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Church leaders say conditions not right for strikes against Iraq

ROME (CNS)—Church leaders from around the world said just-war criteria have not been met in considering military strikes against Iraq and any such actions should be channeled through the United Nations.

The president of the Italian bishops' conference said while the international community should keep a watchful eye on Iraq's war-making potential, it should not launch pre-emptive strikes on Baghdad.

"Without a doubt, the most attentive and rigorous vigilance is necessary to

prevent the risk of new and worse tragedies, whose developments could be then very difficult to control," Cardinal Camillo Ruini said on Sept. 16 at the opening of a meeting of the conference's permanent council.

"But that doesn't mean that path of a preventative war could be taken," he said, citing "unacceptable human costs and extremely serious effects of destabilization on the entire Middle East area and

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A Filipina Muslim joins a demonstration outside the American Embassy in Manila, Philippines, on Sept. 16. More than 300 Muslims protested the threat of U.S. strikes on Iraq as U.S. President George W. Bush spoke of the need to act with or without world support. Church leaders and ethicists are calling for meeting just-war criteria before any such attacks occur.



Indiana University graduate student Jennifer Scott of Floyds Knobs, from left, and Lee Klein, an I.U. graduate and visiting professor of chemistry, join St. Paul Catholic Center pastoral associate Mark Erdosy and graduate student Bill Wetzel of Laura, Ohio, for morning prayers on Griffy Lake in Bloomington on Aug. 28.

Students find God in nature

By Mary Ann Wyand

BLOOMINGTON—Amazing space. Amazing grace.

Sunlight sparkled on the water of scenic Griffy Lake, not far from the Indiana University campus in Bloomington, as five I.U. graduate students and two St. Paul Catholic Center staff members paddled canoes out to the center of the lake for morning prayer early on a warm August weekday.

It's an unusual place to pray the morning prayers of the Church's Liturgy of the Hours, the graduate

students acknowledged, and they feel blessed that their summer class schedule allowed them this opportunity to share faith and friendship on the lake at 7:30 a.m. on Wednesdays.

Mark Erdosy of Bloomington, pastoral associate and student life coordinator at St. Paul Catholic Center, has arranged this morning prayer time on the lake each week from late May through August for the past six summers.

"I was looking for different kinds of prayer experiences for the students," Erdosy said. "I was canoeing with a friend one Sunday afternoon and we were just floating on the lake, and I realized it

would be really awesome to do this early in the morning and combine it with prayers."

His idea to pray part of the Liturgy of the Hours on the lake has been popular with graduate students who are on campus during the summer months, Erdosy said, but undergraduate students seem to prefer to sleep later in the morning.

"When we first started praying on the lake," he said, "I kidded the students about how we're in God's cathedral now, and they said, 'Oh, that's really cute, Mark.' But it's true for me,

See LAKE, page 10

Love of Latin and Latin Mass attracts following in Indianapolis

By Jennifer Del Vecchio

Don't tell Rebecca Reneau that Latin is a dead language.

She had so many people coming to her wanting to learn the language that she started a class.

While many seminaries in the nation don't require learning Latin anymore, it is still taught and many high schools are once again offering it.

"Latin used to be required," said Mercy Sister Clare Smith, a professor at Saint Meinrad Seminary.

Sister Clare said she averages about 10 students in a class, but some usually drop out because Latin requires daily study.

Although Latin may never again be spoken by great numbers of people, it has a place and the language is worth preserving, said Reneau, who teaches the subject at Holy Rosary Parish in Indianapolis.

She said teaching Latin on Friday nights is a "special treat" that she looks forward to as her week winds down as the office manager for Holy Cross Parish in Indianapolis.

Leaving her job at Holy Cross on the east side, Reneau travels south to teach a group of students at Holy Rosary Parish, 520 Stevens St., how to read Latin, conjugate verbs and write it.

Susie Ebershoff-Coles attends the class to refresh the Latin she remembers from the Latin Masses of her childhood and to mingle with friends who attend the Latin Mass at Holy Rosary Church.

"This is a God-given opportunity," said
See LATIN, page 2

Cardinal Ritter boyhood home gets reprieve

By Brandon A. Evans

One year ago, the boyhood home of Cardinal Joseph Elmer Ritter, the first archbishop of Indianapolis, seemed to be facing imminent destruction.

It was, and still is, in a state of disrepair, despite a firm foundation. It will take thousands of dollars to bring the house, which sits at 1218 E. Oak St., in New Albany, successfully into the 21st century.

Robert and Jean Battles bought the house years ago in hopes of fixing it up, but time and money prevailed and soon it was unfit for the apartments that the

Battles' were renting in the house.

Back taxes and demolition fees faced the Battles, and they sought to donate the house to Habitat for Humanity, who offered to pay all of the mounting costs. They would build a new house in its stead.

Earlier this summer, the Historic Landmarks Foundation of Indiana was alerted of the house's impending doom and initiated talks with the Battles, who wished to see it saved.

The foundation purchased the house and paid the taxes, said Greg Sekula,

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This photograph of the late Cardinal Joseph Elmer Ritter was taken in 1934 after he was appointed bishop of Indianapolis.

LATIN

continued from page 1

Coles, who drives an hour from her Hendricks County home. "I'm delighted."

Others are gathering as part of their school curriculum.

Learning better vocabulary skills is why Colleen Oliver, 15, takes the class. She also believes it will help with the Scholastic Aptitude Test needed for college admission.

Ben Brown, 16, said the class "helps him decipher other words" and "learn other languages."

The effort to keep Latin alive in the Archdiocese of Indianapolis is due in great part to the weekly Latin Mass at Holy Rosary Church.

Attending a Latin Mass at Holy Rosary doesn't mean people are trying to live in the past or don't accept Vatican II, said Father Dennis Duvelius, associate pastor of Holy Rosary, who belongs to the Priestly Fraternity of St. Peter, an order devoted to preserving the Latin Mass.

"One of the biggest misconceptions is that we are just on a nostalgia trip here, but this isn't make-believe, we're not pretending it's still 1955," said Father Duvelius.

"The Catholic Church is a living organism, and we are happy to be a part of it today. We may have a different way of doing things, but precisely this gives us something unique we can offer the archdiocese, he said."

In 1988, Pope John Paul II approved the formation of the Priestly Fraternity of St. Peter to use the traditional Latin liturgy of the Roman Rite.

In the pope's apostolic letter *Ecclesia Dei*, he wrote "to all those Catholic faithful who feel attached to some previous liturgical and disciplinary forms of the Latin tradition, I wish to manifest my will to facilitate their ecclesial communion by means of the necessary measures to guarantee respect for their rightful aspirations."

Many who attend Holy Rosary's Latin Mass—the parish also celebrates Mass in English—said they missed the Latin Mass they attended as children and for much of their adult life.

Others who never experienced the Latin Mass growing up spoke about the beauty and dignity of the Latin Mass, stating they felt the "new Mass"—a term used to describe the English Mass—was oversimplified.

Switching to the Latin Mass from the English Mass is not about rejecting the teachings of Vatican II. Instead, it's about following Vatican II in the framework of worshipping at a Latin Mass.

Vatican II never stated the Mass could not be celebrated in Latin or that the altar had to be turned around for the priest to face

the people, said Father Duvelius.

"Though the council fathers did decree a reform of the liturgy, they did not decree that these replace the older forms entirely, nor that Latin be abandoned," said Father Duvelius. "Besides, we trivialize the council's teaching when we reduce it to a mere matter of liturgical details."

The Church has always safeguarded the possibility for flexibility in liturgical expression. For example, the Byzantine rite and the Charismatic Movement within the Church offer the faithful other valid forms of liturgical expression.

The Latin Mass uses the 1962 Missal promulgated by Pope John Paul XXIII.

Entering Holy Rosary Church, visitors will find some women wearing black or white mantillas, a head covering that is a tradition with the Latin Mass. However, it is not required. Located in back of the church is a missal that has Latin printed on one side of the page and English on the other to help people follow the order of Mass.

Communion is taken on the tongue by the faithful as they kneel at a communion rail.

These differences sometimes confuse people, said Father Duvelius.

"The funniest thing that happens here is when visitors who are looking for a Sunday Mass wander in, only to walk back out after a few minutes, thinking they've come to a non-Catholic Church by mistake. Many Catholics have never seen a Mass like this before," he said.

Crediting the Latin Mass with his journey back to the Church, Tim Thurnell said his first Latin Mass changed his heart.

"I knew it was right," Thurnell said. "I feel the 'new Mass' can be done reverently, but many times I feel there is too much freedom with it and that the personalities of the priests and servers come through too strongly."

The Latin Mass provides the spirituality that many people seek to live out their Catholic faith, he said.

Cathy Dawson said people don't always choose the Latin Mass because of negative reactions to the "new Mass."

Instead, "there is a lot of positive spirituality that is uplifting to people and provides diversity. It's important to preserve this heritage," Dawson said.

The liturgical changes following Vatican II were "primarily pastoral, not doctrinal," said Father Duvelius.

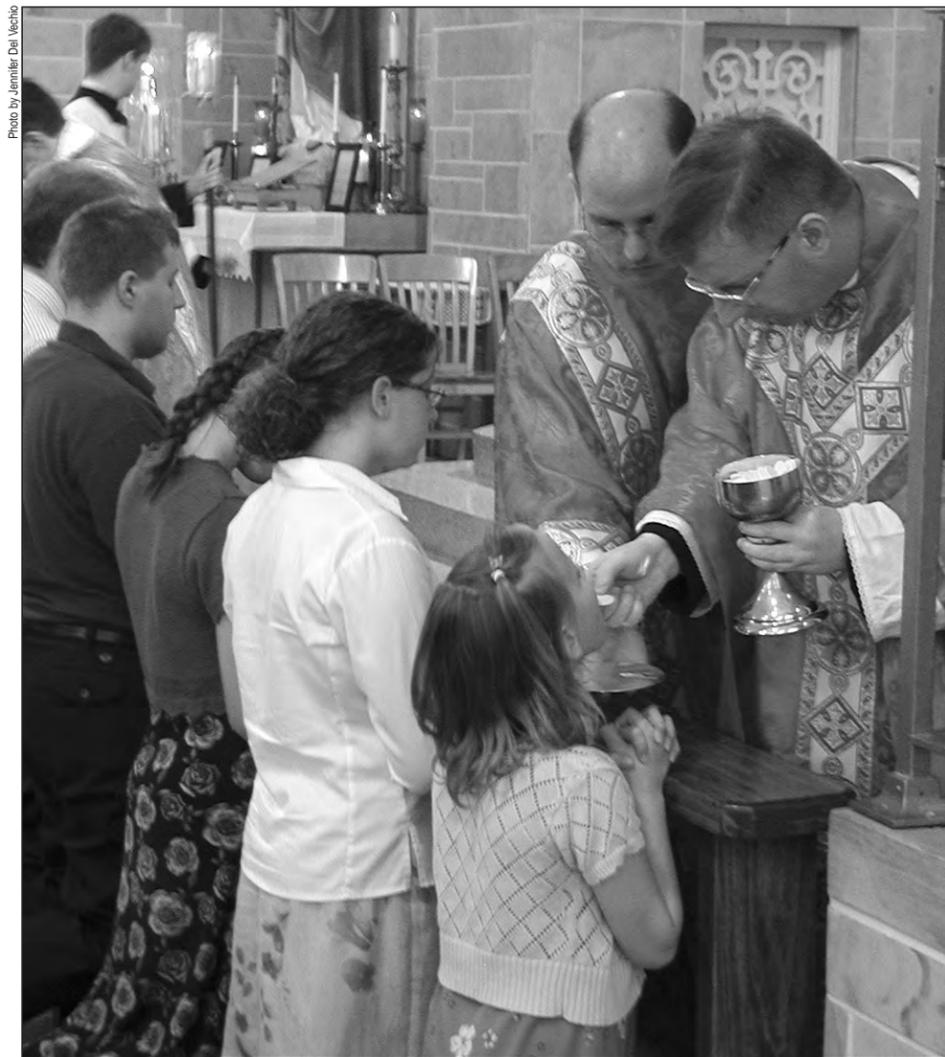
"The Church wanted to make it easier for people to take their rightful part in the liturgy. The thing is almost no pastoral change is going to benefit absolutely everybody. We have to respect people's liturgical sensibilities, especially since the liturgy is at the very heart of our self-identity as Catholics."

Those attending the Latin Mass and learning Latin said it's an important way to understand the theology of the Church.

"If you know Latin, you can pick up a papal decree from the 13th century and read it," Reneau said.

Latin has its origins in the Italian peninsula of the Indo-Europeans settling in the region. Rome was founded in 753 B.C. For 1,000 years before Christ, Latin was the common language, said Reneau, who has a master's degree in Latin from Ball State University in Muncie, Ind.

The Church preserved the grammatical



Fraternity of St. Peter Father Paul Carr distributes Communion at the Latin Mass held at Holy Rosary Church in Indianapolis. Father Carr, the district superior for the North American district in the U.S. and Canada, visited the archdiocese to celebrate the fifth anniversary of the Latin Mass here. Also pictured is Deacon Joseph Hearty of the Fraternity of St. Peter.

structure of Latin and a version of the way it was spoken centuries before, she said.

Latin is what led Father Duvelius to find a seminary devoted to teaching the Latin Mass.

While a student at Ball State University, Father Duvelius said he was intrigued to learn of a priest who still celebrated Mass in Latin at his home chapel.

He began reading about the Latin Mass and eventually attended St. Peter's Seminary in Wigratzbad, Germany.

Originally, from Oldenburg, Ind., Father Duvelius knew how to speak German. He also knew Latin well, after receiving a degree in the language from Ball State University.

Writing to the Vatican, after hearing a rumor there was a seminary allowed to train priests in the old rite, he ended up in Germany living with French and German seminarians and adapting to a new way of life.

House discipline was stern with strict curfews and a lot of silence, he said.

"We weren't allowed to talk much and daily life was very regimented," said Father Duvelius. "All of our classes were taught in German, Latin or French. I had two years of Hebrew, and that class was taught entirely in

Latin. It was wild."

About 200 people attend the Latin Mass each Sunday at Holy Rosary. When the Latin Mass started being celebrated in Indianapolis again in 1997, the Sunday Masses averaged about 170 people.

Surprisingly, the congregation for the Latin Mass is getting younger, said Father Duvelius.

Being a priest devoted to the Latin Mass is about reaching out to people and assisting them in the way they celebrate the Eucharist, he said.

The Latin Mass conveys to Father Duvelius a "sense of universality and continuity."

"Latin is not the property of any single national or ethnic group, and it's the language Catholics in the West have worshiped in for a millennium and a half. I appreciate the beauty of the language. And this is basically the same rite of Mass our ancestors attended for centuries," he said.

Father Duvelius said if you asked 100 people why they come to a Latin Mass there would be 100 different answers.

"Many discover us by accident and find something they like here, even if they can't quite put into words what that is," he said. "They find a home here." †

Parish celebrates anniversary of return of Latin Mass

By Jennifer Del Vecchio

Fraternity of St. Peter Father Paul Carr, the order's North American district superior for the United States and Canada, came to Indianapolis last weekend to celebrate the Mass in Latin at Holy Rosary Church.

It has been five years since a weekly Latin Mass returned to the archdiocese at Holy Rosary Church.

Father Paul said the number of people attending Latin Masses across the country continue to grow as more parents with young children, young adults, college students and young married couples become interested.

About 300 people attended the Mass at Holy Rosary Church to celebrate the anniversary and gathered afterward for a luncheon.

