



The

Criterion

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St. Jude, pray for us

Spencer parishioners are praying for assistance to replace vandalized statue, page 9.

CriterionOnline.com

September 28, 2007

Vol. XLVII, No. 50 75¢

Hope for a future

Catholic connections help local business give former inmates a second chance in society

By John Shaughnessy

At first glance, Alice Reahard and John Hill seem like strangers from different worlds instead of two people connected by a hope and a dream.

Reahard works as the information technology specialist at St. Luke School on the affluent north side of Indianapolis, a woman who introduces new technology to the school and ensures the computers run smoothly.

Hill works in an old factory building on the struggling near-east side of Indianapolis, a man with a criminal past who helps to break down outdated computers into their smallest, salvageable parts.

Yet the lives of Reahard and Hill intersect through an unusual business that recycles old electronic equipment and tries to give hope and a future to people who have recently been released from prison.

The connection of Reahard's and Hill's lives also offers a different look at the Christian principles of forgiveness and redemption, and how the possibilities for forgiveness and redemption are sometimes played out—or not—for individuals in our society today.

A 'win-win' situation

When Reahard ordered new computers for St. Luke School in 2006, she cared too much about the environment to just throw away the 120 used computers. So she contacted RecycleForce, a company headed by Thomas Gray, the son of longtime St. Luke parishioner Elizabeth "Libby" Gray.

Employees at RecycleForce take old computers and other electronic equipment and break them down into their basic parts—screws, wiring, batteries, metals and circuit boards—which the company then sells to recycling businesses. The company's mission also includes employing people just released from prison to do the work.

"We help them to make the transition back into the community," Gray says. "We provide them paid employment, help them with housing, insurance, driver's licenses and court orders. We also help them to find permanent employment in the private sector. We act as a reference, and we also help them prepare resumes."



Instead of throwing away old computers, some Catholic schools and parishes in the archdiocese have turned to RecycleForce, an Indianapolis company that recycles parts from old electronic equipment and employs people just released from prison to do the work. Here, employee John Hill takes a computer shell from the company's president, Thomas Gray.

The effort is part of the National Transitional Jobs Network, an organization that understands how hard it is for people just released from prison to get a job and start a new life. RecycleForce officials cite a study stating that 70 percent of employers in Marion County won't hire an ex-convict.

Company officials also share a list of the Catholic schools and parishes across the archdiocese that have used their services to recycle old computers, printers and monitors. Saint Mary-of-the Woods College near Terre Haute is on that list.

"They picked up two huge loads, about 20,000 pounds of recycling stuff—old computers, printers, monitors and fax machines," says Mike Patrick, the director of information systems at the college. "I thought it was a win-win. It allowed us to safely dispose of things, and they employ recently released convicts and that gives them a second chance."

When Reahard called RecycleForce about St. Luke's old computers, she felt she was extending hope to the people who would be working on them.

"I think it's a wonderful program,"

she says. "It's helping our environment. We throw away so much electronics in our landfills. They're also giving people jobs, and they're doing something useful. It's good to give them dignity in their lives and purpose in their lives."

Seeking redemption

In an old factory, John Hill works in a back room at RecycleForce, baling recycled steel, plastic and wire into huge blocks that will be shipped to companies around the United States and the world.

Now 60, Hill says he has spent most of his adult life in prison on drug-related charges. He takes responsibility for his past.

"I made mistakes in my life," he says. "The only thing I can do now is to see if I can help somebody else in life. The only way I can do that is to get on my feet myself. I'm really sad for the grief I caused, but that was in my younger days."

He gives credit to his family for helping him through his transition from prison back into society. He also thanks RecycleForce

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Judge won't force Illinois city to allow Planned Parenthood clinic to open

AURORA, Ill. (CNS)—Pro-life groups opposed to the opening of a Planned Parenthood clinic in Aurora welcomed a federal judge's refusal to order city officials to let the clinic open pending an investigation of how the organization obtained its building permits.

Abortion opponents have been protesting the new clinic because surgical and medical abortion procedures will be among the reproductive health care services performed there.

Eric Scheidler, spokesman for the Pro-Life Action League, called the Sept. 20 ruling by Judge Charles Norgle of the U.S. District Court in Chicago "a victory for life," though as the judge said the case is "by no means" over.

In August, the city of Aurora barred the opening of the clinic pending a review of the building-permit process. Planned Parenthood sought a federal court order to force the city to allow the clinic to open as scheduled on Sept. 18, claiming that the city does not have a "legitimate municipal concern," but is "motivated solely by political opposition" to the clinic.

Norgle said Planned Parenthood needs to provide more proof that it is being discriminated against by officials in Aurora.

According to news reports, the city ordered the review to see if fraud was involved because Planned Parenthood used the name Gemini Development Office in applying for permits in March 2006 to build the \$7.5 million, 22,000-square-foot facility, which is one of Planned Parenthood's largest.

This summer, Planned Parenthood announced it would be running the facility as a clinic. The organization said it had used the other name to keep abortion opponents from trying to block the construction.

Since Aug. 9, people of many faith communities have held peaceful prayer vigils outside the Planned Parenthood building.

From the time word got out that another abortion clinic was scheduled to open within the boundaries of the Diocese of Joliet, Bishop J. Peter Sartain asked people to pray: for pregnant women in need; for the conversion of hearts for those who support and work at the abortion facilities; and for healing for those who suffer the

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Archbishop Chaput: Love others and help God change the world

By Mike Krokos

We are all a part of God's unfolding plan. As Catholics, we believe definite things about our role in salvation history.

Our mission on Earth must center on the reason why God made each of us: to be holy and "help him in his plan to share his love with the whole world."

That message was shared by Denver Archbishop Charles J. Chaput, one of the keynote speakers at the second annual Indiana Catholic Men's Conference, on Sept. 22 at the Indiana Convention Center in Indianapolis.

"To be Catholic is to be very unique among the world's believers. To be a Catholic means believing that you are a part of a vast historical project. And it's not our project. It's God's," Archbishop Chaput told

the more than 1,000 men in attendance.

"Being Catholic means believing that since the beginning of time God has been working out his own hidden purposes in the history of nations and in the biography of every person. He's still unfolding his purposes today, and each of us here has a part to play in his divine plan."

Sponsored by the Marian Center in Indianapolis, the title of the conference was "Lions Breathing Fire: Living the Catholic Faith." Taken from a homily by St. John Chrysostom, a fourth-century saint, it describes what people should be like after receiving Communion.

In his presentation, "Renewing the Church, Converting the World—Reclaiming our Catholic Mission,"

See CONFERENCE, page 10



Denver Archbishop Charles J. Chaput addresses the more than 1,000 men at the second annual Indiana Catholic Men's Conference on Sept. 22 at the Indiana Convention Center in Indianapolis.

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for giving him a job.

"The hardest thing when you get out of jail is trying to find something to go into," Hill says. "This is a transition program. It's to help you get started. Then you have to move on to something else so someone else can get started."



David Siler

"At 60, I don't have a lot of options. I've been saving my money to go to truck-driving school. It's hard on what I'm making, but I have most of the money saved. I hope that if I go, I'll get work. I hope that someone will give me the opportunity."

The grace of God

Thomas Gray knows about opportunity. He worked in New York City as a financial analyst for major banks. Yet after years of 80-hour work weeks, he and his wife decided to return to Indianapolis to raise their family.

As president of RecycleForce, he has chosen to be in a world far different from Wall Street.

"Why am I doing this? There are a mosaic of reasons," Gray, 42, says. "Giving back to the community. Trying to make the world a better place. The challenge of

getting a business up and running.

"People do not appreciate how much luck plays a role in their life—especially powerful executives, Wall Street traders, who invariably believe that they achieved their status completely on their own skill, ignoring the huge role that chance played in their success."

As he talks to his employees and hears their stories, Gray sometimes finds himself thinking, "There but for the grace of God go I."

"You owe it back to society," he says. "I wish if I was on the other side, someone would help me. We really should put in place a broad safety net to help people get back on their feet, or make their way in life, because there is not that much that keeps us from falling down the ladder."

So he and others in the company—with the help of places like St. Luke School and people like Reahard—offer a hand of assistance.

"Sixty-one men have been through the program," says Gregg Keesling, who works with Gray. "Two have returned to prison, four have been let go and the other 55 either work with us or are in transition."

Gray and Keesling also share the success stories.

There's the story of the man who was convicted of armed robbery when he was 18, served his time, got out of jail, came to RecycleForce, and eventually ended up getting a job and his first house.

There's the story of a former drug dealer who received his first paycheck from RecycleForce and asked if he could photocopy it because it was the first

paycheck he ever received.

"He said he wanted to go home and show it to his kids," Gray says.

The challenge and the hope

Still, Gray knows the challenges for the former convicts are great.

"Where we're weakest is, 'Where do people go after they leave here?'" he says. "Companies have the fear of being held liable for hiring a felon."

There is also the harsh reality that many people with criminal pasts return to prison. According to a 2002 study by the United States Justice Department, "67 percent of former inmates released from U.S. state prisons in 1994 were back in jail within three years."

The hope of a job and a future are one way to lower those rates, say Gray and Keesling.

Former inmates believe in that hope, too, according to David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese. He has visited RecycleForce and met with employees there.

"I was immediately struck by the sincere gratitude that the men expressed for the opportunity to work," Siler says. "The men told me that it's nearly impossible to find employment after being incarcerated, stating that most large companies have an actual policy against hiring ex-convicts and smaller employers just don't want to take a chance on them. They said that a decent-paying job is the key to the success of their re-entry into society."

"One man told me as tears welled up in his eyes that he had many years to think



Stacks of old computer monitors line the floors of RecycleForce, an Indianapolis company that employs people just released from prison to break down computer-related equipment into salvageable parts that can be recycled.

about what he took away from society through his life of crime and that he is committed to giving back more than he took away."

John Hill is one of the men who have that goal. He looks at his past and his mistakes, and he sees this point in his life as an opportunity to redeem himself, to set a better example for his 24 grandchildren.

"I'd like to help somebody else because there are people who helped me," he says. "I'd just like a chance."

(For more information about RecycleForce, log on to www.recycleindy.com or call 317-532-1367.) †

ABORTION

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impact of abortions.

In a letter to the people of the diocese, he asked that everything be done in a peaceful manner.

Nearly 500 people gathered on Sept. 12 at Our Lady of Mercy Church in Aurora at a 7:30 p.m. Mass to pray that the clinic would not open. Bishop Sartain and retired Auxiliary Bishop Roger L. Kaffer were the principal concelebrants.

"The Lord Jesus loves all of us," Bishop Sartain said during the homily. "It was for all of us that he gave his life without exception. As disciples of Christ, we care for those whom he gave his life for, and that is everyone. God put life into the body and then designed it to live, to survive and to grow, and into every human body he put a soul."

"We are here tonight because we are sad at the



Bishop J. Peter Sartain

possibility of an abortion clinic opening up down the street. We have the responsibility to create the culture of life," the bishop said.

Three Aurora Catholic teenagers—Danny Schleitwiler, Mary Kate Guest and Sean Grismer—organized a Sept. 1 rally that drew young people and adults. After learning about the new clinic, the teens formed the Youth for Truth group and started planning the demonstration.

A sophomore at Aurora Central Catholic High School, Danny, who is 15, said young people will likely account for the majority of those who will seek abortions at the new facility. "So we are the ones who really need to fight this."

"This is our chance to show people [that] youth really do have power. We can make a difference," he told the *Catholic Explorer*, Joliet's diocesan newspaper.

"We have to stand up for what is right," said Sean, 17, who is a senior at Aurora Central Catholic.

Mary Kate, a 17-year-old who is home-schooled, agreed. "We're standing up against the culture of death," she said. †

Pope praises Nicaragua's ban on therapeutic abortions

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI praised Nicaragua's recent ban on abortion, saying the country had taken a pro-life stand against strong international pressures.

At the same time, he said the move calls for increased assistance to women with problems during pregnancy.

The pope made the comments in a speech to the new ambassador from Nicaragua, Jose Cuadra Chamorro, who presented his credentials on Sept. 24 in a ceremony at the papal summer villa outside Rome.

