Parishes will put extra focus on sanctity of life this Sunday

Columbus woman and Terre Haute youth to be honored for pro-life work
By Mary Ann Wyand

Thirty years ago, the U.S. bishops instituted the Respect Life Program in dioceses across the United States to promote and defend the sanctity and dignity of life from conception until natural death. Archdiocesan Respect Life Sunday events on Oct. 6 include pro-life Masses and Life Chain prayer vigils in cities throughout central and southern Indiana.

Dogs help students read
By Jennifer Del Vechio

JEFFERSONVILLE—David Seis’ reading partner can’t see a thing.
That doesn’t stop David, a sixth-grader at Sacred Heart School in Jeffersonville, from reading to Bandit, a blind cocker spaniel, each week.
Bandit is one of six dogs being used in the Jeffersonville area in the Reading Education Assistance Dogs program or READ.

Educators say that students who work with the dogs often improve their reading scores and miss less school.
The students also find reading more fun and have an increased sense of pride in their accomplishments, said Kathy Jones, executive director of the Center for Lay Ministries in Jeffersonville, which manages the READ program for area schools.
“I’m learning new words,” said David. “Bandit wants to play with you. She’s playful and funny.”

Sacred Heart School is the only Catholic school of the four schools in Jeffersonville using the program.
Unable to see David, Bandit finds him by sniffing and listening to his voice and footsteps. When she finds David, Bandit jumps onto a couch with him and settles in for their weekly meeting.
Last week, David read aloud *Rigby*, a book by Beverly Cleary about a dog that lost its family. He kept focused on his reading for 20 minutes, despite Bandit’s attempts to get his attention by pawing at him, licking him or walking in his path.
See READ, page 8

Statue inspires students to pray for vocations
By Jennifer Del Vechio

Before learning about St. John Vianney, eighth-grader Jill Mullin thought little about vocations to the priesthood.
Now she’s praying for them often.
It helps to have the saint’s statue in her classroom.

Jill found the saint’s statue when she was attending a meeting at the O’Meara Catholic Center in Indianapolis.
Jill received the statue from her friend’s mother.

“When I think of him, I think of vocations, and I pray for the priests who have the saint’s statue,” said Jill.

The saint is also a good role model for students to try their best despite limitations, Father Wilmot said.

“St. John Vianney, who was born on May 8, 1786, in France, was known for his long hours in the confessional and devotion to the people he served. He also was known as a man of limited intelligence and almost failed to become a priest because of his poor grades in school. His desire to become a priest was also nearly foiled by military service, and when he was finally ordained, he was sent to an obscure village. St. John Vianney persevered and became a noted saint.

Every week, different classrooms receive the saint’s statue. They pray for his intercession for priests by using a prayer on the back of a holy card of the saint given to the students by Father
See STATUE, page 8

The youth rally and a Life Fair open to the public are sponsored by the archdiocesan Office of Pro-Life Activities.

Donations of baby supplies or gifts of money collected at the cathedral before and after the Respect Life Sunday Mass will benefit the archdiocese’s Birthline ministry for women facing crisis pregnancies.
See LIFE, page 2

Calls for help to the archdiocesan Birthline hotline have tripled in the last year. See story on page 2.

VATICAN debates complex issues on sex abuse norms

VATICAN CITY (CNS)—As the Vatican debates how it will respond to U.S. norms on clerical sex abuse, it is not only dealing with the finer points of Church law. It is also confronting larger issues of Church communion—the particular ties that exist between a bishop and a priest and those between the pope and the bishops.
At the end of September, those bonds of communion seemed to be pulling Vatican officials in somewhat different directions.
Some spoke passionately about the risk of destroying the special trust that should mark the bishop-priest relationship. In their view, the U.S. norms would transform bishops from spiritual guides into reporting agents and sever this bond of trust just when a priest may need it most.
But others are just as concerned that the bonds of communion between Pope John Paul II and U.S. bishops could suffer serious damage if the norms are rejected. The bishops overwhelmingly approved the norms in June, and a Vatican “no” could appear to signal lack of papal confidence in the bishops as pastors and as teachers—with far-reaching repercussions among U.S. Catholics.
All this helps explain the quandary faced by a cluster of Vatican offices as they weighed the legal and pastoral effects of their decision.
Some were pushing for a type of conditional approval that would allow the norms to be used on an experimental basis. Others believed firmly that the Vatican should invite the bishops to change some key elements deemed
FATHER Richard Gintner, pastor of St. Peter and Paul Cathedral Parish, will celebrate the eucharistic liturgy and Msgr. Joseph Schadel, vicar general, will present distinguished service awards to two archdiocesan Catholics for their dedicated service to the cause of life.

St. Bartholomew parishioner Eileen Hartman of Columbus, who brought the national Gabriel Project pro-life ministry to the archdiocese three years ago, will be honored with the Archbishop Edward T. O’Meara Respect Life Award. St. Joseph University Parish and tri-parish youth group member Cullen Tierney of Terre Haute will receive the Our Lady of Guadalupe Pro-Life Award for exemplary service to the Church and community in Vigo County.

Hartman is well-known for her pro-life ministry because it enables her to support pregnant women and new mothers in crisis situations.

