



**The**

# Criterion

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## Archdiocese celebrates the success of Catholic schools

### Catholic schools shape youth by teaching Gospel values, cardinal says

By Jennifer Del Vecchio

Boston Cardinal Bernard Law said if he were to write a motto for a political party it would be “pro-life, pro-family and pro-poor.”

Since no political party seems to fully promote that vision, Cardinal Law said Catholic schools need to instill youth with the knowledge of the inviolable dignity of every human being, the sanctity of family

and the need for solidarity with the poor and suffering of the world.

“Catholic education, if it’s doing its job, is forming the lives and hearts” of children to live those three values, the cardinal said during his speech at the Celebrating Catholic School Values Dinner on Oct. 30 at the Marriott Hotel Downtown in Indianapolis.

He added that Catholic education is committed to being in solidarity with the poor and the weak, and that all Christians need this outlook.

“Wherever we are, that is the vision that is beheld,” he said. “It’s what Catholic

See **CARDINAL**, page 2

### Five Catholic school graduates are honored as examples of hope

By Jennifer Del Vecchio

More than 1,100 people gathered to honor five people who have worked tirelessly for the Church and who exemplify the best Catholic education has to offer at the annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards Dinner on Oct. 30 in downtown Indianapolis.

The event raised \$272,225 for finan-

cial aid for Catholic school students. More than \$1 million has been raised in the past six years for tuition assistance.

The awards dinner, which featured Cardinal Bernard Law as the keynote speaker at the Marriott Hotel Downtown in Indianapolis, highlighted the recent successes of Catholic schools and honored Michael G. Schaefer, Dale E. Bruns, Father James M. Farrell, Osma D. Spurlock and Benedictine Sister Mildred Wannemuehler for exemplifying the ideals of Catholic schools.

Schaefer received the Community Service Award and the other honorees

See **AWARDS**, page 2

## Imagining Heaven

### Festival brings religious leaders together to reflect on ultimate destiny

By Mary Ann Wyand

What is heaven like?

A priest, rabbi and minister said Scripture offers clues to that ageless question which continues to inspire interesting discussions among people of faith.

In the spirit of ecumenism, they discussed the daunting topic of “Visions of Heaven: Protestant, Roman Catholic and Jewish Views of the Hereafter” on Nov. 4 at Second Presbyterian Church in Indianapolis as part of “Crossing Boundaries,” the 2001 Spirit and Place Civic Festival in Marion County.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese and pastor of Holy Rosary Parish in Indianapolis, joined Rabbi Eric J. Bram, senior rabbi of Indianapolis Hebrew Congregation, and Dr. Thomas W. Walker, associate pastor of Second Presbyterian Church, for a panel discussion and a question-and-answer session about the kingdom of God.

Describing heaven as “that which is above us,” Rabbi Bram said people can look to the Book of Genesis for a description of how God created the heavens and the earth.

The Psalms, Book of Job and other Scripture passages also offer insight into the afterlife, he said. “The netherworld is where we go when we die. It is beyond the limit of human knowing. It is silence and nothingness.”

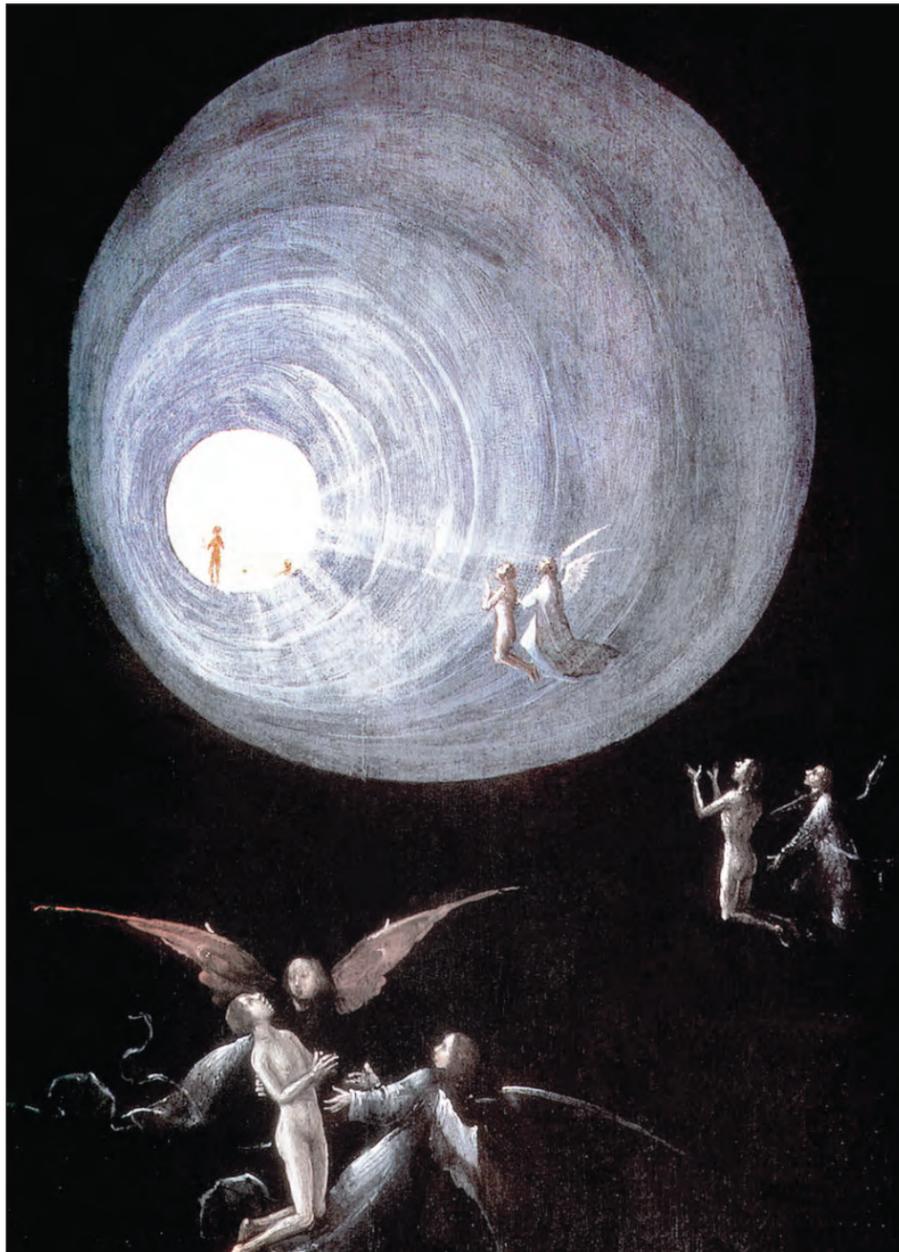
Citing teachings from the Hebrew Scriptures, Rabbi Bram said, “When we die, we stand before God in judgment of our lives. Our spiritual self stands before God in judgment.”

Msgr. Schaedel said Scripture tells us that heaven is the city of God.

“Roman Catholics believe that heaven is our destiny,” the vicar general said.

“It’s the ultimate end. It is a place or a state of perfect and complete happiness

See **HEAVEN**, page 16



Dutch painter Hieronymus Bosch gave this interpretation of heaven titled *Ascent into Heavenly Paradise*. In his depiction, human bodies are carried by angels from the darkness into the light.

## Cardinal Ratzinger warns against equating universal Church with Rome

WASHINGTON (CNS)—In the Nov. 19 issue of *America* magazine, Cardinal Joseph Ratzinger, prefect of the Vatican’s Congregation for the Doctrine of the Faith, warned against a tendency to equate the universal Church

with the Church of Rome.



Cardinal Joseph Ratzinger

“The Church of Rome is a local Church and not the universal Church—a local Church with a peculiar, universal responsibility, but still a local Church,” he wrote.

In a theological discussion of the relationship between the local Churches and the universal Church, “the assertion of the inner precedence of God’s idea of the one Church ... has nothing whatsoever to do with the problem of centralism,” he said.

His article, “The Local Church and the Universal Church,” appeared in response to an article in *America* last April by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

Cardinal Kasper had argued that the

See **CHURCH**, page 16

## Don’t forget Parish Stewardship and United Catholic Appeal

The Church needs your gifts of prayer, time, talent and treasure.

Parishes throughout the archdiocese are now collecting intention cards for the annual Called to Serve:

Parish Stewardship and United Catholic Appeal.

Most parishes collected the cards at last weekend’s Masses, but it’s not too late to return your card to your parish.

The goal for this year’s United Catholic Appeal is a minimum of \$4.85 million. All of the money raised will be used to support home missions and

shared ministries in the archdiocese, such as Catholic Charities, education of our seminarians, caring for our retired priests, evangelization and education efforts, and direct subsidies to parishes and schools that need financial help.

Members of the Church also are being asked to remember the needs of their individual parishes. †



# CARDINAL

continued from page 1

schools are unabashedly about."

Cardinal Law said he has seen a lot of suffering since the Sept. 11 terrorist attacks.

He's heard numerous people asking where God is in a tragedy like this.

"He is giving us hope," the cardinal said. "[He is] letting us know that evil will not have the last word."

Since Sept. 11, Cardinal Law said he also has heard the "pundits who say all manner of evils are a result of religion and view religion as divisive and violent."

They cite the conflict in Northern Ireland, the Holy Land and now Osama bin Laden, who stated that he attacked America to honor Allah and his religion of Islam.

Cardinal Law has been at the forefront of many of the discussions following the Sept. 11 terrorist attacks because the two airliners that crashed into the World Trade Center towers in New York were hijacked from Boston's Logan International Airport.

In the midst of the tragedy, the cardinal said he also has seen the goodness of people in such trying times.

After the attacks, he personally called people affected in his own diocese. One pregnant woman, who lost her husband on one of the hijacked flights, told the cardinal that she was still "blessed" to be able to bring a child into the world.

He said he's witnessed the virtue of

patriotism and how tragedy can bring unity. "Never before Sept. 11 have I seen such a diverse group of religious representatives coming together to work and pray," the cardinal said.

People have returned to church, Cardinal Law said, and he is more attentive in his own prayers.

As questions about bombing Afghanistan arise, Cardinal Law said he feels that America is following the Catholic Church's guidelines on what should happen in a just war.

The cardinal said he rejects the notion that the terrorist attacks against the United States have risen out of the conflicts in the Middle East between Jews and Palestinians. He said the Muslims he knows say that bin Laden's views are not a "true expression of Islam."

Cardinal Law criticized the bigotry and racism that has erupted since the attacks and said to "yield to hatred is to give victory to the terrorists."

The cardinal, who is also the chairman of the United States Catholic Conference International Policy Committee, said that Christians and Jews have a "special burden to reach out to their Muslim brothers and sisters" and America can be an example to others on how to live in peace.

He also tried to reassure Americans, and spoke about a meeting he and 26 other religious leaders had with President Bush shortly after the terrorist attacks.

"Think about that," the cardinal said. "The president, with all he had to do and



Boston Cardinal Bernard Law (left) and Archbishop Daniel M. Buechlein talk at the Celebrating Catholic School Values: Scholarship and Career Achievement Awards Dinner on Oct. 30 in Indianapolis.

about to address a joint session of Congress, invited a group of religious representatives to meet with him, to pray with him and to offer counsel. I find that most reassuring. Where else in the world would that happen?"

Cardinal Law said people can claim that "religion is the cause of all the problems in the world." However, he said, "In my perspective, it's the men and women who have

deep religious convictions that are the most effective in building the kingdom of justice and peace."

Since Sept. 11, we "treasure the gift of faith with a new intensity to the very center of our lives," the cardinal said. "May I suggest that since Sept. 11 we also appreciate more deeply the great treasure that is ours in Catholic schools and in the Archdiocese of Indianapolis." †

# AWARDS

continued from page 1

were recognized with Career Achievement Awards.

The honorees have achieved business success and reached out to the poor and to their community or have devoted their life in service to the Church.

Schaefer, chairman of Mitchum-Schaefer Inc., is a member of St. Luke Parish in Indianapolis. He is known for his civic leadership and his longtime involvement in Catholic education—particularly his efforts assisting Cathedral High School in Indianapolis.

Bruns is the chairman of Bruns-Gutzwiller Construction Co. and is a member of Immaculate Conception Parish in Millhouses. He serves on the board of directors for the Catholic Community Foundation.

Father Farrell is pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis and is a well-known retreat master. He is also known for his work with separated, divorced and remarried Catholics.

Spurlock, a member of St. Thomas Aquinas Parish in Indianapolis, has spent her career working on various social services and civil rights initiatives. She was the first African-

American woman appointed deputy director of the Indiana Civil Rights Commission.

Sister Mildred is the parish life coordinator of St. Agnes Parish in Nashville. The former prioress of Our Lady of Grace Monastery in Beech Grove has been a teacher, principal and pastoral associate.

The awards dinner was also a way to highlight what Catholic schools do best.

Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the archdiocese, said since the Sept. 11 terrorist attacks teachers also have been recognized as heroes.

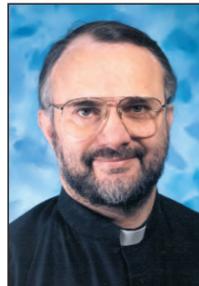
She cited the day in lower Manhattan when teachers had to make sure students were safe after two hijacked planes hit the World Trade Center towers.

"Teachers shepherded our children through anger, grief, depression and fear," Lentz said. "Teachers are leaders who are trying to give students a sense of normalcy while our nation is engaging in military action. Teachers help us to create the heroes of the future."

Archbishop Daniel M. Buechlein said



Dale E. Bruns



Rev. James M. Farrell



Michael G. Schaefer



Osma D. Spurlock



Sister Mildred Wannemuehler, O.S.B.

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# New Marian College president looks to the college's past to lead it forward

By Jennifer Del Vecchio

Marian College's new president said he has high expectations that will be fueled by the courage that founded the Franciscan college 150 years ago.

Daniel J. Elsener, the eighth president of the college, was inaugurated Nov. 2 before a Mass celebrated by Archbishop Daniel M. Buechlein in the Bishop Chartrand Memorial Chapel at the Indianapolis campus.

Elsener said the courage of St. Francis of Assisi and the Oldenburg Franciscan sisters who founded the college are role models that will help the college "venture forward."

