



The

Criterion

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Inside

Archbishop Buechlein	4, 5
Editorial.	4
Question Corner.	15
Sunday & Daily Readings.	15

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October 5, 2001

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Pope asks bishops to work toward holiness, rethink materialism

VATICAN CITY (CNS)—At the start of a month-long meeting on the bishop's role in the Church, Pope John Paul II asked bishops to re-examine their attachment to material goods and recognize their need to work toward holiness.

Poverty was "an essential trait of the person of Jesus and his ministry of salvation and is one of the indispensable requirements for the proclamation of the Gospel to be heard and welcomed by humanity today," the pope said Sept. 30.

Nearly 250 bishops from more than 110 countries were gathering at the Vatican Sept. 30-Oct. 27 for a Synod of Bishops on how to revitalize their ministry.

The bishops were expected to address a wide array of practical and theoretical issues, including the challenge posed by

"religious illiteracy" among many Catholics around the world, said Cardinal Jan Schotte, the synod's general secretary.

At a press briefing Sept. 29, Cardinal Schotte said it would be normal if some bishops raised the question of their working relationship with Vatican offices and potential reforms to the exercise of papal primacy, but he said a full examination of these issues was beyond this gathering's competence.

During a two-hour opening Mass in St. Peter's Basilica, the pope told the bishops that the liturgy's Scriptural readings focusing on poverty were a "precious message" as they began their reflections.

"We are incited to look into ourselves about our attitude toward earthly goods and the use made of them. We are asked

to verify at what point personal and community conversion toward effective evangelical poverty is in the Church," he said.

The pope said bishops were called to be "prophets who underline with courage the social sins tied to consumerism, to hedonism, to an economy that produces an unacceptable divide between luxury and misery."

"But for the pastors' voices to be credible, it is necessary that they themselves give proof of a conduct detached from private interests and attentive toward the weaker ones. They must be an example to the community entrusted to them, teaching and supporting that body of principles of solidarity and social justice that form the Church's social doctrine," he said.

See SYNOD, page 7



Pope John Paul II arrives for Mass opening the month-long Synod of Bishops on Sept. 30 in St. Peter's Basilica. The Church leaders were meeting to discuss the bishop's role in the Church.

A mother and a nation mourn

Pentagon official from Indianapolis will be laid to rest Saturday

By Mary Ann Wyand

"An Army of One."

Lt. Gen. Timothy Joseph Maude, an Indianapolis native and the highest-ranking U.S. Army officer killed in the Sept. 11 terrorist attack on the Pentagon, created that recruitment slogan to boost enlistments.

The Army's deputy chief of staff for personnel had recently moved into a redecorated office in the area destroyed when terrorists forced American Airlines Flight 77 to crash into the Pentagon last month.

His mother, St. Lawrence parishioner Dolores Maude of Indianapolis, remembers her 53-year-old son as a dedicated officer who cared about every soldier.

"He had a very distinguished career in the Army," she said. "He loved his job and he loved his soldiers. He accomplished everything that he set out to do with his career. He served his country well."

When he was named a three-star general in August 2000, she recalled, he gave her a new portrait with the words "Mom, You made the first [star] possible. You made this one special. I love you. Tim" written across the bottom of the picture.

Twenty-seven members of the Maude family will travel to Washington, D.C., this week to join his widow, Teri, and daughters, Karen and Kathy, for a funeral Mass at 9:45 a.m. on Oct. 6 at the Memorial Chapel at Fort Myer, Va.

As a mark of respect, the national flag at Arlington National Cemetery will be flown

See MOURN, page 9



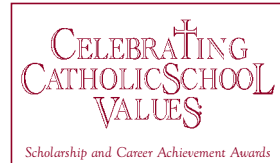
St. Lawrence parishioner Dolores Maude of Indianapolis holds a portrait of her son, Army Lt. Gen. Timothy J. Maude, an Indianapolis native who was the highest-ranking Army officer killed in the Sept. 11 terrorist attack on the Pentagon.

Archdiocese to honor supporters of Catholic schools

By Jennifer Del Vecchio

Highlighting what Catholic school graduates have achieved is the focus of the annual Celebrating Catholic School Values dinner.

This year, five people will receive the CCSV awards that honor their dedication to Catholic schools, their community and the Archdiocese of Indianapolis.



Michael Schaefer, Dale Bruns, Father James Farrell, Osma Spurlock and Benedictine

Sister Mildred Wannemuehler will be honored at the dinner, which starts with a reception at 6 p.m. Oct. 30 at the Marriott Hotel Downtown in Indianapolis.

Schaefer is the Community Service Award Recipient. The others will be honored with Career Achievement Awards.

The list of honorees includes those who have achieved careers in business, reached out to help the needy in the community or devoted their life in service to the Church. They exemplify the ideals of Catholic schools and credit the faith instilled in them by their teachers, pastors and parents. Those who organize the annual dinner said the honorees serve as role models for young people.

See AWARDS, page 2

'Manger church' dedicated in Dearborn County

By Mary Ann Wyand

BRIGHT—St. Teresa Benedicta of the Cross Parish has a bright future in southeastern Indiana because of the love and dedication of the pastor and hundreds of parishioners.

Archbishop Daniel M. Buechlein thanked Father William Marks, pastor, and charter members of the newest parish in the archdiocese for their volunteer service, hard work and financial support

during a Sept. 29 eucharistic liturgy that included a ceremony to dedicate the "manger church" and altar.

The liturgy also was a memorial celebration of the life of St. Teresa Benedicta of the Cross, the former Edith Stein, who was martyred in a Nazi concentration camp in Germany during World War II.

In 1999, a group of Catholics in the Bright area asked Archbishop Buechlein for permission to explore the possibility of founding a new parish in southern Dearborn County near Cincinnati. The

archbishop approved their request and assigned Father Marks to coordinate their efforts to become a new faith community.

Some parishioners call it an act of faith. Others say it is a labor of love. Still others describe it as a commitment to the future. And many parishioners believe it is a miracle made possible by the grace of God.

In less than two years, the pastor and a growing number of parishioners have moved the parish from a dream to a

See CHURCH, page 8

AWARDS

continued from page 1

The sixth annual event has a dual purpose in recognizing Catholic school graduates and raising funds for much needed financial assistance for students to attend Catholic schools.

More than \$800,000 in tuition assistance has been raised at the dinner in the previous five years.

The assistance means that more students can receive a Catholic education.

Annette "Mickey" Lentz, secretary for Catholic Education and Faith Formation for the archdiocese, said the event is an opportunity for businesses, communities and the Church to come together to celebrate the goodness of many Catholic school graduates who have made "exceptional contributions to Church and society."

Lentz said the event "blends the students of today, who are our hope of the future, with the heroes and heroines of the past."

Michael J. Alley, chairman of this year's event and president of Fifth Third Bank, said it is important for business leaders to take an interest in Catholic education because "it favorably impacts one of the most important issues facing business and industry today—values-based quality education which will prepare future generations of workers and leaders within business."

Alley added that he has witnessed how the event makes a significant impact on others when there is an investment in young people.

The dinner's keynote speaker, Cardinal Bernard Law of the Archdiocese of Boston, will speak about the success of the corporate-community partnership in Boston that has raised much-needed funds for students to attend Boston Catholic schools.

CSSV awards honorees

Dale E. Bruns is known for his untiring work in family, community and parish life.



Dale E. Bruns

The chairman of the general contracting firm Bruns-Gutzwiller Construction Co., he has been recognized in *Who's Who Among American Builders and Designers*. Bruns has been a member of Immaculate Conception Parish in Millhouses his entire life. He is a World War II veteran, serving in the occupation of Japan as a member of Gen. Douglas MacArthur's Honor Guard. He also received a Red Cross certificate for saving a drowning girl in 1985.

In the archdiocese, he serves on the board of directors for the Catholic Community Foundation and served on the archdiocesan United Appeal Appeal steering committee. He is also a member of the Knights of Saint John and has served as president of the parish council, as a lector and a religion education instructor. He is also a board member of the Decatur County Community Schools Scholarship Foundation and has served on the education committee for the Oldenburg Academy in Oldenburg.

Bruns began his Catholic education at Immaculate Conception School in Millhouses. He went on to graduate from Chicago Technical College. He and his wife, Teresa, have seven children, all of whom were educated in Catholic schools.

Osma Spurlock has worked most of her life in the area of social services and has been a strong advocate of civil rights. Her family can trace their Catholicism

back five generations to Haiti.

A graduate of Catholic elementary and high schools in New York, she earned a master's degree from Atlanta University.



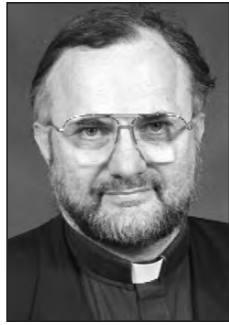
Osma Spurlock

For 10 years, she was the director of social services for Flanner House. She was the first African-American woman who was appointed deputy director of the Indiana Civil Rights Commission and the first African-American woman to direct a federal agency in Indiana.

A member of St. Thomas Aquinas Parish in Indianapolis, she has served on the board of Catholic Social Services and the St. Thomas Aquinas Parish Council. She was the president of the Catholic Inter-racial council and received its national award. The mother of two children, she has been involved in Girl Scouts and served on the national Girl Scout board. She has received the Sagamore of the Wabash Award twice and recently received a Lifetime of Community Service Award from the United Way.

She has stated that she has been able to combine her religious beliefs with her professional career.

Father James M. Farrell, pastor of Our Lady of Lourdes and St. Bernadette



Fr. James M. Farrell

parishes in Indianapolis, is a well-known retreat master who is also known for his work with separated, divorced and remarried Catholics.

Father Farrell's parents, the late Jim and Jo Farrell, were graduates of Indianapolis Catholic schools, along with their four children.

Father Farrell attended Little Flower School and the former Latin School in Indianapolis. He attended Saint Meinrad Seminary and received his theological education at the Pontifical College of St. Thomas and the Institute of St. Alphonsus Liguori in Rome. Pope Paul VI ordained him in 1975.

Father Farrell has also served as dean of the New Albany Deanery and was the former pastor of Sacred Heart Parish in Jeffersonville. He was also the director of St. Elizabeth's Regional Maternity Home in New Albany. Those who know him remark on his spiritual leadership. He has served as chair of the archdiocesan Liturgical Commission and the Catholic Social Services board. He is the past chair of the priest's council and a member of the Priests' Personnel Board, Archdiocesan Pastoral Council and the Fatima board of directors. During his

1996-97 sabbatical, Father Farrell traveled to Uganda. He has also served as pastor of St. Andrew the Apostle Parish and as assistant pastor of St. Barnabas and St. Pius X parishes in Indianapolis.

Benedictine Sister Mildred Wannemuehler said she is proud of her students



Sr. Mildred Wannemuehler, O.S.B.

who have been active in Church work. She is the parish life coordinator for St. Agnes Parish in Nashville. A product of a strong German Catholic family, Sister Mildred has been a teacher, principal and pastoral associate, as well as giving many programs and retreat days in parishes. She is a member of the Archdiocesan Initiation Committee and Disciples in Catholic Dialogue. She is also on the Habitat for Humanity board, ministerial fellowship, Federal Emergency Management Agency board of Nashville and part of a focus group for future planning.

She was one of the first sisters to teach lay people to be catechist teachers in the archdiocese. Sister Mildred attended St. Boniface School in Evansville and Academy Immaculate Conception in Ferdinand. Her higher education studies at Catholic universities earned her a master's degree in theology and a master's degree in culture and spirituality.

Michael G. Schaefer is the Community Service Award recipient. A graduate of Holy Name School in Beech Grove and Cathedral High School in Indianapolis, he went on to earn a mechanical engineering degree from Rose-Hulman Institute of Technology in Terre Haute.



Michael G. Schaefer

He is the chairman of Mitchum-Schaefer, Inc. Schaefer served for many years as a CYO football coach and was a member of the finance council at St. Luke Parish in Indianapolis. He is a member of the Knights of Columbus and said his proudest accomplishment is his role in assisting the late Robert V. Welch to continue the tradition of Cathedral High School. The school recognized him with an Outstanding Service Award and two governors have honored him with the Sagamore of the Wabash Award.

Schaefer is also known for his civic leadership, serving as president of the Jaycees, the Indianapolis 500 festivals and the Columbia Club. He also was a member of the board for the Society National Bank and the Indianapolis Airport Authority. He and his wife, Doris, are members of St. Luke Parish. They have raised six children who attended Catholic schools. †

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include



an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call

Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

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Archdiocese to honor three pro-life volunteers Oct. 7

By Mary Ann Wyand

A retired Indianapolis couple active in the pro-life movement since 1973 and a Terre Haute Deanery teen-ager dedicated to serving the Church, promoting the cause of life and helping the poor will be honored by the archdiocese during the Respect Life Sunday liturgy on Oct. 7 at SS. Peter and Paul Cathedral.

Msgr. Joseph F. Schaedel, vicar general, will present the 2001 Archbishop Edward T. O'Meara Respect for Life Award to St. Therese of the Child Jesus (Little Flower) parishioners Wilferd "Bud" and Dorothy Moody of Indianapolis and the new Our Lady of Guadalupe Pro-Life Youth Award to St. Ann parishioner Catherine Beal of Fontanet, a small community near Terre Haute.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said the archdiocese has honored distinguished pro-life volunteers for nearly two decades.

"For the past 19 years," she said, "the archdiocese has been recognizing exceptional men and women within the Church who have exerted themselves to respond to the attacks against human life that have emerged from the culture of death."

The new pro-life youth award will recognize the contributions of archdiocesan

teen-agers who work to promote life issues.

"It became apparent to me that we also needed to recognize the efforts of our youth, who have joined the struggle to reconstruct the culture of life which flows from the Gospel," Sister Diane said. "The Our Lady of Guadalupe Pro-Life Youth Award is given to a high school junior or senior who has demonstrated outstanding leadership abilities in promoting the culture of life within the school and parish communities."

Sister Diane said this year's award recipients are faith-filled Catholics committed to prayer, working to save lives and helping the poor.

