Archdiocesan Pilgrimage to Italy

Jubilee visit affirms faith

By Greg Otolski

ROME—Christians have been making pilgrimages to Rome since the early days of the Church to pray and to celebrate the Catholic faith in the same places where St. Peter and St. Paul did. Pope Boniface VIII declared the first Jubilee year in 1300 to inspire Christians to come to Rome to pray at the tombs of the apostles, martyrs and saints and to receive forgiveness for their sins.

Seven hundred years later, in the spirit of renewal, 67 pilgrims from the Archdiocese of Indianapolis traveled to Rome last week, where Archbishop Daniel M. Buechlein led them on a spiritual journey of personal conversion. The group, which included members of neighboring dioceses, prayed each day for the spiritual welfare of all members of the Church in southern Indiana, as well as the faithful departed of the archdiocese.

Shortly after arriving in Rome, the pilgrims descended a narrow staircase below the multicolored marble floor of St. Peter’s Basilica into a corridor lined with dozens of grottos housing the tombs of the popes. Two bishops and five priests concelebrated a Mass for the pilgrims in the chapel in front of the Tomb of St. Peter.

“I was just astounded during the Mass,” said Father Michael Fritsch, pastor of St. Paul the Apostle Parish in Greencastle. “You really felt like you were touching eternity. You looked in one direction, and there’s the tomb of St. Peter. You looked in another direction, and there’s the tomb of Pope John XXIII. The past, the present and the future of the Church all came together for me at that moment.”

Father Fritsch concelebrated the Mass with Archbishop Buechlein—the principal celebrant—and Bishop J. Peter Sartain of Little Rock, Ark.; Father John Beitans, pastor of St. Lawrence Parish in Indianapolis; Benedictine Father Gregory Chamberlin of Evansville; Father Gordon Mann of Champaign, Ill.; and Father James Kmet of Memphis, Tenn. Three seminarians for the archdiocese—Christiana Kappes, Justin Martin and Jonathan Meyer—who are studying at the North American College in Rome, assisted with the liturgy.

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PILGRIMAGE
continued from page 1

more.” By the end of last week, the pilgrims had passed through the Holy Doors of the four patriarchal basilicas of Rome—St. Peter’s, St. John Lateran, St. Mary Major and St. Paul Outside-the-Walls. These doors, like the Holy Door at SS. Peter and Paul Cathedral in Indianapolis and the doors of the indulgence churches throughout the archdiocese, are reminders that our ultimate journey is through the Holy Door that is Jesus Christ.

The group also visited holy sites in Assisi, Monte Cassino, Florence and Rome before returning to Indianapolis on Oct. 17. “Our destination is the kingdom of God,” the archbishop told the pilgrims during a Mass at the North American College in Rome. “Rome is called the Eternal City, but the earthly places and things we will see on this pilgrimage won’t last forever. What’s everlasting is God’s love and salvation. What we will see here in Rome is a reminder and an inspiration to help lead us to our final destination.” Rome is both a monument to the folly of human concept and pomposity and to the glory of what we can achieve when we are led by God’s will. The Forum and Colosseum of ancient pagan Rome are ruins in a city whose skyline has long been filled with the domes of churches. It was a transformation that began when two simple men—Peter, a fisherman from Galilee, and Paul, a tentmaker from Tarsus—came to Rome nearly 2,000 years ago to spread the Good News of Jesus’ resurrection. Pilgrims have been following them ever since.

The archdiocesan pilgrims experienced how it was at that time for the early Christians in Rome to celebrate Mass and pass on the faith when they toured the Catacomb of St. Peter’s Square and the Catacomb of St. Callistus and other catacombs during the persecutions of the third century. The use of the catacombs was made unnecessary after the Emperor Constantine allowed worship by all religions in 314. Not long after that, the Catacomb of St. Callistus and other catacombs became pilgrimage sites.

“You can read about the catacombs and see pictures of them, but nothing compares to walking down those steps and getting into this underground maze,” said Annette “Mickey” Lentz, secretary for Catholic education and faith formation for the archdiocese. “Then you realize that you’re walking on the same ground where many early Christians gave everything to keep the faith alive.”

Lentz was making her first pilgrimage to Rome.

Although the obstacles Catholics face today to keep the faith alive seem minor compared to what the early Christians suffered, the pilgrims from the archdiocese witnessed another form of courage when they attended Pope John Paul II’s weekly eucharistic public audience in St. Peter’s Square on Oct. 11. John Paul II spoke to the packed square in several languages. The deterioration in his health from age and disease was obvious. His left hand and arm trembled, yet he reacted to the crowd by waving and smiling, and he spoke strongly when he wanted to emphasize a word or phrase.

John Paul II’s determination to carry the faith forward into the world should not be felt by the nearly 250,000 pilgrims in attendance. The crowd, made up of people from all nationalities, cheered wildly for the pope and pushed against one another to get a closer look at him and to photograph him, but they also moved through the roa to a hush in order to hear him speak.

Archbishop Buechlein and other bishops and cardinals from around the world sat on the main platform at St. Peter’s Basilica. Pope John Paul II publicly recognized Archbishop Buechlein and the pilgrims from the Archdiocese of Indianapolis. He greeted the archbishop privately following the public audience.

Nothing symbolizes the reign of Christianity like the majesty of St. Peter’s Square and St. Peter’s Basilica. Bernini’s colonnade—the columns surrounding the square—embraces the crowd like arms and symbolically pull them into the basilica. A large Egyptian obelisk in the middle of the square once marked the edge of the emperor Caligula’s racetrack, where Christians were taken to be slaughtered.

The obelisk now leads the way to the place where Jesus called Peter to build God’s Church on earth. The dome of St. Peter’s, which was designed by Michelangelo, is the dominant feature in Rome’s skyline and the most recognizable structure in Christendom.

The inside of the basilica is filled with some of the greatest works of art ever created and many of the most sacred relics in Christianity, such as Michelangelo’s Pieta and the 10-story-high towering bronze columns of Bernini’s baldacchino, or canopy, over the main altar.

Relics housed in the four main pillars that surround the main altar and support the dome of St. Peter’s include a piece of the true cross, Veronica’s veil, the head of St. Andrew, and the spear that pierced the side of Jesus as he hung from the cross. “It was all so beautiful,” said Martha Valderrama of St. Luke Parish in Indianapolis. “Oh, if everyone could see the beauty we have seen here in these great churches of Italy. Each church shares an important piece of our Catholic heritage with us. It’s just magnificent.”

The obelisk was dedicated by St. John Lateran, for example, houses a reliquary containing the heads of St. Peter and St. Paul. The main altar contains the wooden portrait said to have been used by St. Peter. The table used by Jesus to celebrate the Last Supper in the Upper Room in Jerusalem and the sackcloth worn by John the Baptist are also kept at the church.

Across the street from St. John Lateran is a shrine built in 1586 to house the scalæ santis—the sacred staircase of 28 steps that Jesus climbed in the palace of Pontius Pilate when he was brought to trial shortly before his crucifixion. Pilgrims from all over the world come to this shrine to climb the steps on their knees.