The Sisters of St. Francis of Oldenburg founded the college in 1851 then moved it to Indianapolis in 1937.

"This is our 150-years' journey of

trials, joys, sadness and blessings in the same college with the same continuous commitment of lay and religious leaders whose shared vision transforms lives and society," Elsener said.

He said the light of faith with willing servants combined with the belief in excellent teaching have helped Marian College succeed in its educational mission.

Although Elsener has been busy raising funds for the college—since July he helped raise nearly \$900,000, compared with \$712,00 for the entire previous year—he said the college's mission is always on his mind.

Elsener said Marian College meets the educational needs of students along with their spiritual and emotional needs, and helps them find their calling in life.

"The why of Marian College is steeped

in serving the needs of humanity, the life of the Church and the Franciscan intellectual tradition," Elsener said.

He added that the school is dedicated to excellent teaching that will produce graduates with the "minds, hearts and conscience that transform their lives and society."

That mission will then lead others to ask for more of Marian College and for more Marian College graduates, Elsener said.

Elsener assumed leadership of the college in August. This is his first college presidency. He is the former executive director of the Christel DeHaan Family Foundation and Project E, an educational initiative. He also served as the executive director of stewardship and development for the Archdiocese of Indianapolis and was the former secretary of education for the archdiocese.

Archbishop Buechlein said many of Elsener's works would be a hidden form of discipleship and service.

"The profile of Marian College may be high," the archbishop said. "Much of President Elsener's service will be hidden."

But in the tradition of the Church, Elsener will be in good company, he said.

The archbishop offered reflections on various Biblical characters to show that their hidden contributions played an important role in developing the Church, and he called on everyone to look to the Blessed Mother's example of humility and service.

"Where would we have been if [she] had said no?" Archbishop Buechlein asked.

The archbishop said that the role of ministering in the Church includes Catholic education.

"We are all instruments in the service of Jesus," the archbishop said. "We are the pencil in God's hand, as Mother Teresa used to say. Our challenge is to be open to God's mystery in our lives." †



Franciscan Sister Jean Marie Cleveland, vice-chair of the Marian College board of trustees and congregational minister for the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, presents Daniel J. Elsener with the presidential medallion on Nov. 3, officially installing him as the eighth president of Marian College in Indianapolis.

Photo by Jennifer Del Vecchio

*Celebrate the diversity that makes Indianapolis a blessed and beautiful center for worship.*

## Interfaith Thanksgiving Service

Most Rev. Daniel M. Buechlein, O.S.B.

Archbishop of Indianapolis

Presider

Rev. Dr. Paul Crow

Preacher

Tuesday, November 20, 2001

6:30 p.m.

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7:00 p.m.

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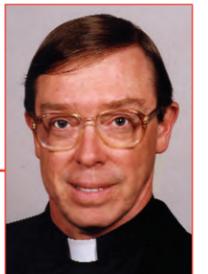
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## Editorial

### Modeling the 'good life'

Recently, the Archdiocese of Indianapolis honored five Catholic school graduates at the annual Celebrating Catholic School Values Dinner.

Receiving Career Achievement Awards were Dale Bruns, Father James M. Farrell, Osma Spurlock, and Benedictine Sister Mildred Wannemuehler.

Michael Schaefer received the Community Service Award.

In addition to recognizing outstanding Catholic school graduates, the event also raises funds each year for needs-based tuition assistance to Catholic schools throughout the archdiocese. Now in its sixth year, the dinners have raised about \$1 million.

Of course, while raising sorely needed funds is important, perhaps the more valuable result of the Celebrating Catholic School Values Dinner is that

we, in fact, set aside time each year to celebrate Catholic school values and the individuals who embody those values for us.

We're talking about role models here, folks we want our children and grandchildren to know, look up to and emulate. As Catholics, we know something about the value of role models, or heroes, if you will. We have the saints—real people who lived exemplary lives of heroic virtue, people the Church holds up to all of us as examples of what the "good life" is truly all about.

We can say much the same thing about last week's honorees. We congratulate them for their contributions to society and for making a difference in our lives and in the life of our Church and our civic communities. And we thank them for showing us what the good life is really all about. †

— William R. Bruns

### Honor our heroes and victims: choose life

Our nation has rightly honored the courageous women and men who died while carrying out their responsibilities as police, firefighters and rescue workers who responded to the horrible events of Sept. 11. They were both heroes and victims of this unspeakable war in which the "front line" is everywhere.

During the past month, we have discovered more innocent victims. Ordinary Americans who were simply doing their jobs as office workers, postal service employees and administrative assistants have now been exposed to the evil fruits of bioterrorism. Along with the thousands of ordinary people who died in the attacks against the World Trade Center and the Pentagon, these women and men will be mourned, and honored, as everyday heroes.

This newspaper has joined with many others throughout the world in condemning the violence and inhumanity of terrorism. No one who affirms the gift of life can stomach a style of warfare that targets innocent civilians and that makes use of deadly diseases and other unimaginable weapons of death and destruction. In whatever forms it takes, terrorism is an expression of pure evil, and its spawning ground is the culture of death.

Throughout his pontificate, Pope John Paul II has consistently called for an international commitment to affirm the culture of life and, in so doing, to eradicate the root causes of war. There is no more ardent voice for peace than John Paul II, who as a young man was himself a victim of Nazi terror and oppression.

At the time of the Gulf War, the pope repeated the cry of his predecessor Pope Paul VI: "War—never again!"

In his 1991 encyclical, *Centesimus Annus*, the Holy Father said, "No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves

behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution of the very problems which provoked the war."

In his 1995 encyclical *Evangelium Vitae*, the Holy Father spoke directly to the current state of affairs, "This situation, with its lights and shadows, ought to make us all fully aware that we are facing an enormous and dramatic clash between good and evil, death and life. We find ourselves not only 'faced with' but necessarily 'in the midst of' this conflict: we are all involved and we all share in it, with the inescapable responsibility of *choosing to be unconditionally pro-life*."

How do we choose life unconditionally during a time of war? Archbishop Daniel M. Buechlein has counseled us to be, first and foremost, people of prayer. He has also challenged us to practice Christian asceticism—to fast and give alms—in order to achieve "some minimal solidarity" with those who have been "more directly and more severely afflicted by the current tragedy and the aftermath of war."

Our pope and our archbishop have admonished us to choose life. And, in so doing, to honor the ordinary men and women whose "daily gestures of openness, sacrifice and unselfish care" make them both heroes and victims of this terrible new war.

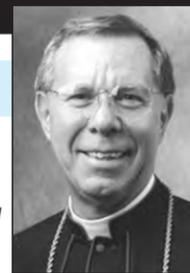
As Pope John Paul says in *Evangelium Vitae* (#28.2), "For us, too, Moses' invitation rings out loud and clear: See I have set before you this day life and good, death and evil . . . I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live" (Dt 30:15,19).

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Seeking the Face of the Lord

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



# Evangelizers by any other name ...

Our youth are evangelizers! They don't use that word, but read on.

Last May, I received letters from seventh-graders at St. Pius X School in Indianapolis telling me what they think of being Catholic.

A young woman speaks for the role of youth in evangelization. "It's such a privilege to be a Catholic. The greatest strength of young people today is that we look inside of people and get to know one another. We are all so talkative that we can spread the word of God thoroughly and quickly."

A young man addresses our need to evangelize ourselves. "The greatest need in the Church is for more people—like me—to think more about their faith and try to live a life closer to God every day. The greatest need of young people in the Church is to be told that they can help out at the Mass by being a Mass assistant or reader or Communion giver, and that it is fun and a great experience. The Catholic Church can help young people by encouraging them to pay more attention in religion class."

One student addresses the value of religious education. "We also have a great school program because we have a religion class four days a week. Even though we have all the other subjects such as math, reading, English and social studies, we also get to learn religion, which makes our school 10 times better."

Most of the letter writers testified to the importance of service projects as a way of living their faith—evangelization in action. One wrote about serving poor people and asked telling questions: "Just being able to see how they live compared to us makes you really think about your life. Do we really appreciate our wonderful gifts from God? Do we complain about small things, not realizing the major problems of the world? Do we get upset when we have to wait a few minutes to eat when some people might have to wait days? Do we get so caught up in ourselves that we do not stop to help others?"

Happily, more than a few youth addressed the need for vocations. One writer put it this way: "I wish there would be more sisters, brothers and priests. That is probably one of the Church's weaknesses."

Another wrote: "The greatest thing about young Catholics is that it is cool to be a Catholic and to go

to church. I think the greatest need in the Church today is priests. I mean being a priest is not as appealing these days and we need to find a way to make it interesting to the Catholics of today."

A related request speaks to the need for youth to be evangelized. "I believe very strongly that the youth today needs examples of how to live a good, holy, Christian life in the Church. They have lots of bad examples that point to violence and hate. They have a handful of good examples but the bad outnumbers the good by a lot. The youth need people to step up and tell them how to live their life and get the message across that Jesus wants them to live this way . . . The youth today needs guidance to tell them which path to choose."

Another wrote: "What I think our Church needs most are more good role models to help deepen the children's faith even more. I also think that our teens should do more service hours in the name of God."

I was particularly happy to read student emphasis on prayer. One young man said straight out: "I think the greatest strength of our Church is prayer."

Another said: "I think the greatest strength of young Catholics today is receiving the Body and Blood of Jesus Christ."

Another fellow said: "I think the greatest strength of the Catholic Church today is how the Body of Christ is always available at every Mass."

A young woman wrote: "I think the greatest strength of young Catholics today is faithfulness to God. I think the greatest need of the Church is centering on God. We always need to center ourselves on Jesus rather than on ourselves."

Several agree with the thought: "The Catholic Church can help the youth by making things for them like retreats and prayer groups."

A surprising number wrote urging the importance of and concern for Sunday Mass attendance.

Several youth wrote of their concern about violence in our society.

Unfortunately, space allows for only a sampling of letters. I close with two remarks with which I agree: "I also think everyone should give teen-agers more of a chance rather than just stereotyping them as 'troublemakers.'"

"The Church is such a special place and I hope that everyone recognizes that." †

#### Archbishop Buechlein's intention for vocations for November

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

## Buscando la Cara del Señor

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



# Evangelizadores por cualquier otro nombre...

**N**uestros jóvenes son evangelizadores! Ellos no utilizan esa palabra, pero lean lo que sigue a continuación.

En el pasado mes de mayo recibí unas cartas de unos estudiantes del séptimo grado en la escuela de St. Pius X, en Indianápolis, que me decían lo que pensaban ellos sobre el ser católico.

Una joven habla del papel de la juventud en la evangelización. "Es un privilegio tan grande el ser católica. La fuerza mayor de los jóvenes de hoy es que podemos ver dentro de otras personas y llegamos a conocernos unos a otros. Todos somos buenos para hablar que podemos repartir la Palabra de Dios a fondo y rápidamente".

Un joven se refiere a nuestra necesidad de evangelizarnos. "La necesidad mayor de la Iglesia es la de tener más personas, como yo, que piensen más sobre su fe y traten de vivir todos los días de su vida más cerca de Dios. Hay la necesidad de decirles a los jóvenes de la Iglesia que ellos pueden cooperar en la Misa siendo un ayudante de la Misa, un lector o un Ministro de la Eucaristía, y que es divertido y una gran experiencia. La Iglesia Católica puede ayudar a los jóvenes animándolos a poner más atención en la clase de Religión".

Un estudiante se refiere al valor de la educación religiosa. "También tenemos un gran programa educativo porque tenemos una clase de religión cuatro días a la semana. Aunque tenemos todas las demás materias como matemáticas, lectura, inglés, y estudios sociales, también tenemos que aprender la Religión lo cual hace a nuestra escuela diez veces mejor."

La mayoría de los que escribieron las cartas dieron fe de la importancia de los proyectos de servicio como una manera de vivir la Fe, evangelización en acción. Uno escribió sobre el servir a las personas pobres e hizo preguntas eficaces: "El solo hecho de ser capaces de observar como viven ellos en comparación a nosotros, te hace pensar sobre tu vida. ¿Apreciamos nosotros realmente los talentos que nos da Dios? ¿Nos quejamos sobre las cosas pequeñas, sin darnos cuenta de los problemas más grandes del mundo?"

¿Nos molestamos cuando tenemos que esperar unos minutos para comer, mientras algunas personas quizás tengan que esperar días? ¿Nos quedamos tan absortos en nosotros mismos que no nos paramos para ayudar a los demás?"

Felizmente, varios jóvenes se refirieron a la necesidad de vocaciones. Uno de ellos lo hizo de esta manera. "Yo desearía que hubiese más hermanas, hermanos y sacerdotes. Esta es probablemente una de las debilidades de la Iglesia.

Otro escribió: "Las grandes cosas de los jóvenes Católicos son que es bueno ser católico y asistir a la Iglesia. Yo pienso que la necesidad más grande de la Iglesia hoy en día es la de los sacerdotes.

Yo quiero decir que no es llamativo ser un sacerdote en esta época y tenemos que encontrar la manera de hacerlo interesante para los católicos de hoy".

Una solicitud similar habla de la necesidad de evangelizar a los jóvenes. "Yo creo fuertemente que la juventud de hoy necesita ejemplos de cómo vivir una vida buena, santa y cristiana en la Iglesia. Ellos tienen muchos malos ejemplos que les enseñan la violencia y el odio. Ellos tienen contados con los dedos de las manos los buenos ejemplos, pero lo malo es más que lo bueno por un buen margen. Los jóvenes necesitan personas que se les paren enfrente y les digan como vivir su vida y hacerles llegar el mensaje de que así es como Jesús quiere que vivan... Los jóvenes de hoy necesitan orientación para decirles que camino tienen que escoger.

Otro escribió: "Lo que yo pienso que nuestra Iglesia necesita más son más buenos modelos a seguir para ayudar a profundizar la fe en los niños un poco más. También pienso que nuestros adolescentes debieran realizar más horas de servicio en nombre de Dios".

Me sentí particularmente feliz al leer el énfasis de los estudiantes en la oración. Un joven dijo directamente: "Yo pienso que la gran fuerza de nuestra Iglesia es la oración".