"There is a growing openness to have the traditional Latin Mass in more dioceses," Father Carr said.

About 120 dioceses and 46 states have a

Latin Mass. There are also several apostolates in Canada, according to the Ecclesia Dei Web site that fosters the promotion of the Latin Mass.

The Tridentine Latin Mass uses the 1962 missal of Pope John XXIII. Pope John Paul II approved celebrating the Latin Mass in 1988.

For the past two years, the Fraternity of St. Peter, one of three main orders devoted to preserving the Latin Mass, has focused on building existing apostolates as they continue to grow.

The Institute of Christ the King and Society of St. John are the other main orders devoted to preserving the Latin Mass.

"Every Latin Mass community has started off small," said Father Carr. "It starts like a mustard seed and grows larger. But we aren't interested in the number attending, but how well they pray and try to live their Catholic lives, and that's what attracts other people to the Latin Mass." †

Official Appointment

Effective Sept. 24, 2002

Rev. Guy Mansini, O.S.B., a monk of Saint Meinrad Archabbey, to pastor, St. Isadore the Farmer Parish, Perry County, and Holy Cross Parish, St. Croix.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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9/20/02

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Holy Spirit students raise funds for cafeteria

By Jennifer Del Vecchio

For years, Holy Spirit School students in Indianapolis didn't have a school cafeteria. They ate in their classrooms after lunch was prepared in the school kitchen.

Deciding he wanted to sit by his friends during lunch, Holy Spirit sixth-grader Chris Rackley pounded the keys on his computer to find a solution.

Previously, the East Deanery school didn't even have a kitchen and students had to bring their own lunches.

Chris started knocking on doors in his neighborhood to get pledges for the school Walk-a-thon fundraiser aimed at earning money to equip a cafeteria.

After gathering about \$100, Chris wanted to raise more. His parents suggested writing a letter to school alumni.

He typed the letter, which explained that he wanted to eat lunch with his friends and asked the alumni to help provide the first cafeteria for the school.

His letter campaign raised about \$400. Together, students raised \$22,000 to install "Ram's Café" by converting existing space at the school.

Principal Rita Parsons decided a Walk-a-thon was the best way to raise the funds because the school would keep all the profits. Selling candy or trash bags would have cut into the profits because of the cost of merchandise.

Parsons ended up with almost 100 percent participation from students.

"It was a great effort," she said. "The café is very personal."

For incentive, Parsons gave \$250 as the first prize, a mini-stereo as the second prize and a digital movie camera as the third prize to those students who raised the most money.

Students earned so much money that she ended up giving extra gift certificates as prizes.

The money was used to tear down a concrete wall and move the library elsewhere in the school. After the electrical costs and purchase of new flooring, tables and chairs, all the money is gone.

But students are enjoying eating with all their friends for the first time this year.

Assistant Principal Jann Metelko said the café "builds a community between the kids."

"Yeah, my friends like it," Chris said. †



Father Joseph G. Riedman, pastor of Holy Spirit Parish in Indianapolis, blesses the new café for Holy Spirit School students. Students raised \$22,000 to convert existing space at the school into a cafeteria.

Three Beech Grove Benedictines celebrate jubilees

Benedictine Sisters Vincetta Wethington, Louise Hoeing and Renee Wargel, founding members of Our Lady of Grace Monastery in Beech Grove, recently celebrated jubilee anniversaries of their vowed life during Masses in their honor at the monastery chapel.

Sister Vincetta marked her 60th anniversary of monastic profession on Aug. 11, and Sister Louise and Sister Renee celebrated a half-century as Benedictines on July 14.

In 1940, **Sister Vincetta Wethington** entered the Sisters of St. Benedict of Monastery Immaculate Conception at Ferdinand, Ind. She professed her first monastic vows in 1942.

A home economics teacher for most of her years in ministry, Sister Vincetta taught at the former Assumption School in Indianapolis from 1945-46 then served at St. Benedict Cathedral School in Evansville, Ind., in the Evansville Diocese, from 1946-48.

She taught at the former St. Paul School in Tell City from 1948-49, at the former St. Mary School in Huntingburg, Ind., in the Evansville Diocese, from 1949-52 and at the former St. Raphael School in Dubois, Ind., in the Evansville Diocese, from 1952-53.

Sister Vincetta also taught at the former St. Michael School in Bradford from 1953-55, at the former Sacred Heart School in Schnellville, Ind., in the Evansville Diocese, from 1955-56, and at the former St. Martin of Tours School

in Siberia from 1956-57.

She returned to the former St. Paul School in Tell City from 1957-59 then taught at the former Our Lady of Grace Academy in Beech Grove from 1959-65. After the academy was closed, she taught at Bishop Chatard High School in Indianapolis from 1965-77.

After concluding her teaching career, Sister Vincetta served in parish ministry at St. Ambrose Parish in Seymour from 1977-78.

Before retiring in 1981, she served in the physical therapy department at St. Paul Hermitage in Beech Grove from 1978-90.

Sister Louise Hoeing entered the Monastery Immaculate Conception at Ferdinand, Ind., on Sept. 7, 1950. She professed her first monastic vows on June 2, 1952.

She taught at St. Ambrose School in Seymour from 1953-61 then served as a teacher and the principal of St. Anthony of Padua School in Clarksville from 1961-65.

Sister Louise was the second principal of the former Our Lady of Grace Academy in Beech Grove from 1965-75.

She has served as a guidance counselor at Bishop Chatard High School in Indianapolis from 1975 to the present.

Sister Renee Wargel entered the Monastery Immaculate Conception at Ferdinand, Ind., on Sept. 7, 1950. She professed her first monastic vows on June 2, 1952.

She taught music and religion at various schools in the Archdiocese of Indianapolis, the Archdiocese of Chicago and the Diocese of Evansville.

Sister Renee began teaching at Christ the King School in Indianapolis in 1953, serving there for seven years, then taught at St. Pius X School in Indianapolis from 1960-65.

She taught at the former St. Paul School in Tell City from 1966-67 then returned to St. Pius X School in Indianapolis to teach music and religion from 1967-69.

During the 1969-70 school year, she taught at the former Our Lady of Grace Academy in Beech Grove and at the former Latin School in Indianapolis.

In the Archdiocese of Chicago, Sister Renee taught religion at Immaculata High School in Chicago from 1973-76, at Carmel High School in Mundelein, Ill., from 1976-79 and at Mother Theodore Guérin High School in Chicago from 1979-80.

In 1980, she returned to the motherhouse, and taught English and drama at Beech Grove High School until 1982, when she began teaching English and choir at Roncalli High School in



Sr. Vincetta Wethington, O.S.B.



Sr. Louise Hoeing, O.S.B.



Sr. Renee Wargel, O.S.B.

Indianapolis.

In 1984, she began ministering in liturgy and music at St. Paul Parish in Tell City.

From 1989-91, Sister Renee served as the program director at the former Beech Grove Benedictine Center, now known as the Benedict Inn Retreat and Conference Center.

From 1991-96, she served as the music director at Nativity of Our Lord Jesus Christ Parish in Indianapolis.

Sister Renee also served as pastoral associate and in music ministry at St. Theresa Parish in Evansville, Ind., in the Evansville Diocese, from 1996-97.

She taught at St. Thomas Aquinas School in Indianapolis during the 1997-98 school year.

She currently ministers in social services at St. Paul Hermitage and is the liturgist for the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. †

October—The Month Of The Rosary



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Editorial

Four fallacies about the Church

During the past nine months, thousands—perhaps hundreds of thousands—of media sound bytes have been devoted to reporting on “the Catholic Church in crisis.”

To facilitate the news media’s craving for background information about the Catholic Church, numerous experts have been recruited (usually from Catholic universities) to offer their opinions on the root causes of the current scandal. Most of these experts, or *periti* as they were called at Vatican II, are intelligent, well-meaning folks who genuinely want to help ordinary readers, viewers or listeners make sense out of information that is confusing, shocking or painful. However, there are always a handful of ecclesiastical pundits who have their own agendas and can’t wait to vent their spleens in *The New York Times*, on the evening news or on radio talk shows.

If you listen to these “experts” long enough, you’ll hear four fallacies that are reported over and over again as though they were Gospel truths.

Fallacy 1: During Vatican II, authoritarianism was replaced by collegiality. Then Pope John Paul II tried to “turn back the clock” by replacing love with law and freedom with fear.

Fallacy 2: Bishops care more about the image of the Church than they do about the victims of sexual abuse; they place Church as “institution” above Church as “people.”

Fallacy 3: The Catholic Church’s warped views of authority and human sexuality are among the root causes of the current scandal.

Fallacy 4: The Catholic people are outraged by the way their bishops have acted (or failed to act) and are refusing to contribute to the Church.

We don’t deny that issues of authority, sexuality, leadership and pastoral sensitivity are at the root of the current crisis. We also acknowledge that, in the words of Bishop Wilton Gregory, president of the United States Conference of Catholic Bishops, the crisis the bishops are now facing “is about the profound loss of confidence in our leader-

ship as shepherds.”

And yet, we must protest against sweeping generalizations that reduce complex realities to superficial sound bytes.

In fact, throughout his pontificate, Pope John Paul II has repeatedly taught the primacy of love and the pre-eminence of freedom. It is true that there are competing—even conflicting—views of authority and leadership at work in the Church today. However, we categorically reject the notion that our pope and our bishops are autocrats who care more about institutions than about people.

We hope that the current crisis will help bring about greater clarity and transparency in the exercise of Church authority. We also pray for a renewed understanding of the Church’s authentic teaching on human sexuality. But we refuse to accept the view that the Catholic Church is in the grip of a desperate authoritarianism that stifles genuine leadership and promotes a repressive view of sexual morality.

The past nine months have shown—beyond any doubt—that the Catholic people are loyal and resilient to a fault.

As a general rule, Catholics are not outraged or up in arms. Most have intuitively rejected the experts’ favorite fallacies and have embraced the paradox that is also the plain truth: We are *both* a Church of sinners *and* the spotless Body of Christ. As sinful human beings, we consistently make a mess of things. As disciples of Jesus Christ, empowered by God’s grace, we bring healing, forgiveness and God’s loving kindness to a weary world.

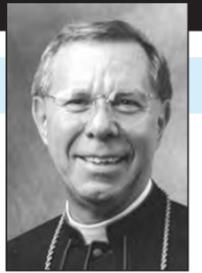
The crisis in today’s Church is real. But every crisis is also an opportunity, a crossroads on the journey of faith that demands rigorous honesty and a genuine openness to the One who alone is the way, the truth and the life.

— Daniel Conway

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

Seeking the Face of the Lord

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



The evil of gossip and slander

The month of September is special to me because it is the birthday month of my mom and dad. I doubt that I am unusual in that I often think of things they said and taught me that have lasted a lifetime.

My dad taught me to be steady in the hard times as well as in good times. He taught me that mostly by example, and especially these days I try to imitate him. Mom taught me something that I am not sure she ever really knew she did—an aversion for gossip and the evil it does.

My mom struggled to keep out of the loop of gossip, which would inevitably make the rounds in our town of Jasper as it does in any other town.

One time, while we were doing the dishes after supper, I brought up a piece of gossip I had heard while making a delivery for the bakery where I worked that summer. She told me gossip is bad and not to be part of it. And we went on to another topic of conversation.

In very few words, she taught me that it takes two for gossip to have life. Even the listener who takes it seriously is a participant in something bad. And anyone who passes on hearsay is as guilty as the originator.

Anyone who was a seminarian while I was rector at Saint Meinrad knows that at least once a school year I would rail against the evil of gossip and the damage it would cause in a community. Objectively, it is a sin against justice and charity. I can’t remember if I have written about the subject before, but once in awhile the hard truth needs to be spoken.

So much hearsay gets spread around for a variety of reasons. For one thing, it is a cultural phenomenon that gains life even in the public media. One has to listen carefully for the “it is said that ...” or “we have reliable information that ...” or “a person close to the source reports that ...” The phone tree, and now the Internet, become purveyors of rumor and speculation that are given the weight of truth. And thus, even in the public forum, gossip is given a life of its own.

It is one thing to speculate negatively about events or persons. It is another to offer what we know as hearsay or speculation as fact. That kind of behavior is libelous. The effect is harm in either case. Rash judgment and gossip are matter for confession in the sacrament of

penance and reconciliation. The gravity of the sin is proportionate to the potential harm the gossip can do to a person or persons. Telling “tales” anonymously is despicable.

Intentionally twisting the truth or grossly exaggerating a kernel of truth for personal gain or in order to harm another’s reputation is wrong and merits the name of malicious gossip. This kind of gossip is particularly insidious because the kernel of truth gives the message an air of credibility and is misleading to the ordinary listener. Deception by exaggeration or by intentionally truncated presentation of the truth is deception nonetheless.

The moral evil of gossip has been on my mind recently and harkens back to my mom’s good example because, sadly, it has been alive and well in the wake of the tragic sex abuse ordeal.

I am not only thinking of false accusations against priests and other Church personnel. On a couple of occasions when folks were unhappy about pastoral decisions or administrative action, insinuations about improper conduct have been made in order to discredit the pastor or administrator. In some cases, downright lies were perpetrated and communicated anonymously, and they were premeditated. That is morally wrong and it is especially disappointing in a community of faith.

One recalls that even Jesus was the victim of gossip. By insinuation, he was accused of drunkenness, even of having “an unclean spirit.”

All through the centuries, Christian writers have decried the evil of gossip and slander. Blessed Josemaría Escrivá, who will be canonized on Oct. 6, once said, “It would be no trouble at all to point out present-day cases of an aggressive curiosity which pries morbidly into the private lives of others. A minimum of justice demands that, even if actual wrong-doing is suspected, an investigation of this sort be carried out with caution and moderation, lest mere possibility be converted into certainty. And it is clear that an unhealthy eagerness to perform post-mortems on actions that are not illicit but positively good should be ranked under the heading of perversion.” (Scepter Press, *Christ is passing by*, 69)

To put the matter positively, in justice and charity we are obligated to foster the dignity of every person. †

Archbishop Buechlein’s intention for vocations for September

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

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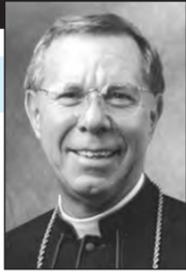
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Buscando la Cara del Señor

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



El mal del chisme y la calumnia

Para mí el mes de septiembre es especial porque es el mes del cumpleaños de mi mamá y mi papá. Pongo en duda, el que yo sea el único que piense con frecuencia cosas que ellos me dijeron, me enseñaron y que ha durado toda la vida.

Mi papá me enseñó a ser estable tanto en los tiempos duros como en los buenos. Él me enseñó eso, más que todo con el ejemplo y especialmente en estos días trato de imitarlo. Mi mamá me enseñó algo que no estoy seguro que ella se dio cuenta, una aversión por el chisme y por el mal que provoca.

Mi mamá luchó por mantenernos alejados del chisme, el cual inevitablemente daba vueltas en nuestro pueblo de Jasper, así como lo haría en cualquier otro pueblo.

Un día, mientras yo lavaba los platos después de la cena, comenté un chisme que había escuchado mientras hacía un reparto para la panadería en la que trabajaba durante aquel verano. Ella me dijo que el chisme era malo, y que no fuera parte del mismo.

Entonces cambiamos el tema de conversación.

En muy pocas palabras ella me enseñó que para que un chisme cobre vida hacen falta dos. Aún el que escucha y lo toma en serio participa en algo malo. Y cualquiera que comente algo que escuchó, es tan culpable como el que comenzó el chisme.