In addition to praying at many of the most holy sites in Rome, the pilgrims from the archdiocese also traveled outside of Rome to see where two of the early Catholic religious orders got their starts. Father Gregory was the principal celebrant for a Mass at Monte Cassino, the principal monastery of the Benedictine order, which was founded by St. Benedict in 529.

St. Benedict and his sister, St. Scholastica, are buried there.

The group also journeyed to Assisi to walk the same ground as St. Francis of Assisi and to celebrate Mass in a chapel in the Basilica of St. Francis, which contains the saint’s tunic and his chalice.

The pilgrimage drew to a close on Oct. 16, many of the pilgrims wrote in journals and talked about what they had seen and experienced. In the footsteps of the saints and martyrs of the early Church had changed them or at least helped them better understand their role in the unending story of the Church.

Pilgrims pray at the tomb of Pope John XXIII below St. Peter’s Basilica. He was beatified along with Pope Pius IX at St. Peter’s Square on Sept. 3.
one thing that should be considered by people who agree with him on most other issues but hesitate to vote for him because of his record of support for legal abortion.

Reminded that wording about protecting the health of the mother is an obstacle because the term “health” has been broadly interpreted, Gore said he’s confident such a law can be phrased to satisfy most people.

“Some on both sides have invested in particular language and are willing to see the conflict continue rather than settle it,” Gore said. “Several ways have been suggested that have been turned down because it’s a symbolic issue. The issue itself can be solved, no question about that.”

He said the people “out front on both sides of the issue” have not yet acknowledged “a growing, if begrudging, understanding across the divide” about the nation’s abortion laws and policies.

“I think there’s a deep desire for healing,” he said, citing mutual efforts to promote abstinence and other efforts to reduce the number of unwanted pregnancies. He added that such approaches “find faith-based organizations in partnership with public organizations.”

He also said the Catholic Church in “many places in the developing world” has a partnership in which the Church “adopts the promotion of right ethical choices and morality, and the secular organizations do talk about contraceptives.

“The agreement to disagree works in a way,” he continued, “that is similar—at least where birth control is concerned—similar to St. Francis’ prayer: ‘Help me to change those things I can change, accept those things I cannot and the wisdom to know the difference.’

Regarding the death penalty, Gore said he is not yet convinced that the way capital punishment is imposed at the federal level justifies a moratorium on its use.

A Justice Department report released several weeks earlier showed apparent inequities in who receives the death penalty under federal statutes.

Gore said he agrees with Attorney General Janet Reno about the need for further study of the causes for such discrepancies. However, he said, in states where evidence shows the death penalty is applied unevenly—such as seemed to be the case in Illinois, where Gov. George Ryan stopped executions earlier this year—a moratorium ought to be imposed.

“And if further investigation of the application of the death penalty at the federal level reveals a situation similar to that, then I would support a moratorium,” he said.

Gore said a recent shift in public opinion supporting moratoriums reflects only public discomfort with how capital punishment is applied, not a change in basic public support for keeping capital punishment available.

He also said he supports legislation sponsored by Sen. Patrick Leahy, D-Vt., to require making DNA testing available in every possible capital case. And he said he encourages “renewed attention to evidence of inequality in the administration of justice, wherever it appears.”

On another subject, Gore said although he does not believe tax money should be used for education voucher programs that include parochial schools, he thinks the federal government and religious institutions, including schools, can work together in many other ways.

“I strongly support the availability of Title I funding [for programs like remedial reading for children from low-income families] to parochial schools,” he said. “I also strongly support public charter schools to increase choice and competition. And those who bid for the management contracts for public charter schools can include all kinds of groups, so long as they agree to abide by the First Amendment and not use public funds for any religious purposes.”

His opposition to voucher programs that bring tax money to parochial schools is based both on public schools’ needs and a concern for protecting religious institutions from government interference, he said.

“Once public funds are used directly to support parochial schools, it would bring government mandates and interference in the curriculum and whatever else the majority wanted to impose,” he said.

Ninety percent of the nation’s children are in public schools, he said, noting that there are more school-age children than at any time in U.S. history and there are fewer voters with children in school than ever.

“As a consequence, there is a public school financing crisis all around America,” he said. “All over America there’s crowding in the classrooms. There is a shortage of teachers. There are dilapidated buildings. There are playgrounds that can no longer be used for play because they’re covered up with trailers and portable classrooms.

“Communities that used to be able to rely on the parents of children in the schools to turn out in force to support bond issues for higher school revenues now find great difficulty in putting any more pressure on property taxes,” he said.

He said he fears “a downward spiral” for public schools if taxpayer funding is diverted to parochial schools that do not have the same obligations of public accountability. And if such schools were held accountable, he said, they “would be subject to interference that’s inappropriate between state and church.”

But when it comes to federal collaboration with faith-based groups through programs like one at the Department of Housing and Urban Development, run by Jesuit Father Joe Hacala, Gore is an enthusiastic supporter.

He said that would include opening an office for faith-based cooperation in the White House and including faith-based organizations “at the table when social challenges are discussed in a Gore-Lieberman White House.”

Gore also said he wants to see a change in how immigrants, even illegal immigrants, are treated by the United States. Detention policies need to be changed, and a renewed emphasis on family reunification in immigration policies is needed, he added.

To a final interview question, Gore, a one-time divinity student, said the Sermon on the Mount is his favorite Scripture passage.†

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Bishop Chatard High School presents... The 2000 Bishop Chatard Medal Liturgy & Breakfast

All parents, alumni, and friends of Bishop Chatard High School are invited to join us for this annual event, which affords us the opportunity to come together and celebrate our gifts and blessings as a school community. We will also recognize and honor individuals who are truly outstanding in their commitment to the values of Catholic education.

Sunday, October 22, 2000
Mass begins at 9:30 a.m. in the school cafeteria

The 2000 Bishop Chatard Medal Honorees
Anne Ryder, community leader
Carol Purichia, faculty/staff
David Soots, faculty/staff
Robert Alerding, parent
Michael “Al” and Dee Hirt, parents
Joseph Ford’69, alumnus

President’s Tribute
Sharon A. P. Smith
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Jesus taught us that the second greatest commandment is “Love your neighbor as yourself.” (Mt 22:39). It is, in reality, simply the “other side of the coin” of the greatest commandment. For if we love God, we will love, honor and respect God’s creation.

Honoring God’s creation entails honoring and loving the creature that is the apex of God’s creative powers, that which God created in his image and likeness—the human person.

Respect for human life fulfills the great challenge of the commandment “Love your neighbor as yourself.” To respect life is:

• to protect and defend the life of the unborn child from the moment of conception, the moment when that child’s unique genetic code is established, the moment when that child receives from God an immortal soul

• to extend pastoral care and God’s mercy and forgiveness to those who have participated in the sin of abortion, assuring them that there is no sin so grievous that the Lord cannot or will not forgive

• to cherish the life of a person with a disability, recognizing that within each person one can discern the genius and love of the Creator

• to provide palliative and spiritual care to the person who is dying, patiently honoring that person’s dignity through the hour of death, whenever it might come

• to defend not only innocent human life but that of the innocent fetus—unknown to the mother or destroyed. Richard M. Doerflinger, our national bishops’ conference’s pro-life staff, informs us that, in order to circumvent the law, the new guidelines provide instruction to researchers on how to obtain and destroy live human embryos if they wish to receive a stem cell research grant. Rightly, he calls it a “bookkeeping trick.”