"All three award recipients possess a deep Catholic faith that compels them to defend and promote the dignity and sanctity of human life," she said. "Through the different pro-life initiatives and apostolates they have undertaken, they have given eloquent witness to the truth that every human life has value precisely because every human life has its origin in God."

Since the Supreme Court legalized abortion in 1973, she said, society has continued to devalue human life.

"Since *Roe v. Wade*, our language and our laws have contributed to the dehumanization and devaluation of human life," Sister Diane said. "Our award



Photo by Mary Ann Wyand

St. Therese of the Child Jesus (Little Flower) parishioners Wilferd "Bud" and Dorothy Moody of Indianapolis look at copies of dozens of pro-life letters they wrote to newspapers and elected officials in recent years. They will receive the 2001 Archbishop Edward T. O'Meara Respect for Life Award on Respect Life Sunday for their dedicated pro-life volunteer service since 1973, the year abortion was legalized by the Supreme Court.

winners—Bud, Dorothy and Catherine—have done an outstanding job of responding in word and deed to the enveloping fog of lies concerning the worth of human life that emanates from various individuals, organizations and institutions within our society."

Winferd and Dorothy Moody started a pro-life committee at Sacred Heart of

Jesus Parish in Indianapolis many years ago then continued their pro-life committee work when they joined Little Flower Parish in Indianapolis.

In addition to writing pro-life letters on a variety of topics to newspapers and elected officials, the Moodys have coordinated prayer chains and rosaries for life,

See PRO-LIFE, page 17

Cardinal Ritter boyhood home in New Albany is facing wrecking ball

By Brandon A. Evans

Joseph Cardinal Ritter, the seventh bishop of the archdiocese, was raised in New Albany.

His boyhood home, also the place where his father ran a bakery, has fallen into disrepair over the years and will likely be demolished.

Several southern Indiana Catholics and preservationists are hoping that a last-minute deal can be worked out to save the house of the boy who would become the first archbishop of Indianapolis and who would later be named a cardinal by Pope John XXIII.

The house is "a threat to public health and safety" and the city plans to demolish the structure, said Scott Wood, city planner for New Albany.

Wood said that the building has obvious historical value and is a landmark structure, but no private source could be found to fund its renovation.

Jean Battles, who along with her husband, Robert, own the house, said that they purchased it in hopes of being able to renovate it. Until about three years ago the Battles had rented several apartments, in the house.

But mounting costs prevented the Battles from being able to restore the house, and it fell into further disrepair.

"It doesn't take that long before it gets

terribly abused by the tenants," she said, adding that it also has been vandalized.

They are now in negotiations to donate the house and property to Habitat for Humanity.

Darlene Curlee, the president of New Albany/Floyd County Habitat for Humanity, said that they found the house by driving through various neighborhoods. The Ritter home caught their attention and they called the Battles.

Curlee said that the Battles would face high costs of demolition from the city as well as delinquent and future taxes if they keep the house, whereas if they sold it to someone that person or organization would pick up all the costs.

"We already know that if we had to pay for it and also take care of the demolition it would put the cost way higher than we would be able to handle it," Curlee said. So Habitat for Humanity is seeking to have the house and land given to them for free from the Battles.

According to Jean Battles, this proposal is not only acceptable but seems to be what they are decided upon, though the legal work has not yet been done.

Habitat for Humanity plans to build two houses on the lot after the demolition if they acquire the property. Restoration seems to be something outside of their range.

"We build simple, decent houses for

Submitted Photo



The boyhood home of Joseph Cardinal Ritter, built over a hundred years ago and once a thriving bakery, now sits in severe disrepair. In all likelihood it will be demolished in the coming months to make way for two new houses.

people in need," she said. "We are just not in the business of refurbishing houses."

Curlee recognizes the historical significance of the house, which she only learned of recently, but says that Habitat for Humanity does not have the funds needed for such a project.

William Arbaugh, a member of St. Mary Parish in New Albany, is saddened to see the house razed.

"I'm a concerned neighbor and citizen," he said. "I would like to see the structure used as a single-family home or a community structure."

Along with Arbaugh, there are others who wish to see the building saved.

"It would be our desire to work toward preserving the property," said Steve Worland, the president of the S. Ellen

See RITTER, page 17

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Editorial

The fight against terrorism

Since the terrorist attacks on Sept. 11, quite a bit has been written about applying just war principles to the fight against terrorism. Archbishop Daniel M. Buechlein was among the first to do so in *The Criterion's* Sept. 21 issue, his first column after the attacks in New York and Washington. Some periodicals have used just war principles to try to justify some kind of military strike somewhere—presumably in Afghanistan.

Just war principles usually apply when one country goes to war against another, which has been the usual way wars have been fought throughout history. The attack on the United States was definitely an act of war, but it wasn't done by another country. We must defend ourselves against independent groups of terrorists, not against a country.

Can we compare our country's fight against terrorism to a city's efforts to rid itself of criminals?

The first duty of the president is to protect the citizens of the United States, just as the first duty of a mayor is to protect the citizens of his city. Just as a police force must do everything it can to track down and punish those who commit crime in a city, so the United States must do everything it can to track down and punish those responsible for the terrorist attacks. If that isn't done, the terrorist attacks will continue. Finding and punishing the perpetrators is not only a right but also a serious duty.

From what we are being told, it seems unlikely that that can be done through the type of military response to which we have become accustomed. Because of Afghanistan's mountainous terrain, massive bombing would apparently have little effect on Osama bin Laden and would result in the killing of innocent people.

We have heard people on radio talk shows and other places urge "bombing Afghanistan back to the Stone Age." That is where it is already. We must not inflict more suffering on those poor people. The first victims of the Taliban regime in Afghanistan were the Afghan people when the Taliban took over their country in 1997.

Should we send ground troops into Afghanistan? A war on the ground in Afghanistan's heavily-mined terrain would probably mean numerous casualties. It would also run the risk of antagonizing some of the Muslim countries that now support us in the fight against terrorism. And that is exactly what bin Laden wants to happen. His ultimate goal is to polarize the world between Muslims and the West. We must not permit that to happen.

So far, President Bush and his administration are doing a good job of convincing most of the world that terrorism threatens them, too, and that our mission is to locate and punish terrorists.

It is probably going to take the CIA and Special Forces to track down and eliminate bin Laden. This could be likened to a city's detective force, which discovers where criminals are hiding, and a special police unit that seeks to arrest them.

Does "elimination" include assassination, if necessary? In his encyclical *Evangelium Vitae* ("The Gospel of Life") Pope John Paul II says this about legitimate self-defense: "Unfortunately it happens that the need to render the aggressor incapable of causing harm sometimes involves taking his life. In this case, the fatal outcome is attributable to the aggressor whose action brought it about" (No. 55). To back up that statement, he footnoted the teachings of both St. Thomas Aquinas and St. Alphonsus de Liguori, two doctors of the Church.

The pope was writing about self-defense by an individual and has not, as far as we know, directly addressed the issue of assassination of terrorists. However, the principle seems to apply that, if a terrorist cannot be rendered incapable of causing harm except by taking his life, the fatal outcome is the fault of the terrorist.

The problem of wiping out terrorism is huge. It is not only Osama bin Laden and Al-Qaida, although just that network has cells worldwide. From now on, preventing terrorism in our country must be an everyday task, just as preventing crime is already an everyday task in our cities. †

— John F. Fink

Seeking the Face of the Lord

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



Culture doesn't value priestly vocations

God willing, between Oct. 4 and Dec. 21, eight of our seminarians will be ordained deacons. And, God willing, we will have eight new priests by the end of June 2002.

Surely everyone in the archdiocese is aware of our great need for new priests. And so we thank God and those priests, family members and friends who had a part in accompanying these seminarians to ordination. It has been a long time since we had eight ordinations in one year. Of course, special thanks go to the ordination candidates themselves! They are fine candidates who will serve God and our people generously, cheerfully and well.

Our culture does not value vocations to priesthood highly. It's the seeming "giving up" of so much that is considered negative. Most objections focus on the gift of celibate chastity. Chastity itself is not valued these days, celibate chastity less so. The ideal of celibacy is challenged because of a prevalent doubt about the possibility of keeping the promise. Part of the difficulty is due to a misunderstanding of human dignity and human capacity, sometimes an unwillingness to understand.

Recently the Vatican Congregation for the Clergy published an address, "Priestly Celibacy in the Light of Medicine and Psychology," by Wanda Poltawska, professor of pastoral medicine at the Pontifical Academy of Krakow. It might be helpful to present some of the professor's thoughts.

She said: "Spiritual fatherhood, the power to bind and loose, the joy of bearing, with his own hands the supreme gift of God himself to others: these place the priestly dignity on so high a plane in the hierarchy of human possibilities that it cannot be compared with anything else whatsoever and leaves no room for frustration."

In a word, the professor testifies that for a person of faith one would be hard put to find a life full of greater meaning and that counts for a lot. Our seminarians would probably not use the exact words of the professor, but they would say something like them if asked why they consider a life in priestly ministry.

The professor remarks: "The vocation to the priesthood and the vocation to marriage both require total devotion and hence are mutually exclusive, even though the type of personality required is basically the same in both cases."

Self-giving love is a fundamental

requirement for both vocations. Chastity is a fundamental foundation for self-giving love in both vocations. Pope John Paul speaks of "sacred" priestly celibacy to emphasize that it is not just a matter of renouncing married life, for its deep meaning lies in chastity and union with God.

Needless to say, if the candidate for priesthood is not deeply motivated by faith in making his vocational choice and renouncing matrimony, he will never appreciate the value of chastity and never truly immerse himself in God's love.

One of the primary responsibilities and challenges of a seminary formation program is to foster the maturity needed for the deep level of devotion required for priestly ministry. This is all the more challenging because, as Dr. Poltawska comments, seminarians live in our contemporary world "in an environment where the hedonistic attitude prevails and the ideal of total devotion is not respected."

In order to find the balance and the wholesomeness that honors self-giving chastity in total devotion to God and to the service of the People of God, a decisive attitude of will is needed to embrace a disciplined order of life. It takes practice and for that we have seminaries. In fact, any wholesome way of life demands the same.

Celibate chastity is a matter of choice. Living a wholesome life is a matter of living a determined choice. In our culture, there is the mistaken notion that human activity, including sexual activity, is virtually uncontrollable. Yet all people are obliged to learn to control sexual reactions since, as Professor Poltawska asserts, "the very demands of social life compel us to do so."

Rightly she says, "The knowledge of having full power over one's own instinctual reactions, however, gives one not only real joy but above all a feeling of freedom, since only at the time when we become capable of living in conformity to the chosen system of values can we say that we are truly free. The happiness that comes from this is pure and lasting and it helps us to achieve a state of psychic equilibrium." The principle at work is simple: sin always makes for anxiety; virtue, even if purchased at a price, brings joy.

An added factor makes all the difference. When God calls one to celibate chastity in ministry, he provides the grace to live a life full of profound meaning and interior joy. What more could one ask? †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



La cultura no valora las vocaciones sacerdotales

Si Dios quiere, se ordenarán ocho de nuestros seminaristas entre el 4 de octubre y el 21 de diciembre. Además, si Dios quiere, tendremos ocho nuevos sacerdotes para finales del mes de junio del 2002.

Está claro que todos en la arquidiócesis están conscientes de nuestra gran necesidad de nuevos sacerdotes. Y también le damos gracias a Dios y a aquellos sacerdotes, familiares y amigos quienes tuvieron su puesto en acompañar a estos seminaristas hasta su ordenación. Ha pasado mucho tiempo desde la última vez que tuvimos ocho ordenaciones en el curso de un año. ¡Por supuesto, hay que darles gracias especiales a los candidatos para la ordenación! Ellos son buenos candidatos quienes servirán a Dios y a nuestro pueblo de una manera generosa, alegre y buena.

Nuestra cultura no estima mucho las vocaciones sacerdotales. Es la apariencia de "renunciar" a tanto lo que se considerada negativo. La mayoría de las quejas se enfocan en el don de la castidad célibe. Hoy en día la castidad en sí no es valorada, y menos aun la castidad célibe. El ideal del celibato es cuestionado debido a la predominante duda sobre la posibilidad de poder cumplir la promesa. La dificultad se debe parcialmente al mal entendimiento de la dignidad y la capacidad humana, algunas veces a la falta de voluntad para comprender.

Recientemente la Congregación del Vaticano para el Clero publicó un discurso, "El celibato sacerdotal a la luz de la medicina y de la psicología" por Wanda Poltawska, profesora de medicina pastoral en la Academia Pontificia de Cracovia. Puede ser útil presentar algunos de los pensamientos de la profesora.

Ella dijo: "La paternidad espiritual, el poder de vincular y liberar, la alegría de tener con sus propias manos el regalo supremo de Dios mismo para los demás: esto coloca a la dignidad sacerdotal a una esfera tan alta en la jerarquía de las posibilidades humanas que no puede compararse con ninguna otra cosa y no deja espacio para la frustración".

En una palabra, la profesora da testimonio de que para una persona de fe sería difícil encontrar una vida llena de más significado y eso vale mucho. Es probable que nuestros seminaristas no utilicen las mismas palabras de la profesora, pero sí dirían algo parecido si les fuese preguntado la razón por la cual ellos escogen una vida en el ministerio sacerdotal.

La profesora resalta: "Tanto la vocación al sacerdocio como la vocación al matrimonio exigen la devoción completa y por lo tanto se excluyen mutuamente, aunque el tipo de personalidad requerido es básicamente el mismo en ambos casos".

El amor abnegado es un requisito fundamental para ambas vocaciones. La castidad es una base fundamental para el

amor abnegado en las dos vocaciones. El Papa Juan Pablo II habla del "sagrado" celibato sacerdotal para hacer énfasis en el hecho de que no es simplemente la renuncia a la vida matrimonial, ya que su profundo significado se encuentra en la castidad y la unión con Dios.

Obviamente, si el candidato a sacerdote no está motivado profundamente por la Fe al tomar su decisión vocacional y renunciar al matrimonio, éste nunca apreciará el valor de la castidad y nunca se sumergirá realmente en el amor de Dios.