Cualquiera que haya sido seminarista en St. Meinrad mientras yo era rector, sabe que por lo menos una vez durante el año escolar yo hablaría en contra de la maldad de chisme y el daño que puede provocar en la comunidad. Objetivamente es un pecado en contra de la justicia y de la caridad. No puedo recordar si he escrito anteriormente sobre el tema, pero de vez en cuando se debe comentar la dura verdad.

Se riegan tantas cosas que sólo han sido escuchadas por una variedad de razones. Por una parte es un fenómeno cultural que cobra vida aún en los medios de comunicación públicos. Uno tiene que escuchar atentamente por las expresiones “se dice que...” o “tenemos información confiable...” o “una persona cercana a la fuente reporta que...”. El árbol telefónico, y ahora el Internet, se convierten en proveedores de rumores y especulaciones a las que se les da el peso de la verdad. Y es más en el foro público se le da vida propia al chisme.

Una cosa es especular negativamente sobre eventos o personas, y otra ofrecer lo que hemos escuchado o una especulación como un hecho cierto. Este tipo de conducta es difamatorio. En cualquiera de los casos el efecto es dañino. Un juicio precipitado y el chisme, son motivo de

confesión en el sacramento de la penitencia y la reconciliación. La gravedad del pecado es proporcional al daño que el chisme puede provocar a una o varias personas. Contar “cuentos” de manera “anónima” es despreciable.

El torcer la verdad intencionalmente o exagerar grandemente el fruto de la verdad para beneficio personal o para dañar la reputación de otros está mal y merece el nombre de chisme maligno. Este tipo de chisme es particularmente insidioso porque el fruto de la verdad le da al mensaje un aire de credibilidad y desorienta al oyente ordinario. Decepcionar al exagerar y por recortar intencionalmente la presentación de la verdad, sigue siendo una decepción.

La maldad moral del chisme ha estado en mi mente recientemente y me lleva a escuchar el buen ejemplo de mi mamá, porque, tristemente, ya que ha sido revivido y muy bien en el ámbito del penoso y trágico abuso sexual.

No sólo estoy pensando en las falsas acusaciones en contra de los sacerdotes y otro personal de la Iglesia. En un par de ocasiones algunos que han estado molestos por las decisiones pastorales o las acciones administrativas, se han hecho insinuaciones sobre una conducta inapropiada para desacreditar al pastor o administrador. En algunos casos mentiras categóricas fueron perpetradas y comunicadas anónima y premeditadamente. Esta es un mal moral y es principalmente decepcionante en una comunidad de fe.

Uno recuerda que hasta Jesús fue víctima del chisme. Insinuaron que estaba bebido, y hasta de tener un “espíritu sucio”.

Si bien a lo largo de los siglos escritores cristianos han criticado el mal del chisme y de la calumnia. El Beato Josémaría Escrivá, quien será canonizado el 6 de octubre, dijo una vez: “No sería problemático en lo absoluto señalar los casos actuales de una mórbida curiosidad de la vida privada de los demás. Un mínimo de justicia pide que, una investigación de este tipo sea llevada a cabo con precaución y moderación, para disminuir la posibilidad de convertirlo en algo certero. Está claro que la ansiedad poco saludable de realizar acciones post mortem que no son ilícitas pero positivamente buenas deberán ser evaluadas bajo el encabezado de la perversión”. (Prensa Scepter, *Cristo pasa por ahí*, 69)

Para colocar el asunto de una manera positiva, en la justicia y la caridad estamos obligados a cuidar la dignidad de cada persona. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

The next crusade?

Will Iraq become a crusading ploy within the Catholic Church? John Fink recently ended his excellent articles in *The Criterion* about the crusades, ending with the statement that they were “defensive wars against Muslim aggression.” He then connected with today by writing there is aggression in some “elements of Islam.”

He stated the wars were not aggression on the part of power-hungry popes. Mr. Fink did not continue telling about the last crusade when the pope appealed to the King of France to eliminate all persons affiliated with the “Albigensian Heresy.”

By the time the crusaders had decimated the towns and villages of these people, it was clear to all land holders this was the way to manage dissenters, and the Catholic faith lost thousands of believers in the faith. They remained Catholic only in body and politics. Spiritual apathy spread throughout Europe. Remaining Catholic in a Catholic country was appropriate to safeguard your land, home and family.

The leaders of this crusade went home filled with shame and horror at the carnage created and perpetrated by the pope and the Catholic Church. Not until the Protestant Reformation 500 years later did Catholics again feel strong enough to say there was room for different beliefs. Are we again starting crusades?

Is the Catholic Church joining with a power-full nation to wage war. Who will really profit from an all-out war? Whose children will go to war? History has shown the devastation of war.

In my Indianapolis parish, we have a place in the liturgy when laity may stand up and voice their concerns and petitions through the Prayers of the Faithful. If someone dares to pray for a controversial issue, the priest stops and tells the congregation that this is just one person’s viewpoint and then he gives his “responsible” input.

Recently, a person prayed for the bishops to see that there is no such thing as a “just war” within the Christian concept. The priest interrupted the prayers to stop and say that if we had gone after Hitler sooner there would not have been all those Jews killed.

This is a fear tactic to convince people the rationale for war is valid as we will save people from being killed while we are killing others. I believe there is a problem with this hierarchal approach. I believe there is a problem with the Catholic Church not becoming involved with more information of why not to go to war. I believe there is a lot we can do other than war to prevent another holocaust.

Gail Juerling, Indianapolis

Don't forget forgiveness

I was appalled to read the article in the Sept. 6 *Criterion* about Father John Maes of Madison Hat, Alberta, who refused a Catholic wedding for a woman who worked at Planned Parenthood. Thomas Langan of Canada’s Catholic Civil Rights League praised the decision by saying “one of the strengths and reasons for the growth in the Catholic Church in Canada and throughout the world is the fact that we stand by our principles.”

Two of the most important principles that I was taught in Catholic schools by nuns and other caring lay people were love and forgiveness. Both principles are referred to often in the Gospels.

Jesus taught us directly that the most important commandment was to love God, followed by love of neighbor. This is a love that is unconditional and persistent. The love I was taught did not depend on the actions of others, and it was not a reward for their good behavior. It was given freely, fully, and often.

Forgiveness was so important to Jesus that he mentioned it in his prayer when he taught the disciples to pray to the father. Jesus even told the disciples how many times they must forgive their neighbor. Forgiveness is granted to others as God grants it to us. I struggle hard with uncondi-

tional forgiveness in my personal life. I have to look to Jesus and those around me who live Christ-like lives for inspiration.

I would also like to point out that one of the weaknesses of the Catholic Church is the attitude by some leaders of “my way or the highway.” There are many Catholic lay people who choose the highway when faced with that decision. Jesus refused to accept this type of rejection by the Pharisees in his day, and he went to stay with tax collectors and those who were shunned by Church leaders. I choose to accept Jesus as my role model today, more than 2,000 years later.

Matthew 23:13-14 states “Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter.”

I do not advocate that our Church change its catechism to suit the morals of pop culture. I do not advocate that our Church slam doors on others.

I do advocate that we as Catholics live by its principles of love and forgiveness. I do advocate that we as Catholics “meet people where they are” and work from that point. I do advocate that we as Catholics reach out to other human beings.

To me, the Catholic Church is the Church that Jesus founded by living as our ultimate role model. He has continued to bless me through the teachings of St. Francis, Mother Teresa, and by a loving nun who taught me in the third grade about love and forgiveness. I pray that we as Catholics remember what our essential principles are, and that we strive to live by those principles.

Randall Stumler, New Albany

Evangelizing Jews

We noted recently that the U.S. bishop representatives to the joint Jewish-Catholic dialogue issued a statement that we should not evangelize the Jews as they already have their means of salvation through the old covenant. In other words, they don’t need Jesus.

Carl Olson, editor of *Envoy* magazine, also reports of a Protestant radio talk show host stating this was just further proof that the Catholic Church is embracing indifference and is rejecting the Gospel of Jesus Christ more openly than ever before.

We can see their point, and so the public needs to be reassured that Catholics believe that all people need Jesus. As Scripture states in Acts 4:15, Peter says “no salvation except through Jesus” and Acts 4:18-19 where the Jews tell Peter and John not to speak about Jesus, but Peter and John say they must obey God, not man.

We hope and pray that the document will be corrected by the bishops and the Vatican.

Don and Kay Dodds, Greenfield

Bishops and war with Iraq

Every day, we hear arguments pro and con regarding the United States initiating war with Iraq. It seems that some decision in this crucial matter will be made soon. Why aren’t we hearing the voices of the American Catholic bishops (as a group or individually) on this moral question—the answer to which could very well provoke a third world war?

Why aren’t the bishops, as the official voice of the U.S. Catholic Church, publicly encouraging other alternatives to war such as giving the United Nations arms inspection team a chance? Why don’t we hear the bishops speaking about Jesus’ Beatitude “Blessed Are the Peacemakers”?

Many people wear bracelets bearing the words “What Would Jesus Do?” This is a very pertinent question for all Christians, especially for the bishops as our spiritual leaders, to consider regarding the United States initiating war with Iraq. By speaking out on this serious matter, the bishops might regain some of the moral authority that they have lost recently.

Sue Bradshaw, O.S.F., Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Check It Out . . .

St. Malachy Parish, 326 N. Green St., in Brownsburg, is having its **Country Fair** from 4 p.m. to 11 p.m. on Sept. 20-21. There will be a hog roast and a carnival. For more information, call 317-852-3195.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, in Bright, is having its **fourth annual Fall Festival** from 5 p.m. to 11 p.m. on Sept. 21 and from noon to 8 p.m. on Sept. 22. There will be a fried chicken dinner and attractions for every age. For more information, call 812-656-8700.

On **World Mission Sunday**, the archdiocesan Mission Office is hosting a celebration in acknowledgment of the many missionaries who have served and continue to serve those in need in our country and throughout the world. All are invited to attend a Mass celebrated by Msgr. Joseph F. Schaedel, vicar general, at 2 p.m. on Oct. 20 in SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Afterward, there will be a reception in the Assembly Hall of the Archbishop O'Meara Catholic Center, across the street from the cathedral. For more information or to R.S.V.P., call 317-236-1485.

The archdiocesan Office of Worship and Region VII of the Federation of Diocesan Liturgical Commissions (FDLC) is hosting the **National Meeting of Diocesan Liturgical Commissions** from Oct. 15-19 at the Radisson Hotel Center in downtown Indianapolis. The theme of the meeting is "Communion, Fruit of the Eucharist." The archdiocesan Office of Worship needs volunteers to staff the registration and hospitality tables, work in the meeting office, assist some of the exhibitors and help with transportation. Volunteers are invited to participate for free in the various workshops, join in any of the prayer services or attend the evening social opportunities. For more information, call Christina Tuley at 317-236-1483 or 800-382-9836, ext. 1483.

Saint Meinrad Archabbey will host **pilgrimages to honor the Blessed Mother** at the Monte Cassino Shrine, located one mile east of the Archabbey on State Highway 62 in St. Meinrad on four Sundays in October. The pilgrimages begin at 2 p.m. with an opening hymn and a short sermon, followed by a rosary and procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. Each week has a topic. Benedictine Father Jeremy King will pre-

sent "Mary, Model of Compassion" on Oct. 6. Benedictine Father Barnabas Gillespie will present "Mary, Ever Gracious Mother" on Oct. 13. Benedictine Brother Micah Kindrat will present "Mary, Quiet Openness" on Oct. 20. Benedictine Father Eugene Hensell will present "Mary, Model for Our Humanity" on Oct. 27. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville, is presenting a musical review titled **"Broadway—The Great White Way"** at 7 p.m. on Oct. 13. The show will feature the St. Augustine Musicians, who will sing "It's a Grand Night for Singing," "Lullaby of Broadway," "Wouldn't It Be Lovely" and other memorable Broadway tunes. A free-will offering will be taken. For more information, call the parish at 812-282-2677.

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on certain Wednesdays at The Rathskeller, 401 E. Michigan St., in Indianapolis. Lucious Newsom, the director of The Lord's Pantry and a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will present "Blessed Are the Poor in Spirit/Blessed Are the Meek" on Sept. 25. Michael Maxwell, professor of theology and philosophy at Marian College, will present "Blessed Are They Who Suffer Persecution for Justice' Sake" on Oct. 9. Msgr. Joseph F. Schaedel, vicar general, will present "Blessed Are They Who Mourn" on Oct. 23. Sarah Martin, a member of St. Monica Parish in Indianapolis, will present "Blessed Are They Who Hunger and Thirst for Righteousness" on Nov. 6. Martin provides research support for faculty at the Indiana University Center for Bioethics. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

Workshops honoring the 40th anniversary of the convening of the Second Vatican Council will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith" Workshops in Indianapolis this fall. "The Origin and Vision of the Second Vatican Council (1962-65)" will be presented at 7 p.m. on Oct. 2 in the Saint Thomas More Parish Social Hall, 1200 N. Indiana St., in Mooresville, and repeated at 7 p.m. on Oct. 9 at the Holy Cross Central School Atrium, 125 N. Oriental St., in Indianapolis. This sampler program, which costs \$10, introduces the

programs that will follow in October and November. A two-session workshop on "The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)" of Vatican II will be offered from 7 p.m. to 9 p.m. on Oct. 15 and Oct. 22 at Roncalli High School, 3300 Prague Road, in Indianapolis. The cost is \$30 per person, less for seniors. A two-session workshop on "The Dogmatic Constitution on the Church (*Lumen Gentium*)" of Vatican II will be offered from 9:30 a.m. to noon on Nov. 16 and Nov. 23 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, in the Lafayette Diocese. The cost is \$35 per person, less for seniors. The presenter for all of these workshops is Benedictine Father Matthias Neuman. For more information, call the Indianapolis Office of the Saint Meinrad School of Theology at 317-955-6451.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting the **10th annual Opportunities for Excellence Scholarship Dinner** with cocktails at 5:30 pm. and dinner at 7 p.m. on Oct. 8 in the Physical Education Center. The Franciscan Values Award will be presented to Franciscan Sister Norma Rocklage, vice president of mission effectiveness and planning at Marian College; Alice Mattingly of Indianapolis, an alumnus, school teacher and member of the board of trustees; Jack Snyder of Indianapolis, an attorney with Ice Miller and chairman of the board of trustees, and WTHR-TV Channel 13, the NBC affiliate in Indianapolis. The cost is \$150 per person. R.S.V.P. by Sept. 20. For more information or to make reservations, call the college at 317-955-6000.

St. Francis Hospitals and Health Centers will host a workshop titled **"Living with Cancer"** from 9 a.m. to 4 p.m. on Oct. 11 at the Indianapolis campus, 8111 S. Emerson Ave. The workshop is intended for those who are diagnosed with cancer and will address the latest in treatments, side effects, pain management, coping skills and other helpful topics. The main focus is to help participants with the healing process. The workshop is free. Lunch is provided. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

Catholic Familyland, a 950-acre park and family retreat center in Bloomingdale, Ohio, is offering a continuing spiritual response to the tragedy of Sept. 11 through its **14th International "Totus Tuus, Consecrate Them in Truth" Family Conference** from Oct. 11-13. Conference speakers are Cardinal Francis Arinze, head of the Pontifical Council for Interreligious Dialogue and author of *Religions for Peace: A Call for Solidarity to the Religions of the World*; Dr. Scott Hahn, a professor of theology and Scripture at the Franciscan University of Steubenville, and his wife, Kimberley Hahn; and Father George Kosicki, an expert on how Divine Mercy can impact family life. The cost of the retreat is \$119 per adult, \$159 per married couple, \$169 per immediate family, \$49 per student/religious/seminarian, \$29 per non-family member child under 18, and a donation for priests. The cost of lodging, meal plans and childcare are separate. For more information or to register, call 800-773-2645 or visit www.familyland.org.

