During the next two months, parishioners throughout the archdiocese will be hearing a lot about the need to share gifts of time, talent and money with their parish community and the larger archdiocesan community. The 1999 Parish Stewardship and United Catholic Appeal kicks into high gear this month. The annual appeal is the primary means the archdiocese has for getting volunteers and for raising financial support needed to carry out the ongoing mission of the Church. "Just as we all have a responsibility to take care of our local parishes, we also each have a responsibility to support our archdiocesan-wide ministries," said Mike Halloran, secretary for stewardship and development for the archdiocese. "Those ministries range from supporting our Catholic school and education programs and social service programs to helping pay for the cost of educating our seminarians."

This year’s archdiocesan appeal goal is $4.5 million. Forty percent of that amount, or $1.8 million, goes to help home missions and 60 percent, or $2.7 million, helps fund a number of shared ministries.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocese. Shared ministries are the ministries that don’t serve any specific parish but require the support of all parishes. Examples of shared ministries are the six archdiocesan Catholic high schools, the eight Catholic Charities agencies, education support for seminarians and care for retired priests.

Here’s a closer look at how money raised through the appeal will be spent:

• Pastoral and family ministries will receive $1 million.

The archdiocesan Office of Youth and Family Ministries provides assistance to individuals and families at every stage of life, from helping couples prepare for marriage to helping families cope with the loss of a child or spouse.

The archdiocese provides room and board, tuition, health insurance and stipends for 26 seminarians currently studying to become archdiocesan priests. The annual cost of educating one seminarian is $16,000.

• Social services will receive $720,000.

More than 30 separate social service programs are funded and administered through Catholic Charities and its agencies. Each year, nearly 70,000 people receive assistance from Catholic Charities. The eight Catholic Charities agencies are Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth’s Home in Indianapolis and Elizabeth’s Regional Maternity Center in New Albany, St. Mary’s Child Care Center in Indianapolis and Tell City Catholic Charities.

• Catholic education programs will receive $625,000.

Sixty-two elementary schools and six high schools teach Catholic beliefs, traditions and values to more than 25,000 students. Another 18,000 children participate in parish religious education programs. The Office of Catholic Education also supports adult education and leadership programs that serve 24,000 adults each year. Other education programs include the Catholic Youth Organization’s extracurricular programs, such as science fairs and music contests.

Here’s a closer look at how money raised through the appeal will be spent:

• Seminarians receive $2.7 million.

The archdiocese has a seminarian corps of 26. Each year, nearly 70,000 people receive assistance from Catholic Charities. The eight Catholic Charities agencies are Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth’s Home in Indianapolis and Elizabeth’s Regional Maternity Center in New Albany, St. Mary’s Child Care Center in Indianapolis and Tell City Catholic Charities.

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See APPEAL, page 2
Retired Gary Bishop Norbert Gaughan dies Oct. 1

MERRILLVILLE, Ind. (CNS)—Retired Bishop Norbert F. Gaughan of Gary died Oct. 1 of complications from a stroke suffered in 1992. He was 78 years old.

He had been bishop of Gary from 1984 until his retirement in 1996. His administrative responsibilities were curtailed following the 1992 stroke.

Bishop Gaughan had lived at St. Anthony Home in Crown Point after his retirement.

He had been a bishop since 1975, serving first for nine years as auxiliary bishop of Greensburg, Pa.

A native of Pittsburgh, Bishop Gaughan was born May 30, 1921. He attended Catholic grade and high schools in Pittsburgh, and earned bachelor’s and master’s degrees at St. Vincent College and Seminary in Latrobe, Pa.

Bishop Gaughan was ordained a priest of the Diocese of Pittsburgh in 1945, and transferred to the Diocese of Greensburg, Pa., when it was created in 1951.

He was appointed chancellor of the diocese in 1966, adding the title of vicar general in 1970. During that time, he earned a doctorate in philosophy from the University of Pittsburgh.

Bishop Gaughan suffered his first stroke in 1989 but returned to work eight days later. He suffered a second stroke in February 1992, more severe than the first one, and he did not resume his pastoral duties until that May.

At the request of Cardinal Bernardin Gantin, then head of the Vatican Congregation for Bishops, [the late] Cardinal Joseph Bernardin of Chicago visited. Bishop Gaughan twice that spring to assess the bishop’s ability to continue administering the diocese.

Based on Cardinal Bernardin’s reports and medical reports, Pope John Paul II appointed Bishop Dale J. Melczek, then an auxiliary bishop in Detroit, to be apostolic administrator in Gary, assuming all administrative duties. Bishop Gaughan continued as residential bishop of the diocese and participated in liturgical functions as his health permitted.

During his 1993 ad limina visit to the Vatican, Bishop Gaughan met with the pope and Cardinal Gantin to ask that his administrative authority be restored.

In an interview afterward with The Northwest Indiana Catholic, Bishop Gaughan’s diocesan newspaper, Bishop Gaughan said both of them told him, “You’re not getting your job back.” He called his situation his “cross to bear.”

Bishop Gaughan was a frequent contributor in the Catholic press, including a monthly column in Our Sunday Visitor. He was the author of two books, Troubled Catholic: The Lessons of Discontent and Shepherd’s Pie.

The first was to be held Oct. 7 at Holy Angels Cathedral in Gary. Bishop Gaughan’s body was then to be shipped to Greensburg for an Oct. 9 Mass at Blessed Sacrament Cathedral there. Burial was scheduled for St. Emma’s Monastery in Greensburg.

The Criterion
Friday, October 8, 1999

Correction

A headline in last week’s issue incorrectly identified David J. Bethram and David J. Siler as both being connected with Catholic Social Services. Bethram is the new executive director of Catholic Social Services, which is an agency of Catholic Charities; he had been serving as interim executive director. Siler is the new executive director of St. Elizabeth’s Home in Indianapolis. St. Elizabeth’s is also an agency of Catholic Charities, not Catholic Social Services.

APPEAL continued from page 1

• Evangelization, spiritual life and worship programs will receive $355,000.

Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical renewal in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes and in archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

• Home mission parishes in need will receive $1.1 million in direct subsidies. Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from others.

• The eight center-city Catholic elementary schools in Indianapolis will receive $700,000.

These eight schools—St. Joan of Arc, St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are center-city neighborhood schools with more than half of the students coming from families with incomes below the federal poverty level. These schools rely on the help of everyone in the archdiocese to educate more than 1,200 students.

