



The

Criterion

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Inside

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

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Photo by Sean Gallagher



Archbishop Daniel M. Buechlein stands in SS. Peter and Paul Cathedral in Indianapolis on Sept. 17 with the 25 deacon candidates participating in the first archdiocesan deacon formation program following a Mass at which they declared their intention to continue their preparation for ordination in June 2008. Benedictine Father Bede Cisco, far right, is the director of the archdiocesan Office of Deacon Formation. Father Larry Voelker, far left, pastor of Holy Cross Parish in Indianapolis, is the director of spiritual formation for the program.

Archdiocese's deacon candidates declare their commitment to continue their formation

By Sean Gallagher

The 25 men in the first archdiocesan deacon formation program have made a significant step forward in their preparation for ordination.

While being questioned by Archbishop Daniel M. Buechlein on Sept. 17 at SS. Peter and Paul Cathedral in Indianapolis, they stated their intention to continue in their formation. As a result of the liturgy, they have gone from being deacon aspirants to deacon candidates.

Calling it "a historic day for the archdiocese," Archbishop Buechlein spoke to the men in his homily about what they were about to do.

"Compelled by the love of Christ, and strengthened by the inner working of the Holy Spirit," he said, "you've arrived at the moment where you are

to express openly your desire to be bound in the holy order of diaconate for the service of God and humankind."

The archbishop went on to exhort the 25 men to continue in their formation and assured them of the support of the Church.

"From this day, you must cultivate more fully your vocation, using especially those means that can be offered to you as help and support by the ecclesial community who is entrusted with this task," he said. "On the part of all of us, trusting in the Lord, we will help you with our love and prayer."

The liturgy was the culmination of the first year of the deacon formation program in which the men completed several academic courses, participated in formation sessions, entered into spiritual direction and ministered in parishes.

The formation program will continue

for two more years, with the ordination of the men to the diaconate scheduled for June 2008. Those who will be ordained will be the first permanent deacons in the history of the Archdiocese of Indianapolis.

Deacon candidate Bill Jones, a member of St. Bartholomew Parish in Columbus, was aware of the importance of the day for him and his fellow candidates.

"When you think of the whole ordination process, it starts sinking in," he said. "It's a humbling experience, but a very exciting experience."

Deacon candidate Larry French, a member of St. Joseph Parish in Jennings County, was struck by the emphasis on the sacrament of holy orders in the liturgy.

"It's unbelievable, especially when

See DEACONS, page 8

Work continues toward opening of a Cristo Rey High School

By Brandon A. Evans

A feasibility study has been completed for a new center-city high school in Indianapolis, and the plan is moving into the design and preparation phase.

The Cristo Rey Network is an association of, as of this past school year, 11 Catholic high schools across the United States that provide a college preparatory education for low-income students through a work-study program.

Such a school in Indianapolis will be 60 percent funded by the students who would team with local businesses to take part in internships in a clerical setting—the work of the students will pay 75 percent of their tuition.

It may be housed in a suitable building already owned by the archdiocese, or at another location. It will intentionally remain small, having no more than 400 students at its peak.

The Sisters of Providence have agreed to sponsor the school, which they wish to name Providence Cristo Rey High School.

"It will be a private Catholic school in the archdiocese," said Msgr. Joseph F. Schaedel, vicar general. It will be owned and operated by a board of directors under the sponsorship of the sisters, who would also have to secure long-term funding.

The archdiocese may provide the site for the school, said Annette "Mickey" Lentz, executive director of Catholic education and faith formation, "and the Sisters of Providence have made a commitment to open and sustain the school and assure that it follows Canon Law as far as the Catholic identity and mission goes."

Some of the funding will come from grants.

The archdiocese received a \$75,000 grant from the Cassin Educational Initiative Foundation to conduct its feasibility study, and recently received an additional \$150,000 as an official part of the Cristo Rey Network.

Lentz said that part of the requirement to be in the network was to find a sponsoring religious order, so she and

See SCHOOL, page 8

Before his death, pope prayed to 'go to the house of the Father'

VATICAN CITY (CNS)—Pope John Paul II's last words before his death were "Let me go to the house of the Father," according to the Vatican's official account of his final hours.

The pope murmured the phrase in Polish "with a very weak voice and mumbled words" to those gathered at his bedside six hours before he died on April 2, the Vatican said.

The detailed chronology was contained in a special 223-page supplement to the *Acta Apostolica Sedis*, the official record of Vatican documents and acts, released on Sept. 19.

Most of the account deals with

previously published information about the pope's deteriorating medical condition, the actions taken at his death, the arrangements for his funeral and his final testament.

The volume also contained more than 150 pages of condolence messages and testimonials that arrived from political and religious leaders around the world.

In recounting the pope's final days and hours, the chronology described the pontiff's poignant appearance on Easter, March 27, when he was recovering from a tracheotomy to relieve breathing problems.

"The pope tried to read the words of the apostolic blessing without success and, in silence, with the right hand he blessed the

city and the world," it said.

At his last public appearance at his apartment window March 30, he gave a blessing but was unable to speak to a "stunned and sorrowful" crowd in St. Peter's Square, it said.

"This was the last public 'station' of his painful *Via Crucis*," it said.

The next day, March 31, the pope had a crisis: He was stricken by a "violent shivering chill" as he was being taken to Mass at 11 a.m., the chronology said. His temperature quickly rose to more than 103 degrees, and he went into septic shock with cardiovascular collapse, caused by a urinary

See POPE, page 7

St. Pius X Parish in Indianapolis celebrates 50 years

By Brandon A. Evans

St. Pius X Parish in Indianapolis is celebrating 50 years of being a community of faith in central Indiana.

Archbishop Daniel M. Buechlein will celebrate a Mass at 2 p.m. on Sept. 25 at the parish church at 7200 Sarto Drive. A dinner for parishioners follows. (R.S.V.P. was required.)

Throughout the year, the parish has had other events to celebrate, including a 5K run/walk; a reunion of former pastors, teachers and charter members; and a parish mission.

Also, for the past few months, a variety of pictures from the history of the parish have been displayed in the church narthex.

"There's a lot of interest in the anniversary," said Father Gerald Kirkhoff, pastor.

Joseph and Josephine Sheehan, members of the parish for most of its history, have attended some of the anniversary events, and look forward to this Sunday's celebration.

Both have been involved in the parish extensively: Josephine has served as a nurse for St. Pius School, was an officer for the women's club and currently offers Communion to the sick; Joseph has been a

member and director of the men's choir, served as a lector and was president of the men's club. Both are involved in the Rite of Christian Initiation of Adults.

Joseph Sheehan said that the parish's spirit is what makes it great—everyone, he said, participates in parish activities, especially the Mass.

Bill Lesch, a longtime member of the parish, said that people of every age seem more involved now.

He has served as an extraordinary minister of holy Communion, helped the school coordinate bus routes and was a member of the parish council.

"It seems like the younger people continue to be involved," Lesch said.

He added that the feeling of community in the parish "has been there ever since we started and has continued to this day."

"I think we're a very close-knit family," said Josephine Sheehan. "Everyone is so kind and generous and willing to just step in whenever something is needed."

"I can't say anything negative about St. Pius—we've loved it from the minute we joined and we still love it."

She added that the priests assigned to pastor the parish have always done well.

"We've had wonderful, wonderful pastors," she said.

Over the years, the parish has changed and grown, and part of the growth came from the initiative of the pastors, said Joseph Sheehan.

"I think the major growth occurred probably in the period when Father Jim Sweeney was pastor," he said. "Part of that change was affected by his personality and character and leadership."

Father Sweeney, who died in 1990, came to the parish in 1983 after the

founding pastor, Msgr. Charles Ross, had led the parish for nearly 30 years.

The parish was formed out of Christ the King Parish. As was common at the time, the parish school was built first and completed in September 1955. At one point, enrollment reached 750, and now is holding strong at 400.

When the parish was formed, St. Pius X—the pope from 1903 to 1914—had only been canonized the previous year. The street that the parish is on—Sarto Drive—takes the late pope's family name.

In the early 1970s, after paying off the debt from the original building of the parish school (and the auditorium that housed the church), St. Pius X Parish moved toward building its own church

building.

Currently, the parish is home to approximately 1,550 families.

There has been a lot of change in the parish, Father Kirkhoff said, and he is taking steps to ensure that the current generation of parishioners lays a foundation for the next 50 years.

As a part of that, he is already promoting the upcoming archdiocesan campaign, Legacy for Our Mission: For Our Children and the Future, as one such way to provide for the future.

"I think it will thrive," Joseph Sheehan said.

(For more information, call the parish at 317-255-4534.) †

Correction

In the Sept. 16 edition of *The Criterion*, an article on the archdiocese's participation in the University of Notre Dame's Echo program appeared in the Religious Education Supplement. Omitted from the list of parishes participating in the program was St. Monica Parish in Indianapolis. †



Caring for hurricane victims

Archbishop Alfred C. Hughes of New Orleans presents a rosary blessed by Pope Benedict XVI on Sept. 16 to Beverly Wilson, 8, an evacuee from Gulfport, Miss., who is now enrolled at Blessed Sacrament Elementary School in Washington.

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St. Vincent dedicates hospital for women and babies

By Mary Ann Wyand

The new St. Vincent Women's Hospital at 8111 Township Line Road in Indianapolis was dedicated on Sept. 16 and praised for providing state-of-the-art health care for women, infants and families in one location.

The newly renovated and expanded hospital for women of all ages and babies opened three weeks ago with private rooms, specialized neonatal care facilities and many of the amenities of a hotel stay.

It houses seven obstetrical triage rooms, 16 labor, delivery and recovery rooms, 26 high-risk antepartum care unit rooms, a 75-bed newborn intensive care unit, and a 48-bed family care unit for postpartum and newborn care.

The hospital also has a 13-bed medical and surgical unit, and seven operating room suites specializing in general surgery, gynecological procedures and breast surgeries as well as imaging and laboratory services.

The newborn intensive care unit is staffed by neonatologists, neonatal nurse practitioners, nurses, respiratory therapists and physical therapists.

The hospital also provides newborn

transport services for critically ill newborns with two custom ambulances.

The Daughters of Charity hospital system purchased the Women's Hospital in 2003 from the Humana Hospital chain, which opened it in 1983 to provide health services for women of all ages.

Mara Hoberty, a St. Vincent marketing associate, is looking forward to delivering her second child there in October.

"I'm excited [about the new hospital]," she said. "My first child was born at the [St. Vincent] Family Life Center [formerly on the West 86th Street campus] and my second child will be born here. I'm excited to see the changes and the beautiful rooms. I've already taken a parenting class here and had a tour. It will be nice. I'm looking forward to meeting the staff too."

Hoberty said "any women's and infant's health needs can be found in one location. Instead of having to go from campus to campus, everything is combined here in one building."

Sharon Johns, a perinatal support services staff member, said childbirth education classes offered at the hospital empower women and families "to give birth in a very positive situation" with a focus on "care for

Photos by Mary Ann Wyand



St. Thomas Aquinas parishioner Sharon Mason of Indianapolis, a staff chaplain at St. Vincent Hospital in Indianapolis for 18 years, explains how the newborn intensive care unit serves infants who need specialized medical care at the recently remodeled and expanded St. Vincent Women's Hospital at 8111 Township Line Road south of the main St. Vincent Indianapolis Hospital campus on West 86th Street.

Archdiocesan Respect Life Sunday Mass is Oct. 2

By Mary Ann Wyand

Respect Life Sunday events in the Archdiocese of Indianapolis on Oct. 2 will focus on the U.S. Conference of Catholic Bishops' educational campaign to end violence in all its forms.

The national theme for the annual pro-life observance to be celebrated by Catholics in dioceses throughout the country is "Help Build a World Where Human Life Is Always Loved and Defended, Every Form of Violence Banished."

Archbishop Daniel M. Buechlein will be the principal celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 2 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Father Kevin Morris, pastor of St. Susanna Parish in Plainfield, will concelebrate the eucharistic liturgy, which is open to the public.

At the conclusion of the Mass, Archbishop Buechlein will present the Archbishop Edward T. O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award in recognition of outstanding leadership in promoting the dignity and sanctity of human life.

The 2005 pro-life award recipients will be announced in the Sept. 30 issue of *The Criterion*.

After the liturgy, pro-life supporters

from many denominations will assemble along North Meridian Street at 2:30 p.m. for the 15th annual Central Indiana Life Chain.

During the one-hour prayer gathering, participants from Catholic parishes and other faith traditions will pray for an end to abortion and hold signs with the messages "Abortion kills children," "Adoption, the loving option," "Jesus forgives and heals" and "Lord, forgive us and our nation."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the Church's Respect Life Sunday theme this year highlights the fact that American culture is hostile to the dignity and sanctity of human life.