Otro dijo: "Yo pienso que la fuerza más grande de los jóvenes católicos de hoy es el recibir el Cuerpo y la Sangre de Jesucristo".

Otro compañero dijo: "Yo pienso que la fuerza más grande de la Iglesia Católica hoy en día es como el Cuerpo y la Sangre de Cristo todavía está disponible en cada Misa".

Una joven escribió: "Yo pienso que la fuerza más grande de los jóvenes católicos hoy en día es la fidelidad a Dios. Yo pienso que la necesidad más grande de la Iglesia es centrarse en Dios. Siempre necesitamos centrarnos en Jesús más que en nosotros mismos".

Algunos están de acuerdo con el pensamiento de que: "La Iglesia Católica puede ayudar a los jóvenes haciendo cosas por ellos como retiros y grupos de oración". Un número sorprendente escribió sobre la urgencia, importancia y preocupación de la asistencia a Misa los domingos.

Algunos jóvenes escribieron sobre su preocupación por la violencia en nuestra sociedad.

Desafortunadamente, el espacio sólo nos permite mostrar algunas de las cartas. Y yo cierro con dos comentarios con los cuales estoy de acuerdo. "Yo también pienso que todos deberíamos darles a los adolescentes más oportunidades en vez de clasificarlos como "problemáticos".

"La Iglesia es un lugar especial y espero que todos lo reconozcan como tal". †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en noviembre

**Las escuelas secundarias católicas:** que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

# Letters to the Editor

## Attacks bring hope

As troubling as the attacks on our country have been, some of their effects give hope to our nation. The patriotism we witness daily is refreshing and makes one proud to be an American. Prior to Sept. 11, many people were frustrated with the state of society in America. People placed such significance on materialistic things, and tried to devalue the importance of God, prayer and family. Before the anthrax scares, it was nice to see elected officials and news broadcasters mentioning these on TV!

I hope the focus on praying for our country will return to the media and people will let go of crazy ideas to keep God out of everything that is even remotely connected to the government. We must all realize that had it not been for God's guidance, our founding fathers would never have made it and America would not be what it is today! Just take a look at everywhere God is mentioned in our patriotic songs and even in the Pledge of Allegiance. These were not accidents! I sometimes wonder why people who want to keep God out of America stay here.

I am so happy to see our president working to unite the country and all who will have a hand in defending our great land. What a fantastic job our whole country has done with reaching out to all who were affected by the attacks. Some could not give blood, go to help or give much money, but every single American can do something that I feel is even more important—*pray*. Let's not think of it like I've heard some people say, "All I can do is pray." When we pray, aren't we in direct contact with the one in charge of the president, the military, the government officials, the terrorists and everyone else who is involved? We have tremendous power! We just have to turn this over to God and have faith that He will guide us through it. We have to think like Jean Kerr did when she said, "Hope is the feeling we have vision when we pray."

George Washington once said, "We must believe that *good* will prevail and that must be our vision when we pray.

Washington once said, "We should never despair; our situation before has been unpromising and had changed for the better; so I trust, it will again."

Norman Vincent Peale, the founder of *Guideposts*, reminded us, "Our happiness depends upon the habit of mind we cultivate. So practice positive thinking every day."

We pray for the government leaders, policemen, firemen and victims, but what about those who are responsible for the attacks? A few years ago, everywhere we looked we saw, "WWJD?" ("What would Jesus do?") For some, it was a reminder to practice their faith, for others, merely a fad. Now we have the perfect chance to revisit that question.

(Remember for whom Jesus prayed as he hung on the cross.) Very likely, they are the last people any of us want to pray for, especially those who have close personal losses. I'm sure I would be less apt to suggest this had I lost a parent or another family member. But I truly believe that the terrorists and their families need our prayers as much as anyone. After all, doesn't the God who created them have a better chance at getting through to them than any military power could? When I hear their twisted ideas, I shake my head and wonder how their beliefs could be so distorted from what God wants for His people. How will their children learn right from wrong if nobody sets a good example or prays for them? I'm not suggesting that our military sit back and do nothing; only that God can do far more. "Jesus looked at them and said, 'For mortals' it is impossible, but not for God; for God all things are possible'" (Mk 10:27).

Nancy Fogg, Greensburg

## Congrats to Moodys

I would like to extend one more very heartfelt congratulations to Bud and Dorothy Moody. No other couple is more deserving of the Respect Life Award. The Moodys are truly the sweetest, most humble, and devout Catholics anyone could ever have the pleasure, honor and blessing of being acquainted [with]. May our most precious Savior continue to deeply bless your lives.

An eternal debt of gratitude to all of the veterans of this country. Your selfless dedication, commitment and loyalty to God and our country has enabled every family in America to grow up in, and live peacefully in, the most free country in the world.

Thank you, Archbishop Buechlein, for your invitation and encouragement to offer a daily rosary for peace and healing within our hearts and homes. May we all humble ourselves before the cross and begin to witness the miracles within our lives.

Patty Fey, Bedford

## Eye for eye or turn the other cheek?

Since the Sept. 11 attacks, I've heard opinions of what we should do from two opposing viewpoints. One says we should drop the big one over there and wipe out every one of those Arabs. The other says we should turn the other cheek like Jesus said to do in the Bible. Both of these views disturb me because they came from Christians.

Before my father died, he asked me why the Bible seems to contradict itself when it says an eye for an eye and a tooth for a tooth on the one hand and then Jesus said to turn the other cheek. I had to do a lot of digging to answer his question, but the following is what I found.

The Jewish people lived in a culture where if a person did something bad to someone, the injured party would seek revenge on the offender's whole family or household. God elevated the Jewish people to a higher standard when he decreed that if a person took out your eye, you could no longer wipe out their whole village; the most you could do was take out their eye.

In the New Testament, Jesus taught an even fuller admonition against revenge when he said we should turn the other cheek. Revenge is always wrong. Jesus was referring to revenge, not self-defense. An instinctive reaction to being struck is to strike back out of revenge. It is a part of our fallen human nature to seek revenge against those who hurt us. Men usually do it in a more physical way by fighting. Women are more prone to emotional revenge like gossip or backstabbing. Both the Old Testament and the New Testament admonish us to not seek revenge on those who hurt us.

Self-defense is not revenge. St. Thomas Aquinas and the *Catechism of the Catholic Church* speak of the necessity sometimes of lethal force in the case of self-defense or in the defense of others. For example, if a killer is threatening you or your loved one's life, isn't wrong to kill them to protect yourself or your family. Or if a deranged individual is firing into a crowd of people from a rooftop, it isn't wrong for the police to kill [that person] to protect the people from the killer. War is also sometimes justifiable, not to get revenge, but to stop a country or groups of people from killing others. Even in the Bible, it doesn't appear that God is a pacifist. He often led the Jewish nation in war to victory over their enemies. When Jesus said He came not to bring peace but a sword, He didn't sound like a pacifist either. From what I've read, not only is lethal force necessary sometimes, it is a virtue to defend life at your own peril. Justifiable war is on the same side as the culture of life.

Sandra Dudley, Sunman

## Check It Out . . .

Mount Saint Francis Retreat Center in Floyd County is offering a **"12-Step AA and Al-Anon Serenity Retreat"** on Nov. 23-25. The suggested offering is \$95. Check-in is at 7 p.m. on Nov. 23. The retreat ends at 12:30 p.m. on Nov. 25. For more information or to register, call 812-923-8817 or e-mail [mtsfran@cris.com](mailto:mtsfran@cris.com).

There will be a **silent art auction and show** on Nov. 29 in the Activity Center at Our Lady of Providence High School, 707 W. Highway 131, in Clarksville. The art show will be held from 5:30 p.m. to 7 p.m., and the auction will be from 7 p.m. to 8 p.m. The auction includes unique gifts in time for Christmas. There will be coffee, snacks and entertainment. All proceeds benefit the Providence Art Department. For more information, contact Jeff Dotson or Lynne Gream at the high school at 812-945-2538.

An **Advent silent retreat** titled "God's First Gift to

Us" will take place on Dec. 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Leading the retreat will be Jesuit Father Donald McGuire, who served as spiritual director for Mother Teresa for more than 17 years. Father McGuire believes that God's first gift to us is God's fatherhood, and that men are fathers in the image of God and women are to call that same image out of every male in their lives. The retreat will be conference style in an atmosphere of silence, and will introduce the Spiritual Exercises of St. Ignatius, the classical guide to spiritual perfection for more than 450 years. The cost is \$150 for an individual or \$275 for a couple. For more information, call the retreat house at 317-545-7681.

More than 400 high school students will participate in the **High School Women's Choral Festival** on Nov. 10 at Saint Mary-of-the-Woods College. Each high school choir will perform before a panel and work with a clini-

cian. All the participants will join the Saint Mary-of-the-Woods College Chorale at 3:30 p.m. in the Church of the Immaculate Conception for a free performance that is open to the public. For more information, call Providence Sister Susan Pietrus at 812-535-4221 or e-mail her at [spietrus@smwc.edu](mailto:spietrus@smwc.edu).

Susan Dubuque, who has written about childhood depression, will present **"Taming the Dragon"** at 6:30 p.m. on Nov. 13 at The Atrium, 3143 E. Thompson Road, in Indianapolis. The event is sponsored by the St. Francis Hospital and Health Centers' Behavioral Health Services and the University of Indianapolis. It will deal with childhood depression from a parent's perspective, and how it is often mistaken for attention deficit hyperactivity disorder. Dubuque has a son that suffered from depression for seven years before he was officially diagnosed. The event is free and open to the public. For more information or to make reservations, call 317-782-7997. †

## VIPs . . .



**Ambrose and Ruby Gehlhausen** of St. Martin of Tours Parish in Siberia will celebrate their 60th wedding anniversary on Nov. 11. They were married on that date in 1941 at St. Martin of Tours Church. The couple has five children: Carol Carson, Patty Dean, Betty Glaz, Joan Schatz and the late Gregory Gehlhausen. They have

11 grandchildren and two great-grandchildren.

St. Francis Hospital and Health Centers in Beech Grove recently announced the **2001 Spirit of Women Award** winners. The Spirit of Women Award recognizes women based on the contributions they have made to the issues women face and the impact they have made on their communities. **Amanda Arnold** of Greenwood is the youth

category winner. A senior at Center Grove High School, she is the president of the school's National Honor Society, serves on the student government and has been instrumental in establishing a mentor program for elementary school children. **Dorothy Linke** of Indianapolis is the recipient in the community service category. She is a retired teacher who volunteers 1,000-plus hours a year to help charities and local shelters. She also has taught Sunday School for more than 40 years, raised money for scholarships and contributed money for programs that benefit disadvantaged youth. **Franciscan Sister Corita Last** of Beech Grove is the winner of the health care provider category. She has a background as a pediatric and obstetrical nurse, and is currently the vice president of Mission Services at St. Francis Hospital and Health Centers.

**Providence Sister Ann Casper** has been named director of the Office of Congregational Advancement for the Sisters of Providence of Saint Mary-of-the-Woods. Sister Ann had previously been the associate director of congregational advancement, an office that is responsible for advancing the congregation's fund-raising, communications and marketing efforts. †

## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**Bones** (New Line)

Rated **O (Morally Offensive)** because of repeated violence with gross, bloody imagery, brief drug abuse, fleeting nudity and recurring rough language and profanity.

Rated **R (Restricted)** by the MPAA.

**Domestic Disturbance** (Paramount)

Rated **A-III (Adults)** because of some violence, a fleeting sexual reference and intermittent profanity with brief crass language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**Monsters, Inc.** (Disney)

Rated **A-I (General Patronage)**.

Rated **G (General Audiences)** by the MPAA. †



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# National Catholic Youth Conference will promote literacy

By Jennifer Del Vecchio

The teen-agers who will be attending this year's National Catholic Youth Conference on Dec. 6-9 in Indianapolis are hoping that children will want to read books.

Each conference participant is being asked to bring a children's book to the conference to give to school libraries throughout the state, Coca-Cola will then distribute the books. As many as 24,000 people are expected to attend the conference.

Each year, the conference has a service theme and this year's theme is literacy.

"I feel like reading is such a part of my life, such an important thing," said Melissa Harbeson, a member of St. Augustine Parish in Jeffersonville, who helped develop this year's theme.

"Literacy is something a lot of people do not think about," Melissa said. "They think more about physical needs, shelter and food, which is important, but there are so many people who can't read and write, and it's something we take for granted."

About 44 million people in the United

States cannot read, according to the National Adult Literacy Survey. In Indiana, about 700,000 adults can't read, according to the Indiana Literacy Foundation.

The National Institute for Literacy Web site states that poor literacy skills affect the economic status of workers. It is estimated that the average 1998 earnings for people who are not high school graduates was \$16,053 annually. The average federal poverty guideline for a family of four is \$17,650, according to the U.S. Department of Health and Human Services.

Educating others about literacy problems is important, teen-agers helping plan the conference said.

The teen-agers attending this year's youth conference hope to highlight the importance of reading by creating a literacy area inside the RCA Dome and Indiana Convention Center, where the conference will be held.

The literacy theme will have an interactive component to get teen-agers to think about why literacy is important to them, said Ray Lucas, director of the New Albany Deanery Youth Ministry Office.

Participants will be asked to think of

their favorite books, learn about different ways people read and put themselves in the life of an illiterate person.

The exhibit also will point out how literacy relates to Catholic social teaching,

Lucas said.

For those wanting more hands-on experience, teen-agers can build bookshelves at the exhibit that will be delivered full of books to Habitat for Humanity homes. †

## Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 22,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include

an interactive theme park, a speech by Miss America 2001, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at [www.archindy.org/ncyc](http://www.archindy.org/ncyc) and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †

# Saint Mary-of-the-Woods College receives \$1 million gift

By Jennifer Del Vecchio

Saint Mary-of-the-Woods College has received a \$1 million gift for its "Taking the Lead for Women, The Woods and The World Campaign."

Frank and Julia Ladner pledged the gift to help the campaign that will conclude by 2003.

It is their second \$1 million gift to the college.

"These are modest people who never ask to be in the spotlight and yet it is appropri-

ate for us, as we move into the last part of our Campaign for the Woods, to take time to honor the Ladners for all they do for us," said Carondelet St. Joseph Sister Joan Lescinski, college president.