Called To Serve
UNITED CATHOLIC APPEAL FUNDS

Home Missions: $1.8 million
• Direct Parish Subsidies $1.1 million
• Direct School Subsidies $700,000

Shared Ministries: $2.7 million
• Pastoral and Family Ministries — $1 million
• Social Services — $720,000
• Catholic Education — $625,000
• Evangelization, Spiritual Life and Worship — $355,000

Oberammergau
Passion Play and Baroque Northern Germany
Under the leadership of Father William Stineman
May 19–29, 2000

Under the leadership of Father William Stineman, see Wartburg Castle, Eisenach and Erfurt with Bach’s birth place, the old capital city in Germany. Weimar was once the capital of Germany after World War I. Goethe, Schiller, Herder, Liszt and Richard Strauss worked and lived there. Next is Leipzig, Saxony’s largest city, home of the St. Thomas Church where Bach served as cantor for 25 years. Explore Wittenberg, Potsdam-Sans-Souci, Palace of Frederick the Great, Berlin (Germany’s new capital). Meissen Castle, Meissen porcelain factory, Dresden, Semper Opera House, the Zwinger Museum and Richard Wagner’s city of Bayreuth. Visit Imperial Munich—Frauenkirche and Albrecht Durer’s home and last, but not least, Oberammergau in the Alps with the Passion Play. We return from Munich.

$3,450 per person in first-class hotels. 19 meals included.

Call Father Stineman at 317-254-8429 or Grueninger Tours 317-465-1122 or 800-844-4159.

Grueninger Tours 317-465-1122
800-844-4159 46 years in business  Bonded
People in need of shelter, food and medical and child care were the focus when the Indiana Catholic Conference (ICC) sponsored a “Partnering for Self Sufficiency” forum Sept. 28 at the Lilly Pavilion of the St. Vincent Marten House in Indianapolis. The directors of Catholic Charities in each of the five Indiana dioceses invited about 15 concerned professionals to attend the forum. Jim Hmurovich, director of the Division of Family and Children of the Indiana Family and Social Services Administration, selected 12 key leaders from around the state to participate in the discussion session.

The event represented a collaboration between the state, ICC and St. Vincent Hospital and Health Care Center in Indianapolis. M. Desmond Ryan, executive director of ICC, said the forum was designed to help form partnerships for the future so the government and Catholic Charities can work more closely together to help the poor.

“It’s not just the state’s job,” Ryan said. But the Church leaders can’t do it alone either, he added. During the opening remarks at the forum, Msgr. Joseph F. Schaede, vicar general, represented the archbishop in discussing Catholic social teaching. Marcia Casey, president of St. Vincent Hospital and Health Care Center, welcomed those who work with the poor in public service or Church ministries.

The meeting brought together nearly 100 Catholic service providers from throughout the state. Jim Collins, director of Catholic Charities for the Diocese of Evansville, presented the agenda for the day. Panel discussions and dialogue were led by Hmurovich, Jodi Gele, Indiana Workforce Development representative; Kathleen Donnellan, director of Catholic Charities for the Diocese of Fort Wayne/South Bend; and Marty Rugh, director of community benefits at St. Vincent Hospital. Each panelist briefly talked about what his or her agency is doing and plans for the future.

Hmurovich discussed the freedom many poor families have achieved because of welfare reform. He distributed state studies on “Welfare Reform Evaluation,” “Welfare Reform” and “Community Services Evaluation and Child Well-Being.”

Thanking the Church leaders for their commitment to Hoosier families and children, he shared his concerns about families still remaining on assistance. And he suggested that they all work to formalize other systems that can assist families in “less fortunate times.”

Diocesan teams then sat together to talk about needs in their communities. State officials from the same areas joined in their discussion groups.

Mike Husted, director of Catholic Charities for the Diocese of Gary, summarized highlights from the separate discussion. “We had the two state officials on the panel responded to the concerns of those representing the Church agencies.”

Panel members and those who attended the forum concluded by discussing plans for future action. Catholic Charities staff members decided to report their progress to the people they represent in their dioceses.

Jim Hmurovich

Oldenburg Academy of the Immaculate Conception, in Oldenburg, will admit young men to the freshman class beginning with the next academic year. The academy, sponsored by the Sisters of the Third Order of St. Francis, has educated young women since its founding in 1852. The announcement by the school’s board of trustees came on the heels of the findings and recommendations of a Blue Ribbon Task Force on Catholic Education in the Batesville Deanery.

The task force’s report was accepted by Indianapolis Archbishop Daniel M. Buechlein in late September following a year’s study.

In the fall of 1998, the archbishop authorized Hallahan Associates to examine the provision of elementary and secondary education in the Batesville Deanery (Shelby, Decatur, Franklin, Ripley, Dearborn and Ohio counties).

The study was initiated because the findings of an earlier task force indicated a high level of interest in Catholic coeducational secondary education.

The Blue Ribbon Task Force recommended Oldenburg Academy as the best location for a coeducational high school. The archbishop concurred and said that the “governance of the school should best remain private” since the academy is fully incorporated under Indiana law. Considerable cost savings will also be realized by using the Oldenburg site rather than building a new school.

Thomas Gruber, chair of the Oldenburg Academy Board of Trustees, said that the board’s decision to transform the academy into a coeducational institution “was made with profound respect for the rich heritage and tradition of our school. However, we are pleased that we will now be providing the opportunity for Catholic high school education to many young men in the Tri-State area whose families share in our religious values and want the quality education offered by our academy.”

Sister Amy Kostka, congregation minister of the sisters, said, “The Sisters of St. Francis are proud of our 148-year association with the Oldenburg Academy’s history of academic excellence in the Catholic and Franciscan tradition. Our high ideals of education have encouraged young women to use their talents for the good of all while also inspire young men in the coming millennium.”

An open house for interested parents and students will be held on Sunday, Nov. 7, from noon to 4 p.m. ET.

Reservations for the placement test, which will be given on Saturday, Dec. 4, can be made by contacting Connie Deardorff, admissions director, at 812-933-0127.

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Politics and piety

E

arly in this century, the great Christian apologist G. K. Chesterton observed, “Everything about politicians is impor-

tant except their politics.” Were Chesterton alive today, it’s quite possi-

ble that he would emend that statement to read, “except their politics and their

religion.”

According to a recent article in The New York Times (“‘Save Us From Our Saviors,’” by Frank Rich, Sept. 11), candidates for the presidency of the United States “are falling over them-

selves to be holier than thou, not to mention each other, as they ostenta-

tiously distance themselves from their devotion to Jesus.” Rich notes that many of the leading presidential candidates have declared themselves to be “born-again Christians” whose spirituality is as important to their careers as their leadership ability. Rich goes on to observe that, “There’s a single candidate for President in 2000 who can top Bill Clinton in religiosity—from the ‘92 campaign, in which he campaigned in full preaching mode in black churches, to his Monica mea culpa of a year ago, when he worked in allusions to both the New Testament and the Yom Kippur liturgy while con-

fessing his sins at an annual Washington prayer breakfast.”

