again.

"Faith is the ultimate weapon in dealing with the process within our criminal justice system—faith in God and in his

all-powerful love for all his people," Pratt said. "I'm proud that I've been able to maintain faith and belief that anyone can change and every circumstance can be bettered."

She challenged her listeners to do the best that they can to help those who are disadvantaged, many of whom appear in her court.

"Those of us who are blessed with comfortable lives, loving parents, safe homes," Pratt said, "and have all the opportunities that we expect as citizens of this country—we as Christians and Catholics have a responsibility to reach out to help our brothers and sisters who have no options." †

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Cardinal Ritter High School 5-7 pm

Join us for light refreshments, meet our students, take a tour of the school and see all the changes at Cardinal Ritter and our plans for the next 40 years!

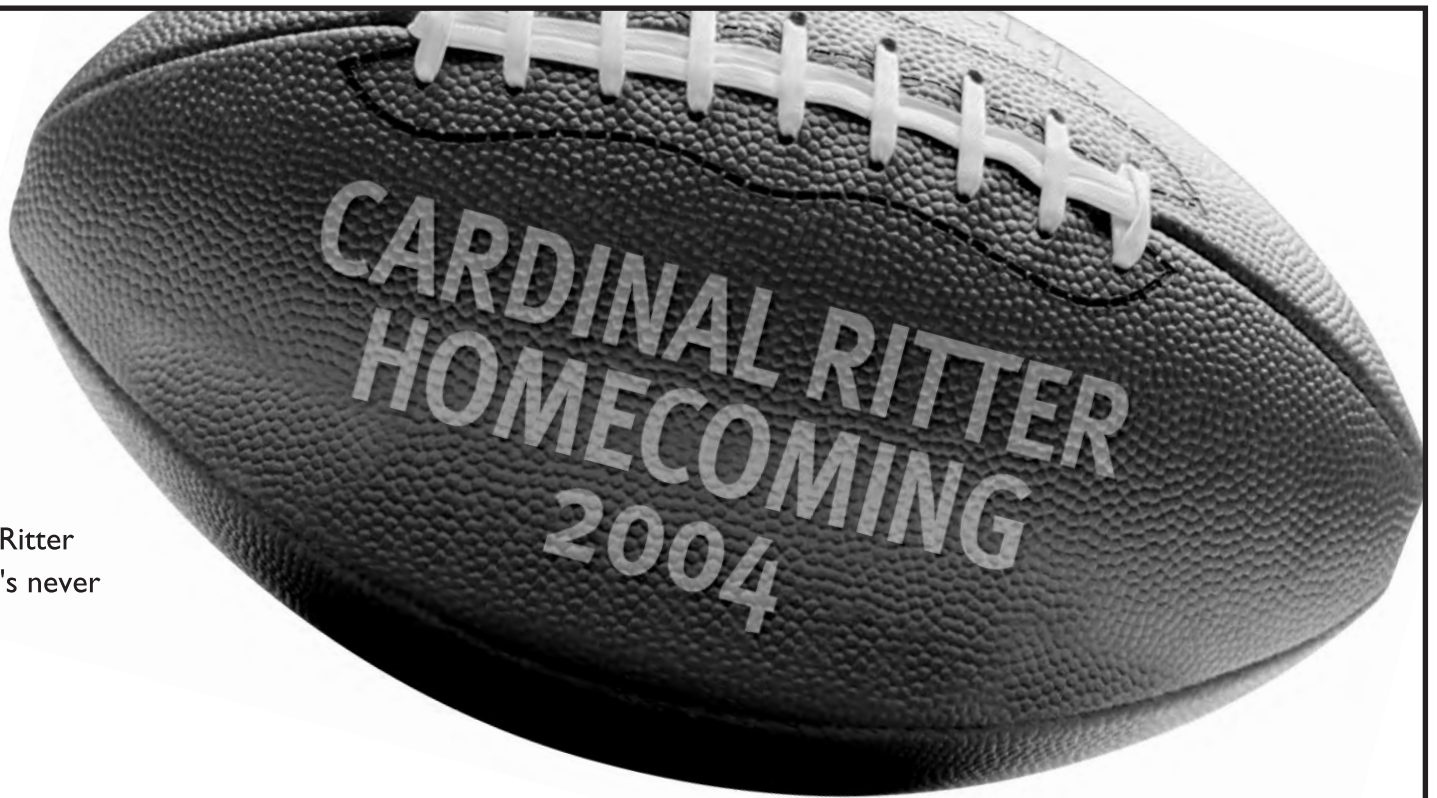
After your visit, head over to the St. Michael's Parish Life Center for the

Athletic Booster Club Monte Carlo Fundraiser!

St. Michael Parish Life Center 6:30-11 pm (Dinner 6:30-7:30)

Support Raider Athletics! Bring some friends and join us for a great night of food, festivities, and lots of fun! We've got lots of gaming tables, a reverse raffle and a Texas Hold 'Em tournament. Kick back, have some fun with your fellow alumni and raise money for your Ritter Raiders! Must be 21 to attend. \$20 gets you in, buys your dinner, drinks, and a chance to win in the reverse raffle! Sign up for the Texas Hold 'Em for an extra \$30 – You've seen it on TV – now is your chance to get in on the action!!

Buy your tickets online at www.cardinalritter.org and click on Support Cardinal Ritter or email us at advancement@cardinalritter.org. Tickets available at the door, but you must sign up for the Texas Hold 'Em online, over the phone, or at the open house.



Game Day!

Saturday, October 9th

Alumni Tent Party

1-3 pm - Northwest High School Parking Lot

Join your fellow alumni and their families at our Alumni Tent! We'll have music, face painting, special alumni giveaways, caramel apples, cider, hot chocolate and more! Get fired up for the big game at our tent party!!

Cardinal Ritter vs. Park Tudor

3 pm - Northwest High School Field

Cheer on the State Champion Cardinal Ritter Raiders as they take on Park Tudor!! Halftime Presentation of the Cardinal Ritter High School Alumni Association Legacy Scholarships.

For directions, questions, or to volunteer at the tent party – go to www.cardinalritter.org; contact us at advancement@cardinalritter.org or 317.927.7825.

Faith *Alive!*

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Biblical story of faithful friendship is still relevant

By Mary Jo Pedersen

They were two women—widows—whose lives were thrown together by fate. One was young, one old.

Having lost those closest to them, neither woman had the love or support of husband or children. The women were homeless, vulnerable and dealing with limited resources.

These women had no Food Stamps, shelters or employment programs to pull them out of destitution. Unfortunately, having slipped out of the system of social protection, they were “uninsured,” unemployed and ignored by most people.

The two widows were afraid to stay in a now hostile town and even more fearful of embarking on a journey to another city, alone and broke. Yet the happy ending of their story is one of the Bible’s most inspiring and instructive narratives. It is the story of Ruth and Naomi.

The book of Ruth was written thousands of years ago, but women and many marginalized people today can easily relate to their family crisis and vulnerable situation.

Naomi’s Israelite family emigrated from Bethlehem to Moab during a famine. Ruth, a Moabite girl, left family and religious tradition to marry Naomi’s son.

As the story begins, Naomi has become a widow. Her children have died, and her only remaining relatives are her daughters-in-law, who are childless widows themselves.

In ancient society, women tended to be regarded as the property of men, from whom all rights and privileges flowed. Without a man, especially in a foreign land without her extended family, a woman was completely without hope until she married again.

Naomi’s situation seems hopeless. She is well beyond marriageable age, left

without a husband or land or a supportive network of family except for her faithful daughter-in-law, Ruth. Naomi has lost not only her husband and children, but also her financial security and even her former sense of identity. Yet hers is a story of strength and promise for anyone who has had to risk the unfamiliar in order to rebuild a broken life.

When everything Naomi had was gone, she had the courage and faith to set out for home and family in Bethlehem, where she might find a possible safety net. Naomi did not get stuck in the quicksand of loss. She saw the ending of her old life as a doorway to a new life. She returned to her hometown to start over again, eager for a new future.

How does one make such courageous decisions in a time of crisis?

When I observe women facing loss and moving beyond it today, I notice the presence of two important supports: trust in God and the love of faithful friends.

