Celebration in the Spirit of Hope

We prayed for the Holy Spirit’s guidance for a new emphasis on our mission of evangelization. We now embark on our Journey of Hope with new vigor as “Disciples in Mission.”

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Six Sisters of Providence celebrate their silver jubilees

Saint Mary-of-the-Woods—Six Sisters of Providence of Saint Mary-of-the-Woods celebrated their silver jubilees during an ecumenical liturgy on Aug. 19 in the Church of the Immaculate Conception at the motherhouse.

The silver jubilarians are Sisters Mary Ann DeFazio, Jeanette Hagelskamp, Sue Pietrus, Lisa Stallings, Dawn Tomaszewski and Wendy Workman.

Sister Mary Ann DeFazio is a native of Pittsburgh. She currently is a student. She entered the congregation on Aug. 29, 1975, from St. Mary Parish in Griffith, and professed perpetual vows on Oct. 14, 1984. She earned a bachelor’s degree in humanities from Saint Mary-of-the-Woods College. Sister Mary Ann served as a teacher at Ladie Isle School in Portland, N.H., from 1977-79 and at St. Alexander School in Palos Hills, Ill., from 1979-80. She also served St. Alexander Parish as coordinator of religious education from 1980-86 and as pastoral associate and director of religious education at St. Clement Parish in Chicago from 1989-91. She served as director of religious education for St. Ferdinand Parish in Chicago from 1991-2000.

Sister Jeanette Hagelskamp is a native of Indianapolis. She is a doctorate candidate and instructor at the University of San Francisco. She also has served as assistant director of the Institute for Catholic Education Leadership at the university.

She entered the congregation on Aug. 29, 1975, from St. Matthew Parish in Indianapolis, and professed perpetual vows on Aug. 19, 1984.

Sister Sue Pietrus is a native of Chicago. She currently ministers as a professor of music at Saint Mary-of-the-Woods College, where she also served as music instructor, assistant professor and associate professor from 1990-93 and 1993-99.

She entered the congregation on Aug. 29, 1975, from St. Louise Parish in La Grange Park, Ill., and professed perpetual vows on Aug. 19, 1984.

Sister Earned a bachelor’s degree in music education at Saint Mary-of-the-Woods College. She received a master’s degree in music education from the University of Illinois and a doctorate of musical arts in music education from the University of Southern California.

She served as a music teacher at St. Mary Wood School in Orange, Calif., from 1977-80. She was a teacher at Marywood School in Orange, Calif., from 1980-82. She was a member of the National Catholic Education Association and the Missouri Music Educators Association.

Sister Lisa Stallings is a native of Chicago. She currently ministers as a professor of music at Saint Mary-of-the-Woods College, where she also served as music instructor, assistant professor and associate professor from 1990-93 and 1993-99.

She entered the congregation on Aug. 29, 1975, from St. Louise Parish in La Grange Park, Ill., and professed perpetual vows on Aug. 19, 1984.

Sister Dawn Tomaszewski is a native of Chicago. She currently ministers as a coordinator of religious education and bookkeeping duties. Sister Dawn Tomaszewski also assists women with vocation discernment at Casa Providencia in Los Angeles.

She entered the congregation on Aug. 25, 1984. She was a teacher at Our Lady of Fatima School in Vincennes. †

Sister Wendy Workman is a native of Gilman, Ill. She currently ministers as a healthcare visitor at the congregation’s motherhouse at Saint Mary-of-the-Woods.

She entered the congregation on Aug. 29, 1975, from St. Mary Parish in Paxton, Ill., and professed perpetual vows on Aug. 19, 1984.

Sister Wendy Workman’s degree in religion from Saint Mary-of-the-Woods College. She received a bachelor’s degree in physical education from Indiana State University and a master’s degree in physical education from the University of Iowa.

She taught at Corpus Christi School in Oklahoma City, Okla., from 1977-80 and at St. Angela School in Chicago from 1980-82. She taught physical education at Saint Mary-of-the-Woods College from 1984-87 and served as chairperson of the physical education department at the college from 1985-87. †

Providence Sister Bernadette Mary Carroll receives papal honor

Providence Sister Bernadette Mary Carroll, who formerly served in the archdiocese, has been awarded the papal honor “Pro Ecclesia et Pontifice.” (“For the Church and the Holy Father”).

Sister Bernadette Mary Carroll currently serves as pastoral minister and bookkeeper at St. Teresa of Avila Parish in Los Angeles. The award is presented to Catholics for their exemplary commitment to the Church and the pope. She will receive her papal medal during an after- mass dinner service on Sept. 24 at St. Bernadette Church in Los Angeles. She will also have the honor to receive this award,” she said. “My family is very, very excited, probably more excited than I am.”

Nearly half of her 60-plus years as a Sister of Providence were spent teaching children in Indiana and California, which is her favorite ministry, Sister Bernadette Mary said. “It has been wonderful. I would do it all over again.”

She entered the congregation of the Sisters of Providence on Feb. 2, 1939, and professed perpetual vows on Aug. 15, 1947.

Sister Bernadette Mary served at St. Andrew the Apostle School and the former St. Catherine School in Indianapolis, and at St. Benedict School in Terre Haute. Elsewhere in Indiana, she served at St. John School in Newburgh, St. Simon School in Washington and St. John School in Vincennes. †

Jubilee Masses for senior citizens and young adults

Several special Jubilee Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to anyone.

Archbishop Daniel M. Burchlein said the Masses will celebrate the contributions of those who have shone the faith through the past century and the younger generation that is being asked to carry it forward.

Catholic physicians to meet Sept. 27 at Fatima Retreat House in Indianapolis

Members of the Society of St. Raphael, an physicians guild, will hear Dr. Charles J. Dietzen speak at their annual meeting on Wednesday, Sept. 27. The topic of Dietzen’s address is “It’s More Than a Job: This is a Mission.” Dietzen is well-known in medical circles and has practiced, spoken and written extensively.

The society will meet at Fatima Retreat House, 5451 E. 56th St., in Indianapolis. Mass will be celebrated in the retreat house’s chapel at 6 p.m. A reception follows at 6:45 p.m.

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Jubilee Safes for senior citizens and young adults

We’ll be there waiting if you give us two weeks’ advance notice!
More than 200 married couples from 39 counties in central and southern Indiana will be honored at a solemn Mass during the archdiocese’s 15th annual Golden Wedding Anniversary Celebration at 2 p.m. on Sept. 24 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Daniel M. Buechlein will celebrate the eucharistic liturgy and lead the jubilarians in the renewal of their marriage vows. Ninety-six couples married in 1950 and other couples married during the 1930s and 1940s will receive a nuptial blessing from the archbishop. The jubilarians to be honored this year represent nearly 11,000 years of married life, according to David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, which coordinates the annual event.

“These couples view their marriage as sacred,” Bethuram said. “They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable. Their commitment to one another throughout the years has deepened and developed in a love that moves beyond themselves and gives society a wonderful model of the love and care that God has for all of us.”

Twenty-four couples have been married 60 years or more and, at the close of the liturgy, the archbishop will present each of them with a special memento in remembrance of this event.

By Barbara Fox

The religious education program at St. Michael the Archangel Parish in Indianapolis has gone “high-tech.” Franciscan Brother Bob Baxter, director of religious education at St. Michael, has become the parish computer guru.

After participating in the New Frontiers Technology Planning Process provided to archdiocesan schools and parishes, Brother Bob began to figure out ways to use the technologies he already had available, such as videos and videocassette recorders, in more effective ways. He also assumed responsibility for operating the parish bingo program so that he could use the proceeds for new parish technologies.

The parish center now has a large-screen television that is connected to a computer so that Power Point computer presentations can be made for large-group functions. Three computers are networked so that Internet sites can also be viewed on the large television screen. Brother Bob also accesses the parish accounting software that is password protected to create lists of students’ names, addresses, phone numbers and e-mail addresses. The technology allows him to communicate with students easier and more frequently. He also uses his computer to create brochures to promote his programs. Program registration forms are also computerized.

Brother Bob’s family gave him a digital camera so that pictures can be inserted into his printed documents and Power Point presentations. Commercial CD-ROMs such as “Inside the Vatican” are also available for use.

Parish administrators of religious education are invited to St. Michael Parish on Sept. 27 to participate in a new “hands-on” technology planning process. It is called Dot Com PARES. Sessions will be held again in February. Dot Com PARES will be meeting at St. Michael’s parish center to view the technologies in action. Afternoon sessions will be held in Indianapolis at the Cardinal Ritter High School computer lab so that participants can use the software that has been demonstrated.

Openings are still available. (Administrators of religious education who are interested in attending the Dot Com PARES sessions should call Barbara Fox at the Office of Catholic Education at 317-260-1436 or 800-352-9836, ext. 1436.)

**Respect Life Sunday is Oct. 1**

By Mary Ann Wyand

Respect Life Sunday observances in the Archdiocese of Indianapolis are scheduled on Oct. 1 from 11 a.m. until 5 p.m. at SS. Peter and Paul Cathedral and in Assembly Hall of the Archbishop O’Meara Catholic Center in Indianapolis.

Events include the archdiocese’s annual Respect Life Mass, a speech about abortion and Catholic votors, an ecumenical Life Chain prayer vigil and a Life Fair with free educational materials.

The day’s events begin with the Life Fair from 11 a.m. until 1 p.m. and from 3:30 p.m. to 5 p.m. in the Assembly Hall. Representatives of a number of pro-life ministries will staff booths and talk with visitors.