The campaign will focus on capital improvements for the renovation of buildings and grounds on the campus; faculty and staff program development; the equine project, which is a new horse stable addition to the college; information technology; and student and financial assistance.

The Ladners, members of St. Lawrence

Parish in Lawrenceville, Ill., said they made the gift to the college as a way to meet the responsibility given to them to use their resources to make the world a better place.

They were honored with a reception and will have a portrait painted of them, which will be presented to the college.

The Ladners' connection to the college has a long history. Julia Ladner's mother, Mary Rooney, graduated from the college in 1913. Julia went on to graduate from Saint Mary-of-the-Woods in 1951 with a bachelor's degree in English literature.

Frank Ladner is currently branch manager of Huntleigh Securities. He graduated from St. John's University in Minnesota.

Julia said her experience at the college "contributed more to my contentment and satisfaction in my work as a wife and mother than any other single factor."

The college awarded its highest honor to Julia in 1993, when she received the Mother Theodore Guérin Medallion. The award is given to a graduate who demonstrates outstanding dedication to civic, religious or educational organizations. †

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# Student starts pro-life apostolate for youth and young adults

By Jennifer Del Vecchio

Bethany Brown first held a sign stating her opposition to abortion when she was 8 years old.

A member of Holy Rosary Parish in Indianapolis, Bethany, now 17, said her early involvement in the pro-life cause at the annual Respect Life Sunday Mass and Central Indiana Life Chain helped her realize that "babies were being killed and we were trying to make people see we were against that and also to pray to get it to stop. I remember taking it seriously."

Bethany, who is home-schooled, has acted on her beliefs again by forming the Blessed Gianna Molla Pro-Life Apostolate for youth and young adults. Its purpose is to promote prayer for an end to abortion and to participate in pro-life events.

There are no meetings and no list of rules. Instead, the focus is on getting youth to attend the monthly archdiocesan Helpers of God's Precious Infants pro-life Mass at St. Andrew the Apostle Church in Indianapolis then walk to nearby abortion clinic, where a rosary is prayed outside.

Members also are asked to pray in their homes to end abortion and to pray for the election of pro-life politicians.

Bethany recently started the apostolate. There are about 10 members.

Msgr. Joseph F. Schaedel, pastor of Holy Rosary Parish and vicar general of the archdiocese, said the group can play an important role in helping inform and educate young adults about pro-life issues.

"A group such as this will help young people with a strong faith to connect with one another and provide a basis for support and further growth in their commitment to their faith, not just pro-life issues," Msgr. Schaedel said.

Andrew DeCrane, 17, a member of Our Lady of the Greenwood Parish in

Greenwood, said the apostolate has made him think more about what he can do to help stop abortion.

It's also inspired him to attend the monthly pro-life Mass at St. Andrew Church and to pray the rosary outside the abortion clinic.

"My experience is that there is a huge percentage of young people who are pro-life," he said.

However, the friends he knows in public schools have no outlet for their pro-life views because it's not the "cool thing" to do. He said students in Catholic schools have more support for their views.

The apostolate can only help to remind people to pray and help teen-agers find support in their pro-life views, Andrew said.

The apostolate is named after an Italian mother of four who was pregnant and was told she needed to undergo surgery due to a cyst on her ovary.

But Blessed Gianna would not undergo surgery because it would have meant aborting the baby, even though it would have saved her own life. She died one week after the birth of her child.

She is considered the patroness of mothers and families and a martyr of maternal love for those promoting her cause. Documentation of one more miracle is required for her to be declared a saint.

Blessed Gianna's pain during the pregnancy, both physically and mentally, symbolizes what many women facing crisis pregnancies go through. Her story is a good role model for the pro-life cause, Bethany said.

Chrissy Lauck, a freshman at the University of Indianapolis, said she joined the apostolate because "abortion is becoming more and more common and less frowned upon."

Lauck hopes it will help her stand strong



Bethany Brown, 17, a member of Holy Rosary Parish in Indianapolis, has formed the Blessed Gianna Molla Pro-Life Apostolate for youth and young adults. Its purpose is to promote prayer for an end to abortion and to participate in pro-life events.

in her views when others debate the issue in her college classes, she said.

More youth and young adults are getting involved in pro-life issues, said Servants of the Gospel of Life Sister Diane Carollo, director of pro-life activities for the Archdiocese of Indianapolis.

"I have no doubt that our young people see through the shallowness and hypocrisy behind the so-called 'pro-choice' position," Sister Diane said, "and are committing themselves to the only reasonable position that can be assumed by the believing Catholic or Christian, and that position is to be unconditionally pro-life."

Annual events such as the March for Life in Washington, D.C., and Respect Life

Sunday observances in the archdiocese are drawing more young people, she said.

Pro-life groups like Bethany's are also proof that "the Holy Spirit is calling forth young people to speak the truth," Sister Diane said.

Support for youth in such endeavors is also important, Sister Diane said.

"They are the next generation that must work to return sanity to our political, social and education institutions," she said.

"Above all, they will need to purge our institutions of individuals and organizations that have undermined the sanctity of marriage, family life and human life. They must ... lay the groundwork for a culture of life that flows from the Gospel." †

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# Indianapolis teacher's love of learning wins national award

By Jennifer Del Vecchio

Biology teacher Sherry Annee was in the middle of talking about cell death when a student raised his hand.

"I've been thinking, you can retire now," the student said. "You've reached your peak."

Annee, a freshman biology teacher at Brebeuf Jesuit Preparatory School in Indianapolis, could only shake her head and chuckle.

News of her winning the Miliken Family Foundation National Educator Award, and the \$25,000 that goes along with it, has her students giving her all sorts of advice.

"It's interesting how they process this," she said. "It makes this all seem bigger."

Annee was told at a surprise school assembly last month that she had been chosen for the award, which recognizes exceptional elementary and secondary school teachers, principals and other educators. Across the nation, 120 teachers win the award each year.

While Annee didn't expect the honor, her students weren't surprised.

Many of them talked about how she makes class interesting and that she teaches them by using much more than a textbook.

"The major difference with her is that she cares about people," said Matthew Baldwin of Indianapolis. "It's not just a job to her, and she designed her own curriculum."

"Yeah, if she has to wake up a half-hour early or stay after class she will," said Joe Frayer, a member of Christ the King Parish in Indianapolis.

Others talked about the extensive Web site she has for class where she posts all the class notes.

Annee said the Web site accommodates different learning styles—from students

who learn by taking extensive notes to those who need to sit back and listen and process the information. It's also a way to help students study before class, so they come prepared with questions, she said.

Notes and Power Point presentations are just a few of the tools Annee uses to teach biology.

One day last month, Annee passed out clothespins, pipe cleaners and packing peanuts to help students make their own cell membrane diagrams.

Although she also had the students draw cell membranes on paper, Annee said she wanted them to do something three-dimensional to make sure they understood it.

"It's reinforcement," she said. "I don't want them to get caught in the trap of understanding it only on paper. This way, I can see what they understand and what they don't. I can find out their misconceptions."

Annee didn't set out on a teaching career.

A biology major at Purdue University, she first had dreams of research and joining the Peace Corps.

But a stint as a camp counselor for teen-agers in Maine showed her she loved working with teen-agers and she decided to add an education degree to her studies.

After college, she was still thinking of joining the Peace Corps when she got a call from Roncalli High School in Indianapolis.

She landed a job teaching sophomore biology there and found that she "absolutely loved it."

"I knew that was what I wanted to do the rest of my life," said Annee, 32. "Yes, I had to let go of my dream of research and the Peace Corps, but I never regretted it. All I want to do is be in the classroom."

Later, she joined the staff of Brebeuf, where she's taught for five years.



Sherry Annee, a freshman biology teacher at Brebeuf Jesuit Preparatory School in Indianapolis, helps her students make a model of a cell membrane. Annee recently won the Miliken Family Foundation National Educator Award. She received \$25,000 for winning the award.

It's in the classroom that Annee has had many accomplishments. Colleagues said she creates "a joy of learning in her students" and "exudes a love of learning" that lets students "know learning is exciting."

She won the Creative Teacher Award this year from the Association of Biology Teachers and was a finalist last year for the Indiana Teacher of the Year Award.

While she said she's honored by the awards, it's the classroom she wants to talk about.

It's there that students find out that learning is fun, but that there's more to it, she said.

"I used to think I had a successful

day if everyone was laughing and smiling," she said. "But I want to send a message that we are here for a reason, a serious purpose, and what it is we are learning."

Looking back on 10 years of teaching, Annee said she finds it an honor to teach.

"Parents have given me a sacred trust," she said. "I'm entrusted with their child and that child deserves dignity and respect. I hold that very dear."

"I get to see these kids grow. I have them in courses for nine months and then I can see how their talents have been nurtured. It's neat to be able to witness that and easy to take it for granted." †

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## Culture of vocation stresses communal good

By Sheila Garcia

This fall, my younger son left for college. As I wondered how to fit the necessities of dorm life into our small car, I also wondered how to offer one last nugget of parental wisdom.

Like other young people, Michael will confront major decisions in the years ahead. Choices about his state in life—marriage, priesthood or religious life, the committed single life—lie ahead, as do decisions about specific careers.

Now, however, Michael is gaining an appreciation of his own gifts and abilities, and his obligation to use them for others.

As Michael packed his last bag, I offered my last advice: "Prepare yourself well so that you can make a contribution to society."

Before he considers a specific vocation, Michael needs to develop a more general sense of having a vocation.

A sense of vocation counters a tendency to drift through life, to ask deep questions but not to answer them, to experiment but not to commit.

The European Continental Congress on Vocations in 1997 spoke about a "culture of vocation" in which special vocations, including those to priesthood and religious life, arise. What does this mean?

Our fundamental vocation begins with baptism. God calls us to live holy lives, to develop loving relationships with him and with each other, and to accept responsibility to build up society and the

### Finding our vocation helps us find our identity

By Fr. Warren Sazama, S.J.

Everyone has a vocation. God calls us all to share our gifts in service of God and others. The question for each of us is "how" we're personally called to do this.

God calls to us in three primary ways—through prayer, both personal and eucharistic; through our experiences; and through reflection on our experiences.

Hearing God's call requires the right listening skills and being open to what's being said. Once we discover and commit ourselves to the right vocation in life, we find our true identity.

(Jesuit Father Warren Sazama of Milwaukee, Wis., is the Jesuit vocation director for the Wisconsin Province.) †

Church. This universal call is also personal. It is an individual calling. God takes the initiative to begin an intimate relationship with each person. God creates in each human heart a yearning for the divine. God also gives gifts and talents that will enable each of us to make a specific response to his love.

While God issues the call, families and parishes share a responsibility to nurture this basic sense of vocation. They can create a new vocational culture that encourages men and women, especially young people, to make selfless choices that transform society and the Church.

Certain values characterize this culture. One of the most important is openness to life, to the meaning of life as well as death. A vocational culture encourages people to reflect on such questions as, "Who called me to life?" and "Why was I called to life?"

Many young people are searching for meaning in their lives. My home diocese sponsors a weekly session for young adults at a local bar. Led by a priest or lay minister, young adults come together to explore such topics as faith, relationships and suffering and to learn how God calls them into a relationship that will transform their lives.

Young people need help to develop a sense of vocation, while older people may need help to restore it. A personal crisis can cause any of us to wonder if God really cares for us and if life still matters.

When my mother lost my father after 49 years of marriage, she felt a large part of her had died as well. After much pain and prayer, and with support from her parish, she came to understand that since her own life continued, God must have a reason. She responded to this renewed sense of vocation by increasing her volunteer efforts in the parish and community.

A culture of vocation challenges us to dream and to think big. It encourages us to focus on divine possibilities rather than human limitations.

Altruism, or self-giving, characterizes this culture. Life means more than the endless pursuit of more money, more power, more popularity. True self-fulfillment is found in giving oneself to others.

A vocational culture stresses the communal rather than the individual good. For, while each vocational call is personal, it is not private. The general vocational call to holiness, as well as the call to a specific, personal response, are given



A vocational culture stresses the communal rather than the individual good. While each vocational call is personal, it is not private. The general vocational call to holiness, as well as the call to a specific, personal response, are given for the common good.

for the common good.

As we begin to understand our vocation, we develop a solidarity with others who are called similarly by God to transform society. It is noteworthy that a community whose members have a sense of vocation becomes a seedbed for nurturing special vocations, especially those of young people.

As Michael decides on his life's direction, he will have the example of his grandmother, who now visits the homebound and serves Meals on Wheels. He also can look to Father John, a friend who joyfully keeps a commitment to poverty and celibacy in order to serve

God's people. In the parish, Michael will find compassionate, dedicated people who feed the homeless, pray for the sick and teach children the faith. In these examples and others, he sees people who have allowed themselves to be called and who represent the culture of vocation.

A culture of vocation is alive and energetic. It gives us the freedom to ask life's big questions, the courage to grapple with them and the faith to live out the answers.

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

## Discussion Point

### We encounter God in our vocation

#### This Week's Question

Do you think of yourself as having a vocation? Why or why not?

"Yes, I believe I have a vocation as the mother of seven. Also, I'm a social worker and the [diocesan] director of family ministries here. I try to counsel families on the Church's teaching that marriage and family are vocations with great holiness and grace. We encounter God in each other in all of our ordinary, everyday interactions." (Louise Dillon, Jackson, Miss.)

"I think that serving as a community relations director [for a skilled nursing facility] is, in fact, a vocation. It also becomes a ministry, given the setting in which I work and the need to be ever mindful of the Providence Health System's core values: to treat all

persons with dignity and respect, no matter their station in life." (Janice Foster, Issaquah, Wash.)

"I am currently director of resource development at Catholic Medical Center in Manchester, N.H., and my answer is yes. I feel passionately about philanthropy and about being generous, however you define it. Webster's defines 'philanthropy' as a 'desire to help mankind.' That is pretty awesome, a calling indeed." (Catherine Raymond, Manchester, N.H.)