The pope said he wanted to express his appreciation to Nicaragua for its position on social issues, "especially respect for life, in the face of considerable internal and international pressure."

"It should be considered very positive that last year the National Assembly approved the revocation of therapeutic abortion," he said. †

Tickets available for annual Celebrating Catholic School Values Dinner on Nov. 7

The annual Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner will be held at 6 p.m. on Nov. 7 at the Indiana Convention Center in Indianapolis.

Matthew Kelly, an international speaker and author who has spoken to more than 3 million people in 50 countries about current culture and the Catholic faith, will be the keynote speaker.

The dinner is the premier annual Catholic school event in the Archdiocese of Indianapolis that brings corporate

sponsors together in celebration of archdiocesan Catholic schools.

Each year, the event honors four outstanding graduates from Catholic schools with Career Achievement Awards. There is also a recipient of a Community Service Award.

(Go to www.archindy.org/ccsv for more information. For table reservations, call the Office of Stewardship and Development at 317-236-1447 or 800-382-9836, ext. 1447. There are a limited number of individual seats available.) †

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

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

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717

Phone Numbers:
Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

Father John Sciarra was founding pastor of St. Barnabas Parish

By Mary Ann Wyand

Father John N. Sciarra, a retired diocesan priest who was the founding pastor of St. Barnabas Parish in Indianapolis in 1965 and served there for 24 years, died on Sept. 22 at St. Francis Hospital in Beech Grove. He was 89.



Fr. John N. Sciarra

Father Sciarra retired as pastor of St. Barnabas Parish on July 5, 1989, and was named pastor emeritus of the Indianapolis South Deanery parish on Feb. 2, 1995. The parish hall and gymnasium there are named in his honor.

Archbishop Daniel M. Buechlein celebrated the Mass of Christian Burial for Father Sciarra on Sept. 27 at St. Barnabas Church.

Father James Farrell, the third pastor of St. Barnabas Parish, assisted with the Mass. Father Paul Shikany, pastor of St. Matthew the Apostle Parish in Indianapolis, was the homilist. Both priests served as associate pastor of St. Barnabas Parish while Father Sciarra was the pastor.

Burial followed at the St. Ambrose Parish Cemetery in Seymour, which was

Father Sciarra's hometown.

Wake and prayer services for Father Sciarra were held on Sept. 25 at St. Paul Hermitage and on Sept. 26 at St. Barnabas Church.

Father Farrell remembered Father Sciarra as "a great priest and wonderful pastor who was very present to his people and very committed to stewardship as a way of life. He founded this parish on that concept, and we try to live up to that today by practicing stewardship in our parish."

Father Sciarra "had a wonderful way of communicating with people of different generations," Father Farrell recalled. "... He made himself present to others by his stability, his steadfastness, his faithfulness and his perseverance."

After retiring from active ministry, Father Sciarra lived at the St. Barnabas Parish rectory with Father J. Joseph McNally, the second pastor, before moving to St. Paul Hermitage in Beech Grove nine years ago.

"He certainly was a big part of our community life," Father Farrell said, "and even in retirement he stayed close to the parish and did a lot of work here."

Longtime St. Barnabas parishioners John and Barbara Scheib of Indianapolis remember Father Sciarra's piety and wonderful sense of humor. They met him at Holy Name of Jesus Parish in Beech Grove in 1954 and became good friends.

"He was a very pious man," John Scheib said. "He was a wonderful person. Any time you needed anything, all you had to do was call and he was right there for you. He had a great sense of humor. We joked around quite a bit."

Longtime St. Barnabas parishioners Eldon and Sylvia Talhelm of Indianapolis also were good friends with Father Sciarra. She worked as a parish secretary for Father McNally for eight years.

"He was very humble and had a very dry sense of humor," she said. "He was very matter of fact about life and death. ... He would say that we were just put here to work our way toward heaven."

Father Sciarra suffered a stroke a few years ago, she said, but recovered from it amazingly well.

John Nicholas Sciarra was born on July 6, 1918, to Fidele and Helen (Cooley) Sciarra in Seymour. He grew up in St. Ambrose Parish and attended St. Ambrose School then graduated from St. Mary High School and St. Mary College in Kentucky.

After completing his studies at Saint Meinrad's major seminary, he was ordained to the priesthood by Archbishop Joseph E. Ritter on Feb. 2, 1945, at Saint Meinrad Archabbey Church in St. Meinrad.

He celebrated his first Mass at St. Ambrose Church in Seymour on Feb. 4, 1945. His first assignment was as

assistant pastor of St. Mary Parish in Richmond, where he served from Feb. 12, 1945, until 1949.

On Nov. 10, 1949, Father Sciarra was named assistant pastor of St. Vincent de Paul Parish in Bedford. Three years later, on July 1, 1952, he was appointed assistant pastor of Holy Name of Jesus Parish in Beech Grove.

Father Sciarra received his first pastorate on May 20, 1961, at St. Nicholas Parish in Ripley County, where he served until May 19, 1965, when he was asked to establish St. Barnabas Parish in Indianapolis.

On March 19, 1984, he was appointed to the archdiocesan Board of Consultors and served in that capacity until Dec. 31, 1988.

He was named administrator of Holy Trinity Parish in Edinburgh on July 5, 1984, while continuing as pastor of St. Barnabas Parish.

On Sept. 1, 1985, Father Sciarra was appointed dean of the Indianapolis South Deanery then reappointed on Sept. 1, 1988. He retired from active ministry a year later.

Surviving are a sister, Helen North of Columbus, and several nieces and nephews.

Memorial contributions may be made to the Catholic Community Foundation for the St. Barnabas Parish Father Sciarra Endowment Fund. †

Cathedral Mass, Life Chains to highlight Respect Life Sunday events

By Mary Ann Wyand

"The Infant in My Womb Leaped for Joy" is the theme of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities' 2007 Respect Life Program.

The artwork chosen for the Respect Life Program poster is a painting that portrays Elizabeth welcoming her kinswoman, Mary, when both women were pregnant. Scripture relates that John the Baptist leaped for joy in Elizabeth's womb when they heard the Blessed Mother's greeting (Lk 1:44).

Respect Life Sunday will be observed in dioceses throughout the U.S. on Oct. 7 with Masses and pro-life prayer chains.

Msgr. Joseph F. Schaedel, vicar general, is the celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

On behalf of Archbishop Daniel M. Buechlein, Msgr. Schaedel will present the Archbishop Edward T. O'Meara Respect Life Award to St. Elizabeth Ann Seton parishioner Steve Hamilton of Carmel, Ind., for his distinguished service to the cause of life in the Archdiocese of Indianapolis and the Lafayette Diocese.

The vicar general will present the

Our Lady of Guadalupe Pro-Life Youth Award to St. Bartholomew parishioner Michael Padilla of Columbus for his outstanding pro-life volunteer service.

Following the Respect Life Mass, Catholics will join Christians from other denominations for the ecumenical Central Indiana Life Chain to pray for an end to abortion from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

Life Chains are also scheduled in the archdiocese in Columbus, Connersville, Greencastle, Greenfield and Terre Haute as well as in Carmel, Ind., which Hamilton helped organize, and 18 other Indiana cities.

"It is my hope that the year-round pro-life campaign launched on Respect Life Sunday will lead all the faithful in the archdiocese to embrace the ministry of prayer that the Pro-Life Office proposes," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

"Each parish is assigned an abortion clinic that is located within the boundaries of our archdiocese," Sister Diane explained. "Parishioners are asked to pray for the women and men tempted to abort their unborn children, those who facilitate abortions and those who suffer from the aftermath of abortion. To build up a



File photo by Mary Ann Wyand

St. Joan of Arc parishioners Abby Schneider, left, and Patty Yeadon of Indianapolis participate in the Central Indiana Life Chain on Oct. 1, 2006, on North Meridian Street in front of the Archbishop Edward T. O'Meara Catholic Center. Yeadon volunteers as a pro-life sidewalk counselor outside abortion clinics throughout the year. Life Chains are scheduled on Respect Life Sunday on Oct. 7 throughout the state.

culture of life, we must first start on our knees in prayer before the Blessed Sacrament. All else that is done must flow from prayer."

(For information about parish pro-life prayer assignments, log on to www.archindy.org/prolife and click on Prayers.) †

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CNS file photo by Gregory A. Shemitz, Long Island Catholic



Andrea Quispe, 9, copies the words to a Latin hymn during the Faith, Hope and Love Camp at Molloy College in Rockville Centre, N.Y., during the summer of 2005. Children are taught the power of words at a young age, but inappropriate language on television, in song lyrics and out of the mouths of some adults leaves a lasting impression on many young people.

The power of words

Words are a powerful weapon, an instrument that can lift someone up one moment or bring them down the next.

Though we're paraphrasing an adage that has been used in various contexts over the years, we believe whoever coined that line of thinking knew what they were talking about.

And that tidbit of wisdom is as true in today's politically correct world as it was way back when it was first uttered by someone far wiser than many of us.

From a young age, most people are taught that some language is inappropriate—no matter what your age.

Using the Lord's name in vain or peppering your speech with certain four-letter words come to mind when forming our litany of no-noes where mastering the English language is concerned—or any language for that matter.

Though the list has been passed on for decades, many parents continue to face an uphill battle with children and young people because our latest generation is being led to believe that using foul language is cool and hip—and the norm.

Use your remote control to zip through network and cable TV channels or cruise your FM radio dial, and you'll soon be immersed in the salty language and lyrics that have become the norm of so many TV programs and "hip" songs.

It doesn't help when our young people hear or see destructive language on display from older adults who should know better.

One of the latest examples involves comedian Kathy Griffin, who decided to throw good taste to the wind when she recently accepted an Emmy for her Bravo reality show, "My Life on the D-List."

In accepting the award earlier this month, Griffin said that "a lot of people come up here and thank Jesus for this award. I want you to know that no one had less to do with this award than Jesus."

She went on to hold up her Emmy, make an off-color remark using a four-letter word in relation to Jesus and add, "This award is my god now!"

Thankfully, the E! channel chose to edit Griffin's speech when it aired the

taped event on Sept. 15, but word soon spread about the comedian's less than flattering acceptance speech.

If this was meant to be a comedic moment, it failed miserably. Instead, it justifiably angered Catholics and many people across faith lines.

While the Catholic League was one of the first to come out and condemn Griffin's remarks, saying they were an "obscene and blasphemous comment," it didn't end there.

Members of the Miracle Theater, a Christian theater troupe in Pigeon Forge, Tenn., spent \$90,440 on a full-page advertisement in *USA Today* that ran nationally on Sept. 17, proclaiming "enough is enough." "We at The Miracle Theater consider it an honor to stand for Jesus today," the ad said. "We may never win a national award. We may never be household names. We may never be seen in Hollywood. Although others may choose to use their national platform to slander our God, we are honored as professional entertainers to stand for Christ."

The theater group is sponsoring a petition on its Web site, www.miracletheater.com, to let others who are upset with the comedian's poor choice of words make their displeasure known.

"When word reached our cast that a Hollywood celebrity had stood before TV cameras and said such vulgar things about Christ, they were incensed," said Russ Hollingsworth, general manager of The Miracle Theater. "It's just not OK anymore to mock Christians and Jesus with impunity."

The theater members and Catholic League are to be applauded for their criticism. And even though there is a segment of society that will stand up for Griffin and her off-color remarks, we know as people of faith that doesn't make her choice of words right.

When it comes to Jesus, we have a right to cringe, be offended and take a stand when someone doesn't give him the respect he deserves. And in today's politically correct world, don't let anyone tell you any differently.

—Mike Krokos

Making a Difference/Tony Magliano

Learning the faith: It's not just for children

The start of the school year for youngsters and teens provides a natural reminder to adults that learning is really a lifelong adventure. The habit of learning is an essential ingredient to living a wise and joyful life. And that especially applies to continually learning about the faith.



Yet, sadly, countless adult Catholics put very little effort into deepening their knowledge of the faith. It appears that many have come to the conclusion that having attended parochial elementary school, Catholic high school or even a Catholic college, they therefore largely know the faith. Not so! Actually, they have only scratched the surface.

But when one considers the infinite wisdom of God, the bottomless wealth of sacred Scripture and 2,000 years of holy tradition, it becomes clear that all of us still have much to learn.

