Archdiocese celebrates Catholic education by honoring graduates and supporters

By Margaret Nelson

The Celebrating Catholic School Values evening began Sept. 22 with an old-fashioned school bell drawing the attention of the 1,200 attending the dinner. The St. Rita School Choir, dressed in white blouses and black pants with lacey cloth sashes, sang three songs. Students from St. Cecilia Memorial and Cardinal Ritter high schools, wearing tuxedos, served as ushers. The schools are in Indianapolis.

The event honored Catholic School graduates George “Toster” Timus of St. Mary Parish in New Albany; Rita Sharpe of Holy Angels; Msgr. John T. Ryan of St. Anthony; J. Timothy McGinley of St. Luke; and Judy Livingson of St. Barnabas, parishes in Indianapolis, with the 1999 Career Achievement Awards.

Indianapolis Mayor Stephen Goldsmith, the keynote speaker at the dinner, received the Community Service Award in recognition of his work to improve the quality of education in Indianapolis. Diane Willis, anchor for WRTV Channel 6, served as the emcee.

Decorations showed the archdiocesan schools tree logo with the words: academic, service, community, worship. Philip J. Wilhelm, chairman of the event, got a laugh with his opening remark: “This would be a good place to have a raffle!” He thanked the benefactors and staff for making the evening possible.

Annette “Mickey” Lentz, archdiocesan secretary for Catholic education and faith formation, said that since its beginning in 1996, money raised from the Celebrating Catholic School Values event has helped more than 1,000 students attend Catholic schools through tuition assistance. “We have distributed more than $450,000 in tuition assistance funds and this year will add $150,000 more.”

“Mayor Steve Goldsmith has been more than a friend,” said Lentz in her introduction of the mayor. “It was through his support and encouragement that the archdiocese has successfully formed a unique and lasting partnership with area business and corporate leaders and the city of Indianapolis.

“This effort resulted in the huge success of the recent Building Communities of Hope capital and endowment campaign in which more than $27 million has been raised to rebuild and renovate city Catholic schools and growing endowments to support ongoing tuition and assistance and social service programs,” Lentz said.

Goldsmith joked about the “372 breakfasts, lunches and dinners we have together” during the capital campaign. “Most of all, I value the friendship and the support,” Lentz said.

Members of St. Rita School Choir provide entertainment during the Celebrating Catholic School Values dinner.

By Sue Hetzler

Archbishop Daniel M. Buechlein has accepted the recommendations of a Blue Ribbon Task Force on Catholic Education in the Batesville Deanery that will likely lead to a regional coeducational high school for the area. The Batesville Deanery includes Shelby, Decatur, Franklin, Ripley, Dearborn and Ohio counties.

Last fall, the archbishop authorized a study by Hallahan Associates regarding the provision of elementary and secondary education in the Batesville Deanery. The study was prompted by the earlier findings of a task force in northern Dearborn County that revealed a very high interest in Catholic coeducational secondary education.

The most recent task force was made up of representatives of deanery parishes, clergy, the archdiocesan Office of Catholic Education, representatives of the Oldenburg Academy in Oldenburg, and the Sisters of St. Francis, who sponsor the school.

A representative from the new Bright, Ind., Catholic community established in January in northern Dearborn County was also a member of the task force, as was a representative from St. Michael Parish in Brookville, which could be affected by the recommendations because of its proximity to the Batesville Deanery. St. Michael Parish is located in the Connersville Deanery.

In a letter to task force members and clergy of the Batesville Deanery, Archbishop Buechlein thanked the task force members for their work and said, “I support the conclusions found in the report that Fred Hallahan of Hallahan Associates has written. I am also confident about the recommendations made by the task force based on Mr. Hallahan’s demographic studies and extensive survey of parishioners, the Oldenburg Academy community and others.

He added, “You know of my unwavering support for Catholic schools. It is with this in mind that I respond to the report.” Surveys conducted by the task force indicated good support for the plan.

By Mary Ann Wyand

St. Luke parishioner Joan D. Byrum of Indianapolis is the 1999 recipient of the Archbishop Edward T. O’Meara Respect for Life Award.

Archbishop Daniel M. Buechlein will present the distinguished service award to Byrum during the archdiocesan Mass for Life, which begins at 1 p.m. on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

After the liturgy, Byrum will participate in the ecumenical Central Indiana Life Chain from 2:30 p.m. until 3:30 p.m. on North Meridian Street in Indianapolis.

Thousands of pro-life supporters representing many denominations will gather in prayer and silent witness for Life Chain observances in Indianapolis, Terre Haute, Columbus, Connersville, Richmond and 12 other Indiana cities.

Byrum has served as president of Right to Life of Indianapolis for the past four years, and prior to that was a member of the board of directors for eight years.

During the past 11 years, she has helped with the newsletter, billboards, television and radio commercials, Indiana State Fair booth, Rose Drive, fund-raising dinners and memorial services for babies who have died in abortion.

In 1994, Right to Life of Indianapolis presented the Charles E. Stinming Sr. Award.

See LIFE, page 2

Right to Life president to receive archdiocesan award

Batesville region on track to get coed Catholic high school

By Sue Hetzler

See SCHOOL, page 2

For related stories, see The Criterion Respect Life Supplement, page 9.
LIFE

sent to area Catholic families. He said, “The unfulfilled demand for Catholic high school education in southeast Indiana is compelling.” He concurred with the task force recommendation that the best location for a regional coeducational high school was at the existing Oldenburg Academy for girls. The institution’s long history and fine reputation in education are a clear indication of its success, Archbishop Buechlein said. The continuing support of the Sisters of St. Francis and the school’s “critical mass” in terms of facilities, faculty and board are also compelling reasons to seriously consider this location for a coeducational high school, the archbishop said. The Oldenburg Academy board of trustees and the General Council of the Sisters of St. Francis are planning to respond to the archbishop’s acceptance of the report later this week. (The Criterion will report on their response in the next issue.) The archbishop also recommended that the governance of the school should best remain private, since the academy is fully incorporated under Indiana law. He requested that the “mission and philosophical policies of the school, while a private institution, . . . remain (as it is now) to serve, first and foremost, area youth, regardless of their financial situation and that the school continue to be committed to a ‘strong Catholic identity.’” Archbishop Buechlein noted that the proactive role of the Oldenburg Academy board of trustees and the General Council of the Sisters of St. Francis has indicated a spirit of cooperation that would be necessary for the success of the coeducational endeavor. It is also evident that a considerable cost savings can be realized if the Oldenburg site is used rather than building a new high school facility.

Pro-life Award to Byrum for distingushed service to the cause of life.

“It is inconceivable to me that some people do not understand respect for God’s creation and the sanctity of life,” Byrum said. “It’s truly humbling to do this work,” she said, “to know that you are involved with the Lord’s work. It’s a grace that God has called us to do this, and it’s a wonderful feeling to know that so many people have answered God’s call.”

Byrum, who pronounces her first name “Jo Ann,” and her husband, Clark, have four daughters, one son and seven grandchildren.

A member of St. Luke Parish for 24 years, Byrum has taught religious education classes for seventh-grade students for 13 years. Her interest in voluntarism and charitable work dates to her college years.

“We made clothing for persons with handicaps, using Velcro fasteners when it first came on the market in the 1960s,” she recalled. That project for Crossroads Rehabilitation Center in Indianapolis led her to become a founding member of the Crossroads Volunteer Association.

Byrum also served as president of the women’s clubs at Immaculate Heart of Mary and St. Luke parishes. She was a member of the Mother’s Club board of directors at Brebeuf Jesuit Preparatory School for more than 15 years.

Her volunteer work in recent years includes service on the board of directors of the Marquette Manor Foundation for six years and the St. Augustine Guild.

Clark and Joann Byrum are members of the Catholic service organization Legatus, which is Latin for “ambassador,” and are a Knight and Lady of the Holy Sepulchre.

Byrum said her pro-life work is a joy.

“There’s still so much to do, not just for an end to abortion, but advocacy for the elderly and the handicapped.”

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Couples celebrate golden anniversaries

By Margaret Nelson

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, assured the 194 couples at SS. Peter and Paul Cathedral Sunday that “Your eyes are not deceiving you”—he was not Archbishop Daniel M. Buechlein. He explained that the archbishop was ill.

Msgr. Schaedel said he was glad to be with the assembly at the Golden Wedding Anniversary Mass, which he described as “one of the favorite celebrations of us as a Church.”

In his homily, Msgr. Schaedel talked about how actions speak louder than words. “Those being honored said some words 50 [or more] years ago. It is what you intended, at that time, with all your heart to do, though you might not have realized all that those words implied.”

He noted that the couples celebrating their golden anniversaries are a sign of God’s presence. “Your example to all of us is priceless.”

Msgr. Schaedel led the couples in renewal of their wedding vows.

The crowd smiled and applauded when David J. Bethuram, associate secretary for family ministries, said the couples gathered represented more than 10,000 years of married life. Seventy couples marked their golden jubilees this year.

Three couples marked 68 years of marriage this year. Robert and Helen White Sr., members of Annunciation Parish in Brazil, were married on Sept. 27, 1931, at Sacred Heart Church in Terre Haute. They have two children, 21 grandchildren and 44 great-grandchildren.

Less than a month later—Oct. 17—Charles and Margaret Murphy, of Our Lady of Mt. Carmel Parish in Carmel, were married at St. Philip Ner Church in Indianapolis. And Merle and Gladys Cassiday of St. Christopher Parish in Indianapolis were married at St. Anthony Church in Indianapolis on Nov. 10, 1931.

They and 20 other couples, who were married more than 60 years, received special mementos.

Five priests concelebrated the liturgy. Father Richard Ginther, pastor of the cathedral and master of ceremonies at the Mass; Msgr. John Ryan, pastor of St. Anthony; Father Raymond Schuler, pastor of Sacred Heart in Jeffersonville; Father John Meyer, pastor of Prince of Peace in Madison; and Father Roger Rudolf, pastor of Immaculate Conception (St. Mary) in Rushville, whose parents celebrated 53 years of marriage.

The “golden” couples and their families and friends gathered at the Archbishop O’Meara Catholic Center for a reception after the Mass.

Catholic Social Services names two agency leaders

David J. Bethuram and David J. Siler were recently named to major archdiocesan ministries.

On Sept. 23, Bethuram was appointed executive director of Catholic Social Services (CSS) of Central Indiana by Archbishop Daniel M. Buechlein. Bethuram has served as interim director of CSS, a Catholic Charities agency, since December 1997. Associate secretary for the archdiocesan secretariat for family ministries, he has also been executive director of the Office for Youth and Family Ministries since 1997 and of the Family Life Office since 1991.

