Nation moves from terror to prayer

WASHINGTON (CNS)—Americans moved quickly from shock and terror to prayer after suicidal terrorists used hijacked passenger planes to demolish the twin towers of the World Trade Center and a large section of the Pentagon.

Across the nation, churches held special services for the victims, some starting barely three hours after the first attack Sept. 11. On Sept. 16, worshippers packed St. Patrick’s Cathedral in New York and the Basilica of the National Shrine of the Immaculate Conception in Washington for special Masses. Throughout the country, churches reported overflow crowds at Sunday liturgies.

 Pope John Paul II, who rarely speaks more than once or twice about any tragedy, spoke out immediately and repeatedly against “inhumane terrorist attacks” and offered his prayers for the victims. Even as he condemned the violence, he urged Americans not to resort to revenge.

He departed from long-standing custom at his Wednesday general audience, speaking about the previous day’s tragedy at the Sept. 11 terrorist attacks during a memorial service in East Chicago, Ind.

By Jennifer Del Vechio

Former Tell City parishioner missing in terrorist attack

When Tell City native Stacey Peak first walked into Benedictine Sister Mary Emma Jochum’s life, she was searching for answers and looking for God.

As Peak’s family copes with the near certainty that she was killed in the Sept. 11 terrorist attacks on the World Trade Center in New York, they are taking comfort because the Catholic Church helped answer her questions and became an anchor in her life.

“She kept her faith alive,” said her mother, Bobbie Peak of Tell City, who is Baptist. “When she got depressed, she really got into her [Catholic] faith.”

The last time Bobbie heard from her daughter was when she called to tell her she was trapped on the 105th floor of the north tower of the World Trade Center after the first of two planes hijacked by terrorists crashed into it.

“No way her voice was, I knew something was terrible,” Bobbie said. “She said, ‘Our building is on fire and Mom, I think I’m trapped. I just called to tell you how much I love you.’ ”

Bobbie said her daughter hadn’t realized a plane had hit the World Trade Center. All she knew was that there was fire.

Her daughter called from her office at Cantor Fitzgerald, where she was a broker.

Bobbie Peak said Stacey, 36, was always one of the first employees to arrive at work and had been there less than an hour when the first plane hit.

Her family and those who knew Stacey from St. Paul Parish in Tell City are remembering the woman who loved to read, watch old movies, had two pets and visited her hometown once a year for the annual Schweizer Fest.

Sister Mary Emma remembers Stacey, especially well because she was in the first Rite of Christian Initiation of Adults process she led at St. Paul Parish in Tell City. In 1993, Stacey walked into Sister Mary Emma’s office, asking questions about God and how to find him.

“She said, ‘I tried to find God in various ways and my friend has said so much about the Catholic faith that I think this is where I’m supposed to be looking for God,’” said Sister Mary Emma. See WED, page 2

Benedictine Sister Mary Emma Jochum (left) helped Stacey Peak (second from left) a former member of St. Paul Parish in Tell City become Catholic. Peak worked in the World Trade Center and is missing. Father Daniel Staudlin (middle) and Father William Marks (right) also helped Peak through her faith journey. This photo was taken after Peak joined the Church in 1994.

Benedictine Sister Mary Emma Jochum, director of religious education at St. Paul Parish in Tell City, looks at photos of Stacey Peak. Sister Mary Emma said she is carrying the album with her as a way to pray for Peak, who is believed to have been killed in the World Trade Center attack.

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Archdiocese of Indianapolis donates $20,000 for disaster relief

By Jennifer Del Vechio

The Archdiocese of Indianapolis is donating $20,000 for disaster relief following terrorist attacks in New York, Washington, D.C. and Pennsylvania.

The money will go to Catholic Charities USA, which is the official agency commissioned by the United States Conference of Catholic Bishops to represent the Catholic community in times of disaster; said Thomas Gaybrick, director of Catholic Charities and Ministries for the archdiocese.

The money from the archdiocese comes from disaster relief funds previously collected in the archdiocese.

Gaybrick said numerous individuals have called his office asking how they could help with relief efforts after the worst terrorist attacks to hit the United

Synd to focus on challenges facing bishops

VATICAN CITY (CNS)—More than 200 bishops from around the world will gather at the Vatican for a monthlong meeting on a topic dear to their hearts and close to their daily lives: the role of the bishop in the Church.

Pope John Paul II will preside over the Sept. 30-Oct. 27 Synod of Bishops, which features speech-giving, small-group discussions and a list of final policy statements. It is the 10th ordinary assembly of the synod and the second to focus specifically on the world’s approximately 4,500 bishops.

The official theme: “The Bishop: Servant of the Gospel of Jesus Christ for the Hope of the World,” is broad and the list of discussion points is extensive.

The synod’s 124-page working document highlights new challenges facing bishops—as they teach authoritatively on moral and ethical issues, as they promote Church unity, and as they try to be models of holiness while dealing with ever-increasing administrative tasks.

It also outlines a number of practical issues likely to draw the synod’s attention, including the role of retired bishops, the application of Church law over civil law in priest misconduct cases, and the relationship between bishops and new Church movements.

Although not explicitly addressed in the Vatican-prepared working document, another major question looms over this synod: Whether the control exercised by the Church’s center—in particular by the papal administrative body, the Roman Curia—has become excessive, limiting individual bishops’ authority and pastoral flexibility.

That issue has been confronted in a recent series of theological articles by Cardinal Joseph Ratzinger, the Vatican’s top doctrinal official, who defends the precedence of the universal Church, and by Cardinal Walter Kasper, the Vatican’s top ecumenical official, who has argued that overcentralization is diminishing the role of local bishops.

It has also come up in previous synods, when bishops from various continents have asked for more local freedom in administration of the sacraments, translation of liturgical texts, ministry to faithful in irregular marital unions and dialogue with non-Christians.

See STND, page 16

How to donate money

To donate money for relief efforts in New York, Washington D.C. and Pennsylvania following the terrorist attacks, write or call:

Catholic Charities USA
P.O. Box 25168
Alexandria, VA 22313-9788
800-919-9338 or www.catholiccharitiesusa.org

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www.archindy.org September 21, 2001 Vol. XXXX, No. 49 50¢
Now, Stacey’s family is looking for answers.

More than a week after the World Trade Center was destroyed by terrorists, Bobbie said she believes her daughter is dead.

“It would be a miracle now,” she said as her voice broke. The family waits by the phone for information about Stacey, not sure who, if anyone, will call.

Stacey’s dental records have been sent to Indianapolis, and her two brothers, Philip and Mike, are in New York trying to find more answers.

They are wearing sweatshirts with Stacey’s picture on it along with a telephone number to call if she is found. The two brothers plan to bring their younger brothers’ ashes from their Manhattan apartment, along with her Yorkshire Terrier dog and Himalayan cat.

“She put them in her bag on the airplane and would always bring them home every time,” her mother said.

Bobbie said she doesn’t know how to handle this. Over and over, she said she is thankful for all the prayers and for Sister Mary Emma’s kindness to the family.

Sister Mary Emma, the director of religious education at St. Paul Parish, doesn’t want people to forget Stacey and is carrying Stacey’s picture wherever she goes.

“I’m carrying her picture around to keep close to my heart, as a way to pray for her and her family,” Sister Mary Emma said.

Pictures of Stacey are in an album with other pictures of Stacey in her baptismal gown and with the priests who participated in Stacey’s journey to the Catholic faith.

Sister Mary Emma also found Stacey’s hairbrush in the Book of Elect, where she’d signed her name in one of the steps to becoming Catholic.

“She was a real person,” Sister Mary Emma said. “She was just so willing to want to find out more about her faith. She wanted to deepen it.”

Stacey was baptized in the Catholic faith on April 2, 1994. After the Easter Vigil Mass, Sister Mary Emma remembers seeing Stacey at the reception hall.

“She said, ‘Sister, I am so high tonight.’”

Stakeholders have requested that theCriterion continues on page 3

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RELIEF

continued from page 1

States on Sept. 11.

While many people suggested loading trucks with food, driving them out to the disaster areas, Gaybrick said financial help is needed, too.

We were told that since all the needs are not yet known, financial contributions will give (Catholic Charities) the most flexibility,” Gaybrick said.

Gaybrick added that relief workers have stated they wouldn’t have a place for people showing up with truckloads of goods because it is utter chaos and they have nowhere to put donations.

Bishop Joseph A. Fresta, president of the U.S. Conference of Catholic Bishops, urged Catholics to help those in need through Catholic Charities USA.

“At this time of national tragedy, the bishops of the United States are gratified by the Catholic community’s continued outpouring of comfort and concern for those seriously affected by the terrorist attacks…. The Catholic community is reaching out to the victims of this mindless violence.”
Pope prays Americans won’t respond with hatred

FROSINONE, Italy (CNS)—Pope John Paul II prayed that Americans would shun the temptation to respond with hatred and violence to massive coordinated terrorist attacks on U.S. soil.

“My heart bleeds for all who, in the face of such an incredible event, have felt themselves in need of comfort, help and hope,” the pope said in his Sept. 16 message to the U.S. bishops.

The pope said the world was “being tried in a new and dramatic way in these days,” and he assured the people of the United States of his prayers.

He said the world must respond to the attacks in a “resolute manner, with non-violent means, in love and in truth.”