Nowhere else is a weakness in the knowledge of Church doctrine more evident than in the area of Catholic social teaching.

Unfortunately known as our best-kept secret, Catholic social teaching is a compilation of more than 100 years of outstanding social justice and peace documents authored by popes, the Second Vatican Council, international conferences of bishops and the United States Conference of Catholic Bishops. Sadly, they attract more dust than readers.

Catholic social teaching's highly developed set of principles and reflections are designed to help faithful Catholics apply the liberating message of the Gospel to catastrophic social, economic, ecological and political problems facing humanity, such as abortion, hunger, poverty, global warming and war.

The central themes of Catholic social teaching are:

- The protection of all human life and the promotion of human dignity.
- The call to participate in family and community life.

- The promotion of human rights and responsibilities.
- The preferential option for the poor and vulnerable.
- The safeguarding of workers' dignity and rights.
- The building of global solidarity and the common good.

The care for God's creation.
The universal destination of goods.
The call to become peacemakers.

Judging from letters to editors of diocesan papers throughout the United States, I find that most readers objecting to the social justice and peace positions I take do so from a purely nationalistic and/or militaristic mentality.

While everyone is entitled to his or her opinions, we are instructed by popes and bishops to base our political, economic, ecological and social judgments first and foremost on Catholic teaching, and not primarily on our feelings, political party affiliation or the opinions of government leaders.

With more than 100 years of Catholic social teaching to learn from, where should one begin? I suggest starting with three very challenging documents: The Second Vatican Council's Pastoral Constitution on the Church in the Modern World and Pope John Paul II's encyclicals "On Social Concerns" and "The Gospel of Life."

For a summary of the aforementioned documents, get a copy of the fourth edition of *Catholic Social Teaching: Our Best Kept Secret* from Maryknoll's Orbis Books and the Center of Concern.

Also consider consulting Catholic organizations that work hard to put the principles of Catholic social teaching into practice. Among the best are Pax Christi USA, Catholic Relief Services, Network (Catholic social justice lobby), Priests for Life and Catholic Charities USA.

Catholic social teaching could become a tremendously effective tool for building a just and peaceful world if we would regularly read it, pray with it, teach it, preach it—and live it!

(Tony Magliano writes for *Catholic News Service*.) †

Letters to the Editor

Reader: God's truth found in Jesus and his holy Catholic Church

Your Aug. 31 issue of *The Criterion* has a letter in which the writer quotes the *Catechism of the Catholic Church* that "those who, through no fault of their own do not know the gospel of Christ ... but who seek God ... and try to do His will ... may achieve eternal salvation" (CCC, #847). This is true but, taken out of context, is misleading.

"*Lumen Gentium*," from which it comes, goes on to tell us: "Nor does divine Providence deny the help necessary for salvation. ... Whatever goodness or truth is found among them is looked upon by the Church as a preparation for the Gospel" (*Lumen Gentium*, paragraph 16). A person who loves God and seeks his truth will ultimately find it in Jesus and his holy Catholic Church, which is required for salvation.

"*Extra Ecclesiam Nulla Salus*," the doctrine of exclusive salvation, comes from Christ himself. It has been held by the Church since her inception.

It can and indeed has been suppressed and rationalized to death, but it is "*De Fide*" forever. No council, no pope,

not 10,000 theologians shouting from the housetops, can ever change it.

"Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you" (Jn 6:54).

It is what our fathers, missionaries and martyrs of the faith suffered and died for. **Kenneth de Maillé Bloomington**

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Despite challenges, Blessed Teresa kept her life focused on Jesus

I can hardly believe that it has been 10 years since Mother Teresa—Blessed Teresa of Calcutta—went home to God. It was one of the special graces of my life that I had the opportunity to spend time with her while I was the bishop of Memphis.

Mother Teresa made one feel comfortable in her presence. We don't hear it said very often, but she had a wry sense of humor in the midst of her care for the poorest of the poor.

Despite her life given to deal with the ugliness of our social ills, Mother kept her heart and mind focused on Jesus, and she did so with a cheerful disposition. Mother Teresa's cheerfulness continues as one of the characteristics of the Missionaries of Charity today.

I was particularly impressed by the way Mother could maintain her composure and focus during two press conferences at which I was present.

Most of the folks from the media were friendly and positive. Mother Teresa never for a moment thought their attention was about her. Rather, in her mind, it was about Christ and the poor. And for those who, in fact, were hostile in their demeanor and by the questions they asked, she was unperturbed and kind in her responses.

Blessed Teresa was most often confronted with questions about her unswerving concern for issues of respect for human life, especially abortion. Some of

her critics could not accept her forthright support for human life issues.

As for her care for the very poorest of the poor, those abandoned by most folks of our society, she was inevitably cajoled with questions about why she was not more politically involved in solving the problems of society at their root, not just caring for individual poor and uncared for people.

Often enough, she responded that if she had not picked up the first dying man in the gutter she wasn't sure her mission would have evolved. She was committed to what she and her Missionary sisters could do with their "hands-on" care of the down and out.

On the other hand, she had nothing but praise and words of support for those who could take up the cause of society's need for social reform. She kept her composure and was steady in her focus on Jesus, whom she saw especially in the individual, the suffering and the dying person by person.

Blessed Teresa was criticized during her lifetime. And she continues to be criticized now. As we know, in the process for her canonization all of her writings, including her private correspondence, are reviewed as is always the case in the Church's canonical process.

The postulator of her Cause for canonization published some of her writings and some confidential letters she had written to her personal spiritual director. Some of this correspondence indicated occasional fears that God seemed to have abandoned

her. On occasion, she even wondered about God's existence.

If one is familiar with the lives of some of our greatest canonized saints, we know that the phenomenon of "the dark night of the soul" is not uncommon in the face of the inevitable struggles of life. It is telling to read the Gospel account of the prayer of the suffering of Jesus on the cross: "My God, my God, why have you forsaken me?" (Mk 15:34; Mt 27:46).

I would like to believe that in our secular culture the critics in the media, who are want to say that Mother Teresa was living a hypocritical life because she did not show her inner turmoil in public, simply don't understand. The spiritual reality of the inevitable testing of one's faith—even for holy people—is part of becoming sanctified. Yet, I admit that I wonder about the motives of some of her critics.

The fact is that Mother Teresa would not be deterred by the critics. She may have suffered doubts at times, but she kept her focus on Jesus and his needs in the poor.

Blessed Teresa is, above all, a model of patient humility. The last time we were together, as she was boarding the airplane,

she pulled me aside and said, "Bishop, when you place the drop of water in the wine at the offertory of the Mass, will you pray that I will be dissolved in Christ?"

She kept her heart and mind focused on Jesus to the end. Her enduring message is a call to love Christ, whom we meet in every human person, especially the poorest of the poor.

She taught us that in order to live that call, it must be supported by patient perseverance, which is made possible by prayer before the tabernacle and in the celebration of the Eucharist. We would do well to pray to be "dissolved in Christ." †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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.

A pesar de los retos, la Madre Teresa mantuvo su vida concentrada en Jesús

Me resulta casi increíble que hayan transcurrido 10 años desde que la Madre Teresa—la Beata Teresa de Calcuta—regresó a casa con Dios. Una de las gracias especiales de mi vida fue tener la oportunidad de pasar tiempo con ella cuando era aun obispo de Memphis.

La Madre Teresa hacía que uno se sintiera a gusto en su presencia. No se habla de ello con frecuencia, pero poseía un sentido del humor irónico en medio de sus labores de cuidado de los más pobres entre los pobres.

A pesar de haber entregado su vida a lidiar con la fealdad de nuestras enfermedades sociales, la Madre Teresa mantuvo su corazón y su mente concentrados en Jesús, y lo hizo con una actitud alegre. La alegría de la Madre Teresa sigue siendo hoy en día una de las características de las Misioneras de la Caridad.

Me impresionó en especial la forma cómo la Madre Teresa pudo mantener la compostura y la concentración durante dos ruedas de prensa en las cuales estuve presente.

La mayoría de los reporteros eran amigables y positivos. La Madre Teresa no pensó ni por un minuto que su atención estaba dirigida a ella. En lugar de ello, en su mente, estaban concentrados en Cristo y en los pobres. Y para aquellos que, de hecho, tenían una actitud hostil, no sólo por su comportamiento sino por las preguntas que realizaban, ella se mostraba serena y amable en sus respuestas.

A la Beata Teresa se le confrontaba frecuentemente con preguntas sobre su preocupación inquebrantable por cuestiones relativas a la vida humana, especialmente el

aborto. Algunos críticos no eran capaces de aceptar su apoyo franco a las cuestiones relativas a la vida humana.

En cuanto a su atención a los más pobres entre los pobres, aquellos a quienes la mayoría de la sociedad ha abandonado, indefectiblemente se le persuadía con preguntas acerca de por qué no se involucraba más en la política para tratar de resolver los problemas sociales desde la raíz, no solamente cuidando individualmente de las personas pobres y desatendidas.

Por lo general respondía que si no hubiera recogido al primer hombre que moría en una alcantarilla, no sabía a ciencia cierta si su misión habría evolucionado. Estaba dedicada a lo que ella y sus hermanas misioneras pudieran hacer "en la práctica" para atender a los desvalidos y menospreciados.

Por otro lado, no tenía más que alabanzas y palabras de ánimo para aquellos que se ocupan de la causa social y la necesidad de reforma social. Mantenía su compostura y era firme en su concentración en Jesús, a quien veía especialmente en las personas, en los que sufrían y en los moribundos, en cada uno de ellos.

A la Beata Teresa recibió críticas durante su vida. Y aun hoy en día continúa siendo criticada. Como sabemos, durante el proceso de su canonización se examinan todas sus escrituras, incluyendo la correspondencia privada, como se hace siempre durante el proceso de canonización de la Iglesia.

El postulator de su caso de canonización publicó algunas de sus escrituras y algunas cartas confidenciales que había escrito a su director espiritual personal. Algunas de estas epístolas indicaban miedos ocasionales de que Dios parecía haberla abandonado. En

una ocasión incluso se cuestionó sobre la existencia de Dios.

Si estamos familiarizados con las vidas de algunos de nuestros santos canonizados más destacados, sabemos que el fenómeno de "la noche oscura del alma," no es inusual a la luz de las inevitables vicisitudes de la vida. La lectura del relato del Evangelio sobre la oración del sufrimiento de Jesús en la cruz es irrefutable: "Dios mío, Dios mío, ¿por qué me has abandonado?" (Mc 15:34; Mt 27:46).

Me gustaría creer que en nuestra cultura secular las críticas de los medios de comunicación que quieren señalar que la Madre Teresa vivía una vida hipócrita porque no demostraba su tormento interior en público, es simplemente porque no entienden. La realidad espiritual de la prueba inevitable de la propia fe—aun para las personas santas—forma parte de la santificación. Sin embargo, admito que me inquietan los motivos de algunos de sus críticos.

El hecho es que la Madre Teresa no se habría dejado disuadir por los críticos. Quizás habría sufrido dudas en ciertas ocasiones, pero mantuvo su concentración en Jesús y en sus necesidades a través de los pobres.

La Beata Teresa es, por encima de todo, un modelo de humildad paciente. La última vez que compartimos, mientras ella abordaba el avión, me llamó aparte y me

dijo: "Obispo, cuando coloque la gota de agua en el vino durante el ofertorio de la Misa, ¿podría rezar para que yo me disuelva en Cristo?"

Mantuvo su mente y su corazón concentrados en Jesús hasta el final. Su mensaje perdurable es un llamado a amar a Cristo a quien encontramos en cada persona humana, especialmente entre los más pobres de los pobres.

Nos enseñó que para poder vivir ese llamado debemos estar armados de una perseverancia paciente que se logra por medio de la oración ante el Santísimo Sacramento y en la celebración del a Eucaristía. Haríamos bien en pedir que nos "disolviéramos en Cristo." †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
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!

Events Calendar

September 28

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Ignatius Night at the Movies, "Padre Pio: Miracle Man,"** 6 p.m., free-will donation. Information: 812-623-5381.