Siler succeeds Mary Rose Nevitt, who retired in June 1999. Bethuram has served as interim director of CSS, a Catholic Charities agency, since December 1997. Associate secretary for the archdiocesan secretariat for family ministries, he has also been executive director of the Office for Youth and Family Ministries since 1997 and of the Family Life Office since 1991.

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After Pope Pius XII died in 1958, world leaders and the public at large praised for the actions he took to save Jews from Nazi persecution during World War II. Golda Meir, Israel’s foreign minister and later prime minister, said, “When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the pope was saved for the victims.” The Jewish historian Pinchas Lapide estimated that the Catholic Church had managed to save 850,000 Jews. Pius was highly revered until the 1960s when a play by Rolf Hochhuth appeared. Called The Representative in Germany, and later, The Depart in the United States, it fictionalized the events of World War II and made it appear that the pope had collaborated with Hitler in order to protect the interest of the Church. Suddenly Pius’s silence during the Holocaust became an issue. It became such a large issue that, in 1964, Pope Paul VI ordered the Vatican’s archives during the war to be opened. Four historians and archivists studied the records and published 12 volumes of documents. That showed that, while Pius remained silent in public, Vatican agencies, at his command, took active steps to protect Jews. Now there’s another book, with the provocative title Hitler’s Pope. An excerpt has appeared in Vanity Fair. The book accuses Pius of remaining silent because he was anti-Jewish and more intent on strengthening the Church, he or she can get a good portrait of a holy and competent pope. He also gives Pius’s reasons for his public silence. He writes that, after the Archbishop of Utrecht denounced the Nazis in a pastoral letter, the Germans rounded up and deported all the Jews they could find in Holland. Pius quotes Pius as saying, “I now think the Pope of the 20th Century, especially as priests and religious. The greatest lesson to be drawn from illness and suffering, especially when it is incapacitating, is a simple fact of faith: this life is only a vestibule, a time of passing through, on our way to the kingdom. Amen.
Buscando la Cara del Señor

Cualquier persona quien sufría de cálculo renal sabe que es eterno no desaparecer. Con esta columna estoy experimentando mi cuarto episodio. Desde el punto de vista de un priorato pastoral, el arte es inportante, ¡pero nunca sería oportunamente! Interrumpido los escritos importantes programados y desde luego esto significa que mi enfermedad no pasa inadvertida públicamente.

Este episodio en particular se tomó el pasado pasado a la novia. Esto significó que dos actividades programadas para el fin de semana no fueron posibles. Debía celebrar la Misa con la comunidad parroquial de St. Paul in Sellersburg el sábado en la noche. La ocupación de ese 50º aniversario de su parroquia. El dominó en el tarde, yo debía celebrar la Misa con la comunidad de extranjeros que estaban celebrando aniversarios de oro y hasta de diamantes por sus años de matrimonio. Ambas celebraciones son importantes y siento mucho que no haya podido asistir. Espero que ellos entendan. Mi oración estuvo con ellos.

No creo que es raro preguntarse, “¿Por qué esta enfermedad?”. ¿Por qué ahora?”. Mi director espiritual comentó una vez que posiblemente Dios permite la enfermedad para recordarnos que necesitamos ir más despacio. Dicha dolencia es definitivamente un recordatorio oportuno de que cuando todo se ha dicho y hecho no tenemos control de la vida. Claro está que uno de nosotros que él está, el que está, el que está en el ahora, en el hogar. Cuándo mi mamá experimentaba un cuarto episodio y el dolor, muchas veces pienso en mi mamá y papá en sus últimos años. Cuando mi mamá experimentaba un revés serio, simplemente decía, “Tengo un problema”. No era un paciente difícil y era combatiente hasta el fin.

Mi papá expresaba constantemente su satisfacción de lo que se hacía para él en sus últimos años. Mis padres nunca desistieron de hacer lo que podían. Recuerdo cuándo ellos estaban conmigo en mi nefídice y enfermedad al nacer. Mi padre siempre estuvo conmigo y mucho mucho que espero tan bien como mis padres cuando yo esté así. Pero en mayor lecho de muerte se puede aprender de la enfermedad y del sufrimiento, sobre todo cuando es incapacitante, es el simple hecho de la vida: esta vida es meramente un vestíbulo, un tiempo de pasar por la vida en el camino al reino. Aún en medio de las actividades pastorales y mientras uno trata de hacer bien en el mundo, es fácil olvidar el verdadero propósito de la vida. Al fin, el verdadero éxito se medirá según nuestra intimidad con Jesús e imitación de su bondad para aquellos que viajan con nosotros.

La intención del Arzobispo Buechlein para vocaciones en octubre

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

La enfermedad no puede ser recordatorio para ir más despacio y ser agradecido.

Journey of Faith

Fr. John Buckel

Revelation is ‘an inspirational book’

Who wrote the Book of Revelation? Was the author as weird as the book that he composed? Identifying the person who wrote the last book of the Bible is worthwhile because information about the author can help one interpret this puzzling book.

Without further ado, the author simply refers to himself as “John” (Rv 1:4). But John who? Was it John, son of Zebedee, brother of James and one of the 12 apostles? Or was the author a Christian minister named John who lived in the early Church and resided in Ephesus? (Papius made a distinction in the second century between this man and the apostle John.) Or could it be that the author of Revelation was simply a Christian prophet named John, who held a position of leadership in the Church and is otherwise unknown to history?

To this day, questions about the person who composed Revelation continue to haunt biblical scholars. There is simply not enough information at hand to determine with any precision the identity of the author.

Weakness of knowledge about the human author does not diminish the value of Revelation. The importance of this book does not depend upon the person to whom revelations were given but upon the divine source of these revelations, namely Jesus Christ.

Inasmuch as Revelation is part of Sacred Scripture, it is “inspired by the Holy Spirit.” As such, the “message of Revelation” is ultimately a divine one. The emphasis in Revelation and the other 72 books of the Bible is on the message, not the messenger.

The author of Revelation obviously held a position of high regard. He assumed that the members of the “seven churches” to which he wrote, would acknowledge his authority and heed what he had to say to them.

John was not an “uninvolved spectator.” He suffered along with those that he ministered to not only because he had empathized with them for a long time, but John, too, had paid the price for remaining loyal to Christ. He had been sentenced to exile on the island of Patmos, separated from the people he loved.

The author of Revelation referred to his book as “prophecy” (Rv 1:3). The great prophets of the Old Testament (for example, Isaiah, Jeremiah, Ezekiel) consoled God’s people in difficult times and charismatized them when a change in con- duct was in order.

Although the prophets sometimes spoke of suffering, their primary emphasis was on the present. They spoke for God in calling the people to immediate conversion. They warned the people that failure to do so would have dire consequences in the future.

John, the apostle, was fundamental in Revelation was to encourage and console those Christians who were doing their best to remain faithful to Christ but were finding it increasingly more difficult to do so. The author of Revelation also warned and threatened those who had grown lax in their faith and were on the verge of having (or already had) renounced their faith in Christ.

John’s “success” in writing Revelation depended on the response of those Christians under his care. One is inclined to think that he, in fact, succeeded. After all, the author did not find it necessary to compose Revelation 2.

Questions for consideration:

1. From what you know about the Book of Revelation, how would you describe the author?
2. John believed that he had been chosen to be the author of his name. How does God communicate with human beings? How does God communicate with you?
3. What qualities do you look for in a person who is in a position of leadership? Do you want someone who will accept advice willingly or only when they are being corrected? Do you? Why?
4. What people exercise authority can make a little bit like heaven or a lot like hell for others (and vice versa). In what category would you put those in authority? Why?
5. People who exercise authority can make a little bit like heaven or a lot like hell for others (and vice versa). In what category would you put those in authority? What category would you put them in?
6. Have you ever spoken to someone who thought you had been wronged? How did they respond?
7. John responded to a crisis situation, in part, by composing the Book of Revelation. How do you respond to crisis situations? Does your faith in Christ have a role in this? Explain.

For further study:

1. Read chapters 1, 5, 12, 13, 21–22 of Revelation.
2. Read it 1020–1029 of the Catechism of the Catholic Church.

(Father John J. Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Prayer intentions for archdiocesan pilgrimage to shrines of the France Sept. 29 – Oct. 9, 1999

• Monday, Oct. 4
Feast of Saint Francis of Assisi, Nevers, Paray-le-Monial, Shrine of Saint Margaret Mary: For the intentions of the Church and resided in Toulouse; that we may grow in our Faith as we approach the Great Jubilee and the new Christian millennium.

For the intentions of Pope John Paul II, for the Holy Father’s health and for his ministry.

• Thursday, Oct. 7
Feast of Our Lady, Queen of the Holy Rosary, Avignon and Lourdes For the needs and intentions of each of our archdiocesan parishes; for a greater devotion to the Holy Rosary; for people persecuted and the Mother of God and Mother of the Church.

• Friday, Oct. 8
Feast of the 27th Week in Ordinary Time For the sick and for those who care for them.

• Saturday, Oct. 9
Feast of Saint Louis and his companions and Saint Jean Leonard, Lourdes and Toulouse For the Church and France and the universal Church throughout the world, that we may grow in our Faith as we approach the Great Jubilee and the new Christian millennium.

The Criterion   Friday, October 1, 1999  Page 5
CHARLESTOWN—You might say no one is starving for spiritual renewal at St. Michael Parish in Charlestown. Adults, youth and children alike are being fed spiritually through various programs at the 230-household New Albany Deanery Parish.

“We try to offer what people want,” said Father Stephen D. Donahue, pastor of St. Michael Parish in Charlestown. And as part of their baptismal call, the parishioners are asked to lead the programs in which they are involved.

For instance, there are three Bible study groups for adults in the parish. The Rite of Christian Initiation of Adults is another example. Seventeen people are currently enrolled in the adult initiation process at the New Albany Deanery Parish. Of that number, 10 are parishioners who just want to be involved in the process as a renewal.

“They are interested in learning and sharing their faith with those who want to come into the faith,” Father Donahue said.

The parents of those enrolled in the children’s religious education program are just as active in the classrooms.

“It’s a total life commitment and their parents are their first teachers,” said Juliann Eickholtz, administrator of religious education at St. Michael Parish in Charlestown.

Fifty-five children are enrolled in the religious education program in preschool through the 12th grade. A nine-month rosary novena is what Father Donahue finds unique about the program. Once a month, the children meet in the church to pray the rosary. Each month a different class leads the rosary. Eickholtz said it’s been a learning experience for the children.

“It has really helped with the kids learning their prayers,” she said.

An assembly after religious education class meetings is something Eickholtz finds unique about the program. Each class takes a turn heading up the assembly. Here they show their peers what they’ve learned in class through various means, such as prayer skits.

“The youth group at the parish is also very active, and it’s growing. Currently, about 40 youth participate in the program. Connie Schnieders, youth ministry coordinator at St. Michael Parish, said she is excited about the opportunities for the youth to participate.”