#### Lend Us Your Voice

An upcoming edition asks: Do you have a goal—a resolution—for the New Year?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo

From the Editor Emeritus/John F. Fink

## The men in Eucharistic Prayer I

(Last of three parts)

After the Consecration at Mass, when the priest prays Eucharistic Prayer I, he prays to God for "some share in the fellowship of your apostles and martyrs," and then lists 15 persons—eight men and seven women. The first four are fairly familiar names to most Catholics, so I will skip over them fairly quickly.

John the Baptist, of course, was the forerunner of Jesus, born to Zachary and Elizabeth. He baptized Jesus and was beheaded by order of King Herod Antipas at the instigation of Herod's wife, Herodias.

Stephen was the first Christian martyr, stoned to death on orders of the Sanhedrin. He was one of the first deacons and a gifted preacher, focusing his attention mainly on Hellenist converts. Chapters 6 and 7 of Acts describe his martyrdom.

Matthias was chosen to replace Judas



as one of the apostles. He apparently preached Christianity in Judea, Cappadocia and on the shores of the Caspian Sea. Several places claim to be the site of his martyrdom.

Barnabas was born Joses Justus on Cyprus and was renamed Barnabas (which means "son of encouragement") when he became a Christian in Jerusalem. He was Paul's patron, introducing him as a disciple and then going with him to Antioch. He traveled with Paul and attended the Council of Jerusalem with him. They then returned to Antioch. Later, they parted and Barnabas returned to Cyprus. Apparently he later preached in Alexandria, Egypt, and in Rome. He suffered martyrdom when he was stoned to death in Salamis, Greece, in the year 61.

Ignatius was the second or third bishop of Antioch. In 107 Emperor Trajan visited Antioch and demanded the Christians give up their religion or face death. Ignatius was condemned to be put to death in Rome. On the journey there, he wrote seven letters, five of them to the Churches in Asia Minor urging Christians to be faithful. The sixth was a farewell letter to Polycarp, bishop of Smyrna. The seventh

was to the Christians in Rome asking them not to try to stop his martyrdom. He died by being thrown to the wild beasts in the Roman Circus.

Alexander is the next on the list, but I don't know which Alexander is being commemorated. At least 34 Alexanders were martyred prior to the end of Emperor Diocletian's persecution in 304. I tend to think that he was the one who died with St. Felicity in 165. That Alexander was beheaded. He may have been one of the "seven brothers," originally believed to be Felicity's sons but now thought to be unrelated.

Marcellinus and Peter were imprisoned and martyred together in Rome in 304. Marcellinus was a priest and Peter an exorcist. While they were in prison during the persecution of Emperor Diocletian, they converted their jailer, Arthemius, his wife and his daughter. The magistrate Serenus ordered their execution and they were both beheaded. Pope Damasus wrote the epitaph for their tomb and Constantine erected a basilica in their honor in Rome.

(Next week: the women in Eucharistic Prayer I.) †

Cornucopia/Cynthia Dewes

## A time to contemplate the biggies

In times of stress such as we've experienced as a nation lately, we tend to contemplate the philosophical biggies—What is America's Responsibility as a Nation? How Can We Achieve World Peace?—things like that. You know, all those capitalized topics over which we don't have much immediate control.



After we've mulled those over, we tend to take our analysis further into personal matters such as our relationships with family, friends, colleagues and God. We might think about our spiritual direction or our career path, or consider rearranging our values.

We may feel we're not really in control of some of these, either. Maybe we have extenuating circumstances such as illness or family responsibilities that drive most of our decisions and actions. Or we may suffer simply from being human, with its inevitable sloth and contrariness.

People of all ages indulge in this kind of introspection, but older folks probably do it more. They know they have less time left

to clean up their act, not to mention leaving with the hope that they've done some good in the world. The trouble is, when we're older everything heads south, including our wits. I speak from experience.

Now, the aged are supposed to be wise. In some cultures, especially the Oriental, old age is revered as a repository of wisdom and experience for the young to draw upon. Old people get respect.

This used to be largely true in our culture, too. Families cared for their parents, grandparents and miscellaneous family members who needed help in their dotage. Of course, most of the oldsters commanded respect because they were, well, respectable.

They never appeared with wrinkled permanent tans or spandex shorts or other embarrassing and pathetic symbols of grasping at lost youth. It's true they repeated their favorite old stories, but most of their companions had time to listen and even enjoy them.

Today, people live longer and are physically and mentally active for many years beyond what used to be the norm. Generations do not share homes, and families don't stay in one geographic area. The old imperatives of commitment and responsibility struggle to keep up with these

changes in generational roles and locations.

A war such as the one we're fighting with terrorists makes us think about how we are living, what we value and what our ambitions are. Like the threat from Hitler years ago, the terrorists' threat to human civilization forces us to decide once and for all what life should be and what sacrifices we will make to achieve it.

This is indeed a time for people of all ages to seek each other out, sharing knowledge and spirit and a vision of a peaceful future. The young may teach us merely by their presence. The sight of a new baby or a first-grader skipping to catch the school bus can make our hearts swell with hope.

Teen-agers offer the enthusiasm and confidence we need, especially in these times, while young and middle-aged adults provide us with the clear intellect, energy and stamina necessary for us to carry on. Parents and grandparents can continue to share whatever wisdom and experience they may have accumulated in their years of living.

This is a time to listen to God's voice and to pull together.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Strengthening character during Depression days

October 29, 1929, is remembered as "Black Tuesday" because a stock market crash precipitated years of financial ruin referred to as "The Great Depression." It wasn't "great" in a positive sense. Rather, it was monumental in scope and seriousness, leading to the mental depression that precipitated



so many suicides.

This summer, *The Criterion* published my book review on *And So It Was As I Recall* by Rose Thomas of Bloomington, who described her childhood during the Depression. One response from readers was from Ann Mesavage of Terre Haute. Enclosed with her thoughtful, thought-provoking letter was biographical information on the Depression years from an older perspective—that of a young woman fresh out of business college.

Mesavage, a member of St. Patrick

Parish in Terre Haute since 1972, wrote it in response to a young relative's request. After the death of her husband, Clement Mesavage Sr., who was with the U.S. Forest Service, she also shared his background and other family information with children and grandchildren.

About the Depression years, "There was no Social Security, no Medicare or Medicaid in those days," she wrote, so even in good times, life was difficult. At 17, she entered business college, boarding with and working for a couple with two young girls in order to afford studies. Two years later, she worked for a corporate law firm, earning \$15 for a six-day week. This made 16-hour workdays because she kept her family-helper position. Still, she immediately began sending money home regularly. Her father and brothers were coal miners at a time when mines were closing.

"Conditions were bad at home," she said, but didn't fully realize the extent until her brother wrote how they would've starved without her help. She kept food on

the table, prevented the family's loss of home and furniture, funded medical care, helped a cousin studying for the priesthood and supported other needs. She used her own college funds for some crises, yet managed to enter Penn State as a freshman in 1930 at the age of 22. She was the "only one of nine children ... to get an education."

Americans have become strong, often because of such struggles. If elders in all generations would record their lives as accurately and thoroughly as Ann Mesavage has, I think we'd be even stronger—especially if they also remember, as she has, some of the faith and justice struggles.

She has enriched many lives, including mine. I hope she continues to share her lessons in life. On Feb. 3, 2002—the Feast of St. Blase—I intend to wish her a "Happy 93rd birthday!"

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Research for the Church/  
James D. Davidson

## Is the Catholic Church the one true Church?

In Lesson 11 of the *Baltimore Catechism*, Catholics were taught that, "The one true Church established by Christ is the Catholic Church."

The lesson continued: "We know that the Catholic Church is the one true Church established by Christ because it alone has the marks of the true Church."

What are these marks?

According to Lesson 11, "The chief marks of the Church are four: It is one, holy, catholic or universal, and apostolic."

At Vatican II, even as Church leaders adopted a more ecumenical attitude toward other faiths, they reaffirmed the view that the Catholic Church is the one true Church.

In the Council's words: "The sacred Council begins by professing that God himself has made known to the human race how men by serving him can be saved and reach happiness in Christ. We believe that this one true religion continues to exist in the Catholic and Apostolic Church."

In the Decree on Ecumenism, they wrote that the Catholic Church is "the one and only Church of God" which "has been endowed with all divinely revealed truth." Although "the separated Churches and communities" suffer from "defects," they wrote, "the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."

The new *Catechism of the Catholic Church* reiterates the council's message. Even as the new catechism acknowledges that "many elements of sanctification and of truth are found outside of the visible confines of the Catholic Church," it makes it clear that the Catholic Church is "the one and only Church of God."

To what extent do today's Catholics believe the Church is the one true Church? How many believe it has a greater share of truth than other Churches?

Also, which Catholics are most likely to agree with these ideas, and which ones are most likely to disagree?

Some answers are found in two national surveys of American Catholics. One is the 1995 study colleagues and I did for our book *The Search for Common Ground*.

In that study, we asked U.S. Catholics to respond to the following statement: "The Catholic Church is the one true Church."

The other study is the 1999 survey we did for our new book *American Catholics: Gender, Generation, and Commitment*. In that study, we asked Catholics how much they agree or disagree with this statement: "The Catholic Church has a greater share of truth than other religions do."

The results indicate that Catholics are quite sharply divided on this subject. Fifty percent believe the Church is the one true Church, but 46 percent disagree and 4 percent are unsure. Fifty-seven percent believe the Catholic Church has a greater share of truth, but 43 percent either disagree (37 percent) or are not sure (6 percent).

Catholics who are highly involved in the Church are more likely to accept these ideas than those who are less involved. For example, registered parishioners and Catholics who attend Mass weekly are more likely to agree with these ideas than people who do not belong to a parish and attend church less frequently.

Also, the more years of Catholic schooling people have, the more likely they are to believe the Church is the one true Church and that it has a greater

See DAVIDSON, page 17

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 11, 2001

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5
- Luke 20:27-38

The Second Book of Maccabees furnishes this weekend's liturgy with its first reading. Only occasionally does the Church offer either of the books of Maccabees for a reading at Mass. These books appeared late in the development of what Christians call the Old Testament. They came so late, accompanied by factors some scholars regarded as fatal flaws, that they were not included 400 years ago in the King James translation. Traditional Roman Catholic versions keep Maccabees as truly inspired works.

The people of God suffered over the course of centuries from outside invaders and overlords. But few periods of their history were as dismal as when they were forced to live under the Greek dynasty that succeeded Alexander the Great and established itself at Antioch with dominion over much of the modern Middle East.

Alexander, a young Greek king, had extended his empire far and wide. When he died at a relatively early age, no heir came forward with enough strength to secure Alexander's domain under one head. As a result, powerful generals stepped into the vacuum. One of these, Seleucus, established himself at Antioch and reigned as emperor. He and his successors ruled the Holy Land for generations. Unfulfilled with the absolute authority vested in him as emperor, Antiochus III wanted even more. He proclaimed himself divine. His heir, Antiochus IV, continued this charade. The population faced two choices—either people saluted the ruler as a god or they paid a fearful price.

The books of Maccabees spring from this period. They lionize the pious Jews who refused to forsake the one God of Israel. The reading is about several who were steadfast in the ancient Jewish belief.

It describes the penalty that awaited those who refused to worship the emperor.

The heroism of these martyrs is not the only lesson to be learned from this reading. The text refers to the afterlife, and it mentions the afterlife as a reward for holy living on earth. Jesus presented this message in the marvelous event of the Resurrection.

Interestingly, the concept of the afterlife came into Jewish theology via the Greeks. A byproduct of Alexander's invasion was the spread of Greek philosophy, which believed in an afterlife.

The Second Epistle to the Thessalonians is the source of the second reading. This work also was written when times were hard and threatening. Whatever may come, the epistle urges its readers to be of strong faith and unqualified determination. In God, they will triumph!

St. Luke's Gospel supplies the last reading. Quoting Jesus, the Gospel teaches us about the afterlife.

The lesson is clear. Those who love God in this life will live as the angels in the life to come. It reminds us that the ways of God are beyond our experience and our understanding. We can decide to live so as to receive as God's gift eternal life itself.

## Reflection

In many ways, the 20th century was a time of gradual retreat from God. Religion came to be tolerated more and respected less. The concentration of the culture in many ways was upon the secular and the present, conspicuously putting God aside.

Even devoted Christians fall into the trap. Too often, we define discipleship, and the message of the Gospel, simply in earthly terms. When we are charitable and devout, we assist in bringing peace and harmony to the world.

By holy living, we reflect God, the perfect source of life and of all love and justice. When we mirror God, all is at peace. All is in order.

However, often in the process we downplay eternal life. This is an essential component of Christianity. Life will not cease with physical death. Jesus, and now the Church, call us to remember the life to come and to diligently prepare for it. †



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## Daily Readings

Monday, Nov. 12  
Josaphat, bishop and martyr  
Wisdom 1:1-7  
Psalm 139:1-10  
Luke 17:1-6

Tuesday, Nov. 13  
Frances Xavier Cabrini, virgin  
Wisdom 2:23-3:9  
Psalm 34:2-3, 16-19  
Luke 17:7-10

Wednesday, Nov. 14  
Wisdom 6:1-11  
Psalm 82:3-4, 6-7  
Luke 17:11-19

Thursday, Nov. 15  
Albert the Great, bishop and doctor  
Wisdom 7:22-8:1  
Psalm 119:89-91, 130, 135, 175  
Luke 17:20-25

Friday, Nov. 16  
Margaret of Scotland  
Gertrude the Great, virgin  
Wisdom 13:1-9  
Psalm 19:2-5  
Luke 17:26-37

Saturday, Nov. 17  
Elizabeth of Hungary, religious  
Wisdom 18:14-16; 19:6-9  
Psalm 105:2-3, 36-37, 42-43  
Luke 18:1-8

Sunday, Nov. 18  
Thirty-third Sunday in Ordinary Time  
Malachi 3:19-20a  
Psalm 98:5-9  
2 Thessalonians 3:7-12  
Luke 21:5-19

Question Corner/Fr. John Dietzen

## Communication benefits interfaith marriages

**Q**I am a practicing Lutheran and was a widow with three children. I met and became engaged to a wonderful Catholic man. We intended to marry in my Church after completing all the preparations with his priest. We hope to have a child though I am now 40 years old, and chances are rapidly declining.