September 28-29

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Parish festival,** rides, games, food, Fri. 5 p.m.-midnight, Sat. noon-midnight. Information: 317-859-4673.

September 28-30

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival,** Fri. 5-11 p.m., Sat. 1-11 p.m., live entertainment, Sun. 11 a.m.-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

September 29

St. Michael the Archangel Church, 3350 W. 30th St., Indianapolis. **Feast day Mass,** Archbishop Daniel M. Buechlein, celebrant, 5:30 p.m. Information: 317-926-7359.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew Fest,** candlelight dinner, Mass, 4:30 p.m. Information: 317-546-1571.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Scrapbook Extravaganza,** 8 a.m.-5 p.m., \$25 per person. Information: 317-462-1943.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Steppin' Into Jazz at St. Rita,"** 6-10 p.m., food, silent

auction, \$30 per person. Information: 317-632-9349.

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **"Brunch with an Author,"** Judy Cannato, presenter, 10 a.m.-3 p.m., \$40 per person. Information: 812-535-2931 or e-mail mfreeman@spsmw.org.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., Indianapolis. **Peripheral Vascular Disease test, "Legs for Life,"** free screening. Registration: 317-782-4422 or 877-888-1777.

September 30

Fayette County 4-H Fairgrounds, Expo Hall, Connersville. **St. Gabriel Parish, Fall Festival,** 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Shooting Match and Picnic,** food, quilts, games, 11 a.m.-6 p.m. Information: 812-836-2063.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert presented by the Benedictine monks and seminary students,** 3 p.m., no charge. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

MKVS and Divine Mercy Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by**

holy hour, Mass, 2 p.m., groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

October 2

Saint Meinrad Archabbey and School of Theology, Newman Theater, 200 Hill Drive, St. Meinrad. **John and Virginia Marten Lecture in Homiletics, "Toward the New Evangelization: Preaching Parish Missions for the Life of the Church,"** Father Richard Fragomeni, presenter, 7 p.m., no charge. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

Michaela Farm, Oldenburg. **"Deep Ecology,"** nine-week discussion course, 6:30-8:30 p.m., \$20 includes book, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting,** 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

October 3

Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, Clarksville. **New Albany Deanery Mass in honor of St. Theodora Guérin,** 11 a.m. Information: 812-945-2538.

St. Mary Parish, 317 N. New Jersey St., Indianapolis.

Solo Singles, **Catholic singles 50 and over,** single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Heart Center, Community Center, first entrance, 8111 S. Emerson Ave., Indianapolis. **"Ask the Doc-Heart Murmurs,"** Dr. Marc Gerdisch, presenter, 6:30 p.m., no charge. Information: 317-893-1876 or Dawn.Ritchie-Wilks@ssfhs.org.

St. Francis Education Center, 5935 S. Emerson Ave., Indianapolis. **Diabetes Center, free seminar, "Side by Side,"** 6:30 p.m., no charge. Information: 317-782-6600.

Saint Meinrad Archabbey and School of Theology, Church Leadership Center, 200 Hill Drive, St. Meinrad. **John and Virginia Marten Workshop in Homiletics, "Toward the New Evangelization: Preaching Parish Missions for the Life of the Church,"** Father Richard Fragomeni, presenter, 9:30 a.m.-3:30 p.m., no charge. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

October 4-25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **ELM Program, "What Is the New Testament?"** 1:30-4:30 p.m., Franciscan Sister Barbara Leonard, presenter. Information: mhodde@saintmeinrad.edu.

October 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast and program at Priori Hall, "Catholic View of Stem Cell Research," Dr. Hans Geisler, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP),** 7-9 p.m. Information: 317-865-5554.

October 6

The Sleepy Hollow Store, 5535 E. Washington St., Indianapolis. **Book signing, A Belief in Providence: A Life of Saint Theodora Guérin,** Julie Young, author, noon-2 p.m. Information: 317-354-8000.

St. Francis Hospital and Health Centers, 1600 Albany St., Beech Grove. **"Walk to Remember," families honor children lost through miscarriage, stillbirth and newborn death,** 11 a.m. Information: 317-782-7992 or www.StFrancisHospitals.org.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **First ever spaghetti dinner,** 4:30-7:30 p.m. Information: 317-353-9249 or teresa_short@sbcglobal.net.

Seton Catholic High School,

233 S. 5th St., Richmond. Parent/Teacher Guild and the Richmond Catholic Community. **Oktoberfest,** 11 a.m.-7 p.m. Information: 765-935-3894.

Michaela Farm, Oldenburg. **Franciscan Scavenger Hunt,** 1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

St. Gertrude Church, 7630 Shawnee Run Road, Cincinnati, Ohio. **Catholic Women's Conference, "In Honor of Our Lady of the Rosary,"** 7:30 a.m.-4 p.m., \$30 per person. Information: 513-583-5294 or www.stgertrude.org.

October 7

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival,** 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Life Chain,** 2-3:30 p.m. Information: 765-653-7789 or 11lewis@insightbb.com.

Michaela Farm, Oldenburg. **Francis Fest,** 1-4 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

Saint Meinrad Archabbey, Monte Cassino Shrine, one mile east of Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Mary: Faith-filled Woman,"** Benedictine Sister Joella Kidwell, presenter, 2 p.m. Information: 812-357-6501. †

Retreats and Programs

September 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Library,"** Benedictine Father Harry Hagan, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Young adult retreat for married couples and singles ages 20-35, **"Discipleship Seriously,"** Benedictine Father Denis Robinson, presenter. Information: 800-682-0988 or e-mail www.saintmeinrad.edu.

October 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Parenting with Truth and Grace,"** 8:30 a.m.-1 p.m., Dr. Timothy Heck, presenter, \$25 per person includes lunch. Information: 317-545-7681 or www.archindy.org/fatima.

October 4

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **Volunteer League High Tea.** Information: 317-545-7681 or www.archindy.org/fatima.

October 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or www.archindy.org/fatima.

October 5-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Aging Gracefully: A Retreat for 60s and Older,"** Benedictine Father Noël Mueller, presenter. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"St. Theodora Guérin 101,"** Providence Sister Marie Kevin Tighe, presenter, 7-9 p.m., no charge. Information: 317-545-7681 or www.archindy.org/fatima.

October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with St. Theodora Guérin,"** Providence Sister Marie Kevin Tighe, presenter. Information:

317-545-7681 or www.archindy.org/fatima.

October 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"An Introduction to the Devout Life: St. Francis de Sales,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

October 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being and Belonging: A Retreat for Separated and Divorced Catholics,"** presented by Our Lady of Fatima Retreat House and the archdiocesan Office of Family Ministry, \$150 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Young adult retreat for married couples and singles ages 20-35, **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain, presenter. Information: 800-682-0988 or e-mail www.saintmeinrad.edu.

October 21

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Pre Cana Conference" for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596. †

VIPs


George S. and Maryann (Hilger) Haerle, members of St. Luke the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 21.

The couple was married on Sept. 21, 1957, at St. Bartholomew Church in Columbus.

The couple has eight children: Anne Miller, Amy McHaffie, Patricia Sechrist, Eileen Stinson, Kristin White, Marion, Mary Beth and Louis Haerle. They have 18 grandchildren. †



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The Celebrant will be

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317-236-1485

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\$8.50 Adults; \$4.25 Children
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Evening Meal 4:30-6:30 p.m.

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Providence sisters name shrine coordinator, start children's Web site

Criterion staff report

Providence Sister Barbara Doherty has been named by the congregation to succeed Providence Sister Marie Kevin Tighe as coordinator of the Office of the Shrine of St. Mother Theodore Guérin at the motherhouse at Saint Mary-of-the-Woods.

Also in September, the sisters launched a children's Web site called "WoodsUp."

Sister Marie Kevin retired this month after nearly 11 years in her ministry of



Sr. Marie Kevin Tighe, S.P.

promoting the sainthood cause of St. Theodora and serving as the liaison between the congregation and the Vatican.

"When I began the work, I had little idea of all it would involve," Sister Marie Kevin explained. "I

discovered there would be many letters that would need to be responded to, many e-mails to take in and visits to be fulfilled, responding to those who wanted to learn more about St. Mother Theodore.

"... There also have been literally hundreds of presentations at various locations throughout Indiana and in other parts of the country as well," Sister Marie Kevin said. "It was wonderful to continue a journey that had begun so long ago toward this moment of proclamation that we so long had waited."

In recent years, Sister Marie Kevin worked with local, state, national and international media



Sr. Barbara Doherty, S.P.

to help share the message about St. Theodora, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, who was canonized in 2006.

Sister Marie Kevin also received daily letters, e-mails

and telephone calls from around the world from people who want to know more about St. Theodora, ask for her intercession or report favors they believe have been granted through her intercession.

Sister Barbara said she plans to continue that ministry with various publics and begin

anew to emphasize St. Theodora's relevance for the world today.

"It is such an honor to do this, to be coming closer to Mother Theodore," Sister Barbara said. "I need to spend some time thinking about the past in order to see where we can go from here. We need to focus on how she touches today's society and people, what meaning she has for all people."

A native of Chicago, Sister Barbara entered the congregation in February 1951. She earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College, a master's degree in sacred doctrine from St. Mary's College in South Bend, Ind., and a doctorate in theology from Fordham University in New York. She also received an honorary doctorate from Indiana State University in Terre Haute.

Most recently, Sister Barbara served as director of the Institute of Religious Formation at the Catholic Theological Union in Chicago. Formerly, she served as president of Saint Mary-of-the-Woods College from 1984-98.

She may be contacted at 812-535-2925 or by e-mail at bdoherly@spwmw.org.

The sisters' new Web site, located at www.WoodsUp.com, is devoted to the education of children and crafted primarily

for fourth- through eighth-grade students.

The Web site has been in the making for more than two years and features pages devoted to art, music, environment, history, justice, St. Theodora, faith and values as well as educational resources for parents and teachers.

"WoodsUp" is designed to invite children to expand their educational horizons, explained Rosie Blankenship Maynard, the congregation's Web site manager.

While the spirituality of the Sisters of Providence and their Catholic faith is intertwined in the site, Maynard said, there is no attempt to influence religious beliefs.

"We want children in all schools, not just Catholic schools, to be able to benefit from this Web site," Maynard said. "We were very careful to avoid using any undue religious influence so that children in public schools, their teachers and parents could have confidence that the information they access would be beneficial."

Maynard said the pages would be updated regularly with new interactive tasks, new information and additional educational games.

"WoodsUp" also can be opened through the Sisters of Providence Web site at www.SistersofProvidence.org. †

Public invited to celebrate feast of St. Theodora with Providence sisters

Criterion staff report

The Sisters of Providence of Saint Mary-of-the-Woods will celebrate the feast day of St. Theodora Guérin on Oct. 3 with a eucharistic liturgy which is open to the public.

The 11 a.m. Mass at the Church of the Immaculate Conception at the motherhouse will be the first celebration of her feast since her canonization by Pope Benedict XVI on Oct. 15, 2006, in Rome.

Father Daniel Hopcus, chaplain of the congregation, will be the presider and Providence Sister Denise Wilkinson, general superior, will give a reflection.

The text of the liturgy will offer the traditional message used on St. Theodora's feast. Music will include the popular song "Hark on the Wind Swept Breton Shore" and a new hymn, "St. Theodora, Teach Us," which will be sung for the first time.

The public is invited to visit St. Theodora's shrine before or after the liturgy.

Mother Theodore came to the United States from France in 1840 to establish a congregation of women religious in a dense forest west of Terre Haute. Primitive conditions greeted her and her five companions after a tumultuous journey of more than three months.

Her inspiration continues today with the congregation of nearly 450 women religious who minister in 20 states, the District of Columbia, Taiwan and China.

Their ministries focus on maintaining a

vital presence in educational opportunities, child care, working for justice, preserving the environment, adult literacy, health care to the sick, assisting those in need, spiritual direction and a commitment to non-violence.