Polls, which are the holy writ of politics, indicate that 95 percent of Americans “believe in God” and are concerned about the “moral fiber of our nation.”” Political consultants there-

fore advise their candidates that “spirit-

uality sells.” As a result, politicians bare their souls and talk about how

faith in God saved them from them-

selves. They also make political ges-

tures (such as displaying the Ten Commandments in public schools) that are designed to underscore their reli-

gious convictions.

How should we respond to this uneasy mix of faith and religion, piety and politics? Should we watch with the attention given to religious themes in political discourse and applaud those who do not hesitate to share their faith? Or should we be cynical and say, as G. K. Chesterton did many years ago, “Politicians know nothing of politics, which is their own affair. They also know nothing of religion, which is certainly not their affair.”

The solution to this contemporary dilemma was given to us by our Lord Jesus Christ nearly two millennia ago: “By their fruits you will know them.” Action, not words, is the only valid test of a true believer. We may wel-

come the “faith talk” of those who

would lead our nation. But what they say is far less important than what they do.

Americans are right to be con-

cerned about the moral, and spiritual, fiber of our nation. We are right, too,

in looking for leaders who are women and men of faith. But let’s remember also how much the Lord detested hypocrisy and false displays of reli-

giosity. Spirituality and religion are far too important to be relegated to the seasonal rituals of politics.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

I

haven’t kept track, but I suspect that of all the topics that I have written about during my 12

years as a bishop, issues related to the dignity of human life appear most frequently in my weekly col-

umn. Human life is on my mind this week, because October is devoted to respect for human life. Last Sunday afternoon all across our nation, faithful people formed “life chains” along our streets in order to witness to the dignity of human life in our times.

I want to commend and thank all of you who participated in this noble gesture in our archdiocese. We sim-

ply must maintain our stand for what is right for our families and our nation. In the face of a culture that is less and less concerned for the most vulnerable among us,

those of us who are spiritual leaders need the visible support and involvement of good lay people in the pro-life movement. The pro-life cause cannot simply be left to the initiative of religious leaders. None of us can remain silent and uninvolved. True, not everyone is able to participate in public demonstrations, but all of us have the responsibility to vote and to make our wishes known at the ballot box. And surely all of us must pray for an end to it is a failure of society that promote a culture that considers human life disposable when suffering or physical limitations or unexpected pregnancies cause dis-

comfort or inconvenience.

We must pray because nothing is more powerful than prayer. But we also need to examine our own atti-

tudes and behaviors to determine whether we are somehow contribut-

ing to a culture that calls for conve-

nience and comfort at any price, even at the price of human life.

For those of us who are approach-

ing the evening of life it seems incredible that what we took for

granted so many years ago we must now witness to in public demonstra-

tions, namely the dignity of the unborn, the elderly, the disabled and all those who suffer physical or emo-

tional poverty. In my younger years, I would never have dreamed that some-

day we would worry that ours is a culture of death. Such a notion seemed foreign, though with hind-

sight we know we were naïve and uninformeed. To this day, we pause in disbelief when we ponder the horrible Holocaust perpetrated by the Nazi regime in Europe in our own life-

times. How could such atrocities hap-

pen in our “advanced” civilization?

On Aug. 4 USA Today featured a cover story under the banner headline, “Earlier, easier abortions.” The feature read: “A decade ago, RU-486, the so-called French abortion pill, sounded revolutionary. It was a drug that could cause a controlled miscarriage weeks earlier in pregnancy than most doctors would attempt a surgical abortion. It also could be used in doctors’ offices everywhere—away from the gaze of clinic protesters. Now after years of legal limbo, RU-486 might reach the U.S. market soon. . . . The American public is much more comfortable with early abortion.”

The article reported that a new surgical procedure would allow for ear-

lier abortions and that the moral dis-

comfort that has kept some doctors from providing abortions will dimin-

ish in the face of these very early methods. The moral wrong of abor-

tion has nothing to do with “early” or “late.” We are dealing with human life from the moment of conception. I have been a member of our national bishops’ Committee for Pro-

Life Activities for most of the last 12 years. As I track the concerns we must address, it is obvious that the “slippery slope” continues, usually in the name of progress. Our present and immediate concern now focuses on the real threat of legalized experi-

mentation on human embryos for the sake of medical progress. It is hard to appear as if we are opposed to med-

ical progress. Yet we must oppose any assault on human life, no matter what the intended purpose of that assault might be. If embryos are dis-

posable and subject to experimenta-

tion, where does it stop?

In his encyclical “Evangelium Vitae” ("The Gospel of Life"), Pope

John Paul II appealed to believer and nonbeliever alike to “respect, protect, love and serve life, every human life.” It is gratifying to know that not only Catholics, indeed, not only Christians, formed the human life chain across this nation last Sunday. Respect for human life is not just a “Catholic” issue. Nor is it merely a religious issue as a member of our judicial sys-

tem tried to assert recently. The ero-

sion of respect for human life has become a serious problem, indeed a crisis for our human society as the second millennium draws to a close. The welfare of our human family is a concern and a responsibility for every conscientious human person.
La intención del Arzobispo Buechlein para vocaciones en octubre

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

H e perdido la cuenta de todos los temas sobre los que he escrito durante mis 12 años como arzobispo, pero supongo que los asuntos relacionados con la dignidad de la vida humana son los que más frecuentemente aparecen en mis columnas semanales. Esta semana estoy pensando en la vida buena porque el mes de octubre está dedicado al respeto de la vida humana. El domingo pasado en la tarde al alcalde de toda la nación los fieles formaron “cadenas humanas” a lo largo de las calles para atestiguar sobre la dignidad de la vida humana en nuestros tiempos. Quiero felicitar y dar gracias a todos aquellos que participaron en este noble gesto en nuestra arquidiócesis.

Básicamente debemos adoptar una actitud firme para la vida buena para nuestra familia humana ante una cultura que está cada vez menos pre- ocupada por los más vulnerables de nosotros.

Los que son líderes espirituales necesitan el apoyo y la participación visible de los buenos laicos en el movimiento pro-vida. No se puede permitir que la vida sea llevada a la iniciativa de los líderes religiosos. Nadie se puede quedar callado y sin intervención. Una vez más, es imprescindible que cada persona pueda participar en las demostraciones públicas, pero todos nosotros tenemos la responsabilidad de votar y de expresar nuestros deseos en la urna. Y sin duda todos nosotros deberíamos estar asustados por las circunstancias que la sociedad pro- vida, sea sea una cultura que considere la vida humana como maleable, puede confluir en su sufrimiento, las limitaciones físicas o los embarazos inesperados causen que se interrumpa.