Naomi had both.

Naomi trusted God. Even so, she was openly angry with God when she arrived in Bethlehem, telling those who greeted her at the gates that “God has dealt harshly with me.”

Naomi always had shared her belief in God with her daughter-in-law. Naomi was an older woman, and age had taught her that the things of the world—family, status and possessions—all pass on, but God remains.

It was that stubborn faith in God’s providence that propelled Naomi to Bethlehem and to a network of kin who provided a husband for Ruth and offspring for her.

Naomi had faithful friendship too.

Ruth’s pledge of fidelity is familiar to us: “Where you go, I will go; where you lodge, I will lodge.”

Ruth was willing to leave her own

Bible stories teach us about life

By David Gibson

The Scriptures stir thoughts about life’s great themes to capture and redirect our attention.

The people of Scripture can resemble great literary figures in that they inspire us, prompt insight or bring a new vision of hope into view for us.

They may enable us to see how our own life journey resembles that of others, and realize that we are less alone in our “plight” than we thought. It is reassuring

to learn that others we admire experienced predicaments similar to ours.

The Bible’s cast of characters can put us in touch with ourselves. We see a reflection of ourselves in these people, and may discover an aspect of ourselves that we’ve overlooked, a capacity we’ve forgotten about.

Through the Bible’s people, we may discover the fuller scope of our own souls.

(David Gibson edits Faith Alive!) †



This contemporary artwork titled “Ruth and Naomi” by Christian artist He Qi depicts their courage, friendship and faith. Women and many marginalized people today can easily relate to their family crisis and vulnerable situation.

tribe and her native gods and return to Naomi’s homeland with her.

Ruth, like so many women in the Scriptures, stood firm in her choice of action in her pledge, “May the Lord do thus and so to me.”

Like Mary, when the archangel invited her to be the mother of Jesus, Ruth was open to accepting the transforming grace available to her.

Trusting not only in their friendship, but also in God’s power within them, Ruth and Naomi joined the communion of women and men across salvation history who followed the uncharted path. What seemed impossible at first became a new reality with God’s help and with the support of faith-filled friends.

Their shared experience of loss, their willingness to risk something new, the changes required of them and the gradual transformation of their lives represent as profound a human experience today as it did thousands of years ago.

Naomi and Ruth empower us to look at our own life stories in the light of faith. They are icons of courage, friendship and faith. Their lives inspire us to enter into our own times of crisis to discover that loss, change and transformation are the pathways to new beginnings and to new life.

The story of Ruth and Naomi is one of friendship, courage and faith. Ruth could have abandoned Naomi and remarried into the Moab supportive male system necessary for her survival. But she did not.

Ruth’s pledge of fidelity—“Where you go, I will go, where you lodge, I will lodge”—is as moving a statement of faithful friendship today as it was in ancient times.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Discussion Point

Gospels rarely mention Joseph

This Week’s Question

Discuss someone mentioned in the Bible who perhaps is somewhat overlooked, but who nonetheless stands out in your mind.

“St. Joseph comes to mind. The Gospels don’t say a lot about Joseph as the parent of Christ.” (Ivis Perez-Orta, Columbus, Ga.)

“The prodigal son’s older brother has a lot to be angry about, but he accepts his father’s explanation and welcomes his brother back.” (Louis Shea, Lusk, Wyo.)

“I would have to say that Ruth has always held a special place in my heart. One of the most memorable quotes in Scripture, one that really

resounds for me, is, ‘Do not ask me to abandon or forsake you! For wherever you go I will go, wherever you lodge I will lodge, your people shall be my people and your God my God.’ Her love and loyalty really contrast with the fickleness and insincerity of the people in Judges.” (Carl Matzke, Alabaster, Ala.)

Lend Us Your Voice

An upcoming edition asks: How can family members create an atmosphere of respect at home?

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



This painting of “St. Joseph and Christ in the Workshop” by Pietro Annigoni hangs in the Church of San Lorenzo in Florence, Italy.

From the Editor Emeritus/John F. Fink

Indiana's 'Trial of the 20th century'

Last week, I wrote about the success of the Ku Klux Klan, with its fierce and



sometimes violent anti-Catholicism, in taking control of Indiana's government in the election of 1924. David Curtis Stephenson, who lived in a mansion in the Irvington section of Indianapolis, led the Klan in Indiana.

As a result of those elections, Stephenson boasted, "I am the law in Indiana." A man who craved power and wealth above everything else, he felt that he could do whatever he wanted. He was also known to be a womanizer, apparently addicted to sexual activity with a large number of women.

Shortly after the election of 1924, indeed at Gov. Edward Jackson's inaugural ball, Stephenson met Madge Oberholtzer, an attractive 28-year-old Republican campaign worker. On March 15, 1925, Stephenson asked Oberholtzer to come to his home to discuss a book on

nutrition that she was working on. When she arrived at the home, she found Stephenson drunk and he soon made it plain that she could not leave.

Stephenson and his bodyguard forced Oberholtzer to accompany them on a train headed for Chicago, where she was forced into a private compartment. For the next several hours, Stephenson raped, assaulted and severely bit her. They got off the train in Hammond and went to a hotel. The next morning, Oberholtzer felt so humiliated and tortured that she tried to commit suicide by swallowing six bichloride of mercury tablets.

The group drove back to Indianapolis and Stephenson's bodyguard delivered Oberholtzer back to her home on March 17. Doctors could see that she had been brutalized and that she was dying from the poison. She didn't die until April 14.

The police had arrested Stephenson on assault and battery charges, but after Oberholtzer died the charges were expanded to include kidnapping, biting, denial of medical assistance, and causing her to take poison under fear and duress. Stephenson's trial has been called

"Indiana's Trial of the Century." The case was moved from Marion County to Noblesville, Ind. Naturally, Stephenson hired the most powerful lawyers he could find and felt confident that he would be exonerated. He was not. The jury found him guilty of second-degree murder and on Nov. 21, 1925, he began a sentence of 20 years to life imprisonment.

He didn't expect to be there long though. He fully expected his good friend, Gov. Jackson, to pardon him or commute his sentence. By this time, though, nobody wanted anything more to do with Stephenson. He remained in prison for 31 years.

Stephenson's fall from power did not end the power of the Klan in Indiana. Its anti-Catholic prejudices were in full bloom in the presidential election of 1928, which resulted in the overwhelming defeat of Alfred Smith, the country's first Catholic presidential candidate. But many of those who embraced the Klan during the 1920s rejected it by 1930. In that year alone, Klan membership on a national basis fell from about 5 million to less than 300,000, and most of those members lived in the South. †

Cornucopia/Cynthia Dewes

Still dreaming the American Dream

"Baby Blues" is one of my favorite comic strips. It really nails down what life is like when you're raising a family of young children.



It also presents Christian family values as desirable and attainable, even if they're humorously upset now and then. The Christian part is never defined as such,

but we know it when we see it. We can only hope that non-religious readers also get the message.

Recently, a strip presented the sleepless dad mulling over the problems in his life: how to afford college for the kids, is there enough money to fix the brakes on the car, should he have gone with an adjustable mortgage? In the end, when his wife asks why he's awake, he says he's thinking about the American Dream.

Well, yes.

Actually, we don't seem to hear much about the American Dream anymore, except in sneering references by comedians or political columnists and others. What used to inspire and motivate us now seems

kind of ridiculous, if not unattainable. To the dad in "Baby Blues," it's still a worthy goal even though it's hard to reach.

In the olden days when we were young, my husband and I believed in the same American Dream. We thought it meant that if we worked hard and played by the rules, we could have "the good life." For us, that meant being able to raise a family in a peaceful world, own a house and a decent car, and find a job that would support all of us, since my work was at home.

To that end, we educated ourselves and later made sure our kids did the same. We committed ourselves to each other in marriage for life. My husband found a job he loved that offered security and a living wage in return for years of dedicated work. We tried to be active in parish and community affairs to support those efforts and set good examples for our children.

Like the comic strip dad, we found out that worthy intentions did not necessarily afford desired results. And, like him, we also experienced a perpetual money crunch. As an example, one year we sacrificed a new patio to pay for a bout of ear infections that ran through the family.