The St. Michael Child Center is a parish ministry that serves surrounding communities. The center offers preschool, pre-kindergarten, kindergarten and daycare programs. The daycare program currently has a waiting list.

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Parish, said that not all these youth are members of the parish but still come to the activities. The group hosts various activities. Some are social, while others are fund-raisers or service activities. During October, the youth will be selling chrysanthemums and pumpkins. The money this raises will help support the youth activities.

“We fund-raise for different groups and for ourselves,” Schnieders said.

The youth group will host “Safe Halloween” for the community. Children in the community are invited to come to the parish for safe Halloween treats. This is something the group has sponsored for four years. Schnieders said last year more than 200 children came to “Safe Halloween” to trick-or-treat because parents in the community “know it’s a good atmosphere” at St. Michael.

Father Donahue said the parish hosts a number of events that are open to the entire Charlestown community. “We try to open the community,” he said.

A Spanish Mass is something Father Donahue would like to see become a reality in the New Albany Deanery. He said a number of Hispanics live within the deanery. He doesn’t speak Spanish, but said he will offer St. Michael Church as a place to hold a Spanish Mass. At this point, the parish has purchased some Spanish Bibles.†

St. Michael, Charlestown (1860)
Address: 101 St. Michael Dr., Charlestown, IN 47111
Phone: 812-256-3200
Fax: 812-256-9066
Church Capacity: 250
Number of Households: 230
Mission: St. Francis Xavier, Henryville
Pastor: Rev. Stephen D. Donahue
Administrator of Religious Education: Juliann Eickholtz
Music Director: Sharon Lanham
Parish Council Chair: Joe Wafford
Parish Secretary: Coleen Mullins
Child Care Center: 102 St. Michael Dr., 812-256-3503 (P-K)
Director: Rita Poff
Enrollment: 80
Masses: Saturday Anticipation — 5:30 p.m.
Sunday — 7:30, 11:00 a.m.
Weekdays — Mon., Wed., Fri. 8:30 a.m.; Tues. 7:00 p.m.

From the Archives

Ring that bell

In 1978, Father Charles A. Noll (right), then-pastor of St. Malachy Parish in Brownsburg, rang the church’s bell with a well-placed foot. The parish’s church building had been sold, and the bell, which was not part of the sale, was removed from the belfry where it had called parishioners to worship since 1912. The bell was relocated to the new church about a block north. St. Malachy was founded in 1869. The original church was built in 1903. When this photograph was taken, the parish had grown to about 2,800 persons. Today, St. Malachy is one of the largest parishes in one of the fastest growing areas of the archdiocese. Parishioners number approximately 5,300 persons living in 2,000 households. Father Noll died in 1981; Father Daniel Staublin is the current pastor.†

From our readers
Margaret Otte, of the archdiocesan Office of Catholic Education and now a member of St. Christopher Parish in Indianapolis, tells us that last week’s photograph depicted part of her own confirmation class in 1947 at St. Joan of Arc Parish in Indianapolis. Margaret, whose maiden name was Roach, is not pictured, but classmates she recognized are Nancy Shipher, Linda Fogerty, and Mike Dowd.†
Cathedral High School’s theater department will present its annual A Night of One Acts twice on Sunday, Oct. 3, in the Joe D’Malia Performing Arts Center, 5225 E. 56th St. Performances begin at 4 p.m. and at 7 p.m. Tickets are $4 and will be available at the door.

Again this year, pro-life supporters in Terre Haute and Vigo County will participate in a Life Chain along Third Street from 2:30 p.m. until 3:30 p.m. on Sunday, Oct. 3. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain. Parking is available at the city-county parking lot. For more information, contact Rick Mascari at 812-466-7594 or John Fuller at 812-232-8518.

Y-Me of Central Indiana, a breast cancer information and support group, is sponsoring its fifth annual bazaar and fashion show on Saturday, Oct. 23, in the Grand Ballroom of the Westin Hotel in Indianapolis. The reception begins at 311 a.m. with the luncheon at noon, followed by the fashion show at 1 p.m. Tickets are $40 per person, half of which is tax deductible. All models in the fashion show are breast cancer survivors, members of their families or health care providers. For more information, call the Y-Me office at 317-844-0107 no later than Oct. 13.

St. Lawrence Parish in Indianapolis will host several events for the International Week of Prayer and Fasting for the Conversion of Nations and an End to Abortion, which is Oct. 3–11. On Oct. 11, the parish will host Adoration of the Blessed Sacrament from 9 a.m.—7 p.m. Benediction followed by Mass in the Blessed Sacrament Chapel. Also on that date, from 9 a.m.—5 p.m., a scriptural rosary will be prayed every hour in the church. Holy hour is at 6 p.m.

Two Indiana PBS stations will air the program “Blessed Mother Theodore Guérin: Her Journey of Faith and Courage” in early October. The program will run on WPTV, Channel 20, in Indianapolis at 1:30 p.m. on Oct. 3, and again on WTIU, Channel 30, in Bloomington at 3:30 p.m. on Oct. 10. The 30-minute program tells the story of the French immigrant nun who founded the Sisters of Providence and Saint Mary-of-the-Woods College in 1840. Copies of the tape are available for $19.95 plus $4.05 for shipping and handling. To order tapes, call 312-535-3311, ext. 143.

The public is invited to a eucharistic liturgy celebrating the feast day of Blessed Mother Theodore Guérin at 2 p.m. on Oct. 3 in the Church of the Immaculate Conception on Saint Mary-of-the-Woods. A reception will follow. For more information, call 312-535-3311, ext. 117.

A Mass on the Feast of Our Lady of the Holy Rosary will be held at 7 p.m. on Oct. 7 at St. Michael the Archangel Parish, 3334 W. 30th St., in Indianapolis. The opening and blessing of the new Marian Center location, adjoining St. Michael Church, will follow. For more information, call 317-888-0870.

St. Vincent Carmel Hospital and Hamilton County Senior Services, Inc., are sponsoring a Senior Health Fair on Oct. 8 at 7:30—a.m. Free health screenings, and a vendor fair will be open from 9 a.m.—11:30 a.m. on the campus of St. Vincent Carmel Hospital, 13500 N. Meridian St. For more information, call Sharon Quick at 317-338-9494.

Saint Meinard Archabbey’s pilgrimages to honor Our Blessed Mother at the Monte Carlo Shrine have been scheduled for Sundays in October. The services will begin at 2 p.m. CDT on Oct. 3, Oct. 10, Oct. 17, Oct. 24, and at 2 p.m. EST on Oct. 31. For more information, call 812-357-6585.

A benefit dinner will be held for Nathan Milto, a seven-year-old who has been diagnosed with Batten—a rare and fatal disease. The dinner/Monte Carlo night will be Oct. 8 at Primo Banquet Hall on the south side of Indianapolis. The cost per sponsor table is $100. Tickets are $20 per person. For more information, call 317-881-2905 or 317-885-5959. Nathan and his parents, Philip and Tricia (Wood) Milto, are members of St. Barnabas Parish in Indianapolis.

St. Francis of Assisi Church in Glen Carbon, Ill., will celebrate on Oct. 6, and again on WTIU, Channel 30, in Bloomington “Blessed Mother Theodore Guérin: Her Journey of Faith and Courage” on Thursday, October 7, 8:30 p.m. MST. Call 618-254-9923 for more information.

A Night of One Acts will be held Oct. 7 at 7:30 p.m. at St. Agnes Church, 325 W. Main St., Bloomington. For more information, call 812-335-2203.

THE SHEPHERD after a visit to the shrine of Our Lady of Lourdes at the St. Vincent Carmel Shrine in Indianapolis, Indiana, will be mailed to subscribers at no charge. Subscribers who prefer to receive THE SHEPHERD by first-class mail may send $20 to the National Office of the Sisters of Providence, Saint Mary-of-the-Woods, Indiana 47877. For more information, call 812-535-3131, ext. 143.

Deliveries of THE SHEPHERD begin on October 2, with a back issue dated September 25. Back issues are $1.50 each plus $2.00 for mailing. For information on single issues and subscriptions, call the National Office at 812-535-3131, ext. 143.

St. Veronica Parish, 2516 Williams Street, Bloomington, Indiana 47405, will host a second night of “A Night of One Acts” on Friday, October 8, at 8:00 p.m. The evening will begin with a Eucharistic Adoration until 8:00 p.m. The scriptural rosary will begin at 6:00 p.m. and the “A Night of One Acts” performance will begin at 8:00 p.m. Appreciation offering of $5.00 appreciated. For more information, call 812-335-4467.

A Night of One Acts will be held Thursday, October 7, at 7:30 p.m. at St. John’s Church, 109 E. High Street, Lanesville, Indiana 47029. Call 812-764-4142 for more information.

A Night of One Acts will be held Friday, October 8, at 7:30 p.m. at St. Emmanuel Church, 331 N. 5th Street, Bloomington, Indiana 47404. Call 812-344-6423 for more information.

St. John’s Church, 109 E. High Street, Lanesville, Indiana 47029, will host a third night of “A Night of One Acts” on Saturday, October 9, at 8:00 p.m. The evening will begin with a Eucharistic Adoration until 8:00 p.m. The scriptural rosary will begin at 6:00 p.m. and the “A Night of One Acts” performance will begin at 8:00 p.m. Appreciation offering of $5.00 appreciated. For more information, call 812-764-4142.
Sunday, Oct. 3, is the National Conference of Catholic Bishops’ 28th annual observance of Respect Life Sunday. In this Jubilee Year, we are called to bring the message of God’s love and mercy to the suffering, especially to those wounded by abortion.
God offers forgiveness, healing after abortion

Abortion is an unnatural experience for a woman’s body and her maternal instinct.

By Sr. Paula Vandegaer

Since 1973, when the Roe vs. Wade decision legalized abortion, an estimated 28 million women in the United States have had one or more abortions. These were women who were challenged and stressed by the circumstances surrounding the pregnancy, and the people on whom they normally would rely for support in difficult circumstances were unable, unwilling or unavailable to help with the crisis pregnancy. Boyfriends, even husbands, said they weren’t “ready for fatherhood.”

A woman who lacks the willing support and encouragement of the father to help raise the child is more likely to choose abortion.

Society tells women that abortion will solve their problem. It says nothing about the problems abortion creates. Supporters of abortion claim it is a simple procedure with no lasting impact. And women who know better don’t discuss, certainly not publicly, how abortion changed their lives for the worse.

But if society denies the mother’s loss, her body does not. God prepares a woman psychologically and physically for motherhood. Abortion is an extremely unnatural experience for a woman’s body and her maternal instinct. Grieving would require admitting to herself that a child was killed in the abortion and that she shares responsibility for her child’s death.