Una de las responsabilidades y desafíos más importantes de un programa de formación seminarista es el fomentar la madurez necesaria para un nivel profundo de devoción requerido para el ministerio sacerdotal. Esto es aun más desafiante porque, como comenta la Dra. Poltawska, los seminaristas viven en nuestro mundo contemporáneo "en un ambiente en el cual la actitud hedonística prevalece y el ideal de la devoción completa no es respetado".

Para encontrar el equilibrio y lo saludable en la honra a la castidad abnegada en la devoción completa a Dios y al servicio del Pueblo de Dios, una actitud decisiva de voluntad es necesaria para adoptar un orden disciplinado de vida. Toma práctica y por eso tenemos a los seminaristas. De hecho, cualquier manera de vida saludable exige lo mismo.

La castidad célibe es un asunto de elección. El vivir una vida saludable es asunto de vivir una elección determinada. En nuestra cultura, hay una noción equivocada de que la actividad humana, incluso la actividad sexual, es casi incontrolable. No obstante, a toda la gente le es obligado el aprender a controlar las reacciones sexuales ya que, como dice la Profesora Poltawska, "las mismas demandas de la vida social nos fuerza a hacerlo".

Correctamente ella dice, "Sin embargo, el conocimiento del tener poder total sobre sus propias reacciones instintivas le da a uno, no sólo una verdadera alegría, sino más que nada un sentido de libertad, porque podemos decir que somos realmente libres solamente cuando somos capaces de vivir de acuerdo al sistema de valores elegido. La alegría procedente de esto es pura y duradera y nos ayuda a llegar a un estado de equilibrio psíquico". El principio en marcha es sencillo: el pecado siempre causa la ansiedad; la virtud, aun si trae consigo un costo, trae la felicidad.

Un factor adicional hace toda la diferencia. Cuando Dios lo llama a uno a una vida de castidad célibe en el ministerio, Él proporciona la gracia de vivir una vida llena de profundo significado y alegría interna. ¿Qué más podría uno pedir? †

Traducido por: Language Training Center, Indianapolis

The Human Side/Fr. Eugene Hemrick

Pondering ways to attract religious vocations

A fascinating review of the perceptions held by today's young adults was



presented by Christian Brother James Zullo during the national and regional vocation directors' seminar held in August in Rosemont, Ill. The seminar was sponsored by the J.S. Paluch Co.

As I listened to Brother James' astute insights, I felt I was living the proverb: "Wisdom is the principle thing. Therefore get wisdom, and by all thy getting get understanding."

Brother James, who is on the faculty of the Institute for Pastoral Studies at Loyola University Chicago, was notching up the level of understanding needed to connect meaningfully with young people. What he had to say was food for thought for people attempting to promote vocations to the priesthood and religious life.

He began by reviewing a study of high school students, which asked: "What events made the biggest impression on you?"

First on the list: the killings at Columbine High School in Littleton, Colo. That was followed by the war in Kosovo, the Oklahoma City bombing, Princess Diana's death, President Clinton's impeachment and O.J. Simpson's trial. If the study were conducted today, undoubtedly the terrorism of Sept. 11, 2001, would be at the top of the list.

If vocation directors—and parents, for that matter—want to make meaningful contact with young people, they must be attuned to the daily events that impact their lives and especially must grasp how young people feel about these events.

How does this apply to vocations work? It suggests that in encounters with young people, we shouldn't immediately try to move them into the world of priesthood or religious life, telling them how

we feel about this. Rather, we need to start with their world and enter into it.

Interestingly, this is the same principle catechists employ. They begin with pre-evangelization, starting where a person is in his or her life. Then they move to evangelization, when a person is invited to explore the faith, and finally to catechesis, when he or she is encouraged to make a faith commitment.

Another interesting study examined by Brother James revealed that as much as young people are caught up in the world and its events, they view the world of priesthood and religious life favorably. They feel that the lives of priests, sisters and brothers are inspiring, that the members of religious orders and communities are happy, and that these people have a genuine concern for peace, justice, the poor and the weak.

So even though young people may not know the inner workings of priesthood or religious life well, they are well disposed toward it. I wondered what this might tell vocation directors.

When Brother James indicated that only 12 percent of men and 7 percent of women reported talking to someone about a vocation to priesthood or religious life, I found my answer: We need to go back to the basics and create more opportunities to talk with young people.

Our vocation crisis doesn't stem from young people who are ill disposed. I suspect that our real problem stems from the fact that those concerned about vocations and the young people they want to reach are like two ships passing in the night; we need to "collide" more often.

Only then—finding ourselves on the wavelength of our young people—will we be in a position to invite them to further explore religious life or the priesthood, which apparently many of them revere. †

(Father Eugene Hemrick is regular columnist with Catholic News Service.) †

Special mysteries composed for October rosary devotions

Benedictine Father Noah Casey, minister to priests of the Archdiocese of Indianapolis, composed the following "Mysteries of Peace" in response to the Holy Father's

suggestion that everyone pray the rosary daily during October for the intention of peace. The Scripture texts are from the New Revised Standard Version of the Holy Bible.

Mysteries of Peace

First Mystery: The Peace of the Incarnation

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom God favors" (Lk 2:13-14).

Second Mystery: The Peace of the Beatitudes

"Blessed are the peacemakers, for they will be called children of God" (Mt 5:9).

Third Mystery: The Peace of Christ

"Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid" (Jn 14:27).

Fourth Mystery: The Peace of the Resurrection

Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you" (Jn 20:19-21).

Fifth Mystery: The Peace of Recognition

"Master, now you are dismissing your servant in peace, according to your word: for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and the glory to your people Israel" (Lk 2:29-32).

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Check It Out . . .

"Markers in the Wilderness: The Gift of the Five F's," a Day for Those Who Minister and Those Who Mourn, will be held on Oct. 27 from 8:30 a.m. to 4:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Men and women who have lost a loved one and those who minister to the bereaved are invited to attend the seminar. The keynote address will be given by Rev. Dr. Richard Gilbert, an Anglican priest and a board-certified chaplain who specializes in grief ministry. The cost is \$35, which includes a continental breakfast, lunch and a closing social. All are welcome. For additional information, contact the Office for Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

A **benefit concert and prayer service** to help with relief efforts following the terrorist attacks will take place at 7:30 p.m. on Oct. 7 in the Hulman Center at Indiana State University, 200 N. 8th St., in Terre Haute. For more information, call St. Margaret Mary Parish in Terre Haute at 812-232-3512.

Marian College, 3200 Cold Spring Road, in Indianapolis will honor the American United Life Insurance Co. during its **ninth annual Dinner Auction** on Oct. 9 by giving the company a Knight of Service Award. The award, given each year to recognize a sharing of time, talent and treasure, also will be given to Erin Young and Denise Perry for their volunteer work. The reception and silent auction begin at 5:30 p.m. in the Physical Education Center and dinner is at 7 p.m. Individual tickets are \$125 and sponsorship tables start at \$1,750. For more information, contact Rob Bullock, director of development, at 317-955-6205.

St. Francis Hospital and Health Services is hosting a **Bereavement Support Group** open to any adult who has lost a loved one. There are six sessions on successive Tuesdays from Oct. 16 to Nov. 20. The afternoon sessions are from 3 p.m. to 4:30 p.m. and the evening sessions are from 6:30 p.m. to 8 p.m. Advance registration is encouraged. The group meets at the St. Francis Home Health and Hospice Office, 438 S. Emerson Ave., in Greenwood. For more information or to register, call the St. Francis Hospice at 317-865-2092.

Benedict Inn Retreat and Conference Center, 1402

Southern Ave., in Beech Grove, will host two retreats in October. **"Ministry in the Midst of Suffering"** will be held on Oct. 16 from 8:30 a.m. to 3:30 p.m. The day is intended for ministers in pastoral roles and health care professions as well as students in these fields who have questions about the meaning of suffering and tragedy. **"Spiritual Passages and Practices: Adventures for the Second Half of Life"** will be held Oct. 26-28. This weekend will offer opportunities to attend to mind, body and spirit for those nearing or in the second half of life. For more information or to register, call 317-788-7581.

The Catholic Young Adult Network (CYAN) will meet at 10 a.m. on Oct. 6 in the Marian Center, 3354 W. 30th St., behind St. Michael the Archangel Parish in Indianapolis. The group, comprised of professional single adults in the mid-20s to late 30s, meets monthly to learn more about their Catholic faith, conduct service projects and share social outings. For more information, call Gigi Thomas at 317-884-3585.

The Catholic parishes of Cannelton, Tell City and Troy will sponsor an evening of enrichment on Oct. 11. The evening, open to the public, will begin with dinner at 6 p.m. followed by a presentation by Franciscan Sister Barbara Piller on **"The Spirituality of St. Francis and Today's World."** The cost is \$7.50 and reservations are required. For more information or to make a reservation, call the Catholic Ministry Center at 812-547-7994.

A retreat titled **"The Spiritual Practice of Photography"** will be offered at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Oct. 12-14. The hands-on retreat will explore the connection between spirituality and photography. The same weekend, there will be a retreat titled **"Jesus and the Church."** It will focus on the Gospel of Matthew and how Jesus was portrayed in it. The cost for either retreat is \$135 for an individual or \$255 for a married couple. Financial assistance is available. For more information, call 317-545-7681.

Sacred Heart Parish, 1530 Union St., in Indianapolis, will have a **blissing of pets** on Oct. 6 at 2 p.m. in honor of the Feast of St. Francis. Bring pets to the courtyard. For more information, call the parish at 317-638-5551.

Alumni and friends of Saint Meinrad Archabbey who reside in the Belleville-St. Louis area will gather at the National Shrine of Our Lady of the Snows, 442 S. DeMazenod Dr., in Belleville, Ill., on Oct. 22. A vespers service will be held at 6 p.m. in the St. Joseph Room, and a reception will begin at 6:30 p.m. in Room D followed by dinner at 7 p.m. The cost of the dinner is \$20 per person. After dinner, Benedictine Father Carl Deichman, director of the Saint Meinrad Church Leadership Center, will give a brief explanation of the new facility. For more information, call Saint Meinrad Archabbey at 812-357-6501 or 800-682-0988.

The Servants of the Gospel of Life is offering **vocation discernment weekends** for single women between the ages of 18 and 45. Join them for daily Mass, eucharistic adoration, the Liturgy of the Hours and discussions on the spirituality of the community at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Arrangements can be made by calling Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, will present a forum titled **"The Death Penalty in America"** at 7:30 p.m. on Oct. 11 in the Damascus Room on the lower level of the church. Representatives on all sides of the issue will make presentations. An open discussion will follow. Those on the panel include the Marion County sheriff, two Indiana deputy attorney generals and the director of the Indiana Catholic Conference. For more information, call 317-241-6314.

A **Marriage Encounter Weekend** is scheduled at the Signature Inn in Castleton, on the northeast side of Indianapolis, from Oct. 12-14. The weekend is open to married couples seeking to enrich their marriage and their faith life together. For more information, contact Matt and Ellen Harrod at 317-842-6918 or Steve and Yvonne Ray at 812-256-6548.

Members of diverse faith communities will gather on Oct. 10 at 7 p.m. at the North United Methodist Church, at 38th and Meridian St., in Indianapolis, for an **ecumenical service of hope and healing** in recognition of National Domestic Violence Awareness Month. Child care will be provided during the service. For more information, call 317-923-5563, ext. 1.

The second program of the 2001-02 St. Pius X Adult Education Series will be held on Oct. 8 at 7:30 p.m. at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis. **"Prayer and Meditation"** will be a modern day reflection on the life and spirituality of St. Francis of Assisi. The evening presentation, led by Franciscan Father Michael Barrett, will conclude with a short, Franciscan-style prayer and meditation service. For more information, call 317-815-0979.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, is accepting orders for **poticas** for the Thanksgiving and Christmas season. Loaves of the special nut bread are \$14 each. Orders will not be accepted after Nov. 2. To place an order, call 317-634-2289.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, in Floyds Knobs, will have its **annual card party** on Oct. 17 from 7 p.m. to 10 p.m. For more information, call 812-923-3011.

Holy Family Parish, 3033 Martin Road, in Oldenburg, will have its **parish festival** on Oct. 7 from 9 a.m. to 8 p.m. For more information, call 812-934-3013. †



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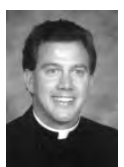
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SYNOD

continued from page 1

Quoting St. Paul, the pope defined the bishop as "someone dedicated to God," who submits his entire existence and ministry to serving Jesus and his Gospel and who pursues virtue.

"How much wisdom [is there] in that 'pursue,'" he said. "Episcopal ordination does not infuse the perfection of the virtues: The bishop is called to pursue his path of sanctification with greater intensity to achieve the stature of Christ, the perfect man."

The 81-year-old pope, who spoke in a weak, hoarse voice, officially opened the synod's deliberations the following day with a prayer to the Holy Spirit. As in the past, he was expected to be present for all the bishops' presentations in the synod hall.

Leading off the discussions, Cardinal Edward M. Egan of New York, the synod's general recording secretary, delivered an hour-long Latin-language overview of the issues tied to the gathering's theme, "The Bishop: Servant of the Gospel of Jesus Christ for the Hope of the World."

He highlighted the challenges of modern-day attacks on marriage, family and human life, as well as social injustices brought by globalization and a growing number of refugees worldwide.

He said bishops must be fearless but respectful teachers of "sound doctrine," spiritual guides who bring people to holiness by being holy themselves, and leaders who are intimately involved in all aspects of diocesan life.

In addition to frequent celebration of the Eucharist and the sacrament of penance, Cardinal Egan recommended that bishops draw spiritual strength from eucharistic adoration, daily recitation of the rosary, holy hours and meditation on Scripture and the writings of the Church fathers.

He underscored the need for bishops to show respect and affection toward their



Bishops from around the world gather in St. Peter's Basilica with Pope John Paul II for Mass opening the month-long Synod of Bishops on Sept. 30. Church leaders were meeting at the Vatican for talks on the role of the bishop.

priests, remembering that "the Church walks with the feet of its pastors.