Debemos orar ya que no existe nada más poderoso que la oración. No obstante, también necesitamos examinar nuestras propias actitudes y nuestro comportamiento para determinar si estamos contribuyendo, de alguna manera, a una cultura que requiere la con- veniencia y el confort a toda costa, aún al riesgo de la vida humana. A aquellos entre nosotros que nos estamos acercando al fin de la vida nos parece increíble que lo que no való- ramos hace muchos años, actualmente se debe atestiguar en las demostra-ciones públicas, es decir la dignidad de los por nacer, las personas de edad avanzada, los minusválidos y los que otros no pueden disfrutar de la expectativa, es posible que pronto llegue el RU-486 al mercado esta- duanense. El pueblo americano está más cómodo con el aborto antes que el embarazo.

El artículo reporta que un nuevo procedimiento quirúrgico permitirá los abortos más tempranos y disminuirá la inmunidad moral puesta en el camino de algunos médicos proveen abortos entre estos métodos extremos. El mal moral del aborto no tiene nada que ver con “temor” o “tare”. Se trata de la vida humana desde el momento de concepción. Hace casi 12 años que somos miembros de la Comité por Actividades Pro-Vida de los Estados Unidos. Cuando siga las preocupaciones a la que debemos dirigirnos, es obvio que continuaremos en el “camino peligroso”, usualmente bajo el nombre de progreso. Nuestra preocupación actual e inmediata se centra en la vida humana. La luz de la experimentación legalizada en los embrazos humanos por el progreso médico. Es difícil aparecer como si nos oponemos al progreso médico. Sin embargo, debemos oponernos a cualquier intento que tuerza la vida humana, no importa cuál sea el propósito del asalto. Si los embriones se están con- viertiendo en desechables y están suje- tos a la experimentación, ¿adónde acaba? En su encíclica «Evangelium Vitae» («El Evangelio de la Vida») el Papa Juan Pablo II apeló tanto a los creyentes como a los no creyentes a “respetar, proteger y vivir la vida de cada ser humano”. Es grato saber que no sólo los católicos, pero sólo los cia- tianos, formaron la cadena de la vida humana a través de la nación el dominin- go pasado. El respeto a la vida no es simplemente un asunto “católico”. Tampoco es meramente un asunto religioso, como un miembro de nuestro sistema judicial trató de declarar recientemente. La erosión del respeto a la vida humana se ha convertido en un problema serio, y también una crisis para nuestra sociedad humana al cierre del segundo milenio. El bienestar de nuestra familia humana es la preocu- pación y responsabilidad de cada per- sona. +

Tradujo por: Language Training Center, Indianapolis.

Continúa el camino peligroso, sobre el asalto por la vida

Journey of Faith/Dr. John Buckel

Saving the best for last

(Third in a series)

The Book of Revelation is not for the squeamish. The visions of John strike terror in the heart as one reads about demonic beasts, terrifying crea-tures, horrifying plagues, worldwide panic, global war and cosmic upheaval.

However, Revelation has its lighter moments. The heart is touched by the promise of a new life can arise from suffering and death.

What is the meaning behind all of these graphic visions? Does Revelation have something to say to every Christian about their role in the heavenly court, a new heaven and a new earth, angels, majestic beings and supreme leaders?

Questions for consideration:

1. John’s remarks concerning the end of the world remind us that we will not know how or when God will come to mind when you think of death?
2. Has your faith influenced the way you cope with the death of a loved one? Explain.
3. Is it wrong to be angry with God? Why or why not?
4. Are you afraid to die?
5. How do you want to be remembered? by what?
6. Does the fact that you will die affect the way you live?
7. How will the new heaven and new earth change death? Why is that the case?

For further study:
1. Read chapters 2, 3, 6 of Revelation and chapters 7, 8, 9 of Exodus.
2. Read “Catechism of the Catholic Church, 63, 70-73.”

Letters from readers are published in The Criterion as part of the newspaper’s com-mitment to “the responsible exchange of freely- held and expressed opinions among the People of God” (Communio et Progressio, 116).

Letters from our readers are welcome and every effort will be made to include letters from as many people and representing as many view- points as possible. Letters should be relevant, well-expressed, and temperate in tone. They must reflect a basic sense of cour- tesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limit- ations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage letters from a variety of our readers, frequent writers will ordinarily be limited to one letter every six months. Cristián (usually less than 200 words) are more likely to be printed.

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1773, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

I am studying the various images there are of God in the Bible. I would like for your readers to share with our class their images of God. (Poetry and artwork reflecting an image of God gladly accepted.)

All correspondences should be directed to the teaching Fr. Jim Nicholls, P. O. Box 22872, Lexington, KY 40522.

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Questions for consideration:

1. John’s remarks concerning the end of the world remind us that we will not know how or when God will come to mind when you think of death?
2. Has your faith influenced the way you cope with the death of a loved one? Explain.
3. Is it wrong to be angry with God? Why or why not?
4. Are you afraid to die?
5. How do you want to be remembered? by what?
6. Does the fact that you will die affect the way you live?
7. How will the new heaven and new earth change death? Why is that the case?
Five-part Bosler Lecture Series begins Oct. 12

The Indianapolis Project Limus chapter will hold a meeting on Oct. 20 at 7 p.m. at Holy Spirit Church, 7243 E. 10th St., in Indianapolis. Those who can give their time, talent and treasure are encouraged to attend. Project Limus is an international nonprofit volunteer organization that has delivered more than 125,000 blankets to seriously ill or traumatized children. For more information, call Mary Williams at 317-599-4110 or 317-898-6011.

The Chamber Trio from Indiana University will perform in concert at St. Meinrad Archabbey in St. Meinrad at 2:30 p.m. (EST) Oct. 10 in St. Bede Theater. The performance is free. For more information, call 317-852-3670.

Roncalli High School, 3300 Prague Road, in Indianapolis, will host its holiday gift bazaar from 8 a.m. to 4 p.m. on Oct. 23. Both spaces are available for $30. For more information, call Tracy Moran at 317-782-8931.

The 20th annual Crop Walk for the Hungry will be held on Oct. 17 in Indianapolis. The walk route of approximately four miles will begin at Military Park, with check-in starting at 1:45 p.m. The funds raised will help Church World Service fight hunger and poverty locally and around the world. To pre-register or for more information, call 317-923-2938.

The adult faith formation committee at St. Thomas Aquinas Parish in Indianapolis is sponsoring a lecture and discussion session featuring Benedictine Father Cyprian Davis at 7 p.m. on Oct. 26. Father Cyprian will speak on “The Life of the American Catholic Community—Past, Present and Future” with an emphasis on African-American Catholics. He is a professor of church history at Saint Meinrad Seminary in St. Meinrad and the author of many publications. Tickets are $10 per household and will be sold at the door. For more information, call Chris Countryman at 317-925-0918.