Archbishop Daniel M. Buechlein will celebrate the archdiocesan Respect Life Mass at 1 p.m. at the cathedral. During the liturgy, the archbishop will honor a dedicated pro-life volunteer with the Archbishop Edward J. O’Meara Respect Life Award. The award recipient will be announced in *The Criterion* next week.

The Henrietta Central Indiana Life Chain, a one-hour ecumenical pro-life prayer vigil, begins at 2:30 p.m. on North Meridian Street in Indianapolis.

During the Life Chain, participants will pray for an end to abortion and hold signs that say “Abortion hurts children,” “Abortion hurts women,” “Adoption: The loving option,” “Jesus forgives and heals” or “Lord, forgive us and our nation.”

After the Life Chain, the archdiocesan Life Fair continues in the Assembly Hall.

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Spirited Hope to empower outreach

It was an awesome event. Possibly the largest gathering of Catholics for worship in the history of the state of Indiana, last Saturday’s Celebration in the Spirit of Hope: The Great Jubilee was a marvelous public witness to the power of Jesus Christ to touch and change lives.

It was also a wonderful testimony of the vibrancy of the Catholic Church in central and southern Indiana and of the solid promise for the future we are enjoying. To be present while nearly 3,200 young people and adults—the future Church, the Church of the Third Millennium—were confirmed in the faith was a hope-filled and faith-filled experience. Yes, we celebrated the Spirit of Hope all right, and much of the hope we received last Saturday came from watchful young person after young person step forward to be sealed with the gift of the Holy Spirit, strengthened and equipped to help carry out the mission and ministries of the Church.

And that is really the next step. Last Saturday, we invoked the Holy Spirit for the grace and the gifts to implement the third theme of our symbolic Journey of Hope 2001: evangelization—the proclamation of the Good News of Jesus Christ linked with a proposal, or an invitation, to all who will listen to join us on our Journey of Hope.

To Catholics who have been away from the Church for whatever reason, we say, “Come home. We miss you.” To those who have not yet found a Church home, we say, “Come in. You are welcome here. You have people here who want to become your sisters and brothers.”

Last week’s gathering at the RCA Dome in Indianapolis served as both the major event in our yearlong celebration of the Holy Year of the Great Jubilee and as the launching pad for a major evangelization effort for the archdiocese.

Even before last week, two members of the archdiocesan Disciples in Mission Leadership Team had traveled to the Paulist National Catholic Evangelization Association headquarters in Washington, D.C., for a three-day workshop to familiarize themselves with the Paulists’ Disciples in Mission process.

The leaders, Celina Acosta-Taylor and Jesuit Father Joseph Zöflinger, who also serves as archdiocesan coordinator of evangelization, joined a group in Washington that included representatives from 30 states. The Paulist Disciples in Mission is a method that the archdiocese will be using to train local parish leaders to become more aware of and involved in the evangelization mission of the Church.

Additional members of the leadership team will be named in the near future. We have spent nearly five years preparing to celebrate the third Christian millennium. We have been on a Journey of Hope during which we renewed ourselves spiritually and committed ourselves to live our lives in authentic Christian stewardship.

Now is the time for our final preparation for stepping out with a new sense of mission that will see us recommitting ourselves to the Lord Jesus and his Good News, encouraging brothers and sisters to return to active Church membership, and opening wide our doors and open hearts to those seeking a spiritual home.

We have asked the Spirit for help in this endeavor. Let us rely on that grace and move forward in faith and hope and love.

— William R. Bruns

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Seeking the Face of the Lord

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

One time Mother Teresa of Calcutta remarked, “Money can be gotten; the poor need your hands to touch them; they need your hearts to love them…” Knowing that it is Christ whom we serve in the poor, she went on to say, “After Christ suffered and died for us, how sad would it be if we passed by and we didn’t even notice.”

One of my goals for our archdioecese is to raise awareness of the needs of the poor in our home missions right here in southern and central Indiana. And I dream of doing so to such an extent that people will not only want to contribute their money to help us serve these poor, but that they will also want to offer their precious time and talent in service.

I am particularly thinking of the contribution of time, which these days seems to be very hot as self-sacrificing and humanly expensive as the gift of money. I dream of a corps of volunteers willing to do the menial things that are needed in our soup kitchens and shelters. I am thinking of volunteers to help do things like stock shelves in St. Vincent de Paul Society’s food pantries and work in the society’s distribution center, not only here in Indianapolis but also in centers in other locations in the archdiocese.

I am also thinking of a corps of volunteers to provide help that is needed in our schools, particularly in center-city Indianapolis and in some of the rural areas of the archdiocese.

For example, I think of our need for substitute teachers, teachers’ aides and help in cafeterias and libraries. Perhaps there are retired teachers who could give some valuable time as a contributed service in our poorer parishes.

I think of the help needed by pastors of smaller parishes who cannot afford a business manager, but who themselves must give up too much valuable time in administration when they would prefer to provide more of the pastoral and sacramental ministry for which they were ordained.

Are there retired accountants and business people who could contribute this service one or two days a week?

There is so much good that qualified volunteer bookkeepers and youth leaders and maintenance personnel (and just plain old ordinary help) could provide home mission parishes.

In fact, I need a professional volunteer who could organize this corps of volunteers so that it would truly make a difference! Is there someone out there who could do that?

I was reminded of this dream some weeks ago when two generous and concerned citizens in Indianapolis St. Vincent de Paul Society came by to give me a report on their apostolate. The two gentlemen referred to themselves as “empty nesters.” They spoke passionately of the need for more hands and feet to help carry on their mission. They have the supplies. The money is coming in. But volunteerism seems to be at a new low. They asked if I would help them appeal to other “empty nesters” to give some time. I told them I would do so. But I also want to challenge young adults to find a way to give some time to “touch the poor.” Are you willing to give your hearts to love people who need people who care? Patropane at the St. Vincent de Paul Society’s Indianapolis Food Pantry is a clear example of the needs to be met. It is the largest food pantry in the Midwest. More than 1 million pounds of food is given out in a year. More than 1,200 families visit the pantry in a week’s time. The pantry does provide more than food, e.g., services that promote self-help and other human needs for development. Many patrons of the pantry are working people, but today’s minimum wage doesn’t go very far. People need help meeting or make other day-to-day expenses as well.

In order to continue its mission, the St. Vincent de Paul Society needs volunteer hands and needs them badly. Like other associations, they also need new and younger members to carry on and pass on the spirit of apostolate into the future. Be assured this society isn’t the only charitable organization serving our home missions and in need of volunteers.

Food pantries, soup kitchens, shelters and medical services meet immediate needs. Our parishes in areas of poverty around the archdioecese provide help to break the cyclical system of physical and spiritual poverty for the long term. This is done through our schools and other parish programs and services. These services also need volunteers to provide services that cannot be offered otherwise, e.g., youth programs. Our United Catholic Appeal provides increasing monies for our home missions, but we need hands and hearts, too.
Buscando la Cara del Señor

Arqobispo Daniel Buechlein, O.S.B.

La intención del Arzobispo Buechlein para el mes de septiembre

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

Sueño con un cuerpo de voluntarios

U na vez la madre Teresa de Calcuta comentó, “Se puede enseñar dinero, los pobres necesitan sus manos para tocar-les; necesitan sus corazones para amar-los…” Con el conocimiento de que es Cristo a quien servimos por medio de los pobres, ella pasó a decir: “Tras el sufrimiento y la muerte de Cristo por nosotros, sería triste si no pasó y no nos fijáramos”. Algunas de nuestras parroquias ¡no de la misión en las zonas a la que no llegan las parroquias de la Archidiócesis! Suene con hacer esto hasta tal punto que la gente no solamente querrá contribuir con su dinero para ayudarnos a servir a los pobres, pero también querrá ofrecer su precioso tiempo y tal-ento en servicio. En particular estoy pensando en la contribución del tiempo, el cual parece ser un gran sacrificio y un costo humano, como el regalo del dinero hoy en día. Sueño con un cuerpo de voluntarios dispuestos a hacer los trabajos de baja categoría necesarios en nuestras escuelas de servicio, de forma que podamos disponiendo en voluntarios para ayudar a hacer cosas como abastecer los estanterías de los niños. Recuerda el patrocinio de St. Vincent de Paul y ayudar a trabajar en el centro de distribución de la sociedad tanto aquí en Indianaípolis como en los centros a lo largo de la archidiócesis. Sueño con un cuerpo de voluntarios para dar la ayuda necesaria en nuestras escuelas, sobre todo en el centro de Indianaípolis y en otras áreas rurales de la archidiócesis. Por ejemplo, pienso de nuestra necesidad de maestros suplentes, asis-tenientes de maestros, personas para ayu-dar en las cafeterías y las bibliotecas. Tal vez haya maestros jubilados que podrían contribuir algún tiempo valioso como un servicio en nuestras parroquia-nes más pobres. Pienso en la ayuda que necesitan los pastores de las parroquias menores, las cuales no pueden pagar a un gerente de negocios, pero quienes deben dedicar demasiado tiempo valioso para admini-strar preferirían brindar ministerio pastoral y sacramental. Esto es la razón que muchas iglesias se están unien-do con otros parroquianos, o con trabajadores o comerciantes quienes pueden proporcionar este servicio uno o dos días a la semana? Hay muchas cosas buenas que los contadores, líderes de juventud y per-so nal de mantenimiento calificados pueden hacer como voluntarios en las parroquias locales de misión y es tra-bajo ordinario. De hecho, yo necesito un voluntario profesional que sepa organizar este cuerpo de voluntarios para que realmente haga una diferen-cia? ¿Hay alguien allí quien pueda hacer esto? Me recordaron de este sueño hace varias semanas cuando dos generosos voluntarios dedicados de nuestra St. Vincent de Paul Society en Indianaípolis me dieron un informe sobre su apostolado. Los dos hombres dicen que sus hijas ya se fueron y tienen tiempo. Hablábamos con pasión sobre la necesidad de más manos y pies para continuar su misión. Tienen los suministros. El dinero está lle-gando. Sin embargo, el número de volun-tarios parece haber tocado el fondo. Mi padre me dijo que lo ayudara a lla-mar a las demás personas con tiempo extra el uno para el otro en algo de tiempo. ¿Estás usted dispues-to a dar tus corazones en amor a la iglesia y a las necesidades que a los que cuidan? El patrocinio en la Despensa de Comida de la St. Vincent de Paul Society en Indianaípolis es un buen ejemplo de las necesidades para ser cumplidas. Es la mayor despensa de comida de Francia. Se remite más de un millón de libras de comida anualmente. Más de 1,200 familias visi-tan la despensa cada semana. La despensa proporciona más que comida, por ej., servicios que fomentan autoayuda y la demás necesidades humanas para desarrollar. Los usuarios de la despensa son trabajadores, pero el sueldo mínimo actual no alcanza para pagar el alquiler con los gastos diarios. Además, para continuar su misión, la St. Vincent de Paul Society necesita desempeñar un papel voluntariamente. Como otras asociaciones, también necesita miembros nuevos y más jóvenes para realizar el apostolado en el futuro. Usted puede asegurarse de que esta sociedad no es la única organi-zación de caridad sirviendo a nuestras misiones locales y que tiene una necesidad de voluntarios.