Hartman said the Gabriel Project is a “Good Samaritan” pro-life ministry that offers practical, on-site assistance to pregnant women and new mothers in crisis situations.

Project Gabriel operates under the supervision of the Sisters of the Gospel of Life Sister Diane Carlollo, director of the archdiocesan Office of Pro-Life Activities. “Through Project Gabriel, a parish community responds in a loving, caring and nonjudgmental way to a mother-to-be,” Hartman said, by providing spiritual, emotional and material support.

“We seek first to save the lives of innocent babies,” she said, “but we must be just as concerned about the welfare of their mothers.”

By helping mothers in crisis, she said, “more souls may be brought to Christ.” The project has efforts including organizing a blood drive for his Eagle Scout project and creating a video of the March for Life in Washington, D.C.

The Terre Haute North High School junior is a member of St. Joseph University Parish and participates in tri-parish youth group activities coordinated by Janet Roth, youth ministry coordinator at St. Benedict, St. Ann and Sacred Heart of Jesus parishes in Terre Haute.

“He serves as a positive role model and inspiration to all who know him because of his commitment to the Church and his dedication to pro-life,” Roth said. “He genuinely cares about those who suffer and is an example of Jesus’ compassion for others.”

After participating in the March for Life in 2001 and 2002, Cullen prepared a video presentation about the national pro-life rally for use as an educational presentation.

“It gave a good overview of the importance of standing up against violence in the world,” Roth said, “and [showed] how teens really care about others.”

Cullen also organized a blood drive in memory of his grandparents, and 75 people responded from the Terre Haute area.

“My grandpa’s parents were the first of the family passed away within six months of each other,” he said, “and they both needed blood donations. I just wanted to help out because I know there’s a big demand for blood.”

Cullen participates in the tri-parish youth group’s annual peace and justice retreat and “Trick or Treat for the Poor” project. He also helps to organize and deliver food baskets for poor families at Thanksgiving and Christmas.

“We have a great group that really cares about the Church and community,” he said. “We have good adult leaders who help us become closer to God. The way they teach [the Catholic faith], they help us feel like we’re in tune with God all the time.

Cullen said he was surprised to learn that he would receive the pro-life award because “there are two or three other people in our youth group that I would have picked for the award.”

That attitude doesn’t surprise his parents, Leo and Debi Tierney, who are members of St. Joseph University Parish.

“It is very exciting and very humbling for Cullen to receive this award,” his father said. “He has chosen a path of a servant leader [leading] quietly by example and helping and serving others. He has never turned down a request for help.”

Mothers coming to Birthline for help have tripled in past year

By Mary Ann Wyand

Calls for help to the Birthline hotline have tripled in the last year.

The needs are great, and the archdiocesan Birthline ministry relies on the generosity of others to help low-income women, who are experiencing crisis pregnancies, choose life for their babies.

During 2001, Birthline served more than 900 people. This year, in just nine months, this Church pro-life ministry has helped more than 1,600 people in need of material assistance for their babies.

Donations of new or gently used infant and maternity clothes as well as baby care products and money to benefit the Birthline ministry will be accepted at SS. Peter and Paul Cathedral in Indianapolis and after the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 6.

A variety of layette supplies are needed, including clothes in newborn through 24-month sizes, diapers, blankets, crib sheets, towels, bottles, infant formula, disposable diapers, wipes, baby shampoo and soap, special toys.

The twofold mission of Birthline is to offer compassionate and life-saving options to women experiencing crisis pregnancies through our hotline and to provide poor mothers with material assistance for their infants,” said Sisters of the Gospel of Life Sister Diane Carlollo, director of the archdiocesan Office of Pro-Life Activities. “We need more volunteers in both areas of the Birthline ministry.”

In the tradition of St. Vincent de Paul, Sister Diane said, “Birthline volunteers assist women who come to us for help. The women are treated with great respect, and our volunteers look for opportunities to communicate God’s love to their heart. It’s not unusual for our volunteers to talk with the women about the Lord and about faith.”

The majority of women who come to us for help are not Catholic, yet most of them gratefully accept rosaries and prayer cards from us,” she said. “They know that we pray for them. Certainly the poor who come to us experience Christ’s love through the volunteers. Most, if not all, of the women leave the Catholic Church with a smile or a sense of well-being.”

The Birthline ministry is a wonderful way to serve God and the poor, Servants of the Gospel of Life Sister Mary Therese Hartman said last week as she prepared baby layettes.

“When the little babies come in with their mothers, you can just see God in them,” Sister Mary Therese said. “You really can. Their little faces are just so sweet, and you know they’re loving Jesus. When I make up the layettes from the donations, I think of preparing them for Mother Mary and Jesus.

Each time the Birthline telephone rings, she said, “it’s a call for help. It really is.”

“Monica parishioner Louise Richter of Indianapolis, who has worked with the archdiocese’s pro-life ministry to prevent women from having abortions, said, “It’s a great opportunity to be able to provide help to unbaptized children and their mothers and families,” Richter said.

“Every person’s story is different. Their needs are great, but they are often unnoticed. It’s not always the person you think would need help. There are a lot of people who fall through the cracks and don’t qualify for government assistance, but they really need help. Many of our clients are single women. Other families are intact, but they’ve experienced financial problems due to job losses or illness and are living from paycheck to paycheck.”