The cardinal said Security during the pope’s Mass was unusually tight, with the airspace over the city temporarily closed and thousands of security personnel positioned around the outdoor venue, reported ANSA, Italy’s main news agency.

Antonio Martino, Italy’s defense minister, issued an Italian newspaper Sept. 16 that his government also had increased general security precautions around the Vatican in the wake of the attacks.

More than 5,000 people were feared dead in the Sept. 11 attacks on the twin towers of New York’s World Trade Center and the Pentagon in Washington, D.C., by terrorists who flew hijacked commercial airliners into the buildings.

U.S. President George W. Bush has called the attacks an act of war. Congress has authorized the use of force against those found responsible.

Cardinal Carlo Maria Martini of Milan Sept. 15 warned the United States and its allies against targeting “scapegoats” in responding to the attacks.

“Violence and terrorism should be isolated and disarmed with energy and determination,” the cardinal said. “Otherwise this should not be confused with cultural, religious or ethnic contexts that are much broader and that only a reductive search for immediate targets to strike could hold directly responsible for such cruelty,” the cardinal said.

The United States should act against terrorists only “with respect for the complexity of the facts, without radical simplifications of the faces of the enemy or hastily created scapegoats who could satisfy the desire for retaliation,” the cardinal told an archdiocesan youth group.

Muslim women sign a book of sympathy outside the heavily fortified U.S. Embassy in Amman, Jordan, Sept. 16. Thousands of Jordanians flocked to the embassy to pay their respects to the victims of the Sept. 11 terrorist attacks in the United States.

Pope John Paul II bows his head on Sept. 14 during prayers to commemorate the victims of the Sept. 11 attacks.

Muslim and Catholic leaders in U.S. condemn attacks

WASHINGTON (CNS)—U.S. Catholic and Muslim leaders condemned the Sept. 11 terrorist attacks on the United States as “evil and diametrically opposed to true religion.”

“We believe that the one God calls us to be peoples of peace,” the religious leaders said in a joint statement issued Sept. 14. “Nothing in our holy Scriptures, nothing in our understanding of God’s revelation, nothing that is Christian or Islamic justifies terrorist acts and disruption of millions of lives which we have witnessed this week,” they said.

“We join in supporting our government in the pursuit of those who were responsible for [the Sept. 11] terrorist acts, always mindful of the most imperative to act with restraint and respect for civilian lives,” the statement said.

Bishop Tod D. Brown of Orange, Calif., chairman of the U.S. bishops’ Committee for Ecumenical and Interreligious Affairs, signed the statement for the U.S. Conference of Catholic Bishops.

The Muslim leaders who signed the statement were Aly R. Abuzakouk, executive director of the American Muslim Council; Nacem Baig, secretary-general of the Islamic Circle of North America; Imam W.D. Mohammed of the Muslim American Society; Muzammil H. Siddiqui, director of the Islamic Society of Orange County, Calif.; and Sayyid M. Syeed, secretary-general of the Islamic Society of North America.

Muslim women sign a book of sympathy outside the heavily fortified U.S. Embassy in Amman, Jordan, Sept. 16. Thousands of Jordanians flocked to the embassy to pay their respects to the victims of the Sept. 11 terrorist attacks in the United States.

By Mary Ann Winsk

Archdiocesan pilgrims turn to prayer in wake of terrorist attacks

As those gathered for the liturgy struggled to comprehend what they called an unthinkable disaster, Father Beidleman reminded them that, “It is fitting and right that we come together as people of faith for Mass, in which we recognize that God’s goodness comes to us and enters the world through the sacrament of the Eucharist in the most profound way possible.”

“We ask God to touch our hearts and minds and to comfort those who have died, those who are suffering, … those who are worried about family members and those who are grieving the loss of loved ones,” he said.

In his homily, Father Beidleman noted that, “We were all on a journey today. We all had some place we were going, where we expected to be. For a variety of reasons, we’ve all been led here and we gather around this table—now an altar of the Lord—and the Lord invites us to make a pilgrimage into the heart, a pilgrimage of prayer, a pilgrimage of sadness and a pilgrimage that trusts in God’s salvation.”

The pilgrims’ departure from Indianapolis on Sept. 10 was delayed nearly five hours by a construction fire at the airport in Newark, N.J., and a storm along the East Coast.

They arrived in Newark several hours after their international flight left for Zurich, and missed the first stop on their 10-day tour of holy sites in Switzerland, Austria and Germany.

The pilgrims spent the night in a Manhattan-area hotel and were preparing to fly to Europe on a late-afternoon flight on Sept. 11 when the early-morning terrorist attacks shut down air travel.
Editorial

Oremus

The dead
Father, welcome them.
The injured
Father, heal them.
The relief workers
Father, protect and strengthen them.
The survivors
Father, be with us.
The country's leaders
Father, guide them.
The terrorists
Father, forgive them.

Seeking the Face of the Lord

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

Terrorism raises questions about applying just war principles

We continue in stunned prayer for the deceased and living victims of the terrorist "attack on America." We pray for the deceased firefighters and policemen who gave their lives in rescue efforts. We pray for those who continue the rescue mission and care for the bereaved.

"The Catholic Church in the United States designates each October to launch anew a program that highlights and reflects gratitude for God's first and greatest gift—the gift of human life." Thus begins the statement of Cardinal William Keeler, the chairman of the U.S. bishops' Pro-Life Committee. He released this statement in conjunction with Respect Life Sunday, Oct. 1. "We recommit ourselves to build a culture in which every human life is valued, no matter how poor or sick, how old or microscopic, that life may be," he continued.

The desire to restore a culture of life may never be more poignant than in the wake of "the attack on America" that was perpetrated on our country on Sept. 11. Tragically, our hopes that this new third millennium would leave behind the devastating violence of the 20th century were dashed on that fateful day.

Terrorism has become an even more horrible and unsettling word in the vocabulary of our world, our nation and our homes. The "war of 21st century terrorism" is unlike any war known to our society. One news commentator referred to the historic attack on the United States as an act of "asymmetrical warfare." The terrorist strategy is to attack the superpower with, and in such a manner, that no defense is possible, e.g., using commercial airplanes loaded with passengers and fuel as bombs on unsuspecting targets such as the twin towers of the World Trade Center, the White House, Air Force One or the Pentagon. Furthermore, the terrorist mission was captained by pilots who trained for the suicide mission for at least a year as an honorable religious obligation, to protect the people of our nation or community of nations, to reflect gratitude for God's first and greatest gift—the gift of human life. Thus begins the statement of Cardinal William Keeler, the chairman of the U.S. bishops' Pro-Life Committee. He released this statement in conjunction with Respect Life Sunday, Oct. 1. "We recommit ourselves to build a culture in which every human life is valued, no matter how poor or sick, how old or microscopic, that life may be," he continued.

The desire to restore a culture of life may never be more poignant than in the wake of "the attack on America" that was perpetrated on our country on Sept. 11. Tragically, our hopes that this new third millennium would leave behind the devastating violence of the 20th century were dashed on that fateful day.

Fathers, guide them.

Fathers, protect and strengthen them.

Fathers, heal them.

Fathers, welcome them.

The complex question becomes how the country's leaders are to do this in the face of the "asymmetrical warfare" of terrorism. Complex moral questions require calm and measured judgments by all parties involved, including all of us citizens.

Clearly, in principle, in the interest of the common good, all citizens, elected leaders and the mass media are obligated to support the president of the United States, his administration and responsible agencies in time of war. To date, no one seems to dispute the fact that the nature of terrorism, as horrifically demonstrated last week, can reasonably be defined as warfare.

Clearly, while no one is obligated to support any action that is patently immoral, I suspect it will be difficult to arrive at a clear decision in the application of the moral principles that define "just warfare."

At this point, it is helpful to review those principles as contained in the Catechism of the Catholic Church (§2309): "The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:"

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El Terrorismo trae preguntas sobre la aplicación de los principios de una guerra justa

C

arramos la cara de la guerra asimétrica del terrorismo. Complejas preguntas morales requieren juicios calificados y medidas por todas las partes involucradas, incluyéndolos a todos los ciudadanos. Claramente, en principio, por el interés del bien común, todos los ciudadanos, líderes electos, medios de comunicación en masa, están obligados a apoyar al presidente de los Estados Unidos de Norteamérica, a su administración y a las agencias responsables en tiempo de guerra. Hasta la fecha, nadie parece discutir el hecho de la naturaleza del terrorismo, mostrado tan horriblemente la semana pasada, pueda ser considerado razonablemente como un acto de guerra. Claramente, mientras nadie está obligado a apoyar ninguna acción que sea evidentemente inmoral, yo sospecho que será difícil llegar a una decisión clara en la aplicación de los principios morales que definen “un acto de guerra justo”. A esta altura, hay que revisar aquellos principios morales contenidos en el Catálogo de la Iglesia Católica (§2309): “Las estrictas condiciones para la legítima defensa incluyen la fuerza militar que es esencialmente justa y requiere una consideración rigurosa. La gravedad de semejante decisión somete a ésta a condiciones de justicia moral. Es momento de precisar que el daño causado por el agresor a la nación o a la comunidad de las naciones sea duradero, grave y cierto; que todos los demás medios para poner fin a la agresión hayan resultado ineficaces o insuficientes; que se rei- nzan condiciones serias de éxtasis, el empleo de las armas no entrañe males y daños patológicos ni un mal mayor que el del agresor pretende eliminar. El poder de los medios modernos de destrucción obliga a una prueba más robusta de la legitimidad de esta condición. Estos son los elementos tradicionales enumerados en la doctrina llamada “guerra justa”. La acción en este sentido de legitimación moral pertenece al juicio prudente de quienes tienen el derecho y el deber de imponer a los ciudadanos las obligaciones necesarias para la defensa nacional”. A esta altura, en nuestros esfuerzos de restaurar nuestra cultura de vida, alejémonos de los gatillos de “venganza” y de “venganza” por los horrores extremos terroristas para llamar a “una protección decisiva de nuestra sociedad inocente de más agresión devastadora”. Las palabras hablan la diferencia. Está claro que lo mejor y lo menos que podemos hacer es rezar por y apoyar al presidente y su administración, nuestros líderes electos, las fuerzas armadas y todos aquellos encargados de proteger a nuestra sociedad en estos difíciles días. 