Embryonic stem cell research is unnecessary. The claim that this type of research is necessary for medical advancement has been refuted by numerous breakthroughs in adult stem cell research and other alternatives. Mr. Doerflinger mentions an example. In August, researchers funded by the National Institutes of Health announced that they were able to produce a virtually limitless supply of new nerve cells for transplants from patients’ own bone marrow stem cells. This approach they report “overcomes the ethical and immunologic concerns associated with the use of fetal tissue.” (Journal of Neuroscience Research, Aug. 15, 2000, p. 369). The harvesting of stem cells with its attendant destruction of human embryos is immoral. The production of new nerve cells from patients’ own bone marrow stem cells is morally acceptable.

Be advised that those of us who oppose the immoral and illegal procedure of destroying human embryos will be painted with a broad (and superficial) brush in such a manner that we will appear opposed to medical progress and lacking in care for the seriously ill (those who would benefit from such research). President Clinton’s own National Bioethics Advisory Commission concluded a year ago that, because human embryos deserve respect as a developing form of human life, destroying them is “justifiable only if no less morally problematic alternatives are available for advancing the research.” It is always wrong directly to destroy one innocent member of the human family to help another. But, as Mr. Doerflinger’s example clearly shows, even by the administration’s own “loser” standard, what the National Institutes of Health now proposes cannot be justified.

One is reminded of two other ways in which efforts are made to justify immoral practices that affect the culture of human life. President Clinton and those who support partial-birth abortion, despite overwhelming majority opinion, keep on maintain- ing that exceptions must be permitted for cases where the life of the mother is at risk.” Yet, no experts are forthcoming to make this claim. In fact the opposite is true. Yet, even by deference to the pro-abortion lobby, the incontinent appeal for the exception continues to be made. Sadly, it is less than genuine.

Another example comes to mind. Many people maintain that they are pro-choice in reference to a woman’s right to seek an abortion. The position is justified on the implication that a woman’s right in reference to reproductive choices morally supercedes the morality of aborting a “fetus.” For many, the use of the term fetus for the developing human life in the womb already prejudices the moral issue. Some simply speak of aborting “tissue” from the womb. Consideration of the right to life of the voiceless human life in the womb is obfuscated by disingenuous language.

If people who espouse the cause of human life from conception to natural death, we need to be alert to the use of language that hides the truth.

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.
Las investigaciones del embrión humano tienen importantes consecuencias morales

Muchos estamos bien confundidos con las investigaciones de células primativas y cada día escuchamos más respecto. No obstante, necesitamos entender las implicaciones de las investigaciones del embrión humano ya que tienen importantes consecuencias morales para nuestra cultura.

A fines de agosto, el National Institute of Health (Instituto Nacional de la Salud) divulgó las pautas finales sobre las investigaciones del embrión humano que han sido utilizadas por el público para obtener las consecuencias morales de las nuevas pautas por medio de una declaración del Secretariado de Actividades Pro-Vida de la Conferencia Nacional de Obispos Católicos. Quiero dirigirme a este punto sensible con el caso de que se le escapó a Ud. la importancia de lo que está sucediendo.

Recientemente las pautas representan un grave paso en la dirección incorrecta. De hecho dichas pautas son inmorales e ilegales sin ninguna excepción. Es un triste hecho que también sean innecesarias.

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La consideración del derecho a la vida humana (real) sin voz en la matriz es confundida por un lenguaje poco apropiado de “imágenes” que se ha estado confundiendo con la vida humana. La consideración de que la vida humana tiene derechos en términos de su dignidad moral no ha sido entendida. La consideración de que la vida humana tiene derechos en términos de su dignidad moral no ha sido entendida.

Aún así, sólo hay un paso: poner en práctica las pautas que han sido propuestas. Sólo lo harán los que queran preservar la dignidad de los seres humanos. La conformidad también es confundida con la vida humana. Aunque se considere que se ha logrado la conformidad, la vida humana sigue devastándose.

Las observaciones que se hacen no son inmorales e ilegales sin ninguna excepción. Es un triste hecho que también sean innecesarias.

La afirmación de que esta clase de investigaciones son apropiadas para ayudar a otro humano seguirá siendo válida, a pesar de que en el pasado se haya intentado con otros métodos. La única excepción es cuando la vida humana está en el desarrollo.

El Sr. Doerflinger dio un ejemplo. La consideración del derecho a la vida humana en desarrollo es una excepción única en la que se pueden visualizar. El ejemplo es el desarrollo en el que se observan fallos que podrían conllevar a un aborto. En este caso se podría prever que se tome una decisión con base en el desarrollo en el que se observan fallos que podrían conllevar a un aborto.

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Check It Out . . .

Bishop Chatard High School, 5885 N. Citicoreen Ave., Indianapolis, will honor individuals who are outstanding in their commitment to the values of Catholic education during the "The 2000 Bishop Chatard Medal Liturgy and Breakfast," beginning with a 9:30 a.m. Mass Oct. 22 in the school cafeteria. Honorees include Anne Ryder, community leader; Carol Purichia, faculty/staff; David Soto, faculty/staff; Robert Altered, parent; Michael "Al" and Dee Hirt, parents; and Joseph Ford, Class of 1969. The President's Tribute Award will be presented to Sharon A.P. Smith and Warren "J.C." Smith, Class of 1990. Tickets are $5 for adults and $2 for children 12 and under. Information: 317-254-5439.

A lecture on "Catholicism and the New Age Movement" and why it is contrary to the teachings of Jesus and the Catholic Church in the lower level of the Divine Mercy Chapel. Information: 317-924-3982.

Robert and Lois Martin of Richmond will celebrate their 50th wedding anniversary Oct. 21. They were married on that date in 1950 at First Christian Church in Greenfield. They will celebrate with a renewal of their marriage vows. They are members of St. Andrew Parish in Richmond. They have four children: Andra Smith, Stephen, Mark and R. Todd Martin. They also have three grandchil-

dren.

Visitation Sister Mary Gemma at 7 p.m. Oct. 26 at St. Martin of Tours Parish, 639 S. Shelby St., in Siberia. "The Road to Vatican II" will be pre-
sented by University of Notre Dame pro-

The Sisters of St. Francis of Oldenburg welcomed three new members, Jannette Pruitt, Deborah Scudder and Kathleen Branham, Aug. 26. Pruitt, originally from New Orleans, La., is a mother and grand-
mother. She is a teacher’s aide at St. Rita Parish in Indianapolis, where she is also a parishioner. Scudder is a native of Cincinnati, Ohio. She is a member of Our Lady of Victory Parish in Cincinnati. A graduate of Mount St. Joseph College, she will begin her second year teaching junior high students at St. Lawrence School in Prince Hill, Ohio. Branham, a native of Indianapolis, is a member of St. John the Baptist Parish. She is an operation man-

The Secular Franciscan Order of the Sacred Heart Fraternity is hosting an open house at 2 p.m. Oct. 29 at Sacred Heart of Jesus Parish, 1125 S. Meridian St., in Indianapolis. Information: 317-788-7127.