“I should feel OK about this,” she reasons. “Everyone else does. I must not feel this way or think about the abortion.”

Repercussions from an abortion do not depend on a person’s religious beliefs or general mental health. It is true that women and men with prior psychological problems or with strong religious beliefs are more vulnerable to post-abortion problems, but there are repercussions for all women involved in abortions.

In one study, 85 percent of women reported they were surprised at the intensity of their emotional reactions to the abortion. These reactions included discomfort with children, feelings of low self-worth, feelings of anger, depression and grief, increased alcohol use, crying, inability to communicate and feeling suicidal. Yet 72 percent of the women surveyed reported no identifiable religious belief at the time of the abortion.

Denial of the humanity of the baby and denial by a woman of her own feelings are the basis of post-abortion trauma. This causes symptoms of re-experience, avoidance and impacted grieving in many women.

Denial of the humanity of the baby and avoidance of anything related to the abortion trauma can be re-experienced in a number of ways. Some women experience recollections and flashbacks of the abortion and dreams of the birth date of the aborted baby. Others experience intense psychological distress from people or things that remind them of the abortion, such as seeing pregnant women or passing an abortion clinic.

Intense grieving and depression may occur on the anniversary dates of the abortion or the child’s projected due date. Pro-life pregnancy service centers report that many women come in pregnant again on the anniversary date of the abortion or on what would have been the birth date of the aborted baby.

Avoidance symptoms are also common. These include avoidance of anything associated with the abortion trauma or numbing of the responsiveness that was present before the abortion. Sometimes there is diminished interest in significant activities, feelings of detachment or estrangement from others, withdrawal in relationships or reduced communication. With some, there may be an inability to have loving or tender feelings.

Some women who have undergone abortion suffer post-abortion reactions on an acute or chronic basis. Others seem to have no identifiable problems now but are at risk at a future “stress time,” such as:

- Feelings of anger, depression and grief
- Increased alcohol use
- Crying
- Difficulty communicating
- Suicidal thoughts and actions
- Denial of the humanity of the baby
- Avoidance of anything related to the abortion trauma or the baby
- Grieving would require admitting to herself that a child was killed in the abortion and that she shares responsibility for her child’s death

The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourself over with humility and trust to repentance. The Father of Mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. —Pope John Paul II

The Criterion   Friday, October 1, 1999

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as a pregnancy, crisis in life, or the death of a loved one. Reactions may be severe or mild, and they can vary over a person’s lifetime.

Sadly, many women do not seek help for abortion-related problems until about 10 to 12 years after the abortion. In the intervening time, they may suffer profoundly, desperately seeking comfort in ways both unsatisfying and wrong.

Sometimes the reaction to abortion is quite delayed. Counselors sometimes encounter elderly women overcome with grief from the loss of a child to an abortion that occurred decades earlier, a grief that has been buried, more or less successfully, until then. Such tragic situations are not uncommon.

Slightly more than one-fourth of women (aged 15 and up) in the United States have undergone an abortion. Many people close to a woman in a crisis pregnancy don’t feel comfortable with the decision to abort, but they don’t know what to say. The helpful response, the right response, should be, “Don’t have an abortion. I will not abandon you.

The Church has long recognized that an abortion can affect an entire family and a network of relationships—the marriage relationship, the relationship with other children who know that a brother or sister was aborted, the relationship with a well-meaning but misguided parent who expressed support for an abortion that later came to be regretted, or with other relatives who knew or guessed.

While law and society often pit the interests of a mother against those of her unborn child, the Church recognizes that their best interests are joined. What is best for the child is also best for the mother.

The Church is a place of healing. That is why Project Rachel began as an outreach to those who have been affected by abortion. People who call Project Rachel are offered referrals to professional counselors or to priests specially trained for spiritual guidance and the sacrament of reconciliation.

The Church speaks the truth about abortion to those contemplating this action: “Don’t do it! It is wrong and it will hurt you and kill the baby.”

But the Church also speaks the full truth: “If you have had an abortion, God’s mercy is great enough to forgive that too.”

Jesus offers forgiveness and healing. He offers the hope and promise of reunion and reunion with the child who is waiting for his parents in heaven.

(Sister Paula Vandegaer is a licensed clinical social worker, executive director of International Life Services and editor of Living World magazine.)

Children build culture of life with kindness

It’s funny how people can get it wrong when it comes to celebrating Christmas. How do we celebrate Jesus’ birthday? By spending tons more time in shopping malls than in church!

At Easter, we remember Jesus’ resurrection with baskets of candy delivered by a make-believe bunny. What has that got to do with his victory over death?

Then there’s Halloween. How strange that the night before All Saints Day, children dressed in scary, evil-looking costumes go around to houses asking for candy and older kids sometimes do pranks and even acts of vandalism.

The year 2000 is another occasion to celebrate. Pope John Paul II calls 2000 “the Great Jubilee.” From Old Testament times, a jubilee year meant a time of rest and rejoicing and forgiveness.

Pope John Paul has said it will be a “year of the Lord’s favor” when God will pour out many graces on his children.

It can be a year filled with joy.

How can we show thanks to God for sending Jesus to us 2000 years ago, and also thank him for our lives and his love and everything we have?

Think about what Jesus asks of us: love God and love each other. That means respecting all life because every human is created by God and loved by God.

What can one young person do? A lot!

Every time you say a prayer for life, you’re helping to change the world.

Every time you show respect for another person—by your good example or by some act of kindness—little by little you are building the culture of life.

Every time you speak out against abortion, violence, assisted suicide or the death penalty, you show others how to defend human life. So be informed about life issues and talk about them with others.

Try to say one “Hail, Mary” for life each morning and do at least one act of kindness every day. That’s a really great way to celebrate the jubilee!

(Children’s article prepared by the National Conference of Catholic Bishops’ Secretariat for Pro-Life Activities.)

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A long walking path circles the outer edge of the 70’ rolling acres on Indianapolis’ northwest side known as Robin Run Village. The lifestyle of this friendly community is enhanced by the several lakes for fishing, tennis courts, horseshoe pitching stakes and garden plots.

Robin Run Village includes individually-owned garden homes and apartment-style living. The huge apartment building—with its imposing clock tower, is the hub of the activity for the village. Several meeting rooms, a woodworking shop, indoor bowls, a library, general store, beauty parlor and bank are all conveniently located for all residents.

Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercise in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is the Towne Lea Meeting House, an historic Howard County log cabin dating from the mid 18th century. Named for a stream that meanders through the grounds, Robin Run Village combines the peaceful surroundings of the countryside with amenities and services of a large metropolitan city.

Respite Care for Alzheimer’s patients up to two weeks is available.

Robin Run Village is a place where people can come to live comfortably for the rest of their lives. The Robin Run Village Volunteer Group is a continued source of help and support for our residents and groups in the community.

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Countless lives are saved by pro-life efforts

The personal and social disaster of legalized abortion mobilizes Christians to work for life

By Cardinal Francis George, O.M.I.

Disasters have a funny way of bringing good people together. Think of the recent outpouring of generosity in the wake of Hurricane Mitch, which so devastated Honduras and Nicaragua.

When good people face together this kind of external disaster, a common bond is formed—a bond that supports them in their work and makes them aware that they are called to be a People of Life.

The personal and social disaster of legal abortion has brought together many of us in their work and makes us kind of external disaster, a common and Nicaragua.

Mitch, which so devastated Honduras generosity in the wake of Hurricane struggling to be born can be killed in most states.

Recently a New York Times article raised the question of killing newborns, arguing that life is a continuum and that the moment of birth itself does not define the value of human life. If we can kill before birth legally, the author asked, why can’t we kill after birth?

The question represents the logical extension of the pro-abortion ethos which shapes our culture—no life, no life at all, has intrinsic value simply because it is a human life.

We must respond by offering our vision, founded on faith, and also persuasive in the public square. A vision of a world where every single human being, made in God’s image, would be welcomed in life and protected by law.

Along with this vision, we offer a virtue that stems from our sense of community. The Church calls this virtue “solidarity,” which means we share a common destiny, a common nature and a common culture that is worthy of the good of others.

John Paul II calls us to use our faith and the virtue of solidarity to create a culture of life. Today we experience a growing tension between our faith and culture, a tension that tears at us in our deepest heart.

In the culture of the United States, law is a primary carrier of norms. Arguably it is the single factor that most creates American unity, given our diversity of religious faiths, cultural backgrounds, languages and regional differences.

Unfortunately, the damage that the law has done to our culture in the last 30 years is proving difficult to undo. It is up to us as people of faith to find ways to transform our culture by faith, to create a culture that is more in harmony with the ideals of solidarity and human dignity.

What does it mean to evangelize someone to the Gospel of Life? It means listening first of all to the Lord, starting with the quiet witness of Gospel living and Christian service, striving daily to bring our will into conformity with the Lord’s generous and loving will.

There is a caricature of a threatening pro-life movement that studiously accuses and condemns. This is not and can never be our way. We must find the courage to voice our pro-life message in a way that respects the human dignity of all people, those who do not know what to think of the life issues and even those who are opponents of the Gospel of Life.

Evangelizing means speaking in the public forum, and doing so in a tone and manner that is compassionate and caring—judging the act, but being very slow to judge a person. It means speaking to our neighbors in ways that respect
their human dignity and never in a way that makes people want to avoid us. It means speaking because we know that the Holy Spirit is always there ahead of us, at work in the world and in the life of the person we are talking to.

We must also help each other to learn as much as we can about the issues, so we are well prepared to answer the questions others are likely to ask. Yet we must have the courage to speak out of our hearts even if we do not know every last technical issue or statistic, knowing that God will help us to find the right words.

There is a great obstacle in our society that stops us from being evangelizers, from preaching the Gospel of Life. In our culture, it is not considered polite to impose yourself upon others, particularly with regard to faith-motivated topics. There is enormous pressure to keep certain topics private, or confined to certain circles. From the public to the private, or from the school and workplace, then from the living room and bedroom, finally even from influencing the sphere in which faith can legitimately operate.

Faith is first excluded from politics, then from the school and workplace, then from the living room and bedroom, and finally even from influencing the consciences of believers on any moral issues, which are all “personal” and therefore totally individual in nature. The result is not only a faith that has little impact on contemporary life—whether public or private—but also a modern society that is hostile to hearing faith. When faith can be neither public nor normative, when it cannot create a public culture, there are two options: either a conformity of faith to the prevailing cultural norms—which is the easiest way to go—or a confrontation which, although sometimes necessary, cannot be indefensibly sustained.

Because Catholics can be satisfied neither with total conformity nor with constant confrontation, the usual Catholic alternative is conversation. We have to work to find the vocabulary that will create a culture of life. In this conversation with our culture, we must try to show how—far from being a threat to freedom or democracy—faith and solidarity are actually the firmest foundation for a free society, because they respect the dignity of each and every human being without exception. That conversation is still possible, and for that we should be grateful.