At our first meeting, the priest informed us that we were required to sign a promise that children from the marriage would be baptized and raised Catholic. We had discussed religion in depth before deciding to marry, and we agreed that all the children would be raised in the same religion.

Since we feel the differences between our two faiths were not extreme, we considered attending Catholic services for a time with the children before deciding.

We asked the priest what the consequences would be if we did not sign the paper and were told the marriage would not be recognized and my husband would not be allowed to receive Communion.

After this meeting with the priest and the way the options (or lack of them) were presented, we decided to stay with the Lutheran Church. We have since married and are very happy. My reason for writing is to learn if this is truly the policy of the Catholic Church or just of the parish. The majority of my friends and neighbors, and my husband's family are Catholic, and they have supported us.

**A**Unfortunately, if you heard the priest correctly, you failed to receive accurate information that might have made your decisions easier and perhaps have moved them in another direction.

First, neither partner in a mixed marriage (between a Catholic and a baptized person of another Christian denomination) is required to sign a promise that all children will be baptized and raised Catholic.

The Catholic partner signs two statements: "I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church," and "I promise to do all in my power to share my faith with our children by having them baptized and raised as Catholics."

That is a significantly different kind of

promise than the one you describe.

The non-Catholic partner signs or promises nothing. The priest who is helping the couple prepare for the marriage signs a declaration that the non-Catholic partner is aware of this affirmation and belief of the Catholic.

The couple then needs to work together to resolve their religious differences without either of them being asked to compromise their consciences. This has all been official Catholic procedure since 1970.

Beyond this, Catholic ecumenical directives emphasize that the Church's primary concern in such marriages is to uphold the strength and stability of the indissoluble marriage union and the family life that flows from it.

Understandably, stability in a marriage is as a rule more easily assured when both partners share the same faith. Yet, as Pope John Paul II wrote some years ago, mixed marriages contain numerous elements that could contribute much to the marriage, particularly when both parties are faithful to their religious duties (*Familiaris Consortio*, No. 78).

Toward this end, the prospective bride and groom are encouraged to establish contacts with each other's ministers and learn as much as possible about their partner's religious convictions and practices.

Since both partners may feel serious commitments to their respective religious denominations, they are encouraged to "discuss the Catholic baptism and education of the children they will have, and where possible come to a decision on this question before the marriage."

All these norms are found in the *Official Catholic Directory on Ecumenism*, 1993, Nos. 143-151.

I realize your decisions are now finalized, and your age and your own children are considerable factors. From my experience, however, you both might have profited from some of these recommendations as you were weighing your options. At least they may be helpful to other couples presently anticipating a mixed marriage.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.) †

## My Journey to God

### Why—Why—Why?

If I could reach  
Beyond the sky  
And peek  
Beyond a cloud or two  
And shriek  
Above the wind  
And cry—  
Why—Why—Why?  
Would I know then  
What You know now?

Oh, eager, faithless child  
Bogged down with blind mortality,  
Miracles abound  
While you search the sky  
Shrieking  
Why—Why—Why?

The wind betrays  
Your frantic cries  
God's universe prevails  
So, drench your fears  
With Faith and Hope  
And let your spirits rise  
While the old wind  
Whines and gasps  
And dies!

By Margaret F. McClelland

(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)



CNS photo

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be 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 Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

### November 10

Marian College, 3200 Cold Spring Road, **Indianapolis**. Information session on parish nursing, 9:30-11:30 a.m. Information and R.S.V.P.: 317-955-6132.

St. Therese of the Infant Jesus (Little Flower) School, 4720 E. 13th St., **Indianapolis**. School reunion for all graduates, Mass, 5 p.m., dinner, awards, social. Information and R.S.V.P.: 317-357-8352.

St. Maurice Parish, 8874 Harrison St., **Napoleon**. Fall smorgasbord, 4:30-7:30 p.m., \$7 adults; \$3 children; \$1.50 children aged 3-6. Information: 812-852-4394.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. High school women's choral festival, 3:30 p.m. Information: 812-535-5212.

St. Mark Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. St. Mark Craft Junction, bakery, crafters, luncheon. Information: 317-787-8246.

St. Rose Parish, 8144 W. U.S. Hwy. 40, **Knightstown**. Holiday craft bazaar and luncheon, crafts, baked goods, homemade chicken and noodles, 8 a.m.-2 p.m. Information: 765-345-5595.

Terre Haute Deanery Center, 2931 Ohio Blvd., **Terre Haute**. Cantor Workshop Series,

Session I, 9:30 a.m.-3 p.m. Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

Hayden Museum, 6715 W. County Rd. 20 South, **Hayden**. St. Joseph Parish Rosary Society, 20th annual craft bazaar, crafts, baked goods, homemade chicken and noodle dinners, 9 a.m.-4 p.m. Information: 812-346-3587.

### November 10-11

St. Andrew the Apostle Parish, Activity Hall, 4050 E. 38th St., **Indianapolis**. Holiday bazaar, gifts, crafts, dolls, dinner, Sat. 9:30 a.m.-6:30 p.m., Sun. 10 a.m.-5 p.m. Information: 317-546-1571.

Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Tour of the Carmelites' outer quarters, chapel and monastery grounds, 1-5 p.m. Information: 317-926-5654.

### November 11

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house, guided tours, dinner, 4:30-7 p.m. Information: 317-356-6377 or 317-322-2044.

St. Paul Parish Hall, 814 Jefferson St., **Tell City**. "Grief and the Holidays: Honoring Our Loved Ones," 2-4 p.m. Information: 812-547-7994.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Concert, "A Tribute to Our American Veterans," 7 p.m., free-will offering. Information: 812-282-2677.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Dishonest Steward," 9:15 a.m., Information: 317-462-5010.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. Martin of Tours Church, 639 S. Shelby St., **Louisville, Ky.**

Vesper service for Feast of St. Martin of Tours, 4 p.m., followed by pitch-in dinner in parish hall. Information: 502-582-2827.

### November 12

St. Susanna Parish, Zore Hall, 1210 E. Main St., **Plainfield**. St. Vincent Hospital presents "Positive Attitudes." Information: 317-838-7722.

### November 13

St. Gabriel Parish, Media Center, 6000 W. 34th St., **Indianapolis**. Adult education program, "End-of-Life Issues," Father Joseph Rautenberg, presenter, 7-8 p.m. Information: 317-291-7014.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Worship, "Celebrating the Liturgy of the Word," 6:30-9:30 p.m. Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

### November 14

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. "A Night Against Violence," program for high school students and their parents, information sharing and prayer, \$5 per person/\$10 per family. Information: 317-253-8077 or 317-241-6314, ext. 125.

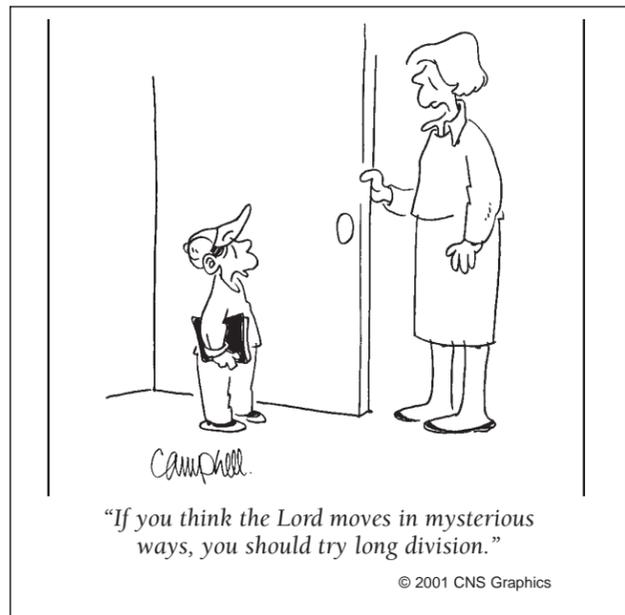
### November 16

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Drama department, "Peter Pan," adults \$6, students \$4, 7 p.m. Information: 812-934-4440.

St. Martin of Tours Parish, 639 S. Shelby St., **Louisville, Ky.** Men's Evening of Recollection, 7-9 p.m. Information: 502-582-2827.

### November 16-17

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Saint Meinrad School of Theology presents "Catholicism and the Middle Ages," \$50, less for seniors. Fri. 7-9 p.m.; Sat. 9:30 a.m.-4 p.m. Registration: 317-955-6451.



"If you think the Lord moves in mysterious ways, you should try long division."

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### November 16-18

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. "The Hobbit," 7:30 p.m. each evening and Sunday, 3 p.m., tickets \$10 reserved, \$7 general admission. Ticket Line: 317-543-4942, ext. 380.

### November 17

St. Joseph Church, 113 S. Fifth St., **Terre Haute**. Cantor Workshop Series, Session II, 9:30 a.m.-3 p.m. Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

St. Malachy School, 326 N. Green St., **Brownsburg**. Women's Club Christmas Bazaar, crafts, holiday decorations, doll clothes, stuffed toys, 9 a.m.-3 p.m. Information: 317-852-5427.

St. Michael Church, 11400 Farmers Lane, N.E., **Bradford**. Christmas Bazaar and spaghetti supper, quilts, handcrafted items, 4-8 p.m., dinner, adults \$6, children \$3. Information: 812-364-646.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. "Living as Disciples: Fishers of Men," mini-retreat, Franciscan Sister M. Timothy Kavanaugh, presenter, 10 a.m.-2 p.m., no charge, bring a sack lunch. Information: 317-291-7014.

St. Monica Parish, 6131 N. Michigan Ave., **Indianapolis**. Marriage Enrichment Workshop, "Partnering in Stressful Times," \$35 per couple, 8:30 a.m.-4 p.m. Registration: 317-475-1136.

St. Martin of Tours Parish, 639 S. Shelby St., **Louisville, Ky.** Women's Morning of Recollection, 9:30-11:30 a.m., Mass,

noon. Information: 502-582-2827.

### November 18

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual Christmas bazaar, crafts, holiday gifts, baked goods, white elephant items, 12:30-5 p.m., chili dinner, 12:30-4 p.m. Information: 317-784-5454.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Rich Man and Lazarus," 9:15 a.m., Information: 317-462-5010.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Drama department, "Peter Pan," adults \$6, students \$4, 2 p.m. Information: 812-934-4440.

Saint Mary-of-the-Woods College, Cecilian Auditorium in the Conservatory of Music, **St. Mary-of-the-Woods**. Concert, The Ivy Trio, 7 p.m. no charge. Information: 812-535-5280.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open house, 11 a.m.-2p.m. Information: 317-924-4333.

### November 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Worship, "Liturgy Basics," 6:30-9:30 p.m." Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

New Albany Holiday Inn, 411 W. Spring St., **New Albany**. St. Elizabeth's Regional Maternity Center annual "Holiday Sweets Gala," 11 a.m.-6 p.m. Infor-

—See ACTIVE LIST, page 15



# Christmas Bazaar

**St. Luke Catholic Church**  
75th & Illinois Streets

**Saturday, Nov. 17, 2001**  
**9:00 am - 5:00 pm**

**For more info call**  
**Virlee Weaver**  
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9:00 AM - 4:00 PM	

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Ceramics • Baked Goods  
Toys • Floral Arrangements



The Active List, continued from page 14

mation: 812-949-7305.

**Recurring**

**Daily**

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

**Weekly**

**Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

St. Joseph Church, 2605 St. Joe Road W., **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, 6000 W. 34th St., **Indianapolis**. Spanish

Mass, 5 p.m.

**Mondays**

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

**Tuesdays**

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

**Wednesdays**

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

**Thursdays**

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827

Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

**Monthly**

**Third Sundays**

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

**Third Fridays**

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. 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.

**Third Saturdays**

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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**12 noon Mass**

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**317-926-7359**



# HEAVEN

continued from page 1

and total fulfillment. It is the reason for which we were made. God made us for himself."

The Lord's Prayer, Msgr. Schaedel explained, "says, 'Thy will be done on earth as it is in heaven.' In the Gospels, Jesus tells us a number of times that the kingdom of God is a place. Our Lord tells us, 'I go to prepare a place for you.'"

Scripture reminds us that Jesus is "the way, the truth and the life," he said, and that "the kingdom of God is at hand."

In the Roman Catholic tradition, he said, "We believe that God's presence is mediated to us through the sacraments and that heaven is a place where God is present in all of his grandeur and beauty."

The lives and writings of the saints also offer insights into heaven, Msgr. Schaedel explained, citing St. Augustine, who said that our hearts are restless until they rest in God.

Dr. Walker noted that the Reform tradition—the Protestant tradition—arises out of Judaism and Catholicism.

Protestants believe that "heaven is God's business," he said. "It is God's realm. It is a wonderfully mysterious place."

Scripture reveals to us that God continues to reach out to

earth, he said, and to engage us in a variety of different ways.

"Heaven is part of the created order," Dr. Walker said. "Heaven is the place where we finally become the true human beings that God created us to be. Heaven is the place where we will be glorifying and enjoying God forever."

Jesus came to proclaim the kingdom of God, Msgr. Schaedel said, but people can't truly imagine what heaven will be like because it is an incomprehensible mystery.

"To imagine everlasting joy and peace is beyond us," the vicar general said, because it is impossible to comprehend a place where there will be no more sorrow or pain or tears or death.

Many people think they can "earn a place in heaven" by doing charitable work, Msgr. Schaedel said. However, Catholic teachings tell us that "we cannot earn heaven, but we can accept or reject God's offer of salvation. Heaven already has been earned by Christ Jesus on the cross and offered to us freely."

In the New Testament, Dr. Walker said, "Jesus talks a lot about the kingdom of God, but he never gives us an architecture of heaven."

Scripture describes heaven as a city, he said, and calls it

"the new Jerusalem" where people live in community with God.

The Reform tradition, or Protestant tradition, dates back to the 15th and 16th centuries, when German theologian Martin Luther, French-born Swiss theologian John Calvin and others rejected Catholicism. Calvin taught tenets of faith known as Presbyterianism, which emphasize the omnipotence of God and salvation by God's grace alone.

"Calvin said that to focus on heaven as my personal salvation is selfish," Dr. Walker said. "He said to let heaven take care of itself, that it is God's business. Our hope is in a God who loves us in Christ."