David A. Prentice, professor of life sciences at Indiana State University and adjunct professor of medical and molecular genetics for Indiana University School of Medicine, will speak on **"The Myth of Choice"** at the "Celebrate Life" dinner on Sept. 25 at the Indiana Convention Center in Indianapolis. This is a change from Joan Appleton, a registered nurse and former member of the National Organization for Women, who was originally scheduled to speak at the event. The evening, which is sponsored by Right to Life of Indianapolis, will begin at 6 p.m. with a social hour, followed by dinner and an awards ceremony at 7 p.m., then the speaker at 8 p.m. Reservations are required, and are \$45 per person. For more information, call Right to Life of Indianapolis at 317-582-1526. †



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

Stealing Harvard (Columbia)

Rated **A-III (Adults)** because of comic treatment of crime, a live-in relationship with discreet sexual situations, fleeting violence, occasional profanity and an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Swimfan (20th Century Fox)

Rated **A-III (Adults)** because of a discreet sexual encounter, brief violence, implied affairs and an instance of profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

HOME

continued from page 1

director of the Southern Regional Office of the Foundation.

"We bought the house to save it from neglect and possible demolition," he said.

His intent is to sell the property to a third party who wishes to restore it. When it is sold, the foundation will place a preservation easement onto the deed and essentially guarantee the life of the house for years to come. Such an easement protects architectural features and prevents destruction.

A block away from the house is the S. Ellen Jones Elementary School. William Arbaugh, a member of St. Mary Parish in New Albany, has championed the restoration of the house and brought his cause to the school.

Susan Reis, the principal of S. Ellen Jones Elementary School, allowed Arbaugh to speak about the Ritter home. She did this so students could learn about its history and possibly help restore parts of it through their service learning program.

"They might want to adopt that home for part of what they do for service in the community," she said.

Before Arbaugh came along, Reis, like many others, knew little of the house.

"I just knew it was a home on our block that had some potential to cause some danger to the kids," she said. Now, she wishes to see it brought back to its former glory. "I think it would just be a shame to lose that heritage and history."

It was in the library of the school that the Historic Landmarks Foundation of Indiana held a public brainstorming session on possible uses for the house on Aug. 22.

Though a buyer has not yet been found, many people voiced their opinions, suggesting uses that range from a daycare center to the offices of a charitable organization.

"We had what I thought was very good attendance," Sekula said. People from around the community showed up, including local leaders and some of the relatives of Cardinal Ritter.

"It was a real ball game, I guess, in that the ball was bouncing here and there and everywhere," said Jean Dentinger, a member of St. Pius X Parish in Louisville, Ky., and a surviving niece of the cardinal.

The suggestions, though, tended to center on the common theme of service.

Father William Ernst, pastor of St. Mary Parish in New Albany, attended the meeting and said that many people thought some sort of service organization should occupy the building. Whatever the use, he said, a memorial should always be there for the man who was a child of St. Mary Parish.

Sekula agreed with this sentiment. "I think the consensus of the group is that the building should have a use that helps people," he said.

He said the most popular idea was to use it as a satellite neighborhood center that could provide services for the local community, such as tutoring, Hispanic ministry and care for the elderly. The City of New Albany already has plans for such centers and will be contacted by Sekula to see if they would be interested in using the Ritter home.

To use the house in service to people seems to be in line with the mission of the late cardinal, who gave his life in service to God and the Church.

"Let's do something worthy of his name," Dentinger said.

Such an undertaking would not only benefit the community, but would also ensure that the memory of Cardinal Ritter and his life stays with the house he once occupied.



Left, at 1218 East Oak St. in New Albany sits the childhood house of one of the most famous people to ever come from Indiana: Cardinal Joseph Elmer Ritter. The house, which dates roughly to the middle of the 19th century, faced imminent destruction last year, but has now been purchased by the Historic Landmarks Foundation of Indiana, Inc. They are looking for a third party buyer who will restore the house.

Below, Boy Scouts Jack Arbaugh (from left), Willie Needham and Philip James from Troop 12 (Graceland Baptist Church) in New Albany recently helped clear debris from the yard of Cardinal Ritter's boyhood home.

Nicholas Ritter, the son of a Prussian immigrant, ran a bakery out of the first level of the house in the latter part of the 19th century. He and his wife, Bertha, had six children.

Joseph Elmer was born in 1892. The young man bore the signs of a devout soul, often climbing a ladder to preach to his childhood peers or stopping at churches for prayer when he passed them.

No divine vision—no booming voice—was needed for the young boy to be certain of his calling. In 1917, his thirsting for ordination was fulfilled and he began the priestly life that he was born to live.

In 1934, he became the youngest ordinary in the United States when he filled the shoes of Indianapolis Bishop Joseph Chartrand. He had been ordained a bishop a year prior.

Two years after being given the title of archbishop, he was moved to the Archdiocese of St. Louis in 1946. In time, he was made a cardinal.

This prince of the Church spent much of his episcopal career leading the fight against the scourge of racism. In 1947, he ordered the integration of the St. Louis parochial schools—seven years before most public schools began the process. He threatened to excommunicate any Catholics that gave him legal trouble.

He was known for standing in the way of the Ku Klux Klan at a time when they were strong in Indiana, and he worked for racial equality here before his move to St. Louis.

It is ironic that a boy born in a house built in the divisive times of the Civil War should go on to be central in racial unification.

He also was active in the Catholic Welfare Conference and founded the Catholic Youth Organization in the Archdiocese of Indianapolis.

Cardinal Ritter, a father of the Second Vatican Council, a man of ecumenism, died just shy of his 75th birthday in 1967.

Arbaugh said that the effects that Cardinal Ritter had on the world can still be felt. And it all started in the quiet house on Oak Street in New Albany—a house that produced a Sister of Charity of Nazareth, a baker, a surgeon, a dentist, a doctor and a priest.

Dentinger remembers holidays in the house when she was younger—a warmth that is in stark contrast to the reality of the house today.

"I looked at that building with a tremendous longing,



thinking back to all of the good times that we had there," she said. "Oh, it just looks so sad. It's all boarded up. It looks old and tired."

Her desire to see the house restored is linked with her love of her "Uncle Cardinal."

"I just love that man so much," she said. Despite his rise to power in the Church, "he didn't lose his humility, he didn't lose his simplicity."

Arbaugh, who thought that house had seen it's last days, said that he can hardly believe all of this is happening.

"There are times when I kind of pinch myself," he said. "I really do think that in many ways it's the right thing to do and it's happening because of God's intervention."

Sekula said another meeting is being planned for 6 p.m. on Oct. 3 in the S. Ellen Jones Elementary School to further discern what will be done with the house.

If the ideas put forth in the first meeting take hold, it is certain that the Ritter home will continue to serve the world at the start of the third millennium as much as it did at the end of the second. †



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Archdiocesan Education Commission is seeking new members

By Jennifer Del Vecchio

The Archdiocesan Education Commission is seeking people who are interested in helping with the ministry of Catholic education.

The Archdiocesan Education Commission (AEC) began in the 1970s as an answer to Vatican II to allow for more lay advisory boards in dioceses.

The commission acts as a consultative body to Archbishop Daniel M. Buechlein and Annette "Mickey" Lentz, secretary of

Catholic education and faith formation.

"The principles of shared responsibility say that 'Church members have the right and obligation to assist the Church by offering time and talent so the Church's mission will be more effective,'" said G. Joseph Peters, associate executive director of Catholic education.

Peters said the commission ensures that decisions are made at the appropriate level for Catholic education.

It also provides an "impartial third party" to decide how grants from the

Total Catholic Education Endowment will be distributed, he said.

Those selected for the commission will help formulate education and faith formation policy, monitor and evaluate progress on the strategic plan for education and faith formation, make recommendations for grants from the Total Catholic Education Endowment and serve in an advocacy role on all matters related to Catholic education and faith formation.

Another responsibility of the commission is to communicate educational

information between deaneries and archdiocesan agencies, Peters said.

Peters said the archdiocese is looking for members from each of the 11 deaneries to create diversity on the board.

The board positions are on a volunteer basis and are chosen based on the application, interview and reference.

(For an application or more information, call the archdiocesan Office of Catholic Education at 800-382-9836, ext. 1431, or 317-236-1431.) †

Cathedral High School dedicates new \$4.7 million building

By Jennifer Del Vecchio

For Joanna Brock, the new Student Life Center at Cathedral High School in Indianapolis is a place she can call home, whether it's playing Ping-Pong with friends or finding a quiet place for homework after school.

The Indianapolis school dedicated the new \$4.7 million building on Sept. 13 in honor of the first day Cathedral High School opened its doors 85 years ago.

Originally, the school was operated by the Holy Cross Brothers on North Meridian Street.

When the brothers announced the school would close, a group of lay Catholics, along with Father Patrick Kelly, worked to keep the school open, leading to the current private co-educational high school off East 56th Street.

The Student Life Center is one more jewel in the school's legacy.

It includes a 250-seat chapel named in

honor of the school's first athletic director, Joseph Dezelen, plus state-of-the-art media, library and research centers and a professional development center. It also includes space for students to do homework, and includes foosball and Ping-Pong tables, television and various other recreational activities.

"It's a place where we can be after school and not get into trouble," said Joanna, a senior. "It's also a place where you get a mix of people that you normally don't have."

The center has extended hours, opening at 6:15 a.m. and closing at 8:30 p.m. during the week, except Friday, when it closes at 6 p.m. On Saturday, it is open from 2 p.m. to 8 p.m. and on Sunday from 1 p.m. until 5 p.m. for students.

Senior T.J. Gawlik likes to hang out at the center to listen to his favorite Reba McEntyre song on the jukebox.

He also thinks it will benefit the school

See CATHEDRAL, page 17



Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, assisted by Father Patrick Kelly, chancellor of Cathedral High School, blesses the new Student Life Center.

Brebeuf Jesuit Preparatory School celebrates 40th anniversary

By Beverly Gallagher

A celebration in honor of 40 years of educational achievement at Brebeuf Jesuit Preparatory School brought back some of the men who first walked through its doors as students or teachers.

The Indianapolis school, founded by Jesuit Father William Schmidt, commemorated the event with a reception on Sept. 4. The school was originally a college preparatory school for boys. On Sept. 4, 1962, 167 freshmen boys became the first class of Brebeuf Prep.

Four men who were teachers at Brebeuf Prep on that first day of school 40 years ago and five members of the Class of 1966 attended the reception.

"There were guys [in our class] who were absolute stinkers then, and now are absolutely involved with their faith today and show it in many ways," said John Hittle of Indianapolis.

Sharing 40 years of memories and success is important, said Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit.

"We have much to rejoice about tonight," he said as former teachers and students greeted one another.

Jesuit Father Paul O'Brien has been serving at the school since it opened. Today, he is alumni chaplain.

Speaking about the history of the school, Father O'Brien talked about how the teachers held students accountable for meeting the school's tough academic standards.

"In the old days" there was a rule that pens were not allowed in school, he said.

Work done in class had to be written in pencil and homework had to be completed in pen.

Expecting three hours of homework from students each night, the school rule ensured that students were doing homework at home. If they were found with a pen at school, it was confiscated and the student had to pay a quarter fine, he said.

While the rule is gone, academic expectations haven't diminished in 40 years, but increased, said Father Hawley.

When the school's cornerstone was laid in 1961, Archbishop Paul C. Schulte



Former teachers and administrators from Brebeuf Jesuit's first day of school on Sept. 4, 1962, hold photos of themselves taken from the 1962-63 yearbook returned to the school earlier this month to celebrate the school's 40th anniversary. The faculty are, from left, Dick Middendorf, assistant principal; John Hittle, algebra and history teacher; Jesuit Father Paul O'Brien, English and Latin teacher; and Greg Foote, Latin and speech teacher.

predicted that Brebeuf would "in due course produce its share of eminent professors, businessmen, political and religious leaders," Father Hawley said.

Forty years later, his prediction is

continuing to prove to be accurate, he said.

(Beverly Gallagher is the director of publicity for Brebeuf Jesuit.) †

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THE SPIRIT OF CARINGSM

LAKE

continued from page 1

in a very real sense, because I find God in prayer and in nature. It's really nice to combine them by praying outside, even if it's just on a porch or patio."

Graduate student Bill Wetzel of Laura, Ohio, who is studying chemistry, likes to devote this early morning time to God.

"It's a nice place to come and pray," Wetzel said. "It's a good way to start the day. It's very peaceful, so it's a nice time to reflect on what's going on in my life and where God is present in my life."

Lee Klein, an I.U. graduate from Oklahoma who now teaches general chemistry classes to freshmen as a visiting professor, said he doesn't think praying on the lake is unusual.

"Scripture tells us that Jesus spent a lot of time on the water," Klein said. "It's just a beautiful, peaceful, quiet time to pray, and I get to see my friends, which is really good. Every other day of the week is hectic from morning until night, and it's nice to spend an hour and a half on Griffy Lake."

Danielle Goken, a graduate student in chemistry from Shabbona, Ill., has been praying on the lake, which is part of a wooded nature preserve, for the past four summers and thinks these prayer experiences have strengthened her faith.

"I look forward to it all week," she said. "It's really fun. It's beautiful. I love experiencing nature here. You can just tell that God is present when you are out in nature. It's too beautiful to not be created by God."

After the students anchored the canoes together in the middle of the lake on Aug. 28, Goken led the morning prayers for the feast of St. Augustine, a bishop and doctor of the Church who died in 430.

First they spent a few moments in silence, listening to birds singing and enjoying the gentle movement of the water lapping against the canoes. Then they sang the Psalm Tones.

"O Lord, in your light we see light itself" was the first antiphon and was especially appropriate as the early morning sunlight topped the tree line and sparkled on the lake.

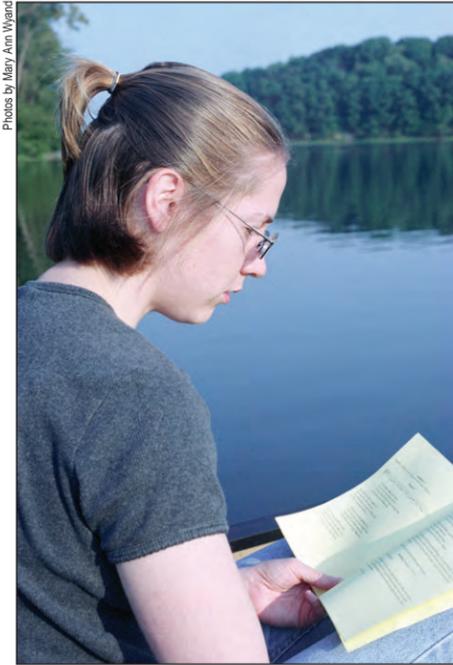
"O God, you are great and glorious; we marvel at your power" was the second antiphon, followed by a canticle praising the Lord.

"Let your every creature serve you," the students prayed aloud. "For you spoke, and they were made. You sent forth your spirit, and they were created ..."

After more song, prayer and petitions, the students sat in silence again for a few minutes then picked up their paddles and started back across the lake to the dock.

St. Mary-of-the-Knobs parishioner Jennifer Scott of Floyds Knobs, a graduate student majoring in special education, said she enjoyed her first experience of praying the morning prayers on Griffy Lake.