"Whether we struggle to overturn *Roe vs. Wade*, prevent euthanasia from being legalized, forbid human bioengineering or insist on mercy for inmates on Death Row, one thing is clear," Sister Diane said. "We must do all in light of the teachings of the Church. Her teachings provide the beacon of light we must follow in order to discover a culture that respects life."

(For more information about the Central Indiana Life Chain or to order Life Chain T-shirts, call 317-767-9999 or send an e mail to centralindianalifechain2005@earthlink.net) †

mind, body and spirit, and that's what we offer in our childbirth education classes."

Julie Miller, a chaplain at the St. Vincent Children's Hospital on West 86th Street, said the new women's and infants' hospital is easily accessible for individuals and families.

"Both facilities have had a great history and a tradition of providing care for women through the years," Miller said. "I think the plan to combine the best of both places and to make it the best in Indiana is just a phenomenal vision for us."

Miller said "the facilities are wonderful, and the associates will put themselves in the places of the patients and families and ask, 'What can we do to make this the best possible for everybody?'" So not only are the facilities inviting and accommodating, but the associates themselves go out of their way to make it the best hospital stay possible."

Msgr. Joseph F. Schaedel, vicar general, dedicated the new chapel at St. Vincent Women's Hospital on Sept. 15, the feast of Our Lady of Sorrows.

"Mary, given the singular privilege of being the Mother of Jesus, is also the Mother of Sorrows," Msgr. Schaedel said in his homily. "Mary had no idea how her life would change, the suffering she would have to endure, that day she said 'yes' to the angel. Be the Mother of the Savior—yes! Be the Mother of Sorrows—not so sure. Yet, this was the plan. Mary's life was as God intended. ... It's a reminder that she was only human [and] we are only human. There is no heaven on earth. The Virgin Mary suffered, so she understands our sorrows. ... When we pray, she prays with us."

"People will come to this chapel to pour out their hearts," he said. "Many will spill out heavy burdens—worries about their health, a loved one's prognosis, the complicated birth of a child. Some, like Mary, will bring broken hearts when they lose someone to death. Our Lady of Sorrows will be here—at the side of her Divine Son. God designed things this way, so she could be our advocate, a consoler."

This hospital chapel will be a place "to pour out in silence sorrows in our hearts," Msgr. Schaedel said. "Yet we mostly come here to listen, to find comfort. Another title Catholics use for Mary is Our Lady of Consolation. It's the way God planned all along. She prays with us and for us—as we say in that familiar prayer—now and at the hour of our death. Amen." †



This limited edition "Mother and Child" sculpture created by the late artist Frederick Hart in 1997 is on display outside the chapel at the new St. Vincent Women's Hospital in Indianapolis.

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Editorial



Catholic Charities worker Carol Spruell gives lemonade to a girl at the St. Anthony of Padua Parish shelter in Baton Rouge, La., on Sept. 11.

Catholic Charities offers the hands and heart of Christ

Bishop Robert Muench of Baton Rouge, La., called the aftermath of Hurricane Katrina “a living nightmare.” He cited the loss of human life and of property, possessions, employment, security and comfort. “On the other hand,” the bishop said, “this is a graced opportunity. In the midst of this horrendous crisis, we look to God and God’s word.”

Archbishop Alfred C. Hughes of New Orleans offered two priorities for his local Church: 1) the safety and security of all victims of Hurricane Katrina—especially people trapped in all sections of the archdiocese, and 2) the collaborative work of Catholic Charities of the Archdiocese of New Orleans, Catholic Community Services of Baton Rouge and the American Red Cross to offer relief, food, water and shelter, and to help people who have been separated from one another to gain communication.

The archbishop also said: “I want to assure you that my brother priests and bishops are committed to working with you as soon as feasible to address the rebuilding of our beloved Church in the Archdiocese of New Orleans.”

The living nightmare is the evil caused by this unprecedented natural disaster (and by our failure as a nation to adequately prepare for, and respond to, this grave crisis). The graced opportunity is the chance to offer the healing hands and forgiving heart of Christ to all who are in need. Every Catholic in the United States is called to pray for and reach out to our sisters and brothers in the Gulf Coast communities. One important way to fulfill this obligation is by supporting the work of Catholic Charities.

Healing, help and rebuilding are the work of Catholic Charities—in times of crisis and during ordinary times. Catholic Charities USA, which has been commissioned by the U.S. Catholic bishops to represent the Catholic community in times of domestic disaster, responds with emergency and long-term assistance as needed. Its Disaster Response Office connects the Church’s social service agencies and disaster planning offices across the nation.

Catholic Charities agencies from across the country, including our own Catholic Charities in the Archdiocese of Indianapolis, have been working to meet the immediate needs of evacuees that have come into their communities as well as planning to provide assistance for the long-term needs of the victims. Catholic Charities USA is collecting financial donations to fund these local

Catholic Charities agencies’ emergency and long-term disaster recovery efforts.

To date, Catholic Charities USA has sent nearly \$1 million to assist with the emergency response following Hurricane Katrina. Twenty-one Catholic Charities agencies have each received grants ranging from \$10,000 to \$110,000 to help provide immediate support. Some of the vital community support may include temporary housing, food, clothing and other basic necessities, such as crisis and grief counseling, and financial assistance. These initial grants help Catholic Charities agencies in the Gulf Coast communities meet the immediate, emergency needs of victims.

Catholic Charities of the Archdiocese of Indianapolis has received an overwhelming response from the Catholic community for its Hurricane Katrina relief efforts. Archdiocesan Catholic Charities continues to coordinate all efforts with the city of Indianapolis, Red Cross, Salvation Army, Indiana Office of Faith-Based and Community Initiatives, United Way of Central Indiana, Church Federation of Greater Indianapolis, and many other religious and secular organizations. All organizations involved are preparing to welcome evacuees to Indiana and planning for their short-term needs and their long-term survival.

While it is difficult to estimate the number of households that will relocate to Indiana, either temporarily or permanently, we want to ensure that our doors are open for all who want to come. We want to be the hands (and heart) of Christ here in Indiana and wherever people are suffering and in need.

As Bishop Thomas Rodi of Biloxi, Miss., said: “To the question, ‘Why?’ I must answer, ‘I do not know.’ But this I do know: that the love of God is with us. That the Lord who wept over Jerusalem, knowing that it would be destroyed, is with us.”

The Lord is with us in the healing hands and heart extended by Catholic Charities—here in our archdiocese and throughout the United States.

For more information about how you can help Catholic Charities, call 317-236-1589 or 800-382-9836, ext. 1589. Also, more information can be found at www.archindy.org by clicking on the Catholic Charities link.

— Daniel Conway

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

Letters to the Editor

Enjoyed archbishop’s columns on life of Bishop Simon Bruté

Thank you for publishing Archbishop Daniel M. Buechlein’s recent series of informative columns on Bishop Simon Bruté. I enjoyed reading them very much. In fact, I saved each column and, after the series ended, mailed the entire set to a French friend who was born and raised in Brittany.

This woman was active in Catholic education at the university level in the Loire Valley until her recent retirement. I know she will enjoy the articles as much as I did. Like all French, she has strong ties to her roots (Bretagne). Likewise, she has visited the United States a number of times, including this section of the country.

Little did we know of our “common heritage” until the appearance of this series in *The Criterion*.

Mary Ann Kollros, Floyds Knobs

Editorial on the Eucharist and sin was too harsh

I felt very sad as I read the editorial in the Sept. 16 issue of *The Criterion* titled “Eucharist and mortal sin.” I was reminded of the shame inflicted on my generation during our formative years, for simply being human. I wonder about a Church that claims to follow Christ, but denies Communion to those it considers sinners.

The Scripture is full of Jesus’ desire to share his presence with sinners. Jesus ate with tax collectors and harlots, and he chose some of them to be his closest followers. He rebelled at the Pharisees’ attempt to exclude people. He shared his body and blood with Judas even as Judas planned to betray him.

Peter, who had denied Jesus three times during the Passion, was one of the first to be with him after the Resurrection. Why would his followers choose to take a different stance?

Pat Browne, Fairland

Editorial on Eucharist and sin veered into relativism

I could not disagree more with the editorial titled, “Eucharist and mortal sin,” which appeared in the Sept. 16 edition of *The Criterion*.

The statement “Whether or not someone is in a state of grace should be decided only by that individual” is a prime example of the relativism which Archbishop Daniel M. Buechlein decried in his weekly column on the very next page!

Persons who, for whatever reason, have committed a mortal sin, but have not sought penance and absolution for that sin, should abstain from receiving Communion. Of course, this is unfortunately not always the case, due to either pride or omission. In the event that a mortal sin is repeated without shame or hesitation—particularly if it is committed willfully with the intent to challenge the magisterium of the Church—then it is not only the Church’s right, but its responsibility to both the person in question and the Church as a whole, to charitably deny that person the Eucharist.

Michael Hughes, Indianapolis

Apostolic visits to seminaries unfair to homosexuals

It appears that once again the Church has cut off its nose to spite its face. I am referring to the recent announcement that the Vatican will begin visiting seminaries in search of homosexual seminarians.

Nowhere in my studies have I discovered any correlation between homosexuality and pedophilia. In truth, the majority of “child molesters” are middle-aged, Caucasian, heterosexual males, most of whom are married and function quite well in society. I would go so far as to say that in my professional opinion, pedophilia is an orientation in and of itself.

Isn’t it time that we look at the real issue? The Church in the past has not dealt with human sexuality in a healthy, proactive way. Just because a person takes a vow of celibacy does not mean that he or she ceases to be a sexual being. This is a fact that has been largely ignored by the Church. As a result, hundreds of children have been scarred for life by members of the clergy. Too bad the same individuals who are so interested in homosexuality weren’t interested enough in the well-being of the children to protect them from the true sexual predators.

I have known many homosexual priests and sisters, all of whom have been faithful to their God, their Church and their celibate lifestyles. In a time where there are precious few vocations, isn’t it sad that many talented, loving individuals could be eliminated from the religious life due to their sexual orientation?

Pat Corbin, Madison

Coach is a true Christian motivator

The recently published book by Roncalli High School head football coach Bruce Scifres titled *Beyond the Goal Line—A Quest for Victory in the Game of Life* is a true witness to a man filled with love for young men and teaching of lessons learned in life through participation in high school football. Histories about his athletes is a true testimony to the real reason we are all on this earth—that is, to win eternal happiness with Our Lord in our life, after we complete our battles here.

Coach Scifres is a man full of faith and he knows how to motivate his players and his colleagues, with whom he comes into contact every day, to have a desire to live for the Lord. He teaches his people how to work hard, be loyal, and set good examples in life and on the playing field. Proof of this are his six state football championships, three of which have been in the last three years—2002, 2003 and 2004.

Coach Scifres’ book should be read by parents, teachers, coaches, students and anyone interested in the good in young people. Coach Scifres is building Christian men from boys who need a man of his caliber and techniques guiding them.

Hats off to Coach Bruce Scifres, his coaching staff and the young men he teaches the real meaning of why we are here on earth. Coach Scifres is an outstanding leader and motivator and teacher. Roncalli High School in Indianapolis is very fortunate to have him.

Congratulations!

Dick Schott, Indianapolis

Letters Policy

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

A personal reflection about the role of parents as first teachers

September is one of my favorite months of the year. It is the month of my deceased parents' birthdays. It is the month of new beginnings for the school year and our parish catechetical programs. It is the month when I reflect about my Mom and Dad as teachers and catechists.

The older I am, the more I appreciate the gift that my parents were and still are for me. The greatest gift was having me baptized into Christ the day after my birth. With that gift, the promise of eternity was given to me—what greater gift could a person get? Like life itself, everything else of any worth began with that moment.

These days we often say parents are the first teachers; parents are the first catechists of the faith. My parents taught me the Catholic faith and provided me with the education to understand and appreciate the sacraments and the doctrine of the Church.

They taught me by the simple example of their lives as well as with timely words along the way. As for observing Sunday and Holy Day obligations to attend Mass, there was no discussion. The same was true in observing other disciplines associated with the practice of our Catholic faith. I am deeply grateful for the no-nonsense way in which I was

taught about what is right and what is wrong.

Like most people in the post-Depression era, in the early years our family lived a very simple life, certainly by today's standards. For the most part, my brother and I didn't particularly think we were living a deprived life. Without much ado, our parents taught us a sense of values that have stood us in good stead. Remembering our parents' values is so appropriate in a culture that has become more and more secular and materialistic.