"Our affection for them can never be too evident or too heartfelt," he said.

Referring to the bishop's role in his diocese as chief liturgist, the cardinal noted that recent "numerous changes and developments" in Church worship had led to divisions among some Catholics, a phenomenon particularly evident in the United States.

"We will not always be able to avoid controversies about rubrics, liturgical appointments, church architecture and the like. In dealing with them, the bishop has to be willing to listen and no less willing to lead," he said. "It will call for wisdom and, yes, diplomacy too."

Cardinal Giovanni Battista Re, head of the Congregation for Bishops who served as president-delegate on the synod's first

day, said the lifestyle of bishops over the years had become "simpler, closer to the people, more attentive to the needs of the faithful.

"The bishop's mission has become even more demanding because of new social phenomena, new cultural manifestations, and the increased difficulty of illuminating the problems of our times with the wisdom of the Gospel," he said.

"The bishop today must be aware of the challenges that the present hour brings with it and must have the courage to face them with all his energy," Cardinal Re said.

Bishops were to deliver individual speeches for about two weeks, then meet in 12 small groups divided by language to work out a final list of propositions and a message to the world.

The official list for the synod shows 292 participants, including 49 auditors and

experts, 10 heads of religious orders and six "fraternal delegates"—representatives from other Christian Churches. One was a delegate from the Russian Orthodox Patriarchate of Moscow, a Church with historically tense relations with the Vatican because of alleged Catholic "proselytism."

The number of voting members—247—was the highest ever among the 20 synod assemblies held since the body's institution during the Second Vatican Council. Cardinal Schotte attributed the increase to a growth in the number of bishops worldwide.

Cardinal Schotte noted that the vast majority of participants were bishops elected by their regional conferences, and that 213 have experience as heads of a territorial see.

"I think this is a guarantee of the success of the synod," he said. †

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CHURCH

continued from page 1

reality. In recent weeks, parish volunteers completed the renovation and expansion of a large pole barn, transforming it into a contemporary worship space and multi-purpose facility with a kitchen and bathrooms that will serve the 414-household faith community until a permanent church can be built on the donated site in Bright.

The purchase and renovation of the pole barn, located on property donated by parishioners Greg and Vicky Gavin, means that the new faith community no longer has to worship at the Providence Presbyterian Church or in the gymnasium of the Bright Elementary School.

"Archbishop Buechlein, we welcome you," Father Marks said at the start of the liturgy. "The parish of St. Teresa Benedicta is honored to have you here to celebrate with us and thank God for this beautiful building, this beautiful parish and this beautiful community."

Acknowledging that "it is a beautiful building," the archbishop said, "I'm very, very surprised at how nice it is. I thought this was a pole barn. You call it a manger church, and in a certain sense that does describe this phase in the development of this parish community. Sisters and brothers, this is a day of rejoicing. We have come together to offer this new building to God."

After blessing the building, and before blessing the oak and marble altar that was handmade by parishioner Dan Badinghaus, Archbishop Buechlein explained in his homily that, "We gather to bless this very beautiful new altar. In our Catholic tradition, the altar is a symbol of Christ's presence among us. It is a symbol that tells us that when we celebrate the Holy Eucharist—the Mass—Christ is the true presider through the person of the priest. At a later date, when—God willing—we dedicate a permanent church building

here, we will consecrate the altar with the holy Chrism [oil] that is consecrated on Holy Thursday at our Cathedral of SS. Peter and Paul. This afternoon, we bless the altar with holy water, which makes this altar sacred and also makes it a sign of our unity around Christ.

"On this occasion, we also pray that this building, also made holy by the blessing of water, might be a place where we come together in faith to worship God, first of all," the archbishop said. "It is a place where, in unity, we gather to bring our needs to the Lord. This is a place where we come together to strengthen our faith, our hope and our love. Here we are especially conscious that, as pioneers of this new parish, you are the shoulders upon which future generations will depend for their faith, their hope and their love. And always, always, we remember our foundation is Jesus Christ.

"People want to see the face of Jesus Christ in our day, especially in the wake of the terrorism that attacked our country," he said. "The Holy Father says we can only show the face of Christ if, first of all, we contemplate the face of Jesus in the Gospel. To give definition to the face of Jesus, which is the responsibility of everyone of us, we have to pray to Jesus. Everything flows from that. And that's what happens when you gather here around this beautiful altar. That's what happens when you go from this altar to your homes."

Emphasizing that "the mission to show the face of Christ to the world belongs to all of us," Archbishop Buechlein told St. Teresa Benedicta parishioners that, "Our challenge is to believe in and place our hope in God. And it starts here at this altar. Only if we are rooted in the habit of prayer can we remember to believe amidst the stuff of everyday life and even the tragedy of everyday life, and to hope when we are lost along the way, and to love even when we doubt our capacity to



Archbishop Daniel M. Buechlein accepts the offertory gifts from the children of Dan and Teresa Badinghaus of Bright. Their father made the altar, ambo and presider's chair as a gift for the parish, and is currently carving a life-size crucifix for the manger church.

love. Prayer is the key. May this beautiful altar be a blessed focus for your prayer."

During a reception after the liturgy, Pastoral Council chairperson Bill Acra said it was "amazingly inspirational" to have Archbishop Buechlein dedicate the manger church and the altar.

"It was a dream of a number of people throughout the [Bright] community," Acra said. "We wanted a place to worship and to come together as a faith community, and through a tremendous gift of land and then a lot of hard work we were able to do that. It was a dream that became a reality. A lot of people worked on the church and helped with this celebration. Everything came together through the

dedication and leadership of a lot of different people. We all have a chance to be the beginning part of a parish, and it's very exciting."

Acra said the parish property includes a pond and hill adjacent to the manger church.

"We bought the house and this pole barn from the Gavins after they donated the land," Acra said. "Someday we anticipate building the church and possibly even a school on the other side of the pond. This [manger church] will be used as a multipurpose room after we finally get the large church built."

Father Marks said the creation of St. Teresa Benedicta of the Cross Parish is a miracle.

"It really is a miracle of everyone coming together with faith and believing in Christ and believing in a dream," Father Marks said. "Trusting in God, we came together as a community and pitched in to make this parish possible. Parishioners labored, prayed and gave of their hearts and their finances."

During Holy Week in 2000, he said, charter members of the parish gathered for the Easter Vigil Mass in the pole barn.

"We had no place to have the Easter Vigil so we cleaned out the barn, removed all the construction stuff and set up a stage," he said. "It was just a cement floor with folding chairs. It was a little cold, but it was an incredible, faith-filled Vigil Mass."

St. Teresa Benedicta parishioners keep saying yes to God, the Church and the parish, Father Marks said. "The community here is always willing to give when asked because of their faith and because they believe in giving from their hearts. They realize what goodness can come from it. They're great people." †



Archbishop Daniel M. Buechlein concelebrates the eucharistic liturgy during the dedication of the new St. Teresa Benedicta of the Cross manger church on Sept. 29 with Father William Marks, pastor of the newest parish in the archdiocese. Established in January 2000, St. Teresa Benedicta Parish has 414 households and 1,420 parishioners.

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MOURN

continued from page 1

at half-staff on Oct. 6 from reveille until completion of interment.

In lieu of flowers, the family has requested that a memorial fund be established in his honor to continue his efforts to "take care of soldiers." The Lt. Gen. Timothy J. Maude Memorial Fund will provide resources to soldiers to assist them in their education.

"Family, faith and service to his country were all very, very important to him and he handled it all well," Dolores Maude said. "He often told me not to worry about him, and he never failed to say 'I love you' whenever we talked.

"On the morning of Sept. 11, I sat down to watch part of 'The Today Show,' " she said. "When the first plane hit the World Trade Center, the people on 'The Today Show' were as startled as everybody else.

Then when the second plane hit it, I knew it wasn't an accident. I felt bad for the people who were killed in New York, but never dreamed that my son was in danger in Washington, D.C.

"When I found out that a plane had hit the Pentagon and I saw the damage," she said, "my first thought was 'Tim's all right' because when we were there last year Tim's office was in another part of the Pentagon. I thought Tim was safe, but then I found out that they had done some decorating and moved him into a new office. As time went on and the wait got longer and longer, I knew that he was more than missing. A few days later, an Army chaplain came to the house to tell me that Tim and his staff and all the people working with them were all killed—all of them."

A longtime member of St. Lawrence Parish, Dolores Maude said she is proud of all her children.

"I can't say I'm any more proud of Tim than I am of my other children," she said. "Larry is the oldest, then Carol, Tim, Bonnie and Dan. Tim just made his life a little bit different. I was thrilled when he went to Officer Candidate School and came out as a lieutenant. His career progressed very rapidly after that. I was impressed with the way he lived his whole life."

She last saw Tim and his wife in July during a visit to Indianapolis.

"It's still hard to believe he's gone," she said. "The funeral Mass will bring some kind of closure, I guess. I've had a lot of support from my children and from friends and neighbors. Father John [Beitans, St. Lawrence's pastor] called me several times and came by and Father Joe [Brown] called me, too. I've also had Army visitors from Fort Knox, Ky., and from Fort Harrison."

The official statement from the Chief of Staff of the U.S. Army praised Lt. Gen. Maude as a man who "understood the human spirit" and "understood that the well-being of the Army—soldiers, civilians, retirees, veterans and their families—is inextricably linked to our readiness as a force.

"The success of the 'Army of One' campaign demonstrates his broad understanding of human nature and his creative instincts in delivering on that understanding," the statement said. "He understood that young men and women today are looking for something greater than self and are able to accept the notion of duty to country as the noblest of endeavors.

"Lt. Gen. Tim Maude's influence will continue to strengthen the Army's

readiness and our nation's defense of freedom and liberty," the statement said. "The strength of our nation and the Army is tied directly to his successes. His love of soldiers and his devotion to the Army was deep and genuine. Simply put, Lt. Gen. Maude loved soldiers; he loved the Army; he loved this wonderful country. His every action cheerfully reflected this commitment to duty."

Born in Indianapolis on Nov. 18, 1947, Timothy Maude attended the Latin School in Indianapolis then enlisted in the U.S. Army on March 21, 1966, because he did not want to wait to be drafted during the Vietnam War.

After completing Officer Candidate School, he was commissioned a second lieutenant in the Adjutant General's Corps in February 1967.

His military education included completion of the Adjutant General Officer basic and advanced courses, the Army Command and General Staff College, and the Army War College.

His military record included service in Vietnam, Germany and Korea as well as at Fort Harrison in Indianapolis.

During 35 years of Army service, he served in a variety of command and staff positions culminating in his assignment as the deputy chief of staff for personnel. He was awarded the Distinguished Service Medal, Defense Superior Service Medal, Legion of Merit, Bronze Star Medal, Purple Heart, Meritorious Service Medal, Army Commendation Medal, Army Achievement Medal and Army General Staff Identification Badge.

He earned a bachelor's degree in management at Golden Gate University in San Francisco, Calif., and a master's degree in public administration at Ball State University in Muncie, Ind. He met his wife, Teri, in Indianapolis and they were married at Our Lady of the Greenwood Church in Greenwood.

Bill Sweeney, a retired Army colonel who now serves as the executive director



Lt. Gen. Timothy J. Maude

of the Indiana War Memorials Commission in Indianapolis, arranged an exhibit at the Indiana War Memorial in honor of his friend and also is helping plan a memorial service later this month.

"When I took this job, I never dreamed that I would be assembling a memorial exhibit in honor of one of my friends," Sweeney said. "On Sept. 22, Indiana Lt. Gov. Joseph Kernan dedicated the new exhibit honoring Gen. Maude and all of the Hoosiers that we know of who were victims of the terrorist attacks in New York, Washington and Pennsylvania. On Sept. 11, I had more friends die violently than I did during a whole year of service in Vietnam."

(Donations to the Lt. Gen. Timothy J. Maude Memorial Fund may be directed to the Association of the U.S. Army, 2425 Wilson Blvd., Arlington, VA 22201.) †

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Indiana rescuers say faith helped them through gruesome mission

By Jennifer Del Vecchio

Fire and clouds of thick smoke were still billowing skyward when firefighters and rescuers from Indiana arrived in New York.

They worked next to New York firefighters digging through mountainous heaps of rubble with whatever they could—their hands, shovels and crowbars—in search of anyone who may have survived the terrorist attacks on the World Trade Center.

Members of the Indiana Rescue Task Force helped remove 80 tons of concrete and twisted steel from the site in hopes of finding someone alive—but they didn't.

Rescuer Blake Wallis, a member of Immaculate Heart of Mary Parish in Indianapolis, said his search and rescue dog, Scout, often looked around in bewilderment because of the strong scent of dead bodies and body parts all around her.

Scott McCarty, a member of the task force and of St. Thomas the Apostle Parish in Fortville, said moving 80 tons of steel "didn't even scratch a dent" in the amount of debris that needs to be removed.

To date, more than 130,000 tons of rubble have been removed and clean-up efforts are expected to take at least one year.

Despite the overwhelming odds of finding any survivors, the Indiana team members kept digging. They slept as little as two hours a night.

New York firefighters were working on less sleep, going for as long as 24 hours without a break. The Indiana rescuers were one of 28 federally-funded disaster teams sent to New York.

Several of the members of the Indiana task force are from various parishes in the archdiocese. They worked alongside New York firefighters who were there when the World Trade Center towers came crashing down with leaving floors stacked upon floors.

Entombed in those stacks were men, women and children, who had called loved ones from their desks minutes after the terrorist attacks and others who probably didn't know what happened, rescuers said.

New York firefighters, who had lost many of their own in the rescue efforts, didn't take time to grieve, but kept working.

"They were in a state of shock," said rescuer Rick Pohlman, a member of St. Monica Parish in Indianapolis. "When these guys

finally do sit down, they are going to be devastated."

Upon returning to Indiana, task force members were honored for their efforts.

The recognition is appreciated, they said. But they were quick to add it was their job and they'd do it again.