Pilgrimages and tours can be arranged for those who wish to visit the grounds or pray at St. Theodora's shrine by contacting the Providence Center at 812-535-4531 or logging on to the Web site at www.SistersofProvidence.org. †

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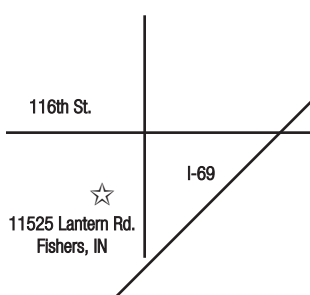
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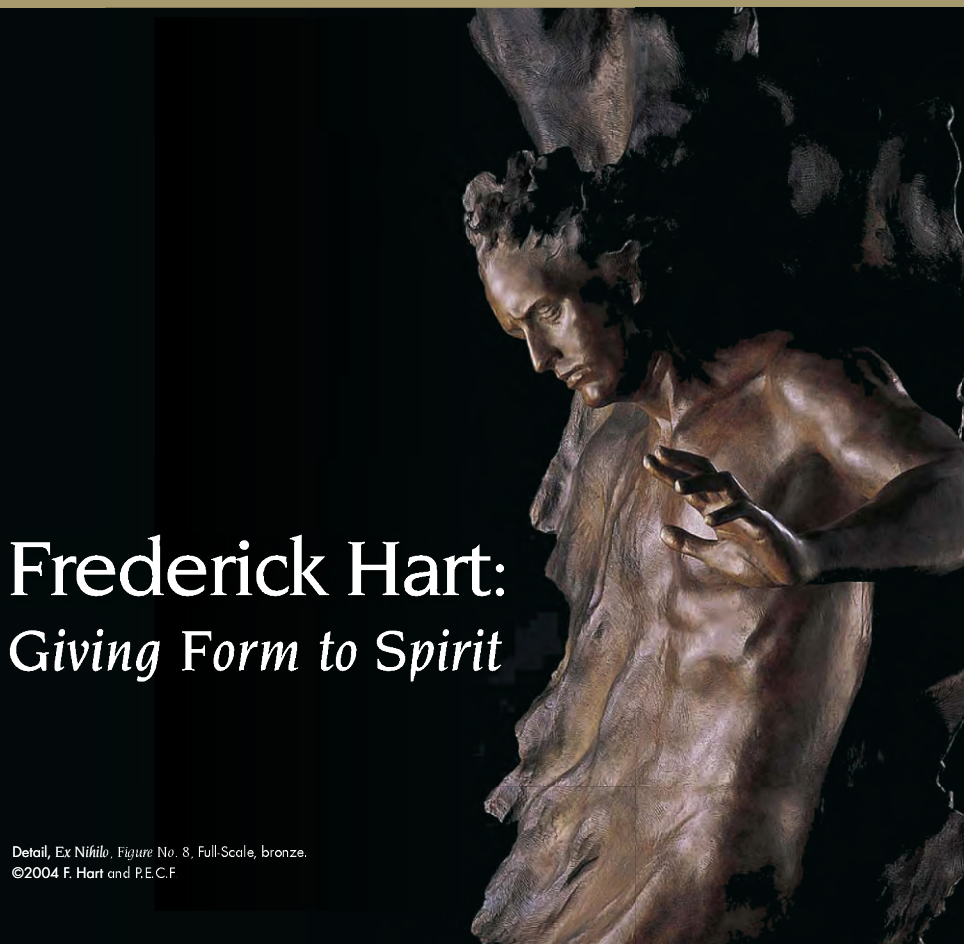
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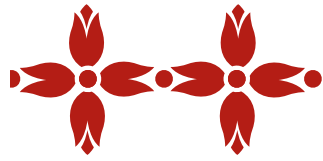
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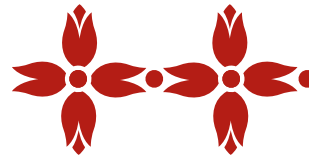
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LEGACY FOR OUR MISSION:

For Our Children and the Future



Campaign coordinators enveloped by parishes' love in time of need

By John Shaughnessy

Considering what was happening with her mother, it would have been understandable if Diane Hauswald decided she couldn't keep the commitment she made to the Church.

Diane and her husband, Steve Hauswald, had agreed to be the coordinators of the Legacy for Our Mission: For Our Children and the Future campaign for three parishes in the archdiocese.

Yet in the midst of their efforts this year, the health of Diane's mother—Mary Edith Grantz—was getting worse and worse.

"For three years, she had been real sick at home," Diane says. "She had diabetes, a lung disorder and heart problems. We had to put her in a nursing home. My dad was there from eight in the morning to eight or nine at night. And when he wasn't there, one of us was."

During that heartbreaking time, Diane continued to help Steve lead the

campaign efforts for the tri-parish community of St. Joseph Parish in Corydon, St. Peter Parish in Harrison County and Most Precious Blood Parish in New Middletown in southern Indiana.

She couldn't walk away from helping the Church because she saw how much it was helping her in her time of need.

"With the campaign going on, it was extremely busy and stressful to get everything done," recalls Diane, who also serves as the office manager for the three parishes. "People knew what I was going through. There was a lot of praying and support as I was going through the

meetings. Just knowing I had my church to go to helped tremendously. All three parishes were there to help me along with God and Father Dan [Atkins, the pastor of the three parishes]."

The support continued when Diane's mother died in March at the age of 82.

"Diane's mom passed away near the end of the campaign," Steve says. "The number of people who were there for us was overwhelming."

Diane shares those memories in the hope of making a point about how the Church has always been there for her

family and how her family has always been there for the Church—a bond she has seen and felt since she was a child.

"I grew up in a very strong Catholic faith," she recalls. "My parents were always involved in the Church. We went to Holy Family Church in New Albany. I learned from their teachings that it's good to be involved in the

community of the Church to get things done.

"My father helped build Holy Family. He and his brother were part of the labor. My father was also a choir director and he was on the parish council. My mother and father both worked at the parish picnics. There was always something needing to be done for the Church, and they did it."

Now, their daughter follows the same approach.

"Diane just has a way about her," Father Atkins says. "If you can explain to Diane what you need, she will do

'People knew what I was going through. There was a lot of praying and support as I was going through the meetings. Just knowing I had my church to go to helped tremendously.'

—Diane Hauswald



Steve Hauswald, left, his wife, Diane, and Father Daniel Atkins stand outside Most Precious Blood Church in New Middletown on Sept. 23. The Hauswalds serve as Legacy for Our Mission: For Our Children and the Future campaign coordinators for St. Joseph Parish in Corydon, St. Peter Parish in Harrison County and Most Precious Blood Parish, the three parishes where Father Atkins serves as pastor.

everything possible to make sure you have it. During the campaign, there was a constant need for information. Diane was always there for us."

That kind of commitment echoed through the campaign, according to Father Atkins. More than 100 people from the three parishes were involved in the effort, creating a feeling of community.

St. Joseph Parish will use part of its funds from the campaign to help in the building of a new parish center. St. Peter Parish plans to expand its parish hall, while Most Precious Blood Parish wants to enhance its music ministry with a new keyboard or organ.

Father Atkins was pleased with the parishes' generosity during the campaign.

"The overall response was good," he says. "I believe our parishioners gave in a Gospel way. The Lord tells us to be cheerful givers, and they did that in the best possible way. It's our Catholic faith that binds us together."

That bond made all the difference to Diane and Steve as they led the campaign and suffered a great loss in their lives at the same time.

"That's the one thing Diane and I have found—how much our lives have grown because of our Catholic faith," Steve says. Diane agrees.

"Part of our faith is not just coming to church, but giving up our time to help with whatever our Church needs," she says. "Knowing that the Church was there

What are other parishes planning to do with Legacy for Our Mission funds?

Criterion staff report

Following is a snapshot of how a few other parishes hope to use money raised through the Legacy for Our Mission: For Our Children and the Future campaign:

- St. Bernard Parish in Frenchtown, in the New Albany Deanery, has identified several Legacy for Our Mission campaign projects, including restoration of the church steeple, preservation of the stained-glass windows, upgrades to the

sound systems, renovation of the old St. Bernard cemetery and development of youth programs.

- St. Louis Parish in Batesville, in the Batesville Deanery, has undertaken its capital stewardship campaign and plans to use the proceeds to build a parish community center that complies with the Americans with Disabilities Act. It will provide a large gathering and meeting space, increased church seating for special occasions and more restrooms.

- St. Gabriel Parish in Connersville, in the Connersville Deanery, has four Legacy for Our Mission campaign goals that will enhance its worship space, such as replacing an 80-year-old heating system with a more efficient one that includes air conditioning, renovating the pews, flooring and lower walls of the church, and bringing the altar platform into compliance with the Americans with Disabilities Act. Parishioners would also like to set aside 10 percent of their

campaign proceeds to be invested in the parish endowment fund for the future benefit of the parish and school.

- St. Agnes Parish in Nashville, in the Bloomington Deanery, plans to use its campaign proceeds to renovate a small barn for youth activities, purchase a new church organ, and pave the upper parking lot and driveway. Parishioners also want to set aside campaign funds to pay for future unbudgeted emergency repair and capital expenditures. †

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Deacon candidates take important step toward ordination

By Sean Gallagher

For the past three years, 25 men from across central and southern Indiana have dedicated themselves to a formation process that will culminate in their ordination next June 28 as the first group of permanent deacons in the history of the Archdiocese of Indianapolis.

On Sept. 15, these men and their families gathered at SS. Peter and Paul Cathedral in Indianapolis for a key step in their journey.

On that day, Archbishop Daniel M. Buechlein formally instituted the deacon candidates as acolytes.

Instituted acolytes, along with instituted lectors, are formal steps along the path for those preparing to receive the sacrament of holy orders.

"It marks the beginning of their genuine public role in the liturgy of the Church," said Benedictine Father Bede Cisco, archdiocesan director of deacon formation.

Father Bede said that two of the deacon candidates' liturgical duties as instituted acolytes point symbolically to the charitable work that will be at the heart of their

ministry as deacons: the offering of the general intercessions and reception of the offertory gifts.

"Some of those gifts would be things the deacon would use in the ministry of charity in distributing some financial resources to those in need," Father Bede said. "It's also there in the deacon voicing the general intercessions out of his experience of ministering to those in need in different situations."

For deacon candidate Steve Gretencord, a member of Sacred Heart of Jesus Parish in Terre Haute, it is Christ himself who connects the Eucharist with the Church's ministry of charity.

"[The Eucharist] is the source," Gretencord said.

"You cannot focus on working with the poor and the marginalized without seeing Christ in them."

Deacon candidate Bill Jones, a member of St. Bartholomew Parish in Columbus, hopes the deacon candidates' greater visibility at Mass will help others make this connection.

"When they see us at the altar, they'll think, 'Well, there's more to the diaconate than just outside charitable works. It's service here at the altar also,'" Jones said.

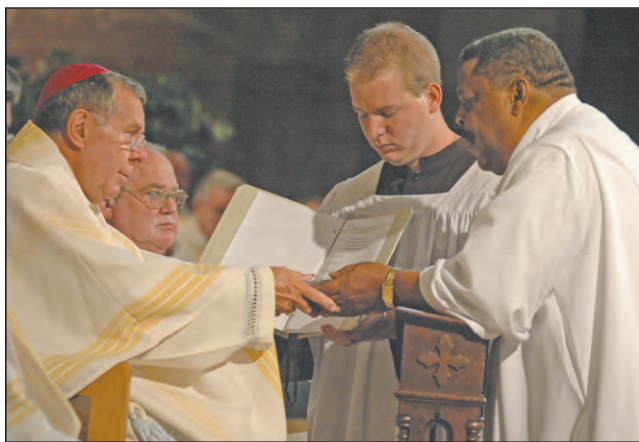
Beyond the symbolic significance of their institution as acolytes, Sept. 15 was a day of joy for the deacon candidates and their loved ones.

The day was especially significant for Sandra Heller, the wife of deacon candidate Tim Heller. She is suffering



Photos by Sean Gallagher

The 25 archdiocesan deacon candidates stand in prayer on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis as Archbishop Daniel M. Buechlein stands at the altar. During the Mass, the deacon candidates were instituted as acolytes.



Archbishop Buechlein presents a paten to deacon candidate Donald Dearman as part of the ritual in which all the deacon candidates became instituted acolytes. Assisting the archbishop are, from left, Deacon John Chlopecki and seminarian Tim Wyciskalla.

from ovarian cancer.