The older I am, the more I appreciate other values that Mom and Dad passed on to my brother and me. One of those was the value and dignity of hard work. Only later in life, especially as I read some of the social encyclicals of our more recent popes, I recognized that although they didn't say it, our folks were teaching us that work is one of the ways in which we experience our human dignity.

The late Pope John Paul II, himself the beneficiary of the experience of hard work in his youth, was particularly eloquent on this point. During my summer vacations from the seminary, Mom and Dad saw to it that I had a variety of work experiences ranging from working in a factory, doing farm work, working in bakery and doing janitorial work. Dad

would say, "If you are going to be a priest, I want you to know how people live." I try to remember, that, and appreciate his foresight and concern about how people work for a living, especially poor people.

Mom taught elementary school but not once did she do my homework. If I had questions, she was there for me. She did keep an eye on me so that I did what I was supposed to do. And she would pat me on the back when I brought home a good report card. With hindsight, I appreciate the fact that she gave me room to develop the habit of taking initiative for my responsibilities in life. As I grew older, I found that I was not the only one to recognize that in a quiet way Mom was a source of extraordinary wisdom.

People often ask how Dad and Mom reacted to my desire to become a priest, especially since I wanted to enter the seminary at an early age. While asking appropriate questions about my intentions, they offered their support and truly sacrificed to make it possible for me to

go to Saint Meinrad. I don't think Mom missed one week in 12 years that she did not send me a letter with updates about what was happening at home. She and Dad visited me faithfully, and there was never any doubt that they wanted me to do what would make me happy and what I figured out was God's will.

Their trust in my judgment was tested when I informed them that rather than become a diocesan priest, I wanted to join the monastery at Saint Meinrad. That elicited a special visit and some thoughtful questioning, but, that being done, their support was there.

Parents' birthdays merit our reflection about the gifts they are for us. I intend this simple narration about Mom and Dad to remind you parents how important you are as the first teachers and catechists of your children. You are far more influential than you might sometimes believe. I pray that God blesses you in your words and deeds. †

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.

Reflexión personal sobre el papel de los padres como primeros maestros

Septiembre es uno de mis meses preferidos del año. Es el mes del cumpleaños de mis difuntos padres. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo de nuestra parroquia. Es el mes durante el cual reflexiono acerca del papel de mis padres como maestros y catequistas.

A medida que me hago más mayor, aprecio más la gran dádiva que fueron y que aun siguen siendo mis padres para mí. El mayor regalo fue que se me bautizara en Cristo al día siguiente de mi nacimiento. Con ese obsequio se me hizo la promesa de la eternidad. ¿Qué mayor regalo puede recibir una persona? Así como la vida misma, todas las demás cosas importantes comenzaron en ese momento.

En la actualidad, se dice con frecuencia que los padres son los primeros maestros. Los padres son los primeros catequistas de la fe. Mis padres me enseñaron la fe católica y me brindaron la educación para poder entender y valorar los sacramentos y la doctrina de la Iglesia.

Me enseñaron por medio del ejemplo sencillo de sus vidas, así como también con palabras oportunas a lo largo del camino. En cuanto a respetar la obligación de asistir a misa el domingo y en las fiestas de guardar, no había discusión. Lo mismo sucedía en el caso de respetar otras disciplinas asociadas con el ejercicio de nuestra fe católica. Me siento profundamente agradecido por el modo coherente como se me enseñó sobre lo que estaba bien y lo que estaba mal.

Como la mayoría de la gente durante la época de la post-depresión, en los primeros años nuestra familia llevaba una vida simple, ciertamente siguiendo los estándares de hoy en día. En general, mi hermano y yo no pensábamos que tuviéramos una vida particularmente menesterosa. Sin demasiadas complicaciones, nuestros padres nos enseñaron el sentido de los valores que nos han resultado muy útiles. El recordar los valores de nuestros padres resulta muy apropiado en una cultura que se ha vuelto cada vez más secular y materialista.

Mientras más mayor me vuelvo, más aprecio otros valores que papá y mamá nos transmitieron a mi hermano y a mí. Uno de ellos fue el valor de la dignidad por el trabajo arduo. No fue sino hasta más tarde en mi vida, especialmente mientras leía algunas de las encíclicas sociales de nuestros Papas más recientes, que reconocí que, a pesar de que no lo dijeran, nuestros padres nos enseñaban que el trabajo es una de las maneras de experimentar nuestra dignidad humana.

El difunto Papa Juan Pablo II, beneficiario de la experiencia del trabajo arduo en su juventud, era especialmente elocuente en este particular. Durante mis vacaciones de verano del seminario, mamá y papá se preocuparon por que yo tuviera diversas experiencias laborales, que iban desde trabajar en una fábrica, labrar la tierra, trabajar en una pastelería y realizar trabajos de limpieza. Mi papá me decía: "Si quieres ser un sacerdote, tienes

que saber cómo vive la gente." Trato de recordar eso y valoro su visión y preocupación por cómo trabaja la gente para subsistir, especialmente los pobres.

Mi mamá enseñaba en la escuela primaria, pero ni una sola vez me hizo los deberes. Si yo tenía alguna pregunta, ella estaba allí para ayudarme. Pero sí me supervisaba para que yo hiciera lo que debía hacer. Y me alentaba cuando llevaba a casa una boleta con buenas calificaciones. En retrospectiva, valoro el hecho de que me diera amplitud para que yo desarrollara el hábito de tomar iniciativas con respecto a mis responsabilidades en la vida. A medida que crecía, me di cuenta de que no era el único que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría.

Por lo general las personas me preguntan cómo reaccionaron papá y mamá a mi deseo de convertirme en sacerdote, especialmente porque quise ingresar al seminario a muy temprana edad. Si bien cuestionaron de manera apropiada mis intenciones, me ofrecieron su apoyo y verdaderamente se sacrificaron para hacer posible que yo fuera a Saint Meinrad. Creo que no faltó una semana en 12 años

que mi mamá no me enviara una carta con noticias sobre lo que sucedía en casa. Papá y ella me visitaban fielmente y nunca hubo ninguna duda de que ellos querían que yo hiciera lo que me hiciera feliz y lo que yo había identificado como la voluntad de Dios.

Su confianza en mi juicio se puso a prueba cuando les informé que, en lugar de convertirme en sacerdote diocesano, quería ingresar al monasterio de Saint Meinrad. Eso produjo como respuesta una visita especial y algunas preguntas minuciosas, pero, después de ello, su apoyo continuó allí.

Los cumpleaños de nuestros padres ameritan nuestra reflexión acerca del obsequio que ellos son para nosotros. Dedico esta sencilla narrativa sobre mamá y papá para que ustedes, como padres, recuerden lo importante que son como primeros maestros y catequistas de sus hijos. Ustedes tienen mucha más influencia de lo que ustedes mismos puedan reconocer. Le rezo a Dios para que los bendiga en sus palabras y acciones. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 23

William S. Rea Park Golf Course, Terre Haute. Sisters of Providence, **third annual Hole-y-One golf scramble**, \$300 per foursome, sign-in, 11 a.m., lunch, 11:30 a.m., play, 1 p.m. Information: 812-535-3131, ext. 117.

Knights of Columbus, Council #580, 204 N. 10th St., Richmond. Benefit Church Music Ministry and K of Capital Fund Drive, **Chili Cook-off**, 5:30 p.m., \$5 adults, \$3 children under 12. Information: 765-962-9526.

September 23-24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **healing conference**, "25 Reasons Why Some Prayers Are Not Answered," Fri. 7 p.m., Sat. 8:30 a.m.-4:30 p.m. Information: 317-592-1992.

St. Rose of Lima, 114 Lancelot Dr., Franklin. **Parish festival**, Fri., fish fry, Sat. Barbecue pork dinner, rides, entertainment. Information: 317-738-3929.

September 24

Knights of St. John, 455 S. 5th St., Richmond. Richmond Catholic Schools Alumni Association, fourth annual **Octoberfest**, volkswalk, 9 a.m., accordion music, 3:30-4:30 p.m., German band, 5:30-9:30 p.m., food, games. Information: 765-962-9261.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Third annual Community Health Fair and Food Drive**, canned or non-perishable food item requested for free blood screening, 10 a.m.-1 p.m. Information: 317-546-4065.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. New Albany Deanery Catholic conference, **"Called, Gifted and Nourished by the Eucharist,"** 9 a.m.-4:30 p.m. Information: 812-945-0354.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. St. Francis Hospital and Health Centers Healthcare Foundation, **Chrysanthemum Ball**, "An Evening under Autumn Stars," \$300 per couple. Information: 317-783-8950.

September 25

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

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

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

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

Knights of St. John Hall, 312 S. Wilder St., Greensburg. St. Lawrence Auxiliary, **Fall Festival**, turkey or beef dinners, country store, carry-out available, 10:30 a.m.-3 p.m. (EST).

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish festival**, 10:30 a.m.-6 p.m., shooting

match, country store, food, games, quilts, rides. Information: 812-836-2481.

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

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic Single Adults Club, party**, 8-10:30 p.m. Information: 812-284-4349.

September 27

Indianapolis Convention Center, Sagamore Ballroom, 100 S. Capitol Ave., Indianapolis. Right to Life of Indianapolis, **Celebrate Life Dinner**, 6 p.m. reception, 7 p.m. dinner and awards ceremony, \$45 per person. Information: 317-582-1526.

Roncalli High School, gym, 3300 Prague Road, Indianapolis. **"Recruiting 101,"** learn the value of academics in high school and college, 7 p.m.

Information: 317-787-8277, ext. 239.

St. Martin of Tours Education Center, 1709 E. Harrison St., Martinsville. **Rite of Christian Initiation of Adults (RCIA)**, 7 p.m. Information: 765-352-0602 or 765-342-6379.

September 27-November 1

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, **Divorce and Beyond Program**, six-week series, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586.

September 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Ave Maria Guild, **Fall card party**, 11 a.m. Information: 317-881-5818.

October 1

St. Anne Parish, 102 N. 19th St., New Castle. **Bazaar**, 8 a.m.-2 p.m., handmade crafts, outdoor market, baked goods, lunch served. Information: 765-529-0933.

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Work-**

shop on the use of herbs, 9 a.m.-4 p.m., \$75 per person includes lunch. Information: 812-535-3131, ext. 538.

October 2

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

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Rd., Indianapolis. **Secular Franciscan Order meeting**, "People of Peace," noon-2 p.m. Information: 317-955-6775.

St. Alphonsus Parish, 1870 West Oak St. Zionsville. Indianapolis Office of Family Ministries and the Lafayette Diocese, **Mass for separated and divorced Catholics and families**, 2 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586. †

Check It Out . . .

Special event

Legionaries of Christ Father Jason Clark, who was ordained last November in Rome, will be returning to his home parish of St. Nicholas in Sunman this weekend. He will celebrate the 5 p.m. Mass on Sept. 24 and the 7 a.m. and 10:15 a.m. Masses on Sept. 25 at the parish church, 6461 E. St. Nicholas Dr. A brunch reception will follow the last Mass on Sunday. Father Jason is returning to the United States to begin his first ministry assignment as spiritual director at Oaklawn Academy in Edgerton, Wis. For more information, call the parish office at 812-623-2964.

Retreats

September 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day for Women,"** 8 a.m.-4 p.m., \$100. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 25

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Labyrinth-Introductory,"** Christian Brother Barry Donaghue, presenter. Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

September 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

September 27

Oldenburg Franciscan Center, Oldenburg. **"Guidance in Prayer: Focusing on Praying with Scripture,"** fourth of four Tuesdays, 1:30-3 p.m., \$30 series, \$10 per session, Franciscan Sister Janet Born, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

September 30-October 2

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Making Space for the Sacred: A Celtic Way of Prayer,"** Marlene Kropf, facilitator. Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Sisters of Providence, retreat for women considering religious life, **"Providence: Tending our Sacred Center,"** Providence Sister Mary Alice Zander, retreat leader, registration deadline Sept. 23. Information: 812-535-3131, ext. 124.

Holiday Inn South Airport, 2715 Fern Valley Road, Louisville, Ky. Louisville **Catholic Charismatic Renewal conference**, "Walk In The Spirit." Information: 502-968-0004.

October 1

Michaela Farm, 3127 N. State Road 229, Oldenburg. Yard and Garden Series, **"Preparing for the Future,"** Joan and Joe Stevens, presenters,

1-2:30 p.m., \$5 per session. Information: 812-933-0661.

October 2

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, "African Devotion to Mary," Benedictine Father Michel-Benoît Moreira, presenter. Information: 812-357-6501.

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Francis Fest,"** 1-4 p.m. Information: 812-933-0661.