We took vacation trips by car, without benefit of restaurant meals or motels. We

camped out, ate tailgate lunches and rationed film for taking pictures of the sights we visited. These included mostly relatives and historical shrines, but they provided us with many fond and funny memories over the years.

My parents also believed in the American Dream, before Social Security or almost any kind of security beyond personal savings existed. With an eighth-grade education, my dad managed to support us modestly but adequately, and when I married, he was making the same annual wage as my husband did in his new job. Still, the American Dream had come true for Dad as it would eventually for us.

The point is that dreams change with the times and, as much as we try to prepare for making them come true, problems beyond our control will occur. Like the comic strip dad, in the end we realize that the good life is hidden in the everyday trials and struggles we experience, the bouts of ear infections and the cost of failed brakes. The American Dream is alive and well.

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

Faithful Lines/Shirley Vogler Meister

Spiritual depth in *Follow the Warrior's Path*

Ken and Mary Benson and sons, Stephen and Jonathon, were once in the gift shop at



the bottom of the St. Louis Arch when Ken approached his wife with a book in hand—*Soul of the Indian* by Charles Eastman. Mary said her husband "felt it was the book for me," adding how the writer's words

"touched me deeply." So she began researching Eastman, who was born in 1858 as Ohiyesa, a Lakota Sioux, and became a famous physician, prominent author and spokesman for the Sioux Nation.

Years of impeccable research led Mary Rubeck Benson to write a sensitive and historically-sound book herself—*Follow the Warrior's Path: Life Story of Ohiyesa, Better Known as Dr. Eastman*. The book was published by the not-for-profit Council for Indian Education, whose intertribal editorial board chooses books for Native American children. However, Mary's story is appropriate for anyone at any age.

"I couldn't have done this without the support of my dear husband," noted the author. He not only gave his time and help, but also "walked battle sites with me in the heat and rain."

Research also took her to reservations, colleges, the one-room school that Ohiyesa/Eastman attended, the church where he was baptized, historical societies, and the Pine Ridge Reservation and church in South Dakota. There, Eastman tended survivors of the massacre at Wounded Knee. A severely wounded Catholic priest was among them.

Mary interviewed Eastman's descendants, those who actually knew him and the Lakota people. She has presented at national conferences on ethnic studies, American History and others. She is a past president of the Indianapolis branch of the National League of American Pen Women.

She is also a freelance writer whose work, which reflects gentleness and wisdom, has appeared in *The Criterion*. The Bensons are members of St. Lawrence Parish in Indianapolis, where Mary is an extraordinary minister of Holy Communion. Recently, she shared an Indian-related

book with me, helping me understand connections between Catholicism/Christianity and the deep faith and religious practices of the Sioux. The author of *The Pipe and Christ: A Christian-Sioux Dialogue* is a Jesuit priest, Father William Stolzman.

Just as Eastman did, Mary Rubeck Benson makes Native American values, ideals and skills come alive. Well-known Hoosier author James Alexander Thom wrote in a note about her book: "I'm impressed by the richness of the prose and the spiritual depth of the story."

Readers can meet the author at programs and book signings on Oct. 5 at 10 a.m. at the Greenfield Library and Oct. 7 at 7 p.m. at the Speedway Library.

The books are also available for \$14.95 by contacting Mary Rubeck Benson at mhrbkjs@juno.com or 317-894-7218 as well as the Council of Indian Education, 1240 Burlington; Billings, Mont. 59102-4224, www.cie-mt.org or 406-625-7598.

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

Faith and Family/Sean Gallagher

Gaining wisdom in simple conversations

Autumn began just a few days ago. It is a season of the year that has often been compared to the later years of life.



Perhaps that is in part because the changing color of the leaves is likened to the changing color of our hair, which often happens as we age.

If that is the case, then I've been in the autumn of my life for several years now. And I'm still at an age at which many would describe me as a "young adult."

Whatever the case may be, I've spent a lot of time throughout my life with those who were many years my senior.

I fondly remember in the springtime of my youth spending many a summer day, my hair bleached out by the summer sun, with the older folk who lived around my neighborhood.

Very few kids my own age lived near me, so I would often stop to talk with whomever was out in the yard working or simply lounging in a lawn chair.

We would regularly talk about how our favorite sports team was doing at the moment. But the conversation frequently turned to the days when they were my age.

They didn't lecture me on how easy I had it compared to their own youth. No, they simply told stories. Some were extraordinary—often about their experiences in war. Others were more commonplace, about events not unlike the summer days we were living through.

As I look back on it now, a few decades later, I realize that these commonplace conversations were far from simple. A profound thing was happening—something that I think is good for all young people to experience.

When young people spend time with people in the autumn of their lives, accepting them on their own terms, they have the opportunity to gain so much.

It can help them realize that the times in which they live are connected to a past that may at first seem so far away.

This can be an important insight for children and teens who often naturally think that the answers to all their questions are only being formulated in their own lifetimes.

When I had lazy summer chats with the old folks down the street, they weren't deliberately passing on what they thought was profound wisdom gained in some deep past. They simply told me about their own lives and the choices that they made. They were choices that I now see that I, too, have made in my own life: choosing to marry this woman and not that one, choosing to take this job and not that one, choosing to move, choosing to stay.

The stories they told me helped lay the groundwork for both the important and not so important decisions that I would make as I entered adulthood. Hopefully, if the young people of today spend time with their elders (maybe even young codgers like me), they might just unwittingly be given the insights that will come to full bloom later.

But one final note. I suspect that the giving that happened on those summer days long ago was not one-way. As I reflect back on it now, I also realize that my older neighbors valued the time that they spent with me. They always welcomed me and accepted me on my own terms, just as I accepted them on theirs.

Perhaps just as I was connected by those conversations to a past distant from the days in which I lived, the time that we spent together linked them to a future that they would not see and so helped bring an even deeper meaning to their already significant lives. †

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

The Sunday Readings

Sunday, Sept. 26, 2004

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos is the source of the first biblical reading this weekend.



Last weekend's reading also was from Amos. Dating this book is simple, since the first verse states that the prophecy was written during the reign of King Uzziah of Judah, or between 783 and 742 B.C. It was a prosperous

time, and no invasions upset the kingdom.

Surely this prosperity and good fortune created the conditions that Amos scorns in this reading. He assails easy living. It is not necessarily licentiousness, but rather the good life.

Nevertheless, it represents a sluggishness among the people that also was present in religion. This religious laxity will lead to doom, the prophet warns.

For its second reading this weekend, the Liturgy of the Word presents a passage from the First Epistle to Timothy.

One of the second readings last weekend came from the same Scripture.

Addressed to an individual, namely to Timothy, an early convert to Christianity destined to be one of the major figures in the development of Christianity, this selection calls Timothy to virtue. It also calls him to steadfastness, referring to the Lord's trial before Pontius Pilate.

At some future date, the reading says, God's majesty and justice will prevail, and indeed Jesus will again appear on the earth.

St. Luke's Gospel supplies the Gospel reading, as also was the case last weekend. It again is a parable.

Americans are accustomed to urging their children toward achievement. At first, this means academic achievement. Then it means movement upward on the economic ladder.

In Palestine in the first century A.D., movement upward on the economic ladder virtually was impossible unless some fraud came into play, or unless some

already situated power pulled someone to a higher place. There were just too many obstacles and disadvantages, the Roman occupation hardly being the least.

The rich man, presumably, did not work for his good fortune. Probably he inherited it. Yet it is good fortune. By the standards of the day and of Judaism, it would have been required to help those in need.

Not only was Lazarus in need, he also was the victim of extraordinarily bad fortune. He was a leper. For first century A.D. Jewish minds, the condition smacked of sin somewhere. Yet, as the story unfolds, the rich man has the duty clearly to help even this leper. It also is a statement about God's merciful forgiveness.

The balance is achieved in the afterlife. This revelation seems ordinary enough for readers of this Gospel today. In the first century A.D., it indeed was a revelation, and notions about the afterlife did not exist or were vaguely defined.

Reflection

About 90 years ago, Congress began to debate an amendment to the U.S. Constitution allowing government to tax the income of citizens. As might be imagined, Congress did not immediately and unanimously accept the notion.