Ministry to poor Hispanic mothers and families has increased during the last year, she said. “At least a third of our Birthline clients are Hispanic. Sister Diane speaks Spanish, but we need telephone and office volunteers who speak Spanish fluently.”

The Birthline ministry is confidential, Richter said, and many clients are referred by hospital social workers.

“We encourage them in motherhood and the fact that they have chosen life,” she said. “We spend time sharing the Church’s pro-life beliefs and show them..."
Archdiocese honors longtime married couples with Mass

**By Mary Ann Wyand**

“It’s a beautiful prayer that we make together,” Archbishop Daniel M. Buechlein told 186 couples celebrating 50 or more years of marriage during the archdiocesan Golden Wedding Anniversary Mass on Sept. 29 at SS. Peter and Paul Cathedral in Indianapolis.

Prayer is the foundation for happy lives, the archbishop said, and both personal and family prayer are the keys to keeping promises made in the sacrament of marriage.

“I dare say family prayer has been important for your commitment to each other as wife and husband,” he said.

“Nothing can take the place of our personal relationship to Jesus.”

“With you, this afternoon, we celebrate the simple beauty and the life-giving power of golden years of keeping promises,” Archbishop Buechlein said. “You are powerful witnesses to the fidelity of Jesus. Your lives together, in good times and in bad, in sickness and in health, are a powerful witness, not only of the possibility but of the fact that with the grace of God we can keep promises for life.”

If the longtime married couples shared their life stories, he said, “I am sure we would come home from the hospital with at least something new to wear,” Mitchell said. “It makes me feel good to know that they’re going to be warm in the wintertime, and have some food and diapers.”

“I always pray for the mothers and babies,” she said. “We’ve had mothers come in for help who didn’t even have a blanket for their baby.”

(continued from page 2)

Archdiocese volunteers recently assisted two mothers with twins and one mother with triplets.

BIRTHLINE

fetal models so they can see their baby’s prenatal development. It’s usually not the first baby who is aborted. It’s the second baby because the needs are greater. So although we see women who have chosen life, we want to make sure that they’re going to continue to choose life, even if their circumstances remain difficult.”

Holy Rosary parishioner Rosalind Mitchel of Indianapolis is a grandmother and enjoys helping other mothers with their babies.

“It’s fun to put the little outfits together and to know that the babies are going to grow up well and to know that the babies are going to have a tapestry woven with beautiful threads of joy mixed with the dark threads of pain and heartache. Yet your stories would form a beautiful tapestry that shows that you chose life and not the culture of death.”

“Your lives together stand as a witness to life in a time when respect for the life of the vulnerable, the unborn, the children, the disabled and, yes, our elderly sisters and brothers, is threatened,” the archbishop said.

“The most eloquent message your married lives give us today is your surrender to the cross in the stuff of everyday life, day after day, year after year. Only with prayer could you do that.”

Reminding the couples that their years of faithful married life is an inspiration for young people, the archbishop said, “Thank you for living your promises and the Gospel of Hope. Thank you for staying together in good times and in bad. Thank you for your steady love for our Church. And, with you, we thank God for the grace he has given you.”

The 186 couples from parishes in central and southern Indiana that were honored at the annual Mass represent 10,021 years of marriage and 75 couples were celebrating 50th wedding anniversaries.

“They understand what it means to be the domestic Church,” Buechlein said after the liturgy. “I think it’s really interesting that all these couples probably feel as if they’ve done absolutely nothing out of the ordinary, and what’s extraordinary about it is that they really embrace what it means to be sacred in the ordinary. We as a Church need to celebrate what they give to each other and to their families, neighbors and communities.”

Noting that many of the honored couples prayed the rosary together, Buechlein said, “I think that says something about how they have asked for the Blessed Mother’s guidance during their lives together.”

During the Mass, Sacred Heart of Jesus parishioners Robert and Helen White of Terre Haute and St. Christopher parishioners Merle and Gladys Cassidy of Indianapolis were honored for 71 years of marriage.

The Whites met at a dance and were married on Sept. 27, 1931, at Sacred Heart Church in Terre Haute. They were parishioners there for about six decades. Now they are longtime members of Sacred Heart of Jesus Parish in Terre Haute, and now attend St. Paul the Apostle Parish in Greenfield with their son and daughter-in-law. The 186 couples honored during the liturgy represent 10,021 years of married life.

“We started out [married life] on a very, very long road with no money,” he said. “I was earning $12 a week when we got married. At the time, $30 a week was considered a good salary. But she was the manager of the money, and we did very well.”

St. Joseph parishioners Charles and Minnie Hyde of Universal will celebrate their 61st wedding anniversary on Oct. 5.

“We went to school together,” she said, “so we knew each other when we were growing up.”

“But we didn’t like each other,” he said, laughing.

“We got together by chance [after high school] and we liked each other then,” she said. “He gave me a ride home from my job and wanted to see me again that weekend.”

They started dating in May, became engaged in July and were married in early October.

“It was a whirlwind courtship,” he said, adding that prayer and communication are the reasons for their many happy years of marriage.

“We talk everything over before we do anything,” he said. “We’ve never had a serious argument, just a few spats over the years, but no serious arguments.”