La intención del Arzobispo Buechlein para vocaciones en septiembre Maestros/Director de Educación Religiosa: ¿que ellos puedan contar con la fuerza 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?

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Thoughts of my day
Sept. 11, 2001—a day that will live in infamy; a haunting reminder of days gone by.

I sat at work, ears on every word that came from my small radio in the office—disbelief falls on every word that is said. Thoughts of maybe it was an accident, but I didn’t stop at this incident, or even two, but four acts of rage.

Could this really be happening in our America, our home, another act is again in awe. I walk outside, and there is an eerie stillness in the sky—not a single cloud, not a single plane is to be seen for miles and again we are alone, as there is not an aircraft flying in our America. 

We ask how or why, but this isn’t for us to answer. Only in the mind of a madman is this conceived. Later, I am able to see and watch as the symbols of a great city crumble, and the lives are taken from us in an instant. Another symbol, one of ours that shows strength: it now stands to show our weakness, our vulnerability. We see the quietness of a country side shattered by the last of the mad acts. We can only pray that it’s over. Can it really be over, is it the beginning of something we can only begin to understand?

We will grow as a nation from all this. People will move on and live to see another day. But more tears will also be shed as our innocent and our brave are laid to rest. History begins in this instant, and it is taken away in the blink of an eye.

Trust in your higher power to give you strength and pray that peace will always be among us.

Douglas W. DeVore, Pendleton

The origins of religious stratification in America

Religious stratification occurs when religious affiliation and social access to resources such as education, jobs, income, the right to own land and the right to vote. It exists when members of some religions accu- mulate more power, privilege, and pres- tige than members of other religious tradi- tions.

Religious stratification emerged during America’s colonial period. Sixty-one percent of the men attending the Declaration of Indepen- dence in 1776 were Episcopalian; 23 percent were Congregationalist. Only one was a Catholic and only one was a Baptist.

Forty-eight percent of the men attend- ing the Constitutional Convention of 1787 were Episcopalian and 20 percent were Congregationalist. Only two were Catholic and none were Baptist. Almost half of Boston’s 50 leading families during the 17th and 18th cen- turies were Congregationalists. Angli- cans were over-represented among wealthy individuals in New York City in the 1750s and dominated economic rela- tions in Southern colonies. Catholics, Baptists, Jews and other religious groups ranked much lower in both eco- nomic and political influence.

How did religious stratification become part and parcel of America’s social fabric at the time of the nation’s birth? In a recent paper addressing this question, Ralph Pyle, of Michigan State University, and I pointed to the impor- tance of three factors: prejudice, com- petition, and differential power.

Religious prejudice is a predisposi- tion to think of one’s group as superior and members of other faiths as inferior. It stresses the virtues of one’s group and the vices of others.

The second crucial element is competition. Religious and other forms of religious prejudice were widespread in the colonies. For example, government officials in Maryland in the 18th century talked about “Popish priests and zealous Papists” who “seduce, delude, and per- suade diverse of his Majesty’s good Protestant subjects to the Romish faith.”

John Adams wrote to Thomas Jefferson, saying that Catholicism was “Hindu and cabalistic.” Patriot Samuel Adams said the Stamp Act was a less serious threat to colonial liberation than popery.

Competition involves contentious relationships between religious groups striving to achieve the same scarce goods. These struggles may be between religious adherents, civic freedoms, recog- nition by the state, cultural influence and money. Groups are able to increase their access to these resources and limit other groups’ access to them. The more valu- able the resources, the more intense the conflict. The more intense the conflict, the greater the likelihood that religious stratification will result.

Religious competition was wide- spread in the colonies. For example, the 1690s “Act provided for the settlement of Catholics could not settle in the colony and numerous acts were passed by the General Assembly to enforce conformity to Church of England rules and doc- trines.”

In Pennsylvania, Catholics were excluded from office and, by 1743, were excluded from naturalization. In Maryland a 14th law design- ed to prevent Jewish priests from enter- ing the colony decreed that any priest who “seems suspected of being a Jew” be banished, and if they returned, put to death.

Religious prejudice and competition do not lead to religious stratification unless religious groups are of such unequal power that some are able to impose their will on others. Larger, more organized groups with more resources are able to stratify on smaller, less organized groups with fewer resources.

Anglicans (now called Episcopalians) were the established religion in Virginia, North Carolina, South Carolina, Georgia, Maryland and New York. Congregationalists (now called the United Church of Christ) were the established religion in Massachusetts, Connecticut and New Hampshire. These colonies, often with help from the English crown, passed laws favoring members of the established Churches and discriminating against members of other groups, including Catholics.

None of these factors (prejudice, competition, differential power) is enough to create religious stratification. All three are needed. All three existed in the colonies and, together, they pro- moted religious an insurgency that had consequences for years to come.

James D. Davidson is professor of soci- ology at Purdue University in West Lafayette, Ind. His latest book is American Catholics: Gender, Genera- tion, and Commitment, Alta Mira Press, 2001.)
St. Thomas More Parish, 1200 N. Indiana St., in Mooresville has announced a change in Mass times. Daily Mass (Monday through Friday and on first Saturdays) will be offered at 8:35 a.m. The Saturday Vigil Mass is at 6 p.m. Mass will be celebrated on Sunday at 8 a.m., 10:45 a.m. and 7 p.m. Children’s faith formation is at 9:15 a.m. and 10:30 a.m. on Sunday morning. Rite of Christian Initiation of Adults classes are on Sunday at 10:45 a.m.

The archdiocesan Special Education Task Force will present “Surviving With Special Needs” from 6 p.m. to 9 p.m. on Oct. 2 at Roncalli High School, 3300 Prague Road, in Indianapolis. The program is for parents, teachers and students with an interest in issues about learning disabilities. It is geared to those who have students or children with learning disabilities. The cost is $5 per family. The registration deadline was Sept. 20, but late registrations and their faith life together. For more information, contact Matt and Ellen Harrod at 317-842-6918 or Steve and Yvonne Ray at 812-256-6548.

A Marriage Encounter Weekend is scheduled at the Signature Inn in Castleton, on the northeast side of Indianapolis, from Oct. 12-14. The weekend is open to married couples seeking to enrich their marriage and to discover their faith life together. For more information, contact Matt and Ellen Harrod at 317-842-6918 or Steve and Yvonne Ray at 812-256-6548.

VistaCare is offering a six-part Bereavement Support Group for adults who have experienced the death of a loved one. The group meets at 8:35 a.m. Emerson Ave. in Indianapolis from 3 p.m. to 4:30 p.m. or 6:30 p.m. to 8 p.m. starting Oct. 8 and for five consecutive Mondays. For information and to register, call 317-883-2231 or 800-480-9408.

The Catholic Choir of Indianapolis Inc. has announced its sixth season concert series for 2001-2002. All concerts will be held at the Bishop Charruban Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. The first concert is titled “Hymns and Anthems” and will be presented on Sept. 30 at 3 p.m. and Sept. 30 at 3 p.m. The second concert, “Christmas with the Choir,” will be presented on Dec. 14 at 3 p.m. The concert is titled “Journey VI” and will be presented April 12 at 7:30 p.m. and April 13 at 3 p.m. Tickets are $10 or $8 for students. Series subscription tickets are $20 or $16 for students. Advance tickets may be ordered from the Catholic Choir of Indianapolis, P.O. Box 78191, Indianapolis, IN 46228. For more information, call Bill Haskow at 317-634-4336.

Providence Sister Jane Marie Oesterholz will present “Praying With Children in the Church Year” from 9 a.m. to noon on Sept. 25 at St. Mary parish, 2405 S. 7th St., in Terre Haute. Registration and hospitality are at 8:30 a.m. The program is open to those who want to learn how to assist children in their journey to know and communicate with God. For more information, call the Terre Haute Deanery Pastoral Center at 822-232-8400.

A pilgrimage titled “Inside Uganda: A Journey of Discovery for Christian Pilgrims” is scheduled to go to mid-July 2002 and will be led by Father James Farrell and Sherry Meyers, a lay missionary in the missions for Uganda. For more information, call Ellen Callahan at 317-861-8730 or e-mail her at ellen14@juno.com.