Sister Ruthann Boyle Sisters of St. Francis (Oldenburg) New Guinea
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If you know of any missionary whose name has been omitted, please notify the Mission Office, 1400 N. Meridian St., Box 1410, Indianapolis, IN 46206. 317-236-1485.

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Tell City Deanery plans adult day care program

By Carol Troesch

ST. MEINRAD—“As a physician, I’m excited about it. I think adult day care would be a big help, and I want to encourage all of you to think about getting a center started here in southern Indiana,” said Dr. Edith Haygood, a general practitioner with a concentration in the area of gerontology at Deaconess-St. Joseph’s Hospital in Huntingburg.

She spoke at a luncheon organized by Catholic Charities of the Archdiocese of Indianapolis at the Saint Meinrad Archabbey Guest House earlier this year. Catholic Social Services and Tell City Catholic Charities are recipients of funding from the Parish Stewardship’ United Catholic Appeal.

A large group of interested parties, including health care workers and volunteers, discussed the possibility of developing an adult day care program in the south central Indiana area. They learned about adult day services in other locations and also had the opportunity to ask questions and voice their opinions.

Lula Baxter, director of the Catholic Social Services Adult Day Care program in Indianapolis, said adult day services are community-based group programs designed to meet the needs of physically impaired and/or mentally confused adults who require supervision, increased social opportunities, assistance with personal care or other daily living activities.

These structured, comprehensive programs provide a variety of health, social and other related support services in a protective setting during the day, she said, but are less than 24-hour care, such as that provided in a nursing home.

The average center offers a wide range of services, which may typically include transportation, social services, nursing care, therapeutic activities, personal care, rehabilitation therapies, meals and counseling, Baxter said. Some centers also offer support services for caregivers and family members.

The centers, which usually operate programs during normal business hours, five days a week, are ideal places for people who are able to be with a caregiver or family members at night but need services during the day, she said. Some programs may offer services in the evenings and on weekends.

“T here is a time for each level of the elder-care spectrum,” Baxter said. “Long-term care has changed dramatically. In past years, when the term ‘long-term care’ was used, it was nothing other than a nursing home, but today nursing home care has become just one part of an increasing array of services.”

Adult day care can assist in delaying admission to an institution, she said. Long-term care as a whole includes a range of services such as nursing home care and medical services provided in the home, but these services tend to be extremely expensive.

The average cost of nursing home care can range between $36,000 and $60,000 per year, depending on location, Baxter said. Assisted living can range between $24,000 and $46,000 per year, in addition to the purchase of a housing unit. Home health care is less expensive, costing between $8,000 and $30,000.

Adult day care, on the other hand, is the least expensive, she said, costing between about $3,000 and $15,000 per year—only 25 percent of the average cost of nursing home care.

“One of the best-kept secrets of care for elderly persons with Alzheimer’s disease and persons with other impairments is community care at an adult day care center,” Baxter said. “It is estimated that 46 percent of persons over 60 years of age are unaware of this service. All over the country, we find that adult day care is a big secret. You go to doctors’ offices, you go to churches, you go to various places, and no one knows about adult day care.

“We adult day care professionals are really trying to figure out how or what we can do to help market the service,” she said. “We know the need is out there, so we are trying to bond the need with the service. Adult day care offers an appealing solution to caregivers, enabling them to continue employment or get the much-needed respite. At the same time, we offer a safe environment with structured activities for their loved ones.”

The daily schedule at adult day care centers includes exercise, music, art, crafts, snacks and a hot, nutritious meal, she said. Volunteers are an integral part of an adult day program, helping with the activities by providing one-on-one assistance in reading, arts and crafts, walking, eating and other necessary assistance. The family or caregiver is also a very important part of the program, and their needs and concerns are a priority.

It is estimated that more than 5,000 adult day centers
See TELL CITY, page 10

Food For The Poor discloses misconduct by its founder

DEERFIELD BEACH, Fla. (CNS)—Food For The Poor has disclosed financial and sexual misconduct by founder Ferdinand Mahfood.

Jim Cavnar, the agency’s executive director at the time, discussed the situation in an Aug. 22 memo to the Food For The Poor board of directors. He said the scandal, if poorly managed, could jeopardize the organization’s financial relationship with the Catholic Church.

Cavnar said about 40 percent of the private, international relief agency’s donations come through supporters who heard Food For The Poor presentations at Catholic churches.

Ferdinand Mahfood, resigned from the south Florida-based charity Sept. 25, saying his manic depression had caused his inappropriate behavior.

A week later, the agency revealed that Mahfood had admitted in August to diverting donations to two female employees with whom he was sexually involved.

Agency officials said the money has been repaid.

Judy Ortizuela, a spokesman for the Miami division of the Federal Bureau of Investigation, confirmed Oct. 11 that the bureau’s white-collar crime section was looking into the Food For The Poor situation.

Last year, U.S. donors gave $51 million in cash toward Food For The Poor’s total 1999 budget of more than $182 million.

Well before the scandal was publicized, Cardinal Bernard F. Law of Boston and Cardinal James A. Hickey of Washington had restricted Food For The Poor from raising funds at Catholic churches in their archdioceses.
Evansville bishop urges end to death penalty

By Margaret Nelson

Evansville Bishop Gerald Gettelfinger discussed the Catholic Church’s opposition to the death penalty on Oct. 7 at Christ the King Parish in Indianapolis.

During a program sponsored by the parish Adult Catechetical Team (ACT), he asked why the most creative and highly developed country in the world has to resort to execution to defend itself against criminals.

The United States is the only developed country in the world that executes criminals, Bishop Gettelfinger said.

The bishop encouraged continuation of the dialogue about execution as a means of capital punishment, noting that we must “change hearts first.”

Bishop Gettelfinger introduced the issue to his audience with a history of capital punishment and a video that we must “change hearts first.”

He explained that Catholics have been taught that it is the right of the state to impose punishment to protect its people. And in Indiana, execution is the accepted form of punishment.

But a revision in the final text of the second edition, which Bishop Gettelfinger said was added by the pope at the urging of the U.S. bishops, allows for execution only in the very rare instances when society cannot protect itself. “If this is the only possible way of effectively defending human lives against the unjust aggressor … The cases in which the execution of the offender is an absolute necessity are very rare, if not practically nonexistent” (# 2267).

Bishop Gettelfinger said that this evolution of understanding on the issue happened partly because today’s society is better able to protect itself due to judicial power to sentence criminals to life imprisonment without parole.

He told of the efforts of the Holy Father and the late Archbishop Edward T. O’Meara during the 1980s in asking the state to prevent the execution of convicted murderer Paula Cooper, a teenager from Gary.

He said that more recently the Indiana Catholic Conference (ICC) has contacted Sen. Evan Bayh and Gov. Frank O’Bannon with its concerns about capital punishment.