The Office of Worship is sponsoring the Cantor Workshop Series on Nov. 13 in Indianapolis and Nov. 20 in Indianapolis. Session I on Nov. 13 will explore the ministry of cantor and the cantor’s repertoire. Cantors will have the opportunity to lead a psalm during Session II on Nov. 20. This workshop series is one of the requirements for the Cantor Certification Program. For more information and to register, call Charles Gardner, secretary for spiritual life and worship, at 317-236-1483 or 800-382-9836, ext. 1483 or by e-mail at cgardner@archindy.org.

Persons experiencing the loss of spouses through death or divorce are invited to participate in a Beginning Experience Weekend scheduled Oct. 22-24. The program, sponsored by the archdiocesan Office of Youth and Family Ministries, will be held at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. People of all faiths are welcome. The cost for the weekend is $80. For more information, call 317-236-1586 or 800-382-9836, ext. 1586.

The Indiana Chapter of the National Society of Fund Raising Executives has given Daniel A. Schipp of Tell City the Fund Raising Executive Award. A native of Ferdinand, Schipp has worked in development for Saint Meinrad Archabbey and School of Theology since 1982. Schipp is a member of St. Paul Parish in Tell City.

The Society of St. Vincent de Paul, Council of the United States, has appointed Sheila Gilbert of Indianapolis to the office of national secretary. She has served and contributed to the Society of St. Vincent de Paul in many capacities, including president of the Indianapolis Council. Gilbert is the director of religious education at St. Matthew Parish in Indianapolis.

Randall and Marianne Tobias of Indianapolis were honored by Marian College during its seventh annual “Opportunities for Excellence” dinner auction on Oct. 5 at the Franciscan college’s Physical Education Center on Cold Spring Road in Indianapolis. The event honors individuals who have achieved excellence in their professional careers and in civic involvement. It is chaired emeritus of Lilly Lilly and Company in Indianapolis. She is a concert pianist, and also lectures for the Indianapolis Symphony Orchestra.
Holy Angels dedicates new school, parish center

By Margaret Nelson

Hundreds of people gathered along Dr. Martin Luther King Jr. St. in Indianapolis on Oct. 3 to celebrate the dedication of Holy Angels School and Parish Center.

Though the sky grew darker and the temperature cooler, the music, dancing and messages of the speakers were festive. The celebration began with the gathering of Bill Pate and Larry Lee. Immaculate Heart of Mary Repairatrix Sister Christine Nantaba led some of the students in an iridescent dance.

Mary Ash, chair of the building planning team, served as emcee. Vinc Harrington, president of the pastoral council, expressed thanks for the blessings the parish has received, noting that “the team allowed the Holy Spirit to work with them.”

Members of the Holy Angels School Choir and the parish Gospel Choir sang for the dedication ceremony.

Addison Simpson, executive assistant for Indiana Gov. Frank O’Bannon and a graduate of once-neighboring St. Bridget School, told the assembly, “You are my graduate of once-neighboring St. Bridget School, told the assembly, “You are my graduate of once-neighboring St. Bridget School.”

She shared her own reaction: “We are continuing to make a name for ourselves with high quality work.”

Father Clarence Waldon, pastor of Holy Angels Parish, said the new school and parish center “is something that was done in collaboration. Remember, together with parish, God can do anything.”

Carondelet St. Joseph Sister Gérardine “Gerry” O’Laughlin, principal of the school, said the people of the parish will always remember Archbishop Daniel M. Buechlein for his vision, his courage “to always remember Archbishop Daniel M. Buechlein, for his vision, his courage “to always remember Archbishop Daniel M. Buechlein.”

She said when the students were given a tour of the half-finished building last spring, their first question was, “Where are we going to have morning prayer?”

She shared her own reaction: “We are really doing something right here.”

Father Richard Ginther, pastor of SS. Peter and Paul Cathedral Parish and associate director of the archdiocesan Office of Worship, represented the archbishop, who was absent because of illness. Father Ginther read Archbishop Buechlein’s message that he was with them in spirit. “Surely the unseen company of all the holy angels celebrates with you.”

Calling it “the miracle of Dr. Martin Luther King Jr. St.,” the archbishop’s message expressed thanks to those who invested in the project. “It is one of the most wonderful, holy, long-lasting investments you can make.”

Art O’Leary, head of the construction team, put the date stone in place over a box of parish and school memorabilia. The ribbon was cut by Fathers Waldon and Ginther, and Sister Gerry.

The evening closed with a tour of the building and refreshments in the multipurpose gymnasium for the benefactors, parishioners, students and parents, school staff and neighbors.

Catholic health care

This photograph was taken on Oct. 23, 1941, at St. Margaret Mary Hospital in Batesville, during the Indiana Conference of the Catholic Hospital Association.

Various congregations of religious women engaged in hospital ministry were represented at Holy Angels School including: The Sisters of Providence (Sister DePaul’s), the Sisters of St. Joseph (Sister DePaul’s), the Sisters of St. Francis of Perpetual Adoration, the Sisters of St. Vincent de Paul, and the Sisters of St. Joseph in Tipton.

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Journey of Hope 2001

New Albany Deanery
St. Michael
Bradford

Story by Susan M. Bierman

Fast Fact:
St. Michael Parish in Bradford has supported a mission in Honduras for five years.

Archbishop Bonaventure Knabel, O.S.B.

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St. Michael Church

Spiritual lives are formed at St. Michael Parish in Bradford

BRADFORD—Religious education is indeed a life-long formation process at St. Michael Parish in Bradford. “We serve from the cradle to the grave here,” John Jacobi, administrator of religious education and youth ministry coordinator at St. Michael, said. On Sunday, children in kindergarten through the fifth grade participate in Liturgy of the Word. “I just get a kick out of watching the kids go to the front of church to get a blessing from Father—knowing that they’re off and going to hear the Word of God on their own level and have it explained to them,” Jacobi said.

He added that it’s a joy to see the children return to Mass and hear the “pitter patter” of their feet coming up the stairs. “It’s neat to see the parish’s reaction to that also. You can’t help but smile,” Jacobi said.

This year, 178 children are enrolled in the religious education program in preschool through eighth grade. Another 54 youth are enrolled in the high school religious education program. “St. Michael’s has always had a very strong catechetical program,” Jacobi said.

And he should know. Jacobi, a life-long parishioner of St. Michael, is a graduate of the program himself. He recalls some of his predecessors at St. Michael—the directors of religious education and the catechists.

“It was amazing how strong their faith was and [to see] their desire to pass on that faith to young people,” he said.

He credits them for his interest in working for the Church. “Their example is one of the reasons I wanted to get into Church ministry,” Jacobi said.