It's that attitude that makes the men and women who risk their own lives every day true heroes, said Father James Wilmoth, pastor of St. Roch Parish in Indianapolis.

Father Wilmoth, also the chaplain for the Marion County Sheriff's Department, held a special recognition ceremony during the all-school Mass on Sept. 28.

Several men who traveled to New York attended, along with Marion County Sheriff Jack Cottey and Indianapolis Police Department Deputy Chief Tim Harty, who came to show their support.

The students were given a first-hand account of the devastation that rescuers were confronted with.

Sgt. Justin Reuter, also a member of the task force and of St. Andrew the Apostle Parish in Indianapolis, said his team found no one alive.

While rescuers are still clearing the debris of the World Trade Centers, only 314 deaths have been confirmed and almost 5,219 people are still reported missing.

"I'm not telling you this to scare you," Reuter told the students. "I'm telling you as it actually happened. We didn't meet with success only in that we were able to provide families a way to bury the people they loved."

Reuter, a former student of Father Wilmoth's, said his career as a firefighter began when Father Wilmoth pulled him out of class and took him to the scene of an Indianapolis fire. Later, Father Wilmoth, a former chaplain for the Indianapolis Fire Department, staked his badge on Reuter as a sure candidate for a fireman.

"Twenty-five years later, I am here with you," Reuter said.

Reuter told the children that as a father he wants to protect his children. He said firefighters and police officers want to do the same for everyone.

Despite the destruction he found in New York, Reuter said there is one promise that God always keeps.

"He will raise you up on eagle's wings," he said. "Take heart in that, believe it and



Above: Firefighters were honored Sept. 28 at St. Roch Parish in Indianapolis for their efforts in helping the victims of terrorist attacks in New York. From left are Father James Wilmoth, pastor; Harry Stone, an eighth-grader at the school; Jackie Drexler, Paul Sullivan, Steve Tardiff and Justin Reuter. The firefighters are part of the Indiana Rescue Task Force.



Left: Rick Pohlman, a member of St. Monica Parish in Indianapolis, was one of the men in the Indiana Rescue Task Force who responded to New York on Sept. 11 after the terrorist attacks on the World Trade Center. Pohlman helped search for people in the rubble and provide back-up support for the New York firefighters.

love every person you come in contact with. Your life will be complete."

Others who responded to the tragedy also said their faith helped them and they were most impressed by the showing of goodwill from others.

"I witnessed an outpouring of support and prayer," Pohlman said. "Every time we went to the site, the streets were lined with people acknowledging us and thanking us and helping us. They would applaud. It was tremendous."

Pohlman said whatever the rescuers

needed, from food to gloves, was given quickly.

"Everybody opened their hearts and wallets," he said, including stores that opened their doors for the rescuers to take what could help in the rescue efforts.

Pohlman has been on numerous disaster sites throughout the nation with the task force, but nothing prepared him for the destruction.

"You can't make any sense out of this," he said. "The one blessing we all received was the goodness of everybody there." †

Parishes throughout the archdiocese help with relief effort

By Jennifer Del Vecchio

Parishioners across the archdiocese are giving their time, money and prayer to help the victims of the worst terrorist attacks against America.

Here's what a few parishes across the archdiocese have done.

At St. Monica Parish in Indianapolis, more than \$25,000 was given during Sunday collections taken five days after the attacks. The money will go to the Red

Cross to help with relief efforts.

Business manager Jim Welter said the \$25,436.50 represents the largest "second collection ever" at the parish.

Parishioners were also generous in the regular collection on the same weekend, he said.

The parish collected at least \$32,000 for parish expenses, more than \$7,000 of the average Sunday collection amount.

"St. Monica's always has an outpouring to the larger Church," Welter said.

"There was a need to come together."

St. Barnabas Parish in Indianapolis prayed a nine-day novena for peace and justice and collected more than \$1,000 for rescue relief efforts.


A second collection at St. Mary Parish in Mitchell collected \$542.34 for disaster relief. St. John the Baptist parishioners in Dover collected needed items to send to New York, such as water, socks, masks, beverages and other items that filled a tractor trailer. The small rural communities in

the area joined together for the project.

Schools across the archdiocese have also held special services or fund-raisers. St. Bartholomew School in Columbus had a bake sale that netted \$1,100.


Parishes or individuals wanting to help can donate money through Catholic Charities USA, the agency commissioned by the United States Conference of Catholic Bishops to represent the Catholic community. For more information, call 800-919-9338. †

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Archdiocesan priest blesses rescue dogs and trainers

By Brandon A. Evans

EDINBURGH—Kori darted around the wooden box. It only took a few moments for the German short-haired pointer to lose interest in “rescuing” the person hiding in the box and run off to a nearby tree to fetch a stick.

It was a disappointing moment for Kori’s trainer, Carol Gaetke, who was attending the Search and Rescue Academy at Camp Atterbury, but it was far from devastating. In the afternoon, Kori had another run at it and was successful.

Gaetke and about 85 other men and women and around 100 dogs from across the country came to the central Indiana Army base last week to train to carry out search and rescue missions as well as other tasks.

The weeklong seminar is a yearly event that is sponsored by Canine Search and Recovery and hosted by the Search and Rescue Academy, said Susan Mitchell, a board member on Canine Search and Recovery.

The trainers at the academy worked unburdened by the soul-shattering pressure that Blake Wallis, a member of Immaculate Heart of Mary Parish in Indianapolis, and his dog, Scout encountered last month in Manhattan while carrying out the grim task of locating bodies buried under the mountain of debris that was once the World Trade Center towers.

Wallis and his five-year old yellow Labrador Retriever went to New York the day after the terrorist attacks.

Father Paul Shikany, pastor of Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin, went to Camp Atterbury Sept. 25 to bolster the spirits of the people training there and to bring a spiritual aspect to their work by giving a special blessing for the dogs.

At about 10:30 a.m., Father Shikany vested in an alb and stole, but found that he was missing holy water. On the spur of the moment, he blessed some bottled water that had been put into a clean dog bowl.

The idea was Mitchell’s, a member of

St. Joseph Parish in Madison, Tenn. She came with her red bloodhound, Madison, to train at the academy. It is her pastor, Father Edward Steiner, who usually does the blessing.

In his absence, Father Shikany came to do the blessing, something that was planned before the tragedies of Sept. 11, but that also seemed to be a perfect response to that disaster.

“Your blessing will have a special poignance given the events in New York, Washington and Pennsylvania,” Father Steiner said to Father Shikany in a letter. “These are people who train to go to such places and search out the living and the dead.”

Indeed, many people that were supposed to be at the academy last week were not there because they were either in New York or had just returned home, Mitchell said.

“We have two instructors that we know of that were unable to attend because of the events in New York,” Newcomer said.

Wallis said that while he was working in Manhattan, Scout was acting stranger than he had ever seen her act before.

“She’d snort at the ground and dust would come up and she’d look around in bewilderment,” he said. He thinks the reason for her behavior was because there were so many dead bodies and pieces of bodies in the rubble.

In the midst of Scout’s grim task, there was hope in the form of those who were working at her side.

“Firefighters would be coming off the pile, covered in grime and dust, and before they would take a break or get a drink they’d come and pet the dog,” he said.

Supporters also lined the streets to cheer them on and offer words of gratefulness, such as “God bless you.”

Back at Camp Atterbury, safe from the chaos of “Ground Zero” in New York, Father Shikany offered his heartfelt blessing—and that of God’s—to a large crowd of people and their best friends.

The dogs varied in size and breed as much as their owners varied in physical appearance, but each one received a



Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, blesses a dog with holy water from a dog bowl with a freshly cut branch. Father Shikany held a brief prayer service calling God’s blessing upon a large group of dogs that were involved in a weeklong seminar of training at the Search and Rescue Academy at Camp Atterbury, near Edinburgh.

prayer that they may be able to have the courage and strength to do whatever God may call them to do.

The owners placed their hands on their dog’s head, responding to Father Shikany’s prayers by saying “blessed be God.”

Taking a small branch covered in leaves, Father Shikany sprinkled each dog with the holy water.

Each dog also received a special St. Francis medal that was blessed and a prayer card.

Afterward, it was training as usual for the dogs. Some went to train for search and rescue, others were training to find dead bodies.

One woman who was training her dog for cadaver work took the animal over to where training for live victims was being conducted in order to lighten his spirits.

Kori and her owner represented a group of several people whose dogs were being trained to search for victims amidst rubble and other obstacles.

Using a “bark box” is one technique to train a dog to respond properly when finding a victim.

A person first plays with the dog, usually with a special toy, and then runs off and hides in the box. The dog then is released and is supposed to find the point on the box where the scent of the person is the strongest, which is near the bottom of the sliding door where there are holes.

Once the dog responds properly by barking a certain way and signaling the owner by pawing at the bottom, the door is opened via a rope and pulley system. The dog is then rewarded by some loving attention from the victim.

“The dog really has to stay loyal to the victim,” said John Newcomer, the manager of the Search and Rescue Academy.

He also warned against following the dog too closely once you’ve released it to

find someone, saying that the dog could get spooked.

“You have to trust your dog,” he said. “Once you release the dog, your job is done.”

The academy used state-of-the-art rubble piles, which seems at once to be a contradiction in terms. But the piles of rubble are designed to provide a variety of training experiences for the dogs.

“That’s why John Newcomer’s facility is so important,” Mitchell said.

Fifty-three of the 55 dogs used in Oklahoma City after the 1995 bombing were trained at the academy.

Gaetke said that training a dog for search and rescue work is something that is a serious choice for both parties, as rescue situations can often be dangerous.

Nevertheless, her desire to help people is what drives her to train Kori and use her abilities. She currently works with Kori and a group of volunteers called West Virginia Canine Search and Rescue to find missing people.

“When you’ve got somebody that’s missing, you kind of forget about yourself,” she said.

Though Kori is certified to do trailing work, Gaetke brought her to learn more about search and rescue—and at the end of the week was pleased with Kori’s progress.

“This was her first experience doing disaster,” she said. “I saw a real need for dogs to do disaster work. I really wanted to concentrate on finding survivors.”

Newcomer said that the academy sees dogs in all stages of training.

“We get people that are just starting out,” he said, “then we have people that have been doing it for 25 years.”

The Search and Rescue Academy doesn’t just work with dogs either, but does a variety of training for all sorts of disaster situations. †



Kori, a German short-haired pointer, grabs hold of a toy as she “rescues” someone from a large wooden box. She was training to locate victims and properly signal her owner, Carol Gaetke, of the find. This was one of many tasks that the Search and Rescue Academy trains dogs to do.

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Getting to know Jesus is an ongoing task

By Theresa Sanders

There is a wealth of information about Jesus in the Gospels. Examining those texts, we learn a great deal about the things Jesus said and did and, just as important, the effect he had on other people.

Even if we scrutinize the Gospels very closely, however, and even if we learn all we can from them, we still will be left with an incomplete picture of Jesus. This is true for a number of reasons.

First, the Gospels do not give us a straightforward history of the life of Jesus. They were written not by Jesus himself, but by his followers. When we read them, we are reading the testimony of people whose lives had been transformed and who wanted to share the source of that transformation with others.

The Gospels are, thus, not newspaper stories offering “just the facts” in the way that a journalist today might try to do. Symbol and metaphor are employed by the Gospels to make their point.

For example, the accounts of Jesus’ lineage in the Gospels of Matthew and Luke differ. However, neither Matthew nor Luke would be troubled by this fact.

Matthew’s list of Jesus’ ancestors, written for a Jewish audience, was meant to show that Jesus is the fulfillment of God’s covenant with the Jews. Jesus is portrayed as a true descendant of Abraham, the perfect embodiment of obedience to God and the sign that God’s promises will not be forgotten.

Luke’s list, on the other hand, written for a gentile audience, traces Jesus’ lineage back to Adam, the first human being. Luke’s point is to show that Jesus is good news for all people, not just for the Jews but also for the nations of the world.

The Gospels often are concerned with finding images to convey Jesus’ power and importance. Scholars in recent years have tried to uncover the “historical” Jesus or the “Jesus behind the text,” but their success has been limited. The Gospels are simply more interested in testifying to the saving love of Jesus than in presenting a fact-by-fact account of his life.

There is another, more basic reason why we cannot learn all that we might learn about Jesus simply by reading the Gospels.

Jesus was a historical person who lived and breathed and talked and laughed. He had all kinds of interactions with all kinds of people, but only a tiny number of those interactions are recalled in the New Testament.

The Gospels tell us nothing of Jesus’

adolescence or early adulthood. They do not tell us what his voice sounded like or what his favorite joke was or if he preferred one kind of food rather than another. Huge sections of his life and personality simply do not appear in the written texts.

This is not to say that we can learn nothing that will help us understand him better. We can read what historians tell us about life in Jesus’ day or what archeologists have to say about the art and architecture and economic practices of the time. We can even travel to Israel to see some of the same countryside that Jesus knew and loved.

We also can learn more about the religion that Jesus himself was shaped by, paying particular attention to the Bible as he would have known it. The Jewish Scriptures give us insight into the hopes, expectations, desires, fears and dreams of the culture into which Jesus was born and in which he understood himself.

Reading them—the Psalms, for example, or the prophets or a book such as Exodus—we can see how the followers of Jesus took their words and applied them to Jesus in order to explain who he was and what he had done for them.

There is one final reason, though, why we cannot understand all that we might understand about Jesus simply by reading the Gospels.

From a Catholic perspective, no historical document ever could encapsulate Jesus completely because Jesus is still alive. He did not simply cease to exist 2,000 years ago.

If you take the good news of the Resurrection seriously, then you believe that Jesus continues to influence and inspire the world, to love it and to work for its redemption.

Jesus is not simply a figure from the past. There is always more for us to grasp about him because he continues to speak to each age, each culture and each human heart.

In other words, the bumper stickers and T-shirts that ask “What Would Jesus Do?” only have it partly right. The real question for Christians is not this, but rather, “What Is Jesus Doing?” Where can Jesus be found today? What is he about, and are we helping or hindering his efforts?