Bishop Gettelfinger said he also scheduled a personal interview with the governor.

“I didn’t accomplish what we were after,” he said of the meeting.

He called the fact that a state legislative committee held a hearing on the death penalty in February 1999 “a great victory” for the ICC, even though the issue was defeated in committee.

Last November, the six bishops and five lay people who make up the ICC executive committee decided to “keep the issue before the public [for] as long as it takes,” Bishop Gettelfinger said.

After sharing the steps he has taken as a bishop to work for an end to capital punishment, Bishop Gettelfinger asked the people participating in the program at Christ the King Parish to discuss the issue in small groups.

Although they were divided on their feelings about the death penalty, in response to the bishop’s question about the morality of the issue, most people responded that it is wrong.

One participant said that it is difficult to advocate for life when everything in society seems to be focused on death.

Another person added that television desensitizes people about death.

Bishop Gettelfinger said there are new threats to life—abortion and partial-birth abortions, live-birth killings, assisted suicide, killing of the unwanted, euthanasia, genetic engineering and increasing violence.

He asked the group to work with legislators and law enforcement officials. “Let’s do the best we can with the laws we have,” he said.

(Margaret Nelson, a member of St. Andrew the Apostle Parish in Indianapolis, is a correspondent for The Criterion.)
From the Archives

**Bishop Ritter first native Hoosier to be named head of diocese**

With the unexpected death of Bishop Chartrand in 1933, Bishop Joseph Elmer Ritter, the auxiliary bishop, was named seventh bishop of the Diocese of Indianapolis in March 1934.

Born in New Albany in 1892, Joseph Ritter was the first native Hoosier to be named bishop of Indianapolis. (Daniel M. Buechlein, a Jasper native, was the second.) Joseph E. Ritter was ordained a priest at Saint Meinrad in 1917 and became assistant at SS. Peter and Paul Cathedral after a brief term of service as assistant at St. Patrick Parish in Indianapolis. In 1925, he was named rector of the cathedral. He was consecrated titular bishop of Hippo and auxiliary to the bishop of Indianapolis in February 1933.

Priests of the diocese presented him with a crosier (pastoral staff) as a gift upon his consecration as bishop. (He took this crosier with him to St. Louis when he was later transferred there as archbishop. In 1979, his successor in St. Louis, John Cardinal Carberry, gave the crosier to Auxiliary Bishop Edward T. O’Meary when he was named Archbishop of Indianapolis, and the crosier returned to its original home. Archbishop Daniel M. Buechlein used this crosier at the Mass celebrating the Great Jubilee on Sept. 16, 2000.)

The Diocese of Indianapolis was elevated to the rank of a metropolitan archdiocese in 1944, and Bishop Ritter became a metropolitan archbishop at that time.

In 1946, Archbishop Ritter, who had integrated the Catholic schools of the archdiocese, was transferred to St. Louis, some contend to oversee the integration of the Catholic schools there.

He was named a cardinal by Pope John XXIII in 1961.

A Father of the Second Council of the Vatican, Cardinal Ritter died at St. Louis in 1967, one month after he had celebrated his golden jubilee at Millhousen with the two remaining members of his ordination class. He is buried in St. Louis. †
are currently operating in the United States, with centers in every state, Baxter said. Ninety percent of those are operated on a nonprofit or public basis, and many are affiliated with larger organizations such as home care, skilled nursing facilities, medical centers or multipurpose senior organizations.

“1'm hoping that if we can get a program going,” Haygood said, “it will provide services such as medical supervision, providing of medications to the patients and physical therapy to those in need.

“There are patients in nursing homes who probably don’t need to be there full-time,” she said, “but they would benefit from having added supervision during the day. Adult day care would be a real asset to those persons who are trying to cope with taking care of a family member and maintaining a full-time job.

“I also believe that most of the medical community would be supportive of an adult day care center,” Haygood said. “A lot of us, as physicians, have patients in many different age groups, not just the elderly, that could benefit from this type of a program.”

There are two basic models of adult day care—a social model and a medical model, Baxter said. “In Indiana, most of the centers are currently social models, which primarily consist of an administrator, an activities or program director and volunteers. Sometimes nurses or other health care personnel are involved to oversee the taking of some medications.”

With the medical model, there is much more involved, she said. Not only is there an administrator, there also is someone with medical expertise, such as a nurse practitioner or a physician, who is required to supervise the distribution of medicines and provide other health services.

So the question arises about whether a new facility in the Tell City area will provide health care, which could be quite expensive.

Haygood and Baxter agree that a medical model would be most beneficial.

“A lot of patients have to depend on home health care,” Haygood said, “and that can be expensive. Not all forms of insurance provide for that.

“I would hope that if we do get a facility in the southern Indiana area, that we would try to pattern ourselves after the medical model,” she said, “but I realize that may not be feasible financially, at least initially. It’s expensive to get started, build a staff and get accredited. And some sort of accreditation or certification will be needed, and regulatory fees also need to be considered.”

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In the next five years, Indiana will be joining the accreditation process, which has been prescribed by the National Adult Day Services Association (NADSA), Baxter said. Regulations currently differ from state to state and also by funding source, although “The Standards and Guidelines for Adult Day Care” developed by NADSA provides important benchmarks for states that have elected to regulate adult day care centers.

Along with the difference in models, she said, there are also a variety of settings in which an adult day care center can flourish. They can be free-standing, unconnected with any other facility, or they can be joined with other existing establishments. Churches, storefront property in shopping centers, hospitals and nursing homes are just some of the affiliations possible for adult day care centers.

People attending the luncheon agreed it is evident that there is an immediate need for such a center in the Tell City area.

“We get a lot of calls from people wanting to know if there is an adult day center,” said Janey Hibdon, director of the Spencer County Council on Aging. “There is a need today for such a facility. People are looking for a home environment, a safe environment, for their loved ones in need of assistance.”

Benedictine Father Jeremy King, dean of the Tell City Deanery, said all the Catholic parishes in the deanery— which includes all the Catholic churches in Perry County plus St. Meinrad and St. Boniface at Fulda in Spencer County—were surveyed about the need for adult day care in the deanery and the response was positive.

“But we continue to look for information,” Father Jeremy said. “We’re pretty sure that Catholic Charities won’t be able to do this in and of itself. We’ll probably need some additional funding.”

According to Tell City Catholic Charities agency council member Don Garwood, a grant proposal writer has been consulted and additional funding sources are currently being researched.

“We have to start small and grow from there,” he said. “We have a sense of stewardship as the Catholic Charities agency council. The Catholic Charities agency council isn’t here for the profit. We’re here to provide the services.”

(For more information on Catholic Charities or adult day care in the Tell City Deanery, or to sign up for the mailing list, visit the agency’s Web site at http://www.hotyellow98.com/charities or call 812-357-2500. Carol Troesch is a member of St. Meinrad Parish in St. Meinrad.)

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The country’s progress since her last mission visit.

“It was good to return to visit friends and see the progress our Missionary Sisters of Africa have made over the years,” she said. “Although much progress has been made, there is much more [work] to be done.”