Father William Quinn from Priests for Life will be present at St. Mary Parish, 212 Washington St., in North Vernon on Oct. 5-7. He will help the parish and those in the surrounding area celebrate Respect Life Sunday on Oct. 7. Priests for Life was founded in 1991 to help priests spread the Gospel of Life. For more information, call St. Mary Parish at 812-346-3604.

The first sampler evening for Saint Meinrad School of Theology’s Exploring Our Catholic Faith Workshops will be held from 7 p.m. to 9:30 p.m. on Sept. 25 in the Parish Center of Holy Angels Parish, 740 W. 26th St., in Indianapolis. Benedictine Father Cyprian Davis will present “Black Catholic Heroes in U.S. History” and Dr. Michael Maxwell will discuss “Jesus in the Creed.” The sampler evening will give a sense of the quality and substance of the full workshops. The cost is $10. Faith formation scholarships may be available. To register or for more information, call the Indianapolis office of Saint Meinrad School of Theology at 317-955-6451.

The Family Growth Program of Catholic Social Services, in cooperation with Chicago's Franciscan Hospital, is offering parenting classes at St. Francis Hospital, 1600 Albany St., in Beech Grove. The Systematic Training for Effective Parenting (STEP) parenting classes will meet six Tuesdays from Oct. 2 to Nov. 6 from 6:30 to 8:30 p.m. The class is free. A $20 refundable book deposit is collected the first night. To pre-register or for more information, call 317-236-1526.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, is changing its Mass schedule for the Formula One race weekend. There will be Mass on Sept. 29 at 4:45 p.m., 5:30 p.m. and 7 p.m. The weekly Spanish Mass will be Sept. 30 at 6 p.m. There will be no English Masses on Sept. 29.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will host a parish mission from Sept. 29 to Oct. 1. Missions will be held each evening from 7:30 p.m. to 9 p.m. Refreshments will be served. The missions will be presented concurrently in English and Spanish. The English gatherings will be conducted by Redemptorist Father Robert Halter. The Spanish sessions by Redemptorist Father Robert Halter. The sessions will include inspirational talks, singing and fellowship. Transportation and babysitting will be available. The program is free and open to individuals of all faiths and those searching for a closer relationship with God. For more information, contact Fran Young at 317-291-5376.

Cardinal Ritter High School in Indianapolis is seeking nominations for the annual Indianapolis West Deanery Recognition Dinner to be held on Oct. 2 at the Athrun, 3143 E. Thompson Road, in Indianapolis. The deadline to Oct. 2 is Oct. For more information, call Cardinal Ritter High School, Development Office, 3360 W. 30th St., Indianapolis, IN 46222.

Roncalli High School in Indianapolis is inviting people to the community to attend a special concert — Dinner on Oct. 3 at the Athrun, 3143 E. Thompson Road, in Indianapolis. The doors open at 6 p.m. and dinner will be served at 6:30 p.m. The cost is $10 per person. Kirkhoff served for 20 years as the Lady Rebels varsity basketball coach. For information or reservations, call Donna Smith or Rita Boyle at Roncalli at 317-787-8277.

VIPS . . .

Charlie and Mary Margaret “Peggy” Malloy Andrews of Our Lady of Lourdes Parish in Indianapolis celebrate their 50th wedding anniversary on Sept. 23. They were married on that date in 1951 at the Fort Jackson, S.C., Army Chapel. They will renew their vows on Sept. 23 at SS. Peter and Paul Cathedral during the Golden Jubilee Mass sponsored by the archdiocese. They have three children, Linda, David and Guy Andrews, and two grandchildren.

Benedictine Father Mark O’Keefe, president-rector of Saint Meinrad School of Theology, has been appointed to the faculty in the formation for Hispanic Ministry Program and Jeanne C. Courtright, the assistant director of institutional research. Nuala-Stevens has a bachelor’s degree in humanities from the University of Southern Indiana. She is a doctoral candidate in Spanish at Eastern Kentucky University. She has instructional, administrative, ministry and speaking experiences. She is a current doctoral candidate in Hispanic formation at the University of Cincinnati as a statistician for 15 years. She also was active in community volunteer projects, including crisis and suicide intervention, Habitat for Humanity and other causes. She lives in Indianapolis as a statistician for 15 years. She also was active in community volunteer projects, including crisis and suicide intervention, Habitat for Humanity and other causes.
St. Gabriel Parish in Connersville celebrates 150th anniversary

By Brandon A. Evans

As St. Gabriel Parish in Connersville celebrates its 150th year, the pastor seeks to continue to draw people into the folds of the Church.

“It’s a warm, nurturing community,” said Father Stanley Herber, St. Gabriel’s pastor.

Founded in 1851, St. Gabriel remains the only Catholic church in Connersville—and the only Catholic church in Fayette County. The present church building was erected in 1884.

The parish has seen 16 pastors in its day, and since 1927 has been served by 29 assistant pastors.

On Sept. 29, the parish will have its Fall Festival, which this year will celebrate the sesquicentennial.

From 10 a.m. to 4 p.m. at a local park, the festival will include a chicken dinner, games for adults and children, clowns, music, a silent auction and a country store.

On Sept. 30, Archbishop Daniel M. Buechlein will celebrate Mass at 10 a.m. in the church. Following Mass, there will be a catered dinner.

“We’ve been celebrating all year and this is the end of it,” said Pam Rader, a member of the sesquicentennial committee.

“It’s been a real busy year.”

Other ways that the parish has celebrated have been through the creation of a pictorial directory of parishioners, the sale of pro-life T-shirts, and cookbooks, a display at the local library in September and the kickoff of the “Moving Forward in Faith” capital campaign.

Money raised there will go toward a building project to expand and renovate the 1957 school building, put parish offices where the rectory is and make a rectory from the old janitor’s home.

The community that has pulled together for these yearlong events is one of the elements of St. Gabriel’s that is so attractive to many people.

“It’s a very close-knit community,” said Bob Powers, a member of the parish and its historian. “The people here, to me at least, are special. The priests who have come in here have noted the same things. The people here are very friendly; they’re quick to take you in and make you feel like part of the parish.”

“There’s a solid core that’s really the faith and life of the church,” Father Herber said of his parishioners.

“We’ve had some wonderful, just lovely, examples of people that show me what service is,” said Beth Luking, the director of religious education for the parish.

“It’s a beautiful church and it’s got a lot of rich history,” Rader said.

Among the stories from that rich history is one that is legend to some of the older parishioners. It has to do with the late Father John Fitzgerald, an associate pastor in the late 1950s.

According to Powers, it happened on a steamy summer day. Father Fitzgerald got up to give the homily, and instead delivered only one line, “If you think it’s hot in here, you should go to hell.”

“It had a point,” Powers said.

Powers said.

“We made sacrifices to get them there,” Peggy Robison, another parishioner, remembers a nun that taught her class for three separate years. She also remembers how some things have changed.

“When I went school, if the priests didn’t like it, but in the long run it was good.”

Bean’s mother, Mary Derby, was the oldest parishioner at nearly 101 years old. She died on Sept. 17.

“One of the nuns used to go out and play baseball with the kids,” she said.

Robison was involved in the St. Ann’s Altar Society at the church, which also celebrates its 150th year.

“Some things have changed. We really had respect. I know that I have always had good memories of the school.”

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“In the church building was erected in 1884.
Special needs education workshop to be held Oct. 2

By Jennifer Del Vechio

Helping parents and teachers understand the resources available to students with learning disabilities is the focus of a special program.

The fourth annual “Surviving With Special Needs” will be held from 6 p.m. to 9 p.m. Oct. 2 at Roncalli High School in Indianapolis.

Topics include adaptive technology, study skills, interpreting test results, and teachers and students speaking about learning needs.

“The purpose is to give resources and techniques,” said Peggy Fowley, director of the Special Education Task Force for the Archdiocese of Indianapolis. “It’s also about giving them hope.”

The workshops help parents, teachers and students know there are ways to succeed in a learning environment, she said.

More than 200 people attended last year’s event and parents later said they felt like they could help their children with homework, Fowley said.

Teachers stated that they had learned different strategies to help students with learning disabilities, she added.

Ten workshops are offered. One person could attend three workshops on that night, Fowley said.

Participants can choose from the following:

• “Homework Help” will discuss ways to create a team between home and school. Study skills and multi-sensory tips for reducing homework stress and organizational skills will be covered.

• “Diagnoses and Test Results: What Do They Mean to Parents and Teachers” by Mary Beth Robinson, school psychologist of St. Mary’s Child Center in Indianapolis, will help parents and teachers understand what it means when a child is evaluated and what those results mean in the classroom.

• “Needs of Resource Teachers in Catholic Schools” is a round-table discussion for teachers and parents to share ideas and concerns about the role of special services in Catholic schools, what is needed and where to go from here.

• “Technology-Based Learning Tools” will discuss what is available to make learning easier and more effective for students with learning differences.

• “Attention Deficient Disorder: What’s New? What Can Teachers and Parents Do?” with Jennifer Horn, a licensed clinical psychologist, will help teachers and parents better understand the disorder and how to facilitate learning. There will be two sessions, starting at 6 p.m. and 7 p.m.

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• “Living With Learning Challenges: We’re in the Trenches” is a panel of high school students and recent graduates with learning challenges who will discuss their experience of being in the archdiocese’s resource programs.

• “Middle School Traps and Detours: What’s in Store?” will be a specific discussion about the social challenges of students with learning challenges and other issues surrounding adolescence.