An argument on behalf of income tax was that no one would achieve anything in this society were it not for certain helps given by the society, such as being defended against foreign foes, the regulation of commerce, encouragement of trade and so on.

As persons achieved more wealth, their obligation to the society increased. Hence came the various, accelerating degrees of taxation, depending on wealth.

These readings from Scripture move in a theme not unlike those arguments for the income tax. Whatever good fortune we may have in the material sense is not simply the result of our own achievement, even though we almost always presume otherwise.

God is the source of everything. It is not appropriate, however, to hurry into assessing good fortune in earthly, material terms. The parable's last reference to heaven reminds us that other realities indeed are the standards for life. †

Daily Readings

Monday, Sept. 27
Vincent de Paul, priest
Job 1:6-22
Psalm 17:1-3, 6-7
Luke 9:46-50

Tuesday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Sept. 29
Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14
Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Thursday, Sept. 30
Jerome, priest and doctor of
the Church
Job 19:21-27

Psalm 27:7-9, 13-14
Luke 10:1-12

Friday, Oct. 1
Thérèse of the Child Jesus,
virgin and doctor of the
Church
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 2
Guardian Angels
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125,
130
Matthew 18:1-5, 10

Sunday, Oct. 3
Twenty-seventh Sunday in
Ordinary Time
Habakkuk 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Question Corner/Fr. John Dietzen

Catholics believe salvation only comes through Christ

Q A member of our Lutheran congregation, of which I am pastor, asked me to read one of your columns in the local Catholic newspaper dealing with the possibility of salvation for those who sincerely follow the tenets of their non-Christian religion.

A If I understand correctly, you say those who never have a chance to hear the Gospel of Jesus Christ can be saved if they are faithful to what they believe is right and would not be condemned.

Why then does the Christian Church send missionaries to Third World countries to preach the Gospel?

Wouldn't we put people in spiritual danger by risking rejection of the Good News about Jesus? (Illinois)

Your interpretation of what I said is a good brief summary of the teaching of the Catholic Church on salvation outside Christianity, which has been repeated often in Catholic documents, including Vatican Council II and the *Catechism of the Catholic Church*.

If salvation may be achieved in other religious traditions, why bother to evangelize those in the world who do not know God as we believe in him or Jesus Christ?

We Christians firmly believe that all salvation, for all people of all time, comes only through the saving merits of Jesus Christ.

I think there are many reasons for missionary efforts, however, even if those saving merits can be attained in other than the traditional Christian "institutional" ways.

Jesus often makes clear in the Gospels that his mission was to bring people to love the Father as he did, to come to a relationship with his Father patterned on his own.

"You will realize," he said, "that I am in my Father and you are in me and I in you." ... "If you keep my commandments you will remain in my love just as I have kept my Father's commandments

and live in his love" (Jn 14:20; 15:10). We were to pray to "Our Father."

The simplest way to put it, I believe, is that we cannot love someone or have faith and trust in someone unless we know that person exists, that the person is good, beautiful and lovable.

This understanding of "mission work" takes it out of the "functional" purpose of getting someone baptized and willing to accept Christ, and places it in the framework of love, caring and faithful presence between the lover and the beloved—in other words, to imitate what the Gospels tell us was our Lord's way of changing hearts.

From his own words, then, spoken in many ways, to reveal the Father's goodness and love, revealed in his own life and person, was what Jesus saw as his assignment from the Father.

As Jesus told Philip when the Apostle asked to see the Father, "You still do not know me, Philip? Whoever has seen me has seen the Father Do you not believe that I am in the Father and the Father is in me?" (Jn 14:9-10).

If this was Jesus' mission, it is also the core of our mission. This is the good news that Jesus tells his disciples to go out and preach, with baptism as the sealing of that enlightened knowledge.

Other aspects of the Christian message and practice also would be significant, such as the immensely valuable support of community and sacraments and prayer in living a life of intimacy with God.

But I think we must say that bringing people to a conscious awareness of the graciousness of the Creator's mercy and compassion toward us, and the opportunity to respond to that love, is particularly what makes Christian evangelization so rewarding and so necessary.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Send questions to him in care of jjdietzen@aol.com.) †

My Journey to God

Poems for Mary and Jesus

For Mary

I saw a lady smile at me
from high upon an altar.
She smiled so sweet, it smothered me
with love that never faltered.

I thought, Why should she honor me
with a smile so sweet it stunned?
And in my heart I heard her answer,
"Because you loved my Son."

For Jesus

I wonder why it is, dear Lord,
that so many people say
they never get the things they want
although they pray, pray and pray.

I wonder if they ask for gold
instead of peace and happiness,
and when you offer them your heart,
they think they're getting less.

(Evelyn Bottin was a charter member of St. Lawrence Parish in Indianapolis. She died on Nov. 8, 2003. Her husband, Richard, sent some of her poems to The Criterion. They were read as a eulogy during her funeral Mass, and were taken from a book of her handwritten Original Poems and Other Writings she gave to a friend in 1985 with the inscription, "Handle with care these thoughts I share as they encircle my soul.")

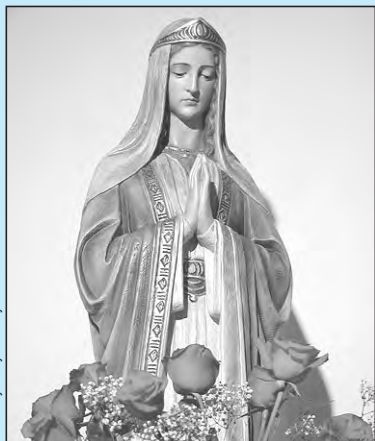


Photo by Mary Ann Wiant

Such fools not to realize
they'd have everything they need
if they would come to You and say,
"We give our self to Thee."

By Evelyn Bottin

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 5 p.m. Thursday one week in advance 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).

September 24

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise and worship, 7 p.m. Information: 317-927-6709.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Carrie Newcomer In Concert, 7:30 p.m. (EST), \$12 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 24-26

Mount Saint Francis Retreat Center, **Floyd County**. Women's Retreat, "We Are God's Chosen People." Information: 502-239-0208.

September 25

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Mini-Eucharistic Congress, 11:30 a.m.-5 p.m. Information: 317-872-6420.

Knights of St. John, 455 S. 5th St., **Richmond**. Oktoberfest, benefits St. Elizabeth Ann Seton High School scholarship fund, 9 a.m.-10:30 p.m. Information: 765-983-3145.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spa Day. Registration: 317-788-7581.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "The Sacred Ordinary: Looking at the World with New Eyes," Carrie Newcomer, presenter, 8:30 a.m.-3 p.m. (EST), \$50 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Immaculate Conception Parish,

2081 E. County Road 820 S., **Millhousen**. Scripture Seminar, "The Ascending View—A Contemporary Look at Scripture," 4-9 p.m., dinner provided. Information: 812-591-2362.

September 25-26

Mount Saint Francis Retreat Center, **Floyd County**. Come-and-See Weekend, single men, ages 16-40, interested in finding out about priesthood or brotherhood. Information: 800-424-9955 or e-mail franvoc@aol.com

September 26

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, \$3 per person, 1:45 p.m.

St. Michael Parish, 11400 Farmers Lane, **Bradford**. Picnic and festival, 10:30 a.m.-5 p.m., chicken dinner, silent auction. Information: 812-364-6646.

Fayette County 4-H Fairgrounds, Expo Hall, **Connersville**. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games, country store. Information: 317-825-8578.

Knights of St. John, 312 Wilder St., **Greensburg**. Knights of St. John and St. Lawrence Auxiliary, Fall Festival, turkey and beef dinners, 10:30 a.m.-2 p.m. (EST).

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish festival, 10:30 a.m.-6 p.m., shooting match, country store, food, games, rides. Information: 812-836-2481.

Holy Family Parish, Third Street and Church Avenue, **Jasper, Ind.** (Diocese of Evansville).