"I thought it was neat," Scott said after



I.U. graduate student Danielle Goken of Shabbona, Ill., leads the morning prayers for the feast of St. Augustine on Aug. 29 at Griffy Lake in Bloomington.

she helped pull the canoes out of the water beside the dock. "It was peaceful and nice, and something I really needed. It was a great opportunity to pray with people my age."

Lori Watson, a graduate student from Hopkinsville, Ky., helps plan student activities at St. Paul Catholic Center and



Gabriel Lara, left, the new director of multicultural ministry at St. Paul Catholic Center in Bloomington, and I.U. graduate Lori Watson from Hopkinsville, Ky., pray with friends on Griffy Lake.

also is pursuing a Masters of Theological Studies degree in the lay ministry studies program at Saint Meinrad.

Watson thinks prayer on the lake is one

of the best ways to spend time with God.

"It's definitely a plus to pray outside in the middle of God's world," Watson said. "It's wonderful." †



After praying the morning prayers on Griffy Lake, I.U. graduate students and St. Paul Catholic Center staff members paddle the rented canoes back to the dock.

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Matthew's Gospel includes memorable stories

By Lawrence S. Cunningham

Matthew's Gospel has a catalogue of names that are central to the memory of Christian life and worship: Mary, Joseph, the Magi, John the Baptist, Peter and the other Apostles named in Matthew 10 as well as Simon of Cyrene and Joseph of Arimathea.

These are names invoked in the Church's liturgy and whose stories we know well. We can visualize them from the history of Christian art.

We also know groups of people who interact with Jesus: the Romans, the Scribes and Pharisees, the disciples of John the Baptist, the crowds who come to hear Jesus and the bystanders at his crucifixion.

But besides the people who stand in the forefront of the Gospel stories, there are others who make a quick appearance and then disappear into anonymity. About them we know little.

The Gospel's attentive reader is curious to know more, but whatever more there is to tell can only be supplied by the imagination. Despite their anonymity, they have been profoundly touched by Jesus.

What was the subsequent history of the leper that Jesus cured (Mt 8:1-4)? Did he become a follower of Jesus? Did he go home to tell his story, and did he tell it in such a way that it became a part of his family history?

What about the centurion's servant whom Jesus healed, described in the same chapter? Jesus praises the centurion's faith and tells him the servant will be healed. The servant never appears in the story. Did he just get better or did the centurion tell him how he was made whole? If the centurion told him, did that change the relationship of master to servant?

Such people pass through Matthew's narrative to go on with their lives. But we query the text.

Did the Gerasene demoniacs live "happily ever after" once Jesus freed them from their possession?

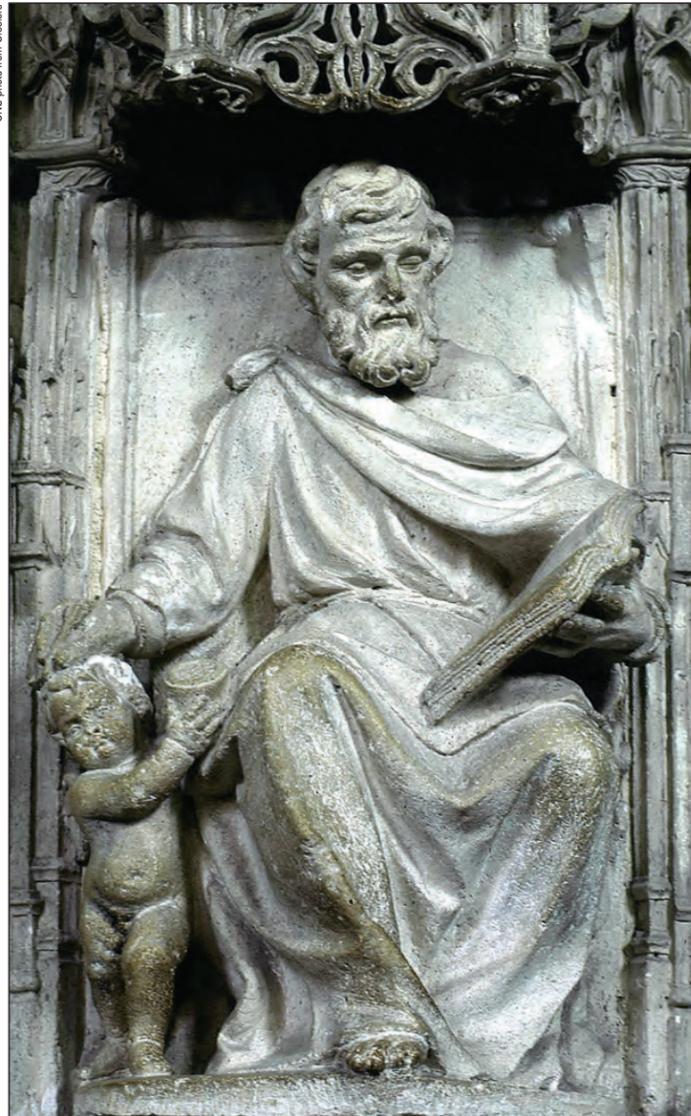
Did the man cured of his paralysis find peace at home? The crowds were filled with awe (Mt 9:8), but nothing is said of the man who just "went to his home" (Mt 9:7). The same is true of the young girl raised from her funeral bier, and of the woman who touched the garment of Jesus to be healed of a hemorrhage, and of the two blind men who cried for mercy and received it.

These quiet individuals and many like them in the Gospel are the anonymous ones. The one thing we know about them is that at a certain moment their lives intersected with that of Jesus, and they found themselves cured or freed from demonic possession or forgiven.

Such people frequently are described in the Gospel narratives. One way to think about these "hidden" people is that they are the forerunners of all the people in history who are not remembered by name but who have been touched or are being touched by Christ's presence.

In the midst of all the news about the Church, good and bad, in the midst of all the famous Church people who write books, appear on television or gain recognition, there are millions of people whom we do not know that have been touched by Christ's grace through the ministry of the sacraments, comforted in their need or treated lovingly in the name of Jesus.

When we read the Gospel of Matthew, or any Gospel for that matter, we naturally focus on the central actor, who is Jesus. The more closely we read, however, the more we notice the larger cast of those who encounter Jesus deliberately or



St. Matthew is depicted in a carving at the Cathedral of Santa Maria in Burgos, Spain. As the author of the first Gospel, Matthew is often depicted holding a tablet. Matthew's Gospel mentions a number of people that are central to the memory of Christian life and worship, names that are invoked in the Church's liturgy and whose stories we know well from Scripture narratives. We can visualize them from the history of Christian art.

Faith stories teach us about God

By David Gibson

Good stories hinge on action. What happens is a significant reason for telling the story. Often, stories are about people.

Families tell stories about ancestors.

A good story holds people's interest with a question that needs answering or an outcome that is excitedly awaited.

The author of Matthew's Gospel tells many stories—eventful stories of faith that reveal dimensions of Jesus' life and

personality we don't want to forget.

The late Archbishop Thomas Murphy of Seattle explained in a 1997 speech that stories of faith address "what happens when people believe in one another and recognize that their gifts come from a good and gracious God."

Stories of faith, he said, also give "flesh and blood to the challenge of being a disciple of Jesus."

(David Gibson edits Faith Alive!) †

by happenstance. They also deserve our attention. Why?

First, they remind us that Jesus did not live in the swirls of "once upon a time" but in real history, which is our history.

Jesus walked among fishermen, housewives, craftsmen, outcasts and petty authorities like tax collectors. His world was much like ours—a world of need and desire, of power and powerlessness, of pain, poverty and longing.

Because Jesus lives today, we take encouragement from the Gospel, which assures us he responds to the pleas of those in need. He continues to look with compassion on the crowd. He speaks encouragement and forgiveness from the cross, and as the Resurrected One says, "Do not be afraid" (Mt 28:11).

Jesus assures us, further, that when we serve others' needs we will find him in

those persons.

Second, the breadth of Jesus' concerns—for everyone from those who held power to those crushed by the world's weight—assures us he was not a teacher for the elite or a messenger just for intellectuals.

He was a savior who looked out to the whole world. He met people where they were: on the road, in the markets, by visiting homes or speaking to crowds, in boats, towns and villages, in pastures and by lakes.

Jesus is in the world and part of the fabric of daily existence. Jesus is Emmanuel, God with us.

(Lawrence S. Cunningham is the John A. O'Brien Professor of Theology at the University of Notre Dame in Notre Dame, Ind.) †

Discussion Point

Faith stories inspire others

This Week's Question

Is there a story of faith in your family history—about compassion, courage and understanding—that deserves to be told again and again?

"We had a daughter who died of a rare disease. She was 17. She required 24-hour care and attention before she died, and the entire family participated. Our daughter influenced a great number of people for the good." (Angeline Kinnaman, Rawlins, Wyo.)

"Years ago, our mother had a massive heart attack, and the doctor told us children that everything was in God's hands. Shortly thereafter, our father had a massive stroke. Mom got well enough to leave the hospital, but she couldn't care for Dad, so we put him in a nursing home. When we found him one night being

poorly cared for, our mother—who wasn't expected to survive the heart attack—took him home and cared for him until his death over a year later." (Jacquelyn Chandler, Atlanta, Ga.)

"My mother and two aunts are currently taking turns caring for my grandmother [their mother]. This, to me, is a story of great courage and compassion." (Julie Noel, Alton, Ill.)

Lend Us Your Voice

An upcoming edition asks: How does your parish serve people with serious illnesses?

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



CNS file photo by Bill Witman

From the Editor Emeritus/John F. Fink

Spain: Tolerance of Christians by Muslims

First in a series

It is possible for Christians, Jews and Muslims to live together peacefully but, as both history and recent events have demonstrated, often Islamist fundamentalists ruin a good thing. In this short series of columns, I'll show how that happened in Spain.



As we saw in my series about Islam, within 100 years after Muhammad's death in 632, Islam spread throughout the Arabian peninsula and the Middle East, across North Africa and through Spain into France. Thanks to Charles Martel at the battle of Tours (or Poitiers) in 732, the Muslim incursion into France was halted and the Muslims retreated back to Spain.

Our story doesn't begin in Spain, though, but rather in Damascus, Syria. The Umayyads ruled there with great tolerance toward Christians. For example, St. John of Damascus—one of the Doctors of the Church—succeeded his father as

chief of the revenue department for the caliphate and chief representative of the Christian community. Christians actually preferred the Muslim rulers to the Byzantine emperors.

St. John Damascus died in 749. Coincidentally, a year later the Abbasids seized control of the Muslim empire. The Abbasids slaughtered the ruling family of the Umayyads, believing they had killed every member of the family. However, one person managed to escape—a youth in his late teens or early 20s.

Abd al-Rahman escaped into the deserts. Five years later, in 755, he reappeared in Spain, known as al-Andulus in Arabic. Recognized by the Muslims in al-Andulus as the legitimate caliph (successor of Muhammad), Abd al-Rahman had no trouble claiming their loyalty. In 756, in a one-day battle outside the walls of Cordoba, he defeated the emir of al-Andulus and established his dynasty.

For at least the next 253 years, until civil war among rival Muslim factions began in 1009, Muslim rule in al-Andulus was as tolerant as it had been under the Umayyads in Syria. That is not an inconsiderable length of time. It's longer, for

instance, than the 226 years since the signing of the Declaration of Independence in this country.

At the start of the civil wars that began in 1009, the magnificent Madinat al-Zahra, known as the Versailles of Cordoba, was destroyed. However, the caliphate in Cordoba didn't come to an official end until 1031. The Almoravids, a more radical faction of Muslims, ruled al-Andalus until 1145 and then the Almohads, Islamic fanatics who resemble today's Taliban, until 1248.

Meanwhile, of course, the Christian nations had been attempting the "Reconquest" of Spain. For many years, Christian cities that were conquered were scattered among Muslim cities. There were all kinds of intrigue as military leaders, such as The Cid, sometimes changed sides. Eventually, though, Cordoba, Valencia and Castile all fell to the Christians, and the Muslims were confined to Granada.

Granada fell to Ferdinand and Isabella in 1492. Muslims (and Jews) who did not convert to Christianity were exiled. Muslim rule came to an end after more than 700 years. †

Cornucopia/Cynthia Dewes

Trusting in God vs. hiding from duty

In the ancient world, dichotomies of various kinds were popular ways to explain the universe. There was yin versus yang, soul versus body, good versus evil, etc. etc.



Some of these explanations still may apply. For example, there's a fine line between trusting that God will take care of us and taking responsibility for what happens to us.

It seems to me, the faithful person puts things beyond his control in God's hands, while the shirker puts nothing in her own. The problem is, how much should we do for ourselves, and how much should we leave up to God?

A friend recently told me how depressing she finds the world today. The moral tone of our culture is poor, young people dismiss the core values of older folks like us, and Christians in general seem to be swimming upstream in an unfriendly river of greed and selfishness.

Although aspects of these sad truths have touched both our lives and those of most of our friends, she thought I seemed

untroubled by them. She wondered how I could ignore or sublimate such important threats to living a moral life.

I replied that I was troubled by what seems acceptable today, but faith reminds me that this, too, shall pass. I reminded her that our age is, unfortunately, no more human in its sinning than any other.

Consider the Dark Ages, when Christian faith flickered sporadically in lives of ignorance and cruelty beyond imagination. Think about the condition of women in almost any age until the 20th century, and the plight of the poor at any time.

Early on, Cain was busy slaying Abel and the faults of the world were driving Noah and the righteous into the ark. Pagan emperors were throwing Christians to the lions, Christian crusaders were slicing up the Moors and the Inquisition was usurping God's role as judge.

Today we have world wars, even so-called religious wars in a time when we're supposed to be an advanced civilization. We have corporate greed on a scale beyond the imaginations of the robber barons of the 19th century, legal killing of babies and increased fooling around with Mother Nature.

In short, if we compare the sins of the

modern world to those of any previous time, I'd say we're about average. Sin is sin, in any time or place.

Still, in these "enlightened" times, my friend is correct in assuming that we could do better, and that all of us should be concerned. But, what can or should we do?

It seems to me to be unproductive to wring our hands over the problem, or mount futile protests, or attack those who don't or won't know better. Instead, we need to assess practical ways to turn minds and hearts toward what is right.

Appealing to the divine in us will always prevail over challenging what is sinful. If we're parents, we can live truth by example, urge it kindly, tolerate whatever is not absolutely intolerable. We can demonstrate, as well as proclaim, that sin in all its manifestations just does not work.

Before and beyond that, there is prayer. With confidence in our good God, our hearts will be lighter and our minds clearer in making decisions to follow his will. We'll do the best we can in this world, and then let God do the rest.

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

Faithful Lines/Shirley Vogler Meister

Censoring the rude and the crude

When my late mother lived in an Illinois hometown apartment, for a long time a petite elderly nun stopped by to visit her weekly.



Although I was never in Belleville on these occasions, Mom (and I) appreciated the visits, especially when Sister Agnes enjoyed some of my published material.

Then one time, Mom said Sister Agnes laughed heartily at something, and wanted another copy of what I considered an unlikely choice for her, saying it was her "favorite." The following light verse, first published in a former Indianapolis monthly, *The Alternative*, is what tickled her fancy:

Expectoration Fixation

*Nothing so creates disgust
than watching males—young, robust—
who deem it macho, cute or not,
to plainly spit in a public spot.*

*Rarely, does one see a girl
use her tongue to spittle hurl,
and when she does she's bluntly bold
in mimicking the male mold.*

It still tickles me that Sister Agnes so enjoyed something I had such fun writing. I'm even grinning—with tears in my eyes—as I type this; for sister is now deceased, as is my mother. I wonder if both are laughing together in their realm of eternal life—and possibly nudging me now to write this column.