• “Community Resources That Are There to Serve You” will host several community-based agencies that will report what they have to offer and how parents and teachers can benefit from their services. Included will be representatives from Indiana’s Parents Information Network, Partners in Policy-Making School and Special Religious Education.

• A video on “The School Success Tool Kit,” by Dr. John F. Taylor, will discuss tips such as taking better notes, changing D’s to B’s, maintaining the “I can do it” feeling and “Reducing Fidgety Squirmies.” There will be two sessions, starting at 7 p.m. and 8 p.m.

• “A College Education: Is The Impossible Dream?” with Debbie Spinney, director of the B.U.I.L.D program at the University of Indianapolis, who will present information about what to look for in a college setting if a student has learning challenges. She will also discuss what groundwork must be completed in high school before applying to a college.

The cost of the program is $5. For more information and to register, call the Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430.

CONNERSVILLE continued from page 7

and is now a member of the Golden Gabriels, a group of older people that meet once a month for a social event.

Wanda Lindsay, a member of the parish for all 77 years of her life, serves as a eucharistic minister, taking the sacrament to the homebound. At the sesquicentennial Mass, she will serve as a eucharistic minister for Archbishop G. Peter Buechlein.

“I think it’s an honor to be a eucharistic minister,” she said.

With these parishioners giving strong support, Father Herber seeks to bring more people into the Church, citing evangelization as very important as St. Gabriel moves into its next 150 years.

“Our next immediate challenge is going to be Disciples in Mission,” he said, regarding the archdiocesan program geared toward evangelization. “We also have the need to reach out to the young.”

Rader said that two things she sees as important are “building more fellowship with the parish we have now and reaching out to people that are inactive.”

The comments given by parishioners show they already enjoy the fellowship and would likely enjoy more, an attitude that will undoubtedly attract more people.

“I wouldn’t want to be anywhere else but here, I know that,” said Robison.

“It’s always been the one.”

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Saint Mary-of-the-Woods College receives $1 million grant

By Brandon A. Evans

Saint Mary-of-the-Woods College has received $1 million from a Carmel couple.

Former board of trustee member Walter P. Bruen Jr. and his wife, Anna Marie, recently gave $1 million to the college.

“We’re extremely grateful for the gift,” said St. Joseph Sister Joan Lesinski, president of Saint Mary-of-the-Woods College.

Mary Ellen Long, the chief development officer for the college, said a reception was held at 3 p.m. on Sept. 7 to present the gift.

She said the reception was held “to give the college an opportunity to thank Walt and Anna Marie.”

Pope says focus must remain on needs of workers

VATICAN CITY (CNS)—Continuing changes in the world of work make it more important than ever that economists, government leaders, social scientists and business leaders focus on the talents and needs of the people who are at the center of all work, Pope John Paul II said.

The current vision of the economic and social system in which human needs, especially, receive a restricted and inadequate consideration must be overcome,” the pope said in a Sept. 14 message to an international meeting on work.

The Sept. 13-15 meeting, hosted by the Pontifical Council for Justice and Peace, marked the 20th anniversary of the pope’s encyclical letter on human work, Laborem Exercens.

St. John’s University in New York and the University of St. Thomas in Minnesota were among the universities co-sponsoring the meeting.

The model of a job in a factory or an office with rigidly set hours is no longer the predominant model, the pope told meeting participants.

“The decisive factor, the arbiter of this complex phase of change, once again must be man, who must remain the true protagonist of his work,” the pope told participants.

A purely economic analysis of work and its mutations can never answer the most important questions about the one performing the work and the benefits the work of each person brings to society.

Gloria Kan, an official in the U.S. Department of Economic and Social Affairs, told the conference that flexibility in the workplace does have potential benefits, including the possibility of firms employing more people and allowing others to adapt the rhythm of work to personal or family needs.

However, “flexibility should not always be viewed as a virtue,” she said. “Flexibility should not be adopted if it is at the expense of creating instability and insecurity.”

Often, Kan said, those who find only part-time work take on a second part-time position to make ends meet: too often neither position provides health or other benefits, and usually an extra position involves more time away from the family than one full-time position would require.

"Unemployment and underemployment disproportionately affect the poor, women, youth, older people and the less skilled,” she said.

“Their vulnerability lies in the low and frequently irregular levels of income, the casual, informal and temporary nature of labor arrangements and lack of access to social insurance schemes,” Kan said.

The college does not receive a lot of $1 million gifts,” Sister Joan said. “It will go toward upgrading the physical plant.”

Walter Bruen Jr. had served as a member of the board of trustees for nine years.

“Because of his distinguished service on the board, he was a highly regarded president,” Sister Joan said. “He’s a very private man. He and his wife are quiet people who don’t make a big splash about things.”

Anna Marie Bruen recently received a Master of Arts degree in Pastoral Theology from the college’s Women’s External Degree program, which is a distance learning curriculum.

Sister Joan called the couple “great supporters of the Sisters of Providence and their supported institutions.”

[“Walter] continues to give us great advice and expertise,” Long said. “He continues to work with Sister Joan and the cabinet and the board of trustees as a person that can offer advice.”

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Scripture stories teach us about God’s love

By Fr. Lawrence Boadt, C.S.P.

The Bible often focuses on strong leaders as models of faith, developing the stories of famous individuals. But what about the lesser-known? What about the everyday people whose faith was challenged and tested? And how can their stories inspire us today? This week, we turn our attention to the Bible stories of Abraham, Sarah, Isaac, and Rebekah to explore how they embody faith in our daily lives.

Abraham’s faith is one of the most famous examples in the Bible. In Genesis 22:1-14, God commanded Abraham to offer his son Isaac as a sacrifice. Abraham obeyed, even though it was a tremendous test of faith. This story teaches us about the willingness to place faith above human reasoning and the importance of looking beyond the immediate circumstances to trust in God’s plan.

Sarah, Abraham’s wife, also struggled to trust in God’s promises. Despite her advanced age and the promise of a son, she laughed in disbelief when God said to Abraham, “Look now to your wife Sarah, for I will give you a son” (Gen 17:17). Sarah’s faith was tested when she gave her servant girl to Abraham as a substitute for her own child. This story reminds us of the importance of trusting God’s plan, even when it may not align with our perceived best interests.

Isaac, the son of Abraham, embodies the qualities of faith and obedience. When God told Abraham to sacrifice Isaac, Isaac knew that his father was following God’s command. His obedience to his father, even when it was a sacrifice of his own child, is a model of faith in action.

Rebekah, Isaac’s wife, also demonstrated great faith. When told by the angel that she would bear a child, she believed and did not question. Her faith in God’s promise was matched by her unwavering trust in Him. This story teaches us about the power of faith to overcome doubt and fear in uncertain times.

These stories, like many others in the Bible, serve as reminders of God’s love and the importance of trust in His plan. They encourage us to look beyond the circumstances of our lives and to place our faith in God. By following their example, we can learn to trust in God, even when it is challenging. And as we do so, we can grow in faith and become more committed to living our lives according to God’s will.

Discussion Point

Saints are models of faith

This Week’s Question

Recalling Scripture and the saints, who springs to mind for you as a model of faith? Why?

“For me, it would be St. Francis of Assisi because he seemed to have a strength to carry out what needed to be carried out. He accepted what God had given him.” (Peggy Moran, Shreveport, La.)

“The people of the Old Testament have experienced and felt what I have in my life. Their joys and jealousies are very real. Their utter dependence on God is boldly announced, yet many fail time and again. They remind me if I surrender to God, I will be at peace no matter [what] the circumstances of my life.” (Roberta Johnson, Moorhead, Minn.)

“Mary Magdalene because of her faithfulness to Jesus.” (Eileen Mulliken, Blue Hill, Maine)

“St. Teresa of Avila for her perseverance, obedience and prayer life.” (Maggie Banuelos, Las Vegas, Nev.)

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Lend Us Your Voice

An upcoming edition asks: Tell of a context (class, seminar, retreat, etc.) in which you, as an adult, explored or learned about the meaning or content of Christian faith in a rewarding way.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20001-1100.

Role models focus on others

By Sheila Garcia

Models of faith do not live solely in the pages of Scripture. We find them in our families, parishes, workplaces and communities.

Some say faith is taught rather than taught. If this is true, many of us have taught it from our parents and grandparents. Their everyday acts of kindness and self-sacrifice inspire us to imitate them by extending God’s healing love to others.

Models of faith come in younger versions, too. They need no words to proclaim the Gospel.

What makes such people role models?

First, models of faith bear fruit where they are planted. They recognize that one becomes holy, and draws others to holiness in this particular family, occupation and community.

Second, contemporary role models witness to their faith in small, ordinary acts. As St. Francis of Sales, the great advocate of lay spirituality, said, “Great deeds may not always come our way, but at all times we can do little deeds with perfection, that is, with love.”

Third, role models focus on others rather than themselves. In a culture preoccupied with individual rights and privileges, they concentrate on the needs of others. They do not insist on status or public recognition.

Fourth, models of faith empathize with others. They listen with the heart as well as the ears. We feel better after talking with them, even if they cannot solve all our problems. Sometimes they have suffered personal tragedies themselves. Rather than becoming bitter, they have worked through their grief and used the experience to help others.