October 3-4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Discovering the 9 Personalities of Your Co-Workers,"** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

October 7-9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Image Within,"** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Mount Saint Francis Retreat Center, Floyd County. **"Friends of Francis Retreat,"** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

October 8

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Painting a Brilliant Tree,"** Franciscan Sister Ann Vonder Meulen, presenter, 1-4 p.m., \$30. Information: 812-933-0661.

October 9

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, "Our Lady of the Rosary," Benedictine Father Cyprian Davis, presenter. Information: 812-357-6501.

October 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Morning for Mom,"** Fathers Bob Robeson and Jonathan Meyer, presenters, 8:30 a.m.-1 p.m., \$20 per person includes continental breakfast and lunch. Information: 317-545-7681.

October 11

Oldenburg Franciscan Center, Oldenburg. Day of Reflection, **"Our Choice: Blessed or Stressed,"** 9 a.m.-3 p.m., \$45, includes lunch, Franciscan Sister Patty Campbell, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 11-13

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Mid-week retreat, **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

October 13-27

Oldenburg Franciscan Center, Oldenburg. "The Theme of Conversion in Scripture and Life Experiences," **"There's Hope!"** three Thursdays, 2-3:30 p.m., afternoon session, 7-8:30 p.m. evening session, \$30 series, Franciscan Sister

Barbara Leonhard, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Businessman's Lunch,"** NFL player Ray McElroy, speaker, lunch, noon, speaker, 12:30 p.m., \$20 per person. Information: 317-545-7681.

October 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"No Teacher Left Behind: A Teacher's Retreat,"** Loughlan Scofield, presenter. Information: 317-545-7681.

October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Very Special Night: Dinner and a Show!"** Scott Gregory, comedian, 6:30 p.m. dinner, show, 7:15 p.m. \$30 per person. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Praying Without Words: An Introduction to Centering Prayer,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Seasons of Life and Transformation,"** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Oldenburg Franciscan Center, Oldenburg. **"Standing Together: For Children Ages 8-12,"** 9 a.m.-2 p.m., \$25 per child, Franciscan Sister Ann Vonder Meulen, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 15-16

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Journaling to Spiritual Awareness: Seeing the Sacred in Everything,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

October 16

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Labyrinth-Introductory,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. **Monte Cassino Pilgrimage**, "Taking Mary as Our Own," Benedictine Novice Joseph von Hazmburg, presenter. Information: 812-357-6501.

October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Reflection, **"Touching Our Spirit: Art, Symbols and Metaphors,"** Father Jeffrey Godecker, presenter. Information: 317-545-7681.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Monthly prayer service**, 5:30-6 p.m. Information: 317-545-7681.

October 20-December 15

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 21-22

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Reconciliation in a World of Economic Pressure and Violence,"** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

October 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Spirituality for Day-to-Day Living in the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Men's retreat, **"Experiencing Jesus Man to Man,"** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

October 22

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Celebrating Our Lives with Tales of Blessing,"** Information: 800-880-2777 or e-mail kordes@thedome.org.

Oldenburg Franciscan Center, Oldenburg. **"Halloween Shenanigans: For Children Ages 8-12,"** 1-3:30 p.m., \$20 per child, \$15 each additional child per session, Franciscan Sister Ann Vonder Meulen, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com. †

VIPs...

Daniel and Elizabeth (Hoereth) Myers, members of St. Barnabas Parish in Indianapolis,



celebrated their 50th wedding anniversary on Sept. 10 with a Mass and reception at their parish. The couple was married on Sept. 10, 1955, at Sacred Heart Church in Indianapolis. They have seven children: Joan Bellitto, Laura Heinrich, Mary Sheets, Clare, Andy, Jim and Mike Myers. They also have 16 grandchildren. †

POPE

continued from page 1

infection.

The Vatican promptly took steps to arrange "all the necessary therapeutic steps and cardiorespiratory assistance," it said. The chronology said Church officials respected the pope's "explicit desire" to remain in his residence and not be taken to the hospital, underlining that sufficient medical facilities had been set up in the Vatican's Apostolic Palace.

When Mass was celebrated at the pope's bedside that evening, the pontiff followed it with half-closed eyes. He was able to weakly raise his right arm twice, when the bread and wine were consecrated.

After receiving the anointing of the sick that evening from Latin-rite Cardinal Marian Jaworski of Lviv, Ukraine, a longtime friend of the pontiff, the pope received Communion and asked to celebrate a "eucharistic hour" of meditation and prayer.

At 6 a.m. on April 1, the pope, "conscious and serene," celebrated Mass, the account said. At 7:15 a.m. he listened to the recitation of the Way of the Cross and made the sign of the cross at each station.

As the prayers continued throughout the day, the pope's medical situation worsened, with gradual circulatory, respiratory and kidney failure, it said.

"The patient, with visible participation, shared in the continual prayers of those who were assisting him," it said.

On April 2, by the time of the morning Mass, the pope had begun to lose consciousness. In the late morning, after receiving for the last time the Vatican secretary of state, Cardinal Angelo Sodano, the pope's temperature rose rapidly.

"Toward 3:30 p.m., with a very weak voice and mumbled words, in the Polish language, the Holy Father asked: 'Let me go to the house of the Father,'" it said.

Sister Tobiana Sobodka, a member of the Handmaidens of the Sacred Heart of Jesus who headed the team of Polish nuns in the papal household, heard the pope say the phrase, according to the pope's personal physician, Dr. Renato Buzzonetti, who was quoted in the Rome newspaper



Two girls look at the tomb of Pope John Paul II on April 14 in a grotto under St. Peter's Basilica. The Vatican opened the site to the public on April 13.

La Repubblica.

The Vatican's chronology said the pope went into a coma that evening at 7 p.m. Medical monitoring equipment tracked the steady loss of vital functions.

"Following a Polish tradition, a small lit candle illuminated the semidarkness of the room, where the pope was passing away," it said.

At 8 p.m. a Mass marking the feast of Divine Mercy was celebrated at the pope's bedside, the chronology said. The feast, instituted by Pope John Paul, is celebrated the Sunday after Easter.

Archbishop Stanislaw Dziwisz, the pope's longtime Polish secretary, celebrated the Mass. Among those present were Cardinal Jaworski; Polish Archbishop Stanislaw Rylko, head of the Pontifical Council for the Laity; and Polish Msgr. Mieczyslaw Mokrzycki, another personal secretary.

"Polish religious songs accompanied the Mass and blended with those of the young people and the multitude of faithful, who were gathered in prayer in St. Peter's Square," the chronology said.

"At 9:37 p.m., John Paul II went to sleep in the Lord," it said.

The account confirmed that an electrocardiogram was administered for more than 20 minutes before the declaration of death, to verify the cessation of heart activity.

The supplement's brief introduction in Latin made a point of underlining the fact that a great multitude, especially young people, made their way to St. Peter's Square as the pope lay dying, "as if to sit with him" and show their affection.

The condolences and testimonials published in the volume were written messages received by the College of Cardinals, the Vatican Secretariat of State or the papal chamberlain. There were messages from representatives of 162 countries, including many world leaders. Others expressing admiration for the late pope included Cuba's Fidel Castro, Libya's Moammar Gadhafi and Iranian President Mohammad Khatami.

No message from the U.S. government appeared in the book.

In a televised message on April 2, U.S. President George W. Bush said of the pope's death: "The Catholic Church has lost its shepherd, the world has lost a champion of human freedom, and a good and faithful servant of God has been called home." †



CNS photo from L'Osservatore Romano

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DEACONS

continued from page 1

you hear them start talking about holy orders," he said. "One thing that a lot of us had never thought that we'd receive was holy orders and now we're talking about it. It's very exciting and very moving."

After the Mass, French's wife Terri expressed the joy that the other wives and family members showed during the applause given to the candidates twice during the liturgy.

"It's jubilation," she said. "This is total joy, knowing that what he's been doing all along in our parish, he's now going to get the opportunity to do even more. We're all so proud of him."

Although he was happy to have arrived at the day, deacon candidate Emilio Ferrer-Soto, a member of St. Patrick Parish in Indianapolis, was also looking forward to continuing in the formation program.

Over the last year, he participated in

St. Patrick's burgeoning Hispanic ministry, assisting in its Rite of Christian Initiation of Adults, its confirmation preparation program and in marriage preparation.

"I hope to get better and better, and to learn more," he said. "I just want to keep working in my parish because our Hispanic ministry is very large and we definitely need help. Of course, this is pretty good because we are learning how to serve not only the Hispanic community but the community as a whole."

Benedictine Father Bede Cisco, director of the archdiocesan Office of Deacon Formation, said the day was a "real joy" for him and that he values the pledge that the deacon candidates made during the Mass.

"It's a confirmation of my sense that these guys are very committed and service-oriented individuals," he said. "I'm glad to see them making that commitment and continuing in their formation. I think it's a witness to the Church that this kind of willingness to serve the Church is very present in our local Church." †



Archbishop Daniel M. Buechlein gives deacon candidate Donald Dearman, a member of St. Rita Parish in Indianapolis, a certificate recognizing the declaration of his intention to continue in the first archdiocesan deacon formation program. Dearman is one of the 25 men from across central and southern Indiana who are preparing to be ordained as the archdiocese's first permanent deacons.

SCHOOL

continued from page 1

Msgr. Schaedel invited 12 communities to come learn about the project, and in the end, the Sisters of Providence showed interest in making the school part of their mission.

Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence, believes that being involved in opening a Cristo Rey Network high school is tied to the mission of the Sisters.

"Our motto is 'breaking boundaries, creating hope,'" Sister Ann Margaret said. "It was clear that this fit well with the mission of the Sisters of Providence. We do believe it's all about breaking boundaries and creating hope for these students—and hope for the future of Indianapolis."

Providence Sister Jeanne Hagelskamp was named project coordinator and is excited about the opportunities the school will provide for economically disadvantaged students.

Of the students who attend one of the archdiocesan center-city elementary schools, 53 percent fall below the federal poverty line, Sister Jeanne said. However, only 7 percent of students in the inter-parochial high schools live in poverty.

"We are convinced that that gap isn't because students don't want a Catholic education," she said. "Many just can't afford it."

She thinks that the proposed Cristo Rey Network high school would help meet that need.

One of the things that Sister Jeanne said is required to open such a high school is the agreement of a certain number of businesses that they would take part in the

work-study program. The feasibility study showed more than 40 corporations that were very interested.

"We're delighted in the overwhelming interest because, according to the Cristo Rey Network, only 25 are needed for starting up," Sister Jeanne said.

Having so many interested companies makes her want to open the school as soon as possible.

"We've got some companies and corporations on board, and we don't want to leave them hanging—we're afraid we're going to lose the momentum if we wait another year," she said. "Thus, our aim is to open our doors in fall 2006."

"They're ready to go," Lentz said regarding the excitement of the Sisters of Providence for this project.

"I think it's an exciting venture for us in Indianapolis," Sister Jeanne said, "and it's one that's proven to work in the other

cities in which it's already been launched—it's going to fulfill an unmet need that could create a brighter future for many deserving students if we are all willing to work hard to make it happen."

Sister Jeanne recently presented the final proposal for the school to the Council of Priests and to the College of Consultors, both of which unanimously approved of the plans, and recommended that Archbishop Daniel M. Buechlein allow the project to move forward.

"The archbishop and the archdiocese have shown in the past 15 years pretty much a profound commitment to inner-city education, particularly at the elementary level," Msgr. Schaedel said. "We still are not able to serve the needs of all the inner-city children the way we'd like to, mainly for lack of funds."

"We're enthusiastic about the unique approach of a Cristo Rey school." †

Pope says sacred reading of Scripture could help spiritual life

ROME (CNS)—The ancient tradition of *lectio divina* or sacred reading of Scripture should be promoted as a way to enrich the spiritual life of the Church, Pope Benedict XVI said in an address to biblical experts.

"The Church must always renew and rejuvenate herself" through "the Word of God, which never gets old or expires," he said.

The pope urged a renewal of this ancient tradition, saying he was convinced it would "bring a new spiritual springtime to the Church if promoted effectively."

The pope's message came in a Sept. 16 address at his summer residence of Castel Gandolfo to some 500 biblical experts, scholars and pastoral leaders attending an international conference in Rome.

The Catholic Biblical Federation and the Pontifical Council for Promoting Christian Unity sponsored the congress commemorating the 40th anniversary of "*Dei Verbum*"

("The Word of God"), the Second Vatican Council's document on Scripture and revelation.

Pope Benedict reminded his audience that he was "a young theologian" who took part in the "lively discussions" at the time that resulted in *Dei Verbum*.

"The Church and the word of God are inseparably linked," he said.

The Vatican II document affirmed that "the Church does not live off herself, but off the Gospel, and it is from the Gospel that the Church always and again draws guidance for her journey," he said.