Las despensas de comida, cocinas de sopa, refugios y servicios médicos cumplen las necesidades de inmediato. Nuestros parroquianos en zonas de pobreza alrededor de la archidiócesis proporcionan ayuda para romper el ciclo de pobreza física y espiritual en el futuro. Esto se hace por medio de nuestras escuelas y otros programas y servicios parroquiales. Estas parroquias también carecen de voluntarios para brindar servicios que no se ofrecería de otra manera como los programas juve-niles. Nuestro Llamamiento Único Católico proporciona más dinero para nuestras misiones locales, pero necesi-tamos manos y corazones también! Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Distressed, disappointed by Vatican document

I was very distressed and disappointed by the lead story of The Criterion for Sept. 8: “Apostolician says Catholic Christianity necessary for salvation.”

It is difficult to consider this fear that the Vatican has the desire to concentrate power under its central control, negating the legitimacy of Vatican II and ignoring and reversing decisions of bishops’ confer-ences around the world. Rome has been publishing a long series of documents that offend, both inside and outside our Church, on issues of faith, morals and pastoral. We wonder about the thinking that leads to these actions. To what pur-pose is this?

In a circle of friends, both inside and outside the Roman Catholic tradition, there is almost uniform disgust and rejection of the recent policies. One of the reasons that I pray for our Church and the American bishops who have responsibility and power to forcefully respond to Rome on this and other important issues.

Theodore J. Brentlinger, Terre Haute

Decision easy, not difficult

I don’t normally write letters to newspa-pers of any sort, but I was incensed by the editorial in your Sept. 1 issue. “Difficult decisions.” The Church should endorse candidates on moral grounds, or don’t you believe what you preach?

Candidates and/or parties who openly favor issues that are contrary to natural law (God’s law) should immediately be ruled out of the running for public office. This Church should become a leader with all other religions to condemn the practices of abortion and euthanasia and all those who support that practice. This decision is very easy for those who believe in God’s law. All other issues of this campaign are social issues and should be of secondary conse-quence to the debate of conscience. Based on conscience, the debate of what should be elected is very simple. Any Catholic or any other moral person of any other reli-gious belief who would vote for a person who would kill or allow to be killed an unborn or soon-to-be dead person because that candidate would promote “M.M.” Item something for free, is at very least, a hyp-ocrity.

Am I wrong if I may have misinterpreted the intent of your editorial, but my reading of it says that if you like the freebies, you may vote for the murderer in good faith, only if that interpretation is correct, then I strongly disagree with your position. If I am wrong with that “picture,” then I apologize. But then I must insist that you clarify your position and tell your members that, with clear conscience and understanding of what is right and wrong, the Church must highly recommend that all good people vote for a man and party that is pro-life for the unborn and the elderly. No other vote can be acceptable. The decision is easy, not difficult.

When I'm in the writing mood, I would like to address another subject that I believe the Church seems to be ignoring. That is the so-called separation of church and state. You are letting the ACLU [American Civil Liberties Union] get away with murder by not challenging their suits against prayer and actions against morality. Here again, you should be leading the assembly of all religious belief to fight against their persis-tence to eliminate morality from govern-ment. The First Amendment does not pro-clude the principles of religious thought, morality or anything else that is good, from being debated in regard to government. On the contrary, that same amendment goes on to give the right of free speech. The ACLU and the immoral groups that they represent are not the only parts of society that are allowed free speech. And the judges that accept those cases and rule against morality should be removed from office.

George Washington had a very high regard for our Constitution and said it publicly in [his Farewell Address]: “... When the Church began teaching its stu-dents to think for themselves without back-ground of our old Baltimore Catechism, we lost our focus on the principles of life. You, along with the bishops, you are the people focused on the principle that the government should take from those that have and give to those that have nothing. I don't know if it is time for the Church to avail itself to instigate discourse with and involve us, the leadership role is the assembly of any and all religions to exercise pressure on the president-to-be, the Congress and the judges to follow the church and the moral and religious thought that the principles with which under this coun-try was founded was found.”

Jim Hopp, Indianaípolis

Response:

Your apology is accepted. We believe you have misinterpreted our editorial. Final question in question is to attempt to deal with the reality that few—if any—political candidates will square per-fectly with Church teachings. In such situa-tions, what is a responsible Catholic voter to do? To answer this question, the editorial calls the major points of a recent docu-ment produced by the administrative board of the United States Catholic bishops. It is titled “Faithful Citizenship” and is available from the United States Catholic Conference at 800-235-8722.

The intent of this booklet and our edito-rial was to offer guidance to voters in the upcoming and future elections. Both our editorial calls the major points of a recent docu-ment produced by the administrative board of the United States Catholic bishops. It is titled “Faithful Citizenship” and is available from the United States Catholic Conference at 800-235-8722.

Now, should the Church endorse politi-cal candidates? It is the policy of the United States Catholic Church not to endorse individual political candidates or parties. To do so would violate the Internal Revenue Code and would jeopardize the Church’s tax-exempt status. For this reason, the Church attempts to avoid members speaking about the issues and those issues and issues issues issues issues issues issues... See LETTERS, page 20

Difficult questions?

Regarding your editorial “Difficult ques-tions” in the Sept. 1 issue: I disagree. As a “watchman” for our faith I need to say this, and all Catholics need to hear it. Mr. Conway has had some good efforts in the past, but this editorial is disappointing. If both candidates and parties were pro-death (pro-choice), then we’d need to do some weighing of their total platforms as he stresses. There is no need for “educated guessing” and the “easy” way to vote is to vote “yes” and hold that a candidate is pro-dea-th, i.e., pro-choice.

To be pro-death (pro-abortion) is to

See LETTERS, page 20

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, editorial sensibility and content (including spelling and grammar). Frequent writers will ordi-narily be limited to one letter every three months.

Letters must be signed, but for sensitivity to the country this may not be held.

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Cathedral High School’s theater department will present the Indianapolis premiere of The Kentucky Cycle, an epic drama by Robert Schenkkan, on Thursday, Sept. 28; Saturday, Sept. 30; and Sunday, Oct. 1. The nine-chapter Pulitzer Prize-winning play presented in three parts examines myths of the American past and chronicles the lives of three families who lived in eastern Kentucky from 1775 until 1975. Part I (chapters 1, 2 and 3) begins at 4:30 p.m. on Sept. 28 and Part II (chapters 4, 5 and 6) follows at 7 p.m. on Sept. 30. Part III (chapters 7, 8 and 9) begins at 4:30 p.m. and Part I is repeated at 7 p.m. On Oct. 1, Part II starts at 4:30 p.m. and Part III follows at 7 p.m. For tickets or more information, call Cathedral’s theater department at 317-543-4942, ext. 380.

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will be changed to accommodate Formula One race fans on the weekend of Sept. 23-24. The Masses will be held on Sept. 23 at 4 p.m., 5:30 p.m. and 7 p.m. The weekly Spanish Mass will be held on Sept. 24 at noon.

A “Life in the Spirit” Seminar will be held each Friday for seven weeks starting Sept. 22 at 7 p.m. at Marian College in St. Francis Hall, 3200 Cold Spring Road, in Indianapolis. For more information or for tickets, call Mary Moriarty Adams at 317-359-6940.

The Masses will be held on that date in 1950 at St. Paul Church in Sellersburg. They will celebrate with a Mass on Sept. 22 at St. Michael Church in Charlestown. A reception will follow in the parish hall. The couple has five children: Diane Cognata, Malia Edmonds, Rosemary Cantwell, Timothy Wessel and Paula Andersen. They also have three grandchildren and three step-grandchildren.

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Sister Marian T. Kinney, S.P. — Director

VIPs . . .