“Faith always helps,” he said, “but it’s a two-way street. If you have problems and you get on your knees and pray for something better, then when it happens you should get back on your knees and thank God.”

The Hydes have two children, four grandchildren and four great-grandchildren. Granddaughter Kellie Meyer and her husband, Peter, were married on the Hydes’ 50th wedding anniversary in 1991. They renewed their marriage vows at our wedding,” Kellie Meyer said. “We thought their 50 years together was so special, and it was a good way for us to start our marriage.”

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**Matthew 6:29-31**

“Know that your Heavenly Father cares for you and knows your needs, even before you ask for them. Therefore, do not worry about tomorrow, for tomorrow will have its own worries. Today’s worries are enough for today.”

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**John 16:33**

“In the world you will have trouble. But be of good cheer, I have overcome the world.”

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**Romans 5:5**

“Since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”

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**1 Thessalonians 5:16**

“Be thankful in all circumstances; for this is God’s will for you in Christ Jesus.”

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**1 Peter 5:7**

“Cast all your anxiety on him because he cares for you.”

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**Philippians 4:6**

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.”

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A

This week I begin my thoughts on Natural Family Planning with a few words about the relationship of faith and science. Gaudium et Spes (Joy and Hope) is the title of the Second Vatican Council document on The Church in the Modern World. In that document, the Catholic Church asserts that science can lay open new roads to truth and “elevate the human family to a more sublime understanding of truth, goodness and beauty, and to the formation of judgments which everybody univocally values” (Gaudium et Spes, n. 57).

The Church values the role of science for the development of the world (cf. GS, n. 5). In the view of the Church, “earthly matters and the concerns of faith derive from the same God” (GS, n. 36).

Faith can provide science with the context in which to locate its discoveries; it suggests what is best for the human family and all of creation (cf. Human Sexuality: Where Faith and Science Meet, Theresa Notare, M.A., NCCB Secretariat for Pro-Life Activities, “Respect Life Program 1994”).

The Catechism of the Catholic Church addresses the relationship of faith and science by positing the common source of faith and science in these words: “Though faith is above reason, there can be never any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bequeathed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth” (Dei Filius 4, DS 3017). Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not overide moral laws, can never conflict with faith because the truth of the world and things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are” (Gaudium et Spes, 36 n).

Pertinent to the theme of integrating faith and science through Natural Family Planning, surely we can agree that faith and science interest in their common concerns for and common responsibility for the good of the human person as an individual. And surely we can agree that faith and science interest in their common concern and responsibility for the communal good of the human family. Surely we can agree that faith and science intersect in their respective concerns for the significance and the good of human sexuality for the individual and for the human family. The first article of the National Family Planning that was published by our U.S. bishops’ Secretariat for Pro-Life Activities in 1994, Theresa Notare wrote: “It is no secret that some people question the Church’s admittance against sexual intercourse outside of marriage, while others reject the teaching outright. In some circles it is acceptable—even politically correct—among some Church’s beliefs. Yet the scientific study of human sexual behavior confirms the validity and the wisdom of Church teaching, and in the same time challenges to us to respond to an emerging crisis” (Notare, ibid.).

The Church’s teaching on Natural Family Planning? As the title implies, Natural Family Planning must be understood and evaluated in the context of the Church’s vision of marriage and family in society. Realizing that Church teaching about the moral value of contraception is voluminous, I limit my words to the Catechism of the Catholic Church, which treats of marriage extensively.

The lead statement reads: “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament” (Code of Canon Law, can.1055, n.1; cf. Gaudium et Spes, 48, n.1) (CCC, n.1601).

The catechism reminds us that marriage is not a purely human institution despite the variations it may have undergone in many cultures throughout the centuries. Some sense of the greatness of the conjugal union exists in all cultures.

Quoting the Vatican II document on The Church in the Modern World, the catechism states: “The well-being of the individual person and of both human and Christian society is closely bound up with the healthy development of the family life” (Gaudium et Spes 47, n.1).

The Church’s vision of marriage includes concern both for the individual spouses and family, for human society and Christian society. Marriage is not a private and individualistic state of life. Hence, marriage is publicly witnessed and it is blessed by a minister of the Church.
La fe y la ciencia pueden complementarse una a la otra

Segundo de la serie

La intención del Arzobispo Buechlein

La intención del Arzobispo Buechlein para vocaciones en octubre

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

La fe puede prover a la ciencia con el contexto dentro del cual colocar sus descubrimientos y sus conclusiones. Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.
Check It Out . . .

Holy Family Parish, Main St., in Oldenburg, is having its parish festival from 9 a.m. to 8 p.m. on Oct. 6. There will be food. For more information, call 812-934-3013.

Pope John XXIII Elementary School, 221 W. State St., in Madison, is having its fall bazaar from 11 a.m. to 3 p.m. on Oct. 6. There will be a country store featuring fall decorating items, a haunted house, games, a yard sale, a used cookbook sale and a fried chicken dinner in the Pope John Cafeteria from 11 a.m. to 1 p.m. Carry-out service will be available. For more information, call the school at 812-273-3957.