The practice of *lectio divina* should be encouraged, even using "carefully considered new methods" as a mainstay in biblical

pastoral activity, the pope said.

The pope described *lectio divina* as "the assiduous study of holy Scripture, accompanied by prayer, [which] initiates that intimate exchange" between God and the individual.

"By reading, we listen to God who speaks and, by praying, we reply to him with faithful openness of heart," he said.

"One must never forget that the word of God

is the lamp for our feet and a light to our path," the pope said.

In a Sept. 14 address to congress participants at the meeting's venue in Rome, Cardinal Walter Kasper, head of the Christian unity council, also called for a renewal of the sacred reading of Scripture.

While *lectio divina* was "not a panacea

that solves every problem in one fell swoop," the cardinal said it was "an important pastoral task" that would help remind the faithful that the Bible dealt "with God's word and God's reality" and not "human words and theses."

Cardinal Kasper said the word of God "is not intended as instruction on some supernatural facts or doctrines to which mankind has no access through the intellect alone."

Revelation is "a communicative process from person to person" in which God speaks to people "as friends out of the abundance of his love."

The sacred Scriptures, therefore, do "not give us something"; rather they give people "access to the Father" and allow the faithful "to participate in divine nature" and be in "fellowship" with God, Jesus and one another, he said. †

'One must never forget that the word of God is the lamp for our feet and a light to our path.'

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People often take religious freedom for granted

By Fr. W. Thomas Faucher

I was visiting London on July 7, 2005, when terrorists set off bombs on the underground trains and on a bus.

Within hours, British Prime Minister Tony Blair said the bombings were the work of Islamic terrorists then added that the terrorist attacks should not be blamed on all Muslims.

The next day, I had the chance to speak with a London Muslim who works as a cab driver and was worried that—despite the prime minister's words—many people in Britain would blame all Muslims for the actions of a few people.

He had been born in London, and he was English through and through.

He spoke of the freedom he had experienced while growing up in a country where he could practice any religion he wanted and how important that freedom was to him.

But now, he worried that the very religious freedom he cherished might be taken away from him. He worried that a mob might burn his mosque or threaten his children. He worried that he might no longer be free to be Muslim.

It was a good lesson for me in the fragility of religious freedom in contemporary society.

We, like the people of England and many other countries, take our religious freedom for granted. We have grown up with the freedom to be a member of any religion or no religion.

I never have suffered simply for being a Catholic. If that is what I choose to be, that is my right.

But just under the surface of that freedom is the reality that the religion people choose to live by can cause great anger in others.

I have a foster son who spent some time in jail in a city in a southwestern U.S. state.

One Sunday, he went to Mass at the jail, only to find himself the only Anglo in a room filled with Hispanics.

When he returned to his cellblock, he was beaten to a pulp by members of the Aryan Nation for being a "Mexican lover." However, the word they used was not "Mexican."

The reaction of the jailers apparently was that if he was stupid enough to go to Mass with the Mexicans then he deserved the beating that he got from some of the other inmates.

The freedom to choose and practice your religion is a very important part of

21st-century Catholicism.

However, little more than 100 years ago, many Catholic leaders still thought that "error had no right," meaning that no other religion really had a right to exist.

It was Vatican Council II in the 1960s that dealt openly with the entire issue of the fundamental right of people to choose their religious beliefs and practices.

The ultimate importance of religious freedom is that with it a person can choose to make a real commitment to God.

When I have the freedom to choose, I can truly take responsibility for the choices I have made in life.

I was baptized Catholic as an infant, but at some point in my life I had to take that commitment of my parents and make it my own.

Catholicism ultimately requires that we make an adult commitment to being a true part of the Church, a commitment to be a true disciple of Jesus Christ.

Yes, it is this very freedom that gives so many young Catholics the opportunity to walk away from the practice of their faith.

Yes, this freedom allows people to go for years without ever entering a church.

This freedom makes it possible for men and women with eight or 12 or 16 years of Catholic education to say they have no faith.

But it is this same freedom that gives all these people the opportunity to come home when they finally allow the grace of God to touch them.

In our world, people choose their religion. That means taking responsibility for their choice.

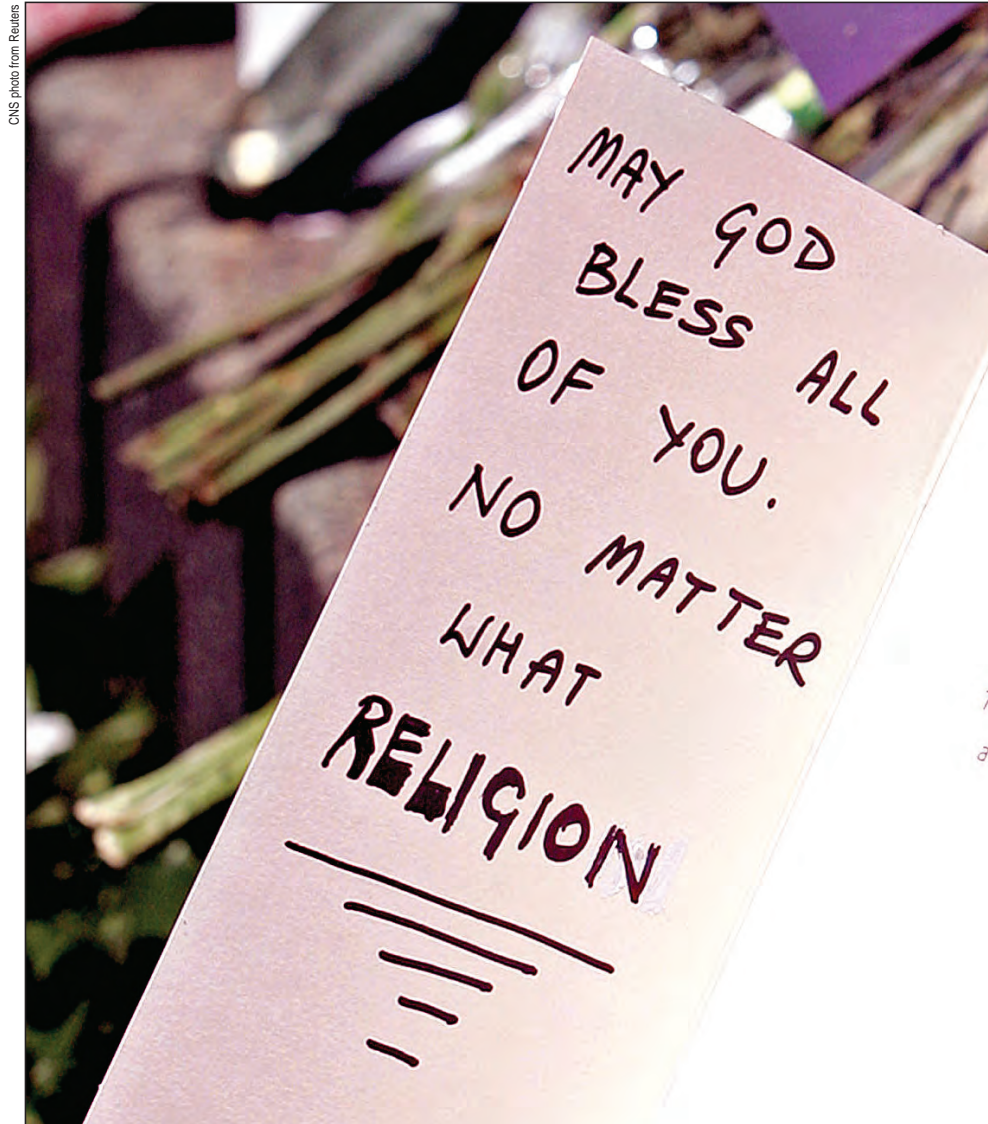
No one forces me to be a Catholic. So when I make that choice, I am doing it of my own free will and am accountable for that decision.

This is a truly awesome gift so we need to guard the freedom of religion in society. We have to make sure that we do not fall victim to religious prejudice and judgment.

Thus, we cannot allow acts of terror in the world to give us cause to brand an entire religion for the actions of a few people.

Catholics need religious freedom so that we can openly and honestly choose to be members of the Church and take responsibility for our decision.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



A message of tolerance is attached to flowers near the site of the bus bombing in London in July. Americans, like the people of Britain, have a tendency to take religious freedom for granted. They need to remember to guard freedom of religion in society and not allow terrorist acts to cause them to brand an entire religion for the sake of a few people.

Free people can respond to grace

By Fr. Herbert Weber

During a discussion with Death Row inmates, the topic turned to freedom.

"I'm incarcerated," Larry said, "but I may be freer in here than I was outside. Out there, I thought I was free, but I wasn't because of my way of life. Here, I have learned to be free. They can't control my spirit."

Religious freedom is more than being able to practice one's faith. It is also the freedom that flows from the practice of that faith.

For Larry, whom I visited for five years, weekly celebration of the Eucharist was central to his life. He often expressed

thanks that he was allowed to practice his faith, which gave him an internal freedom.

In one of the Second Vatican Council's documents, "*Dignitatis Humanae*" ("Declaration on Religious Freedom"), the council boldly asserted the right to freedom of religious practice and called on all people to use their freedom to seek truth and act accordingly.

The right to religious freedom is fundamental to people of all nations. When people are free, they can truly respond to God's grace.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

Discussion Point

Religious freedom is important

This Week's Question

Why do you think freedom of religion is an important right today?

"I can't imagine what it would be like to meet on the sly, in secret. It would take the glory out of the practice of our faith. Freedom in expressing yourself is so much a part of religion. It would be stifling not to be able to do it." (JoAnn Brown, Faith, S.D.)

"Practicing faith freely is important because [when you are] studying history and political geography today you can see the problems with central government control. I don't want the United States to drift there because I want to pursue my faith as I wish." (John W. Barron, Cary, N.C.)

"It is important to privately practice our religion, but to practice it publicly is crucial because by doing this in a community we bear witness and support one another. Unfortunately, those of us who have had this freedom take it for granted." (Louise Murdock, North Providence, R.I.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite biblical story that says a lot about how to live morally?

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



CNS photo by Ed Foster, Jr.

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The good shepherd

See John 10:1-21 and Ezekiel Chapter 34



Jesus used the allegory of a good shepherd to contrast himself with the Pharisees with whom he had been arguing. The Pharisees, he said, did not recognize Jesus' voice, but the people did.

In the rural society of Palestine, the ways of sheep and shepherds were well known, especially among the Jews who offered sheep as sacrifice. The concept of God as the shepherd of Israel was a constant theme in the Old Testament.

In his good shepherd discourse, Jesus first compared himself with the gate for the sheep. When a shepherd let his sheep graze in the Judean wilderness during the day, he would herd them into a three-sided structure at night. Then, if there were no actual gate out in the wilderness, he himself would serve as the gate by sleeping in

the opening. With the shepherd near, the sheep felt secure from the attack of wild animals.

"I am the gate," Jesus said. "Whoever enters through me will be saved."

Sheep are docile animals, quickly learning the voice of their shepherd. Therefore, Jesus said, he not only was the gate for the sheep, he was also a good shepherd. He contrasted himself with the Pharisees, the "hired men" who do not really care for the sheep.

Jesus was hardly the first person to criticize the Jewish leaders for neglecting their sheep. The prophet Ezekiel devoted the chapter referenced at the top of this column to lambasting the leaders: "Thus says the Lord God: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture sheep?"

Jesus then went on to say that he had other sheep, too—a reference to the Gentiles who, by the time John's Gospel was written, formed a large percentage of the Christian Church.

But Jesus still wasn't finished. "I will lay down my life for my sheep," he said, indicating for the first time that his death would be redemptive. His death would somehow be beneficial to his followers!

Then he gave up his allegory of the good shepherd in order to be more specific: He said that his Father loved him precisely because he was going to lay down his life. And not only lay it down, but also to take it up again. He was not only going to consent to his own death, but would be actively involved in it: "No one takes it from me, but I lay it down on my own."

He continued, "I have power to lay it down, and power to take it up again." He would die, he said, *in order* to rise again because it was both his will and his Father's that the human race was to be redeemed through his death and resurrection. We might add that it was also the will of the Holy Spirit since there is only one will in the three persons of the Trinity. Until now, though, Jesus had not revealed the Spirit. †

Cornucopia/Cynthia Dewes

Pay attention, because God knows your name

If we live long enough, we come to understand that change is the name of our game here on earth. Over time, almost every relationship, activity or product will change because of death, illness, natural disaster or human invention. Only God remains constant.



Often, people need to rethink what they believe God expects of them. Jesus scandalized religious Jews because he preached following the spirit, rather than the letter, of their ancient law. If that meant helping someone out of a ditch or feeding a hungry person on the Sabbath, so be it.