Bernard E. and Flora A. Wessel of Charlestown will mark their 50th anniversary on Sept. 30. The couple was married on that date in 1950 at St. Paul Church in Sellersburg. They will celebrate with a Mass on Sept. 22 at St. Michael Church in Charlestown. A reception will follow in the parish hall. The couple has five children: Diane Cognata, Malia Edmonds, Rosemary Cantwell, Timothy Wessel and Paula Andersen. They also have three grandchildren and three step-grandchildren.

St. Michael Parish in Bradford will have its annual picnic on Sept. 24, with ham or chicken and dumpling dinners served from 10:30 a.m.-3:30 p.m. Booths will be open from 10:30 a.m. until 5 p.m.

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The award for editing The Criterion’s 1999 Religious Vocations Supplement is the third in three years for the newspaper staff. "Dedicated Lives," a photojournalism entry covering the June 5, 1999, ordinations to the priesthood for the Archdiocese of Indianapolis, was a second-place winner in the 1998 contest.

Two more awards were announced Sept. 10 during the annual National Federation of Press Women’s convention in Anchorage, Alaska. Marjorie Nelson, senior editor, received a first-place award for "Four Dedicated Lives," a photojournalism entry covering the June 5, 1999, ordinations to the priesthood for the Archdiocese of Indianapolis. Nelson received a first-place award in 1998 for "Dedicated Lives," and she received a second-place award in 1997 for "Four Dedicated Lives." She also received a second-place award in 1997 for "Four Dedicated Lives." Nelson retired in August after serving for 14 years on the diocesan newspaper staff.

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Philadelphia heiresses to become newest U.S. saint Oct. 1

VATICAN CITY (CNS)—In a Holy Year highlight for U.S. Catholics, Pope John Paul II will canonize Blessed Katharine Drexel, a Philadelphia heiress who dedicated her life and fortune to helping poor African-Americans and Native Americans.

At a jubilee liturgy Oct. 1 in St. Peter’s Square, the pope will declare Mother Drexel a saint along with 120 other saints.

Father Molognani said he had a lesson he could also be drawn from her attitude toward wealth, as a gift that must be used to help others.

She “did not despise wealth. She had the Christian idea of how richness should be used—not just giving alms but sharing it and constructing something positive,” he said.

Born in 1858 to a wealthy banking family, Katharine Drexel and her sisters inherited an estate in Atlantic City, New Jersey, and a Philadelphia property in 1885. Soon afterward, Katharine made a contribution to the Bureau of Catholic Indian Missions, the start of an interest that would eventually become a lifelong commitment.

In the late 1880s, she met with Pope Leo XIII and pleaded for more missionaries to the Indians. He suggested that she begin her own order. Later that year, she made an extended visit to Indian missions in the western U.S.

Despite concerns about her health, she decided in 1888 to take religious vows, writing to a bishop, “What can I better desire than this?” She was encouraged to start her own order and use her inheritance to support its work, building convents and schools for African-Americans and Native Americans in the South and Native Americans in the West.

In New Orleans in 1915, Mother Drexel founded Xavier University, which became a leading institution for black education in the segregated South. She also built dozens of small schools in Louisiana’s poverty-stricken bayou country, staffing them with black lay teachers from Xavier.

Weakened by two heart attacks in her late 70s, she retired from active ministry and, until her death at age 96, spent much of her time in adoration of the Eucharist, a favorite devotional practice.

Those who knew her said she had “the theology of the Eucharist,” seeing her service to the poor as a natural outgrowth of the living reality of the BlessedSacrament.

Also being canonized Oct. 1 are:
- Blessed Josephine Bakhita, a Black African slave from Sudan who became a member of the Daughters of Charity and worked as a cook, seamstress and doormaker for the order.
- Blessed Maria Josefa Sancho de Guerra, a Spaniard who founded a religious order, the Sister Servants of Jesus of Charity, in the late 1800s.
- 120 people martyred in China between 1648 and 1930, including bishops, priests, religious and laity.

Of the total, 87 were Chinese and 33 were foreign missionaries.

African-American and Native American children are depicted with Mother Katharine Drexel in a painting, Pope John Paul II, recognizing a second miracle attributed to the American nun, cleared the way Jan. 27 for her canonization. She will become the second U.S-born saint.

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St. Martin Parish in Yorkville celebrates 150th anniversary

By Floyd Trossman

St. Martin Parish in Yorkville celebrated its 150th anniversary with a Mass on Aug. 20. Archbishop Daniel M. Buechlein presided and was the homilist. St. Martin pastor, Father William J. Turner, conducted the anniversary with a Mass on Aug. 20.

A choir made up of singers and musicians from St. Martin Parish and the neighboring parish of St. Paul in New Alsace provided the music for the celebration. George Horbach, a local historian and lifelong member of St. Martin, gave a history of the Dearborn County parish, which still retains its peaceful rural character.

Settlers of German Catholic heritage were already living in the area when the parish was established. John Heimberger and Adam Broom were among the first settlers. Many descendants of the early settlers still live in Yorkville.

Before St. Martin Parish was established, Catholics from York Township traveled to either New Alsace or Dover for Mass on Sundays. They made the trip together and prayed the rosary.

Father Joseph Ferneding was the pastor at St. Paul Church and lived in New Alsace. He started or helped start several rural parishes in the area, and in 1833 he celebrated the first Mass in Yorkville in a house now owned by Tim and Mary Trabel. The parish was established with 15 families and today has 182 families.

The first church was built on two acres donated by John Heimberger. The church was completed in 1852 and the first Mass was celebrated in the church on Easter Sunday that year. The church stood until 1914, when the present church was built on the same site. The Sisters of St. Francis from Oldenburg served as teachers until the school closed in 1967. A new multipurpose building was constructed on the site of the old school in 1980. This building is used for religious education classes, festivals and various parish meetings.

Following the anniversary Mass, a dinner and music were provided in the parish hall. Florence Aust and Jean Miller were presented with plaques honoring their long service as unpaid organists for the parish.

(Submitted photo)

(Tim Trabel is a member of St. Martin Parish in Yorkville.)
Archdiocese’s jubilee celebration draws 30,000

Archbishop Buechlein calls on Catholics of the archdiocese to spread the Good News as the Church prepares to begin a major evangelization effort

By Greg Otolski

Thirty thousand Catholics from the Archdiocese of Indianapolis gathered in Indianapolis for the Great Jubilee last Saturday to celebrate 2,000 years of Christ’s life and to ask God for all his blessings.

The sea of blue and white that usually fills the RCA Dome for Indianapolis Colts football games was replaced with a tableau of multicolored parish banners, vestments and ethnic clothing that highlighted the growing diversity in the archdiocese’s 152 parishes in 39 central and southern Indiana counties.

Eighteen bishops, two archbishops and several priests of the archdiocese helped lead a prayer group.

I pray often during the early summer for the Holy Spirit’s guidance on how I might offer a message of hope and inspiration about evangelization this afternoon,” the archbishop said.

“Archbishop,” he said, “home is the kingdom of God.”

The archbishop went on to tell of his conversations with other inmates, including three men on Death Row, about how they might offer a message of hope and inspiration about evangelization this afternoon.

“The first person I met introduced himself as Alberto. I asked the young man: ‘Alberto where is home?’ ”

“Archbishop,” he said, “home is the kingdom of God.”

Not missing a beat—and in all sincerity—“Home is the kingdom of God.”

Frankly, for a moment, I was struck silent. His answer wasn’t what I expected, for I did not expect my visit to the prison to be a dramatic lesson in evangelization.

Sisters and brothers, it’s the truth: Our home is the kingdom of God’s heaven. That is our destiny, and it begins with baptism. The stark environment of a prison brought that reality home to Alberto. And through him, that day to me.

Somewhere between 40 and 50 prisoners participated and sang with gusto at the Jubilee Mass. Afterwards, I stayed to greet each of them. An Italian at the high altar of the Mass. The first person I met introduced himself as Alberto. I asked the young man: “Alberto, where is home?”

“Archbishop,” he said, “home is the kingdom of God.”

The archbishop said that the lesson he learned that day that the U.S. Penitentiary federal prison in Terre Haute was a lesson for all Catholics:

“The discovery of divine friendship makes us want to share God’s love with others.

The second inmate on Death Row, Jeff, is from Arkansas. He looked young to me, perhaps in his mid- to late-20s.

Archbishop Buechlein told the confirmation candidates:

“A young man on Death Row burdened by a terrible crime found the true meaning of freedom, and that it is in one’s heart and in one’s soul more than anywhere else.

And it comes with the merciful forgiveness of sin.”

The archbishop said that the lesson he learned that day that the U.S. Penitentiary
Confirmation candidates say Jubilee was overwhelming experience

By Susan M. Bierman

Greg Court, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, arrived at the RCA Dome last Saturday about 90 minutes before the archdiocese’s Jubilee celebration.

"As he sat in his wheelchair waiting for the event to begin, he said he was a little nervous and that the event was "much more than he had imagined" it would be.

Greg, 17, was among nearly 3,200 youth and adults from around the archdiocese to receive the sacrament of confirmation. The event was "once-in-a-lifetime event," Larry said.

"We have to be there with God’s people wherever they are," he said.

Walker-Smith, who is African-American, said she was also inspired by the diversity in the Jubilee celebration.

"These gatherings are expressions of community, and that is what makes it so special—that we can come to the same place and show our diversity. That was such a blessing today," Walker-Smith said.