Holy Trinity Parish in Indianapolis is taking orders for potasicas at $15 a loaf. No orders will be taken after Nov. 4. To place an order, call 317-636-8874 or 317-634-2289.

St. Elizabeth’s Regional Maternity Center, 601 E. Market St., in New Albany, will be selling homemade apple dumplings with “Mommy’s Special Sauce” on Oct. 10-13 to support their ministry. For more information, call 812-949-7365.

Joseph Pearce, a J.R.R. Tolkien scholar, will discuss “Catholicism in The Lord of the Rings” at 7:30 p.m. on Oct. 19 at the St. Michael Center on the St. Boniface Parish campus, 816 North St., in Lafayette, Ind., in the Lafayette Diocese. The lecture is free and open to the public. Pearce is a convert to the Catholic faith and a best-selling author who teaches English and writing at Ave Maria College in Ann Arbor, Mich. For more information, call 765-742-1351 or visit the parish Web site at www.stboniface.org.

Crispin, a nationally recognized Catholic band that performed at World Youth Day, 2002, is scheduled to play a free concert at 7 p.m. on Oct. 24 in the sanctuary of St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. The concert is sponsored by St. Monica’s Knights of Columbus, St. Monica chapter. The band is named after St. Crispin, whose life inspires all Christians to bring the Gospel of Jesus Christ to others through their daily work. For more information, call the parish at 317-253-2193.

St. Francis Hospital and Health Centers will offer free prostate cancer screenings from 8 a.m. to noon on Oct. 12 at the St. Francis Cancer Care Center, 8111 S. Emerson Ave., in Indianapolis. The screening will consist of a digital rectal exam and a PSA blood test. Appointments are required. The American Cancer Society recommends that men begin annual screenings at the age of 50, or 45 if they have increased risk factors. To schedule an appointment or for more information, call 317-782-6660.

VistaCare is sponsoring a bereavement support group that will meet over the course of six Mondays from Oct. 7 to Nov. 11 at the VistaCare Office, 832 S. Emerson Ave., in Indianapolis. Afternoon sessions will be from 3 p.m. to 4:30 p.m., and evening sessions will be from 6:30 p.m. to 8 p.m. The series of meetings are open to any adult who has experienced the death of a loved one. Registration is required. For more information or to register, call the VistaCare Office at 317-883-2231 or 800-480-9408.

Students interested in attending Saint Mary-of-the-Woods College’s annual “Christmas at The Woods” dinner theatre are on sale in the Providence Center at St. Mary-of-the-Woods. The dinner show will be presented at 7:30 p.m. on Dec. 5-7 in the O’Shaughnessy Dining Hall. Tickets are $30, $28 and $24 per seat and may be purchased on weekdays at the Providence Center reception desk or by telephone at 812-535-4531 from 9 a.m. to noon and 1 p.m. to 4 p.m.

Tickets for Saint Mary-of-the-Woods College’s annual “Christmas at The Woods” dinner theatre are on sale in the Providence Center at St. Mary-of-the-Woods. The dinner show will be presented at 7:30 p.m. on Dec. 5-7 in the O’Shaughnessy Dining Hall. Tickets are $30, $28 and $24 per seat and may be purchased on weekdays at the Providence Center reception desk or by telephone at 812-535-4531 from 9 a.m. to noon and 1 p.m. to 4 p.m.

Caregiver Support Groups for caregivers of older adults will meet from 5:30 p.m. to 7:30 p.m. on the fourth Thursday of each month at Caring Place, 4609 N. Capitol Ave., in Indianapolis, and from 5:30 p.m. to 7:30 p.m. on the third Tuesday of each month at Holy Angels Parish, 740 W. 28th St., in Indianapolis. The event is for caregivers of older adults who is ill, frail or who do not ordinarily require assistance. Each meeting will include a free dinner, mutual support and educational material. Please call ahead to register. For more information or to register, call Caring Place at 317-466-0015 or Holy Trinity Place at 317-636-8322.

The Family Growth Program is offering a six-meeting course at 7 p.m. on Oct. 7 at Christ the King Parish, 5885 N. Crittenden Ave., in Indianapolis. The event is for youth and young adults who desire to explore and learn more about their faith. There will be inspiring talks, eucharistic adoration, group workshops by age, music, personal testimonies and faith-sharing. There is a volunteer meeting and Mass at 7 p.m. on Oct. 7 at Christ the King Parish, near the high school, with the meeting taking place at the high school. Youth 2000 will be from 6 p.m. to 11 p.m. on Nov. 8, from 8 a.m. to 10 p.m. on Nov. 9, and from 8 a.m. to 12:30 p.m. on Nov. 10. For more information, call Sharon Teipen at 317-842-6583.