It seems people change their minds about what they expect from God as well. The Jews prayed for rain or food, relief from physical deprivations or mental anguish. With Christ's coming, they learned to pray that they understand God's will and be given the grace to carry it out, regardless of some man-made prohibition.

This fact can be hard to take in the wake of a terrible disaster such as the recent hurricane in the Gulf states. Innocent folks wonder, Why me? What did we do to deserve this? Where do we go from here?

Despair, anger and denial of God's goodness are natural reactions to their plight.

Mulling this over the other day, I remembered a meditation on Psalm 147 that I'd read in the August 2005 issue of *St. Anthony Messenger* magazine. Author Sandy Howison wrote that this psalm is "a hymn which praises God for God's

'While we're not often called to answer a challenge like Hurricane Katrina's damage, we are called daily to follow God's will.'

twofold activity: the creation and care of the universe as a whole, and the salvation and care of a special people, Israel."

"The power that 'numbers all the stars' (verse 4) is the same one that 'heals the brokenhearted' (verse 5) and 'sustains the poor' (verse 6)," she wrote. "The dynamic word which natural phenomena obey (verses 15-18) is the same word that gives Israel its covenant law and expects Israel likewise to obey (verses 11, 19-20)."

We are the chosen people, the "Israel" to whom God speaks, and Howison reminds us that, "Just as God knows the names of all the stars, he knows my name also." When

God calls our name, for whatever reason, we must be ready to obey, just as nature responds to God's direction in ways often mysterious to us.

While we're not often called to answer a challenge like Hurricane Katrina's damage, we are called daily to follow God's will. Young mothers are often called to balance caring for their families with earning needed money outside the home. Employees follow the call to perform the best work they can, and employers to direct their workers fairly and respectfully.

Married folks are called to fidelity to their spouses and single people, whether lay, clergy, religious, homosexual or heterosexual, are called to chastity. Children are called to obedience and respect for parents and teachers, and Church leaders are called to prayerful performance of their duties.

All of us are called to feel and demonstrate concern for others, not only our relatives and friends, but also people we'll never meet. And all of us are called to pray constantly to do God's will. We can't escape God's calls because, as Howison wrote, God knows us by name.

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

Faithful Lines/Shirley Vogler Meister

Ancient prayer finds place in modern lives

One day years ago, a good friend stopped by to share details of a traumatic time she had experienced in another state and then again upon her return to Indiana. Despite her normally deep faith, she said her faith was sorely tested. One night, she repeatedly prayed, "Jesus, I do believe.



Help my unbelief"—and her inner conflict disappeared.

This was the first time I had heard a "Jesus prayer." Since then, I've learned various versions and in times of spiritual darkness find myself praying those same words or "Lord, I do believe. Help my unbelief" or similar words.

None of us is immune to acting or thinking like a "doubting Thomas," who was an Apostle of Jesus. Thomas questioned Christ's resurrection from the dead, but then received proof. This is found in John 20: 24-30 of the New Testament.

Some of us know that the "Jesus, I do believe. Help my unbelief" prayer comes directly from the Gospels, too: Mark 9: 14-29. This passage tells how a man in a crowd took his demon-possessed son to the Apostles for healing, but they could not cast out the harmful spirit. The father describes to Jesus how his son suffers, and Jesus says, "All things are possible to him who believes." The man immediately cries out, "I believe. Help my unbelief," and his son was healed.

Only recently, I learned about another Jesus prayer that Easter Orthodox Christians pray: "Lord Jesus Christ, Son of God, have mercy on me, a sinner."

Julie McCarty—a columnist and an associate member of the Catholic Press Association (as am I)—taught me this via her column "The Prayerful Heart," which appears in *The Catholic Spirit*, serving St. Paul and Minneapolis, Minn. Julie explained how "the Orthodox Christian repeats this Jesus Prayer in a slow, meditative, reverent fashion in an effort to focus his or her mind on the presence of God ... This can be done during regular

prayer time or while doing ordinary daily tasks."

This Jesus prayer practice, evolving during early Christianity, fulfills the command to "pray without ceasing" in 1 Thessalonians 5:17. Julie writes, "Modern Orthodox Christians often do this with a 'prayer rope' ... a circlet of woven knots often made of wool ... much like rosary beads. ..."

To learn more about the Jesus prayer, readers can find Julie McCarty's column (and others) at www.thecatholicspirit.com/archives.php?article=2208. There, Julie lists resources for the information she gives. I am grateful she allows me to share her excellent work with my readers.

One more thing: Julie points out that nine years ago, Pope John Paul II called the Jesus prayer "a great treasure" and said when it is practiced regularly "this rich invocation becomes ... the soul's very breath," increasing awareness of Christ's loving presence.

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

Looking Around/

Fr. William J. Byron S.J.

Reflections in the aftermath of Katrina

Hurricane Katrina prompts some to ask: Why didn't God prevent it from happening?



Who can say? Who knows the mind of God? But all should know that there is a distinction between God's positive and permissive will. God doesn't positively inflict harm.

Permitting it, however, is another story.

God did not strike in this case; a natural disaster did. Why and to what purpose, then, did God, the creator of all things natural, permit it? I can't say and don't know anyone who can.

Is God trying to tell us something? Maybe. God's message would surely be one of love for the victims, survivors, rescue workers and caregivers. God may well be calling the rest of us to commit ourselves to rebuilding New Orleans and the Gulf Coast communities. Moved by the spectacle of death and destruction in the wake of Katrina, we have to think of ourselves as having responsibilities now toward suffering people with whom we are locked hand in hand in the same human nature.

Much of what happened in New Orleans could have been prevented by better engineering and stronger political will.

Depending on how we now respond to this disaster, we might find ourselves better off for the experience—larger of heart, more fully conscious participants in genuine human solidarity. The evidence for that will have to become visible in terms of justice and love for one another. But hope is strained and faith is being put to the test because there is now so much evidence to the contrary in our world—including that corner of the world we call New Orleans.

Only shame can accompany our awareness that those most heavily hit in New Orleans were poor black people living on the margins in a city that for years has displayed characteristics of a Third World country. Too many, not all by any means, but too many white, rich and powerful people have been content to do nothing about the situation, just to coexist with the poverty and racism in a city we like to call "The Big Easy."

St. Basil the Great said, "Sin is the misuse of powers given us by God for doing good." How we use our power now in rebuilding the Gulf Coast and the city of New Orleans has something to say about our prospects for avoiding sin and working out our own salvation.

And how we use our intellectual power to come up with a way of neutralizing or "bombing" slow-moving, incipient hurricanes long before they hit land is not just a scientific and engineering question, but a genuine moral challenge.

There were doubters, even scoffers, when President John F. Kennedy said that within a decade we would put a man on the moon. I'd like to hear President George W. Bush make a similar declaration now with respect to nipping hurricanes in the bud. Perhaps it cannot be done. Perhaps science holds no cold-reaction solution. But I'd rest easier if I knew that no scientific stone is being left unturned in the search for such a solution.

All I can think about as I look at the devastation Katrina left behind is that it's time to get to work on the search for preventive solutions. Prayer, of course, is important, but prayer without work is no real prayer at all. Both prayer and the scientific search for preventive solutions are two contributions we might now make by way of compassionate reaction to one of the greatest natural disasters this nation has ever seen.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 25, 2005

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel is the source of this weekend's first reading. Ezekiel is regarded as one of the three greatest prophets of ancient Israel, the others being Jeremiah and Isaiah.



Second only to the Exodus, the defining moment in the history of ancient Israel was the period of captivity of Hebrews in

Babylon, the capital of the then-powerful Babylonian Empire, a city located in what today is Iraq. The exile occurred in the sixth century B.C.

For the Hebrew people, it was a heart-breaking time. They were so far from their homeland. The exile seemed as if it would last forever. Indeed, it lasted for four generations. The exiles were an insignificant, small minority in a great pagan metropolis.

Ezekiel wrote during this period. It is easy to imagine the outrage and disgust that surely came to Ezekiel's ears from the lips of the exiles. Where is God? He promised us protection. Where is it? We are God's elect among all people. Why must we endure this mistreatment by pagans?

The prophet turns the tables. He confronts the people with their own sinfulness. Where is their devotion to God? How faithful have they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom? What then about "fairness"? Has God been unfair?

For the second reading, the Church offers us this weekend a reading from the Epistle to the Romans.

Many early Christians were Jews, at least by birth. Many Jews had been pious in their religious practice and were well-versed in Judaism. Many other early Christians were from pagan backgrounds. In many Christian communities, persons of both traditions lived side by side.

Quite likely, such was the case in Philippi. Jewish symbols and references appear. However, the city in no sense was Jewish. It was thoroughly pagan, an important military base in the Roman Empire. It was situated in what now is Greece.

Considering that Christians were in the minority, the epistle had to reinforce their commitment to the Lord and challenge them to withstand paganism.

Characteristic of this epistle is its soaring testimony to Christ, the Lord, the Savior. This weekend's reading is fully consistent with this characteristic. Scholars think that this passage was an ancient hymn sung by early Christians when they met for worship. It is one of the most magnificent acclamations in the New Testament.

St. Matthew's Gospel is the source of the third reading.

The passage is an exchange between Jesus and priests and elders. It is not surprising that such an encounter took place. While religion was a favorite topic for everyone at the time, priests and persons learned in Judaism would have been especially intrigued by what Jesus said.

God is the father in the parable. The vineyard represents the people of Israel, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel and the other son represents gentiles and sinners. Obviously, the second son, not the heir, is true to God.

Reflection

The readings for this weekend are very much in the theme of readings heard during the weekends of late summer and now early fall. The Church is calling us to discipleship. It asks us to follow the Lord.

However, the Church paints no false picture. Sin disrupts our relationship with God. We cannot minimize our sinfulness. Perhaps our sins leave us with feelings of guilt and hopelessness.

We need not forsake hope. If we are as loyal as the second son in Matthew's story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, then God will forgive us and welcome us to everlasting life. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Sept. 26

Cosmas, martyr
Damian, martyr
Zechariah 8:1-8
Psalm 102:2, 16-23
Luke 9:46-50

Tuesday, Sept. 27

Vincent de Paul, priest
Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56

Wednesday, Sept. 28

Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Sept. 29

Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14

or Revelation 12:7-12a

Psalm 138:1-5
John 1:47-51

Friday, Sept. 30

Jerome, priest and doctor of
the Church
Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 1

Thérèse of the Child Jesus,
virgin and doctor
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 2

Twenty-seventh Sunday in
Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. John Dietzen

God's saving grace is not limited to the sacraments

QA few weeks ago, you answered a question about unbaptized babies, but you didn't mention limbo. We don't hear much about that anymore.



While I don't have children, I think information about limbo, a place of natural happiness even without God, would be consoling to parents whose babies die before they can be baptized. (New York)

AFirst, I have a strong feeling that if you had children you would think differently. The thought of their children never being with God in eternity would be excruciating to most Christian parents.

The fact is that, despite all the talk about limbo (Latin for "fringe" or "border") even in some older catechisms, the Church never did have much to say about it.

For hundreds of years, Christians just assumed that God took care of unbaptized infants in his own way. A few theologians once held that unbaptized children suffered some type of pain, but by the 12th or 13th centuries that idea was pretty much abandoned.

Later on, limbo became the focus of heated theological debate when a heretical sect called Jansenists taught that all infants dying without baptism are condemned to hell.

In 1794, Pope Pius VI condemned this opinion. He said in effect that one may believe in a limbo, a "middle state" of happiness that is not heaven with God, and still be a Catholic ("Errors of the Synod of Pistoia," #26).

That remains the only significant mention of limbo in any Catholic document. Obviously, it's a long way from saying that limbo belongs anywhere in official Catholic doctrine.

As you note, we seldom hear the word any more. The Catechism of the Catholic Church, which touches on everything seriously connected to Catholic faith, doesn't mention it. The reason seems to be clear. Limbo would

imply some sort of two-tiered final goal for human beings. One is eternal life with God. The other is a "natural" happiness apart from God where people "go" who for no fault of their own do not reach the top level.

The catechism plainly teaches otherwise. There is only one final goal, one desire of happiness for all humanity: life with and in the God who created us. We may attain that goal or we may reject it by our own fault, but there is no half-happiness somewhere in between.

God has raised us to a supernatural life, inviting us to share his life in a way far beyond our natural capacities. Having done that, there is, so to speak, no going back.

The desire for this happiness, says the catechism, is part of our nature, a gift of God, a calling addressed to every human being. The ultimate goal, therefore, of every human person and of everything people do is the same: to share in the very happiness of God (#1718-#1719).