Medical care is a major concern in Uganda, she said. The health care that Ugandans receive, while still very primitive, can be effective, however, many areas need to be improved.

(Continued from the Centers for Disease Control and Prevention in Atlanta, Ga., said the virus, which causes hemorrhagic fever, has killed at least 35 people since last week.)

Sister Demetria also expressed concern about the increase in orphans, especially the number of young girls who are homeless.

“They are very troubled by the number of ‘street girls,’” she said, “because they have no means to protect themselves and fall prey to many vices in the society.”

While education is moving with the times and available to most Ugandan children, they often miss school because they only own one outfit and do not have any clean clothing.

Sister Demetria’s companions during her recent mission trip included two lay persons—her theological sister, Bernadette Easton, who serves as an administrative assistant at Holy Angels School in Indianapolis, and St. Monica parishioner Tom Fagan of Indianapolis, who works in corporate relations for Kiwanis International.

Easton had visited Africa five years ago, and said she also noticed a slight improvement in some of the living conditions in Uganda.

“The Church is alive and thriving,” Sister Demetria said. “They are getting plenty of vocations and many [Ugandans] walk for miles in bare feet, in sweltering heat, to go to Mass. It makes me think of times in the United States when I was tired and thought what a challenge it was to get in my air-conditioned car and drive a few blocks to Mass.”

Asked what people of faith can do about the plight of people living in poverty halfway around the world, Sister Demetria said, “First we can pray for them. Financial support is always welcome; or perhaps one could make a trip to Africa to work with the people for a period of time. What I sense God is asking of me is to ‘tell the story.’ And that is what I am doing.”

Fagan made his first trip to Africa this summer.

“The people are wonderful,” he said. “They were the highlight of the trip. They were so faithful, kind, welcoming and fun. We shared a lot of laughter and jokes. I was amazed that humor and things we find funny or ironic in the U.S. are so common to such different cultures and languages. I even passed up an opportunity to go to a wild game park because I wanted to spend more time with the people.

That’s not to say they are happy poor people, oblivious to their situation,” Fagan said. “The burdens of their poverty weigh on them heavily. They are very aware that they live in a Third World country.

“The people have many worries about disease, death, food, shelter, education, work and other aspects of life that are much easier for us in America,” he said, “but they still have time to joke, have fun and enjoy life.

“I went to see Christ in Africa, and I did,” Fagan said. “He was everywhere— in the people, the clergy, the culture. As to if I’ll go back, I’ll leave that to Christ. But I do know I would go back gladly. It was a wonderful experience. I encourage everyone to go if they can.”

(For information about participating in a mission trip to a Third World country, volunteer opportunities or to make a donation to the missions, contact Sister Demetria Smith at demuth@archindy.org or call her at the archdiocesan Mission Office at 317-261-3366 or 800-382-9836, ext. 3366. Brigid Ayer is a free-lance writer and a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.)

Andy Shiel
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Cathedral High School has played a major role in my life for over 30 years. The first class education that I received at Cathedral gave me the tools I needed to succeed in college and later, in my career as a general contractor.

But, I took much more than an education with me when I graduated from Cathedral; I took with me the relationships I had made with my classmates, their parents and my teachers. These are relationships that have and will continue to have a very positive lasting effect on my life.

For me, the “Cathedral Family” we read and hear so much about could not ring more true. It seems that most of my successes in life somehow point back to my 4 years at Cathedral High School. Both of my business partners have Cathedral ties. One partner was a classmate of mine at Cathedral, and the other was a college roommate of another classmate. The best man in my wedding was a classmate from Cathedral, and although he lives in Chicago, he remains one of my closest friends. It seems like everywhere I go, a Cathedral relationship is involved whether it is a business relationship, social setting or something to do with my family.

Today, the cycle seems to be repeating itself, my daughter who is a freshman at Cathedral has six classmates whose fathers were in my freshman class. Because of the Cathedral tradition, I am sure the relationships she is just now beginning will be ones that will have a tremendous impact on her the rest of her life.

I am proud to be a part of the tradition of CHS. I encourage you to give it a try. The relationships you establish will last a lifetime.

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Faith Alive!

Gospels reflect ways we relate to Christ

By William M. Thompson

Why is it that the Gospels, and all the biblical writings, attract different individuals, groups and even entire historical periods in somewhat different ways? In great part, this seems to reflect the different ways we participate in Christ—-the different ways we know and love Christ and relate to him.

Participating in Christ means getting into a relationship with him on all levels of our being: emotional, spiritual, physical, social and every possible level.

Throughout Church history, such relationships with Christ have occurred on at least three distinct but complementary levels: universal, group and individual.

All of us are called to know and love “the whole Christ.” This is the common or universal form of participation in Christ offered to us through the Spirit’s indwelling presence.

After all, it cannot be said that only some privileged few have access to the whole Christ, while most of us have access to only some “small portion” of him. That is the path taken by the Gnostics of all ages, those claiming to be “in the special know.”

In the eucharistic gathering, in hearing the word proclaimed and receiving Communion, we are experiencing our common share in Christ in uniquely splendid ways.

The Gospel interacts with the people, culture, needs and hopes of every historical time period.

Discussions of anonymity were common in the mid-20th century. Not surprisingly, many in the Church at that time began focusing on Jesus as a brother and compassionate friend.

The notion that, through grace, Jesus enters into a life-sharing relationship with us became a common theme, and the Gospel law of love of God and neighbor was the focus of discussions about faith.

The Gospel message of love, along with the message that Jesus knows us and was the focus of discussions about faith, began focusing on Jesus as a brother and friend.

At least three distinct but complementary relationships with Christ have occurred on at least three distinct but complementary levels: universal, group and individual.

By David Gibson

Through the Gospels, we learn about Jesus

The whole evangelical message and its unique form of reflecting, evoking and proclaiming the mystery of the whole Christ.

As unique individuals, we have our special attractions to certain dimensions of Christ’s life and teaching, and correspondingly we have our special attractions to the parts of Scripture mirroring these dimensions.

The Spirit even inspires individuals and groups (saints, mystics, Church officials, religious communities, advocacy groups, etc.) to share the fruits of their participation in Christ.

When John said of John 14-17, his desire to be a pastoral pope was inspired by John’s image of the Good Shepherd (Jn 10), and his interest in promoting Christian unity was inspired by John 17, “that all may be one.”

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Baptist’s willingness to open a path for the Lord (Jn 1) and by the Beloved Disciple, to whom the last discourses of the Lord (Jn 14-17) were given.

The whole evangelical message breathes in those sublime pages,” Pope John said of John 14-17. His desire to be a pastoral pope was inspired by John’s image of the Good Shepherd (Jn 10), and his interest in promoting Christian unity was inspired by John 17. “That all may be one.”

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The Spirit even inspires individuals and groups (saints, mystics, Church officials, religious communities, advocacy groups, etc.) to share the fruits of their participation in Christ.

John XXIII, for example, at the final session of the Second Vatican Council’s Preparatory Commission on June 20, 1962, movingly spoke of the importance that the Gospel of John held for him. His papal name was inspired by John the

Lend Us Your Voice

An upcoming edition asks: In 20 words or less, explain who Jesus is for you.