Getting to know Jesus is an ongoing task. If we ever think we’ve finished, that’s a sure sign that we haven’t even begun.

(Theresa Sanders is assistant professor of theology at Georgetown University in Washington, D.C.) †



Even if we scrutinize the Gospels very closely, we still will be left with an incomplete picture of Jesus. The Gospels are simply more interested in testifying to the saving love of Jesus than in presenting a fact-by-fact account of his life.

Jesus’ teachings amazed people

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

Many of Jesus’ words and deeds in the Gospels seem directed to questions that would concern Jews intensely but would not be very interesting to gentile converts.

Examples are found throughout the Gospels in arguments that Jesus had with Jewish teachers and leaders concerning Jesus as God’s “Son,” Messianic claims about Jesus, Jesus’ understanding of the temple and sacrifice, and Jesus’ way of interpreting Jewish law.

Israel often spoke of itself as the “son” or “child” of God, meaning God had adopted Israel into a special relationship and made it heir to God’s special blessing and inheritance. But Jesus applied the special relationship of “Son” to himself, and talked of an intimate knowledge he had of God because of his Sonship.

The Gospels highlight the point. Mark opens and closes his Gospel with the claim that he is writing to show that Jesus truly was the “Son of God.” It is in John’s Gospel, written later, that Jesus strongly identifies himself with the Father in a heated debate with Pharisees—a shocking claim from the Jewish point of view.

Closely related to the sonship issue is how we understand Jesus as the Messiah

whose coming was anticipated in Israel. Because Jesus did not declare a war of divine liberation, many rejected his kind of messianic language—that his mission was to establish a kingdom of healing, repentance and divine forgiveness.

A third unique claim about Jesus was that, through his death and resurrection, he replaced the Jerusalem temple and sacrifice in favor of God’s saving and healing plan. All understand that Jesus’ death replaced the saving value of daily sacrifices and the need for the temple to guarantee God’s presence in Israel. Jesus himself is the new temple and sacrifice.

People noted that Jesus taught a way of observing the law that differed from observances by Sadducees or Pharisees. The Jews recognized how different these aspects of Jesus’ teaching were and how threatening they were to the prevailing understanding of God’s word for Israel.

These aspects of Jesus’ teaching give us a clue to the major ways Christians moved beyond the Judaism of Jesus’ day to become a new religion with a new emphasis given by Jesus and based on the event of Jesus’ death, resurrection and sending of the Holy Spirit.

(Paulist Father Lawrence Boadt is publisher of Paulist Press in Mahwah, N.J.) †

Discussion Point

Gospels offer advice, comfort

This Week’s Question

What Gospel story, passage or section figures in a large way in your life? Why?

“It’s a passage with Christ saying to not be afraid. Whenever I am fearful of something, I think about this passage and it helps me.” (Anna Gagliardi, Branford, Conn.)

“A passage from St. James refers to faith and works. If you have faith and no works, it’s kind of a contradiction. But if you have works, you can show your faith through your works. This is how I try to live my life.” (Jim O’Connor, Columbus, Ohio)

“Christ’s discipline to forgive your enemies. It’s one of the most difficult, demanding and critically important things we can do.” (Father Francis Landwermyer, S.J., San Antonio, Texas)

Lend Us Your Voice

An upcoming edition asks: Tell of a program in your parish that teen-agers found particularly rewarding.

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



From the Editor Emeritus/John F. Fink

Luke: the only Gentile author in the Bible

Probably only one author in the entire Bible was not a Jew. Obviously, all the Old Testament authors were Jews, but so were most of the New Testament authors—Matthew, Mark, John, Peter, Paul, James, Jude. The exception is Luke, the author of one of the Gospels and the Acts of the Apostles.



(I said “probably” because we simply don’t know all the authors of the Gospels. Someone obviously added to the original Gospel according to Mark and there is evidence that several authors were involved in writing the Gospel according to John.)

Luke was a gentile, a native of Antioch, Syria. Besides the events of Acts in which he participated, he is also mentioned in the letters to the Colossians (4:14), Philemon (24), and 2 Timothy (4:11). Paul called him “our beloved physician,” so it is assumed that he was a doctor. He is also credited with being a

painter.

Luke accompanied Paul and then stayed in Philippi for several years until Paul returned there. He then went with Paul to Jerusalem and remained near him when Paul was imprisoned in Caesarea for two years. Presumably, during that period he had time to interview people who had known Jesus. Perhaps he got the detailed information for his infancy Gospel from Mary herself, who would have been living in Jerusalem. Finally, he accompanied Paul again on the dangerous journey to Rome and remained there as a faithful companion.

He didn’t write his Gospel and the Acts of the Apostles, though, until sometime between 80 and 90, about 20 years after Paul’s execution. Writing in classical Greek, he addressed both books to Theophilus (“friend of God”). Both books were directed mainly to gentile Christians. His main purpose was to show that God’s promises to Israel were fulfilled in Jesus and the salvation promised to Israel had been extended to gentiles.

Luke is, I believe, the best story-teller

among the Evangelists. Perhaps this shows up best in the Acts of the Apostles, the story of the struggles of the early Church and Peter and Paul in particular, but it’s also present in his Gospel. He is the only Evangelist who tells us the stories of Zechariah and Elizabeth, Mary and Joseph, the prodigal son, the woman caught in adultery and the “good thief” on the cross.

A lot of common ordinary people are in Luke’s Gospel: the shepherds, Simeon and the elderly widow Anna, lepers, soldiers and Samaritans. His Gospel has also been called the Gospel of Prayer because he shows Jesus at prayer before every important step. And the Acts of the Apostles is sometimes referred as the Gospel of the Holy Spirit as it shows the work of the Third Person of the Trinity in the early Church.

Luke’s two books present Christianity as a legitimate form of worship in the Roman Empire as well as the logical development and fulfillment of Judaism. He hoped that it would be given the same toleration and freedom that the Romans accorded Judaism. †

Cornucopia/Cynthia Dewes

Rediscovering our spiritual need for heroism

My grandson, the Professional Cynic, told me recently that the concept of heroism is passé, if not ridiculous. He is at that age when nothing is sacred, especially the virtues so admired by his elders.



There are no heroes, he said, only impetuous fools who are crazy or suicidal or maybe both. The idea of heroism in war is particularly galling to him, since war itself is immoral and thus an impossible setting for anything good to happen.

If I were a young male his age, I might feel the same. After all, it’s old people who send young people to war. The idea is that it’s easy for the oldsters to talk tough when their own lives are not directly at stake, so they’d better have a darn good reason to send others out to die.

Since our discussion, terrorists left their horrible mark on our society and new heroes rose to the occasion. Firefighters, police, medical professionals and volunteers of all kinds rushed to the scene or helped in whatever ways they could to relieve the suffering of their countrymen and women.

My grandson previously thought that

kind of heroism was also suspect. He imagined it involved self-aggrandizement, perhaps, or a weird death wish of some kind. Whatever it was, according to him it was plain stupid.

Well, things have changed, as I hope his attitude will. Now the examples of heroism he sees on TV are actual and poignant, no longer mere abstractions or historical footnotes or scenes in a movie. Because the choices many of us have had to make lately were between heroism and its opposites: isolation, selfishness, denial or, simply evil.

If we analyze it, belief in the necessity and value of heroism stems from a religious attitude. The hero displays that aspect of being human which reveals the divine image. He illustrates for us the godlike part of our human nature, and inspires us to do the same.

But, heroism is not contained only in deeds such as throwing one’s body over a grenade to save the other guys in the squad, or rescuing paraplegics from burning buildings. It’s not always, and probably not even usually, displayed in dramatic, life-threatening actions.

Heroism occurs when a couple cares for

a querulous aging parent with kindness and patience until the end. It shines in the faces of Down syndrome kids struggling to compete in a Special Olympics contest, or sweetly turning away insensitive stares with a smile. Heroes can be any age, race or condition. They can thrill us with a talent of heroic proportions by sharing their music, or show us the heroic example of raising good kids despite slums, poverty, bad health or what-have-you.

If my grandson’s cynical opinion were true, these kinds of heroes would, indeed, be foolish. According to that view, sacrifice and service, attention to duty and loving

empathy for others would be stupid acts if they did not always serve our own purposes. And serve them first.

The reason we secretly admire such people, even when they seem out of place in our Me First society, is because we recognize them as the heroes we can and should be. Heroes will never be passé, because God’s revelation always rings true.

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

If we analyze it, belief in the necessity and value of heroism stems from a religious attitude. The hero displays that aspect of being human which reveals the divine image.

Faithful Lines/Shirley Vogler Meister

Dispel fear with prayer, courage and resolve

In early September, I watched a video of the acclaimed Polish movie produced by Jerzy Hoffman, *With Fire and Sword*, based on a Henryk Sienkiewicz novel. It graphically depicts Poland’s struggle to retain freedom in the mid-17th century. The following day, I came across a quotation by Georges Bernanos,



author of *Diary of a Country Priest*: “It is the perpetual dread of fear, the fear of fear, that shapes the face of a brave man.” I recalled the faces of the film’s actors and actresses portraying ordinary people, rulers and warriors experiencing fear and courage. From Sept. 11 on, during TV coverage of the “Attack on America” and its aftermath, I again witnessed the faces of fear and courage.

I was alone that week. My husband was in Cleveland helping a daughter and her

husband with repairs on a vintage house. After I knew they and other members of the family were safe, I chose to stay at home for three days to pray, meditate, sing hymns and work myself to exhaustion tackling dirty household jobs I’d been postponing. Like many Catholics, I “offered up” everything I did for those struggling and suffering. Through tears and fear, I was busy; but my prayers were deep and peaceful, coming from that wordless place in the soul that only God understands.

I lit my large prayer candle atop the kitchen stove, but—as I’d absentmindedly done a couple years before—on the third day, I also turned on the oven, again creating what a friend called “melted prayers.” God must have been amused, too, but I know he still heard my petitions.

On the fourth day, three friends and I lunched at a Chinese restaurant, where the atmosphere was subdued. My fortune cookie read: “Fear creates danger, and courage dispels it.”

From where do we get courage? Of

course, from the source to whom the entire nation and people of all religions have turned—God.

At Mass the first Sunday after the attack, fear and courage showed in the faces of parishioners and visitors in a crowded church; but resolve and reserve were there, too.

Former President Jimmy Carter—in Indianapolis celebrating Habitat for Humanity’s 25th anniversary the same week as the terrorists’ action—said this first when praising President George W. Bush for responding to the terrorist attacks with resolve and reserve.

Oct. 11 is the one-month anniversary of the “Attack on America.” I have no idea what will happen from the time I write this column to then. However, I know we can be brave. Despite “fire and sword,” that’s just the way Americans are.

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

Looking Around/

Fr. William J. Bryon, S.J.

Using books to bring people together

Recently, thousands of people in Chicago began reading the same book at the same time! Harper Lee’s 1960 novel *To Kill a Mockingbird* was Chicago Public Library Commissioner Mary Dempsey’s choice for a seven-week project.



This project brought readers together in homes, libraries, book-

stores and coffee shops to discuss the “doing-the-right-thing” themes in the novel.

The novel deals with fairness, civil rights and social justice. A psychiatrist who works with children told me when the book first appeared he considered it “the best non-technical exposition of the workings of the 6-year-old mind” he had ever seen.

Readers all remember the little girl, Scout, coming home after her first day in the first grade and announcing to her lawyer-father Atticus that she was not returning to school—ever. Why? Because the teacher told her she had to unlearn the way her father had taught her to read.

“Reading was just something that came to me. ... I could not remember when the lines above Atticus’ finger separated into words, but I had stared at them all the evenings in my memory, listening ... to anything Atticus happened to be reading when I crawled into his lap every night.”

In an effort to get her to reconsider, Atticus reasoned with his daughter this way: “If you can learn a simple trick, Scout, you’ll get along a lot better with all kinds of folks. You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it.”

As the story unfolds, Scout does indeed learn to “climb inside the skin” of others, especially two of the novel’s characters, each innocent, harmless and vulnerable, who are done in by an unjust and brutal society.

The first half of the novel portrays a nostalgic growing-up experience in a small Alabama town. The second half disposes of small-town Southern gentility to expose the harsh reality of prejudice and ignorance in ordinary folk.

If the first part could be called “The Education of a Little Girl,” the last half of the book could be labeled “Racism Runs Deep.” It did then, in the story setting of the 1930s; it does now in cities all across the United States.

Seattle started the citywide reading idea four years ago. New York, Buffalo and Rochester have followed suit. The book of choice in Seattle, Buffalo and Rochester was *A Lesson Before Dying* by Ernest J. Gaines, another book about racial justice. Not a bad idea to get a few conversations going about racism in our midst. The right books can help.

“The one place where a man ought to get a square deal,” says Atticus to his son, Jem, “is in a courtroom, be he any color of the rainbow. But people have a way of carrying their resentments right into a jury box.”

Good fiction holds the mirror up so we can take a peek and see ourselves as we really are. Good fiction also offers nourishing food for thoughts like this morsel that Atticus passed along to Scout:

“Before I can live with other folks I’ve got to live with myself. The one thing that doesn’t abide by majority rule is a person’s conscience.”

There are lots of books with ideas worth talking about. There are a lot of cities where the talk needs to get started. Thanks, Seattle, Buffalo, Rochester and Chicago for showing us the way.

(Jesuit Father William J. Bryon is regular columnist with Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 7, 2001

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

Habakkuk is the source of this weekend's first reading. The date when this book of prophecy was written is unknown. The book itself furnishes hardly a hint.



Therefore, it is impossible to say exactly what problems may have beset Habakkuk and all God's people when this book was composed.

Some believe that the prophet was talking about the Assyrians, who brought terrible things upon the Hebrew people in the seventh century before Christ.

In any case, developments oppressing the people greatly concerned Habakkuk. He sees danger and violence all around. He warns of worse things to come.

Despite all this difficulty, the prophet restates the fundamental belief of the Hebrew faith and of Judaism today. God is almighty. God is perfect. God is true to the ancient Covenant.