Parish picnic, chicken and roast beef dinners, mock turtle soup, food, country store.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel, pitch-in following Mass, drinks and desserts provided. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

September 27

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *The Secret Life of Bees*, 7 p.m. Information: 317-865-5864.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and Beyond," six-week series, session 2, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 28

St. Barnabas Parish, 8300 Rahke Road, **Indianapolis**. Women's ministry, second annual birthday celebration, 7-9 p.m. Information: 317-882-0724.

Catholic Youth Organization Center, second-floor classroom, 580 Stevens St., **Indianapolis**. "The Life and Ministry of Pope John Paul II: Life As a Bishop through his Papal Election," *Criterion* reporter Sean Gallagher, presenter, session 3 of 8, 6:30-7:45 p.m., sponsored by

Holy Rosary Parish, \$5 per session. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. "How a Pope Is Elected," Dr. James J. Divita, presenter, 7 p.m. Information: 317-745-4284.

September 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild, Fall card party, 11 a.m.-2:30 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home" program, "The Mass Explained," 7-8:30 p.m. Information: 317-831-4142.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Living Simply in a Complicated World" series, session 3, 6:30-8:30 p.m., \$30 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 1-3

Mount Saint Francis Retreat Center, **Floyd County**. Friend's of Francis Retreat, "We Are God's Chosen People." Information: 812-923-8817.

October 2

St. Vincent Indianapolis Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-865-5554.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Spiritual music, Danielle Rose, singer, \$5 each, \$15 family. Information: 317-888-2861.

October 3

St. Therese of the Infant Jesus (Little Flower) Parish, Parish Center, 4720 E. 13th St., **Indianapolis**. Parish health ministry program, advance medical directives, 9:30 a.m. Information: 317-357-8352.

Christ the King Church, 5884 N. Crittenden Ave., **Indianapolis**. Prayer concert and eucharistic adoration, concert, 6 p.m., adoration and holy hour, 7-8 p.m. Information: 317-257-9218.

Holy Family Parish, 3027 Pearl St., **Oldenburg**. Parish festival, 9 a.m.-8 p.m., food. Information: 812-934-3013.

October 4

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. "The Most Important Decision This Election Will Decide," Father Frank Pavone of Staten Island, N.Y.,

founder and director of Priests for Life, presenter, 12:30-1:30 p.m. Information: 317-955-6131.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Evening of Reflection for RCIA team members, "Celebrating and Sharing the Gift of Our Baptism," \$5 per person or \$40 per parish group. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Mount St. Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 812-944-0727.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, **Carmel, Ind.** (Diocese of Lafayette). Marian Center of Indianapolis, "The Most Important Question This Election Will Decide," Father Frank Pavone of Staten Island, N.Y., founder and director of Priests for Life, presenter, 7 p.m. Information: 317-888-0873.

October 5

Roncagli High School, 3300 Prague Road, **Indianapolis**. Archdiocesan Learning Resources Advisory Council, "An Evening with the Experts," information night for parents, teachers and students with learning disabilities, 6-9 p.m. Information: 317-236-1430 or e-mail jhall@archindy.org.

October 7

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. St. Meinrad School of Theology workshop, "Eastern Christian Spirituality," Benedictine Father Matthias Neuman, presenter, 9:30 a.m.-noon, 3 sessions, \$60, less for seniors. Registration: 317-955-6451 or indyprogs@saintmeinrad.edu.

St. Francis Hospital Behavioral Health Services, 650 E. Southport Road, Suite C, **Indianapolis**. National Depression Screening Day, free screenings, 8 a.m.-8 p.m. Information: 317-783-8383.

October 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Living With Two Hands and Twenty-Four Hours: A Christian Program for Managing Time and Handling Stress," Karl A. Schultz, presenter, \$150. Information: 317-545-7681.

St. Monica Parish, gymnasium, 6131 N. Michigan Road, **Indianapolis**. Knights of Columbus benefit for Cardinal Ritter Scholarship Fund, "Knight at the Barn Dance," 6:30-11 p.m., \$15 per person includes dinner. Information: 317-733-1950.

October 10

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Turkey Festival, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

Monthly

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group,

St. Michael's Picnic

Held Rain or Shine
Bradford, Indiana

located 15 miles West of New Albany
off Highway 150. Watch for signs

Sunday, September 26, 2004

Dinner Served 10:30 a.m. - 3:30 p.m.
Booths Open 10:30 a.m. - 5:00 p.m.

Chicken Dinner



Ham or Chicken & Dumplin' Dinner

With all the Trimmings & Homemade Pies

Children 5 and under eat FREE - Dining Room Only!

- Quilts • Silent Auction
- Raffles • Bingo • Booths

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TURKEY FESTIVAL

Sunday, October 10, 2004

(Serving 10:30 AM - 5:00 PM EST)

— Carry Outs Available —

Adults\$8.00

Children 12 and under\$4.00

BEEF, HOG & TURKEY RAFFLE

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Lic. #103702

Our Lady of Lourdes Fall Festival

5333 E. Washington St. (historic Irvington area)



License #103827

Friday, October 1st, 5:00-11:00 P.M.

Saturday, October 2nd, 3:00-11:00 P.M.

Sunday, October 3rd, 11:00 A.M.-4:00 P.M.

Lasagna Dinner on Friday, Chicken dinner and bread bowl stew by Arbor Cafe on Saturday, and Pancake Breakfast on Sunday.

Outdoor Dining available inside the tent — choose from Tenderloins, Ribeyes, Pork Kabobs, Italian Sausages, Burgers, Onion Chips, and Fried Green Tomatoes by Grindstone Charlies.

Raffles: \$5,000 Grand Prize, \$250-\$500 drawings each day of the festival. Chances on a Portable DVD player, Electric Scooter, Playstation 2, and Longaberger Halloween Basket.

Band: Ken Aull on Friday, Wooden Nickel on Saturday, and Audio Diner on Sunday.

Silent Auction: Carriage rides, night stay at Bed & Breakfast Inns, Victrola, Freezer, TV, DVD player, theatre tickets, Salon certificates, and much much more.

Family Fun: Carnival rides outside and lots of kids games inside the gym.

Monte Carlo on Friday and Saturday from 7:00 p.m. till 1:00 a.m. downstairs at the cafeteria. Enjoy sitting at our relaxing Las Vegas Bar while we wait on you.

Holy Family Church, Oldenburg, Indiana

Fall Festival

Sunday, October 3, 2004

Chicken and Roast Beef Dinners

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Supper in Cafeteria at 4:00 PM

Carry-outs available

Games, Crafts, Raffles, Handmade
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Country Store, Mock Turtle Soup,
Beer Garden Bingo
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Just 3 miles off I-74 at
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Second annual Blue Mass honors law enforcement officers and firefighters

By Mary Ann Wyand

The archdiocese's second annual Blue Mass on Sept. 14 at Calvary Cemetery in Indianapolis recognized firefighters and law enforcement officers for their valor and hard work providing public safety in difficult circumstances.

The liturgy celebrated by Msgr. Joseph F. Schaedel, vicar general, at the mausoleum chapel also honored the memory of fallen firefighters and police officers who died in the line of duty.

Indianapolis Fire Department Chief James Greeson said the Mass "brings forth the obvious remembrance of all the sacrifices made by men and women of law enforcement and fire service."

Greeson said this opportunity to also remember the victims of the Sept. 11, 2001, terrorist attacks "brings to life [the reality] that day in and day out firefighters and police officers are on the streets, on the front lines, providing services to the community, and unfortunately sometimes they do make the ultimate sacrifice."

The fire chief said he appreciates this chance to pray for all the police officers and firefighters who have died in the line of duty in Indianapolis and other cities.

"I'm honored to have this opportunity to come and pay my respects," he said, "and come to this [cemetery] site for the

Photo by Mary Ann Wyand



Msgr. Joseph F. Schaedel, vicar general, left, offers prayers at the new Civil Servants section of Calvary Cemetery in Indianapolis following the archdiocese's second annual Blue Mass on Sept. 14 at the mausoleum chapel. The Mass honors firefighters and law enforcement officials for their service to the community. Indianapolis Fire Department Chief James Greeson, fourth from right, and Vince Huber, president of the Fraternal Order of Police in Indianapolis, not shown, were among the civil servants attending the liturgy, which also honors the memory of officers and firefighters killed in the line of duty.

public safety officers—the police officers and firefighters—to share some quiet time, some private time, and say prayers for those who have gone before us."