Jacobi has held his posts at St. Michael for five years. He believes that catechetical ministry and youth ministry go hand-in-hand. He said when the youth group went white-water rafting in West Virginia this summer, they wanted to stop and pray before climbing onto the rafts. “You can teach about God in the most amazing places and circumstances,” Jacobi said.

The youth group doesn’t exist just for social events. Jacobi said service projects are very important. “I’ve gotten that from the youth. They don’t just want to have social activities—they want to give back,” he said.

The youth group participates in a number of service projects. This month, the...
group has a project called “Repair Affair.” This service project involves the youth going out into the Bradford community and helping people in either an elderly or low-income household with yard work and other residential maintenance.

Jacobi believes it’s important to stress to the youth and to the children that they are a part of the Church now:

“They are not the Church of the future, they are the Church now,” he said.

The children and youth learn this through service projects and through performing other ministries in the parish.

“That’s basically the call Jesus gave us. Not only to be on our faith journey toward God, but to help others in their journey,” Jacobi said.

The youth have learned about community service through being witnessed to by adult parishioners.

“The parish is very giving and very generous. At St. Michael’s, we live stewardship,” said Darlene Cole, pastoral associate at St. Michael Parish.

Some of the parish youth will attend the National Youth Conference this November in St. Louis. And for World Youth Day 2000, the group will not travel to Rome but there are other plans in the making.

“Our plan is to do some sort of pilgrimage here at St. Michael’s and to watch what’s going on in Rome, and to take part in that on a ‘Bradford’ level—a smaller level,” Jacobi said.

He said the parish is excited about the Jubilee Year within the catechetical program.

“It seems like the Journey of Faith 2001 has been a slow journey, but now it’s like we’ve hit the top of the hill and we’re ready to really roll,” he said.

The plans for the new millennium include all parishioners, young and old. For the children, plans include making a family quilt. Each child will be given a quilt square to attach to the quilt squares of the classmates. Then the larger quilt squares will be sewn together to create the quilt “to show unity in the Jubilee Year,” Jacobi said.

On the parish level, St. Michael has hosted parish missions for the past two years, which were well attended.

“It seems like there’s a hunger among the parishioners to further their spiritual formation,” Jacobi said.

Benedictine Father Noah Casey, director of the archdiocesan Office of Ministry to Priests, will present another parish mission in 2000 at St. Michael.

A pilgrimage to either Saint Meinrad Archabbbey in St. Meinrad or to Our Lady of the Snows in Illinois may also be in the plans.

For those who want to know more about the Catholic faith, the Rite of Christian Initiation of Adults at St. Michael Parish is open to everyone. It’s available for those who are coming into the Church, as well as all those in the parish who want to refresh their faith, according to Benedictine Archabbot Bonaventure Knaebel, administrator of St. Michael and former archabbot of Saint Meinrad Archabbbey.

†

This statue of Jesus on the grounds of St. Michael Church in Bradford is dedicated in memory of the priests and others who have served at the parish.
molding the student's character lesson by lesson, inside and outside of the classroom. She knows not something from within. It is called character. And Cathedral develops character. Each minute is spent on earth. Our place in this world is constantly evolving, and how I find my place is best achieved using theses have been developed, and about which ballads and books have been written. How do we prepare the significant of what had happened. These reports will be filed away in classified archives for the eternity in such extraordinary circumstances, but I am.

Brevity and clarity were of the utmost importance in order to articulate to other aviators and military leadership the significance of what had happened. These reports will be filed away in classified archives for the remainder of time. Cathedral’s English department including Mrs. Bundy, Mrs. Kissling, and Mrs. Ney never knew I might depend on morality and morality and in such extraordinary circumstances, but I did.

"Dear Lord," I prayed with my Weapon System Operator (WSO), who also happened to be a Christian, "a peaceful diplomatic solution was not in your plan. In this dark hour, please protect those that are flying, and those that are living in Serbia. We know that the bombs we will fire will be guided by Your hand and that ultimately, this conflict will bring glory to Your name. Amen." As I was preparing for college and a career in the Air Force, I was asked by my senior year religion teacher, "Scott, do you think that you are involved in war and responsible for death that you will still go to Heaven?" Cathedral’s religion teacher Scott McInerney challenged me with that question, along with Mrs. Koehler, Mrs. Cavanaugh, Mr. Worrell and Mrs. Bielski, never knew I might apply international relations during such extraordinary circumstances, but I did.

Following each mission, I was required to write a report detailing the events of the entire sortie. Brevity and clarity were of the utmost importance in order to articulate to other aviators and military leadership the significance of what had happened. These reports will be filed away in classified archives for the remainder of time. Cathedral’s English department including Mrs. Bundy, Mrs. Kissling, and Mrs. Ney never knew I might depend on morality and morality and in such extraordinary circumstances, but I did.

The conflict is over as far as my involvement is concerned, and life is back to normal as I know it. However, I recently went to Germany with a Christian youth group for whom I volunteer here in England. I return to Cathedral every time I visit Indianapolis. My purpose is to water my roots. Each teacher I attend Catholic grade schools and secondary schools. He set for Oct. 30

Thursday, November 4, 1999 – 8:15-11:45 a.m.

Saturday, November 6, 1999 – 8:15-11:45 a.m.

Saturday, December 11, 1999 – 8:15-11:45 a.m.

Saturday, January 8, 2000 – 8:15-11:45 a.m.

For further information, please contact Diane Szynanski, Director of Admissions, at (317) 542-1481, ext. 360.

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PLACEMENT TEST DATES
Saturday, November 6, 1999 – 8:15-11:45 a.m.
Saturday, December 11, 1999 – 8:15-11:45 a.m.
Saturday, January 8, 2000 – 8:15-11:45 a.m.

Plans progress for high school in Carmel area

For further information, please contact Diane Szynanski, Director of Admissions, at (317) 542-1481, ext. 360.

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“Grieving: The Sacred Journey” is the theme for the 18th annual archdiocesan Conference on Bereavement on Oct. 30 at the Archdiocese O’Meara Catholic Center in Indianapolis. Described as “a day for those who minister and for those most affected by bereavement,” the conference is open to all. It is sponsored by the archdiocesan Office of Youth and Family Ministries and the Young Widowed Group. Father Stan Stager, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, president of Grief Unlimited Inc. and a member of St. Agnes Parish in Nashville, will lead the participants to the archdiocese. They have a number of grief ministry retreats in recent years.

Marilyn Hess, associate director of healing and healing ministries for the archdiocesan Office of Youth and Family Ministries, said the keynote presentation will explore the spiritual and emotional journey each person moves through after losing a loved one. Hess said Father Koetter and Pike will discuss images from Scripture to help participants reflect on finding God in the midst of grief.