Finally, role models are rooted in prayer. They make their relationship with God a priority, and nourish it through private and communal prayer, especially the Eucharist.

God’s grace makes the life of faith possible. Role models make it attractive. By following their example, we can encourage others to accompany us on the journey of faith.

(Sheila Garcia is the assistant director of the U.S. bishops’ Secretariat for Family, Life, Women and Youth.)

Feast of Matthew, Apostle and Evangelist

Today, Sept. 23, is the feast of St. Matthew, whom the Church calendar calls both an Apostle and Evangelist. The fact is, though, that almost all Bible experts agree that Matthew the Apostle was not the author of the Gospel according to Matthew.

For some reason, though, parts of the Church still teach that he was. It’s the liturgy of the Hours, for example, says, “Born at Capernaum, St. Matthew was working as a tax collector when he was called by Jesus. He wrote his gospel in Hebrew and is said to have preached in the East.”

The call of Matthew the Apostle is told in Matthew’s Gospel (9:9). Mark’s Gospel calls this tax collector Levi, son of Alphaeus (2:14), but Matthew is listed among the Apostles by all four evangelists. Eusebius, who died in 373, tells us that Matthew preached to his fellow Jews. The attribution of the Gospel to him might have been due to his having been responsible for a predominantly Jewish-Christian Bible.

Hope is the thing with feathers that perches in the soul and sings a song without the words and never stops at all.

—Emily Dickinson

I am not sure I really allow myself to dream or hope any more...I know I can do it, so I don’t have to dream, or even hope.

—Bill Burroughs

...I am not sure I really allow myself to dream or hope any more...I know I can do it, so I don’t have to dream, or even hope.

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For some reason, though, parts of the Church still teach that he was. It’s the liturgy of the Hours, for example, says, “Born at Capernaum, St. Matthew was working as a tax collector when he was called by Jesus. He wrote his gospel in Hebrew and is said to have preached in the East.”

The call of Matthew the Apostle is told in Matthew’s Gospel (9:9). Mark’s Gospel calls this tax collector Levi, son of Alphaeus (2:14), but Matthew is listed among the Apostles by all four evangelists. Eusebius, who died in 373, tells us that Matthew preached to his fellow Jews.

The attribution of the Gospel to him might have been due to his having been responsible for a predominantly Jewish-Christian Bible.
Daily Readings

Monday, Sept. 24
Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, Sept. 25
Ezra 6:7-8, 12-14
Psalm 122:1-5
Luke 8:19-21

Wednesday, Sept. 26
Cosmas and Damian, martyrs
Ezra 9:5-9
(Respons) Tobit 13:2-5, 8
Luke 9:1-6

Thursday, Sept. 27
Vincent de Paul, priest
Haggai 1:1-8
Psalm 149:1-6a, 9b
Luke 9:7-9

Question Corner/Fr. John Dietzen

Many popes revised liturgical regulations

Standing Up for God

By Carmelite of Terre Haute

that we who are all need may be renewed in hope, because the Father bends down to lift up the lowly.

By Carmelite of Terre Haute

God, to take up anchor and move where we have never been before is painful. But God does that, with Abraham, Mary and all the saints, as he does with us. Name-calling may make us feel good, but it is no substitute for thinking or for facts. As I’ve explained often through the years, a lack of knowledge of history is a big help in finding our way through difficult times.

A question, for example, that what you speak of as the unchanged “Tridentine Mass” as approved by Pope Pius V has not been used for nearly 400 years? Only 34 years after that approval, Pope Clement VIII issued revised. Subsequent popes did the same, right up to the 20th century, resulting in the Mass we had before Vatican II.

True, the changes were relatively minor. The point is, however, that later popes obviously felt the right and responsibility to use their judgment in adapting previous procedural and liturgical regulations and policies.

To declare that acts are irrevocable is routine in official, particularly papal, documents. Pius V changed such “irrevocable” acts of popes before him, as he had every right and duty to do, as he discerned what was necessary for the good of individuals and the Church.

Unless we’re prepared to say that of 50 years ago Jesus betrayed his promise to be with his Church always, we must believe that Popes John XXIII, Paul VI and John Paul II, and the bishops who are with them, deserve our respect as much as any pope who has led the Church in the past.

There’s no question the Church is on a difficult and long journey to deal honestly and faithfully with the massive challenges that face in the new millennium. I also know there is much pain and stumbling and braving along the way. But I feel genuinely sorry for those who are unable or unwilling to continue the journey.

A (free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. You said should never be revoked or amended. Which makes our present Mass invalid. And no liberal clergy can serve two masters. No one can seek both God and money.

Reflection

The Church for weeks has been guiding us through the process of becoming good disciples of the Lord Jesus. It has bluntly told us that we know neither the day nor the hour. This weekend, it repeats its solemn yet badly needed advice reminding us that we cannot serve two masters—our own self-interest and the Lord.

Probably few active Catholics see themselves as devout and as so very self-centered as to think of material gain at all costs. However, even for the well intentioned, the danger seen from these readings is important.

We Christians have but one master. He is Jesus. We have but one goal. It is life eternally with God. Throughout its 2,000 years, the Church always has seen a special mission in its care for the poor. Today, around the world, no effort equals the Roman Catholic Church in relieving the needs of the disadvantaged and neglected.

At the root of this vast and historic system of service and advocacy is the thought that each person possesses a supreme dignity as a creature of God, as a human being, who can reason and love. This dignity demands the active respect of all.

Q

Some time ago, you responded to a woman’s comment about changes in the Church that she strongly disagrees with. Your formula was in error. You said you understood her feelings, but you do not! The current Catholic Church is administered by liberal priests and bishops. Our churches are replicas of Protestant churches, and the Mass is a horror.

Nothing can take the place of the Triduum Missae, which Pope Pius V said should never be revoked or amended, which makes our present Mass invalid. And no liberal clergy can change my mind.

I will always be a Catholic as I was taught. I accept no changes for changes. You and other priests are always on the defensive about this.

Many popes have addressed the Christian Ephesians.

If indeed Timothy was the bishop in Ephesus, and there is no reason to doubt the tradition, then he was trusted by Paul.

This reading is typical of the great collection of epistles attributed to Paul or his followers. It extols Jesus. Jesus is the Savior. In Jesus is eternal life. He is the link between God and humanity.

St. Luke’s Gospel furnishes the last reading.

It presents a parable. The story is about a rich man who has a dishonest manager. The part he plays is master deals with this manager, but then it notes that the process is typical of the “worldly.” To draw a line between the worldly and the spiritual, the parable even employs the term “otherworldly.” The parable warns that no one can serve two masters.

No one can seek both God and money.

The first reading is from the prophecy of Amos. This prophet rarely appears in the liturgy, possibly because his work is quite brief when the major prophecies of Ezekiel, Isaiah and Jeremiah are considered.

Amos wrote at a time when the people were divided into two nations. In the South of the present-day land of Israel was the Kingdom of Judah, with Jerusalem as its center. In Samaria, the area usually mentioned in newswires today as the “West Bank,” was the Kingdom of Israel.

These two separate political entities were an abomination for pious prophets such as Amos. God had formed one people, the offspring of Abraham, and God had given this people the land.

Division in the land occurred when factions developed, and personal advantage overwhelmed the sense of national identity.

Greed, and a frustrated sense of national and individual purpose, resulted in poverty and deprivation for many. Figures of power and influence forgot the dignity of each person. Exploitation resulted.

In this reading, Amos denounces the greed and willingness to exploit the poor and weak.

As a second reading, the Church presents the First Epistle to Timothy. As the Church grew from its beginnings in Jerusalem, as Paul and others went into other areas of the Roman Empire to proclaim the Gospel of Jesus, other disciples and leaders emerged. Among these was Timothy.

The son of a Greek father and devout Christian mother, Timothy became one of Paul’s most valued assistants. Christian tradition holds that Timothy was the first bishop of Ephesus.

In the first century, Ephesus was a major Mediterranean seaport and shrine of the Roman pagan religion. One of the episodes included in the modern Bible was addressed to the Christian Ephesians.

My Journey to God

Novena

Saint Therese, the Virgin’s smile, a light for your life, burst open the doors of love, that, unimakatically loved, you might enter upon the way of her confidence in God.

Saint Therese, hidden under the Virgin’s mantle, you might enter upon the way of her confidence in God.

Saint Therese, carry us with you on wings of the Virgin’s prayer.

(Vincent de Paul, priest)

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(Vincent de Paul, priest)
St. Michael’s Picnic
Bradyville, IN
15 miles west of New Albany on Highway 150
Watch for signs
Rain or Shine
Sunday, September 23, 2001
Dinner Served 10:30 a.m. - 3:30 p.m.
Booths open 10:30 a.m. - 5:00 p.m.
Ham and Chicken and Dumplings Dinner
With all the trimmings & Homemade pies
Children 5 and under eat free – dining room only!
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Raffles • Bingo • Booths
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September 25
Holy Angels Parish Church, 740 W. 28th St., Indianapolis. Saint Meinrad School of Theology. “Exploring our Catholic Faith” sampler evening. Benedictine Father Cyrilian Davis and Dr. Michael Maxwell, 7:30-9 p.m., $5. Registration: 317-955-6451.

September 27
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Full workshop for Catholic School and Faith Formation Coordinators. Pre-registration required. Lunch provided. Information: 317-236-1430 or 800-382-9836, ext. 1410.