"We heard from Latinos, African-Americans and Anglos. . . . There were people from around the world participating in the intersessions. It was beautiful."
Bishops say Jubilee connects us to the universal Church

By Mary Ann Wyand

“A celebration like this reminds us of the universality of the salvation of Jesus,” Bishop J. Peter Sartain of Little Rock, Ark., said before the start of the archdiocesan Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16 at the RCA Dome in Indianapolis.

“It’s great to be here,” the recently ordained bishop said, “and to think about the symbolism of the turning of the millennia and the fact that we mark time from the birth of Christ. It really is momentous in a lot of ways.”

Bishop Sartain said he was glad he could join 17 other bishops to help Archbishop Daniel M. Buechlein with the archdiocesan Jubilee liturgy marking the 2,000th anniversary of the incarnation of Christ.

The eucharistic liturgy also included the confirmation of 3,150 teen-agers and adults as well as a nuptial blessing for married couples.

“When I was a kid, I always thought about what it would be like to be alive in the year 2000,” Bishop Sartain said.

“Nowadays, we’re noticing a resurgence of people’s spirituality—a hungering to grow closer to God in prayer, a renaissance of Scripture study and also a deep appreciation of what it means to be linked to other Catholics throughout the world. This really is the time to renew our own efforts in that regard.”

The archdiocesan Jubilee celebration was, in a sense, a homecoming for Bishop Sartain, who is a graduate of the former Saint Meinrad College in southern Indiana. He also served then-Bishop Buechlein as chancellor and vicar general in the Diocese of Memphis before Pope John Paul II assigned Archbishop Buechlein to Indianapolis. In January, the pope appointed Father Sartain as bishop of Little Rock.

“Bringing so many Catholics together like this gives people a sense of something bigger than just their local parish and the Church community that they see every week,” Bishop Sartain said. “The pope has a sense of what it means to bring people together, a sense of the largeness of salvation and a sense of Jesus’ love for people all over the world. I think that’s why he has called us to celebrate the millennium in a big way, because he knows that these kinds of celebrations build people’s faith.”

The Great Jubilee is “a wonderful year to be confirmed,” he said, “because this is the springboard year for the new evangelization and they are the ones who are going to be leading the rest of us in spreading the Gospel in this coming millennium.”

Bishop Joseph L. Imesch of Joliet, Ill., said the Jubilee is a “good time for people to take stock of where they are [in their faith] and try to come up with some workable resolutions, even just for minor things. And then we’re called through confirmation to participate in the ministry of Jesus Christ. That’s what he’s called us to do all the time, we’re called to baptism. Then we’re called through confirmation to participate in the ministry of Jesus Christ.”

Bishop Sartain said he was glad he was able to be part of the Jubilee celebration.

“Jesus called us to be reconciled with the Father, he also called us to be reconciled with each other. And if we’re agents for reconciliation, we’re carrying on the mission and the ministry of Jesus Christ. That’s what he’s called us to do all the time, we’re called to baptism. Then we’re called through confirmation to participate in the ministry of Jesus Christ.”

Bishop Moeddel’s motto is “Be reconciled,” which was taken from St. Paul’s speech in the fifth chapter of Second Corinthians.

“Paul talks about reconciliation as the reason why Jesus Christ came into this world,” Bishop Moeddel said. “Jesus called us to be reconciled with the Father, but he also called us to be reconciled with each other.”

Bishops and priests who took part in the Jubilee Mass put on their vestments in the Indianapolis Colts locker room in the RCA Dome, Bishop Raphael M. Fliss (far left) of the Diocese of Superior, Wis., and Bishop William L. Higi (sitting) of the Diocese of Lafayette-in-Indiana relax before the start of Mass.

Married couples receive nuptial blessing at Jubilee Mass

By Susan M. Berman

Archbishop Daniel M. Buechlein sent forth a special blessing to all married couples present during the Jubilee Mass on Sept. 16 at the RCA Dome in Indianapolis.

“You can always take a blessing anywhere you can get it,” said Dolores O’Riley, mother of two of their grandchildren.

Margie Gauer said she feels “happy and blessed” to have had such a long marriage in a time when “not too many people have that anymore.”

Lou and Dave Huff, members of St. Martin of Tours Parish in Martinsville, said they didn’t know there was going to be a special blessing for married couples at the Jubilee celebration.

“I sure appreciate it. We could all use one every now and then,” Lou Huff said.

He and his wife of 44 years came to the RCA Dome to gather with an estimated 30,000 Catholics from the archdiocese and to see the teen-agers and adults receive the sacrament of confirmation.

Lou Huff said the Mass “seemed so meaningful and emotional. It raised the hair on the back of my neck.”

Bishop William L. Higi (left) of the Diocese of Lafayette-in-Indiana and Bishop Bernard J. Harrington of the Diocese of Winnona, Minn., look over the program before the start of the Jubilee Mass.
Celebration in the Spirit of Hope: The Great Jubilee

Above, Matthew Chong, a member of the Korean Catholic Community in Indianapolis, prays after offering one of the General Intercessions.

At right, members of the Jubilee Choir and Schola lend their voices to the Great Jubilee celebration.

Above, Forty-six Fourth Degree Knights of Columbus from the Bishop Chatard Assembly and several other Indiana assemblies assist with the Great Jubilee celebration. Representatives of the Knights of Columbus, the Order of the Priestly Fraternity of St. Peter and the Ladies of the Holy Sepulchre and the Knights of Malta also participated in the Celebration in the Spirit of Hope.

Above, Archbishop Daniel M. Buechlein elevates the consecrated bread during the Jubilee liturgy at the RCA Dome. At right, from left, Bishop J. Peter Sartain of Little Rock, Ark., Auxiliary Bishop Joseph Perry of Chicago and Benedictine Archabbot Lambert Reilly of Saint Meinrad process into the RCA Dome at the start of the Jubilee celebration.

Above, Archbishop Daniel M. Buechlein elevates the consecrated bread during the Jubilee liturgy at the RCA Dome.

Above, Bishop Gerald A. Gettelfinger of the Diocese of Evansville confers Saint Anselm robes on St. Benet-celebrating Priests in Columbus.

At right, members of the Jubilee Choir and Schola lend their voices to the Great Jubilee celebration.

Above, some of the 1,000 volunteers wait for the start of the Jubilee liturgy.

Above, eighteen bishops, two archbishops and priests of the archdiocese concelebrate the Jubilee Mass with Archbishop Buechlein.

Above, a father and daughter from the Vietnamese Catholic Community enjoy the Celebration in the Spirit of Hope: The Great Jubilee.
Little Sisters of the Poor bring elderly to Jubilee

By Mary Ann Wyand

“The most beautiful thing was when the announcer said the procession was beginning, and perfect silence went over the stadium,” Little Sister of the Poor Marie Geraldine Freeman recalled. “That was really beautiful.”

Seven Little Sisters of the Poor and 20 residents of St. Augustine Home for the Aged in Indianapolis, assisted by staff members and volunteers, attended the archdiocesan Jubilee celebration on Sept. 16 at the RCA Dome. Several of the sisters and residents said they were touched by the respectful silence and reverence demonstrated by the faithful during the eucharistic liturgy.

“There were periods of time when the silence was the most impressive because you knew everybody was at prayer,” said Mother Charles Marie Pilz, superior of the Little Sisters of the Poor in Indianapolis, who served as a eucharistic minister. “At communion time, it was wonderful to see so many people,” Mother Charles said. “It reminded me of the Scripture about the multitude coming to Jesus.”

Watching so many people being confirmed in the faith also was impressive, Sister Marie Geraldine said. “We were up on a balcony and could watch the people as they were being confirmed,” she said. “The expressions on their faces were the most beautiful I’ve ever seen—the boys and the girls—and it was really something to see.”

Little Sister of the Poor Mary John Cain said she enjoyed Archbishop Daniel M. Buechlein’s homily about the prisoners he met at the U.S. Penitentiary in Terre Haute last July. “I thought his homily was beautiful,” she said. “We have to realize that God touches us any place we are, and he touches us in all of the circumstances of life. One prisoner told the archbishop that if he hadn’t been sent to prison he probably would never have known God in the same way that he knows him now.”

St. Augustine Home for the Aged resident Georgia Sullivan, who is a 30-year member of St. Pius X Parish in Indianapolis, said she enjoyed watching her great-granddaughter, Elizabeth Eicholtz, be confirmed with the other St. Pius candidates somewhere in the huge football stadium. “There were so many people that I couldn’t really see her,” Sullivan said. “But I knew she was there somewhere.”

Sullivan said she also liked watching the procession. “It was fantastic,” she said. “It brought everybody together in prayer. The fact that everybody was there for one reason—to worship Christ—was magnificent.”

St. Augustine resident Pat Miller, a longtime member of Little Flower Parish in Indianapolis, said she was amazed by the number of young people who were confirmed and the number of young Catholics who served as volunteers. “It was fantastic to see so many Catholics together,” she said. “It was really a tribute. The enthusiasm of the young people was a real witness to the faith.”

On Sept. 24, the Little Sisters of the Poor and St. Augustine Home for the Aged residents will celebrate the Church’s Jubilee Day for the Elderly with a Mass and picnic for relatives and friends.†
Old Testament chronicles history of Israelites

By Fr. Dale Launderville, O.S.B.

Central to the story of the Israelite people was their quest for a homeland. A band of Hebrew slaves in the 13th century B.C., they escaped from slavery in Egypt to make their way to the land of Canaan.