Pike said the grief journey is uniquely different for each person, and everyone goes through it experience many of the same emotions and reactions.

“We will look at the physical and emotional aspects of this journey,” Pike explained, “and interweave sacred liturgy and Gospel stories of Christ’s life. We want to help participants find opportunities for growth, understanding and communication through difficult emotions and issues. Workshops include “Families Coping with Loss,” “Healing by Giving to Others,” “Creativity and Healing” and “Tear Catchers: The Positive Aspects of Suffering.”

(Registrations are $35 a person and include lunch, the keynote presentation and closed seven workshops. For registration information, contact the archdiocesan Office of Youth and Family Ministries at 317-236-1586 or 800-382-9686, ext. 1586.)

Results of a recent survey of Catholic households in Hamilton and Boone counties, and the Lafayette Diocese found broad-based support for at least one, and possibly two, Catholic high schools in Hamilton County. The survey was conducted at the request of the Carmel Deanery Development Council, a planning group of clergy, parish leaders and diocesan officials that is studying the educational needs of eight parishes in Hamilton and Boone counties.

About 200 people attended a Sept. 29 meeting in Carmel to discuss survey results from 4,500 respondents and plans for the high school.

“We’re looking to open the school in August of 2002,” said Our Lady of Mount Carmel parishioner Chris Braun of Carmel, who is chairing the high school building committee.

Braun said survey results demonstrate that a new Catholic, college preparatory high school in the Lafayette Diocese’s Carmel Deanery “could immediately enroll 800 to 1,000 students.

The survey was conducted at the request of the Carmel Deanery Development Council, a planning group of clergy, parish leaders and diocesan officials that is studying the educational needs of eight parishes in Hamilton and Boone counties.

Braun said extraordinary population growth has strained existing facilities and requires long-term planning to meet the needs of current and future Catholic parishioners in the Carmel Deanery.

He said survey results will be used to evaluate the need for and location of new parish facilities and programs to serve existing and projected needs in the deanery. Of the present school building for a Catholic high school and for kindergarten through eighth-grade feeder schools was even greater than we had anticipated," Braun said. "The survey results revealed that thoughts intensify present and future educational needs of Catholics in each of the parishes and provided a valuable road map for narrowing the choices and planning that will eventually lead to the best serve the needs of the Carmel Deanery students.”

Lafayette Bishop William L. Higi said the survey indicates that Catholics in the area want their children to attend Catholic grade schools and secondary schools. He said the challenge is to determine if the Catholic high school project under discussion is financially feasible.
We use the power of the mind to know truth

By Fr. Robert L. Kinast

Lucky guesses are just that—lucky! For the really important issues in life, it is better to know the truth than to rely on a lucky guess.

Fortunately, one of the blessings of being human is the power of the mind to know the truth.

To know the truth: What does that mean?

It means that a person’s concepts and judgments correspond to reality—that is, to the way things actually are. For example, it could mean that my concept of a computer corresponds to the machine in front of me; it could mean that my judgment corresponds to reality when I realize that by hitting certain keys, words will appear on the screen and I can print them as an article.

The problem is that not everything in life is so cut-and-dried! This is especially true for the most important questions in life: Who am I, and what is my destiny? What is love when the beloved becomes an addict or is abusive? Why do so much of the world live in poverty, and what should affluent nations do about it?

In these cases, it is more difficult to know the truth because the reality in question is many-sided. It gives rise to diverse points of view, each of which has its own claim to the truth.

Faced with such complexity, the human mind must exert its power to know the truth. How does this occur? Essentially there are three steps: Get the facts, interpret them and test the interpretation.

The best way to get the facts is to ask the basic information questions: What happened, who was involved, where and when did it happen, how did it happen?

Parents do this when they settle quarrels between children; police do this when they file a crime report; analysts do this when they study market trends.

The goal is not to gather every single bit of information, but to gather all the pertinent information so there is an adequate picture of the reality you are trying to understand.

This is not always easy. Sometimes pertinent facts are deliberately hidden; sometimes facts are not yet fully known. In seeking to know the truth, one must always remain open to the possibility of new information.

Once a sufficiently accurate picture of reality has been assembled, the next task is to interpret it. Interpretation is the attempt to make sense of the facts; it is a judgment about what reality in this case means.

The key question at this stage is, why?

Why do nearly half of the marriages in the United States end in divorce? Why is church attendance declining although people say that they are greatly interested in religion and spirituality? Interpretation does not just involve personal opinions. It involves a dialogue between the facts of reality and a value system or philosophy of life.

Christianity is such a value system. Over the centuries, Christians have tried to make sense of reality from the perspective of faith. A framework of meaning (tradition) helps them to interpret current events. Within this framework, for example, we believe that: Creation is a gift from God to be cultivated and cared for, not exploited arbitrarily. Each person is made in the image of God and retains human dignity no matter what wrongs (even crimes) he or she may commit.

God often speaks through unexpected sources such as scientific discoveries, political movements and technological advances, so Christians should be alert to the development of cybernics or advances in genetic research.

The final step is to test our interpretations in real-life situations.

For example, the original meaning of Christian peace has been tested in many conflicts, which has led to the development of principles of legitimate self-defense and even the possibility of a just war. The Christian meaning of marriage has been tested in many circumstances that have helped to clarify and update the conditions for annulment.

The reason to pursue the truth is not simply to gain knowledge. It is in order to live in harmony with reality as God desires. This was the motive behind Jesus’ preaching and the primary reason why Christians should care about using the power of the mind to know the truth.

When Jesus spoke to his Jewish contemporaries, he told them that if they would listen to him (be his disciples), they would know the truth, and the truth would set them free (Jn 8:32).

We hear the same message today and are offered the same freedom in place of guesswork and reliance on luck, if only we exercise the power of our minds.

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

The human mind is God’s creation

By David Gibson

We may forget that the human mind is God’s creation—especially when our “information age” offers so much to know, all the while reminding us how little we know.

Our power of knowing makes us something like God. The human mind is a wonderful thing. Nonetheless, we may not always respect the human mind.

After all, don’t our minds sometimes mislead, or contradict, or fail us? And what about all those times when even “the best minds” can’t resolve our problems?

Then there is the mind’s troublesome aspect, strongly felt whenever the mind appears to compete with the heart. But stop to ponder the benefits of the mind. Given our power to know what is true, we can begin to grasp life’s meaning and to live hopefully and happily.

Given our power to know the truth about life, we can live by what we know: the mind opens on to a life of integrity.

Most of us, of course, welcome a little enlightening of the mind. For some, this even becomes the stuff of prayer, as in: “Lord, help me to understand....”