Vince Huber, president of the Fraternal Order of Police in Indianapolis, said the police officers are "very thankful to Msgr. Schaedel and the Catholic Church in Indianapolis for remembering and honoring those officers who made the supreme sacrifice for the city, especially [Indianapolis Police Department] Officer

[Timothy "Jake"] Laird, and also those police officers and firefighters who gave their lives on September 11th three years ago."

Huber said the Mass was a special way to support the police officers and help them deal with the tragedy of Officer Laird's death during a gun battle on Aug. 18.

"It's nice to know that the Church cares about public safety and supports the police officers, firefighters and medical workers

who do so much for the community," Huber said. "We appreciate people's thoughts, prayers, and acts of kindness and courtesy. We know that we have a lot of support from the community, but in times like this it's good to see the actual signs of support that we're getting from the gifts of cookies, cards and flowers to the prayers and intentions made by everyone. The officers are overwhelmed, especially the four injured officers [recovering from the recent gun battle]." †

The Active List, continued from page 12

7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

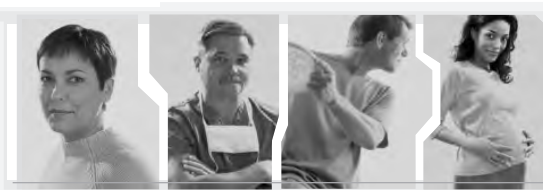
SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673. †

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Rest in peace

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

ARNOLD, Louise, 88, St. Paul, Tell City, Sept. 2. Mother of Donora Boerste and Deanna Freeman. Grandmother of two.

BJERKE, Zita, 96, St. Agnes, Nashville, Sept. 13. Mother of Margaret Wertz and John Bjerke.

BLUM, Danny, 35, St. Paul, Tell City, Sept. 8. Husband of Kari (Kleaving) Blum. Father of Andrew Blum. Stepfather of Kendall and Tyler Carter. Son of Joe and Becky (Haller) Blum. Brother of Bill and Kevin Blum.

BROWN, Donald, 57, St. Mary, Navilleton, Sept. 8. Son of Angela Brown. Brother of Patricia Noble, Shirley, Edward and Stanley Brown Jr.

CECIL, Martha, 57, St. Paul, Sellersburg, Aug. 26. Wife of James Cecil. Sister of Donna Wendler and Larry Vann.

DAVIS, Daniel, 74, St. Joan of Arc, Indianapolis, Aug. 25. Husband of Elinor (Knoop) Hughes Davis. Father of Gena Davis, Janie Stockman and Walter Pogwizd. Stepfather of Beth Bartrom, Peggy Driscoll,

Anne Nelson, Amy Powell, Sarah White, Eileen, Kathy, Patty and Tom Hughes. Brother of Pat Matthews. Grandfather of 17. Great-grandfather of six.

FOX, Mary Frances, 83, Christ the King, Indianapolis, Sept. 13. Mother of Michele Dusing, Mary Ellen Trahin, Marianne Turley, Johana White, Bruce, Patrick and Raymond Fox. Sister of Ruth Andrews and Margaret Johnson. Grandmother of 20. Great-grandmother of 13.

GEAHAM, Mary B., 80, St. Pius X, Indianapolis, Aug. 28. Wife of Robert Geahan. Mother of Katie Bryae, Susan Hilleary, Tim and Tom Geahan. Sister of Raymonde Zobel. Grandmother of eight. Great-grandmother of two.

GOODALE, James E., 79, Our Lady of Perpetual Help, New Albany, Sept. 11. Husband of Louise Goodale. Father of Richard and Roger Goodale. Brother of Shirley Moberley and Herbert Goodale. Grandfather of five.

GRANT, Julia H., 80, Holy Angels, Indianapolis, Sept. 10. Mother of Jacqueline Whitley and Robert Hunter. Sister of Betty Mitchell and Annie Lou Woods. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of two.

HARBESON, Paul F., 72, St. Mary, Lanesville, Sept. 1. Husband of Carol Harbeson. Father of Lynn Harbeson. Brother of Darrell and James Harbeson. Grandfather of two.

HAMMETT, James Phillip, 76, Nativity, Indianapolis, Sept. 12.

Father of Sally Dorsett, Jane, Robert and Thomas Hammett. Grandfather of eight. Great-grandfather of six.

HULLEMAYER, Mary F., 68, St. Louis, Batesville, Sept. 2. Wife of Walt Hullemeyer. Mother of Lisa Pedersen, Holly, Adam and Eric Hullemeyer. Sister of Albert Tallarigo. Grandmother of five.

McKEE, Millie, 75, St. Lawrence, Indianapolis, Sept. 9. Wife of Austin McKee. Mother of Joy, Patti, Terry, James, Jeffery, Mark and Michael McKee. Grandmother of 11.

MEYER, Eric James, 31, St. Paul, Sellersburg, Sept. 4. Son of David Meyer. Stepson of Christina Meyer. Brother of Joshua Meyer. Grandson of Matilda Meyer.

RIEDMAN, Alean, 78, St. Michael, Brookville, Aug. 26. Sister of Phyllis Clark, Thelma Karbowski, Dorothy, Harry and Richard Riedman.

RIHM, Dorothea E., 74, St. Elizabeth of Hungary, Cambridge City, Sept. 4. Wife of William Rihm. Mother of Jane Briar, Ann Mann, Mary Riggle, Peggy and Michael Rihm. Sister of Helen Glosson. Grandmother of five.

SHADE, Daniel Ray, 48, St. Joseph, Jennings County, Aug. 28. Husband of Diana Shade. Father of Jared, Kyle and Lauren Shade. Son of Oren Shade. Stepson of Shirley Shade. Brother of Sheila Zumbingst, Michael, Patrick and Phillip Shade.

SMITH, Robert W., 80, Holy Spirit, Indianapolis, Aug. 28. Husband of Florence (King) Smith. Father of Rozanne Crump, Marilyn Hasty, Angela Matthews, David and Gregory

Smith. Stepfather of Betsey Bergmeyer, Peggy Collins, Mary Pharis, Jim and Mike King. Brother of Charlotte Baue and Ruth Pilley. Grandfather of 33. Great-grandfather of four.

SOWERS, Ralph Dwight, 95, St. Michael, Indianapolis, Sept. 4. Grandfather of eight. Great-grandfather of 19. Great-great-grandfather of 15.

SWAIN, Wanda Lee, 67, St. Louis, Batesville, Sept. 16. Wife of William Swain. Mother of Cheryl Little and Gary Swain. Sister of LaDonna Borchelt and Lorraine Hentz. Grandmother of six.

VONDERHEIDE, Alvina, 61, Holy Cross, St. Croix, Sept. 8. Mother of Karena McBride, Jeff and Kenney Jackson. Sister of Christine Schwindel and Mary Seifrig. Grandmother of six.

WALPOLE, Matthew F., 79, Holy Spirit, Indianapolis, Sept. 6. Husband of Mary Lou Walpole. Father of Lisa Fisher, Nancy Hogan, Mary Lou Kocher, Linda Taylor, David, Robert, Thomas and William Walpole. Grandfather of 20. Great-grandfather of seven.

WEAVER, Jerry E., 64, St. Gabriel, Connerville, Sept. 3. Husband of Edna (Bath) Weaver. Father of Teresa Amick, Amy Lucas, Barbara Smith, Lisa Stanbrough, Kim Wicker and Dan Weaver. Brother of Robert and Thomas Weaver. Grandfather of 10.

WEIGEL, Edith A., 79, Holy Family, Oldenburg, Sept. 13. Mother of Jill Kajouee, Jenny O'Brian, Jackie Wilhelm, Jan Westerfeld, Dale, Dan, Dave, Dick and Doug Weigel. Sister of Edgar Suhre. Grandmother of 16. Great-grandmother of one.