There is every reason to be profoundly hopeful as we enter the new millennium. We have known for years that most people’s sentiments are more pro-life than not. We know we add to the number of pro-life people each time we find the courage to speak from the heart.

Thousands and thousands of children and young people are alive today, and doing all the things that other children do, because a pro-life individual was there during the course of an unexpected and “unwanted” pregnancy. That individual was with the mother either physically, or at least in spirit and prayer, and in solidarity with the woman who felt she needed to choose abortion because there was no other choice available.

While President Clinton may have temporarily prevented the will of the people from prevailing when he twice vetoed the Partial-Birth Abortion Ban Act, the struggle for hearts and minds over partial-birth abortion has, in fact, been won by the pro-life movement. Throughout history, God has been generous in raising up holy people for his Church and his world, and God will not be outdone in generosity in the next millennium.

(Cardinal Francis George, archbishop of Chicago, is a consultant to the U.S. Bishops’ Committee for Pro-Life Activities.)
Covenant Houses help 25,000 youth a year

By Sr. Mary Rose McGeady, D.C.

Ricky was 16 when his mother threw him out. She said he cost too much. She made money on her foster kids, and if she got rid of him there would be room for one more “paying” kid.

When Ricky came to us at Covenant House, he had been wandering the streets for almost six months, not knowing where to go. It wasn’t until we convinced Ricky that we weren’t going to make any money on him that he agreed to stay. It was the first time in a long time that anyone did anything for him, expecting nothing in return.

Sometimes I think about the dual meaning of the word “suffer” when I look at the street kids served by Covenant House. We indeed want to “suffer” the children to come to the Lord, to not only “allow” but “encourage” them to do so. But I think, too, of how much, and how many, kids suffer in our modern world. And these are the suffering kids who come to our doors every day asking to come in. They seem to come from everywhere, and they just keep coming.

For us, “street kids” are the children and teen-agers who come to us for refuge when whatever they have called home is no longer an option. Some come out of natural families, some come out of foster families, and some come from a long list of “anywheres” that took them in. They often have been “couch surfing” or staying with friends, classmates or neighbors until all those options collapsed and they had to seek something more definite.

Many are genuine runaways who left intolerable situations that were filled with abuse and rejection. Some homeless kids are throwaways, or pushouts from situations where they were no longer welcome, often having been told, “You’re 16 now, time to go out on your own!” And their “own” turns out to be impossible.

Allie was only 12 when her father started having sex with her. When she came to us at 15, she was terrified that her father would find her. He told her that if she ever ran away, he would find her and kill her. If he couldn’t have her, nobody could.

It took months for Allie to feel safe and comfortable at Covenant House, and to stop looking over her shoulder. She thought her life had ended when her mother died.

She began to feel hope with us for the first time in years. Right now she doesn’t have her, nobody could.

The toll-free helpline is 800-999-9999.
The renewed efforts of the National Conference of Catholic Bishops to promote stronger educational programs in this regard are commendable.

Our Covenant Houses are seeing increasing numbers of pregnant and mothering teens. We provide good prenatal care, as well as continued care for both the mother and child while the mother completes school and gets job training and placement assistance. Our aim is to help them to see a future of independence without welfare.

Tony was picked up by a police officer and brought to us. He had been sitting on a street corner crying at 1:30 in the morning.

He complained that he was out delivering drugs for his mother and he didn’t want to do it anymore. He was just 10 years old. The reason his mother made him sell drugs is simple—a minor can’t be jailed if caught. And it was—just the drugs that frightened him. The drug dealers made him carry a gun, showed him how to shoot and told him to shoot “cops.”

We see every kind of kid. They come from every socioeconomic group, but principally from poverty. They are Caucasian, African American, Hispanic and Asian. Sometimes they come to a Covenant House looking strong and healthy, and sometimes they come in sick with both physical and psychological damage. Some have been on the street as long as a year and show the signs accompanying such exposure. A few youth test positive for AIDS or tuberculosis. Many show signs of depression and psychological abuse.

Our ministry to these kids is multidimensional. First, they need food and shelter and medical care. But even more, they need the healing ministry of acceptance and unconditional love. Most are unchurched and need to be connected to the God who loves them. They need a second chance in so many ways, but above all they need a powerful injection of hope.

We see ourselves as pro-life in a very special kind of way, for without our programs many kids might simply be dead or they would have to continue to live in dehumanizing situations beyond the coping skills of any young person.

Our mission calls us to “absolute respect and unconditional love,” and that is our secret weapon. It is sometimes difficult to deliver, but it is the most powerful inter- venition that exists, especially with kids who have had so little of either.

If Jesus walked among us today, these kids would undoubtedly be offered his special care, full of respect and love.

The pastoral care offered to each youth is characterized by a listening, affirming ear that strives to help kids focus on the future and leave the hard past behind. It offers prayer and worship events geared to their level and capacities.

Their openness with the pastoral ministers often amazes us and demonstrates the hunger in so many kids’ hearts for a God who treasures them and to whom they can pray. Our daily voluntary prayer gatherings in the chapel never cease to touch us and convince us of the importance of this ministry.

So how are all these kids doing? Ricky is living with his father. Tony is living in a good foster home and doing well in fifth grade. Allie is living with her grandmother and seems happy. Vivian and her baby boy are still with us and doing well. She is finishing high school and working part-time.

We don’t always succeed, but we do so often enough to keep us trying and believing that the only way to fail is to stop trying! For those kids who come in but leave again because they are just not ready to turn their lives around or whose trust level is too destroyed to try, we pray and hope that someone offers them the help they need so much. And many kids come back to us when they are ready and motivated for a new beginning.

Years ago, the Church focused heavily on the care of orphans. Religious of many orders gave themselves wholeheartedly to this important ministry to children and youth. Over time, the focus of ministry to homeless children shifted to foster homes and group residences. Today there is clearly a growing number of children and youth who continue to be deprived of the warmth and comfort of a good, safe home and loving family, so they end up on the street. These kids are the focus of our Covenant Houses.

Our covenant with kids is lived out in the faith that we are called to be for these kids the loving Providence of God. This year, as we prepare for the jubilee and as we celebrate God’s mercy, we thank him for the privilege of our call to be instruments of that mercy. We thank him, too, for the many people who assist us, and we invite others to join us in our response to Jesus suffering in his children.

(Daughter of Charity Mary Rose McGeady has been president and chief executive officer of Covenant House since 1990.)
Encyclicals urge Catholics to promote life

Holy Father believes the culture of death emerges from attempts by some people to erase God from modern thought

By Fr. J. Augustine DiNoia, O.P.

In November 1998, the U.S. Catholic bishops issued Living the Gospel of Life: A Challenge to American Catholics. It is a call to Catholics to embrace their responsibility for fighting the culture of death and promoting the culture of life.

If we read the bishops’ document in the light of the encyclicals Evangelium Vitae, Veritatis Splendor and Fides et Ratio, and of the three great mysteries with which these encyclicals are linked—the Annunciation, the Transfiguration and the Triumph of the Cross—we will be able to glimpse something of the deeper levels of meaning in Living the Gospel of Life.

This is worth doing because moral and public policy issues must be seen in the context of our faith in the true God, and our faith that God has called the human race into communion with the Father, Son and Holy Spirit.

While we enjoy common cause with non-Catholics and non-Christians in pro-life issues, it is important for us to place these issues within the distinctly Catholic perspective afforded by the “mysteries” of our faith.

In the encyclical Evangelium Vitae, Pope John Paul II offers a penetrating analysis of the culture of death and its modern philosophical underpinnings. The Holy Father argues that the culture of death emerges out of the attempt by some to erase God from modern thought. When human beings stop seeing life as a gift from God, they see it as something over which they have authority and control. Therein lies the greatest danger.

It is no surprise, then, that Pope John Paul signed Evangelium Vitae on the feast of the Annunciation. One of the deepest meanings of this mystery is that all creaturely life—life itself and the life of grace—is a gift of God.

When Mary was told by the angel Gabriel that she was going to be the Mother of God, she responded in a very human and predictable way. Mary said, “I’m not married,” which in effect meant, “I’m not ready for this.”

Gabriel, speaking as God’s emissary, sweeps this protestation aside by responding that although Mary is not ready, God will make her ready for this gift. It is only God’s grace that makes it possible for us to be worthy to receive anything from him. With a faith that is itself a divine gift to her, Mary recognizes this. She finally says, “Let it be done according to your word.”

What else can we say? When no conditions are demanded, no excuses are relevant. We must accept God’s gifts in faith.

The pope reminds us that life is a gift that is not at our disposal. God wants to give it to us as a gift and we must receive it as a gift. If we do not live with the realization that life itself, the life of grace, and, in the end, the life of glory are each and all a gift, we will be tempted by the culture of death or, worse, collude with it.

The teaching of Evangelium Vitae is a teaching about the love of God for human life and, therefore, the necessity of our proclaiming that gospel. This is the theological root for participation in the pro-life movement, encouraged by Living the Gospel of Life.

Issued in 1993 on the feast of the Transfiguration, Veritatis Splendor is about the realization of human existence through the free embrace of the ultimate Good that Christ makes possible for us. The mystery of the Transfiguration, when the disciples saw Christ gloriously transformed, provides a key for understanding what freedom really is.

Some people seem to think that Christian faith involves accepting the suppression of the human. Once you accept the Gospel, they say, your freedom to be yourself is constrained and your ability to explore the many possibilities that life offers is frustrated.

But, in fact, as the deepest meaning of the mystery of the Transfiguration reveals to us, for us to be Christ is not to suppress our freedom, and, with it, our distinctive human and personal identities. On the contrary, the whole point of freedom is to make it possible to embrace the good to which Christ directs us. In the end, to become more like Christ is not to become less ourselves, but more uniquely and distinctively ourselves.

To be free is not to be faced with an unlimited number of choices, including sin. Authentic freedom is the God-given capacity to embrace the freedom which will make us truly happy: to choose God. This is one of the key messages of Evangelium Vitae.

Molly Kelly will speak about chastity

Internationally-known chastity promoter and author Molly Kelly of Philadelphia will present a number of educational programs in Indianapolis and southern Indiana next week.

Kelly will discuss the importance of sexual abstinence during a free program for adolescents and parents at 7 p.m. on Oct. 6 in the Assembly Hall of the Archbishop O’Meara Catholic Center in Indianapolis. The program is sponsored by the archdiocesan Office of Catholic Education.

Eve Jackson, coordinator of adolescent growth programs for the Office of Catholic Education, said both parents and adolescents are encouraged to attend the program.

Kelly also will speak to students at the four inter-parochial and two private Catholic high schools in Indianapolis next week.