As a small community of exiles in Babylon in the sixth century B.C., they were given the opportunity to return to Israel after an absence of almost 60 years. Between these two pivotal events—exodus and exile—the Israelite people settled for nearly 700 years on the land known first as Canaan and then as Israel. It was a narrow strip of land 150 miles long and 50 miles wide at the eastern edge of the Mediterranean—a crossroads for caravans and military forces.

The Israelite people’s only protection against the area’s international traffic was to strengthen their defenses or retreat to higher elevations away from the Mediterranean. Even when peace reigned, the threat of foreign foes was never far distant.

When Israel fled Pharaoh’s yoke in the 13th century B.C., Pharaoh’s power was in decline outside of his own land. Since the 16th century B.C., Egypt had controlled Canaan and siphoned off its agriculural products as tribute. The pressure on the farming people in Canaan, relatives of the Hebrew slaves in Egypt, was so severe that they too seemed to be Pharaoh’s slaves.

But these Canaanites were hired as mercenaries to fight for the pharaoh against the Hebrews, a powerful kingdom to the north (present-day Turkey). And this military experience helped prepare the Canaanites to join the Hebrew slaves in the takeover of Canaan in the 13th and 12th centuries B.C.

The prophets of Old Testament times were not afraid to point out people’s sins and warn them of the consequences that might follow their actions. This illustration depicts Elijah’s duel with priests of Baal.

Commandments guide the faithful

By David Gibson

When Pope John Paul II visited Mount Sinai in Egypt this year, he spoke of the Church’s roots in the Old Testament, focusing on the law delivered to Moses. As a people of the Old Testament, Israelites, making the exodus from Egypt, discovered that “God does indeed set his seal to his covenants,” the pope said. “The Ten Commandments now make themselves heard through the beloved Son. The Ten Commandments are the law of freedom: not only to follow our blind passions, but the freedom to choose what is good in every situation, even when that is a burden.”

The exodus and covenant “are forever the destiny of all God’s people,” the pope said. “The Ten Commandments now make themselves heard through the beloved Son. The Ten Commandments are the law of freedom: not only to follow our blind passions, but the freedom to choose what is good in every situation, even when that is a burden.”

The Hebrews and Canaanites, however, were not the only peoples fighting the imperial rule of the Egyptians and Hittites. A diverse group of warriors known as the Sea People, who came to Canaan from Greece and Asia Minor, were a major force in reshaping the political landscape of the eastern Mediterranean countries.

The Sea People overthrew the Hittite kingdom; they laid siege to the northern part of Egypt. Some of them finally settled along Canaan’s Mediterranean coast and became known as the Philistines.

The impact of the Sea People marked Egypt’s retreat from Canaan.

Further to the east in the land of Mesopotamia, the city-state of Ashur had transformed itself by the 13th century B.C. into a national state known as Assyria. Yet it did not grow into an imperial power that threatened Israel until the ninth century B.C.

In the latter part of the eighth century B.C., Assyria deported the 10 tribes of northern Israel and made the area north of Jerusalem and Judah into Assyrian provinces. The northern Israelite tribes were divided and mixed with other populations in the area east of the Tigris River (the present-day border of Iraq and Iran) and vanished from recorded history.

The Israelites had lived in small agricultural communities in Israel. Their ancestors were buried on that plot of land, and the people could not be separated from it without losing their roots and a concrete sense of what it meant to be an Israelite.

Jerusalem and Judah were able to stay in the land by paying tribute to the Assyrian king. The weight of the Assyrian burden was felt religiously as well as economically. Compromises in the faith practices of the Israelite people crept into Jerusalem, which led many of the people, including refugees from the northern tribes, to call for reform and more careful attention to their identity as the Lord’s people.

Such efforts helped them to strengthen religious and communal practices that would sustain them even if they were deported to a different land.

Babylon became the dominant imperial power in the area in the late seventh century. In 598 B.C., Nebuchadnezzar, king of Babylon, deported a large number of Jerusalem’s leaders and skilled workers to Babylon. They were allowed to settle together and to carry on communal worship and other activities in Babylon. In 587 and again in 582, two additional groups of people from Jerusalem and Judah were deported to Babylon. Because they lived together and kept alive their worship practices, these deported people were able to mount a strong resistance to the forces of assimilation that engulfed them in Babylon.

In 539 B.C., Cyrus, king of Persia, conquered Babylon and allowed the exiles to return to Jerusalem. Many of them had been born in Babylon and had learned of Jerusalem only through their parents. Their desire to go back to Jerusalem and start over was not overwhelming. In fact, many remained in Babylon and sustained their Jewish identity as the primary center of the Jewish Diaspora until well into the first millennium A.D.

The crucible of the exile, it should be noted, had intensified efforts to preserve the traditions and worship practices of the people of Israel. The majority of the biblical writings were composed or edited in the exile, or in the time shortly thereafter. And while faith in the Lord for the Israelites was not tied inextricably to the land, the land remained a sacred place that they always would look to as the anchor of their identity.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Discussion Point

This Week’s Question

What aspect of the Old Testament most interests or inspires you? Why?

“I would say the Psalms because they’re important in the prayers of the Church and also because they reflect human life with all of its joys and sorrows.” (Robert Siler, Moses Lake, Wash.)

“The honesty of the portrayal of the faults and human emotions of the principal figures of the Old Testament: Moses doubted; David committed adultery; Adam sinned. The good people of the Old Testament had faults. Also, the Old Testament goes into great psychological depth—the Psalms, primarily. It may be the foundational literature of depth psychology.” (Father Joseph Ponessa, Glenville, Mont.)

“Old Testament offers life lessons

To me, the story of Job is probably the most inspiring story of the Old Testament. After everything Job went through, God was still there. This message of covenantal love is very much needed in today’s world.” (Greg Layton, Baraboo, Wis.)

“What I can relate to most about the Old Testament is the history that it teaches us.” (Mary Ann Whitbrodt, Bay City, Mich.)

Lend Us Your Voice

An upcoming edition asks: What do people you know fear or doubt the most? Can your faith address this fear or doubt?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017.1100. †
U.S. saints: Eight Jesuits killed by Indians

(Shirley Vogler Meister, a member of the Society of the Sacred Heart, is a regular columnist for The Criterion.)

Shirley Vogler Meister
Cynthia Dewes
John F. Fink

In 1638, the French Jesuit missionaries established a mission among the Huron Indians with Father Jean de Brébeuf in charge and Father Isaac Jogues as his assistant. By the summer of 1642, they were in serious need of supplies and Father Jogues, accompanied by Indian converts, was chosen to go to Quebec to get them. During the trip, they were suddenly attacked by a group of Mohawk Indians, only two of whom were from the United States. The other six died in what is now Canada. All eight were born in France.

During the trip, they were suddenly attacked by a group of Mohawk Indians, one of the Iroquois tribes, enemies of the Hurons. Father Jogues, René Goupil, his lay associate, and 18 Hurons were murdered. Father Jogues was forced to watch as the Hurons mangled and killed the Indians who had killed Goupil, the first of the martyrs to die.

For 13 months, Father Jogues was led from village to village, his hands and feet bound, and he was forced to do the menial tasks of an Indian. He gave the names of all the men who had killed him to the Indians. On July 31, 1643, he was taken along when the Indians went to Fort Orange (modern Albany, N.Y.) on a moonless night. He was forced to work to escape with the help of the fort’s commandant.

The only Indians left. Father Jogues made his way back to France, where he was welcomed with great respect as a living martyr. Rather than remain in France, though, he returned to New France. In 1646, he and John de LaLande, his new lay companion, arrived at the Mohawk village of Auriesville, N.Y., thinking that the Indians would observe a peace treaty. They gained him their prisoner. On Oct. 18, 1646, as he entered a cabin for a meal to which the Indians had treacherously invited him, the Indians towed him away, cut off his head. The next day they killed LaLande.

Meanwhile, Father Brebeuf and the other missionaries were encouraging conscious and consistent success among the Hurons. Father Brebeuf converted 7,000 Indians before his death. However, with the death of Father Jogues, the Iroquois made new efforts to destroy their enemies, the Hurons. On March 4, 1649, Father Anthony Daniel was serving in the Mission in Ténaustaye, where Father Anthony Daniel was serving. They killed him in cold blood. Their faces were joyous. Father Daniel was his body into his chapel and set it on fire.

On March 16, 1649, the Iroquois attacked Hurons with Father Brebeuf and Gabriel Lallemant were stationed. The Indians tortured them savagely before finally killing them.

Fathers Charles Garner and Noel Chabanel was martyred when the Iroquois attacked an undisputed village where they were serving.

Pope Pius XI canonized the eight martyrs in 1930. Their feast is observed on Oct. 19.†

The Criterion
Antoinette Bosco

Why is mean-spiritedness so popular?

Some days you pick up the newspaper and get a barrage of stories that really get you thinking. The last time I read a story about mean-spiritedness was last month when everyone was carrying around the news of a woman who won the “Survivor,” the blockbuster summer program on NBC.

It occurred to me that I might have been a little naive about the human condition in the country who hadn’t even watched even one segment of that program. Why? Well, I didn’t care about the premise. But when the winner was announced I had to hear about it, simply because every channel I tuned into headlined the morning news with the “Survivor” finale.

Reading The New York Times today, I found out why the man called the “naked fat guy” won. He was the most meek, most devout, most Machiavellian, most adept at dog-eat-dog challenges and most skilled at maneuvering through dangerous moral situations. Do we love villains, real or perceived?