September 25-30

September 30
St. Gabriel Church, 232 W. Ninth St., Connersville. 150th anniversary celebration, Mass, 10 a.m., potluck lunch following Mass. Robert’s Park pavilion. Information: 765-825-8578.

St. Meinrad Center Community and park, 4 miles east of junction of highways 162 and 62 in South. 8 miles east of St. Meinrad. Famous St. Meinrad soup, food, music, car show country store, games. Information: 812-364-6646.

St. Joseph Parish Center, 8 E. Maple St., Dale. Mini-conference: “Jesus, the Love of the Father,” registration, 8:30 a.m. Information: 812-544-2339.

St. Margaret Mary Parish, activities room, 2405 S. 7th St., Terre Haute. “Praying with Children in the Church Tonight.” Providence Sister Jane Marie Osterholt, registration, 8:30 a.m., presentation, 9 a.m.-noon. Information/registration: 812-544-2339.

St. Louis de Montfort Church, 11441 Hague Road, Fishers. LaFayette Diocese. Catholic Charismatic Renewal of Central Indiana. “Life in the Spirit” seminar, 7-9 p.m., registration. 6:45 p.m. Information: 317-845-3458.

September 29
St. Barnabas Parish, 8300 Raleigh Road, Indianapolis. HMO seminar, 9:15-10 a.m. Information: 317-862-9372 or 317-570-9960, ext. 18.

Recurring
Daily
Our Lady of the Greenwood Parish, 335 S. Meridan St., Greenwood. Perpetual adoration.

September 28-30
Holy Rosary Church, 520 Cold Spring Road, Indianapolis. Catholic Church of Indianapolis, first of three-concert series, “Hymns and Anthems,” 3 p.m. $10 each or $20/series. Information: 317-634-4556.


Mary’s King’s Village Schoenstatt, Revville. Located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles. The Schoenstatt Spirituality Express: “Love Commitment,” 2:30 p.m. Mass, 3:30 p.m. with Father Elmer Burwinkel, followed by presentation by Schoenstatt Sister Mary Danielle Peters. Schoenstatt coordinator, and pitch-in luncheon with drinks and dessert provided. Information: 812-699-3551 or e-mail eburwink@sidata.com.

September 24
SS. Peter and Paul Cathedral, 1437 N. Meridian St., Indianapolis. Golden Wedding Jubilee celebration, 2 p.m. Information: archdiocesan Office for Youth and Family Ministries, 317-236-1566 or 800-382-9836, ext. 1566.

St. Louis de Montfort Church, 11441 Hague Road, Fishers, Lafayette Diocese. Perpetual Adoration Eucharistic Chapel, fifth anniversary, Mass, 7 p.m., reception following. Information: 317-845-7537.

St. Michael’s Picnic September 28, 2001 St. Nicholas Church Sunman, IN Serving from 5:00 - 9:00 p.m. (E.S.T.) Turtle Soup, Fish, Roast Beef and Grilled Chicken Breast Sandwiches Big Raffle $1,000 Total in Prizes Games for All Ages Senior Shuttle from Parking Lot Easy Access and Parking for Handicapped Available Directions: Take 5.4 miles to the Sunman-Atian exit and turn south on S.R. 101 and follow the signs 3 miles west of Sunman. License #94-489.
**The Active List, continued from page 14**

**St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.**

**St. Joseph Church, 2605 St. Joe Road, Sellersburg. “Be Not Afraid!” holy hour, 6 p.m., confessions, Benediction.**

**Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.**

**St. Gabriel Church, 600 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.**

**Mondays**

- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Devotions and adoration, reconciliation, after 8 a.m. Mass.
- St. Peter Church, 9100 E. Beechwood Road, Beechwood Exposition of the Blessed Sacrament after 8 a.m. Community service, 1 p.m.
- Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:30 p.m. Mass 9 a.m. Saturday. Information: 317-636-4478.

**First Saturdays**

- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunday Mass, praise and worship, 10 a.m.; then SACREDING in the school.
- St. Thomas More Church, 1200 North Indiana St., Mass and anointing of the sick, 8:35 a.m.
- Little Flower Chapel, 4720 E. 43rd St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Adoration, reconciliation, after 8 a.m. Mass.

**Road,**

**Fatima K of C, 1040 N. Post Road, Indianapolis.**

**37th Street -**

**St. Thomas More Church, 1207 30th St., Indianapolis.**

**First Mondays**

- 1 p.m. Information: 317-638-5551.
- 5:15 p.m. Information: 317-638-8254.
- 7:30 p.m. Information: 317-784-1102.
- Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 317-784-2524.
- Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

**Second Thursdays**

- St. Luke Church, 7575 Holland Ave. E. Indianapolis. Holy hour for pastries and religious vocations, 7 p.m.
- St. Pius X Church, Room 1, 1220 Sarto St., Indianapolis. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-2434.

**Third Sundays**

- Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Mass in English, 4 p.m.
- Holy Hours for Vocations to Priesthood and Religious Life, 5:30-6:30 a.m.
- Our Lady of Peace Mausoleum, 9001 Haverrstick Road, Indianapolis. Mass, 2 p.m.

**Third Thursdays**

- Our Lady of Mount Carmel Chapel, 901 Havenhick Road, Indianapolis. Mass, 2 p.m.
- St. Elizabeth’s, 2500 Church Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon and beverages served. Information: 317-849-3840.

**Third Saturdays**

- Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Mass for Coventry Div., Catholic business group. 6:30 p.m. Indianapolis Athletic Club, breakfast, talk. 7:15-8:30 a.m. Information: Mike Fox, 317-259-6000.
- St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Fourth Saturdays**

- Our Lady of Guadalupe Current Chapel, 3300 Roy Road, Indianapolis. Eucharistic Holy Hour in Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: See- mants of the Gospel of Life Sister Diane Carol, director of the archdiocesan Office of Pro-Life Activities. 317-236-1521 or 800-382-9836, ext. 1521.

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SYNOD
continued from page 3

A related issue is the synod structure itself. Some bishops think the synods are too controlled by Rome, and others—including some Americans—believe the format tends to produce lots of verbiage but few results. Many cardinals meeting at the Vatican last spring suggested changes, but the Vatican’s top synod official, Cardinal Jan Schotte, thinks the current format works just fine.

How the synod will tackle these is a big question mark. In past synods, the most pointed remarks are made in the initial round of eight-minute speeches delivered by individual bishops, in the pope’s presence.

The small-group discussions and consensus-building that follow tend to remove specifics and flatten out language, and the bishops generally steer clear of controversy in their two concluding statements—the list of propositions, which goes to the pope, and a message to the world, which is published. In any case, the pope has the final word on the synod’s proceedings in a document he writes later.

As the synod’s general recording secretary, Cardinal Edward M. Egan of New York will have a key role in summarizing the points of consensus and moving the session toward conclusions. Eight other U.S. bishops also will participate in the assembly.

Italian Bishop Marcello Semeraro, one of the synod’s special secretaries, said he thinks collegiality will be a central theme of the assembly. “Some 30 years after the Second Vatican Council, there is a duty to verify how and to what extent this doctrine has entered into Church practice and how much is left to do,” he said.

The pope, in his apostolic letter on the third millennium, called for re-examination of how collegiality is working and said there is “certainly much more to be done” in this regard.

Bishop Semeraro said he expects the bishops to respond with concrete suggestions and proposals.

“The individual bishops are free to speak, and they ought to do so,” he said.

The synod’s working document focuses on how bishops can best sanctify their faithful and lead others to the Gospel, through preaching, teaching, liturgy, dialogue and personal example. The accent is on the bishop as ‘servant,’ and the model often mentioned is the Good Shepherd.

The synod discussions will try to settle on the most effective ways for bishops to lead their own faithful, especially on moral issues that are controversial or disputed. Another key topic will be how bishops in multifaith societies can influence civil debate on political and ethical questions.

Along with these rather theoretical questions, many bishops are expected to speak about their hands-on experience running large and small dioceses on various continents.

Cardinal William H. Keeler of Baltimore, who represents North American bishops on the Vatican’s synod council, has said he thinks one item of discussion will be the huge pastoral problems in cities, including the financing of Church-run schools.

He and others also expect reflection on teaching, sanctifying and governing has been overwhelmed by managerial tasks. The synod’s working document gave great attention to the bishop’s identity and how it is perceived by the faithful. It called for bishops to govern in a “fatherly fashion,” presenting themselves as successors of the Apostles—not only from the point of view of authority, but in living out the Gospel and showing love to the poor and needy. A bishop’s lifestyle should be a humble one that imitates Christ, it said.

Other issues that will draw the synod’s attention include:

- Consultation with local Catholics on the appointment of bishops.
- Whether bishops should generally stay in their original diocese instead of being reassigned, as is the current practice.
- Promotion of social justice, including specific charitable or health care programs.
- Balancing evangelization and dialogue with non-Catholics and non-Christians.
- Promotion of lay Catholics and respect for their role in the Church’s mission.
- Mutual assistance programs between neighboring dioceses and “tripletting” of rich and poor dioceses around the world.
- Promotion of priestly vocations and encouragement of priests.

RELIGION
continued from page 3

Noting that Catholics and Muslims regularly engage in many civic projects together, the statement said the two communities “are fully committed to one another as friends, believers and citizens of this great land.”