ROMANS, a contemporary Catholic music group, will present a Sunday evening concert at 6 p.m. on Oct. 6 at the Greensburg Junior High School Auditorium, 505 E. Central Ave., in Greensburg. St. Mary Parish will host the event. The primary focus of the band is the presentation of popular Catholic music with contemporary orchestration, a dynamic yet reverent style and an underlying orthodoxy that conforms to the liturgical reforms expressed in the documents of the Second Vatican Council. The group performs both during and outside of the Mass. A free-will offering will be taken. People of all Christian faiths are invited. For more information, call the parish office at 812-663-8427.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting

Volunteers are needed for the Youth 2000 prayer festi- val to be held Nov. 8-10 at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. The event is for youth and young adults who desire to explore and learn more about their faith. There will be inspiring talks, eucharistic adoration, group workshops by age, music, personal testimonies and faith-sharing. There is a volunteer meeting and Mass at 7 p.m. on Oct. 7 at Christ the King Parish, near the high school, with the meeting taking place at the high school. Youth 2000 will be from 6 p.m. to 11 p.m. on Nov. 8, from 8 a.m. to 10 p.m. on Nov. 9, and from 8 a.m. to 12:30 p.m. on Nov. 10. For more information, call Sharon Teipen at 317-842-6583.

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VIPS . . .

Paul and Mildred Herrman, members of Holy Family Parish in Richmond, will celebrate their 60th wed- ding anniversary on Oct. 8. They were married on that date at St. Gabriel Church in Connersville. The couple has four children: Joseph, Jane, Patrick, Cornett, Jim and Thom.

Herrman. They have five grandchildren and four great- grandchildren.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting

movie ratings

Sweet Home Alabama (Touchstone)
Rated R (Adults) because of some alcohol abuse, mild profanity and homosexual references.
Rated PG-13 (Parents are Strongly Cautioned) by the Motion Picture Association of America (MPAA).

Trapped (Columbia)
Rated R-III (Adults) because of some violence, fre- quent menace, a sexual situation, occasional profanity and much rough language.
Rated R (Restricted) by the MPAA.

The Tuxedo (Dimension)
Rated A-II (Adults and Adolescents) because of brief deadly violence, much comic violence and some sex- ual innuendo.
Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.

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We advertisers need assurance just like everybody else. Let them know that they invested wisely when they advertised in The Criterion.

SEPTEMBER 25, 2002
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)

Dear children! Also in this peaceless time, I call you to prayer. Little children, pray for peace so that in the world every person feels love towards the other. Only when the soul finds peace within, the whole family feels love and will live in peace in the world. And in a special way, little children, you are called to live love and witness peace in your hearts and fami- lies and, through you, peace will also begin to flow in the world.

Thank you for having responded to my call.

For additional information, please contact:
Medjugorje in America
654 Washington St., 
Beaumont, MA 02184
781-336-5000
or locally, call Becky Children, 317-924-9032

For more information, call the parish at 317-636-4478.
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STATUE
continued from page 1

Wilmoth. The eighth-grade class was hosting the statue last week.
Chris O’Neal said having the statue in class and learning about the saint has helped him understand what a vocation is about.

“It was when God calls you in a special way to serve him and help persuade people to the faith,” Chris said.
Eight-graders said they liked learning about vocations with the entire school.
“I think it’s cool,” said Colleen O’Gara. “I see the little kids praying before the statue, and they get to know what he looked like and did.”

Others spoke about how the lesson has helped them feel closer to Christ.
“By sending St. John Vianney’s statue around, we are continuing his work and spreading the thoughts about vocations,” said Kristina Mitchell. “It encourages people to think about vocations.”

Students knew a lot about the saint, listing facts about the saint from his feast day—it’s Aug. 4—to how he lived his life. He spent 16 hours in the confessional daily, hearing as many as 20,000 confessions yearly or 300 daily.
When St. John Vianney arrived in the village of Ars, there were only 40 homes but four taverns.
Church attendance was minimal and most people spent their time drinking. Yet his preaching began to transform the village, stirring people’s hearts to turn to God.
Word of his wisdom spread, making the small village a pilgrimage site for people from all over France.
By 1855, 20,000 pilgrims had journeyed to hear St. John Vianney preach or go to confession with him, according to the Catholic Encyclopedia.
Students at St. Roch said they have enjoyed learning about St. John Vianney.
“It gives me something else to think about and pray about to God,” said Curtis Kiel. “I like priests and I want them to continue to teach the little kids how to pray.”
Learning about St. John Vianney and his role for parish priests has also helped students appreciate their own pastor and the job he does, they said.
Marah Brandon said she believes Father Wilmoth and all priests are “very special” because “they teach us about God and the faith.”
While students see Father Vianney regularly, they have begun to think about what he really does, they said.
“Father Wilmoth, being a priest isn’t just a job for him, it’s a lifestyle,” said Charlie Lind. “He’s always there for us. For him, there is no off-day.”
St. John Vianney’s example hasn’t only helped students grow in their faith. It’s helped them with their education. They know how the saint struggled with schoolwork, but set goals to try to get better each day.
“I can use St. John Vianney as an example,” said Anne Ratz. “People don’t have to think you are bright for you to do great things.”
T.J. Van Cleave said the saint is also a role model for him.
“He heard confessions for so long and worked hard,” he said. “He didn’t give up. He tried his hardest to accomplish what he needed.”