We don't know the details of how God does all this, of course, but we don't need to know that.

As Pope John Paul II said in his book *Crossing the Threshold of Hope*, God is unendingly at work in the sacraments "as well as in other ways that are known to him alone" (p. 134).

Or as the catechism puts it, "God has bound salvation to the sacrament of baptism, but he himself is not bound by his sacraments" (#1257). In other words, as I said previously, God respects his sacraments and makes them effective, but his saving grace is not limited to them.

(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 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com. Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores.) †

My Journey to God

Quiet Peace

Questions come and answers far away elude us, perplex us, and hang in some unknown realm.

The one defined reality is closer than we know.

The God within who holds our every breath and loves beyond all measure draws us near. And all is well; all is very well.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo by Karen Callaway, Northwest Indiana Catholic

Serra Club vocations essay

Priests, brothers and sisters provide models to live by

By Jennifer Prickel

“Go and bear fruit, fruit that will last”
(Jn 15:16).



Jesus speaks plainly in this passage, letting us know that we are to be active members of his mystical body.

Just a few verses before, he proclaimed that he is the vine and we are the branches. God will

throw those who do not bear fruit into the fire. We cannot bear fruit unless we

remain in God, meaning that we follow his commands.

We have been taught that God has a special love for each of us. It is this love that must be the driving force in our lives, pushing us to strive for holiness, the fullness of truth and a deep yearning to carry out God's will.

Through the actions of priests, brothers and sisters, the people of God have models to live their lives by and a source to go to when questions are brought up.

Priests are incredibly important to our Church. Without them, we would be without the sacraments. Many would not be baptized. Confirmation and the anointing of the sick would not be adminis-

tered.

Priests give us a connection with Jesus by allowing us to receive Jesus physically. They act as representatives of Christ in the confessional, allowing us to apologize for our sins and to gain the mercy of God.

Most importantly, priests consecrate bread and wine into the body and blood of our Lord. Jesus said that he would be with us until the end of time. Through the eucharistic presence of our Lord, this promise is fulfilled.

Brothers and sisters are also extremely important to our Church. They offer prayers of thanksgiving, reparation and petitions.

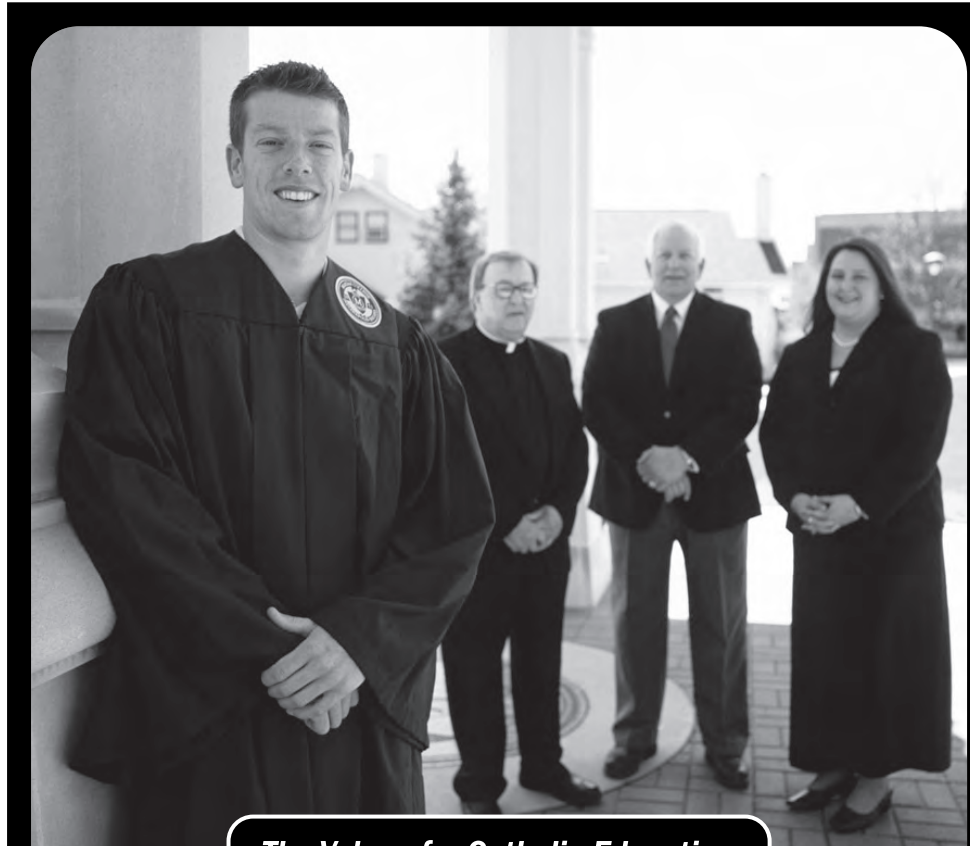
These people go out and teach and endure intense mortifications to comfort the grieving heart of Jesus. Their love of

God and the effort they put forth in order to gain holiness are excellent examples for God's people.

Priests, brothers and sisters are in special communion with the Lord. They set an example for the rest of the world, preaching the Gospel not only with their words, but also with their actions.

Each group has their specific duties allotted to them by the Father. Through the absolute joy they radiate in their everyday tasks, they witness to the love of the Father.

(Jennifer Prickel and her parents, Steve and Amy Prickel, are members of St. Anthony of Padua Parish in Morris. She graduated last spring from East Central High School in St. Leon and was the 12th grade division winner in the 2005 Serra Club Vocations Essay Contest.) †



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Crisis in the Sudan

A Sudanese man holds his malnourished grandson as he waits for medical assistance at a health clinic run by Doctors Without Borders in Akuem, a village in southern Sudan, on Sept. 11. Pope Benedict XVI has called for world leaders to take “effective concrete measures” in responding to poverty.

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Homosexuality question for seminary visitations sparks controversy

WASHINGTON (CNS)—Of 56 questions that will serve as the framework for apostolic visitations of U.S. Catholic seminaries this academic year, one—"Is there evidence of homosexuality in the seminary?"—sparked a big media flap in mid-September.

One of the main purposes of the visitations is to assess how well U.S. seminaries are preparing their students for a lifelong commitment to celibacy as priests.

"The Church is trying to put out a very clear signal" that those seeking ordination "must embrace a life of celibate chastity," said Father Stephen J. Rossetti, president of St. Luke Institute, a facility in the Washington suburbs that specializes in treating priests and religious who suffer addictions or behavioral, emotional or psychological problems.

"The question of homosexuality is an important one," he told Catholic News Service on Sept. 16. He said there is a need to determine when it is appropriate and when it is not to ordain someone who is homosexually oriented.

"Certainly someone who has a problematic history of sexual acting out, or an orientation that is so powerfully homosexual that it really overshadows the person's relational life, then those would not be appropriate people" for priesthood, he said.

The Vatican's Congregation for Catholic Education—which oversees seminary formation worldwide and is in charge of the visitations—outlined the nature, purpose, procedures and topics of the visitations in a 13-page *instrumentum laboris*, or working paper. The working paper has been distributed to the 117 bishops and seminary personnel who will conduct the visitations, in teams of three or four per seminary or formation house. It has also been sent to the seminaries and formation houses for distribution to their faculty, students and recent alumni.

The education congregation named Archbishop Edwin F. O'Brien of the U.S. Archdiocese for the Military Services, a former rector of two seminaries, as coordinator of the visitations.

The media flap over the working paper began just as the Vatican-appointed visitors were attending a two-day preparatory session in Baltimore on Sept. 15-16, meeting with Archbishop O'Brien and Archbishop J. Michael Miller, secretary of the education congregation, to review the topics and procedures for the visitations.

Msgr. Francis J. Maniscalco, communications secretary of the U.S. Conference of Catholic Bishops, who is serving as Archbishop O'Brien's media liaison for the visitations, told CNS that the question about homosexuality "is just relevant to the current time in which we live."

He cited recent trends in gay rights advocacy, more tolerance of a gay lifestyle and arguments that homosexual and heterosexual relations are equivalent.

"We do live in an era in which these questions are raised, and the seminary is a place that is preparing men for the priesthood and for a lifelong celibate commitment," he said. "So anything that affects that commitment, whether it relates to heterosexual behavior or homosexual behavior, I think, is appropriate to ask."

Sulpician Father Thomas R. Hurst, rector of Theological College, the U.S. bishops' national seminary in Washington, said consideration of an applicant's sexual history is an important part of the admissions procedure.

He said it would be a shame if the homosexuality question became the main focus of people's perception of the visitation program.

The decision to conduct

U.S. seminary visitations was made in April 2002 at a summit of U.S. cardinals and bishops' conference officers with top Vatican officials in response to the clergy sexual abuse crisis. From the start, its chief goals were to assess how well the seminaries are preparing their students for chaste, celibate living and how well they are preparing priesthood candidates to know and follow the Church's moral teachings.

Within that "relatively focused" framework, Father Hurst said, "out of 56 questions there is only one on homosexuality."

He said the faculty at Theological College received copies of the working paper in July and used it immediately to review the areas of their program that it addresses. He said the seminary had already been attending to those areas, but they found places where they could sharpen their focus and

have already made some modifications in their program.

Msgr. Maniscalco pointed out that there are also questions about the seminary's programs of spiritual formation, and formation in prayer, liturgy and sacramental life.

Here is a sampling of some of the other 55 questions posed by the working paper:

- "Are the Church's liturgical norms faithfully observed? ... Does the seminary reflect a prayerful atmosphere?"
- "Do the formation faculty members have responsibilities outside the seminary which detract from their primary duties?"
- "Is psychological testing employed in the admissions process? If so, give full details."
- "Do the seminarians know how to use alcohol, the Internet, television, etc., with prudence and

moderation?"

- "Do the seminarians show an aptitude for and dedication to intellectual work?"
- "Does the seminary present a sound spirituality? ... Is the seminary free from the influences of New Age and eclectic spirituality?"
- "How does the formation integrate harmoniously the spiritual dimension with the human one, above all in the area of celibate chastity?"
- "Do the seminarians receive a substantially complete and coherent grounding in Catholic dogmatic and moral theology? ... How are the seminarians helped to integrate their theological studies with their spiritual life?"
- "Who is responsible for the pastoral experiences of the seminarians? How are the seminarians' pastoral experiences evaluated?" †

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Rest in peace

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

BEAVER, Mary Ellen (Mulligan), 69, St. Gabriel, Connersville, Sept. 2. Mother of Helen Rinne and Kevin Beaver. Grandmother of three.

BESANCENEY, Alma I., 87, St. Gabriel, Connersville, Sept. 11. Mother of Judy Graham. Grandmother of three. Great-grandmother of six.

BONCOSKY, Maxwell David, 22 months, St. Luke, Indianapolis, Sept. 4. Son of David and Kelly (Hagaman) Boncosky. Brother of Connor Boncosky. Grandson of Bill and Joyce Boncosky and Paul and Karen Hagaman.

CHOMEL, Laura Mae, St. Gabriel, Connersville, Sept. 9. Mother of Judith Yount and Michael Chomel. Grandmother of three.

CORD, Linda Marie, 50, St. Joseph, Shelbyville, Sept. 8. Wife of Anthony Cord. Mother of Amanda Haehl, Suzanne Lovitt, Jennifer Richeson, Megan and Jeremy Cord. Daughter of Shirley Guidi. Sister of John and Robert Guidi. Grandmother of six. Step-grandmother of two.

COX, Loretta Jean, 80, St. Margaret Mary, Terre Haute, Sept. 10. Mother of Sharon Cooper and Michael Early. Stepmother of Betty Swiger, Clifford, Sam and Ted Cox. Sister of Norma Wilson and Claude McCallister. Grandmother of 16. Great-grandmother of 21.

CRUZ, Robert T., 55, Prince of Peace, Madison, Sept. 9. Husband of Jackie Cruz. Father of Tracy Roque, Amanda, Bobbie and Jennifer Cruz. Stepson of Chavelo Urchiaga. Brother of Benita Baldwin and Rudy Cruz. Grandfather of seven.

DENKER, Paul D., 66, Holy Family, Oldenburg, Sept. 5. Brother of Nancy Denker. Uncle of two.

HARTZLER, Sara B., 95, St. Elizabeth of Hungary, Cambridge City, Sept. 3.

Grandmother of four.

HEWITT, Ollien (Husselman), 95, St. Gabriel, Connersville, Sept. 3. Mother of Thomas Husselman. Grandmother of two. Great-grandmother of four.

KOERNER, Carolyn J., 73, Sacred Heart, Indianapolis, Aug. 30. Mother of Barbara Dean, Karen Koerner Smith, Peggy Stinson, Doug, Greg, James II and John Koerner. Sister of Dorothy Engelking, Julie Green, Joan Thomas, Alan, David, Edward and Jerry English. Grandmother of 10.