Turning the page that day, I read about an online service for anyone desiring to get even with someone anonymously. The story was titled “Revenge Among the Nerds,” and so what I thought was this harmless game. No. It’s real, a way of driving to someone crazy with another videotaped confession of killers, rapists and other felons. I wondered, wasn’t it a violation of privacy?

Turn another page, and there was a story about another Internet opportunity where people can watch real people undergoing the arrest process at Maricopa County Jail in Arizona. Mind you, these people have not been convicted of any crime. This is merely “punishment by humiliation,” to quote The Times.

I find it disturbing that we’ve come to a point where we see people real people committing crimes, getting out as much great entertainment. No concern is given to how much harm can be dished out, nor who is harmed by their actions, nor by their families, by this kind of exposure. I am not “soft on criminals.” I believe they must be punished, but must this become entertainment?

I also worry that when people hear of a terrible crime, there is a rush to locate and get out as much great entertainment. No concern is given to how much harm can be dished out, nor who is harmed by their actions, nor by their families, by this kind of exposure. I am not “soft on criminals.” I believe they must be punished, but must this become entertainment?

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The Sunday Readings

Sunday, Sept. 24, 2000

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 3:30-37

The Book of Wisdom is the source of the first reading.

Migration to distant places to better a personal economic situation is nothing new, nor is flight to find freedom and security from oppression.

These were experiences often met by the ancient Jews. Leaving the Holy Land to find a steady diet, or to escape hardship or tyranny, many Jews made homes for themselves in communities in which they were a distinct minority. This was a situation which the Greek sweep across Asia Minor under Alexander the Great, Judaism found itself in a country of Greek philosopy. The Greeks, of course, prized themselves on the clarity and depth of their reasoning. This intellectual prowess led them to regard themselves as others regarded them; they were thought to be very wise, and they thought themselves to be very wise.

Jews living among these affected by the Greek culture had to insist that their ancient knowledge of the One God of Israel not only was reasonable, but that it was supremely important.

The Book of Wisdom arose in these circumstances. As a literary device, the book makes a person of Wisdom to reflect upon their ancient knowledge of the One God of Israel.

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The Book of Wisdom arose in these circumstances. As a literary device, the book makes a person of Wisdom to reflect upon their ancient knowledge of the One God of Israel. It is the reflection of reality.

For its second reading, the Church again employs the Epistle of James. This epistle was the source of the second reading on several Sundays earlier this season.

Interruptions and Distrations

Like many folks in central Indiana, Fatima Retreat House in Indianapolis lost its telephone service for three days last month due to storms.

I am sure it made many a customer frustrated because they could not contact us, and I heard grumbling from our staff.

What does this have to do with our spiritual life? I believe it has plenty to do with it because all of our life is, or should be, connected to our walk with God.

Life is full of interruptions and distractions we have not intended. The more focused we are on accomplishing certain tasks when these interruptions come our way, the more frustrated and irritated we can become with them. The key is where are we centered and focused in our hearts.

How do we respond when we are stuck in a traffic jam on the interstate? Most of us respond with frustration and irritation... now we will be late and our entire day will be "thrown off." Might we instead use this time to reflect on our prayer as we sit in traffic? Could we ask ourselves how our life with God and our significant relationships are going? How might we improve these relationships?

These times could also be when God is asking us what we really need. When we become frustrated and irritated, it always says something about ourselves; maybe we are not prepared for the meeting in which we found ourselves.

The question for each of us is: Are we listening to the small voice of God within our hearts throughout the day? I do not doubt many "important" telephone calls that week. As I typed this, I still did not have access to the Internet and my e-mail messages. Yes, I was finding the latter an important need. What I did instead was put my e-mail energy toward my relationship with God. I was richly rewarded.

As the telephone lines at Fatima went down, I asked myself if my phone line with Jesus had gone down. It had not, but it gave me some good time to be sure it was a strong line.

When the next storm of life hits, I think it will help to have done spiritual maintenance on such lines.

A quote from a book I highly recommend says it all: "Real spirituality dawns when our life with God becomes as real as the problems and the joys we experience each day" (Everyday Simplicity by Robert J. Wicks).

Phone lines down and all the various interruptions of our lives can become opportunities for us if we can change the way we view them and see them as invitations.

By Kevin DePrey

Kevin DePrey is the director of Fatima Retreat House in Indianapolis.

Daily Readings

Monday, Sept. 25
Proverbs 1:27-34
Psalm 15:2-3
Luke 8:16-18

Tuesday, Sept. 26
Couns, martyr
Damiy, martyr
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, Sept. 27
Vincent de Paul, priest
Proverbs 3:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Ecclesiastes 1.2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 29
Michael, Gabriel and Raphael, archangels
Daniel 7:9-10, 13-14 or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Saturday, Sept. 30
Jerome, priest and doctor of the Church
Ecclesiastes 11.9-12.8
Psalm 90:3-6, 12-14, 17
Luke 9:43-45

Sunday, Oct. 1
Twenty-sixth Sunday in Ordinary Time
Numbers 11.25-29
Psalm 9:18, 10, 12-14
James 5:1-6
Mark 3:39-43, 45, 47-48

Question Corner/ Fr. John Dietzen

Canon law requires parish finance council

Our pastor complains that only about half of the 5,000 parishioners support the Church. If the parish is in trouble, we’d like to know, but all finances seem to be considered secret. Is there anything in canon law about this? Do pastors have the option of not providing financial information to the parishioners? (New York)

A General Church regulations on finances are quite limited, partly because Church financial structures, procedures and sources of income differ hugely from country to country.

Canon law requires that each parish have a finance council. Accounting to parish members is demanded according to norms established by each diocese (Canons 537 and 1287). Most dioceses in the United States now require some form of financial accounting to the people of each parish.

It is certainly the right of parishioners to ask that they be supplied with this information. Most parishes already provide financial reports in some form, at least annually.

Finance councils are the only parish organizations or councils actually required by universal Church law. Parish pastoral councils are to be established in each parish if the bishop “judges it opportune” (Canon 536).

Q At the end of the movie Stigmata, there was a printed statement that a Gospel of Thomas (called “The Gospel of Jesus”) was found near the Dead Sea Scrolls. It states that the Vatican will not accept this Gospel as having any scriptural standing.

The message from Jesus in this Gospel is supposed to be that “the kingdom of God is within us all.” What is this all about? Does the Gospel exist, and if so why is it kept from us? (Pennsylvania)

A The so-called Gospel of Thomas is perhaps the most well-known of several early Christian “gospels” that are not included in the books of the New Testament. Written most likely before the year 150 AD, the Gospel of Thomas was known for centuries through brief references and quotes in other Christian documents. The original text has been available for only 55 years. The accidental discovery of the entire document in 1945, in a clay jar near the modern town of Nag Hammadi in upper Egypt, is among the most significant archeological events in the history of New Testament scholarship.

Unlike the four canonical Gospels, the Gospel of Thomas contains no narrative or theological structure. It consists of 114 “hidden sayings” of the “living Jesus,” many of which can be found nearly word-for-word in Matthew, Mark, Luke or John.


While not among the accepted books of the New Testament, the antiquity and content of the Gospel of Thomas have proven to be enormously helpful in studying the life and words of Jesus. However, it reflects many gnostic beliefs that caused serious theological and pastoral problems in the early Church.

As in other gnostic literature, Peter is portrayed as hostile to Mary (Magdalene) in blatantly sexist ways. The final saying of the Gospel of Thomas has Peter telling Jesus, “Mary should leave us, for females are not fit for the kingdom of life.” Jesus responds, “I shall guide her to make her male, so that she too may become a living spirit resem- bling you males. For every female who makes herself male will enter heaven’s kingdom.”

The Catholic Church has not taken a formal position on the Gospel of Thomas. Since it is not one of the four canonical Gospels, it is seldom, if ever, referred to in official Catholic documents or liturgy.

A new translation, with the original Coptic text and notes, was published in 1992 by Harper Collins Publishers in New York.


September 23  Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. An evening dinner with Freetown Village, seating 6:30 p.m., dinner 7 p.m., adults $20, children under 12, $8. Reservations: 317-823-8835.

September 24  St. Teresa Benedicta of the Cross Parish, 10490 N. State St., Harrison, Ohio, second annual fall pasta/apple festival, 11 a.m.-8 p.m., pork dinners served 11:30 a.m.-5 p.m. Information: 812-637-1534.

September 24  St. Michael Parish, 11400 Farmers Lane N.E., Bradford. Parish picnic, ham or chicken and dumpling dinner, 10:30 a.m.-3:30 p.m., quilts, games, bingo, etc., 10:30 a.m.-5 p.m. Information: 812-364-4289.

September 24  St. Lawrence Auxiliary and Knights of St. John, 312 S. Elder St., Greensburg. Fall festival, turkey and roast beef dinners, 10:30 a.m.-5 p.m. EST, quilts $6.50, children 5-10, S3. Information: 812-663-6225.


September 27  Our Lady of Mount Carmel Parish, 1045 W. 146th St., Carmel. University of Notre Dame Law School professor, Dr. Charles Rice, recent decisions for life issues and why the November election is so important. Information: 317-846-3475.

September 29  Archbishop O’Mora Catholic Center, 1400 N. Meridian St., Indianapolis. Dr. Rebecca Evans, Alzheimer’s research, 1 p.m. Information: 317-236-1565.