Grant will help Indianapolis parish teach its staff Spanish
By Jennifer Del Vechio
At St. Philip Neri Parish in Indianapolis, parishioners are suffering from a failure to communicate.
“It’s not that anyone is mad. As the Hispanic population has increased in recent years, many new members speak little English and few long-time members speak Spanish.
The pastor, Father Carlton Beever, is trying to bridge the language gap. He said a $7,500 matching grant the parish recently received from the Indianapolis Center for Congregations will help the parish better serve its members.
“The first step is communication,” he said. “I want to let everyone know this and that we are a welcoming community.”
The money from the grant is being used to teach Spanish to key parish staff, such as the parish bookkeeper, youth minister and regular volunteers.
The grant pays for five hours of intensive Spanish study each week and is broken into two semesters, said Father Beever.
St. Philip Neri School Principal
Christians place their trust and hope in God

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

In our journey between birth and death, we vulnerable humans, no matter how ‘resilient’ or unfavorable our circumstances, never outgrow our yearning for something still absent from our lives.

The state in which all our desires are fulfilled completely only will occur in “the end time.” The Greek term for the end times, the last things, is “ta eschaton,” so theologians have labeled reflection upon the end time as “eschatology.”

We humans can have foretastes of perfect happiness and can imagine what this might be like, but the reality of its promise of fulfillment lies in the future, beyond our grasp.

In Genesis, Abraham was promised land, posterity and a great name (Gn 12:1-3). These earthly promises, after a lengthy wait, were fulfilled. Afterlife, or disappointment by saying, “Well, this wasn’t what I expected.”

By Fr. Robert L. Kinast

God did not intervene, partially fulfilling their expectations, yet the less than perfect results left people yearning for still further interventions by God. The desire for the eschaton continued.

The expectation of life after death, the afterlife, was a prominent feature of the Jewish religious tradition. In 538 B.C., Cyrus the Persian, regarded as an anointed one of Israel’s God in Isaiah 45:1-7, issued an edict calling for the exiles’ return to Jerusalem and reconstruction of the temple. But the actual return and reconstruction of the temple did not measure up to the lofty expectations of Isaiah’s poetry (Is 40-55, 60-62).

Christians look to the future

My uncle used to respond to a crisis or disappointment by saying, “Well, this isn’t the end of the world. It just seems like it.”

He put negative situations into a larger frame of reference and turned attention to the future as a positive, inviting opportunity. In his own way, he expressed an important truth of Christian faith.

Jesus’ resurrection and the promise of everlasting life give Christians an unmistakable orientation toward the future.

The future that Christians believe in, including the end of the world, is not simply the termination of life as we know it, but its completion. The end time is the final stop where everything is gathered up and transformed.

This culminating event is God’s work, but each of us is expected to contribute to the whole creative process.

Every decision we make and action we take becomes part of the eventual end of the world.

The end of the world actually is happening all the time. It is that continual process of bringing the past into the present so it may guide us into the future that God desires for us.

For Christians, the interplay of past, present and future is most fully experienced in the liturgy. There, God’s Word, which distills our ancestors’ wisdom and experience, is proclaimed and applied to our lives. Then the meaning of that tradition is realized in concrete acts, such as baptizing, anointing and sharing the Eucharist.

Renewed by this encounter with a graced world, we go about turning our lives toward the future, where God will transform and fulfill them. We all face the end of our world every day. The challenge is to use each day and each opportunity to make that ending a fulfillment.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.)

Discussion Point

We will feel loved in heaven

This Week’s Question

What would you tell a teen-ager about heaven?

“That’s where you want to go!” (Anne Beer, Huntsville, Ark.)

“I would say that we expect to see God face to face there and that we will be wholly alive there.” (Jeanne Gaffney, San Jose, Calif.)

“Imagine walking into a room filled with family and friends obviously enjoying each other. Everyone welcomes you, truly glad to have you with them. You feel totally accepted and loved. Heaven would be this feeling all the time.” (Dot O’Leary, Southgate, Ky.)

Lend Us Your Voice

An upcoming edition asks: What can you do to express your belief that the parish is a community, not just a crowd?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Spain: Muslim tolerance comes to an end

The adage says, “All good things must come to an end.” At the beginning of the 11th century, the Muslim mini-empire that was tolerant of Christians and Jews as “People of the Book” faced opposition from more extreme Muslims like the Almoravids and Almohads—look, the Berbers.

In 1090, the magnificent Alcázar in Córdoba was destroyed and the Cordoban caliphate itself was dissolved in 1031. In that year, the Almoravids established their empire, slowly advanced south as part of the Albigensians in France. In 1212, the Christians defeated the Almohads.

In 1085, the Christian Alfonso VI of Castile managed to conquer enough Muslim taifas to establish a kingdom to the west as its capital. That’s when the Muslims called the Almoravids, who ruled Alfonso in 1085, and for four years, established their kingdom. They were successful even in more repressive Muslims, the Almohads.

In 1198, Pope Innocent III began his crusade against the Muslims, which were set on both in and outside of Europe, including the crusade against the Almoravids with Pope Eugenius III in 1121. The Christians won a great victory at the battle of Las Navas de Tolosa. After that, the Muslim cities fell like dominoes—Cordoba in 1236, Valencia in 1238, Seville in 1248.

Finally, all the Muslims had left Granada. This siege was awarded to the Nasr family because of its invaluable assistance in the battle for Cordoba. The Nasrids continued to rule Granada for the next 256 years. It was during that time that they built the most beautiful city in the world today one of the most popular tourist places in Spain.