From the Editor Emeritus/John E Fink

St. Rose Philippine, missionary in Missouri

Eighth in a series

As a young girl in France, Rose Philippine Duchesne dreamed about life and the Church in the United States. Her dream, though, didn’t come true until she was 72.
Rose Philippine was born in Romans, France, on Sept. 29, 1769. She joined the Visitation nuns. In 1804, she met Madeleine-Sophie Barat, who had

The French Revolution was in full swing during the 1790s. Visitation nuns worked with the poor and sick. She also risked her life to help priests who were in hiding.

The Concordat of 1801 made it possible for convents to reopen. Philippine personally rented her old convent, now in St. Louis. Her dream had finally

Mother Duchesne and her sisters experienced all the hardships of frontier life except the threat of the Revolutionary War. They had to put up with primitive lodging in cramped quarters, shortages of food and drinking water, both the heat and cold of Missouri weather, and occasional forest fires. But they persevered.

During the Reign of Terror, Philippine was expelled from the United States. Her feast is Nov. 18. †

The Criterion

Cornucopia/Cynthia Dewes

Learning from bad examples

Someone’s written a new book that argues it’s better for children of unhappy parents if their parents do not divorce. Another researcher’s statistics prove that divorce is always dev-damaging to any age, even when it’s necessary for rea-sa-reasons (or a little criminal behavior).

These ideas run contrary to the com-mon wisdom of our current society.

People today think that tension between parents is too scary, even traumatic, for their kids. They believe it’s better for all concerned if the parents divorce and establish separate households. Of course, each parent must continue to share in the raising of the children.

The corresponding belief is that parents must be happy together in order to raise healthy children. If Mama ain’t happy, ain’t nobody happy, as the saying goes, which also applies to Dad. The necessity for parental satisfaction and/or happiness seems to be a given.

However, my reaction to both the new books is, “Well, duh.” Based on my personal research, these books state obvious truths. In fact, I am the poster child for the first book: I am only child of unhappily married parents who stayed together. I can vouch for that approach. Pure and simple, their continuing union allowed me to grow into a happy and functional adult. And, along the way, I learned how not to be married.

How Intellectually, we could see the same pattern of times severe, sometimes not, between my parents. But I also knew their conflict didn’t extend to us. We were in love with each other, even if they were not in love with each other.

The difference between my examples and many parents today is that my parents were committed to the child they had produced and, by extension, the marriage they had contracted. They sublimated their personal happiness to their duty, if you will, to me.

Everyone knows that kids often feel that the divorce of their parents is some-how their fault. They think if they behaved better, got grades worse, whined less or just didn’t annoy their parents, they would be happy together. The two people they love, trust and depend upon most in the world are incompatible because of them.

It seems to me this evidence should con-vince modern parents and experts alike that commitment to child rearing was tension, sometimes severe, sometimes not, between my parents. But I also knew their conflict didn’t extend to us. We were in love with each other, even if they were not in love with each other.

When Mike Vogler, the younger of two brothers, chose his maternal parish, he made our mother proud. From his spiritual family, our late father, who made a church change of his own. Coming from a strong Protestant background, he was not fully committed to the full communion of the Catholic Church as a young man.
At one time, I thought Faith is a gift. As an adult, I’ve learned we choose to prac-tice that faith is both a gift and a mystery. We cannot do what we want. We are not free to pursue our desires. We are committed to follow one religious path rather than another, but they are certainly something valuable.

Despite my sincere admiration and respect for other religions, I choose to be Catholic. That faith of my father, the faith founded by Jesus and entrusted to St. Peter. However, I feel connected in ecumenical and personal ways with the belief practices of others, too.

Faithful Lines/Shirley Vogler Meister

Faith: a Godly gift and a mystery

My brother, Mike, had just returned from surgery. His nurse assured him he’d be fine. He said, “Yes, you do have Faith, because I’m in Faith,” the St. John’s hospital chapel.
Later, I com-memorated her on the anniversary of her death when she realized that Mike and his wife are ministers with the Salvation Army in Ames.

When Mike Vogler, the younger of two brothers, chose his maternal parish, he made our mother proud. From his spiritual family, our late father (who died young) surely approved, too. However, we were astonished when, at 16 years old, he married. As a small boy, doctors at Cardinal Glennon Hospital in St. Louis told us that he

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The Sunday Readings

Sunday, Oct. 22, 2000
Isaiah 33:10-11
Hebrews 4:14-16
Mark 10:35-45

The Book of Isaiah is the source of the first reading for this weekend’s Liturgy of the Word.

Included in the third and last section of Isaiah’s prophecies are, or hymns, which biblical scholars have usually called the “Songs of the Suffering Servant.” They sing the praises of an unnamed figure who, despite great piety and absolute innocence, is outrageously mistreated by all those around him.

Today, no one can say with assurance who this Suffering Servant is. Some believe that he is a literary device, and that the figure is a collective symbol of the people of God taken altogether. Others believe that it may be the prophet himself.

In any case, these four songs have, over the years, attracted great attention from devout Christians. Whatever the identity of the servant was in the prophet’s mind in ancient times, Christians see in these passages the image of Jesus, the innocent Lamb of God.

The reading in this weekend’s liturgy provides only two verses of one of the songs. Despite the brevity of the reading, however, the image is clear and easily understood. Such is the typicality of the writings in all three sections of Isaiah. Indeed, Isaiah was one of the most eloquent and expressive of the prophets of ancient Israel.

Supplying the second reading is the Epistle to the Hebrews, another liturgical gem in the Bible and a great treasure chest of revelation.

Using the symbols and terms of Judaism in the first century A.D., Hebrews magnificently presents its concept of Jesus. He is the beloved gift of Judaism in the first century A.D., Hebrews is a profound and extensive source of revelation regarding the Incarnation, the fact that Jesus possessed both the divine nature of God and a human nature. He was God and man.

This great dogma of Christianity is in the background of the reading for this weekend.

Because of the Incarnation, Jesus is inscribed in our history as the Christ. As Jesus is the divine and the human meet, so through our union with Jesus do we encounter God and connect with God in the eternity of divine grace.

The epistle assures us that Jesus understands our weaknesses, sympathizes with us in our struggles and extends to us a loving, protecting and helping hand. St. Mark’s Gospel is the source of the last reading.

The story is familiar. Two apostles, James and John, sons of Zebedee, approach Jesus and ask to be seated in places of preeminent when the kingdom of God becomes a reality.

Usually this text is explained in terms of the two apostles. They are ambitious and overtaken by self-interest. They are obdurate. Despite the fact that they have learned from none other than Jesus about God and salvation, they still assume that redemption has a worldly character.

Actually, the reading reveals much about Jesus and the task that Jesus has come into the world to accomplish. His kingdom is the mighty of the world that will pass away. Jesus is the innocent servant of God, the victim offering life itself in the agony of crucifixion to redeem the world. It is a bitter cup, Jesus reminds James and John. Are they willing and able to share this cup with the Lord?