September 30  Knox College, 841 E. 14th St., Ferdinand. Day of prayer, centering prayer, Bishop Gerald A. Gettlefinger of Evansville, 8:30 a.m.-3:30 p.m. EST. $40 including lunch. Information and registration: 812-367-2777 or 800-880-2777.

October 1  Holy Family Parish, Main St., Oldenburg. Festival, chicken and roast beef dinners, 10 a.m.-4 p.m., games, crafts, quilts, baked goods, etc. St. Therese/Little Flower, 4720 E. 13th St., Indianapolis. Dr. Mark Ginter, “Abortion and the Conscience of Catholic Voter,” 7 p.m. Information: 317-357-8352.

October 3  Roncalli High School, 3300 Prague Rd., Indianapolis. Archdiocesan Special Education Task Force. Surviving with Special Needs, information night for parents, teachers and learning disabled students, 5:5-6:30 p.m. Information: 317-510-2184.

October 4  Sacred Heart Church, 1580 Union St., Indianapolis. “Blessings of Pets,” in honor of St. Francis, courtyard 7 p.m. Information: 317-636-5551.


October 8-10  Holy Rosary Church, 250 Stevens St., Indianapolis. Triduum (Latin Mass), Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly  Sundays  Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum Mass, 10 a.m.

October 10  St. Rita Church, Indianapolis. Mass in Vietnamese, 2 p.m.

October 10  St. Anthony of Padua Church, Clarksville. “Be Not Afraid” holy hour, 6 p.m.

October 10  Christ the King Church, 1827 N. 30th St. (behind St. Michael Church). Divine Mercy Chapel, 3354 W. E. 13th St., Indianapolis. Adoration. Adult Survivors of Childhood Sexual Abuse. Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

October 11  St. Gabriel Church, Indianapolis. Spanish Mass, 5 p.m.

October 12  Monday  Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.


October 13  Holy Name Parish, 89 N. 17th St. Beech Grove. Prayer group, 2:30-3 p.m.


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

October 14  Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

October 14  Archbishop O’Mora Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse. Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

October 15  St. Mary Church, New Albany. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

October 15  St. Malachy Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3105.

October 16  Christ the King Chapel, 1827 N. 30th St. (behind St. Michael Church). Indianapolis. Marian prayers for priests, 5-6:30 p.m.

October 16  Patina K of C, 1000 N. Post Road, Indianapolis. Euchar. 7 p.m. Information: 317-638-8416.

October 17  S. St. Joseph Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m. Information: 317-510-2184.

October 17  St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Information: 317-510-2184.

October 18  Affiliated Women’s Services, —See ACTIVE LIST, page 19.
Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.  
* Archbishop John Joseph Dolan  
* Information: 317-253-9552

First Thursdays  
Archbishop O’Meara Catholic Center, Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Second Thursdays  
Archbishop O’Meara Chapel, 5353 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, after 8 a.m. Mass.

Third Thursdays  
Our Lady of Peace Ministers Retreat Center, 9001 Havenstick Rd., Indianapolis. Mass, 2 p.m.

Third Fridays  
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, Indianapolis. Mass for Crises

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The Active List, continued from page 18

Tridentine Mass, 9 a.m.  
* Information: 812-246-4555.

First Sundays  
St. Patrick, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

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

First Saturdays  
St. Nicholas Church, Sunman. Mass, prayer and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Chapel, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass; noon communion service.

St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass; 9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, Shelbyville, Indiana. We wish to extend our thanks to Archbishop Buechlein and all those through whom the Archdiocese who worked so hard to organize the Celebration in the Spirit of Hope: The Great Jubilee. We also send our prayers of thanks to God for blessing this wonderful event. 

THANKS  
St. Joseph Parish, Shelbyville

Celebration 10 GLORIOUS YEARS!  
The Village Dove is pleased to announce their 10th anniversary of serving the Indianapolis Catholic Community.

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The Criterion  Friday, September 22, 2000

anti-American and unfit for public office on that basis alone. A true American knows he’s God’s creation, and even though our Founding Fathers failed to state it, they know God’s expectations of us. Medical science and God tell us when life begins. Jesus was pro-choice, too. He didn’t make us puppets. A woman’s choice comes when she decides to have sexual relations, not after God knits the soul in the new being in her womb.

What our Catholics and all Christians need to hear is that it is a “serious sin” to vote for pro-death candidates; also that it is a “serious sin” of omission not to vote at all, to be irresponsible for government, because of what government is doing. Not voting is to invite more of the same.

If Catholics knew this, we would never have experienced the last eight years of our culture of death, or have we seen the post-election statistics on the heavy Democratic voting in “Catholic” areas?

Father Elmer J. Burwinkel, via e-mail

Response:
I respect Father Burwinkel’s position on this issue. I wish it were possible to vote only for candidates whose beliefs (and actions) correspond to the vision of life and its sacredness that we find in the Gospel and in the teaching of the Church. Regrettably, it is not possible today to be a good citizen— as recently described by the bishops—and vote only for those candidates whose positions are truly and completely consistent with Church teaching. As a result, difficult choices must be made.

— Dan Conway

LETTERS

continued from page 5

From the Archives

St. Maurice named for former bishop

St. Maurice Parish in southern Decatur County was founded by three French-speaking Brothers of Christian Doctrine who came from Buffalo, N.Y. to establish a Catholic settlement in Indiana in the 1850s. The school and church were completed in 1859. The parish is named for Bishop Maurice de St. Palais, the fourth bishop of Vincennes (now the Archdiocese of Indianapolis). A college and seminary were also established here by the brothers. The parish went bankrupt during the Civil War. Townspeople bought the original church and the lot where the present church stands. Franciscan priests assumed responsibility for the parish, and it was renamed St. Francis of Assisi Parish.

The present church, shown in this undated photograph, was completed in 1882, and once again the parish was called St. Maurice. The rectory, shown at right, was completed in 1886.

In 1898, the pastor fired shots at the Franciscan sisters serving the parish. Their superiors removed them from St. Maurice and no women religious served there for 81 years until Beech Grove Benedictine sisters arrived in 1979 as pastoral associates/directors of religious education. The Benedictines were Sister Mary Philip Seib, former prioress of Our Lady of Grace Convent (now Monastery), who is now deceased, and Sister Mary Cecile Deken, former subprioress. The present parish administrator is Father Gregory D. Bramlage. The parish numbers about 500 persons living in 150 households. †

(This feature is based on information currently in the archdiocesan archives and as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext. 1429, or by e-mail at archives@archindy.org.)

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David and John Boesche.
Father of Marilyn Pehrson.

BOESCHE, Charles, grandfather of one.

and Michael Anderson.

St. Gabriel, Indianapolis, 62.

ANDERSON, James F., grandfather of four.


The Criterion

priests and brothers are where in

The The Criterion

the criterion

The former Doretha Catherine Thomas was born in Henderson, Ky. She entered the congregation in 1933, professed first vows in 1936 and professed final vows in 1942. Sister Catherine Eleanor ministered in convents where the Sisters of Providence lived in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she served at the former St. Agnes Convent in Indianapolis, our Lady of Providence Convent in Clarksville, and Immaculate Heart Convent in Terre Haute. She is survived by three brothers, Joseph, Arthur and John Thomas, and three sisters, Allie Helm, Eleanor Marynell and Margaret Wiman.

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to have other connections to it.

The former Dorotha Catherine Thomas died on Aug. 31 in Karcher Hall at Saint Mary-of-the-Woods. She was 90.

The funeral Mass was celebrated on Sept. 7 at the Church of the Immaculate Conception. The former Doretha Catherine Thomas was born in Henderson, Ky. She entered the congregation in 1933, professed first vows in 1936 and professed final vows in 1942. Sister Catherine Eleanor ministered in convents where the Sisters of Providence lived in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she served at the former St. Agnes Convent in Indianapolis, our Lady of Providence Convent in Clarksville, and Immaculate Heart Convent in Terre Haute. She is survived by three brothers, Joseph, Arthur and John Thomas, and three sisters, Allie Helm, Eleanor Marynell and Margaret Wiman.

Catholic Cemeteries 1049 Paper

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to have other connections to it.

The former Dorotha Catherine Thomas died on Aug. 31 in Karcher Hall at Saint Mary-of-the-Woods. She was 90.

The funeral Mass was celebrated on Sept. 7 at the Church of the Immaculate Conception. The former Doretha Catherine Thomas was born in Henderson, Ky. She entered the congregation in 1933, professed first vows in 1936 and professed final vows in 1942. Sister Catherine Eleanor ministered in convents where the Sisters of Providence lived in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she served at the former St. Agnes Convent in Indianapolis, our Lady of Providence Convent in Clarksville, and Immaculate Heart Convent in Terre Haute. She is survived by three brothers, Joseph, Arthur and John Thomas, and three sisters, Allie Helm, Eleanor Marynell and Margaret Wiman.

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Executive Director

The Pregnancy Care Center of Columbus (Indiana) is seeking a Christian individual with integrity who is mature in the faith and who has leadership experience in ministry to accept the challenging leadership position of Executive Director in this pro-life Christian ministry. The PCC is a medical facility.

The ideal applicant would have a passion to defend the sanctity of human life and to uphold biblical standards for sexual purity. He/she would possess strong skills in management and supervision, verbal and written communication, public speaking, and conflict resolution.

Education and/or experience in OB/GYN or Social Work would be helpful but not required. Master’s level or equivalent education. Competitive salary.

Send resume to: 
Jacque Critton 
Pregnancy Care Center of Columbus 
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