The author of Let’s Talk to Teens about Chastity also will speak to youth during several programs scheduled in the Evansville Diocese next week.

Kelly will be the keynote speaker during the Indiana Pro-Life Convention on Oct. 9 at Jonathon Byrd’s Cafeteria in Greenwood.

The conference is sponsored by Indiana Right to Life and Indiana Citizens for Life.

For registration information, call 765-868-8068 or 317-785-0067.

Kelly promotes chastity to more than 100,000 teenagers each year throughout the United States and in Canada, Australia and the United Kingdom. She was honored by Pope John Paul II for outstanding service to the Church for her efforts to reinforce the message of sexual abstinence to youth.

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Veritas Splendor. We must recognize the truth of what human beings are, in order to recognize that freedom lies in embracing that truth, which alone will lead us to happiness in the triune God.

Understood in the light of the penetrating moral analysis in Veritas Splendor, Living the Gospel of Life affirms that authentic freedom is the freedom to choose the good. This message has a direct relevance for our participation in pro-life activities. What is true of the transfiguration of the individual person is also true of society as a whole.

The Church is the human race in its eschatological completion. It is not just individuals who are being transformed into Christ’s image through the exercise of their authentic freedom; the whole of society is being transformed into the extended family of the Father, Son and Holy Spirit.

In Fides et Ratio, Pope John Paul reaffirms the Catholic teaching that, contrary to what some have thought, faith is not constraint on reason, but its liberation. By signing this encyclical on the feast of the Triumph of the Cross, the pope signals that only in the cross, where the depth of divine wisdom is revealed to us, can we discern the shining fulfillment of everything human, including human reason.

It is somewhat ironic that, at the end of the 19th century, a pope had to defend faith against reason, while today, at the end of the 20th century, another pope has to defend reason against unreason.

In Fides et Ratio we have a defense of the power of reason to find the truth. The undifferentiated relativism and pluralism John Paul II so clearly analyzed in the other encyclicals is again exposed from another perspective—the perspective of the erosion of confidence among philosophers, scientists and others whose attitudes affect the wider society. The remarkable witness of this encyclical is that faith must be engaged to support the power of human reason to reach the truth about many important matters.

Living the Gospel of Life: A Challenge to American Catholics affirms the teaching of Fides et Ratio by arguing that the culture of death feeds on the erosion of the consensus of what moral truth is. If there is no confidence in the capacity of reason to know the truth about human nature and the human good, then the moral consensus—which Pope John Paul believes to be fundamental to the survival of democratic societies—will be drastically eroded. The pope knows from having lived in totalitarian societies that raw power will be needed to enforce social conformity if we abandon the pursuit of a consensus about moral truth.

Living the Gospel of Life can best be understood in the light of this theme. To become a People of Life, we must strive, across the boundaries of all faiths, to receive a consensus about human nature and the human good, and thus about the common good. Only in this way will the culture of life displace the culture of death. (Dominican Father Augustine DeBoua, executive director of the Secretariat for Doctrine and Pastoral Practices, is also professor of theology in the Pontifical Faculty of the Dominican House of Studies and adjunct professor of the John Paul II Institute for Marriage and Family Studies in Washington, D.C. He serves on the International Commission on Doctrine.)
The process of dying is a natural part of life

Physician-assisted suicide and euthanasia are morally incompatible with the Catholic vision of a ‘good death’

By M. Cathleen Kaveny

In the summer of 1997, the United States Supreme Court decided there is no Constitutional protection of the so-called right of competent, terminally ill patients to commit suicide with the aid of a physician. The Court’s ruling means that the decision whether or not to legalize assisted suicide and euthanasia will be left to each state, at least for now. Thus far, only Oregon has chosen to legalize physician-assisted suicide, but the debate will rage in many communities.

Over the past several decades, the dark side of medical progress has made many people fear they will die alone, dehumanized deaths. They worry about being hooked up against their will to medical technology that cannot benefit them, but can only prolong their suffering. They worry about indifferent caregivers and uncontrolled pain. They worry about being isolated in a hospital bed, separated from the family members and friends whose love and support they desperately need.

But assisted suicide and euthanasia are the wrong responses to these real worries. We can certainly understand why people are sometimes tempted to go that route, but this approach assumes there can be no meaning or purpose in allowing patients to continue their own process of letting go of life, for them or for those around them.

We need to ensure that more physicians are trained to treat the pain and depression that can accompany the dying process. With the failure of national health care reform and the ascendency of unregulated managed care, our tasks are even more urgent.

About 15 percent of Americans now lack health insurance, and an increasingly tattered “safety net” means that many of them are denied necessary health care, including adequate end-of-life care and support.

Physician-assisted suicide and euthanasia are morally incompatible with the Catholic vision of a ‘good death’ articulated in the Catholic tradition. But even in a pluralistic society, there are solid nonsectarian reasons to oppose the legalization of physician-assisted suicide. In 1994, the New York State Task Force on Life and the Law, composed of experts with different views of the morality of assisted suicide and euthanasia, unanimously concluded that these practices should remain legally prohibited. Their report said, “We believe that the practices would be profoundly dangerous for large segments of the population. . . . The risks would extend to all individuals who are ill. They would be most severe for those whose autonomy and well-being are already compromised by poverty, lack of access to good medical care, or membership in a stigmatized social group.”

Today we are beginning to see the promotion of assisted suicide and euthanasia as means to contain health care costs. Right-to-die advocates claim that worries about assisted suicide being used to contain costs are unfounded, because the savings likely to accrue from the practice of physician-assisted suicide are likely to be small. But this assurance does not give sufficient consideration to the many other incentives that might motivate the choice and timing of assisted suicide.

Advocates of physician-assisted suicide also assume that physicians will encourage their patients to delay taking the medicine to the end of their lives. Recent surveys have shown that 85 percent of patients wanted to die in a hospital. About 50 percent of patients die at home. However, home hospice is not an option for many of them because of lack of access to good medical care. Physician-assisted suicide and euthanasia are likely to be small. But this assurance does not give sufficient consideration to the many other incentives that might motivate the choice and timing of assisted suicide.

Physician-assisted suicide and euthanasia are the wrong answers to the many real worries. We can certainly understand why people are sometimes tempted to go that route, but this approach assumes there can be no meaning or purpose in allowing patients to continue their own process of letting go of life, for them or for those around them.

Faith helps us to see it differently. In Catholic thought, the process of dying is not viewed as a useless experience. A death that allows us the time to come to terms with our lives and those with whom we have lived—it to thank and be thanked, to forgive and be forgiven—is a good death. It allows us time to deepen our relationship with God. At the very end of our earthly lives, we can continue to grow in faith, hope and love rooted in the life, death and resurrection of Jesus Christ, which made possible the forgiveness of our sins and the great gift of eternal life.

Catholic citizens should join with others concerned about the ill and dying to ensure that broader social structures foster the possibility of a good death. While the concept of a “good death” may not be the same for all, since not everyone shares our faith perspective, most will agree that everyone should have access to good end-of-life care, so that no one is forced to die alone or in pain. We need to ensure that more physicians are trained to treat the pain and depression that can accompany the dying process. With the failure of national health care reform and the ascendency of unregulated managed care, our tasks are even more urgent.

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the concern for patient choice in assisted suicide. The motive of cost containment could also fuel the pressure to expand the class of patients eligible for assisted death.

No one can deny that our society needs to address the challenges posed by rising health care costs. But legalizing assisted suicide and euthanasia, particularly in the context of unregulated managed care, radically threatens the equal dignity of all human beings, which is a basic premise of democratic government.

It also wrongly assumes that the process of dying can never be an important life experience for terminally ill persons and those who love them. That’s radically different from the Church’s vision.

Instead, our task is to work to ensure that everyone has access to basic health care, which always includes comfort care and pain control for those who are terminally ill. This is a matter of both justice and charity.

(M. Cathleen Kaveny is an associate professor of law at the University of Notre Dame Law School. She holds four graduate degrees from Yale University and has authored many articles on the relationship of law and morality.)

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Research shows programs are having positive influence on teen behavior

By Stan E. Weed

For the first time in decades, national statistics provide encouraging news about teen pregnancy rates. They are dropping. This reduction in teen-age pregnancy is reflected in a corresponding drop in teen birth rates and in teen abortion rates.

And for the first time in recent decades, the trend of increasing numbers of teens engaging in premarital sex has reversed. More adolescents are abstaining from sexual activity, and there are now more teens aged 15 to 19 who are not having sex compared with those who are.

These findings are the result of research data from the National Survey of Family Growth, National Survey of Adolescent Males and Youth Risk Behavior Survey.

What formerly appeared to be an inevitable increase in teen-age sexual activity rates each year has now changed direction toward more abstinent behavior. The move toward abstinence is growing and likely is the result of multiple factors, including concern about AIDS and other sexually transmitted diseases. Not to be ignored, however, is the large increase in the number of teens reached each year with programs that promote abstinence as their central message.

These programs have increased dramatically and account for a twelve-fold increase since 1986 in the number of teens exposed each year to a clear and direct message about sexual abstinence.

Based on data collected over several years from 35,000 teens in 23 different studies, researchers identified several factors that predict sexual behavior.

Values—the teen-ager’s conviction about what is right or wrong, important or not important—have been the most consistent predictor of behavior. Sexual behavior also is influenced by the extent to which the students describe their immediate peer environment as sexually permissive, or feel they would experience opportunities or face pressures from a partner to have sexual intercourse.

Programs that take these multiple factors into account in clear and direct ways are likely to have a significant influence on teen behavior. And programs that strengthen the degree of “connection” between parents and youth also will have greater success at transmitting values.

(Stan E. Weed, Ph.D. is a partner and co-founder of the Institute for Research and Evaluation in Salt Lake City, Utah.)

†Research shows abstinence programs are having positive influence on teen behavior

Surveys indicate more teens abstain from sex

Page 20 Respect Life Supplement The Criterion Friday, October 1, 1999
Knowing the truth is a way of knowing God

By Fr. Paul J. Schmidt

Why is genocide wrong? Is the feeling the poor good? These are philosophical questions. Philosophers have asked such questions for thousands of years. Their answers have varied over the centuries.

Some philosophers are certain that there is something “out there”—outside our mind or our mind—and know to whom they are referring. Other philosophers are not so sure; they see themselves trapped in their own consciousness.

These latter philosophers know that they know, but they are not sure whether they create what they know in their own minds or whether it actually exists outside themselves. If it does exist outside themselves, they feel they have no way of proving it, except that they are thinking it.

When Catholics like St. Thomas Aquinas in the 13th century, building on the ancient Greek philosophy of Aristotle, addressed questions of knowing—how we know and what we can know—they asserted that a human person actually can know something outside themselves.

A person can know truth. Knowing the truth is a way of knowing God.

A philosophy which denies us the ability to know truth also denies us the ability to call these deeds horrendous.