"It's very important for me because I believe that this is his call," she said. She and her husband are members of St. Teresa Benedicta of the Cross Parish in Bright.

"I'm having to deal with life-ending issues, but there's also a lot of celebration in my life right now. And I'm going from one to the next one."

For deacon candidate Donald Dearman, a member of St. Rita Parish in Indianapolis, the day was a way of looking forward to his ordination next June.

"The anticipation is building," he said. "You're really reaffirming yourself that you have been called. [We've] been called by God. You can't have an encounter with God without being changed." †

Spencer parishioners praying for assistance to replace St. Jude statue

By Mary Ann Wyand

Prayers to St. Jude the Apostle ask for all kinds of intercessory help because he is known as the patron saint of hopeless cases.

In recent weeks, St. Jude the Apostle parishioners in Spencer have sent lots of prayers heavenward to God and their patron saint with requests for financial assistance to repair the Vermont marble statue of St. Jude, which has graced a grotto on the parish grounds for 50 years.

During the night of Aug. 24, vandals pushed the 400-pound statue off its mortared base in the limestone grotto. The head was crushed when the statue fell about three feet. Restoration work will cost \$2,000, the same amount as the parish's insurance deductible.

"Everyone was just devastated," Sandra Davies, the parish secretary, bookkeeper and groundskeeper, explained, when news spread quickly in the Spencer community.

"We are praying to St. Jude that people will care enough to want to help with the restoration costs for the statue," Davies said. "The whole parish is praying about it. The grotto faces Hillside Avenue, and we see it every day. There is a terrible void with the statue gone. We're looking forward to being able to restore it."

Father Paul Dede, pastor of the 120-household parish in Owen County, said the desecration of the statue "was done by vandals who manifest not only their immaturity, but also their lack of respect for the faith traditions of others."

"This parish was founded in 1951 and the statue remained undisturbed for almost 50 years," he said. "Donations are now being accepted for the restoration."

Davies said stonecutter Mike Donham of Accent Limestone and Carving Inc. in Spencer will carve a new head to match the statue's original appearance, coat the statue with a protective sealant and install a metal rod to better secure the statue to the base so it cannot be toppled again.

Davies said the statue has been "a cornerstone" of the Bloomington Deanery parish and "people would come from as far away as Chicago back in the 1950s and '60s to see the statue and pray here."

In spite of their sorrow about the statue, she said, parishioners are thrilled with the handicap-accessible additions to the parish center installed by Renovations for Life from Whiteland that were made possible by a \$25,000 grant from the archdiocesan St. Francis Xavier Home Mission Fund.

"We only have about 1 to 2 percent of Catholics in the

community," Davies said. "We're a true home mission parish, and we're very blessed here. We really are."

Longtime St. Jude parishioner Meme Gillaspay of Spencer said she still feels "distressed" about the damage to the statue.

"I have my own little [prayer] card [to St. Jude] that I use very often," Gillaspay said. "St. Jude knows what's best, of course, and we have a young artisan, a master carver, who is going to do the job for us so we're very pleased."

When asked about the vandalism report, a spokesman for the Spencer Police Department told *The Criterion* that he and "a couple of the other guys" will be happy to donate money to help restore the statue.

Hope and help come from lots of amazing places.

—Sandra Davies

(Tax-deductible donations to help St. Jude the Apostle Parish in

Spencer restore the statue of their patron saint may be sent to the parish office in care of P.O. Box 317, Spencer, IN 47460.) †

Submitted photo



St. Jude the Apostle parishioners in Spencer were heartbroken last month when vandals damaged the statue of their patron saint. They are praying for help to raise \$2,000 to restore it. Many members of the 120-household Bloomington Deanery parish are retired and live on a fixed income. St. Jude Parish recently received a \$25,000 grant from the archdiocesan St. Francis Xavier Home Mission Fund to renovate the parish center so it is handicap-accessible.

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the archbishop compared the Bible to the sacred books of other world religions.

"What all the sacred texts of other religions have in common is that they're essentially wisdom literature. They're collections of noble teachings aimed at helping believers live ethically and find the right path to peace or happiness or enlightenment," he said.

The Bible also aims to make people wise, Archbishop Chaput said. "But it does much more. It seeks to lead them to *salvation*, which is much more than enlightenment."

While the Old Testament begins with a step-by-step report of the first day in the history of the world, the New Testament continues that history, Archbishop Chaput said.

The precise historical markers throughout the Bible help us in not only understanding the life of Adam and Eve and their descendants, they assist us in learning about Jesus of Nazareth, and the community he founded, the Church, he added.

As Catholics, we believe in the Incarnation and are "the only religion to remember our founder's executioner by name every time we profess our faith [in the Apostles' Creed]," Archbishop Chaput noted.

"Pontius Pilate and Mary are mentioned by name in the creed. Why? The reference to Mary, his mother, guarantees Christ's humanity," he said. "The reference to Pilate, who condemned him to death, guarantees his historicity."

The creed not only tells us about the past. It also speaks to the future, where "we believe Jesus Christ will come again in glory to usher in a kingdom that will have no end," Archbishop Chaput said.

"If the Incarnation represents the past, and the Second Coming represents the future, then the Church is always the 'present tense' of God's plan for history and for each of our lives," he said.

The Church exists to "proclaim God's love and the Good News of Jesus Christ to the ends of the Earth," Archbishop Chaput continued. "We're here to make disciples of all nations."

That task falls on all of us, the archbishop said, not just members of the clergy.

"The demands of holiness apply to every one of us—and in a special way to husbands and fathers who have the task of leading us," he said. "No excuses. No exceptions."

The Church also exists to change sinners into saints.

"This is no ordinary human institution," Archbishop Chaput said. "In fact, there's never been anything like the Catholic Church in the history of the world. And there won't ever be again."

For the Church to be renewed and revitalized, the renewal must begin inside each of us, the archbishop said.

"As Catholic men, you have an 'ecclesial' being and identity. You're leaders by virtue of your vocation as husbands and fathers, and the Church is where you belong," he said. "It's where God called you to be. In the Church, you will find God's will for your life."

In our mission to be holy, we must work against the

"practical atheism" that has become a world religion, Archbishop Chaput said. The late Pope John Paul II wrote about that challenge in *Memory and Identity*, his last book finished just before his death in 2005.

How can we convert the world? Through divine love, which "remains the most revolutionary idea in the world," Archbishop Chaput said.

"Christian love is not weak or anesthetic. It's an act of the will. It takes guts. It's a deliberate submission of our selfishness to the needs of others," he said. "There's nothing 'unmanly' about it, and there's nothing—and I mean *nothing*—more demanding and rewarding in the world."

We can turn the world upside down, Archbishop Chaput added, if only we're willing to love.

"Do everything for the glory of God, even the little things you have to do each day. Love those who don't love you. Love—expect nothing in return. Love—and those you love will find Jesus, too," he said. "Love—and through your actions, God will change this world."

(More coverage of the Indiana Catholic Men's Conference will appear in next week's issue.) †



Archbishop Daniel M. Buechlein offers the closing prayer at Mass during the Indiana Catholic Men's Conference on Sept. 22. To his right is Denver Archbishop Charles J. Chaput, who was the homilist for the Mass.

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Catholic publications help people grow in their faith

By Nancy de Flon

The lovely thing about reading up on faith is that there are many choices available to you.

You can do your reading huddled up alone on your sofa or as part of a group of people who share your interest. You can pursue a project at your own pace or in a structured environment.

The plethora of choices pertains as well to the wide variety of books on all aspects of the Catholic faith.

As an editor at Paulist Press, I am most familiar with books from my own company, but there are many great Catholic book publishers, such as Liguori Publications, Loyola Press, Our Sunday Visitor, St. Anthony Messenger Press and USCCB Publishing, along with many others.

Most of the books I cite here are suited to individual as well as group use. Many of the books come with study guides or questions for reflection that not only serve as an added help for the teacher or leader, but can also help you focus better when reading on your own.

One book, *The Word Made Flesh*, written by an experienced high school teacher, summarizes the essentials of the Catholic faith in a manner accessible to the general reader—adults and high school students.

Another example of a survey approach that has stood the test of time is *Christian Foundations* by Kathleen

Fischer and Thomas Hart. Although written at a somewhat more advanced level, this book includes questions, exercises and suggestions for further reading.

Christianity 101, a recent textbook of Catholic theology by Gregory C. Higgins, takes a historical perspective, introducing the main players on the theological stage from patristic to modern times. Each chapter contains questions that stimulate lively dialogue.

For a comprehensive survey of Church history, the abundant illustrations and maps in *The Catholic Church Through the Ages* enhance the author's delightfully written narrative, which continues up to the election of Pope Benedict XVI.

Looking to get better acquainted with Scripture? You can't beat *Reading the Old Testament* by Paulist Father Lawrence Boadt for an introduction to the amazing variety of literature to be found in the Hebrew Scriptures. Illustrations and questions add to the value of this tried-and-true classic.

In *From Genesis to Apocalypse*, Third Order Regular Franciscan Father Roland Faley provides a readable and well-organized introduction to the entire Bible.

For those wanting an in-depth focus on a single book of the Bible, the new *Question by Question Bible Study* commentaries will be an excellent series. For example, in the debut volume on *The Gospel of Matthew*, John F. O'Grady poses questions which are so challenging that I believe you will never take the events in Matthew's Gospel for granted again!

If you want to let the weekly liturgy readings guide you in your Scripture study, Margaret Nutting Ralph's *Breaking Open the Lectionary* is a superb resource by a respected educator



Catholics who are longing to nourish and deepen their relationship with Jesus Christ can choose from a variety of resources ranging from Catholic publications and books. Faith can't be lived in a vacuum, and Catholic publications are an appropriate and lively resource to stimulate reflection on the relationship of Catholic faith to concerns in the contemporary world.

and Scripture scholar. It includes questions for faith sharing, Bible study and the Rite of Christian Initiation of Adults.

For brief, down-to-earth reflections on the readings, I'd recommend *Sundays with Jesus* by Jesuit Father James DiGiacomo or Jennifer Christ's *Journeying with ... (Matthew, Mark or Luke)*. Each of these titles comes in three volumes, one for each liturgical cycle. These two books also come in a handy pocket-size edition.

If you want to explore one particular aspect of your faith, each book in the *101 Questions and Answers* series treats a selected topic in a user-friendly format. From sacraments to the saints, deacons to *The Da Vinci Code*, Vatican II or Catholic married life, there are volumes devoted to a variety of topics and new books are constantly being added.

For those longing to nourish and deepen their relationship with Jesus Christ, there is *To Live in Christ*, a comprehensive lay spirituality formation program. Under the topics of baptism, discipleship, Eucharist, Jesus and prayer,

participants are invited to think, feel, discuss and apply the Gospel message to their lives. *To Live in Christ* has been adopted by numerous parishes in the short time since its publication.

Faith can't be lived in a vacuum, and Catholic publications are an appropriate and lively resource to stimulate reflection on the relationship of Catholic faith to concerns in the contemporary world.

Their regular appearance ensures that contributors are engaging the latest developments pertaining to social justice, the environment, the intersection of faith and culture, prayer, Scripture and other topics.

Commonweal and the Jesuit-run *America* are weeklies with incisive articles on important contemporary topics as well as arts reviews, while *St. Anthony Messenger* is a valuable monthly. If you like to read Catholic magazines online, check out www.thecatholicworld.com.

(Nancy de Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †



Authentic Church-related Web sites provide spiritually uplifting resources about the Catholic faith.

Discussion Point

Resources help Catholics grow in faith

This Week's Question

What book or resource has been particularly beneficial for you in strengthening your faith?

"I had been gone from the Church for 25 years when my sister gave me a book ... about the children in Medjugorje, Bosnia-Herzegovina, who see apparitions of the Blessed Virgin. ... I ... never dreamed I'd go to Medjugorje three times and meet all the [now adult] visionaries. Reading the book converted me back to the Church." (Jane Yonke, Riverview, Fla.)