According to the Covenant, whatever may come, God will sustain and protect the people.

However, the people may bring anguish upon themselves by their own misdeeds.

It is important to remember that many of the prophets saw the evil visited upon the people by foreign invasions as having at least been accommodated by unwise alliances with pagan foreign states or by tolerating paganism.

Once more, as already twice this season, the First Epistle to Timothy furnishes this Liturgy of the Word with a second reading.

To repeat what has been said in earlier columns, Timothy was one of Paul's favorite disciples. Timothy became a bishop, and as bishop he led the Christian community of Ephesus. At the time, Ephesus was a major city in the Roman Empire.

The epistles to Timothy therefore were advice given him by his mentor, St. Paul.

In this weekend's reading, Paul asserts once again the belief that so often is a theme in his writings. Jesus is the human embodiment of God. As such, Jesus is the mediator between God and humans.

Through Jesus, humans not only link with God, but in Jesus they find the perfect example of how to live on earth united with God.

Paul closes the message by reaffirming his own vocation, and rights, as an apostle.

St. Luke's Gospel provides the last reading.

As was the case last weekend and the case the weekend before, the Gospel reading is in the context of a story.

This story concerns the graciousness of God. Not only is knowledge of God a gift to humans from God, but the faith to believe and hold this knowledge is also God's gift.

The sycamore tree was a tree of considerable size. It obviously grew in soil, and its roots were many and deep. To extract such a tree from the ground would be a profoundly difficult feat. To plant it in the sea would be impossible. Yet Jesus states that faith must be strong enough to accomplish both these efforts.

His story about a servant does not discount the servant's effectiveness. Rather, it underscores the fact that God is supreme over all. He is the master. Every good thing comes from God.

Reflection

The ancient Hebrews, taught by prophets such as Habakkuk, had a marvelous understanding of life. It was an understanding that the wise possess and an understanding that all should seek.

Their understanding of reality was that evil is the product of human design. God does not allow evil. God gives humans unlimited freedom to decide how they should act and what they prefer. All too often, they ignore God and choose evil.

It is the echo of Original Sin down through the ages. Humans foolishly believe that they know best. Too frequently, they

Daily Readings

Monday, Oct. 8
Jonah 1:1-2:1, 11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 9
Denis, bishop and martyr
and his companions, martyrs
John Leonardi, priest
Jonah 3:1-10
Psalm 130:1-4ab, 7-8
Luke 10:38-42

Wednesday, Oct. 10
Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 11
Malachi 3:13-20a

Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 12
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 13
Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 14
Twenty-eighth Sunday in
Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

presume that their wisdom alone suffices.

Habakkuk forcefully notes in the first reading that those who build on human instincts alone in reality build on quicksand.

Paul reinforces this idea in the epistle, the second reading. Jesus is the only example. We need God, and Jesus is the only

mediator.

In the Gospel, Jesus again reminds us of our human inadequacies. However, God does not leave us helpless before our limitations. He unites with us in Jesus. He communicates with us. He redeems us. But these great helps are his gift. We have nothing of ourselves. †

Question Corner/Fr. John Dietzen

God's will is manifest in the way he created the universe

Q Do Catholics and other Christians maintain that God determines or merely knows when an individual will die? At funeral Masses, the priest has said the person's death at this time was God's will. It seems then that God does determine the time of death.

On abortion, however, the Church seems to say the opposite. The idea that these children can, in fact, be saved suggests God does not decide when life will end. If he did, then would not the aborted baby have died anyway, though perhaps in another manner? (New Jersey)

A God's will can work in different ways. He could decide everything on the spur of the moment, choosing whatever seems likely to make someone happy. That might make all creation rather haphazard and unpredictable, but I suppose it is possible.

In the real world that exists, however, God's will is most manifest in the way he created this universe, how he makes it "work." Every movement of every galaxy and every subatomic particle, and everything in between, takes place within the framework of God's creative order and harmony.

The inventor of the gasoline engine created nothing new. He merely discovered (uncovered) something that was there all the time, but we didn't know it. If you combine carbon atoms with atoms of other elements, put the result under pressure and ignite it, the mixture will explode and expand to move an engine's piston.

All creation is like that. Cancer cells and the AIDS virus are disastrous for us, but when they destroy parts of our bodies they are only acting according to their nature. Like gasoline molecules, they are doing what their created makeup says they should do.

Cancer research, in fact, is based on the expectation and confidence that specific molecules and cells will act in a certain way. Scientists look to find the secret of

exactly what that way is and then introduce other substances whose makeup is such that they attack and, it is hoped, destroy the cancer.

We're not used to thinking about the earth this way. But God's will, for humans and for everything else, is established by his creation of the universe as he did. It may sound unfeeling to put it this way, but when a moving train hits a human being, God does not step in at that moment to decide it's time to die. Whatever tragedy happens is just reality. It's what naturally happens when two such bodies collide.

As I said, God could, if he wished, involve himself directly in every event that takes place in creation and maneuver cancer cells, for instance, so they don't destroy one's ovaries or liver.

He doesn't do that, however, at least not routinely. It would destroy all predictability in nature, all possibility of knowledge and intelligent use of the things around us on earth.

Here especially, it seems to me, we need a lot of humility. We acknowledge that, while great personal tragedies and calamities cause us terrible pain, we come to accept and believe that God's ways of placing equilibrium and harmony in our world are for our greatest good and happiness while we are here and after we leave.

You ask about abortion. What I have said points to the real evil that lies beneath all killing. Whether unborn infants, the old and sick or the convicted criminal, to deliberately, unnaturally and violently end a human life is a dreadful violation of God's providential will for each of us.

That will is not capricious or fickle. It permeates, and is disclosed by, the creation he has given us to live in.

Voluntary evil human actions, when human beings do inhuman, wicked harm to each other, are another question. As with the rest of creation, when we act against what human nature was created to be, bad things happen, not because God decrees a punishment, but simply because sin and evil are destructive.

How God's knowledge and will mesh with human free will in all this is a mystery I don't think anyone has, or perhaps even can, satisfactorily unravel. †

My Journey to God

The American Phoenix

On Tuesday we were all New Yorkers, dying thousands of deaths, in airplanes and in towers high as freedom's aspirations. We felt them take our lives, but not our dreams, because those dreams are made of stronger stuff than steel.

On Tuesday we were all New Yorkers, forgetting ourselves to save the injured, breathing in the acrid smoke, digging, climbing, searching for the few we saved. Dying, too, when that was the price.

Today, we rise together from the smoke that burned our lungs and dimmed the sky.

We are the American Phoenix, the bird that bleeds and screams, but will not die.

We have knelt and wrapped our prayer around our dead and dying, the empty skyline and the empty heart that hurts so much inside us.

We have called to our Father, for mercy, courage and restraint, that we not taint our self-defense with vengeance. We pray He shows a way to stop the killing though we must go with force against our foe.

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Father of all, forgive us for all that will be lost in the struggle soon to come, the price so many more will pay that freedom's dreams may fly again and we may live in peace that day.

By Sandra Marek Behringer

The Active List

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

October 4-6

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., \$1 bag day, 8 a.m.-noon. Information: 317-545-8671.

October 5

St. Joseph Hill Parish, 2605 St. Joe Road West, **Sellersburg**. Street dance, adults (over 21), featuring "The Rumors," 7:30 p.m.-midnight, \$5, food available. Information: 812-246-2957.

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-927-6900 days or 317-846-2245 evenings.

October 6

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. "Blessing of Pets," 2 p.m. Information: 317-638-5551.

October 6-7

Cathedral High School auditorium, 5225 E. 56th St., **Indianapolis**. One-Act Play Festival, Sat. 4 p.m. and 7 p.m.; Sun. 4 p.m. and 7 p.m., admission \$4. Information: 317-543-4942, ext. 380.

October 7

St. Joseph Hill Parish, 2605 St. Joe Road West, **Sellersburg**. Turkey shoot and fall festival, chicken dinner, homemade dumplings, booths, quilts. Handicapped parking available. Information: 812-246-2512.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. Introduction and "The Barren Fig Tree," 9:15 a.m. Information: 317-462-5010.

St. Roch Parish Life Center, 3603 S. Meridian St., **Indianapolis**. Women's Club dessert and card party, 1:30 p.m., \$3.50. Information: 317-787-5602.

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

October 8

St. Joseph Hill Church, 2605 St. Joe Road West, **Sellersburg**. Jerry Morin's Medjugorje story and concert, 7-9 p.m., free-will offering. Information: 812-944-1942.

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Adult education series, Franciscan Father Michael Barrett, "The Life of St. Francis of Assisi," 7:30 p.m. Information: 317-815-0979.

October 9

Marian College, 3200 Cold Spring Road, **Indianapolis**. Ninth annual dinner auction, \$125 per person, 5:30 p.m., auction, 7 p.m., dinner. Reservations: 317-955-6206.

October 10

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. HMO seminar, 9:15-10 a.m. Information: 317-862-9372 or 317-570-9960, ext. 18.

October 11

St. Paul Parish Hall, 814 Jefferson St., **Tell City**. "Spirituality of St. Francis and Today's World" by Franciscan Sister Barbara Piller, dinner, 6 p.m., \$7.50. Reservations: 812-547-7994.

St. Jude School cafeteria, 5353 McFarland Road, **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" sampler evening, presenters Sean Gallager and Benedictine Father Matthias Neuman, 7-9:30 p.m., \$10 per person. Registration: 317-955-6451.

St. Christopher Parish, Damascus Room, 5301 W. 16th St., **Indianapolis**. "The Death Penalty in America," 7:30 p.m. presentation and discussion. Information: 317-241-6314.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Barren Fig Tree," 7 p.m., Information: 317-462-5010.

October 13

German Park, 8602 S. Meridian

St., **Indianapolis**. Sacred Heart of Jesus Parish fall festival, German food, chili, craft booths, music, karaoke, children's games, Mass, 5 p.m. Information: 317-638-5551.

St. Joseph Church, 312 E. High St., **Corydon**. "Celebrate Life" banquet, Father Denis Wilde, speaker, reception, 6:15 p.m., dinner, 7 p.m., \$15 per person, \$25 per couple. Reservations: 812-738-2742.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Parish nursing information session, 9:30-11:30 a.m. Information and reservations: 317-955-6132.

Our Lady of Mount Carmel Parish, 1045 W. 146th St., **Carmel**, Lafayette Diocese. Natural Family Planning, speaker Janet Smith, "Contraception, Why Not?" 9 a.m. Information: 317-846-3475.

October 14

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Roses and Hearts Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel, followed by presentation by Schoenstatt Sister Mary Danielle Peters, Schoenstatt coordinator, and pitch-in luncheon with drinks and dessert provided. Information: 812-689-3551 or e-mail eburwink@seidata.com.

Recurring

Daily

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indian-**

apolis. Mass in Vietnamese, 2 p.m.

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

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

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

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses,

noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., Rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

Saturdays

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

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

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

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PRO-LIFE

continued from page 3

organized parish participation in the annual Central Indiana Life Chain, facilitated parish pro-life programs and participated in the Helpers of God's Precious Infants Pro-Life ministry.

As a member of the tri-parish youth group from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, Catherine Beal has participated in the

annual March for Life in Washington, D.C., three times.

In Terre Haute, she participated in the deanery's annual "I Want to Live" peace and justice retreat and the community "Stop the Hate" march.

Catherine also has helped build a Habitat for Humanity house for a poor family, organized and delivered food baskets to the poor, helped improve housing for poor families in Appalachia as a Nazareth Farm volunteer, and raised funds for a

variety of community service organizations.

The theme of Respect Life Sunday observances at Catholic parishes in the United States is "Every Human Life Has Its Origin in the Heart of God."

Respect Life Sunday events in Indianapolis begin at 1 p.m. on Oct. 7 at SS. Peter and Paul Cathedral with the archdiocesan Respect Life Mass, celebrated by Jesuit Father Joseph Folzenlogen, the archdiocesan coordinator of evangelization. At

the conclusion of the Mass, Msgr. Schaedel will present the pro-life awards.

Respect Life Sunday activities continue with the Central Indiana Life Chain, scheduled from 2:30 p.m. to 3:30 p.m. along North Meridian Street in Indianapolis. Thousands of pro-life supporters from many faiths are expected to publicly pray and witness their support for the sanctity and dignity of all human life during the one-hour prayer vigil.

Sister Diane said pro-life

signs for the Life Chain also will be available in Spanish this year.

Life Chains also are scheduled in other communities throughout Indiana and the nation. The Life Chain theme this year is "Baby—God's Precious Gift."

After the Life Chain in Indianapolis, the public is invited to participate in the Life Fair, featuring information booths from a variety of pro-life organizations, from 3:30 p.m. until 5:30 p.m. in the Assembly

Hall of the Archbishop O'Meara Catholic Center at 1400 N. Meridian St.

Also during that time, central and southern Indiana teen-agers are invited to participate in a pro-life youth rally in the Assembly Hall. Our Lady of Mount Carmel parishioners Paul Lunsford and Kayser Swidan of Carmel, in the Lafayette Diocese, will present a motivational pro-life program featuring Christian music. The theme of the youth rally is "It's Time to Stand Up and Be Counted." †

RITTER

continued from page 3

Jones Neighborhood Association. The association covers an area of about 35 to 40 square blocks—an area that is roughly the neighborhood of St. Mary Parish.

Worland said that he has been in contact with parishioners from St. Mary Parish. "There is some desire from that parish group to see that house preserved," he said.

"There are some architectural features to the house that could be preserved," he said.

Irvin Thomas, a member of St. Mary Parish, agrees. "I would say it was built somewhere in the neighborhood of the turn of the century," he said. "Those old frames, they were put up to stay."

County records show that the house was built in 1900, but that the real date was probably before that. The Battles say that it was around the Civil War because records were lost in a 1937 flood.

Though the house next door burned down, the old Ritter family home was saved thanks to its brick siding, another thing that Thomas thinks makes the house strong.

He also said that the roof, made of metal and dating to the building of the house, is in excellent condition.

"If somebody would ... get a good engineer to check it out, there's a good possibility that it could be saved," Thomas said.