Citing John 3:16—which reads, "God so loved the world that he gave his only Son, so that everyone who believes in him may have eternal life"—Dr. Walker said Protestants believe that "all of salvation is the business of God. Our task on earth is to glorify God and to enjoy God."

Rabbi Bram said the Israelites understood that relying on human leadership was faulty and they placed their trust in God.

"We have a spiritual energy that has its origin and destiny in God," the rabbi said. "With God, we're always in good hands—in life and in death. We're in good hands, no matter what." †

# CHURCH

continued from page 1

doctrinal congregation's 1992 assertion of a primacy of the universal Church over local Churches encourages a Roman centralizing tendency that is harmful pastorally and ecumenically.

*America*, a New York-based national Catholic magazine published by the Jesuits, made an advance copy of Cardinal Ratzinger's article available to Catholic News Service.

The two cardinals were both respected theology professors before they became bishops. Both headed German dioceses before they were called into Vatican service and made cardinals.

The core of the theological debate between them is whether the universal Church and local Churches "mutually include each other" without either having priority—Cardinal Kasper's position—or whether "in its essential mystery it [the universal Church] is a reality ontologically and temporally prior to every individual particular Church"—the doctrinal congregation position, defended by Cardinal Ratzinger. Ontologically means by its very nature.

When the congregation stated that position in its 1992 "Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion," it drew sharp negative reactions from some of the Church's ecumenical partners—especially the

Orthodox, who regard the Church as fully present whenever the Eucharist is celebrated.

In 1999, Cardinal Kasper—then Bishop Kasper of Rottenburg-Stuttgart—criticized the congregation's formulation in an article he contributed to a *Festschrift* (commemorative publication) marking the 70th birthday of Bishop Josef Homeyer of Hildesheim. He said asserting an ontological priority for the universal Church goes beyond the Second Vatican Council's Dogmatic Constitution on the Church, which said with regard to particular Churches headed by their bishops, "It is in these and formed out of them that the one and unique Catholic Church exists."

He also wrote: "The [1992] formula becomes thoroughly problematic if the universal Church is being covertly identified with the Church of Rome and *de facto* with the pope and the Curia. If that happens, the letter from the Congregation for the Doctrine of the Faith cannot be read as an aid in clarifying *communio* ecclesiology, but as a dismissal of it and as an attempt to restore Roman centralism."

In his *America* article, Cardinal Ratzinger said, "A warning like this from the mouth of a bishop with solid theological credentials carries weight," so he saw a need to clarify the issue. In the spring of 2000, at a symposium on the 35th anniversary of the end of Vatican II, he delivered a lecture on ecclesiology in which "I addressed the relationship between the universal Church and the local Churches and, in the process briefly explained that the letter from the congregation never dreamt of identifying the reality of the universal Church with the pope and Curia, and hence that the fears voiced by Kasper were groundless."

The next step in the exchange came in December 2000 when Cardinal Kasper wrote a response in the

German theological journal *Stimmen der Zeit*. The largely German debate moved into the English-speaking world the following April when *America* published a translation of the *Stimmen der Zeit* article.

In it, Cardinal Kasper reiterated his concern that Roman centralizing tendencies were causing pastoral difficulties in dioceses and undermining the understanding of the local Church and the bishop's office found in the teachings of Vatican II.

Of the debate he and Cardinal Ratzinger were engaged in, he said, "Since the resolution of the issue has far-reaching consequences, the debate should continue."

Cardinal Ratzinger devoted the first part of his latest response to bringing English-speaking readers up to date on the discussion.

He said that the original Kasper article "was quite rightly understood everywhere as a warning cry against a new, theologically veiled form of Roman centralism."

"The most positive feature of Cardinal Kasper's response to my talk is that he tacitly dropped the reproach from his first article and now assigned to our argument the rank of a 'controversy over a scholastic dispute.' ... The charge was no longer that the Congregation for the Doctrine of the Faith was intent on centralism, restoration and turning the Church around. Instead, Cardinal Kasper now noted two different theological points of view separating his theology and mine, which can and perhaps should coexist peacefully," he wrote.

Cardinal Kasper had written that "the debate is not about any point of 'Catholic doctrine.' The conflict is between theological opinions and underlying philosophical assumptions. One side [Ratzinger] proceeds by Plato's method; its starting point is the primacy of an idea that is a universal concept. The other side [Kasper] follows Aristotle's approach and sees the universal as existing in a concrete reality."

Cardinal Ratzinger said that when Cardinal Kasper argues for "the simultaneity of the universal Church and the particular Churches" as "internal to one another" or mutually indwelling, "I can certainly accept this formula; it is valid for the Church as it lives in history."

He said he would continue to insist on the ontological priority of the universal Church, however, and defended that as based on "biblical theology" in which "there is only one bride, only one body of Christ, not many brides, not many bodies." †



Cardinal Walter Kasper

**Who:** *Asthmatics at least 12 years old*

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# History of black American Catholics is recounted at workshop

By Margaret Nelson

Few people know as much about the history of black Catholics in the United States as Benedictine Father Cyprian Davis.

Father Cyprian shared the stories of five black Catholics last month at a workshop at Holy Angels Parish Center in Indianapolis. The workshop—"Black Catholic Heroes in U.S. History"—was offered by Saint Meinrad School of Theology.

Father Cyprian is professor of Church history at Saint Meinrad, having done graduate work at The Catholic University of America in Washington, D.C., Fordham University in New York and the Catholic University in Louvain, Belgium, where he received a doctorate in historical sciences.

In 1990, he wrote *The History of Black Catholics in the United States*. On May 27, 2001, he received an honorary doctor of laws degree from the University of Notre Dame in recognition of his contributions to the history of black Catholicism in this country.

Father Cyprian said research for his book led him to the discovery of records of Catholic confraternities, as well as baptisms, marriages and deaths that included names of black Catholics. In the early years of our country, names on the required ecclesiastical records were marked "n" for Negro and "m" for mulatto, he said.

He found a small book, handwritten in

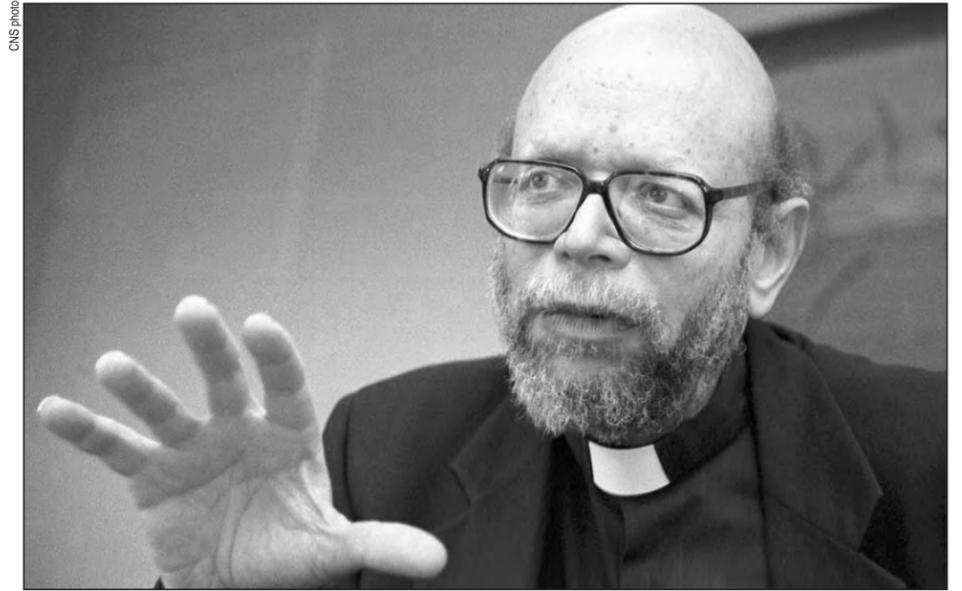
French in the Sulpician Seminary archives, with records of confraternities in the Baltimore area registered from 1796 to 1855. Its 60 pages contain 1,000 names of Catholics enrolled in Our Lady of Mount Carmel and two smaller confraternities; they were listed as women, men, laypeople, priests and sisters, whites and blacks.

One-third of the names were listed as black Catholics. One half of these people were indicated to be slaves, some with the names of their masters included.

Father Cyprian said that, besides providing a pool of names, the book reveals that at the end of the 18th century and beginning of the 19th, black Catholics in that area participated faithfully in the devotional life of the Catholic Church. They wore scapulars and prayed the rosary. The records showed the level of their piety and their seriousness about religion, he said.

In 1815, one of these women, Mary Elizabeth Lange, founded the Oblate Sisters of Providence with three other women—Marie Balas, Rosine Boegne and Therese Duchumin Maxis. They began teaching black children in French. Later approved by the bishop and pope, this became the first successful community of black women started in the U.S.

The Oblate Sisters of Providence renewed their vows annually. Father Cyprian said they



Benedictine Father Cyprian Davis, who didn't start off life as a Catholic, is now a leading authority on the history of African-American Catholics.

suffered verbal abuse as they displayed their dedication to God. When people, including the clergy, treated them as domestics because they were under vows, they could not act insulted because they would appear to be arrogant. Yet they had to remain firm so that people would not disrespect their vocation or habit, he said.

Gwendolyn Midlo Hall wrote: "New

Orleans was the most African city in the U.S. at the time," and it was highly Catholic.

In 1836, a young New Orleans woman, Henriette Delile, dedicated her life to God. She was free, the great-granddaughter of a New Orleans landowner who was master of 500 slaves. Father Cyprian has just written

See WORKSHOP, page 19

## DAVIDSON

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share of truth.

There also are important generational differences. Older Catholics are much more likely than middle-aged and young Catholics are to agree with the idea that the Catholic Church is the one true Church and that it possesses a greater share of truth.

Clearly, there has been some erosion in Catholics' belief that "the very fullness of grace and truth [has been] entrusted to the Catholic Church." Given the well-documented decline in Church participation (with only 37 percent of Catholics now attending Mass on a weekly basis) and the fact that middle-aged and young adults are the wave of the future (they now comprise 80 percent of all Catholics), it is reasonable to assume that this trend will continue.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, Alta Mira Press, 2001.) †

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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. Obituaries 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.

**ALEXANDER, Michelle L.**, 18, Holy Family, Richmond, Oct. 23. Daughter of Cathy and Glen Alexander. Sister of Megan, Andrew and Michael Alexander. Granddaughter of Erpha and Clem Baumer.

**BEAN, Florence (Richardson)**, 100, Sacred Heart, Jeffersonville, Oct. 23. Sister of Iona LeMaire and Mabel Neth Ken.

**BONOMO, Peter D.**, 87, Sacred Heart, Clinton, Oct. 17. Father of Judith Pointer.

**COX, Ann (Reuter)**, 70, St. Michael, Greenfield, Oct. 14. Mother of Charlene Baumgartner, Denise Bender, Marilyn Deems, Carolyn Fahy, Mary Keen, Diane Lebryk, Barbara Cox, Carl, David, Gregory, Paul, Ronald and Thomas Reuter. Sister of Mary Schneider, Eileen Settles, Dorothy Wagner, Edna and Wilbur Hoeing. Grandmother of 28.

**DAUM, Michael**, 49, St. Vincent de Paul, Shelby County, Oct. 19. Husband of Kimberly Daum. Son of Herbert Daum. Brother of Pamela Dundee, Rita Hellums, Amy Larsen, Mary Slick, Elizabeth and Albert Daum.

**DENNEWITZ, Mary Louise (Fogelman)**, 89, SS. Francis and Clare, Greenwood, Oct. 13. Mother of Hannah Williams. Grandmother of two.

**DUNN, Ernest L., Sr.**, 85, St. Barnabas, Indianapolis, Oct. 29. Husband of Sylvia F. (Studebaker) Dunn. Father of Francis Corsaro, Sylvia "Tibby" Speer and Ernest "Dutch" Dunn Jr. Grandfather of 17. Great-grandfather of 23.

**ESPOSITO, Dylan Michael**, infant, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 23. Son of Josie and Gerald Esposito.

**GALYEAN, Gladys**, 85, St. Michael, Greenfield, Aug. 18. Wife of Earle William Galyeon. Mother of Barbara Cavallo, Evelyn Keller, Earle and Richard Galyeon. Sister of Kathy Lyons. Grandmother of 11. Great-grandmother of eight.

**GLOVER, Sylvia Mary**, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 23. Mother of Kerry Glover and Andrea Heltzman. Sister of Winnie Atkinson and Peggy Lyons. Grandmother of four.

**GUTZWILLER, Ruth F.**, 75, St. Michael, Brookville, Oct. 24. Sister of Edith Haas and Grace Fledderman. Aunt of several.

**HAMMES, Mary Joetta (Fry)**, 57, St. Matthew, Indianapolis, Oct. 25. Wife of Peter Hammes. Mother of David and Michael J.T. Hammes. Sister of John and William Fry.

**HICKS, Robert J.**, 69, St. Michael, Greenfield, Oct. 6. Husband of Elizabeth (Rich) Hicks. Father of Cristine McCall, Debra Rigney, Michelle Swearingen, Paula, Brad, Joe, Rick and Steve Hicks. Brother of Arthur and Kenneth Hicks. Grandfather of 10.

**KIEL, Florence Catherine**, 83, St. Barnabas, Indianapolis, Oct. 21. Mother of Eileen "Bette" Jackson, J. Andrew, John, Maurice and Ronald Kiel. Sister of Therese Bolger, Clairita Donaldson, Helen Minker and Benedictine Father Christopher Uehlein. Grandmother of 15. Great-grandmother of 16.

**LaFOLLETTE, Margaret J.**, 87, St. Michael, Greenfield, Sept. 30. Sister of Ann Daulton, Rose Jenkins, Sophie Moody, Jack and Leonard Wallace.

**MacDONALD, Hugh A.**, 72, St. Lawrence, Indianapolis, Oct. 21. Husband of Marjory MacDonald. Father of Heather Carter. Brother of Shirley MacIntosh.

**MAINGUY, John Joseph**, 92, St. Lawrence, Indianapolis, Oct. 30. Father of Susan Langeman and Marie Ledford. Grandfather of 10. Great-grandfather of 16.