"I had been a [parish] youth director when I met Bernadette Stankard, author of *Co-Creators with God* and other books about prayer for children. I began reading her books because I thought they would be helpful for our religious education teachers. They show

you how to teach children and how prayer can work for your own lifestyle." (Charlotte Willenborg, Manning, Iowa)

"I read my Bible. ... The Bible helps me to understand about the person I should be becoming in my faith. Jesus didn't die on the cross for nothing. In nine years, I have come a long way." (Lois Raiche, Alburg, Vt.)

Lend Us Your Voice

An upcoming edition asks: What is the best way to resolve an issue that divides groups or individuals over a very serious matter?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



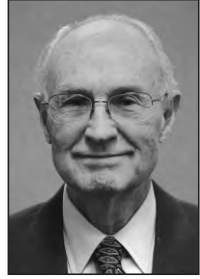
CNS photo David Orenshaw, Eastern Oklahoma Catholic

From the Editor Emeritus/John F. Fink

Biblical women: Rahab saves Joshua's spies

(Ninth in a series of columns)

Before launching his invasion of the Promised Land, Joshua wisely sent spies into the country.



Two of them went to Jericho, where they lodged in a public house kept by a woman named Rahab.

She is called a harlot, but that doesn't necessarily mean that she was a prostitute.

She might have been just the owner of a house where men lodged, and the spies went there hoping to be undetected.

Somehow, though, word got out that spies were there, so the king of Jericho ordered Rahab to put the men out.

Instead, she hid them on the roof of the house among stalks of flax. She admitted to the men who had come to arrest the spies that the men had indeed been there, but she said that they left before the gate to the city was shut at dark. The king's men set out in pursuit, and the city's gate

was shut.

Rahab then went to the spies and told them that she knew that the Lord was going to give them the land. Jericho's inhabitants had heard of how the Lord had dried up the Red Sea and how the Israelites had defeated the Amorite kings Sihon and Og. They were in dread of the Israelites and discouraged. She said that she was going to help the spies and asked in return that, when Jericho was overrun, she and her family would be spared from death.

The spies guaranteed Rahab's safety. The house had been built into the city walls, so she let them down through a window with a rope. The spies told her that, when the invasion came, she was to tie a scarlet cord in that same window and to gather her family there. Then they escaped into the hills until their pursuers gave up their chase.

The spies told Joshua what Rahab had done. Therefore, when the city was conquered and the Israelite soldiers were killing all of its inhabitants, Joshua ordered the two spies to go get Rahab and

her family. They did, bringing her and all her kin to safety. Every other living thing—men and women, young and old, oxen, sheep and asses—were put to the sword.

Rahab and her family lived among the Israelites. She married a man named Salmon and their son was Boaz, the great-grandfather of King David. Rahab is included in the genealogy of Jesus in Matthew's Gospel.

Rahab is also mentioned in both the Letter to the Hebrews and the Letter of James in the New Testament. In Hebrews, she is included in the section that glorifies the faith of the ancient ancestors of the Jews: "By faith Rahab the harlot did not perish with the disobedient, for she had received the spies in peace" (Heb 11:31).

In James, she is praised for her good works: "Was not Rahab the harlot justified by works when she welcomed the messengers and sent them out by a different route?" (Jas 2:25). She was, therefore, justified by both faith and good works. †

Cornucopia/Cynthia Dewes

God loves a cheerful giver—honest!

Comedians used to joke that all Catholics had to do was "pray, pay and obey." Not that any of those duties applied to every Catholic all the time, but it was fun to kid about it.



Well, guess what. Not much has changed except maybe the "obey" part, a sure sign of our times.

Our parish, like all parishes in the archdiocese, is now in the process of mounting a capital campaign. The proceeds will be divided between archdiocesan ministries and individual parish projects. So it seems we're back to the "pay" part of the Catholic equation once again.

Some of us have been around long enough to have witnessed all kinds of financial campaigns for the Church, using all kinds of incentives, threats, pleas and what-have-you.

Not only that, but once when we moved to another parish from a parish in which we'd contributed to a major building project, we found ourselves in the forefront of another building drive.

We felt kind of like that anxious-looking cartoon kitty trapped in the embrace of Pepe Le Pew. Still, we saw the need and

responded cheerfully. And that's the crux of capital campaigns: There's always a valid need, but sometimes our response is not so cheerful. We may wonder why there's a new necessity to pay for since it seems like we just finished paying for, the last one.

Well, it's because in the olden days, which we're so fond of citing, Church expenses and sources of income were quite different from those today. Flourishing religious orders with many sisters furnished practically free teachers and administrators so parishes could afford large schools to serve all the parish children.

All they needed was a physical plant attached to the church. The custodian took care of cleaning it, parish volunteers helped maintain it and parishioners' businesses furnished required services or equipment. Parents paid for their kids' school books and coached sports, and there were few expensive "frills," such as a gym or musical instruments for the kids to use.

Parish staffs were usually small because more than one priest was in residence, and technology costs were probably limited to the telephone and a couple of office machines. Even rectory or convent expenses were kept to a minimum with volunteer help and gifts from parishioners.

Sunday collections covered most parish expenses, and ordinary parish fundraising

was often limited to a profitable parish festival every summer. So when a capital campaign came along, it was for something big like a new roof for the church or expanding the parking lot. There seemed to be a distinct cause-and-effect component in asking parishioners for extra contributions.

Well, there's still a cause-and-effect process in capital campaigns because the archdiocese serves more needs than ever: helping the poor and homeless, counseling women considering abortion and outfitting single moms, serving the handicapped, the elderly and others. Its agencies supply many services which used to be furnished by volunteers or not at all.

Parishes also need financial help to serve growing congregations with fewer priests and religious sisters available. They need to build more worship space or additional office/classroom/social facilities, and to hire professional and other services that used to be done by volunteers or didn't exist.

As long as we're able to come together to worship and pray, to learn, to socialize and to enrich ourselves and others as Christians, we will be Church. That's reason enough to contribute to a capital campaign.

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

Faithful Lines/Shirley Vogler Meister

Longing for godly peace again and again

When our 7-year-old grandson, Sam, visits from another state, he brings favorite books with him.



He also looks forward to reading or having me read to him other books kept here. One of his favorites is *P is for Peace Garden: A North Dakota Alphabet* written by Roxane B. Salonen and published by

Sleeping Bear Press.

Each alphabet letter features something special about that state. Even I never get tired of the topics, the history or the illustrations by Joanne Yardley. I especially appreciate the title because I consider myself a peacenik.

Unfortunately, I was surprised to learn that *Webster's New World Dictionary* states that "peacenik" is usually considered a hostile word. Why? Because peace demonstrations can turn volatile, which is the opposite of what peace is. So perhaps it's better to say that "I am a peacemaker."

Peacemakers promote conflict resolution, law and order, absence of mental and physical conflict, harmony, serenity, security, reconciliation and so much more.

Christ promised in his Sermon on the Mount: "Blessed are the peacemakers, for they are the children of God" (Mt 5:9). This is one of his Beatitudes.

Peace, of course, starts in the home with parents, aunts and uncles, grandmothers and grandfathers, etc., being good examples in whatever ways which are age-appropriate for children.

Peace—or the lack of peace—begins with family, but also needs to be supported and promoted in school and scouting groups and, most of all, through churches.

During their childhood, my three daughters would often ask me what I wanted as a gift for special occasions. I usually responded with "peace." They knew I meant it—and they still do.

The last time I read *P is for Peace Garden* with Sam, I began thinking of putting a peace garden on our property.

Then when 18-year-old Ziggy—our best

cat ever—died, I again contemplated the idea since he certainly added peace to our home. Through the Holy Spirit, this will be my autumn project. The garden will be a place for memories, prayer and meditation with the hope that peaceful calm can continue growing into all areas of life.

Salonen, who is Catholic, lives in North Dakota with her husband, Troy, and their five children. Her first book was *First Salmon*, published by Boyds Press, which is about a Native American boy in the Pacific Northwest. Salonen has Native American roots. More information can be found on her Web site at www.rbsalonen@cable.net.

I would like every state to feature a peace garden similar to the beautiful International Peace Garden in the Turtle Mountains on the border of North Dakota and the Canadian Province of Manitoba.

Even better would be having godly peace growing in every human heart!

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

Faith and Family/Sean Gallagher

Beauty will save the world

With October approaching, we'll soon be entering that time of year when the



beauty of God's creation is most especially on display all around us.

Now the splendor of God can be found in one way or another during every season. But his blazing glory surrounds us at this time of year when he

uses a broad palette of colors on the autumn leaves that fall at our feet.

I've heard few people say they dislike this season and a lot who say they appreciate the fall colors.

But it seems that it is easy for us to take it all for granted. This might especially be the case for busy parents.

Just as the leaves start to turn, the busyness of the school year starts to speed up. If we're not taking children to and from school, we're shuttling them to this or that sports practice or game or helping them with their homework.

Parish schedules also get jam-packed at this time of year with, among other things, religious education programs for young people as well as adults getting started.

So in our hurrying to and fro, we can easily scurry pass the beauty of God unaware.

Now, mind you, the things that make up the busy life of families that I've just described aren't bad. Whether it's in school work, extracurricular activities or parish programs, parents work hard to make sure that their children learn to know and choose what is good and to discern and embrace what is true.

God draws us all—children and adults alike—to himself in what is good and in what is true.

But he also attracts us in what is beautiful.

In fact, the human heart is sometimes softened to hard moral truths when we are able to appreciate their beauty.

Perhaps the more that we train the eye of our hearts to focus on the beauty of creation, the more our hearts will yearn for other forms of beauty.

We might gravitate toward humanly created beauty in music or various forms of art.

And all of this might then open us to the beauty that God has woven into human nature, into his design for marriage and the life of families, and into the brilliant web of love that he has willed for the millions of relationships that make up human society.

Whoa. This seems pretty big and idealistic to say the least.

But this noble edifice that the late Pope John Paul II called the "civilization of love" is built one brick at a time.

This construction project is under way right in the midst of our homes. (And if your home looks anything like mine, where three boys under age 6 live, it just might look like a construction zone.)

This can happen when parents and children slow down to pause and appreciate the beauty of the season.

It might be found in the falling leaves, in the squirrels who dart here and there searching for nuts, in that distinct aroma of burning leaves for those of you who live in the country, in fall mums or in bright orange pumpkins.

Take time to grow in your appreciation of what is beautiful and you'll find it easier to help your children do the same.

The 19th-century Russian novelist Fyodor Dostoevsky once wrote that "beauty will save the world."

All that is beautiful ultimately leads us to the source of that saving beauty, who is Christ. Help your children love what is beautiful and you'll walk hand in hand with them to him. †

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

The Sunday Readings

Sunday, Sept. 30, 2007

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

The Book of Amos provides the first reading this weekend.



The book itself states that it was written during the reign of King Uzziah of Judah or between 783 B.C. and 742 B.C. This was a time of tranquility and prosperity. No wars troubled the kingdom.

Even though conditions were calm,

Amos strongly spoke against laxity in religion and morally careless living. It was not necessarily a denunciation of utter vice, but rather denounced lukewarm attitudes about faith and morals.

Of course, chief among his concerns was the sluggishness with which people practiced their religion. All in all, Amos insisted, the situation was a sure recipe for trouble and even for disaster.

St. Paul's First Epistle to Timothy supplies the second reading for this weekend's liturgy.

Last weekend's second reading also came from First Timothy.

Timothy was an early convert to Christianity. The epistles written to him, and now contained in the New Testament, assured his place in the tradition of the Church.

As his life unfolded, Timothy became a disciple of Paul and then a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

This selection calls Timothy to virtue. The epistles called him to diligence and dedication in following Jesus and in leading the community.

It was easy to be distracted from such faithfulness in the face of the glory, power and excesses of the mighty Roman Empire.

The epistle calls Timothy to be resolute, citing the example of Jesus in the Lord's trial before Pontius Pilate.

Despite the seeming power of Rome, the reading insists that God's goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading as also was the case in last weekend's Liturgy of the Word.

It is a parable and is rather straightforward in its message. A rich man is enjoying all the benefits of financial success and well-being.

By contrast, Lazarus is desperately poor. He yearned to have the scraps that fell from the rich man's table. In time, Lazarus died. Then the rich man died. As the rich man reached the hereafter, he realized that he himself was in great need, whereas Lazarus was being held close to Abraham, the father of the Hebrew people.