For one thing, it would be impossible to say that something is right or wrong. In that case, what is right for me would simply be right for me; what is right for you would be right for you. And, in any event, maybe neither of us would be right.

In the works of Catholics who are philosophers, the importance of conscience frequently is affirmed; we also are cautioned, however, that conscience can be mistaken.

A right conscience knows the truth and is moved to judge and act accordingly.

And what about a faulty conscience? Whether or not people who follow a faulty conscience know that it is faulty, they surely could make some bad mistakes.

Some people, for example, following their conscience, say that abortion is a tolerable means of eliminating an unwanted or unhealthy unborn child. Some speak of abortion rights.

A philosophy would say that there is something missing from that judgment: the truth about what it is that is aborted. Simply to call it an “embryo” or a “fetus” removes some of the sting. And labeling it a “pregnancy” is another way of de-personifying it. But what if we say that what is aborted is a “he” or “she”?

Again it can be asked, what if those in science don’t answer the questions to us? Must science be regarded as our only source of truth?

If we have no way of knowing the truth, there is no way of making a judgment one way or another.

Pope John Paul II tells us in his recent encyclical that we are not doomed to skepticism. He reminds us of what Jesus told us long ago: You shall know the truth, and the truth will make you free.

The 20th century abounds with horrendous deeds of many kinds. A philosophy which denies us the ability to know truth also denies us the ability to call these deeds horrendous.

No wonder the pope talks about the importance of philosophy. It has a whole lot to do with how we think about our world and how we live our lives.

(Father Paul J. Schmidt is the director of Priests Personnel for the Diocese of Oakland, Calif.)

A renewed appreciation for reason and philosophy is also important for the sake of the faith. In the Catholic tradition, reason and faith (philosophy and theology) do not oppose each other; they complement each other.

Theology builds upon natural ways of knowing in order to make supernatural truth (God’s revelation) intelligible; it does not bypass philosophy.

Philosophy also is needed because we live in a fast-paced, complex society. It takes a lot of effort to keep life in balance. But many people feel they do not have time for extended reflection, or even discussion, about events in the world and what they mean. So they rely on others—reporters, commentators, talk show hosts—to keep them informed. The danger here is that rational people stop thinking, and those with the most clever spin get to determine what things mean.

Finally, philosophy is needed because our culture is marked by a great variety of opinions, lifestyles and values. Without a common base of understanding, we risk fragmenting as a society.

Even though society’s members hold varying beliefs about God, there should be common convictions about humanity and life that we all agree upon. It is philosophy’s task to articulate these common human values.

There is always more to life than what appears on the surface. To get in touch with it, we need not leave reality as we know it, but enter that reality more deeply.

(Father Robert L. Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

**Discussion Point**

**Discipleship is sound philosophy**

This Week’s Question

Do you have what you call a ‘philosophy of life’ and, if so, what is it?

“Be more patient, try to understand before reacting.”

—Charles Grady, Beaumont, Texas

“To try to be closer to God. I believe the closer I get to God the more everything falls into place. The closer one gets to the Creator, the more happy and fulfilled that person becomes.”

—Guy Glover, Stillwater, Minn.

“Be more patient, try to understand before reacting.”

—Charles Grady, Beaumont, Texas

“In one word: ‘discipleship.’ Some more words: ‘Eschaton,’ ‘foot-washing,’ ‘resurrection,’ ‘cross’—all aspects of discipleship.”

—Deacon Rick Bonney, Boise, Idaho

“To be helpful to all people, to be thoughtful of them and to try to accomplish as much in life as you can.”

—Christie Sundrup, Carroll, Iowa

**Lend Us Your Voice**

An upcoming edition asks: How has your understanding of the Mass grown and developed over the years?

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**Philosophy complements faith**

By Fr. Robert L. Kinast


One student said this reminded him of Fides et Ratio—the pope’s encyclical on faith and reason. Some students wondered why the pope would write at this time on such an “abstract” topic.

First of all, we live in the Information Age. Anyone with computer access to the Internet can peruse a vast array of the latest information about almost any topic.

However, gathering information is not necessarily the same as acquiring knowledge and understanding. To reach understanding, a person needs to compare, question, organize and evaluate information.

All of this is the work of what we call “human reason” and of reason’s highest achievement, philosophy.

Second, we live in what many commentators call a postmodern era. The “modern era” (roughly from the 17th century to the 20th century) tried to formulate comprehensive explanations and worldviews (philosophies in the fullest sense), but “postmodernism” takes each event as a separate occurrence without connection to any universal, objective reality. The meaning of events is determined by the subjective views of those the event affects.

The pope’s encyclical is a timely reminder that reason and philosophy are important for responding to the Information Age and postmodern tendencies.

A renewed appreciation for reason and philosophy is also important for the sake of the faith. In the Catholic tradition, reason and faith (philosophy and theology) do not oppose each other; they complement each other.

Theology builds upon natural ways of knowing in order to make supernatural truth (God’s revelation) intelligible; it does not bypass philosophy.

Philosophy also is needed because we live in a fast-paced, complex society. It takes a lot of effort to keep life in balance. But many people feel they do not have time for extended reflection, or even discussion, about events in the world and what they mean. So they rely on others—reporters, commentators, talk show hosts—to keep them informed. The danger here is that rational people stop thinking, and those with the most clever spin get to determine what things mean.

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Even though society’s members hold varying beliefs about God, there should be common convictions about humanity and life that we all agree upon. It is philosophy’s task to articulate these common human values.

There is always more to life than what appears on the surface. To get in touch with it, we need not leave reality as we know it, but enter that reality more deeply.
Council fails to do enough to prevent the Reformation

It seems to me that one proof that the Catholic Church is the body of Christ is its protection of the Holy Spirit is that it survived the Protestant Reformation in the 16th century and the more recent heresies of the 20th century. The papacy was not in place in the 5th and early 16th centuries. The papacy was established in Rome by the wealthy families—Medici, Orsini, Colonna and Borja—and most of the popes were worldly rather than religious figures.

In 1503, Cardinal Giuliano della Rovere was elected pope, taking the name Julius II. He had been in hiding during the reign of the Borgia Pope Alexander VI (father of the infamous Lucrezia Borgia). When this pope, he ruled like a secular king, leading armies in full battle armor to extend the papal state. He reconquered lands in Italy that had been taken by the French. Politics and war dominated his reign. The historian Guicciardini remarked that there was nothing of the priest about him except the dress and the name. His military exploits managed to alienate Emperor Maximilian who wanted to reconcile Germany to the Church in Germany to make it independent of the pope. In 1511 he, King Louis XII of France, and some other satisfied rulers assembled a council at Pisa. In response, Julius convoked the Fifth Lateran Council, the Church’s 18th ecumenical council.

The council had 12 sessions between May 1512 and March 1517. Julius died in the pope during the first five sessions but he died in 1513 before the council accomplish much of its business. He was succeeded by the 37-year-old Cardinal Giovanni Giovenale de Medici, the second son of Lorenzo the Magnificent of Florence, who took the name Pope Leo X. He is famed for saying, “Let us enjoy the papacy since God has given it to us.” Blind to the need for reform, he ruled like a Renaissance prince.

However, he did continue the Fifth Lateran Council. It had a few accomplishments:

It received from Emperor Maximilian and King Louis XII of France a repudiation of the Council of Pisa. It moved to counteract the Pragmatic Sanction of Bourges, which gave the Church temporal power to control ecclesiastical appointments. It condemned some erroneous teachings concerning the nature of the human soul. It decreed a tax on all benefices to support the Fifth Lateran Council. It passed a decree requiring Catholics to receive approval to read any book that was concerned with moral reform (the Index of Forbidden Books was to be published later, in 1557). It also recognized the need for reform in the Church, and there were a number of constructive proposals for curbing abuses. A reform council was to be formed in the Church, and reform decrees were published, but they mainly tightened up existing legislation and made no provision for their enforcement. Neither the pope nor the council seemed to realize the urgency of the situation.

The council was closed in March of 1517. In October of 1517, Martin Luther posted his 95 theses, which led to the reformation of abuses, on the church door at Wittenberg, Germany. It was the beginning of the Protestant Reformation.

And now, equal time for girls

Fair’s fair. My daughter, the one who left me her boy. It was a pretty good deal. She probably reminded me that girls deserve equal time in the admiration department. She’s absolutely right, so here goes:

For one thing, obliging as they are, boys simply do not understand cleaning the way girls do. Girls know it’s necessary and inevitable, while boys hope it’s a whim that will finally do the deed, girls are consistently much better at it.

If my soul overflows with grace when stars pop into a dark sky—
If my eyes happily mist when I smile as a new day dawns
And thrives well to fruition—
Girls, and boys too, deserve equal

Sometimes, my daughter and her husband are accused of passive-acquiescence in the face of Nazi atrocities. This new book by a British historian suggests that the papacy had issued a clear condemnation of the Nazis; the Jews of Western Europe might have been encouraged to stand up and fight; and in Catholic and in the Axis countries might have been stirred to resist the horrors perpetrated by their leaders. We do not quarrel with Cornwall’s assertion that a papal condemnation of Nazi atrocities would have made a difference. Cornwall, for Catholics, in World War II. Looking backward over the past 60 years, it’s clear that more should have been said (and done) to alert the world community to help the millions of innocent victims of Hitler’s manic-like Anti-Semitism. Hitler is alive today.

We do not quarrel with Cornwall’s asser-

Hitler’s Pope? 

Hitler’s Pope? Council fails to do enough to prevent the Reformation

A new book, Hitler’s Pope: The Secret History of Pope Pius XII, by Daniel Conway, examines the possibility of controversy “over the Vatican’s silence in the face of the ‘Sanction of Europe’s Jews’ during the Second World War.” Conway’s book is based on more than 35 years, Pope Pius XII has been accused of acquiescing in the face of Nazi atrocities. This new book by a British historian suggests that the papacy had issued a clear condemnation of the Nazis; the Jews of Western Europe might have been encouraged to stand up and fight; and in Catholic and in the Axis countries might have been stirred to resist the horrors perpetrated by their leaders. We do not quarrel with Cornwall’s assertion that a papal condemnation of Nazi atrocities would have made a difference. Cornwall, for Catholics, in World War II. Looking backward over the past 60 years, it’s clear that more should have been said (and done) to alert the world community to help the millions of innocent victims of Hitler’s manic-like Anti-Semitism. Hitler is alive today.

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The prophet Isaiah, whose writings are the source for this weekend’s first Scriptural lesson, wrote at a time when the Hebrew people were surrounded by storm clouds that were gathering above God’s people. His words were timely and influential at the time, as it was as if nothing was wrong. They urged alliances with neighboring, pagan kingdoms. They tolerated the slavish and immorality these associations inevitably brought. They willingly compromised their people’s ancient relationship with God. Isaiah saw catastrophe in this turn of events. He knew that his people, God’s people, would reap the whirlwind. He pleaded for a return to piety and religious devotion.