KRUSE, Robert C., 72, St. Jude, Indianapolis, Sept. 11. Husband of Joyce (DeKelver) Kruse. Father of Laura Hart and Michael Kruse. Grandfather of four. Great-grandfather of two.

KUEHR, Andrew Carl, 23, St. Simon the Apostle, Indianapolis, Sept. 8. Son of Joanne (Kuehr) Cassada. Brother of Amanda, Ryan and Sean Cassada. Grandson of Richard and Charlotte Kuehr.

McCLURE, Arthur Cameron, 87, SS. Peter and Paul Cathedral, Indianapolis, Aug. 15. Husband of Juanita McClure. Father of Stephanie Brown, Patrice Harris, Cameron and Malcolm McClure.

McCURDY, Robert B., 81, St. Matthew, Indianapolis, Aug. 31. Husband of Mary McCurdy. Father of Maureen Haas, Daniel, David, Joseph, Kevin, Michael and Robert McCurdy. Brother of Jo Ann Joest. Grandfather of 11.

NASSER, William K., M.D., 72, St. Luke, Indianapolis, Sept. 2. Husband of Wanda (Hurst) Nasser. Father of Teresa Tanoos, Tom and Tony Nasser. Brother of Dolores Polifroni and Beverly Radez.

PRICE, Amy W., 83, SS. Peter and Paul Cathedral, Indianapolis, Aug. 26. Mother of Reginald and Richard Graham.

RAY, Salvatore, 71, St. Anthony, Indianapolis, Aug. 29. Father of James and Michael Ray. Brother of Mary Reinhard. Grandfather of four.

RICHART, Leoda (Elbers), 97, Our Lady of Perpetual Help, New Albany, Sept. 7. Mother of Rita Carol, Joanne Heard, Anthony, John and William Richart. Grandmother of four. Great-grandmother of two.

ROBERTS, Bernard Louis, 72, St. Anthony, Indianapolis, Aug. 31. Father of Julie Hardwick, Maria Lawson,

Cathy Sponsel, Paul and Tim Roberts. Brother of five. Grandfather of 11. Great-grandfather of eight.

SCHMIDT, Margaret L., 75, St. Roch, Indianapolis, Sept. 8. Wife of Robert Schmidt. Mother of Steven Schmidt. Sister of Lillian Ollanketo and Betty Rhinehart. Grandmother of one. Great-grandmother of one.

SCOGGINS, Norma, 83, Our Lady of Lourdes, Indianapolis, Aug. 31. Mother of Dennis Scoggins. Sister of Nora Hoffmeyer and Elmer Riehle. Grandmother of two.

WEBLER, Harold E., Jr., 59, St. Thomas Aquinas, Indianapolis, Sept. 10. Husband of Mary Jo Webler. Father of Sarah, Harry and Stephen Webler. Brother of Charles Webler.

WEILER, Marian L., 79,

St. Anthony, Morris, Sept. 2. Wife of Jerome Weiler. Mother of Debbie Inman. Sister of Naomia Collyer, Sylvia Craig, Arlene Moore and Virgil Zins. Grandmother of three. Step-grandmother of three. Great-grandmother of three. Step-great-grandmother of six.

WILL, Richard C., 24, St. Joseph, Marengo, Sept. 3. Father of Jason Bledsoe, William Tracy and Richard Will Jr. Son of Martin Will Sr. and Carol Sadler. Brother of Lori and Martin Will Jr.

YOCHEM, William C., 75, St. Augustine, Jeffersonville, Sept. 3. Husband of Lillie Yochem. Father of Karen Amato, Wanda Roberts and Martin Yochem. Brother of Patrick Yochem. Grandfather of nine. Great-grandfather of one. †

Franciscan Sister Mary Grace Blain taught grade school for 48 years

Franciscan Sister Margaret Grace Blain died on Aug. 28 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis of Oldenburg. She was 86.

The Mass of Christian Burial was celebrated on Aug. 31 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Mary Frances Blain was born on Sept. 1, 1918, in Westerville, Ohio. She entered the Oldenburg Franciscan community on Sept. 8, 1945, and professed her final vows on Aug. 12, 1951.

Sister Margaret Grace taught at Catholic grade schools for 48 years.

She taught at St. Mary School in Rushville for

20 years and also served at the former St. Mary School in Millhousen, Holy Name School in Beech Grove, Holy Family School in Richmond and St. Vincent de Paul School in Bedford.

She also taught at Catholic schools in Ohio.

In 1995, Sister Margaret Grace retired to the motherhouse, where she ministered in community service.

Surviving are one brother, Robert Blain of Gloucester, Ohio, and two sisters, Grace Callahan of Columbus, Ohio, and Ruth Blain of Pataskala, Ohio.

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

Franciscan Sister Marie Schroeder was a teacher, principal and religious educator

Franciscan Sister Marie Schroeder died on Sept. 3 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis of Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on Sept. 6 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Sister Jerome Schroeder was born on April 28, 1924, in Greensburg. She entered the Oldenburg Franciscan community on Sept. 8, 1946, and professed her final vows on Aug. 12, 1952.

Sister Marie ministered as a Catholic grade school teacher and principal as well as director of religious education and instructor for parish religious education classes. She also

served as director of novices for the Oldenburg Franciscans.

She served at St. Michael Parish in Charlestown, St. Monica Parish in Indianapolis, St. Louis Parish in Batesville, St. Mary Parish in New Albany, St. Mary Parish in Greensburg, St. Vincent de Paul Parish in Shelby County and the St. Francis Novitiate in Oldenburg.

She also ministered in Ohio, Missouri and Michigan.

In 1998, Sister Marie retired to the motherhouse, where she ministered as a tour guide and assisted with the archives.

She is survived by several nieces and nephews.

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

Franciscan Sister Ruth Schoenung taught in grade schools for 33 years

Franciscan Sister Ruth Schoenung died on Sept. 12 at St. Clare Hall, the health care facility of the Third Order of St. Francis of Oldenburg. She was 71.

The Mass of Christian Burial was celebrated on Sept. 14 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Sister Mary Beatrice was born on Aug. 21, 1934, in Cincinnati, Ohio. She entered the Oldenburg Franciscan community on Feb. 2, 1953, and professed her final vows on Aug. 12, 1958.

Sister Ruth taught at Catholic grade schools for 33 years.

In the archdiocese, she taught at St. Lawrence School in Indianapolis, St. Michael School in Brookville, St. Louis School in Batesville and

St. Mary School in Rushville.

In the Evansville Diocese, she taught at St. Mary School in Evansville, Ind.

Sister Ruth also taught at Catholic schools in Ohio and in later years ministered as a receptionist, telephone operator, librarian and served in family ministry.

In 2004, she retired to the motherhouse, where she was engaged in community service.

Surviving are three brothers, Jerry and Joseph Schoenung of Cincinnati and Thomas Schoenung of Milford, Ohio; and three sisters, Julie Reece and Notre Dame de Namur Sisters Marguerite and Francis Mary Schoenung, all of Cincinnati.

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

Daughter of Charity Veronica Berg ministered as a nurse in many states

Daughter of Charity Veronica Berg died on Aug. 31 at Seton Residence in Evansville, Ind. She was 90.

The Mass of the Resurrection was celebrated at the Elizabeth Ann Seton Shrine in Emmitsburg, Mass.

The former Anna Veronica Berg was born on Dec. 23, 1914, in Binghamton, N.Y. She entered the Daughters of Charity in 1941 and completed her postulancy at Seton Institute in Baltimore, Mass.

Sister Veronica served as a nurse from 1947-71 at hospitals in Massachusetts, Michigan and Virginia.

In 1971, she became discharge coordination at St. Mary's Hospital in Saginaw, Mich.

Sister Veronica was sent to

St. Vincent Hospital in Indianapolis in 1980, where she served as the postulant director for two years.

Until 1999, when she took up the ministry of prayer, Sister Veronica took a variety of positions, including a volunteer trainer for the St. Margaret Mary Service Program at St. Bede Parish in Montgomery, Ala., and a patient representative and sister servant at St. Vincent Hospital in Birmingham, Ala.

Surviving are one brother, Robert Berg, along with many nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †

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Search Committee
Saint Christopher Catholic Church
Attention: Nancy Meyer, Pastoral Associate
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Brebeuf alumnus speaks about experience ministering in Africa

By Brandon A. Evans

About 200 students gathered in a large meeting room at Brebeuf Jesuit Preparatory School in Indianapolis to hear a member of the school's first graduating class speak about his ministry in Kenya.

Jesuit Father Terrence Charlton, a member of the class of 1966, spoke at one of four yearly diversity dialogues at Brebeuf on Sept. 13.

Father Charlton currently serves as the Jesuit vocation director for Kenya and co-founder of St. Aloysius Gonzaga Secondary School.

The school, which Father Charlton spoke of during his presentation, is located in Kibera, a slum just outside the center-city of Nairobi, Kenya. With more than 1 million people living there, it is Africa's largest slum.

The slum is rife with tribal wars, prostitution, crime and very poor sanitation.

Father Charlton read the accounts of a couple of students from the school, which serves AIDS orphans exclusively—in Kenya alone, about 800 people die of AIDS each day.

English, he said, is most of the students' third language.

There is no free secondary education in Kenya, he said. It costs about \$800 per year, and most of the people in Kibera live on less than a dollar a day.

Living in such a condition is the definition of extreme poverty, Father Charlton said.

"Such people are chronically hungry, unable to get health care, lack safe drinking water and sanitation, cannot afford education for their children, and perhaps lack rudimentary shelter and basic articles

of clothing, such as shoes."

Currently, the United Nations is considering a plan, under the Millennium Development Goals, to reduce extreme poverty by 50 percent in 2015 and eliminate it in 10 more years.

Father Charlton's presentation was focused on the question, "Is Aid Given to Africa Money Down the Drain?"

"I respond with a resounding 'no,'" he said.

Despite the number of those in extreme poverty declining in the world, it has actually doubled—to 370 million—in sub-Saharan Africa in the past two decades.

Corrupt governments do not explain the cause for this, Father Charlton argued, rather, it is because of disease, drought conditions, lack of energy resources and an uneven playing field that makes selling crops uneconomical.

Right now, he said, the United States give about .15 percent of its gross national product to help developing countries—it amounts to about \$3 per African, little of which goes toward development.

To reach the Millennium Development Goals, Father Charlton said, would require each person in the developing world to give \$.08 a day—roughly the cost of a stick of gum.

Such money, he said, should go to boost agriculture, improve health, invest in education, bring electricity to areas, and provide clean water and sanitation.

"Aid given to Africa should not be money down the drain," Father Charlton said. "In our world today, we have the knowledge and the ability to eliminate poverty—extreme poverty—in our world ... by the year 2025. But do we have the



Two students of St. Aloysius Gonzaga Secondary School, which is located in Kibera, Kenya—Africa's largest slum—pause outside the school. Jesuit Father Terrence Charlton, co-founder of the school and an alumnus of Brebeuf Jesuit Preparatory School in Indianapolis, spoke at Brebeuf about his ministry in Africa and the need to end extreme poverty in the world.

will?"

Freezell Brown, director of diversity at Brebeuf, said that one of the purposes of the various diversity dialogues throughout the year is to build awareness of issues affecting not only the school, but the world outside it.

"The larger goal of the dialogues is to

help give the kids practice in talking about issues that are potentially controversial and to do so in a respectful manner," Brown said.

The dialogues have grown in the past decade from small events with about 15 to 20 students to something many more people are interested in. †

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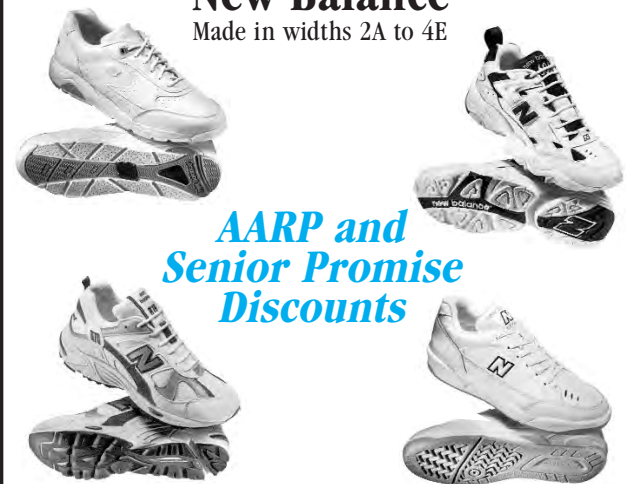
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