By this time, the once rich man is desperate. He pleads with Abraham for just a drop of water. Then the once rich man implores Abraham to send Lazarus back to earth to warn the rich man's brothers that they too will be punished unless they turn to God and forsake greed.

Abraham replies that messengers already have been sent—namely Moses and the prophets—and that Moses and the prophets were ignored.

Reflection

The readings, and especially this selection from Luke's Gospel, seem to be rather clear in their message. They are clear, but beneath them is a very strong lesson. It is more than a question of not being greedy or unjust in commercial dealings. It is instead the lesson that Christians must judge earthly life by a standard that not often is embraced.

It is the standard of putting everything secondary or even irrelevant in judging life. Only the things of God are worth living or dying for.

The story of the rich man and Lazarus is much more than merely a coincidence about a person who has been successful in the world and a person who has not succeeded in life.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich whereas poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Jesus totally debunks this notion by explaining that when we end our earthly lives, riches will mean nothing. †

My Journey to God

The Crooked Road

The map is placed on the dash.
A guide, a reference point.
Necessary things for the trip are packed.

The directions seem straightforward,
However,
Darkness is falling.
A faint mist is in the air
As the sky turns golden.
Beauty is everywhere.

The trip is going well, I think.
The turning points well defined.
Twists and turns of the road are not
marked on the map.
Chuckholes and loose gravel send the
body swaying.
Turn at the iron gate.
Not found!

Lost!
Back up. Turn around.
Darkness falls.

The map is in my hand,
A guide as plain as day,
And yet,
As often as not, I lose my way.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. This statue of Jesus, the Good Shepherd, is located at the Public Servants Section of Calvary Cemetery in Indianapolis.)



Photo by Mary Ann Wyand

Oh God,
My loving Savior,
Be my healer and my guide
As I ride the crooked road of life
To be at your side.

By Trudy Bledsoe

Daily Readings

Monday, Oct. 1
St. Thérèse of the Child Jesus,
virgin and doctor of the
Church

Zechariah 8:1-8
Psalm 102:16-23, 29
Luke 9:46-50

Tuesday, Oct. 2
The Guardian Angels
Zechariah 8:20-23
Psalm 87:1-7
Matthew 18:1-5, 10

Wednesday, Oct. 3
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Oct. 4
Francis of Assisi, religious
Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Luke 10:1-12

Friday, Oct. 5
Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 6
Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 7
Twenty-seventh Sunday in
Ordinary Time
Hebrews 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

Priest presides at celebration of the eucharistic liturgy

QIn some recent news articles about having more Latin Masses, the priest



Mass? (Louisiana)

AThe change in designating the priest's role at Mass developed over the past two generations for a reason that is suggested in your question.

In spite of how we described the priest in the past, the fact is that the priest is not the only one who is "celebrating" Mass, an important truth for Catholics to realize.

It is proper—in fact, it is necessary if we are to remain faithful to Christian tradition—to say that the entire people assembled around the altar are celebrating their faith by hearing God's Word and by offering the Eucharist.

If you listen, you will hear this repeated countless times in the liturgy, especially in the eucharistic prayers. The first eucharistic prayer (the Roman Canon, the only one used for several centuries before Vatican II), for example, makes clear that while the priest is doing the speaking, he is acting and speaking for everyone present.

"All of us gathered here before you ... offer you this sacrifice of praise," it says. Later, it repeats, "Father, accept this offering from your whole family," and "We your people and your ministers ... offer to you, God of glory and majesty, this holy and perfect sacrifice."

These kinds of statements occur often at Mass. Perhaps one reason they didn't connect with many people was that they were in a language that people did not understand.

Also, the priest is appropriately described as the presider because, as the dictionary says, he occupies the place of leader and directs the proceedings—at least that is precisely the way the Church understands his role.

The *General Instruction of the Roman Missal (GIRM)* defines this as exactly

what the priest was ordained to do. Within the Church, the priest "stands at the head of the faithful people gathered together, presides over its prayer, proclaims the message of salvation, joins the people to himself in offering the sacrifice to God the Father through Christ in the Spirit, gives his brothers and sisters the bread of eternal life and shares it with them.

"At the Eucharist, he should, then, serve God and the people with dignity and humility; by his bearing and by the way he recites the words of the liturgy he should communicate to the faithful a sense of the living presence of Christ" (#93).

This is why the instructions for Mass continuously refer to the priest as presiding, the one who presides, when he celebrates the Eucharist with the people. (See, for example, *GIRM* #4, #5, #22 and #93.)

It is vital for a correct understanding of our liturgical celebrations that, while the sacrament of orders gives the priest a leading and indispensable role in the celebration of the Eucharist, he is not only doing something for the community as the word celebrant might seem to indicate. He is doing something with the community, of which, before he is a priest, he is also a member through baptism.

Though there is nothing wrong with the word celebrant if it is properly understood, designating him as the presiding priest describes more accurately his role as the Church sees it in the eucharistic liturgy.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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.

BOSMA, Amos Dale, infant, Prince of Peace, Madison, Sept. 11. Son of Matthew and Stephanie (Rumble) Bosma. Brother of Grace, Joy, Jonah and William Bosma. Grandson of Tom and Karen (Burkenpas) Bosma and Scott and Anna (Montgomery) Rumble.

BOTTIN, Richard F., 83, St. Lawrence, Indianapolis, Sept. 6. Brother of Joy Ellen Eck and Walter Bottin. Half-brother of Patricia Jesberger and Donna Jobe.

COACHYS, Lillian K., 93, St. Bartholomew, Columbus, Sept. 6. Mother of Kathleen Menter, Carol Ann Pitt, James and Richard Coachys. Grandmother of 16. Great-grandmother of 14.

CONNER, James Robert, 87, Good Shepherd, Indianapolis,

Sept. 16. Father of Dawna Conner-Burrin, Angela Padgett, Deborah, Theresa, James II, Jerald and Joseph Conner. Brother of Marilyn Freese, Norma Lindley and Marjorie Windburn. Grandfather of 20. Great-grandfather of 11.

DUVELIUS, Craig M., 23, Holy Family, Oldenburg, Sept. 16. Son of Jeff and Lori Duvelius. Brother of Erin Duvelius. Grandson of Wayne and Aline Gover and Daniel and Jeanne Duvelius.

EBERHARDT, Joseph, 94, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 9. Father of David and Norman Eberhardt. Grandfather of six.

GARCIA, Elda, 77, St. Michael the Archangel, Indianapolis, Sept. 8. Mother of Amanda Adkins, Joanna Day, E. Jo Hoy and Joe Garcia III. Sister of Amparo Sanchez. Grandmother of eight.

GARRETT, Paul, 85, St. Paul, Tell City, Sept. 9. Husband of Evelyn (Rogier) Garrett. Father of Patricia Burton and Ron Garrett. Grandfather of three.

GIESTING, Dorothy C., 83, Holy Family, Oldenburg, Sept. 11. Mother of Marjorie Baker, Kathleen Wolff, Charles and Lee Giesting. Sister of

Marlene Hoog, Albert, Charles, David, Harold, John and Paul Back. Grandmother of 17. Great-grandmother of two.

GRAVES, Robert G., 81, St. Luke, Indianapolis, Sept. 5. Husband of Elizabeth (Ferree) Graves. Father of Ann Crosser, Mary Ann Fauber, Jane Noel and Robert Graves. Brother of Mary Loudon. Grandfather of 17. Great-grandfather of six.

HARMEYER, Albert H., 91, St. Mary-of-the-Rock, St. Mary-of-the-Rock, June 25. Brother of Dorothy Roell, Clarence and Herbert Harmeyer. Uncle of several.

HURRLE, Phillip John, 16, Holy Name of Jesus, Beech Grove, Sept. 9. Son of Christopher and Theresa (Urrutia) Hurre. Brother of Elizabeth, Stephanie, Joshua and Nathaniel Hurre. Stepbrother of Joseph Ehrgott. Grandson of Bob and Marilyn Hurre and John and Pat Urrutia.

KAPERAK, George J., 86, Sacred Heart of Jesus, Terre Haute, Sept. 2. Grandfather of one.

MERKEL, Estella A., 82, St. Louis, Batesville, Sept. 14. Mother of Elizabeth Nobbe, Chris, David, Phillip and Ted Merkel. Sister of Evelyn

Johannigman, Lucille and Patricia Simon and Dennis Schwering. Grandmother of several. Great-grandmother of several.

MYERS, Mary Cecelia, 87, St. Barnabas, Indianapolis, Aug. 22. Mother of Susan Dearing. Sister of Richard Harris. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of nine.

NIEDENTHAL, Mary Kathryn, 86, St. Michael, Brookville, Sept. 9. Mother of Karen Terlinden, Lisa, Mary Alice, Victoria, David and Gregory Niedenthal. Sister of Carolyn Rowbotham and Harry Fliehm. Grandmother of 10. Great-grandmother of 13.

NORRIS, Lois Dale, 78, Christ the King, Indianapolis, Sept. 9. Wife of Donald Norris.

PAZ, Liberty Naval, 73, St. Luke, Indianapolis, Sept. 14. Brother of Leonor Cruz. Sister of Mary Danielle, Edgardo and Gene Paz.

PHELPS, Marguerite I., 89, St. Rita, Indianapolis, Aug. 24. Mother of John H. Phelps Jr. Sister of Dimple Johnson. Grandmother of six.

ROELL, Dorothy Mae H., 85, St. Mary-of-the-Rock, St. Mary-

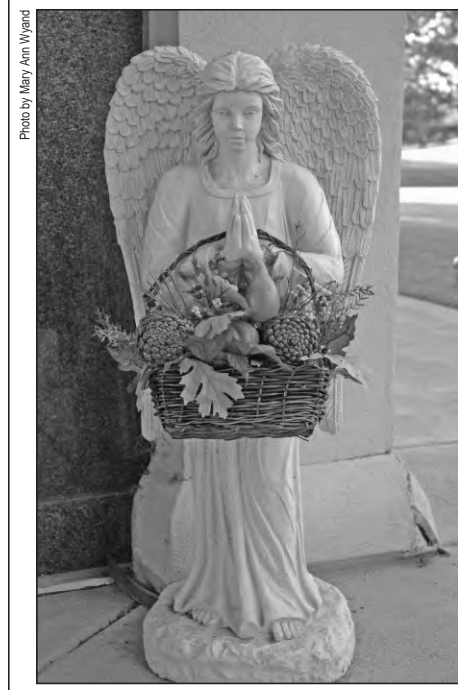


Photo by Mary Ann Wyard

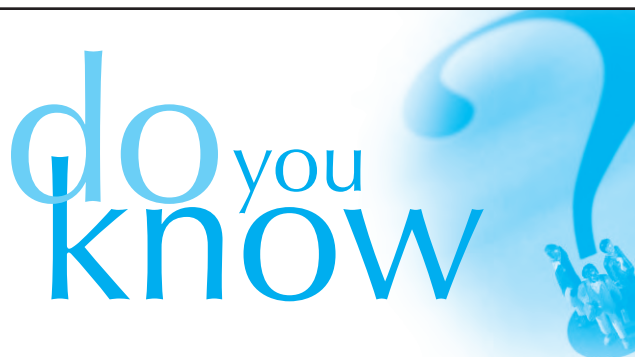
Autumn angel

A statue of an angel holds a basket of fall flowers and leaves at the Calvary Cemetery Mausoleum in Indianapolis on Sept. 11.

of-the-Rock, Sept. 13. Mother of Donald, Floyd and Marvin Roell. Sister of Clarence and Herbert Harmeyer. Grandmother of two.

SPARKS, Cecelia, 82, St. Michael the Archangel, Indianapolis, Aug. 29. Mother of Elizabeth Bracken and Paul Sparks. Grandmother of six. Great-grandmother of six.

STAAB, Virgil J., 78, Good Shepherd, Indianapolis, Sept. 13. Husband of Shirlee (Hickman) Staab. Father of Rhonda Herbertz, Rebecca Johnson, Angela Sullivan, Randy and Steven Staab. Brother of Mildred Odenbrett, Verna Slinger, Al, Dennis, Jerry, Robert and Ronald Staab. Grandfather of eight. Great-grandfather of two. †



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