He claims that, despite the broken windows and run-down appearance of the house, most of it could be salvaged if the frame is still in as good shape as he suspects.

Thomas said that he

would ideally like to see the house made into some kind of a museum that honors the history of the structure.

"[Cardinal Ritter] is a kind of historic person for New Albany," said Paul Graf, a member of Holy Family Parish in New Albany. "I tie him in to some other famous people that have been in New Albany along the way."

Among such people are Edwin Hubble, the

astronomer whom the Hubble Space Telescope was named after and who taught at New Albany High School; Fuzzy Zoeller, a professional golfer; and Sherman Minton, a Supreme Court Justice from 1949-56, whom a bridge connecting New Albany and Louisville was named after.

"If they can build a bridge for Sherman Minton, then we should be able to preserve a house in this

neighborhood for Cardinal Ritter," Graf said.

Joseph Elmer Ritter was born in New Albany on July 20, 1892. He was ordained a priest at Saint Meinrad Archabbey on May 30, 1917. He was installed as the first archbishop of Indianapolis on Dec. 19, 1944. After being transferred to St. Louis in 1946, he was elevated to cardinal in 1961. He died in 1967.

While some opt for a

Cardinal Ritter museum, Worland would like to see the house transformed into some kind of a community center.

Helen Ritter, a member of Cathedral of the Assumption Parish in Louisville and a niece of Cardinal Ritter, said that while the house was once a great place, it has fallen into such a state of disrepair that she understands why the city wants to tear it down.

Jean Dentinger, a member of St. Pius X Parish in Louisville and also a niece of Cardinal Ritter, whom she called Uncle Cardinal, said she was pleased to learn that Habitat for Humanity may be able to put the property to good use.

"Uncle would be so pleased," she said. "That would be a wonderful, wonderful future for that piece of ground." †

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

ADAMS, Mary K., 73, Little Flower, Indianapolis, Sept. 16. Mother of Victoria Helms, Kathleen Shepherd, Theresa Wainscott and Thomas Adams. Sister of Betty Fox and Leo Scott. Grandmother of 11. Great-grandmother of three.

ALHAND, Dorothy, 89, Holy Name, Beech Grove, Sept. 18. Sister of Annabell Stahl.

BISCHOFF, George A., 85, St. Joseph, St. Leon, Sept. 13. Husband of Ruth Bischoff. Father of Clifford and Dennis Bischoff. Brother of Viola Bischoff. Grandfather of six. Great-grandfather of 11.

DAY, Eustacia M. Day, 93, Our Lady of Perpetual Help, New Albany, Sept. 18. Mother of Joanne Gastineau, Edgar Jr. and Raymond Day. Sister of Vivian Fremann, Norma McNutt and Gilbert Roth. Grandmother of seven. Great-grandmother of 18.

DEVINE, Francis, 79, St. Mary, Richmond, Sept. 17. Husband of Rosemary Devine. Father of Diana Smith, Sally Walter, Cynthia, Tim and Tom Devine. Brother of Marjorie Mathys, Mary McIntyre, Paul and Richard Devine. Grandfather of two.

GEISER, Jerry Raymond, 69, St. Anthony, Clarksville, Sept. 13. Husband of Pamela (Bradley) Geiser. Father of Linda Guajardo, Catherine Hart, Andrew, Michael and Paul Geiser. Grandfather of nine. Great-grandfather of one.

GRIFFIN, Thomas, 88, St. Philip Neri, Indianapolis, Sept. 18. Husband of Mary Francis Griffin. Father of Sharon Britton, Ann Brown, Kathleen Gries, Barbara Huidston, Marilyn, Gerald, John, Kevin and Michael Griffin. Grandfather of 29. Great-grandfather of two.

KAPSIK, Eleanor T. (Stempka), 86, St. Simon the Apostle, Indianapolis, Sept. 21. Mother of Elli Coughlin-Baker. Sister of Sophie Rawa. Grandmother of two.

KAEHLER, Mary Catherine, 87, St. Bartholomew, Columbus, Sept. 21. Mother of Allen, John and William Kaehler. Grandmother of eight. Great-grandmother of five.

KINSER, Ruth J., 74, St. Bartholomew, Columbus, Sept. 21. Mother of Barbara Poore and Bobby Smith. Grandmother of six. Great-grandmother of four.

LITTLE, John F., 67, St. Roch, Indianapolis, Sept. 21. Brother of Mary Lou Swift, David, Richard, Robert and Thomas Little.

MALONEY, Catherine (Hunger), 58, St. Mark, Indianapolis, Sept. 24. Wife of David Maloney. Mother of Lisa, John, Mark and Mike Maloney. Sister of Angela Randolph and Edward Hunger Jr. Grandmother of three.

MAURER, James H., 68, St. Andrew, Richmond, Sept. 16. Husband of Betty Maurer. Father of Marian McCollum, Tina Preston and Frank Maurer. Brother of Helen Glosson and Dorthea Rihm. Grandfather of seven.

McNELIS, Francis J., 71, St. Anne, New Castle, Aug. 26. Husband of Ellie McNelis. Father of Lisa Roselli, Amy Jo and Kevin McNelis. Brother of Kathleen Detweiler, Eileen and Patrick McNelis. Grandfather of four. Step-grandfather of three.

MILLER, Edna Wynn (Coleman), 73, St. Ambrose, Seymour, Sept. 20. Wife of Carlos Miller. Mother of Raywynn Britt, Patricia Embry and Nanette Martin. Sister of Betty Burns, Marjorie, Norma, James, Michael and Robert Coleman.

MURPHY, Emma L. (Englert), 80, St. Lawrence, Indianapolis, Sept. 22. Mother of Diane Hurley and John Murphy. Grandmother of three. Great-grandmother of two.

MUSSONI, Elsie, 81, St. Mary, Richmond, Sept. 21. Mother of Vicki Cole, Joyce

Lafuse, Tonya Ryan, Dino and Jim Mussoni. Grandmother of 14. Great-grandmother of 12. Great-great-grandmother of five.

NIXON, Charlotte, 85, St. Anthony, Clarksville, Sept. 17. Sister of M. Lucille Nixon and Sarah Unruh.

NUGENT, Clara Rose (Nester), 82, St. Luke, Indianapolis, Sept. 25. Mother of Paula Saul and Connie Wuensch. Sister of Ralph and Ronald Nester. Grandmother of five. Great-grandmother of five.

PUCHLE, Florence Louise, 88, St. Malachy, Brownsburg, Sept. 7. Mother of Eugene Puchle. Sister of Hazel Gochenour. Grandmother of three.

RANKIN, Michael, 39, St. Mary, Richmond, Sept. 16. Husband of Debbie Rankin. Son of Gladys and Tom Rankin. Brother of Jennifer Martin and Steve Rankin. Grandson of Ethel Laswell.

RETHLAKE, Mary H., 84, St. Mary, Greensburg, Sept. 28. Mother of Nancy Christian, Judith Hageman and Paul Rethlake. Grandmother of six.

ROGERS, Michael J., 78, Holy Name, Beech Grove, Sept. 14. Husband of Janet M. (Mann) Rogers. Father of Theresa Cory, Michelle Lingenfetter, Sandra Middleton, Barbara "Bobbie" Pine, Donald "Donny" and Michael Rogers II. Brother of Rita Luellen, Eileen Quinn, Patricia Williams, James and Robert Rogers. Grandfather of 14. Great-grandfather of 25.

SCHIEDLER, Anna, 94, St. Mary, Greensburg, Sept. 21. Mother of Dorothy Hoing, Marjorie Johannigman, Kathryn Meyer, Barbara Wamsley, Mary Ann Welage and James Scheidler. Grandmother of 31.

Great-grandmother of 69. Great-great-grandmother of one.

SMITH, Walter P., 48, St. Barnabas, Indianapolis, Sept. 14. Father of Alexander Smith. Son of Agnus and Ethridge Smith. Brother of Jerome Smith.

TUTTLE, Mary F., 88, Little Flower, Indianapolis, Sept. 19. Mother of Paul, Robert and William Tuttle. Grandmother of 13. Great-grandmother of 25. Great-great-grandmother of three.

UNSELD, Jean Delores (Hill), 74, St. Lawrence, Indianapolis, Sept. 17. Mother of Annetta, David, Ronald and Ross Unsel. Sister of Regina and Ross Hill. Grandmother of 11. Great-grandmother of six.

VERDIE, Pierre, 93, St. Ambrose, Seymour, Sept. 22. Father of Sylviane Matzner and Jean-Pierre Verdier. Brother of Emily Brutinel. Grandfather of two. Great-grandfather of two.

WATSON, Suzanne (Kamees), 68, St. Bartholomew, Columbus, Sept. 22. Mother of Julie and William Watson. Grandmother of two.

WITKEMPER, Lillian E., 78, St. Mary, Greensburg, Sept. 27. Mother of Emily Gladden, Jeanne Swegman, Danny and Roger Witkemper. Sister of Mildred Cox, Earl and Raymond Hadler. Sister of Iva Dice, Viola Huber, Velma Thackery, Irene, Cecil and Harley Hadler. Grandmother of eight. Great-grandmother of four.

YOST, James Robert "Bob," 78, St. Paul, Sellersburg, Sept. 12. Husband of Mary Frances (Henderson) Yost. Father of James II and Mark Yost. Brother of Alfred, George, Joseph and Ken Yost. Grandfather of two. †

Providence Sister Helen Marie Siegrist served at retirement home

Providence Sister Helen Marie Siegrist, also known as Sister Mary Urban, died on Sept. 25 in Karcher Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Sept. 28 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Helen Mary Siegrist was born on Jan. 18, 1911, in Macedon, Ohio.

She entered the congregation of the Sisters of Providence on Oct. 2, 1930, professed first vows on Aug. 15, 1933, and professed final vows on Aug. 15, 1939.

Sister Helen Marie taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, California and Florida.

In the archdiocese, she taught at Holy Cross Central School in Indianapolis, St. Mary School in Richmond and the former St. Anne School in New Castle.

She also ministered at the Providence Retirement Home in New Albany for 23 years, serving as a receptionist, clerk, resident relations coordinator and horticulturist.

Surviving are two sisters, Verena Siegrist Mahle and Rita Siegrist Evers, and two brothers, Sylvan and John Siegrist. †

Frank P. McGrath was an editor of former Indiana Catholic & Record, served on many Catholic boards

Frank P. McGrath, 77, of Indianapolis, an editor of the former *Indiana Catholic and Record* and a board member of the St. Augustine Home for the Aged and a number of other Catholic ministries, died on Sept. 25.

The Mass of Christian Burial was celebrated on Sept. 29 in the chapel at the St. Augustine Home for the Aged in Indianapolis. Burial followed at Oaklawn Memorial Gardens in Fishers.

He was president and owner of McGrath & Co. advertising agency in Indianapolis and executive director of the Indiana Federation of Advertising Agencies.

A native of Boston, Mass., he moved to Indianapolis with his family in 1937. He attended St. Joan of Arc School, Cathedral High School and Saint Meinrad Seminary, and pursued graduate studies at Marquette University in Milwaukee Wis.

He began his business career as editor of the former *Indiana Catholic & Record*, the predecessor to *The Criterion*.

McGrath began a 52-year career in advertising with the firm of Sidener & Van Riper in 1949. In 1955, he was named director of radio and television for Caldwell, Larken, Sidener & Van Riper. He also worked for several other advertising agencies.

In 1961, he joined L.T. Sogard & Co., which became Sogard & McGrath in 1963. He assumed full ownership in 1968 and changed the agency's name to McGrath & Co. in 1970.

He pioneered the use of segmented national network radio in the 1950s and the application of computer graphics in 1980.

He was a founding member of the Indiana Federation of Advertising Agencies, served as its present in 1978-79, and was honored as one of the first living recipients of the organization's Legends Award in 1988. He became executive director of the group in 1993.

McGrath also was past president of the Advertising Club of Indianapolis and was named its Man of the Year in 1957.

He was a member of the Knights of Columbus, a past grand knight of the St. Pius X Council and a fourth-degree member of the Bishop Chatard General Assembly.

McGrath was a member of the board of overseers of Saint Meinrad Seminary and also served on the board of directors for both Fatima Retreat House and Marian College in Indianapolis.

He also was a charter member of the lay board of advisers to the Little Sisters of the Poor, who operate the St. Augustine Home for the Aged, and had served in that capacity since 1962. He was the chairman of the lay advisory board for 24 years, stepping down in 1991.

He was a 30-year member of the Indianapolis Press Club and a member of the boards of the Indianapolis Zoo and the Indianapolis Junior Chamber of Commerce.

Surviving are two sons, Frank P. McGrath III and Kevin McGrath; two daughters, Michelle Murray and Barbara Hayes; a sister, Marie Enders; and eight grandchildren.

Memorial contributions may be made to the St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

Providence Sister Mary Alfred Belz taught in Terre Haute, Bloomington

Providence Sister Mary Alfred Belz, 96, died on Sept. 27 in Karcher Hall at Saint Mary-of-the-Woods.

The funeral Mass was celebrated on Oct. 2 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Elizabeth Belz was born on Jan. 8, 1905, in Chicago.

She entered the congrega-

tion of the Sisters of Providence on Feb. 13, 1920, professed first vows on Aug. 15, 1922, and professed final vows on Aug. 15, 1927.

Sister Mary Alfred taught at schools staffed by the Sisters of Providence in Indiana, Illinois and Massachusetts.

In the archdiocese, she taught at the former St. Joseph School in Terre Haute and St. Charles Borromeo School in Bloomington. †

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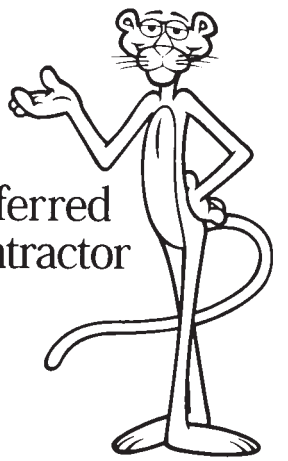
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