**McMAHON, Michael**, 47,

St. Augustine, Jeffersonville, Oct. 22. Father of Angela Hartsfield and Michael McMahon. Son of Shirley McMahon. Brother of Patricia Reel, Charles, Daniel and Phillip McMahon. Grandfather of three.

**MUCKERHEIDE, Pauline M.**, 89, St. Louis, Batesville, Oct. 28. Mother of Betty Otterstetter. Sister of Hilda Grote, Mildred Mauer and Joseph Mauer. Grandmother of three. Great-grandmother of six.

**NAVILLE, Leona C. (Stumler)**, 87, Holy Family, New Albany, Oct. 24. Mother of Ruth Stark and James Naville. Grandmother of five. Great-grandmother of nine.

**OTTE, Bettie**, 80, St. Agnes, Nashville, Oct. 22. Mother of John and Ron Otte. Brother of Maryann Shafer. Grandmother of three. Great-grandmother of five.

**POPP, Raymond E.**, 67, St. Michael, Greenfield, Oct. 6. Husband of Faye (Broushard) Popp. Father of Julie Heyn, Curtis and Richard Popp. Brother of Walter Popp. Grandfather of three.

**REECE, Annetta R.**, 66, St. Anne, New Castle, Oct. 26. Wife of Jack Reece. Mother of Twilla Deaton, Vicki and Ron Reece. Sister of Margaret Albert, Vera Campbell, Barbara Sieli, Kathleen Wallace, Jim, Mark and Robert Gorman. Grandmother of six. Great-grandmother of one.

**ROBBINS, Marilyn E.**, 56, St. Malachy, Brownsburg, Oct. 25. Wife of Russell Robbins. Mother of Shawna Thomas, Jan, Shannon and Jason Robbins. Sister of Jean Messer, Margie Westerman and Delmer Hoff. Grandmother of two.

**WALSMAN, Barbara L.**, 52, St. Louis, Batesville, Oct. 27. Wife of Thomas Walsman. Mother of Lynn Hartman and Jonathan Walsman. Daughter of Marie Olson. Sister of Carol Emens.

**WEBER, Alice C. (High)**, 89, St. Jude, Indianapolis, Oct. 24. Sister of Marjorie Repogle. Aunt of several.

**WEIGEL, Anthony G. "Tim,"** 78, St. Louis, Batesville, Oct. 29. Husband of Mary (Mollau) Weigel. Father of Ann Maeyauski, Joe, Mike, Pat, Ted and Tim Weigel. Brother of Agnes Dietz. Grandfather of 15.

**WOOD, Milagos M.**, 58, St. Augustine, Jeffersonville, Oct. 22. Wife of Walter E. Wood Jr. Mother of Marilyn Allen, Melita Summers and Dominic Tioseco. Sister of Salome Nuqui, Loides and Marie Sabado. Grandmother of six.

**ZWIESLER, Maurice**, 77, St. Jude, Indianapolis, Oct. 30. Father of Sharon Gearlds, Joan Johnson, David, Kevin and Steven Zwiesler. Stepson of Louise Kuonen. Grandfather of seven. Great-grandfather of one. †

# Grief counselor shares ways to begin healing

By Mary Ann Wyand

In the wilderness of grief, God offers bereaved people markers along the pathways to healing, Dr. Richard B. Gilbert explained in his keynote address at the 20th annual archdiocesan Conference on Bereavement on Oct. 27 at the Archbishop O'Meara Catholic Center in Indianapolis.

"When we are grieving, we're in a strange place," Dr. Gilbert said. "Nothing is familiar. Everything we have come to depend on has been forgotten because our loved ones are gone."

On Sept. 11, he said, in the wake of the terrorist attacks in New York, Washington, D.C., and Pennsylvania, "we found ourselves, as a nation, broken," and even people who never experienced loss suddenly found themselves in the wilderness of grief.

"The work of grief is not to get through it, not to get over it, not to get on with life," Dr. Gilbert said, but to experience it and allow it to help with healing.

"The gift of grief is to know that, despite death, we can turn to Jesus," he said. "Jesus, who went from death to resurrection in three days, invites us and empowers us to take all the time we need to grieve. Not even death can separate us from the love of our loved ones."

"Remember that Jesus wept at the news of the death of his friend Lazarus," Dr. Gilbert said. "He wept in the garden as he wondered about this ministry that God had given him. He wept for his mother as he looked upon her from the cross."

Grief is very personal, he said, and is both private and public. It affects people physically, socially, emotionally and spiritually.

"We need to understand that our relationship with the person who has died is different from anyone else's," Dr. Gilbert said. "We need to unlock what this loss means to us."

He said markers on the pathways to healing include focusing on the loss and how life has changed, accepting and experiencing the feelings that accompany the loss of a loved one, understanding how grief filters life experiences, feeding or nurturing ourselves in this vulnerable time, and forging ahead a step at a time in the knowledge that Christ will help us find hope for the future.

In his ministry as director of chaplaincy services for Sherman Health Systems in Elgin, Ill., Dr. Gilbert said he reassures grieving people that "feelings are a gift from God" and invites them to share their memories of loved ones who have died.

Bereaved people need safe places to share their feelings and stories, he said. "The goal of healing is to mourn from the inside out. We have invested love in a relationship. It is hard work to grieve."

Grief acts as a filter for feelings, he said, and can be shaped by culture, gender and religion.

"We have to find ways to be fed—physically, socially, emotionally and spiritually—with anything that will nurture us and nourish us," he said. "Healing comes when we begin to acknowledge how deeply we feel this loss. For most of us, the spiritual challenge—and sometimes the religious challenge—is learning how we can bring the simple truths of our faith into the depths of our grief." †

## Providence Sister Winifred Ryan taught in archdiocesan schools

Providence Sister Winifred K. Ryan died on Nov. 2 in Karcher Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Nov. 6 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Katherine Ryan was born on June 25, 1914, in Chicago. She entered the congregation of the Sisters of Providence on Aug. 20, 1932, professed first vows on Jan. 23, 1935, and professed final vows

on Aug. 15, 1940.

Sister Winifred taught at schools staffed by the Sisters of Providence in Indiana, Illinois and Maryland.

In the archdiocese, Sister Winifred taught at the former St. Mary School in Richmond, the former St. John School in Indianapolis, the former Holy Trinity School in New Albany, St. Joan of Arc School in Indianapolis, the former Archbishop Schulte High School in Terre Haute and Our Lady of Providence High School in Clarksville. †

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Photo by Mary Ann Wyand



Dr. Richard B. Gilbert, director of chaplaincy services for Sherman Health Systems in Elgin, Ill., discusses pathways through grief during the 20th annual archdiocesan Conference on Bereavement on Oct. 27 at the Archbishop O'Meara Catholic Center in Indianapolis.

# WORKSHOP

continued from page 17

a book about her life.

In 1840, two other women joined her in leading religious lives. They became sponsors for black infants, taught catechism to slaves and free children, and lived lives of extreme poverty and generous service, receiving diocesan approval as Sisters of the Holy Family in 1851.

Father Cyprian told the story of André Cailloux, who was their contemporary. He worked in a cigar factory in New Orleans. Urban slaves could live on their own and were permitted to have outside jobs, by turning half or all of their earnings over to their masters.

In 1846, Cailloux, who called himself the blackest man in all of Louisiana, was legally freed by his owner.

In 1862, the year after New Orleans fell to Admiral David Farragut during the Civil War, Louisiana was beginning to let black soldiers carry arms. General Ben Butler, raised a company of 100 men that became the first official black regiment—and they were practically all Catholic. This preceded the 54th Massachusetts Infantry regiment

(portrayed in the movie *Glory*) by about a year, said Father Cyprian.

Cailloux became an excellent military officer. Though his regiment was treated with overt contempt, paid less and faced the hostile attitude of the New Orleans white population, including white priests, they advanced against Fort Hudson.

"They were mowed down like grass," said Father Cyprian. "Bodies of blacks were left on the fields for days."

Daniel Rudd was born a slave in Bardstown, Ky. He became a journalist and lecturer, convinced that the Catholic Church could be the savior to the race. He was responsible for the National Black Catholic Congress.

Father Cyprian called him a self-taught, well-read man who spoke German. In 1888, Rudd started a black Catholic newspaper, *The American Catholic Tribune*, in Springfield, Ohio. He traveled the country and lectured extensively.

Rudd's vision to see that black Catholics were recognizable within the Catholic Church became a reality with the black Catholic lay congresses in 1889 and 1893.

Father Cyprian said that because of Rudd's efforts, black Catholics began to have a sense of identity.

"Many black Catholic leaders arose" from these caucuses, Father Cyprian said. The ninth Black Catholic Lay Congress will be held next year.

The talent and artistic ability of one black woman found expression in the Church.

The jazz pianist and composer, Mary Elfrieda Scruggs, known as Mary Lou Williams, was associated with Duke Ellington, composing some 400 works. She performed the first jazz concert with the New York Philharmonic in 1946, her "Zodiac Suite."

When Williams became a Catholic in 1957, she gave up performing.

A priest in a small Catholic New York parish persuaded her to use her talents for the Church. She began writing religious music, including three Masses and a cantata for St. Martin de Porres.

Before her death in 1981, she was able to make a synthesis of her faith and her gifts, Father Cyprian said.

He emphasized that the history of black Catholics has only begun, urging others to continue his work. When asked how to go about it, he said it helped that he went to a university that specialized in history and taught that there is a resource for every-

thing. When he received the grant from Lilly Endowment Inc., he realized he could travel to do the research.

In the future, Father Cyprian said he would like to write about black religious sisters and how women were influential in the founding of U.S. parishes. He is working on a series on Catholic identity and on articles about the history of Saint Meinrad Archabbey, which will celebrate its 150th anniversary in 2004.

The next Saint Meinrad workshop is Nov. 16-17 at St. Lawrence Parish in Indianapolis and will be presented by Sean Gallagher on "Catholicism and the Middle Ages."

Gallagher, director of religious education at St. Joseph Parish in Shelbyville, received a master of arts degree from Saint Meinrad and a master's degree in medieval history from the University of Notre Dame.

(Pre-registration is requested for the workshop. For more information, call Saint Meinrad's Office for Indianapolis Programs at 317-955-6451.)

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

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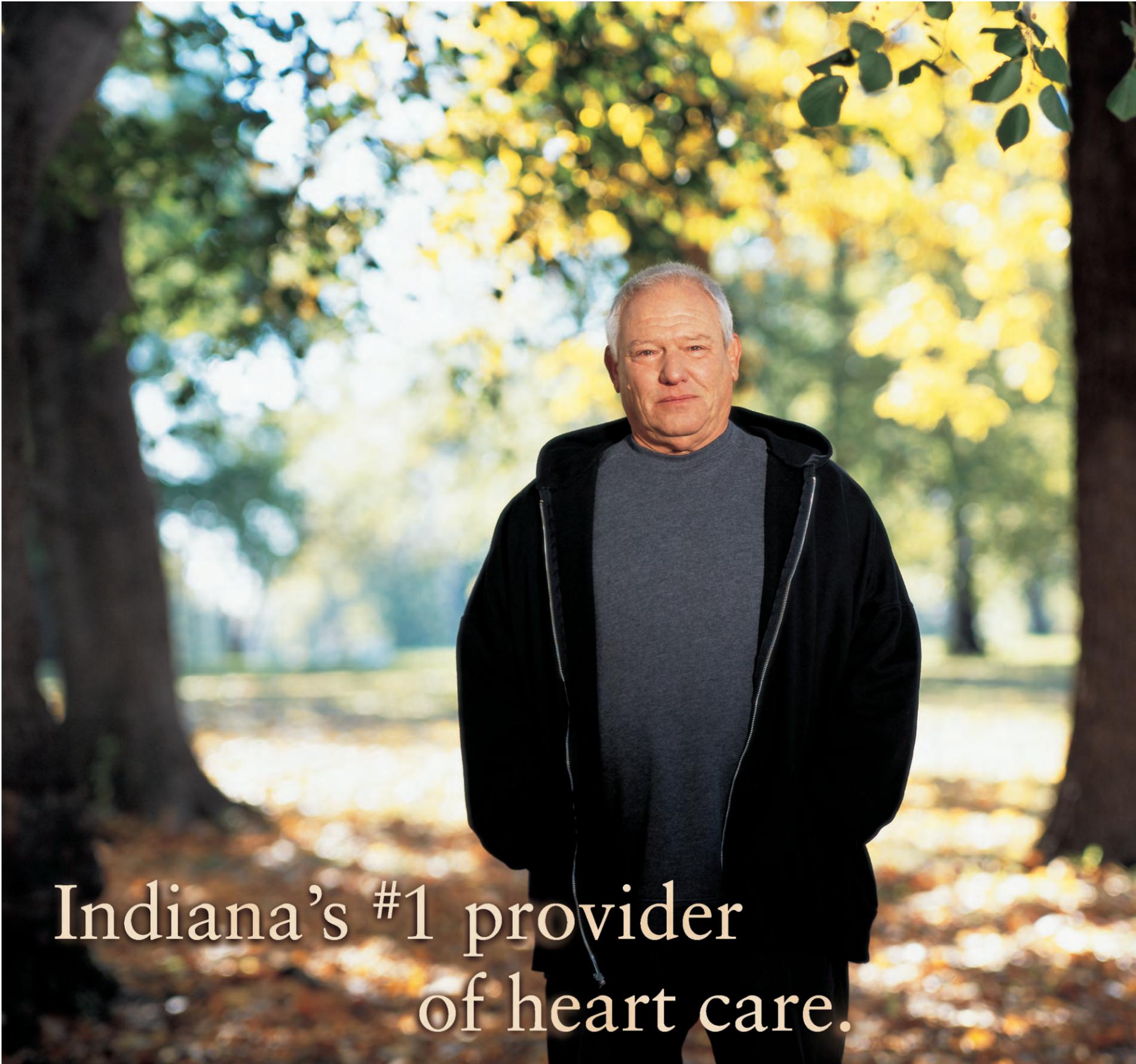
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Demand the best. St.Vincent is Indiana's #1 provider of heart care. For your free Heart Attack Survival Kit, call 338-CARE (2273) or go to [www.stvincent.org](http://www.stvincent.org) for more information about your heart.



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