Only in imitating Jesus, Christians are reminded, can anyone find in life a permanent and everlasting reward.

My Journey to God

Holy Commandments

Holy, powerful words, these 10 utterances—10 Commandments.

Words that convict us.
Words that tell us of God’s great love and desires for human hearts.

Words of covenant conveyed; I will be your God, you will be my people!

Holy, powerful words that challenge us to obedience, and call us to loyalty and love.

Utter words so important we dare not forget;

Words so vital we must write them on our hearts,
Tell them to our children, sing them in song and never forget!

Words meant to command, or words meant to urge?

To bind, or set humanity free?

Beginning words, carved in stone, I love you—Love me in return!

Oh holy, powerful words, most holy words of love.
Love God with your whole heart, with your whole soul
And with all your mind.
And love your neighbor as yourself.
Word Incarnate, Jesus Christ, The Word!

By Mary Saam

Mary Saam is a member of Our Lady of Perpetual Help Parish in New Albany.

Weekly◦ (Response) Isaiah 12:2-6
Lord, according to his word.
Our Lord, mount Zion.
He will come to his Temple.
You shall be radiantly shining.
In the Lord, O my soul.
You shall be praised and given glory.

Reflection

The Church is beginning to close its lesson for the year 2000. It is a lesson for the years 2001 and beyond.

This Sunday, as it summarizes all that has proceeded these readings during the year, the Church once again focuses upon the person and mission of Christ Jesus. He is the subject of all three readings, by direct reference in Hebrews and Mark, as well as by devout inference in Isaiah.

Jesus is the Redeemer. Without this great Redeemer, we would have no hope of reuniting ourselves with God, of restoring the bond that was broken by original sin and repairing the break that we ourselves have confirmed with each personal sin.

But Jesus did come to redeem us. He died for us, although the Lord was sinless. He is our Savior, our brother and our Lord.

It is the kingdom of Christ that we seek and need. However, it is not earthly kingdom. It is the eternal kingdom of the spirit, which encompasses the promise of everlasting life.

Question Corner/Fr. John Dietzen

Scriptures relate truth that God reveals to us

Q

Of the Scriptures are the word of God, why are we told that so many parts of the Bible are tongue-in-cheek tales or parables? Obviously they were written for a different culture and we still need to deal with them.

Our parish priest preaches very good homilies that relate these stories to our lives. But I’m confused about the basic interpretations of Mary’s virginity, Joseph’s role and some of Jesus’ miracles, not to mention the flood and the Garden of Eden. (Wisconsin)

A

I know of no genuine Biblical scholar who says that any part of the Bible is tongue-in-cheek. Is all to do with the fact that truth is presented in many literal forms: poetry, legal documents, short stories, parables, war stories and a variety of others.

Each of them presents, in its own way, the truth God wishes to reveal to us. Obviously I cannot deal here with all the specific subjects you raise. Again, however, I would refer any Catholic who is seriously interested in learning the fundamentals of the Catholic Church’s approach to understanding the Scriptures to study the St. Joseph edition of the New American Bible.

It includes, among other helpful features, official Catholic teachings on the subject, with an explanation of various literary styles found in the Bible and how they help us to know the meaning of different passages of Scripture, plus a lot of notes on specific verses.

Get a copy, and read those parts carefully. You’ll find them enlightening and quite interesting.

Q

I hope you can clear up something for me and I’m sure, for a lot of other Catholics.

We recently had a collection for The Catholic University of America. Usually people in our parish are generous in these “second collections,” but this is one that is never talked about or explained in the Bay area, at least that I know of. It seems that few people put money in the basket.

What is the Catholic University? Where is it? Do only Catholics attend?

Since it is a university, I assume that it grants degrees above the bachelor’s level. (California)

A

Unfortunately, the university and its illustrious history are not as well-known as they deserve to be.

The Catholic University of America was established by the Catholic bishops of the United States in 1887 as a graduate and research center. It is the only higher education facility founded by the bishops and the only university in the United States with Church faculties to grant canonical degrees in theology, philosophy and canon law.

For more than a century, the university has held a prestigious role in the American Church, offering 56 doctoral programs and appropriate professional degrees in all of its 10 schools. Its undergraduate and graduate schools are open to men and women of all faiths.

The university’s 70,000 graduates have served, and still serve, the nation and the Church in numerous major fields, from sciences, music and architecture to theology and public affairs. Usually, the university has educated 9,000 priests—from most, if not all, dioceses in the country—and hundreds of bishops.

The school is still a significant feature of the U.S. Catholic Church. Located in the nation’s capital, it is frequently a resource for research and statistics for the American bishops in their congressional hearings and for legal activities. The archbishop of Washington, D.C., is the university’s chancellor.

For more information, write to The Catholic University of America’s Office of Public Affairs, 620 Michigan Ave. N.E., Washington, D.C. 20062-5216.

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail in care of criterion@archindy.org.

The Criterion
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please use brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication. The Active List; The Criterion; 1400 N. Meridian St. (hand deliver); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

October 21, 22, 23, 27, 28, 29
St. Philip Neri Parish, Basil Hall, 550 N. Rural St., Indianapolis. Dinner theater, “Our Mother in Mayville.” Fri.-Sat., dinner 6-7:30 p.m., show 8 p.m.; Oct. 29, 2 p.m., Sun., dinner 1-2:30 p.m., show 3 p.m., $15 per person. Advance sale tickets. Information: 317-631-8746.

October 22
Sisters of Providence, Providence Dining Hall, Saint Mary-of-the-Woods. Spaghetti supper benefiting Woods Day Care/Pre-School, 6-8:30 p.m., $6 adults, $3 children. Information: 812-355-4610.

St. Michael Parish, 519 Jefferson St., Greenwood, holiday bazaar, 9 a.m.-4 p.m. Information: 317-462-2480.

St. Patrick Family Life Center, 16th and Oak, Terre Haute, concert, 7 p.m.

October 22
Oldenburg Academy, 1 Twister Circle, Oldenburg, Open house, 1-3 p.m. Information: 812-934-4440.

Saint Meinrad Archabbey, St. Bede Theater, St. Meinrad. Free concert, Paolo Bortolussi and Melanie Darel, flute-harp duo from Indiana University, 2:30 p.m. Information: 812-236-1591.


Scecina Memorial High School, cafeteria, 5000 Nowland Ave., Indianapolis. “Taste of the Eastside,” food booths from community restaurants, 11:30 a.m.-2 p.m. Admission $6 adults, $3 children ages 6-12.

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October 25

October 24

October 27

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. T terries of Sacred Heart Fraternity, open house, 2 p.m., Information: 317-788-7127.

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---See ACTIVE LIST, page 17---

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---See ACTIVE LIST, page 17---
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**The Criterion**
Friday, October 20, 2000

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**Golden Frontier 2001**

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**Golden Frontier**

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**Golden Frontier 2001**

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**Golden Frontier**

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death, summaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion, Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.


DEANKINS, Martha, 81, St. Louise, Indianapolis, Oct. 5. Mother of Max Deakins and Margaret Light. Sister of Patricia Mother of Max Deakins and Margie Light. Sister of Patricia


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