What actually pushed me into this, however, was a comment from an athletic friend who witnessed a female colleague spitting in a crude way after a competitive running race. Although my friend acknowledges that expectoration might sometimes be necessary, she knows it can be done in a more seemly manner.

Once I also wrote a column for *The Indianapolis Star* criticizing the inappropriate behavior Roseanne Barr displayed in butchering our national anthem at a baseball game, then crudely spitting while inappropriately touching a private body part after finishing the song.

I've never understood such crudeness, no matter what the event, whether by a bad-tempered coach or fans or audiences or bystanders. Nor do I understand the crudity regularly found on TV, stage and in movies—or the ugly, disruptive acts often found at public events.

Life is too short for anyone to waste time being rude and crude—or even to view it as entertainment. Yet, we're bombarded with both when we least expect it. Through the years, I've seen improper behavior even in churches and schools.

Some readers might consider my light verse, *Expectoration Fixation*, as offensive, too; but not Sister Agnes. She took it for what I meant it to be—a cautionary piece.

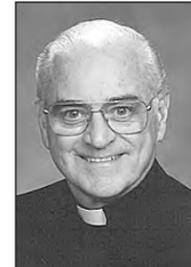
Many people don't realize how following bad trends or habits might affect personal, educational and professional lives—and put dents into otherwise good reputations. Perhaps more self-censoring is needed.

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

Spirituality for Today/Fr. John Catoir

Proving God's existence

Skeptics stress the fact that no one can prove God's existence. I can still hear the late Carl Sagan saying, "There is not a shred of evidence in the entire universe for the existence of the supernatural." How certain was he? Who knows!



When I asked him if he could prove that God did not exist, he

answered, "No, I cannot disprove his existence, but if he chooses to hide himself he cannot blame me for being a skeptic."

To solve the God-problem with a shrug is not wise. Sagan's deliberate inadvertence was a way of demanding empirical evidence to prove God's existence.

This is no way to treat the Creator of the universe.

Fortunately, skepticism is not widespread. We are living in the New Age where people believe almost anything. Some wear triangular lampshades as hats to better commune with cosmic energy, which they call the god of their understanding. TV personalities converse regularly with dead people, who must be lining up in droves somewhere to send messages to their relatives in the studio.

Albert Einstein admitted there was a supreme intelligence behind the universe. The cells in every living thing have a form of intelligence programmed into them. Where did all this programming come from?

There are two possible explanations: one, from nowhere; the universe doesn't need a cause, because it always was. This begs the question. The other explanation is found in the principal of causality. Just as the watch needs a watchmaker to explain its existence, so too does the vast universe need a supreme intelligence to explain its existence.

Walt Whitman put it poetically: "A single mouse is evidence enough to convert a trillion infidels." Those who choose not to ponder the miracle of a mouse remain locked in their own self-imposed darkness.

We do not wait to understand things before we believe them. The mysteries of the universe are unfathomable.

Rather, we believe precisely in order to understand. We have rational grounds to explain the facts that surround the mystery. We believe because we have learned that "faith opens a thousand eyes" (Walt Whitman).

You don't believe that God is love because you feel him hugging you. You believe it because Jesus told you it is true. Once you say "yes", your spirit rejoices.

Did you know that every hundred years a certain kind of bamboo flowers on the same day all over the world, be it in China or in a greenhouse in Chicago? For a hundred years, these stalks wait for the precise moment on which to blossom. This astounding fact makes us wonder: How do they know that the time has come?

Do the buried roots know the code? Do they telegraph the exact date through layers of earth, conduits of stone?

Something else is at work—in our bones, our blood, our soul, something beyond definitions, beyond visibility. No way to cross over, says the clock.

But on the other side of probability, the bamboo pushes through centuries of sleep to flower.

The wonders of the natural world are puzzling even to the most astute scientists, who know very well that there is a higher cause. The universe demands the existence of a Creator. Once you know that he is unchanging love, everything else changes.

(Father John Catoir is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 22, 2002

- Isaiah 55:6-9
- Philippians 1:20c-24, 27
- Matthew 20:1-16a

The Book of Isaiah provides the first reading. When this particular section of Isaiah was composed, it must have been a great time for cynics.



For four generations, just under a century, survivors among God's people had endured the humiliation and want of living as exiles in Babylon. During all

these years, they yearned to return to their homeland. As we might imagine, living memories of the homeland, through the course of nature, gradually died away. In the place of actual memories came highly inflated and embellished suppositions of what the homeland must be.

At long last, as politics changed, freedom came. The exiles were able to return to the "land flowing with milk and honey." They found instead a land considerably less yielding and considerably less productive.

Earlier sections of Isaiah reveal how excitedly the exiles looked upon their return. Back home, they met reality face to face. It was a jarring experience.

Amid this situation, the third section of Isaiah was written. The prophet had to contend with disillusioned and very disappointed people. He had to attempt to uplift those whose spirits had fallen.

It is not hard to imagine the scorn these people must have heard. They had been told that God would never desert them. Yet they found themselves in this unhappy predicament.

This reading calls people to faithfulness to God. In so doing, it makes a very clear statement that God's ways are not human ways. Human "values" are not necessarily divine values, certainly not in the sense of what most people regard as rewards.

The prophet's message is clear. God is good. We must be faithful.

The second reading is from St. Paul's Epistle to the Philippians.

The Pauline epistles invariably stress Christ as the Redeemer, the model for human life and the Son of God. This seems quite understandable, but the dichotomy in this preaching is not easy today to understand.

Today, Christ is the central figure of life for all Christians. The entire culture in which Americans live at least has Christian roots. Christian symbols

surround us. Despite all the hedonism and godlessness that we may criticize, deep and strong Christian currents run all through our society.

At the time this epistle was read by the Christians of Philippi, nothing in the culture had anything even remotely resembling Christian roots. Furthermore, and very much to the point, Jesus was a convicted felon and a convicted traitor at that. To present Jesus as the Son of God and supreme teacher for human conduct was a leap indeed.

Nevertheless, the Pauline epistles magnificently succeed in this leap. They portray the Lord as the Word of God, as the greatest gift of God, as the perfect reflection of God.

St. Matthew's Gospel supplies the last reading.

Christians, albeit the most well-intentioned, have struggled over the centuries to balance this reading with the logic of fairplay and equality. In the process, they have emphasized the "rights" of employers to pay employees at will. (It is a "right" that American opinion, and American justice, long ago compromised. Evidence minimum wage statutes, safety requirements on the job, and so on and on.)

Then, people have looked at the story from other angles. Always, the wish has been to blend the message with human experience and conventional wisdom.

This very intellectual struggle over the years shows what is evident. God's ways are not human ways. Secondly, God is lavish in mercy and love, beyond all human understanding.

Reflection

As a teen-ager, I attended a diocesan high school. One of my instructors was a priest who was a chaplain at the state prison for men. On occasion, he took some of us with him to Sunday Mass at the prison.

I remember my first trip to the prison, and I remember the Catholic chapel. It was quite typical of every other Catholic church or chapel I had seen, but there was a very interesting shrine in the chapel. A crucifix hung over the altar, of course, but this shrine had another crucifix with a corpus somewhat in a different pose. The man seemed to be tied to the cross.

When I asked about the second crucifix, the priest told me it was St. Dismas, "the Good Thief." I remember the story when I hear the Passion Narratives proclaimed during Holy Week.

On Calvary, Jesus promised the thief who also was dying by crucifixion that he would be in paradise (Lk 23:43). What were the thief's past sins? They

Daily Readings

Monday, Sept. 23

Proverbs 3:27-34
Psalm 15:2-5
Luke 8:16-18

Tuesday, Sept. 24

Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, Sept. 25

Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 26

Cosmas, martyr
Damian, martyr
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 27

Vincent de Paul, priest
Ecclesiastes 3:1-11
Psalm 144:1-4
Luke 9:18-22

Saturday, Sept. 28

Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, Sept. 29

Twenty-sixth Sunday in Ordinary Time
Ezekiel 18:25-28
Psalm 125:4-9
Philippians 2:1-11
or Philippians 2:1-5
Matthew 21:28-32

were of no matter. He repented. He was promised paradise, life with God.

God's mercy is unconditional. For those who ask divine mercy honestly, the reward is eternal life itself. This reward cannot be compartmentalized or

reduced.

Absolute faith is key. This necessarily means accepting the reality that humans are finite and their reasonings are unreliable. Our ways are not the ways of God. †

Question Corner/Fr. John Dietzen

For Catholics, 'born again' refers to rite of baptism

QI was born and raised a Roman Catholic and still practice my faith.



Sometimes I'm asked if I am a "born-again" Christian. When I tell them my background (baptism and all the rest), they say that is not enough. I must be born again for salvation.

I'm not concerned about it, but what does "born again" mean? (California)

AIn the Gospel of John 3:3, Jesus tells the Pharisee Nicodemus, "No one can see the reign of God unless he is begotten from above."

The Greek word translated "from above" in many Bibles (e.g. *New American Bible* and the *New Revised Standard Version*) is also translated as "again" or "from the beginning" in some others.

A recent study reports that one-third of America's 77 million baby-boomers identify themselves as "born-again Christians." Nearly a third of those who say they are born again have some belief in astrology and reincarnation, and a large number are associated with no Church.

Usually, however, the term is used in a more restricted sense, meaning only those individuals who have personally accepted Jesus Christ, in faith as Savior through his sacrifice on the cross, and who are committed to following his teachings and example.

According to most Protestant denominations, which emphasize such rebirth, these conversions take place often in the context of an "altar call" or similar event during a worship service, or perhaps in a private religious experience.

In Catholic tradition, being born again—and its consequences for our lives—is described by the rite of baptism, which our Lord speaks of, in John's Gospel, two verses later: "No one can enter into God's kingdom without being begotten of water and Spirit."

The entire context of this section of John's Gospel, the four Gospels' descriptions of the baptism of Jesus, the fact that Jesus and the disciples went into the land of Judea and baptized others (Jn 3:22) and references elsewhere in the New Testament about the significance of baptism all point to the belief that to be born "again" or "from above" means to be baptized. (See, for example, Acts 2:38, Acts 22:16 and Col 2:11-13.)

The famous passage from St. Paul, read often at funeral liturgies, is typical. "Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life" (Rom 6:3-4).

There is no doubt that even the earliest Church theologians and writers universally saw in baptism the rebirth that Jesus called for.

About the year 150 A.D., Justin the martyr, a most noted defender and interpreter of the Christian faith, wrote that those who are persuaded and believe what Christians teach and believe are "brought by us to where there is water and are regenerated [reborn] in the same manner in which we ourselves were regenerated. In the name of God the Father ... and of our savior Jesus Christ and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Unless you are born again, you shall not enter the kingdom of heaven'" (1 Apologia 61).

If someone else asks if you have been born again, you can say: Yes, through my baptism into Jesus Christ, which I live out by my commitment to and love for him.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria IL 61651. Questions for this column should be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

My Prayer

Heavenly Father,
I come to you in prayer.
Help me make sense of these acts.
My heart and mind are full of images,
Coming one after another,
Of events too tragic to believe.
Each one builds on the one before,
An accumulation of disbelief and
horror,
That in one day changed our lives,
And brought us to our knees.

I believe you are God,
The Father,
The Almighty.
I believe that I am not in control.

You gave me free will,
But I have learned that I am freer
with you,
Than without you.
In this world,
I am not free to love those who brought
terror to us,
In this world,
I am not free to forgive those who tried
to destroy us.
But in your presence,
I am called to love,
And I am called to forgive,
And I am free.

By Christine Prince

(Christine Prince is a member of St. Christopher Parish in Indianapolis.)

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).

September 20

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or inquire by e-mail at civitasdei_indy@catholicexchange.com

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

September 20-21

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country Fair, 4-11 p.m., hog roast, carnival. Information: 317-852-3195.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. The Gabriel Project, training session,

Fri., 8:30 a.m.-noon, 12:30-4 p.m., 5:30 p.m., Sat., 8:30 a.m.-noon. Registration: 877-734-2444.

September 20-22

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille weekend for married couples experiencing difficulties, \$75 per couple. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Enneagram" retreat, \$150 resident, \$100 commuter. Information: 812-535-3131, ext. 434.

September 20-23

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. All Because of Agatha, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

September 21-22

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Ferdinand, Ind.** Bright. Fourth annual Fall Festival, attractions for all ages, fried chicken dinner, Sat. 5-11 p.m., Sun. noon-8 p.m. Information: 812-656-8700.

September 22

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Youth ministry and neighborhood ice cream social, 4-8 p.m., basketball, face painting, putt-putt golf, ice cream, beverages. Information: 317-291-7014.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, booths, quilts. Chicken, ham or chicken and dumpling dinner served 10:30 a.m.-3:30 p.m. Information: 812-364-6646.

St. Lawrence Auxiliary and Knights of St. John, 312 S. Wilder St., **Greensburg**. Fall Festival, country store, turkey or beef dinners, 10:30 a.m.-3 p.m.

Saint-Mary-of-the-Woods, Cecilian Auditorium, **St. Mary-of-the-Woods**. Chamber music for soprano, clarinet and piano, 2 p.m. Information: 812-535-5280.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Schoenstatt Spirituality, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

Holy Family Parish, 950 E. Church Ave., **Jasper, Ind.** (Diocese of Evansville). Picnic, booths, music, quilts, chicken and beef dinners, 10:30 a.m.-5 p.m., mock turtle soup.

September 24

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying with Scripture," Providence Sister Alexa Suelzer, presenter, \$10 per person, 7-9 p.m. Information: 812-535-3131, ext. 434.

September 25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, first quarterly meeting, 10 a.m. Information: 317-852-5451.

September 27

St. Ferdinand Church, 840 Maryland St., **Ferdinand, Ind.** (Diocese of Evansville). Christopher Walker concert, "An Evening of Stories and Songs," 7 p.m. EST. Information: 800-880-2777 or 812-367-2777.

September 27-29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. All Because of Agatha, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Fall Festival, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. noon-4 p.m., rides, food, family-style dinners, entertainment, children's games. Information: 317-356-7291.

September 28

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-10 p.m., music, games, international foods. Information: 317-637-3983.

Kordes Enrichment Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Liturgical workshop, "Refreshing and Reviving Your Ministry," 9 a.m.-3 p.m. Information: 800-880-2777 or 812-367-2777.

St. Louis de Montfort Parish, 11441 Hague Road, **Fishers** (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6778.

September 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Golden Jubilee Mass, 2 p.m., reception. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Robert's Park, 30th Street and Park Road, **Connersville**. St. Gabriel Parish Fall Festival, fried chicken dinner served 11 a.m.-3 p.m., games, booths, 11 a.m.-4 p.m.

St. Meinrad Parish, **St. Meinrad**. Fall Festival, famous soup, chicken, car show, country store, music, quilts, 11 a.m.-6 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying the Labyrinth," Barry Donaghue, presenter, \$15 per person, 1-3 p.m. Information: 812-535-3131, ext. 434.



October 1

Father Thomas Sccecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Archdiocesan Special Education Task Force, "Surviving with Special Needs," 6-9 p.m., \$5 per family. Information: 317-236-1430.

October 2

St. Thomas More Parish, Social Hall, 1200 N. Indiana St., **Mooreville**. St. Meinrad School of Theology, "The Origin and Vision of the Second Vatican Council (1962-65)," Benedictine Father Matthias Neuman, presenter, 7-9:15 p.m., \$10. Registration: 317-955-6451.