This weekend’s reading is heavily allegorical. God might be seen as the master of the vineyard. The vineyard symbolically is God’s kingdom on earth, the realm occupied by the Chosen People. God protected the vineyard, building watchtowers from which warnings of danger might be sounded. He erected walls around the vineyard to safeguard it. He planted the choicest vines. However, at harvest a bitter fruit came forth.

Thus, Isaiah holds, it is with God’s people. Receiving their knowledge of God from God, they have in their minds the best of seeds. They know right and wrong. They know the meaning and purpose of life. Yet, with their sons, they yield an unwelcome fruit.

The Epistle to the Philippians provides the second reading. No one can say now what then was the size of the Christian congregation in Philippi. The city was located in what today is Greece, was an important military outpost for the Roman Empire. Its loyalty to Rome had been proven. Even so, ithardly was a city equal in size or commercial importance to Corinth or to the majesty of Rome itself. In the last analysis it was not a great city. Probably its Christian population was not that large either.

This epistle encourages and challenges the Philippian Christians. Even in minor cities or faraway outposts, followers of Christ were in the minority and definitely running against the tide. The tide, of course, was the pagan culture that surrounds everything and everyone in the empire.

St. Matthew’s Gospel supplies the last reading. Jesus draws from the image of the vineyard in Isaiah. His story, however, has its own message.

Not only did the owner of the vineyard care for the vines, protecting them from every enemy, he also sent his own representatives into the vineyard to care for the vines. The tenants abused these representatives.

At last the owner sent his son into the vineyard. The tenants turned on the son and killed him in an effort to secure ownership of the vineyard for themselves.

As with Isaiah, God is the owner of the vineyard in the Lutheran story recalled in Matthew. Jesus adds two elements to Isaiah’s story. Jesus says that the owner sent his representatives to the vineyard. They were the prophets. Finally, he sent his son. This son is a symbol of Jesus, the Son of God, literally killed by humanity as humans seek to make themselves supreme.

Reflection

The Church is entering the last stage of its lesson for 1999. In not too many weeks, the liturgical year for 1999 will close. The First Sunday of Advent will bring in the new liturgical year.

For a while, throughout the later days of summer and early days of fall, the Church has spoken about discipleship, about following Jesus, about being witnesses to Christ and about being in the world but not of the world. There are some new questions to be answered.

How would a discovery that there are extraterrestrial biological entities, living beings from somewhere else in the universe?

We reject this gift. We reject God, because we wish in our blindness and ignorance to be almighty. But only in God can we find life, peace, and strength.†

Question Corner/Fr. John Dietzen

God’s loving promise of salvation extends to all

Q

In 1947, an incident occurred in Roswell, N.M., that was officially declared to be the crash of a weather balloon. Since then, there have been rumors that it was the crash of a flying disc with extraterrestrial biological entities, living beings from somewhere else in the universe.

The number of people who believe life exists in the universe beyond our Earth grows significantly with each of our scientific and space advances.

How would a discovery that there are rational beings somewhere besides Earth impact Christian faith and current Catholic theology in particular? Has any Catholic group undertaken a study of the subject and its doctrinal consequences? Could Jesus Christ have come to them also? (Missouri)

A

It seems to me the only claim we can make for sure in such matters is that nothing in Catholic faith or tradition would rule out the possibility that reasoning, conscious, “humanlike” creatures exist in other parts of creation. If we intelligently believe in a divine being, can we suppose that God’s creative imagination and power is exhausted by the thought of extraterrestrials? Can we presume that God has “done it all” here?†

That’s not a very persuasive argument. It pretends to know much more about what God expects and receives from his creation, including ourselves, than we will probably ever know this side of eternity.

Conjectures are fun, but we need to remember that’s all they are, unless and until our descendants find out for sure.†

Daily Readings

Monday, Oct. 4

Francis of Assisi, religious founder

Jonah 1:1-2, 11

(Responsa) Jonah 2:2-5, 8


Tuesday, Oct. 5

Jonah 3:1-10

Psalm 130:1-4

Luke 10:38-42

Wednesday, Oct. 6

Blessed Marie-Rose Durocher, virgin and religious founder

Psalm 4:1-11

Luke 6:3-6, 9-10

Thursday, Oct. 7

Our Lady of the Rosary

Malachi 3:13-20a

Psalm 1:1-4, 6

Luke 11:5-13

Friday, Oct. 8

Joel 1:11; 2:1-2

Psalm 9:2-3, 6, 8-9, 16

Luke 11:15-26

Saturday, Oct. 9

David, bishop and martyr and companions, martyrs

John Leonard, priest and religious founder

Psalm 97:1-2, 5-6, 11-12


Sunday, Oct. 10

Twenty-eighth Sunday in Ordinary Time

Isaiah 25:6-10a

Psalm 23:1-6

Philippians 4:12-14, 19-20

Matthew 22:1-14 or Matthew 22:1-10

Psalm 1:1-4, 6

Psalm 1:1-4, 6

Psalm 1:1-4, 6
Indianapolis, homecoming
Information: 317-924-4333.
concludes with fireworks.
bonfire, 7:30 p.m., evening
chili supper, pep rally and
Indianapolis, 3360 West 30th
Cardinal Ritter High School,
October 1
phone. No pictures, please. Notices must be in our offices
public. Please keep them brief, listing event, sponsor, date,
the Criterion  Friday, October 1, 1999
welcomes announcements for “The Active
Church, New Albany, 1752
812-952-2228.
Starts Friday 7 p.m. Ends
Sunday, led by Steve and Yvonne
Fishers, IN 46038
Sacred Heart Parish, 1530
Union St., festival, noon–7
p.m. at German Park, 8600 S.
the Gospel of John.
Fatima Retreat House, Indian-
October 8–10
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Mary's Call-Mary, Teach Me to Pray ...........................................1.50
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Pray the Rosary, Sr. Mary Lucy audio .......................................10.00
Meaning of the Mass, Fulton Sheen audio .................................3.00
Bean Angels: 10" Tall, Boy or Girl ...............................................8.50
Catholic Baby's 1st Bible...........................................................$8.00
With Mommy's Help Cookbook .................................................12.25
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Rosary-15 Decade, litanies, audio ............................................$3.00
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Games for All Ages
Pumpkin Carving Contest

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The Active List
The Criterion welcomes announcements for “The Active List” of parish and church-related activities open to the public.
Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone.
No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication.

October 1
Cardinal Ritter High School, Indianapolis, 3360 West 30th St, 5–30 p.m., homecoming chili supper, pop rally and bonfires, 7–30 p.m., evening concludes with fireworks.
Information: 317-924-4333.

October 2
Cardinal Ritter High School, Indianapolis, homecoming Mass and tailgate party, 3 p.m., caravan to the football game.
Information: 317-924-4333.

October 3
Respect Life Mass, 2 p.m., Our Lady of Perpetual Help Church, New Albany, 1752 Scheller Lane. Information: 812-952-2228.

October 4
St. Joe Hill Parish, Sellersburg, 2809 St. Joe Road West, Turkey Short and Fall Festival fund-raiser from 11 a.m., turkey shoot, booths, raffles, quilts and children’s games.
Chicken dinners, 56 per
person. Information: Joyce Hagsit, 812-246-2512.

Holy Family Festival, Oldenburg, supper served 10–4 a.m., p.m., carryout after 4 p.m., games, crafts, raffles, handmade quarts, baked goods, country store, bingo, mockturtle soup, 3 miles off I-74 at Batesville-Oldenburg exit.

October 5
Mass Engagement, Indianapolis, 4050 E. 38th St. church basement (rear), fall rummage sale, Thursday and Friday. 8 a.m.–6 p.m. • Saturday 8 a.m.–noon, includes furniture and collectibles.

October 6
“Let’s Talk to Teens about Chastity,” speaker, Molly Kelly, 7 p.m., Archbishop O’Meira Catholic Center, Indianapolis, 1400 N. Meridian St.

October 7
Feast of the Holy Rosary, St. Michael, Indianapolis, 3354 W. 30th St. Mass, 7 p.m., followed by opening and blessing of the Marian Center.
Information: 317-888-0673.

October 7–9
St. Andrew Parish, Indianapolis, 4050 E. 38th St. church basement (rear), fall rummage sale, Thursday and Friday. 8 a.m.–6 p.m. • Saturday 8 a.m.–noon, includes furniture and collectibles.


Fatima Retreat House, Indianapolis, spiritual practice of photography. Information: 317- 545-7681.

Sacerdote Heart Parish, 1530 Union St., festival, noon–7 p.m. at German Park, 8600 S. Meridian St., Indianapolis, raffle, children’s games, food, music, and bingo. Information: Terri, 317-638-5531.

October 10
Mary’s Rexville Schoenstatt, 2:30 p.m, “Trusting in the Father,” Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 889- 6899-5351 or ebavrunk@sei- data.com

Recurring
Daily
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.
Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317- 636-4478.
Weekly
Sundays
Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.
St. Anthony of Padua Church, Clarksville, “Be Not Afraid” holy hour, 6 p.m.
Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m. Rosary for world peace at 8 p.m.
St. Anthony of Padua Church, Indianapolis, rosary and Benediction for vocations, 2 p.m.
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group for liturgical and religious vocations.
St. Patrick Church, Salem, Shelley St., prayer service, 7 p.m.
St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m.
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesday

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―See ACTIVE LIST, page 21

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Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fridays
St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.
St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5:30 p.m. Benediction and Mass

Saturdays
A pro-life rosary at 9:30 a.m. in front of Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis.

First Sundays
St. Paul Church, Sellersburg, prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555 or 812-246-9735.
First Mondays
The Guardian Angel Guild board meeting, Archbishop O’Meara Catholic Center, Indianapolis, 1400 N. Meridian St., 9:30 a.m.
First Tuesdays
Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.
Business Manager

Business manager wanted for small, urban Catholic parish in Evansville, IN, with a pre-K through 8 school. Must have a college degree or equivalent academic or work experience in management, accounting, bookkeeping, paying bills, benefits, parish fiscal accountability and monthly and annual reporting. Full-time position with benefits. Salary commensurate with education and experience. Send résumé and three references to: Music Director Search Committee, c/o Father Ken Lototie, O.P. at the above address.

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The Roman Catholic Archdiocese of Indianapolis has an opening for an executive assistant to provide administrative and clerical support to the chancellor and chief financial officer. This position involves providing assistance to people who call with questions or needs, maintaining files and records on a variety of programs, arranging appointments and meetings, preparing correspondence and mailings, and related duties.

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Please send résumé, in confidence, to: Ed Isaksen, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206, Equal Opportunity Employer.

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