(David Gibson edits Faith Alive!)
When Pope Paul III became pope in 1534, he created the Council of Trent to study the church’s beliefs and practices. The council’s first task was to define the Catholic faith and to protect it from heresies. It was a difficult job, and the council struggled for years to come to a consensus on many issues.

The council met in four sessions, the first of which lasted from 1545-1563. During this time, the council produced a great number of decrees, which were later known as the Council of Trent’s 16th-century teachings. These teachings guided the Catholic Church for centuries and are still in effect today.

One of the most important decisions made by the council was to require that all Catholics engage in personal prayer and private devotion. The council also required that all Catholics receive the sacraments regularly, and that all Catholics adhere to the Church’s moral teaching.

The council also addressed the issue of the sale of indulgences, which was a major concern of the time. The council declared that indulgences could not be sold, and that only those who had actually suffered for their sins could receive them.

The council’s teachings were widely respected and its decisions were still in effect when the council was dismissed by Pope Pius IV in 1563.
This week’s first section of the Book of Isaiah once more provides the Liturgy of the Word with its initial reading. Exegetes to several factors, it is possible to reconstruct much of the personality and experience of Isaiah. He apparently had access to the power of his day. Some suspect he was noble himself, with the possibility of entering the royal court. He was very intelligent, and he was well educated. His use of language is good. Even the English translations of these ancient Hebrew texts convey an eloquence and colorfulness.

The prophet also was obviously a person of deep and strong faith. His faith caused him to feel exquisite discomfort as he looked around and saw his people ignore or, worse, reject the law and the God of who had protected them and made them a Chosen People.

In this reading, Isaiah reminds his listeners that God has provided for them. God has given them an understanding of life itself, of the very order of life. They know that God is the creator and governor of all things, not because they are so smart and deduced this for themselves. Rather, God revealed it to them.

God has lavished love and mercy upon them, yet the people have turned away from God. God’s love and power, nonetheless, remain undisturbed and uninterrupted. Even for the wayward, God is true, strong and protective.

As occurred last weekend, the Epistle to the Philippians furnishes the second reading.

Paul had a very stormy career. Unreliant in his own faithfulness to the Lord, Paul on more than one occasion cast his lot with the possibility of entering the royal court. He was very intelligent, with the likelihood of reaching out to us.

The revelations of years? Just from the Bible? Questions, however, and still ask questions. Recently, an uncle asked a lot of questions about angels. How were they named? What is Catholic teaching about the angels? Who are the angels mentioned in the Annunciation, the Nativity, the Transfiguration, the Resurrection? How do we know about them? Just from the Bible? Can you give a few thoughts to help us? (New York)

A

Our word angel comes directly from the Greek word angelos, which means messenger. That immediately tells us much about them, as far as we humans are concerned.

A

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The Active List

October 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.

October 9–10

October 9–10
Our Lady of Lourdes, Indianapolis, 5333 E. Washington St., fall festival, noon–7 p.m., information: 317-937-6585.

October 9–13
St. Meinrad Archabbey, St. Bede Theater, Indiana University Chamber Trio, 2:30 p.m. No admission charge. Information: 812-357-6501.

October 9
Sacred Heart Parish, Indianapolis. 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, 317-638-5551.

October 10
Saint Meinrad Archabbey, Monte Cassino pilgrimage, 2 p.m., Benedictine Father Noel Mueller, “Mary, the Theotokos: God-Bearer.” Information: 812-357-6501.

October 10
St. Mary-of-the-Rock, Indianapolis. Turkey Festival, beef, hog and turkey raffle, games and country store, 10 a.m.–5 p.m. Adults, $6; children 12 and under, $3.

October 10
Mary’s Shrine, Indianapolis, 1375 S. Mickley Ave., “Trusting in the Father,” Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

October 10–13
St. Mary, Lapel, four-evening series of spiritual growth and enrichment for people of all ages and faiths, Passionist Father Jim DeManuele, musical prelude, 6:45 p.m. Information: 812-952-2916.

October 12

October 12
St. Paul Hermitage, Beech Grove, Ave Maria Guild meeting, 12:30 p.m.

October 13
Serra Memorial High School, Indianapolis, 5000 Northwest Ave. Faculty vs. student volleyball, ball game, benefit annual canned food drive, 4:30 p.m., admission two cans of food. Information: 317-536-6377.

October 16
St. Joseph Church, Indianapolis, 1375 S. Mickley Ave., ham and bean dinner, 4:30 p.m. adults $4, children under 12 $2.

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St. Anthony of Padua Church, Clarksville, “Be Not Afraid” holy hour, 6 p.m.

October 13
Serra Memorial High School, Indianapolis, 5000 Northwest Ave. Faculty vs. student volleyball, ball game, benefit annual canned food drive, 4:30 p.m., admission two cans of food. Information: 317-536-6377.

October 16
St. Joseph Church, Indianapolis, 1375 S. Mickley Ave., ham and bean dinner, 4:30 p.m. adults $4, children under 12 $2.

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., Trinitendi (Latin) Mass. Times and other information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, Indianapolis, 520 Stevens St., Trinitendi (Latin) Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville, “Be Not Afraid” holy hour, 6 p.m.

Christ the King Church, Indianapolis, 5844 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.–9 p.m. Rosary for world peace at 8 p.m.

St. Anthony Church, Indianapolis, 379 N. Warren, rosary and Benediction for vocations, 2 p.m.

Mondays
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m in the chapel.

Tuesdays
St. Joseph Church, Sellersburg, 2805 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Monfort Parish, Fishers, 11441 Hague Road, adult religious education classes from 7 p.m.–9:30 p.m. with small fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.–3:30 p.m.

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

Wednesdays
Marian prayers for priests from 3 p.m.–4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

Thursdays
St. Lawrence Parish, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5:30 p.m. Mass.

--- See ACTIVE LIST, page 17 ---
The Active List, continued from page 16

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

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.

A pro-life rosary at 10 a.m. in front of Affiliated Women’s Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

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

 Saturdays
A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

 Monthly
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, Archdiobishop 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.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Road W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

Third Sundays
Mary Revere Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Information: 812-689-3551.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays
Young Widow Group, sponsored by the archdiocesan Office of Youth and Family Ministries, St. Matthew Parish, Indianapolis, 4100 E. 56th St., at 7:30 p.m. Child care available. Information: 317-236-1586.
For information about rates for classified advertising, call (317) 236-1572.

For Sale
70-80 YEAR-old farm barn, 1,600 sq. ft. Good for renovation. Make offer. 317-245-6902.

PUBLIC GRAVE AT CATHOLIC CEMETERY, Louisville, KY. Two grave sites. $1,400. 317-243-0004.

Stained Glass Festivals
Heartland Apple Festival October 2-3 and 9-10 (9-6 AM  all days) FREE ADMISSION • Crafts • Food • Entertainment

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