Daily

Our Lady of the Greenwood Parish, Chapel, 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**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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.

—See ACTIVE LIST, page 15

St. Michael's Picnic

Bradford, Indiana
15 miles west of New Albany off Highway 150
Watch for signs
Rain or Shine
Sunday, September 22, 2002
Dinner Served 10:30 a.m. - 3:30 p.m.
Booths open 10:30 a.m. - 5:00 p.m.

Chicken Dinner

Adult Dinners - \$7.00
Children - \$4.50



Ham or Chicken & Dumplings Dinner
With all the Trimmings & Homemade Pies
Children 5 and under eat FREE - Dining Room Only!

- Quilts • Silent Auction
- Raffles • Bingo • Booths

Raffling a 2002 F-150 Ford
Pick Up Truck

License #98745



Our Lady of Lourdes Luau Festival

Sept. 27th — 5:00 p.m.-12:00 a.m.
Sept. 28th — 3:00 p.m.-12:00 a.m.
Sept. 29th — 11:00 a.m.-4:00 p.m.

Monte Carlo

(in the cafeteria)
from 8 p.m.-1 a.m. Friday & Saturday

Raffle Drawings every hour

\$5,000 Grand Prize

Silent Auction Booth

Carnival Rides

Spaghetti Dinner on Friday
Roast Beef or Turkey on Saturday
Pampered Chef Booth
& Blood Mobile on Saturday

Entertainment by:
The Cool Chilis - Friday
Ken Aull, Hawaiian Dancers - Saturday
JUNGLE JOHN, Donn Smith - Sunday



Located in Historic Irvington
5333 East Washington St.
Gaming License #98928



Games & Activities for all ages
(Limbo Contest, Hair Coloring,
Plinko, Hat Booth, etc.)

Variety of items at our

Silent Auction Booth

Carnival Rides

Great Food from
"The Holy Grill"
Ballpark Pizza, Elephant Ears,
Bloomin' Onions & Dessert Booths

Pancake Breakfast on Sunday
after the 9:00 a.m. mass



John Michael Talbot

In Concert
at

St. Lawrence Catholic Church

6944 E. 46th St.
Indianapolis, IN 46226
(317) 546-4065

7:00 p.m.

Thursday, October 10, 2002

Due To Limited Seating
Tickets Are Required

Suggested Donation

Made At Concert:

\$20.00

The Active List, continued from page 14

Our Lady of the Greenwood Parish, 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 for laity, 1 p.m. Information: 317-253-1678.

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.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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 Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Fridays

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection

followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

Holy Angels Church, 740 W.

28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indiana-**

polis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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

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

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

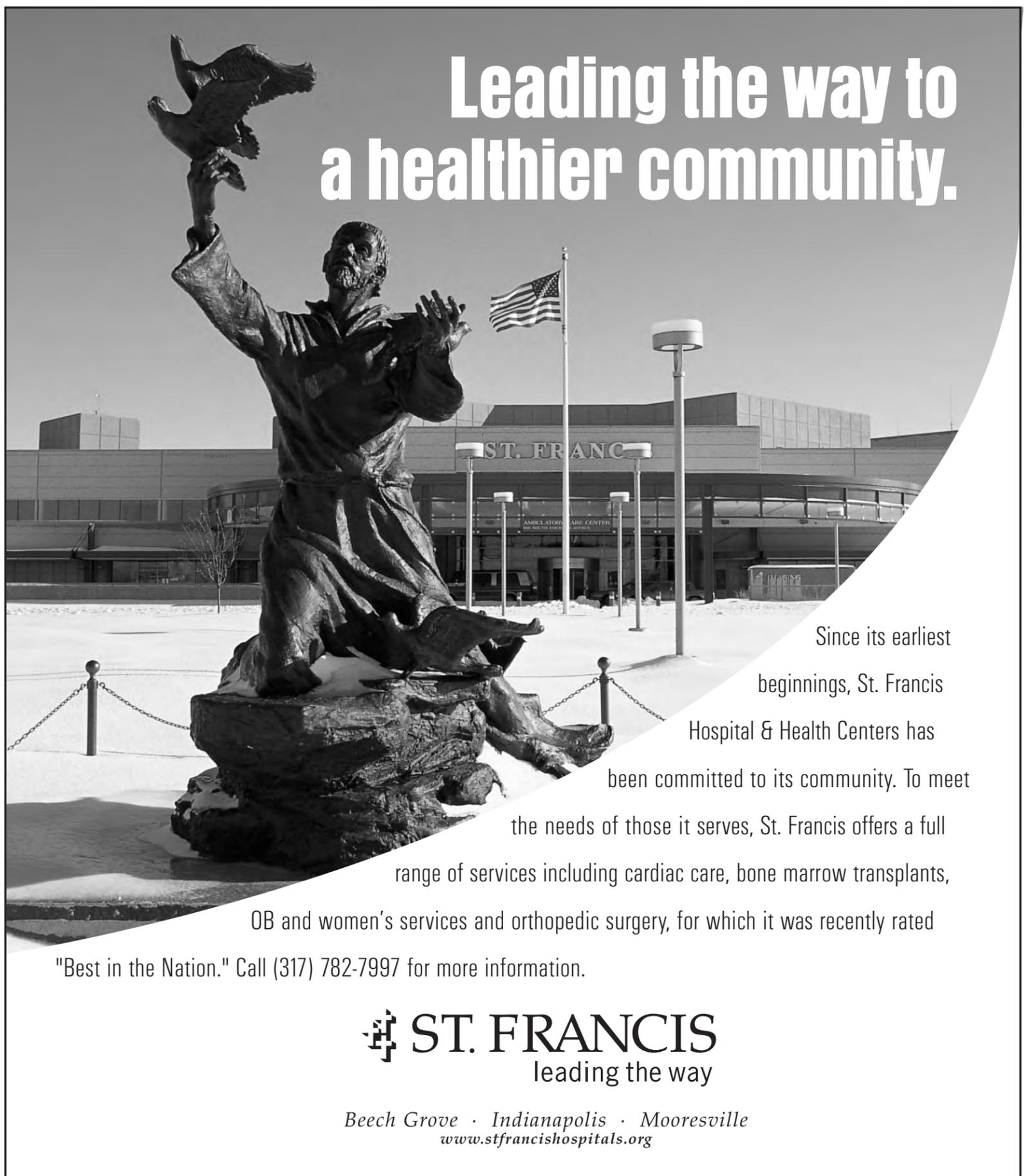
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †



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IRAQ

continued from page 1

probably on all international relations.”

Cardinal Ruini, who after the Sept. 11 attacks was one of the strongest Vatican voices supporting U.S. military action against international terrorism, said the standoff over Iraq should be resolved with the “weapon of dissuasion, exercised in the context of the United Nations.”

The head of the Canadian bishops’ international development agency said further military action against Iraq would only add to the “terrible suffering” Iraqis have experienced since the Persian Gulf War.

“Let us not turn the people of Iraq into victims of the war on terrorism as well,” said Roger Dubois, national president of the Canadian Catholic Organization for Development and Peace, in a letter to Prime Minister Jean Chretien on Sept. 9.

“I strongly encourage you to continue resisting pressure from President George W. Bush to support a unilateral military attack on Iraq,” he said.

The letter was released as Chretien met with the U.S. president and told him he should take his case against Iraq to the United Nations if he wanted to convince other countries of the need for military action. The prime minister said he wanted evidence that Iraqi President Saddam

Hussein posed a new and imminent danger, but he did not receive it.

Addressing the U.N. General Assembly on Sept. 12, Bush said action against Iraq would be unavoidable unless the United Nations forced the Mideast nation to disarm. He challenged the general assembly to compose a new resolution on Iraq or face the possibility of unilateral action by the United States.

Earlier in the day, U.N. Secretary-General Kofi Annan told the assembly that, except in cases of self-defense, only the United Nations could authorize the use of force.

Dubois said Development and Peace shared the Canadian government’s position that any military intervention in Iraq must receive prior approval by the U.N. Security Council. As well, any such action “must be conditional on proof being provided that Iraq is directly involved in supporting acts of terrorism,” he said.

Bishop Raymond Saint-Gelais of Nicolet, president of the Quebec bishops’ conference, expressed hope that the strength of public opinion in favor of peace would influence the actions of U.S. political leaders.

“The use of weapons and reprisals can do nothing to serve the cause of peace, because revenge simply breeds further revenge. The circle of hatred can only be broken by love, forgiveness and reconcilia-

tion,” Bishop Saint-Gelais said at a Sept. 11 meeting of the Quebec bishops’ conference.

In Scotland the same day, the Scottish bishops sought “prayers for those who bear the heavy responsibility of governing democratically.”

The bishops said they shared the concern of people anxious to avoid war and conflict, and supported “attempts to build a widespread consensus in the face of any threats to world peace” and efforts to use the United Nations in dealing with Hussein.

The Australian Catholic Social Justice Council said it was “alarmed and saddened by the threat of a military attack on Iraq.” It reiterated Catholic teaching on when the use of force is justifiable and said it was “yet to be demonstrated that these conditions have been met simultaneously in relation to the situation with Iraq.”

The New Zealand bishops said on Sept. 10 that a pre-emptive strike against Iraq was morally unjustifiable.

In a statement released after a meeting in the capital, Wellington, the bishops said a strike against Iraq was illegal under the U.N. charter and that peace efforts had not been exhausted.

In mid-August, CAFOD, the international aid and development agency of the English and Welsh bishops, said a military strike against Iraq would exacerbate the dangers of terrorism in the Middle East and undermine the United Nations’ authority. †



An Iraqi Catholic prays at a shrine in the Chaldean Mother of Sorrows Church in Baghdad, Iraq, on Sept. 15.

Bishop Gumbleton to bring peace message to archdiocese

By Mary Ann Wyand

He’s known as the “peace bishop,” and helped draft the U.S. bishops’ pastoral letter on “The Challenge of Peace” in 1983.

He served as the founding president of Pax Christi USA from 1972-91 and continues to participate in peaceful activism based on Gospel teachings.



Detroit Auxiliary Bishop Thomas J. Gumbleton will speak about peace on Oct. 1 about peace at St. Thomas Aquinas Church in Indianapolis. He is pictured here at a 1998 demonstration in Washington, protesting U.S. threats to launch air strikes against Iraq.

Bishop Thomas J. Gumbleton, an auxiliary bishop of the Archdiocese of Detroit and pastor of St. Leo Parish in the inner city there, will bring his latest message of peace to the Archdiocese of Indianapolis on Oct. 1.

“Living Nonviolence in a World of Violence” is the topic of his 7 p.m. speech at St. Thomas Aquinas Church, located at the corner of 46th and Illinois streets in Indianapolis. The event is free and open to the public.

Current events in the Middle East and Iraq are cause for much concern and prayer, Bishop Gumbleton said in a Sept. 17 telephone interview.

“Even as Iraq said they will, without conditions, accept the [United Nations] weapons inspectors back, I’m concerned that President Bush has his mind made up and—no matter what Iraq tries to do—he is determined to go forward and make preparations for war,” Bishop Gumbleton said.

“Another reason I

have major concerns about violence in the world is our own [government’s] continued escalation of our nuclear weapons capability,” he said, which is “a clear violation” of the Nuclear Non-Proliferation Treaty of 1968 that was signed by 150 nations.

“This treaty has kept nuclear proliferation under control for 30-some years,” Bishop Gumbleton said, “and now we’re threatening all of that and we’re going to have a world that will be even more heavily armed with nuclear weapons. Instead of working toward peace, we’re making the world an even more dangerous place.”

Bishop Gumbleton said he thinks the Church’s teachings on the just war theory are “an aberration from the genuine teachings of Jesus” about nonviolence.

“I, as an individual, could not agree to go to war,” he said. “Jesus rejected violence for any reason whatsoever and taught his disciples to do the same thing. We glorify Jesus on the cross, which is the supreme example of how he rejected violence.”

In 2000, Bishop Gumbleton told an audience in Kansas City, Kan., that the world is at its “most violent time in all of human history.”

It is a recurring theme in his homilies and speaking engagements based on current events.

On Sept. 8, during his homily at St. Leo Church, he told parishioners that, “Now our nation is ready to go to war again. Kill more, thousands and tens of

thousands of innocent people. Will that solve our problem? Will that end terrorism? Will that bring peace to the world?”

“War has never brought peace,” Bishop Gumbleton said. “The war to end all wars did not end all wars. As [Pope] John Paul [II] said about the first Persian Gulf War, ‘When you go to war, you only make it more difficult to solve the very problems that provoked the dispute in the first place.’ War doesn’t bring peace. Yet, if you read the papers and listen to our president and our other leaders, we’re determined to go to war.”

In the pope’s World Day of Peace message on Jan. 1, Bishop Gumbleton said, the pontiff emphasized that, “‘You are not going to end terrorism through more terrorism, through violence. The only way you will build peace in our world is if you build it on the pillars of justice and that special kind of love we call forgiveness.’”

Now, more than ever, Bishop Gumbleton said in his Sept. 8 homily, the Catholic Church needs to prophetically proclaim the message of Jesus.

“Our whole Church must be doing that, and each one of us, too,” he said. “Each of us has a responsibility ... to live that message of Jesus in such a way that we proclaim the only way to peace in the world will be to give up war and turn instead to those pillars that can build peace, justice and that special kind of love we call forgiveness.” †

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JOHN KRULL

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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.

BEETZ, Ruth E., 75, St. Anthony of Padua, Morris, Sept. 4. Wife of George Miller. Mother of Rose Foster, Ruth Miller, Donald, George, Mark, Steven and William Beetz. Sister of Mary Ann Beetz, Virginia Spencer, Ted and Tom Ruwe. Grandmother of 17. Great-grandmother of 12.

BRADEN, Paul, Dr., 82, Holy Spirit, Indianapolis, Sept. 5. Husband of Virginia (Tredway) Braden. Father of Katherine Conway, Theresa Fruecht and Andrew Braden. Grandfather of eight.

BYRD, Jane A., 60, St. Gabriel, Connerville, Sept. 12. Mother of Kenneth Byrd. Daughter of Mary Reisert. Sister of Mary Roberts, Joyce, Arthur, Jim, Mike, Ray and Robert Reisert.

CANALES, Viola A., 73, St. Augustine, Jeffersonville, Aug. 30. Mother of Joseph Canales. Sister of Rita Taylor. Grandmother of two.

CRONIN, Robert P., 78, St. Luke, Indianapolis, Sept. 7. Husband of Bette (Smith) Cronin. Father of Nancy

Singleton, Kathryn, Casey and David Cronin. Stepfather of John Yates. Grandfather of six. Step-grandfather of two.

DeSCHRYVER, Harry, 75, St. Matthew, Indianapolis, Sept. 1. Husband of Roberta (Grant) DeSchryver. Father of Mary Carlson, Charles, Edmund and Robert DeSchryver. Brother of Barbara Dehring. Grandfather of six.

FORLER, Roy J., 81, St. Martin of Tours, Martinsville, Aug. 7. Husband of Dolores Forler. Father of Linda Abel, Deborah Bennett, Laura Lane, Mary Selburg, Mark, Michael and Patrick Forler. Brother of Lajuan Reising. Grandfather of 17. Great-grandfather of 10.

HALL, Richard D., 73, St. Christopher, Indianapolis, Sept. 5. Husband of Joan L. (Strodtman) Hall. Father of K. Michael and Philip Hall. Stepson of Richard Blye.