ZOELLNER, Charles R., 60, St. Jude, Indianapolis, Aug. 29. Husband of Shirley (Gill) Zoellner. Father of Donna Casey, Debra Vermillion, Suzanne and Donald Hall. Brother of Carol Coffey, Linda Hargraves, Jeanette Millard, Bernadine Moss, Elaine Parvis, Donald, Larry, Mike and Tom Zoellner. Grandfather of 13. Great-grandfather of seven. †

Franciscan Sister Terese Adele Blum served as a teacher and nurse

Franciscan Sister Terese Adele Blum died on Sept. 15 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Sept. 18 in the motherhouse chapel. Burial followed in the sisters' cemetery.

The former Jane Margaret Blum was born on May 9, 1916, in Detroit.

She entered the Oldenburg Franciscan community on Dec. 31, 1939, and professed her final vows on Aug. 12, 1945.

Sister Terese Adele taught at the former St. Rita and St. Francis de Sales schools in Indianapolis and served in the business office at Marian College. She also taught at Catholic schools

in Ohio and Missouri.

Also a registered nurse, she ministered at the sisters' infirmary in Oldenburg, the former St. Vincent Orphanage in Vincennes, Ind., and the Veterans Hospital in Indianapolis.

In 1991, Sister Terese Adele retired to the motherhouse and spent her later years at St. Clare Hall.

She is survived by one brother, Dick Blum of Miami Shores, Fla., and three sisters, Marian Higgins of Arlington, Va.; Virginia Sullivan of McLean, Va.; and Dominican Sister Margaret Virginia of Caldwell, N.J.

Memorial gifts may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Providence Sister Rose Therese Welp was a teacher and librarian

Providence Sister Rose Therese Welp died on Sept. 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on Sept. 15 at the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mathilda Welp was born on Nov. 1, 1922, in Huntingburg, Ind.

She entered the congregation of the Sisters of Providence on July 21, 1939, and professed first vows on Jan. 23, 1942, and final vows on Jan. 23, 1948.

Sister Rose Therese taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois and Massachusetts.

In the archdiocese, she taught at the former Cathedral Grade School in Indianapolis from 1960-64, Holy Spirit School in Indianapolis from

1968-71 and the former Catholic Central School in New Albany from 1971-76.

She also taught at St. Patrick School in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese, from 1942-47.

Sister Rose Therese also served as a librarian at Our Lady of Providence High School in Clarksville from 1976-83.

She also ministered at the greenhouse at Saint Mary-of-the-Woods from 1983-87 and served at the Woods Preschool and Day Care at Saint Mary-of-the-Woods from 1987-92.

She is survived by a brother, Aloysius Welp of Huntingburg, Ind., and two sisters, Selma Hoing and Lauretta Verkamp, both of Ferdinand, Ind.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Prince of Peace Mausoleum is in the pre-construction sales phase at Our Lady of Peace Cemetery. Our first mausoleum is now over 90% sold. Crypt spaces are discounted \$500 each and cremation niches are discounted 10% prior to the start of construction. Mausoleum is:

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(317) 574-8898

Providence Sister Elizabeth Ann Flori ministered in education and healthcare services at motherhouse

Providence Sister Elizabeth Ann Flori died on Sept. 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on Sept. 4 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Catherine Lucille Flori was born on Jan. 30, 1926, in Arvada, Colo.

She entered the congregation of the Sisters of Providence on July 22, 1945, and professed first vows on Jan. 23, 1948, and final vows on Jan. 23, 1953.

Sister Elizabeth Ann taught

at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma, Texas and California.

During 59 years in the order, she also ministered as a principal for 15 years and in healthcare services at the motherhouse for 18 years.

In the archdiocese, she served at St. Paul School in Sellersburg from 1950-51 and at the former St. Anthony School in Indianapolis from 1954-59.

Sister Elizabeth Ann also taught at two Catholic grade schools in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese as well as at Holy

Family School in Jasper, Ind., in the Evansville Diocese, where she served as a teacher from 1968-69 and as the principal from 1969-75.

She also ministered in healthcare services at the motherhouse at Saint Mary-of-the-Woods from 1986-2004.

Surviving are two brothers, George B. Flori of Goodland, Kan., and Robert Flori of Longmont, Colo., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Franciscan Sister Rosina Emery served as a teacher and principal for 45 years

The Mass of Christian Burial for Franciscan Sister Rosina Emery was celebrated on Sept. 3 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Burial followed in the sisters' cemetery.

Sister Rosina died on Aug. 31 at St. Clare Hall, the healthcare facility for the Franciscan sisters, at the motherhouse in Oldenburg. She was 79.

The former Mabel Irene Emery was born on June 24, 1925, in Indianapolis.

She entered the Oldenburg Franciscan community on Sept. 14, 1941, and professed her final vows on Aug. 12, 1948.

Sister Rosina ministered as a teacher and principal in Catholic grade schools for 45 years.

She served at St. Michael School in Indianapolis, St. Christopher School in Indianapolis, St. Louis School in Batesville, the former Sacred Heart School in Clinton, the former St. Bernadette School in Indianapolis, and St. Anthony School in Evansville, Ind., in the Evansville Diocese.

Sister Rosina also ministered in the business office at Marian College and Cathedral High School, both in Indianapolis, and also taught at Catholic grade schools in Ohio.

In 1997, Sister Rosina retired to the motherhouse and spent her later years at St. Clare Hall.

She is survived by one brother, Henry Emery, and one sister, Patricia Engle, both of Indianapolis.

Memorial gifts may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Mortgages

Annual walk to help All Saints School now honors archdiocesan leader

By Brandon A. Evans

The second annual "Soles for Saints" fundraising walk that benefits All Saints School in Indianapolis has been renamed to honor the man who started it last year.



The late Patrick J. McKeever, a St. Anthony parishioner who died in February of complications from an infection, was a volunteer at and benefactor of the school, and also served on several archdiocesan boards.

He and his wife, Dianne, served as the co-chairs of the 2001 Called to Serve: Parish Stewardship and United Catholic Appeal campaign.

All Saints School serves the parish communities of St. Anthony, St. Joseph and Holy Trinity. The walk will take place on Oct. 2 at the school, 75 N. Belleview Place. A Mass will be celebrated at 8 a.m., followed by registration, refreshments and an open house at the school. The walk will begin at 9:45 a.m.

Last year, \$13,000 was raised to help the school. This year, St. Vincent Hospital has already signed on as a \$2,000 sponsor.

"A lot of that money [last year] went to tuition assistance," said Benedictine Sister Pamela Doyle, principal. This year, having extra money means "that we can possibly provide for our students in ways that maybe we weren't otherwise able to afford," such as classroom supplies.

Dianne McKeever said that All Saints School is a "very stabilizing influence" in the near-west side community. "It's more than just a school," she said. "It's a ministry, something to prepare [the students] for life."

The purpose of the walk is not just to raise money, but also to bring the community together. McKeever said that the walk is an "opportunity for them to come together and support this one, big resource that they all have."

One day prior to the walk, the students will also have their own walk.

"He believed so much in Catholic schools," Suzanne Collins, a member of St. Simon the Apostle Parish in Indianapolis, said of her late father. She said he was concerned about making sure that children had God in their classroom.

(For more information about the upcoming walk-a-thon to benefit All Saints School, call the school office at 317-636-3739.) †

Workshops to help parents and volunteers better understand teenagers

By Brandon A. Evans

The Archdiocesan Principals Association and Project EXCEED are sponsoring two workshops designed to help parents of teenagers—and those who work with the youth.

Dr. Michael Bradley, a recognized specialist in adolescent behavior and grief counseling as well as a speaker, will host the workshops on Oct. 7 at St. Monica Church, 6131 N. Michigan Road, in Indianapolis.

The workshop from 3:30 p.m. to 5 p.m., titled "Adolescent Brain Development," will be for professionals and volunteers who work with teenagers (generally sixth grade through high school), including teachers, youth ministers, coaches and catechists.

The workshop from 7 p.m. to 8:30 p.m., titled "Yes, Your Teen is Crazy: Loving Your Kid Without Losing Your Mind," will be specifically for parents of teenagers. Dr. Bradley is the author of a book by the same name.

Both workshops are free, open to all and require no reservations.