They continued, “We abhor all terrorist acts and hate crimes and implore all American citizens to refrain from sinking to the mentality and immorality of the perpetrators.”

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- Promotion of priestly vocations and encouragement of priests.

FORCE
continued from page 3

Marshall Breger, a Middle East scholar at the law school, said bin Laden’s hatred of the United States stems from the dominance of Western culture over the rest of the world.

“There’s a deep sense of insult in the Arab world over Western domination. They see themselves as a great ancient civilization conquered by the West,” he said.

Michael Noone, a professor of comparative political violence, said responding to terrorists who reside outside national boundaries could violate international law.

Noone said that if the suspects of the Sept. 11 terrorist attacks were U.S. residents, the country could respond according to prevailing laws. But if the suspects reside outside U.S. borders, any use of force would be considered an act of war. †
To prepare for Mass, Father Beidelman went to St. Augustine Parish, near the hotel, for supplies. At the rectory, he met an elderly priest who was wearing an emergency medical technician’s jacket, watching TV news reports and waiting by the telephone in case his help was needed at the disaster site a few miles away.

"Are you waiting in case God calls?" Father Beidelman asked the pilgrims in his homily. "Are you waiting for whatever God might lead you? As people of faith, are we standing ready to lift this fallen world, this world that yearns for God's grace and redemption? Are we standing ready to transform it?"

"Our hearts are heavy," he said. "As we hold in our hearts the thousands of people that suffer and mourn this day, as we are filled with anxiety, let us stand poised and confident in the consolation, compassion and power of our God to go to where we are called. May God keep his loving hand upon each of us and upon all on this sad day. May the violence and the bloodshed and the killing stop now, and may our prayers be with those who desperately need our support."

Father Beidelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, also offered the memorial Mass for Msgr. Joseph F. Schaecler's father, whose funeral Mass was celebrated on Sept. 17 at Holy Name Church in Beech Grove. As vicar general, Msgr. Schaecler had been scheduled to lead the final pilgrimage for the archdiocese’s Journey of Hope 2001. When a tragedy occurred, we feel it personally," said Father Beidelman after the Mass. "There’s a lot of confusion, sadness and grief. But the Lord tells us we can always turn to him. Even in the midst of times when we don’t have answers, the best thing to do is to be close to the Lord because with him we know the end of the story. We know that he’s with us. Jesus’ parting words were ‘I will be with you always,’ and that didn’t mean just in the good times. It meant in the sad, painful and tragic times also.

"It’s a shock to know that so many people are dead. We need new world, and as Christians we need to be strong and pray. Diekhoff of Columbus expressed shock and sorrow about the evil. "We couldn’t believe it. We said, ‘Here’s evil’..."

"I had to make a lot of calls until we got a charter bus from outside the area," Grueninger said. "Most of the motor coaches in the area were requisitioned by the government for emergency use."

As she waited to board the bus for the trip home, Benedictine Sister Therese Will, a member of Our Lady of Grace Monastery in Beech Grove, said she was "still stunned" to be just across the river from the disaster. "It was like a horror movie," Sister Therese said. "and we were right across the river. But I feel a peace of mind because I know God is looking after us."

St. Christopher parishioners Bob and Helen Klinge of Indianapolis participated in archdiocesan pilgrimages to France, New York and Chicago in recent years. "My family and Helen’s family are from German ancestry," Klinge said. "We’ve always wanted to go to Germany, and we’re going to go on this pilgrimage later."

En route home on the bus, Klinge said he still couldn’t believe that terrorists had attacked the United States. "The evil and the hatred that these terrorists have is just beyond anything that I can imagine," he said. "Who would ever think that anybody would purposely do something like this?"

Carolyn Noone, associate director of special events for the archdiocese, said that throughout the tragedy the pilgrims were well cared for by Ottmar and Libby Grueninger. "Their expertise and calm, professional manner assured all the pilgrims that everything would be taken care of," Noone said. "We cannot thank them enough. When the pilgrimage regroups at a later date, we won’t hesitate to travel in their care."

When the pilgrims arrived at the Archbishop O’Meara Catholic Center in Indianapolis at 9:30 p.m. on Sept. 12, they concluded their journey by singing “God Bless America.”

PILGRIMS continued from page 3

"Our world will never be the same after this," Diekhoff said. "The Days Inn Hotel in North Bergen is located near the towers, leading to their collapse."

"I was stunned" to be just across the river from the disaster. "When I looked up from the hotel window, the Twin Towers were 'I will be with you always,' and that didn’t mean just in the good times. It meant in the sad, painful and tragic times also.

"It’s a shock to know that so many people are dead. We need new world, and as Christians we need to be strong and pray. Diekhoff of Columbus expressed shock and sorrow about the evil. "We couldn’t believe it. We said, ‘Here’s evil’..."

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Religious sisters serving our readers throughout the Third Order of St. Francis of Assisi and the Oblate Order of archdiocesan priests and religious orders. OurCroswaite is one of the archdiocese are listed below in The Criterion. Order priests and religious who have departed are listed here, unless they are natives of the archdiocese or have other connections to it.


LORD, Angela Marie, 82, St. Bartholomew, Columbus, Sept. 9. Mother of Sharon. Grandson of the mother of Anna Hufnagal and Lloyd Lloyd. Great-grandfather of seven. Great-grandfather of one.


ROSS, Mark, 95, Little Flower, Indianapolis, Aug. 29. Husband of Mary Tinsky. Grandfather of one.†


TOMLY, Rose M., 96, St. Louis, Batesville, Sept. 15. Aunt of several.


YEAGER, James, 90, St. Roch, Indianapolis, Sept. 2. Husband of Dorothy Yeager. Father of Nancy Rholih. Grandfather of one.†

Oldenburg Franciscan Sister Assunta Ploeher died Sept. 13.

Franciscan Sister Assunta Ploeher died on Sept. 13. She was 64. The funeral Mass was celebrated on Sept. 17 at the monastic church of the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

The former Eleanore Marie Ploeher was born in St. Maurice, Switzerland. She entered the Franciscan community in 1954 and professed final vows in 1960.

Sister Assunta taught at St. Mark School in Indianapolis, the former St. Bernardine School in Indianapolis, St. Michael School in Brookville and St. Louis Church in Batesville. She also taught in Ohio. Since 1982, she served as a medical records clerk at Mercy Franciscan Hospital's Western Hills campus in Cincinnati, Ohio. Surviving are two brothers, Ronald and William Ploeher, and three sisters, Elizabeth Lede, Janeen Ploeger and John Sexton.†

Praying for victims

A woman prays the rosary in New York's Union Square Sept. 17 at a memorial site for victims of the World Trade Center terrorist attacks.

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NEW YORK (CNS)—Father Frank Pavone, a priest of the New York Archdiocese who is national director of Priests for Life, has been asked by Cardinal Edward Egan of New York to leave that position and resume full-time parish work.

A marked need for parish priests in the New York Archdiocese has been cited as the reason for reassigning Father Pavone, who was appointed to Priests for Life in 1993 by Cardinal Egan’s predecessor, Cardinal John O’Connor of New York.

“We are shocked at what has happened and frankly can’t make heads or tails of it,” Ambrose, Zwilling, executive director of Priests for Life, said in a statement Sept. 10. “Neither can other pro-life leaders worldwide. I know that Father Frank has committed his entire life to ending the tragedy of abortion.”

Neither Father Pavone nor the spokesman for the New York Archdiocese, Joseph Zwilling, could be reached for comment.

DeStefano said Father Pavone was preparing a statement for release at a later date and also was “continuing to negotiate with the cardinal through all the proper channels and in accordance with the demands of canon law.”

He added that until a new priest director is named, Father Pavone officially transferred the leadership of the organization to DeStefano and other close associates “to avoid any wrong impression that Priests for Life would operate without the blessing of the Church.”

“We have detailed plans that were formulated by Father Pavone, which we will follow to the letter,” DeStefano said.

“Nothing is going to stop this organization from doing the things that have made us so effective in the past eight years,” he added. “I am confident that all our friends and benefactors in the pro-life movement will continue to work harder than ever with us to achieve our ultimate goal.”

Priests for Life was founded in California in 1991 “to train, motivate and encourage priests to effectively advance the Gospel of Life.”

Since Cardinal O’Connor gave Father Pavone permission to head the 40,000-member pro-life organization in 1993, it has expanded to include five full-time priest staff members and 30 full-time lay staff members. It has offices in New York, California, Minnesota, Michigan, Rome and Washington, D.C.

In April, Father Pavone received the 2001 “Proudly Pro-Life Award” from the National Right to Life Committee for his pro-life advocacy and for drawing attention to the sacredness of every human life. He has traveled to all 50 states and five continents to fight abortion.

From 1996 to 1998, Father Pavone was an official with the Pontifical Council for the Family and coordinated pro-life activities worldwide. He still collaborates with the council.

Steven Ereti of Pro-Life Infonet, which distributes national pro-life news and information via e-mail, said that hundreds of people have sent e-mails to his organization showing an outpouring of support for Father Pavone.

The words of praise “are true testimony to the impact Father Pavone has had in both inspiring the pro-life community and educating the public about the importance of the pro-life perspective and its impact on society,” said Ereti. 
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