Grandfather of two.
HOLLANDERS, Jozef "Joe," 87, St. Martin of Tours, Martinsville, Aug. 30. Father of Frans and Theo Hollanders. Brother of Elizabeth Goossens. Grandfather of six. Great-grandfather of three.

JASPER, Jerome, 69, St. Bernadette, Indianapolis, Sept. 9. Husband of Margaret Jasper. Father of Andrew, Donald, Michael, Robert and Stephen Jasper. Brother of Pat Romes, Marilyn Thomas, David, Denny, John and Kenny Jasper. Grandfather of eight. Great-grandfather of one.

JOHNS, Anabel Lee (Stark), 78, Holy Spirit, Indianapolis, Sept. 2. Wife of Raymond Johns. Step-mother of Nancy Eck, Kay O'Brien and Ray Johns. Sister of Charlotte Wilmoth and Harold Stark. Step-grandmother of 10. Step-great-grandmother of nine.

KABEY, Paul William, 85,

Christ the King, Indianapolis, Sept. 1. Brother of Mary Louise Szatkowski.

LEHRMAN, Monica A., 45, St. Luke, Indianapolis, Aug. 31. Wife of David Lehrman. Mother of Nicole Lehrman. Daughter of Collette (DeJonge) and Gabriel Delobbe. Sister of Patricia Gardner.

OBBERGFELL, Betty, 73, St. Matthew, Indianapolis, Aug. 23. Mother of David Obbergfell. Sister of Mary Ann Herbert, Evelyn Moore and Marie Rader. Grandmother of one.

OBERTING, Gladys Marie, 83, St. Mark, Indianapolis, Sept. 11. Wife of Kenneth William Oberting. Mother of Mary Ellen Nelson, Kenneth and Thomas Oberting. Sister of William Gold. Grandmother of eight. Great-grandmother of one.

PARDIECK, Stephen M., 50, Holy Family, Richmond, Sept. 5.

Son of Helen and Jim Parkieck. Brother of Kathy Rowe and Nick Pardieck.

STERGAR, Andrew, 84, Holy Trinity, Indianapolis, Sept. 1. Father of Charles and Paul Stergar. Brother of Helen Brenner and Harry Stergar. Grandfather of three.

STERRETT, Rose Imelda (Rolfson), 76, Holy Name, Beech Grove, Sept. 4. Mother of Linda Storey-Lentz, Anthony "Tony," Robert and Thomas Sterrett. Sister of Mary Gough, Terry Mappes, Jack and Paul Rolfson.

WAHMAN, Romilda, 86, St. Maurice, Napoleon, Aug. 22. Sister of Clifford Wahman.

WILLIAMS, Jack R., 66, St. Matthew, Indianapolis, Aug. 29. Father of Maureen Saltsgraver and Michael Williams. Grandfather of seven. †

CATHEDRAL

continued from page 8

community not only academically by having better computers, but by helping freshman in their new transition.

"You don't know everybody as a freshman and this is a good place to hang out," he said.

The Student Life Center is a direct result of a \$16 million fundraising campaign.

"Nothing is better than to see dreams come true," said Julian Peebles, the former president of the school who helped dedicate the new 33,000-square-foot building.

"Our students will open doors to a new and exciting learning environment," said school president Stephen Helmich. "The school will play a critical role in former leaders that we will need in the future."

A major component of the center is eight new classrooms. Five classrooms utilize SMART technology. A SMART technology classroom has a SMART board or viewing screen mounted on the wall and an LCD projector in the ceiling that enables a networked computer with Internet access and VCR or DVD player to be displayed on the screen.

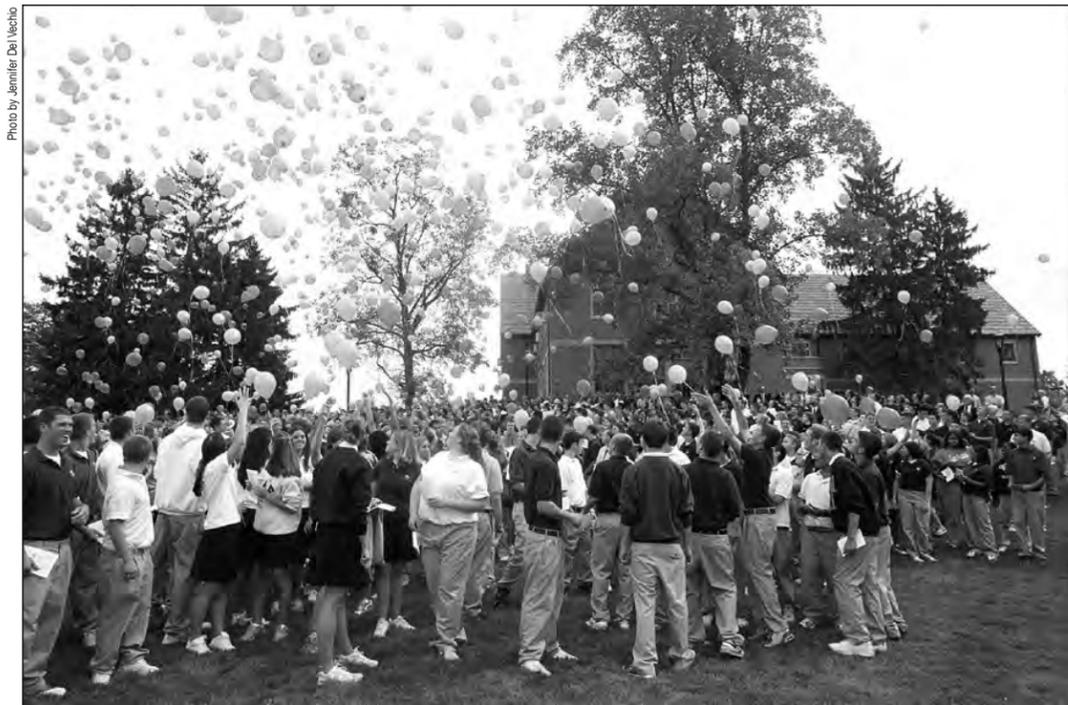
For example, a math teacher can use the screen to show how to solve an algebra problem. If a student needs to see the problem again, the teacher can touch a button on the screen and go back to the original problem without it being erased.

There are also 15 new laptop computers that students can check out and take into the courtyard or other areas of the school to use.

Several labs, such as a writing lab, math lab, multi-media lab, physical lab and technology lab are also included in the building.

Kathy Bethuram, director of technology, said the building's state-of-the-art equipment is important.

"We say we are preparing students to be successful in a technology-driven society," Bethuram said. "This is part of



our role of ethics with Internet access and usage.

"I insist that we have meaningful technology, not technology just to have technology, but technology that is integrated into the curriculum, she said."

One of the more creative uses she's seen with the new technology is in religion class. Students used it to make a travel log of the areas St. Paul visited when he wrote the Letters to the Corinthians.

"No other school has this," said senior Emma Preuschl about the new center and its capabilities. "I think it's really cool and different."

When students first heard about the center, they were excited but doubtful about some of the claims.

"I thought, sure, they are going to let us watch TV during school," said Ashley Garber, a senior.

But students can watch television during resource times, such as a study hall, if homework is completed.

Before, students said study halls were unproductive if they had all their homework done. All they could do was sit with their head down in their assigned room.

Now they have the student life center to study, play or visit with friends, they said. Students pointed out that it resembles a college student life center.

"This is our building," Ashley said. "Things will change at Cathedral High School, but our spirit will remain strong." †

Cathedral High School students release balloons in honor of the new Student Life Center on the Indianapolis campus. The new center features state-of-the-art technology and activities for students to use after school.

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U.S. bishops oppose 'pre-emptive, unilateral' force against Iraq

WASHINGTON (CNS)—Any "pre-emptive, unilateral use of military force to overthrow the government of Iraq" cannot be justified at this time, the U.S. bishops told President Bush.

The bishops urged Bush "to step back from the brink of war and help lead the world to act together to fashion an effective global response to Iraq's threats."

In a letter to Bush, the bishops used Catholic just-war criteria to argue that unilateral strikes against Iraq would differ from the use of force against Afghanistan, part of a broader war against terrorism in response to the Sept. 11 terrorist attacks.

"Given the precedents and risks involved, we find it difficult to justify extending the war on terrorism to Iraq, absent clear and adequate evidence of Iraqi involvement in the attacks of Sept. 11 or of an imminent attack of a grave nature," the bishops said.

The letter, dated Sept. 13 and released in

Washington on Sept. 17, was signed by Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. bishops' conference, on behalf of the bishops' Administrative Committee.

Addressing the U.N. General Assembly on Sept. 12, Bush said action against Iraq would be unavoidable unless the United Nations forced the Mideast nation to disarm. Iraq announced on Sept. 16 it would allow, without conditions, the return of U.N. weapons inspectors.

In the bishops' letter, Bishop Gregory said the *Catechism of the Catholic Church* limits the just-war criterion of "just cause" to "cases in which the damage inflicted by the aggressor on the nation or community of nations is lasting, grave and certain."

"Is there clear and adequate evidence of a direct connection between Iraq and the attacks of Sept. 11 or clear and adequate evidence of an imminent attack of a grave

nature?" he wrote. "Is it wise to dramatically expand traditional moral and legal limits on just cause to include preventive or pre-emptive uses of military force to overthrow threatening regimes or to deal with the proliferation of weapons of mass destruction? Should not a distinction be made between efforts to change unacceptable behavior of a government and efforts to end that government's existence?"

He said the moral credibility of force depends on legitimate authority and, as such, "decisions of such gravity require compliance with U.S. constitutional imperatives, broad consensus within our own nation, and some form of international sanction, preferably by the U.N. Security Council."

He added that war against Iraq could result in dangerous and unpredictable effects upon Iraqi civilians and Middle East stability, in violation of the criteria of the

"probability of success" and "proportionality."

"Would ... force succeed in thwarting serious threats or, instead, provoke the very kind of attacks that it is intended to prevent?" he wrote. "How would another war in Iraq impact the civilian population, in the short- and long-term? How many more innocent people would suffer and die, or be left without homes, without basic necessities, without work?"

"Would the United States and international community commit to the arduous, long-term task of ensuring a just peace or would a post-Saddam [Hussein] Iraq continue to be plagued by civil conflict and repression and continue to serve as a destabilizing force in the region?" he asked.

"Would war against Iraq detract from our responsibility to help build a just and stable order in Afghanistan and undermine the broader coalition against terrorism?" †

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As a senior staff member reporting to the Director of Development, the **Director of Alumni Relations** is responsible for overseeing the planning, execution, and evaluation of activities and programs designed to address the needs of Saint Meinrad alumni and involve them in the life of Saint Meinrad. The Director is the principal liaison between Saint Meinrad and the 6000+ member Alumni Association.

Qualifications: Two to four years experience in alumni relations, management, development, or a related field; strong organizational and interpersonal skills; excellent oral and written communication abilities; a commitment to the values represented by Saint Meinrad; baccalaureate degree; basic computer literacy; and a willingness to work collaboratively with colleagues. Preference will be given to Saint Meinrad alumni.

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Application deadline: September 27, 2002

Please send cover letter and résumé (with references) to:


**Director of Development
Saint Meinrad Archabbey
& School of Theology
Development Office
200 Hill Drive
St. Meinrad, IN 47577
e-mail: mziemianski@saintmeinrad.edu
FAX: 812-357-6759**

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**Mike Witka, Pastoral Associate
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or
e-mail to mwitka@ologn.org
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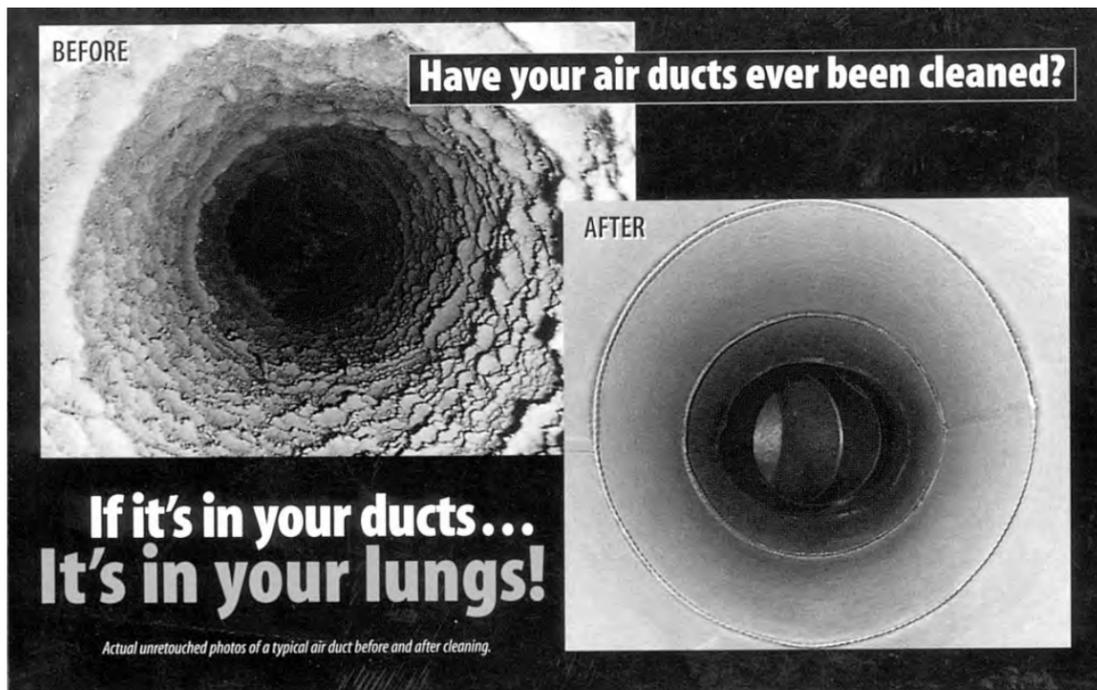
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75,000	437.68																	
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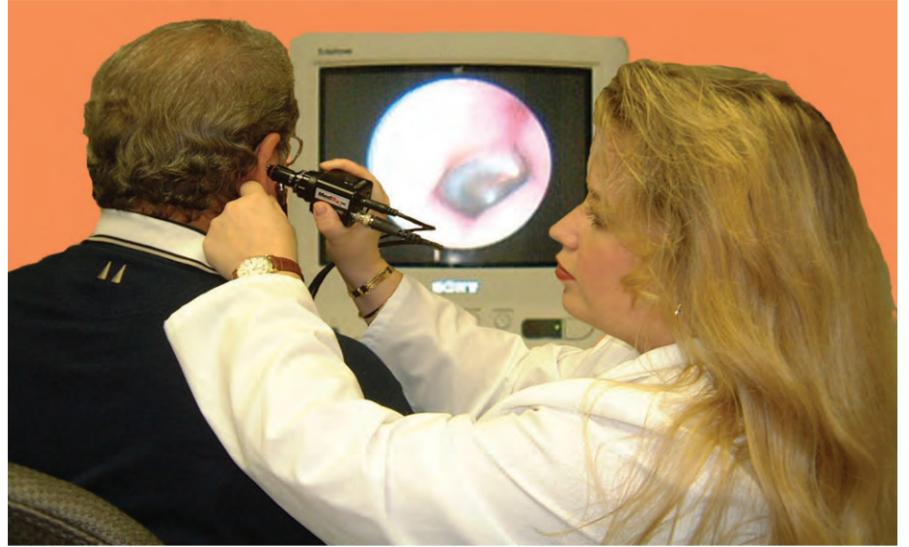
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