"We believe these are unique years for children and students and ... we need to have a better understanding of these years," said Bill Herman, principal of St. Monica School. "With all the current brain research that people are doing today, I think we can educate people better."

Many parents are confused by their teenage children, and the research shows that the phases those children go through really are periods in which their brain is thinking differently, Herman said.

"I think half the battle is understanding why your kids are doing certain behaviors," he said. Parents will leave the workshop with specific advice and tips to use at home.

Bradley gives parents "10 commandments" for trying to better understand teenagers. He said some of those rules include: be humble, listen, don't shout, be willing to apologize and be consistent in providing values and ethics.

"I think it's so important for parents to be able to figure out their child," Herman said, "and also to have some tools they can take away and do something with so they don't feel helpless." †

ELECTION

continued from page 1

stance on abortion.

"Abortion and euthanasia have become pre-eminent threats to human life and dignity because they directly attack life itself, the most fundamental good and a condition for all others," the bishops say in "Faithful Citizenship."

In choosing between the Republican incumbent, President George W. Bush, and his Democratic opponent, Sen. John F. Kerry of Massachusetts, however, voters will find little guidance on the topic of euthanasia and assisted suicide on the two candidates' campaign Web sites.

On the site for Bush's campaign, the word "euthanasia" never appears, and the 84 references to suicide all refer either to suicide attacks by terrorists or to efforts to

lower the suicide rate among teens.

Similarly, the Kerry campaign Web site has no mention of euthanasia and only seven references to suicide—all related either to suicide bombers or to the role of anti-depressants in adolescent suicides.

But, says Rita L. Marker, executive director of the International Task Force on Euthanasia and Assisted Suicide, "much hinges on the election as it relates to assisted suicide."

In 2001, Attorney General John Ashcroft ruled that the use of federally regulated drugs in assisted suicides in Oregon—the only state where physician-assisted suicide is legal—was not a "legitimate medical purpose" and violated the Controlled Substances Act. Doctors who participated in those suicides could face fines or jail time or lose their right to prescribe federally controlled drugs.

The state of Oregon appealed the ruling

and the 9th U.S. Circuit Court of Appeals in San Francisco ruled in the state's favor in August.

Marker told Catholic News Service in a telephone interview from her office in Steubenville, Ohio, that the Bush administration has until mid-November to decide whether to appeal the circuit court decision to the U.S. Supreme Court.

But if Kerry is elected president Nov. 2, that appeal "will be dropped like a hot potato," Marker said, in light of the views expressed by the Democrat in a May interview with the *Statesman Journal* newspaper in Salem, Ore.

Kerry said that although he believes assisted suicide is "the wrong concept or approach personally" he does not think the federal government should interfere in states' decisions in the matter.

"It's a very complicated, thorny, moral, ethical issue that people wrestle with," he added. "And I don't think it is the government's job to step in."

"I think the states have the right to wrestle with those kinds of issues, just as states wrestle with marriage laws," Kerry said. "I think states have a right to make those decisions. I have my own personal beliefs about life and about what you do."

Marker said it is ironic that Kerry is more supportive of state law allowing assisted suicide than even Ralph Nader, the independent presidential candidate, who is considered more liberal on most issues. In 2000, Nader said he opposed Oregon's assisted suicide law.

There is little legislative history to be found to compare candidates Bush and Kerry on euthanasia and assisted suicide.

In 1997, Kerry voted with all but one of his colleagues to approve the Assisted

Suicide Funding Restriction Act, which forbade the use of federal funds or federal facilities to provide "assisted suicide, euthanasia or mercy killing."

But because of a filibuster in 2000 by Sen. Ron Wyden, D-Ore., Kerry and his fellow senators did not get a chance to vote on the Pain Relief Promotion Act, which would have banned the use of federally controlled substances for assisted suicide and promoted better pain relief. The legislation had passed the House, 271-156.

Although Bush never served in Congress, as governor of Texas in 1999 he signed a bill aimed at preventing patients from being denied lifesaving medical treatment, food and water against their will by hospital ethics committees. Two years earlier, he vetoed a measure that would have given civil and criminal immunity to physicians who acted against patients' wishes on such matters.

Depending on which polls are consulted and how the questions are phrased, support for the legalization of assisted suicide seems to be growing in the United States. But when it comes to their own states, most Americans don't want euthanasia in their own backyard.

Oregon voters twice have approved physician-assisted suicide, but voters or legislators in Michigan, Maine, Wyoming and Hawaii have rejected it.

On the federal level, Marker said, the anti-euthanasia effort "is totally focused on whether the federal government will proceed with defending its own regulations."

But if that effort is abandoned, she added, state legislatures that have been "reluctant to go forward" with assisted-suicide proposals until the federal court case was settled might find new impetus. †



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WEIGEL

continued from page 1

professional lives, in their business lives, etc."

The relevance of the pope's reshaping of the papacy for us, Weigel contended, is that "true reform in the Church means a return to form" and for Catholics that means returning to the outline of the Church laid out in the New Testament.

The second accomplishment of John Paul II that Weigel discussed was the way in which he understands himself as the "heir of the Second Vatican Council."

Weigel argued that John Paul II, who was a participant at Vatican II, sees the ultimate purpose of the council as proposing a Christian humanism to a world that had witnessed unprecedented horrors against humanity in the first half of the 20th century.

He described the pope's claim that these "crimes" are due to a marriage of defective ideas about what a human being is with modern technology.

The answer to a defective idea about humanity is an authentic one. And Weigel said that the pope, in echoing Vatican II, has continually proposed to the world a humanism "that sees in the face of Christ both ... the reflection of the merciful Father ... and also the true face of our humanity."

The relevance for us of this primary message of the Holy Father, according to Weigel, is that all members of the Church are to join him in proclaiming it.

Weigel then pointed out that this Christian humanism, shaped at Vatican II and announced by John Paul II, played a vital role in one of the most significant events of the last half of the 20th century: the collapse of the communist system.

He said that in the early 1990s he had an intuition that the pope and the Church had been a catalyst in this peaceful revolution, but that it had not received much attention. So he traveled to Poland and Czechoslovakia, and spoke to hundreds of people involved in bringing down the communist regimes.

"Everyone said it all began in June 1979 when John Paul II came back to Poland for the first time," Weigel said. "Those nine days were really days in which the history of the modern world pivoted in a way just as decisive as it had on Sept. 1, 1939, at the beginning of the Second World War in Europe, and on Aug. 3, 1914, with the beginning of the First World War."

Weigel said that the pope was able to have this effect because he aroused their consciences.

"By giving people back their identity, by giving people back their authentic culture," he said, "by giving them back themselves, if you will, he gave his people tools of resistance that no communist country could ever really resist."

Weigel invited his audience to consider that what happened in the end of communism in Central and Eastern Europe has relevance for people who live in a democracy.

"The lesson in all of that for us is the lesson of the power of conscience," he said. "It is the power of aroused consciences to change history, to push the human story in a better, nobler, more humane direction. It's something that happened in our lifetime. It can happen today. And that's a great challenge to all of us."

One of the ways that our consciences can challenge the society in which we live that the pope has suggested, according to Weigel, is to reconnect freedom to virtue and morality.

"It takes a certain idea of freedom ... to make democracy and the market work," Weigel said. "If we reduce the idea of freedom ... to Frank Sinatra's mindless refrain, 'I did it my way' we don't have an adequate base inside our hearts or in the culture we create to sustain the great adventure of self-governance and to sustain the free economy over time."

"We need a nobler, richer concept of freedom, freedom as having the right to do what we ought to do ... in order to make these marvelous inventions called democracy and the market work for the future."

Weigel concluded his address by noting the importance for the world of Americans coming to understand freedom from this perspective.

"I think that the Holy Father has a very clear understanding that how the argument," he said, "how the living out of ideas of freedom and ideas of the human person plays out in the United States, has tremendous impact upon the rest of the world."

"If we get it wrong, a lot of the rest of the world is going to get it wrong too," he said. "If we get it right, then that extraordinary opportunity that seemed at hand [with the fall of communism] to redeem a century of extraordinary bloodshed with what the Holy Father called at the U.N. in 1995 'a new springtime of the human spirit'—that possibility is one that we just might seize and make the best of." †