Abd al-Malik and Argibah of Castile married and united their kingdom in 1469, they decided to rid Spain of all Muslims and Jews. In 1492, they marched to the Alhambra dressed in Moorish clothes. There, Muhammad XII had over the last 21 years of his reign, left Spain and the Islamic stronghold. Spain was once again a Catholic country.

Unfortunately, the Catholic monarchs, as Ferdinand and Isabella were called, were not as tolerant as the Umayyad Muslims had in the 80’s, although in 1492 they had guaranteed religious freedom to Muslims because they signed the Capitulations. These were rescinded in 1499. Any Muslims or Jews who refused to convert to Christianity were expelled from the country. The Spanish Inquisition was established to root out insinced converts Jews and Muslims.

Books written in Arabic were burned and use of the language was prohibited. Spain’s entire culture was changed. It was not Christianity’s greatest hour.

We’ve enjoyed jazz, rock and roll, country-western, chiptune, pop, swing, symphonies and chamber quartets. We’ve been moved and enthralled by musical and non-musical plays.

Over time, we’ve all enjoyed arts and crafts, mechanical inventions and many other creations of our fellow humans. But, what exactly was it that inspired Handel to compose Messiah? Or Mozart to invent the light bulb? How did the phenomenon of a William Shakespeare come to be? For that matter, what impulse gave someone the idea to make a colorful parachute to flap to music, or to paint fanciful scenes of fire on the side of his car? What gave an artist the notion to make funny little animals out of banks of scrap metal? Why anyone, anyone, anyone creating the Hula Hoop, the pet self-feeder dish or the non-lick postage stamp? It’s because God wanted you to. It’s because God thought of you and brought you to life.

Respect life by remembering that God made you

If you have brothers or sisters, I wouldn’t be surprised if, at some point in your life, you走去se the temptation to be unkind or hurtful to your siblings. You might try to insult another person by saying something like, “You know you were adopted, right?” A sneaky kid is hoping to drive a sort of wedge between you and your family.

In revealing the supposed news that you were an “accident,” the very same sneaky kid wants to make you feel unwanted and only grudgingly accepted. Oh, we can be so mean to each other, can’t we?

Of course, since you’re older now, in thinking about those alleged “insults” you know that there’s really nothing insulting about them at all.

Being adopted is a gift and a grace. More people than you know have been born of one set of parents and adopted by another. There’s no shame in it, only love for all sides. You could say that adopted kids actually have received twice as much love as anyone else: love from the parents who wanted the best for them and love from the parents who brought them into their family.

No, adoption’s not a wedge. It’s a life-long hug.

As for the “accident” thing, if you exist it is because God made you and that God thought of you and brought you to life. You were not “planned” and hoped for by parents, they could never plan the unique person who is you.

During the first weekend of October, the Church celebrates Respect Life Sunday. You may wonder sometimes what “respecting life” means to someone your age. Well, it starts, strangely enough, with examining your gut response to those silly childhood insults.

It doesn’t matter if I’m adopted or not, or even who my parents are or what they were thinking when I came into existence. I’m here because God made me, that’s something to celebrate, and that’s what Respect Life Sunday is about.

If you start there and remember where respect for your own life begins, it’s not too hard to stretch thinking to every other soul on the planet.

Did you remember where respect for your own life begins, it’s not too hard to stretch thinking to every other soul on the planet.

There’s no insult to us in any of our ori- gins (how old our parents were when they conceived us) because God made you, that’s something to celebrate, and that’s what Respect Life Sunday is about.

Celebrate that, and you’re respecting life. (Amy Welborn is a regular columnist for Catholic News Service.)
The The Sunday Readings

Sunday, Oct. 6, 2002

James 5:17-18
Philippians 4:6-9
Matthew 21:33-43

The Book of Isaiah furnishes the first Scriptural reading for this weekend.

When he wrote these verses, God’s people were in grave danger, but they did not realize it. Their general drift from righteousness, and their toying with foreign pagan powers, weakened their resolve and their resources.

Isaiah warned that they were courting disaster, and subsequent events proved that his warnings were well-founded.

He compared the land to a vineyard. God is the “friend” who owned the vineyard. God protected and prepared the soil. Into the soil, God planted the finest of vines, expecting a harvest of the finest grapes. However, wild grapes, tough and bitter, grew there instead.

The people were the fruit of the vineyard. Endowed with a knowledge of God, and of right and wrong, all acquired through divine Revelation, God’s people were the choicest vines to be planted in the soil God carefully had prepared. However, the people themselves distorted their own growth. They made of themselves a bitter and unappetizing crop.

When the inevitable results would come, it would not be that God had failed. Rather, the people failed. Their turning from God would upset the entire order. Not even the life-giving rains would fall. Doom was bound to come.

The Epistle to the Philippians is the source of the second reading.

Philippians is not the longest of the Pauline epistles, yet it has its own distinctiveness. It has its moments of theological grandeur.

Central in Philippians, as in the other epistles attributed to Paul, is Jesus. He is the strength that gives Christians life. Strengthened by the Lord, Christians in Philippi had to reinforce their commitment to Christ every day, virtually at every moment, in every circumstance.

The epistle calls the Christian Philippians to this unqualified dedication to the Lord. Paul offers himself as an example. If all live according to this dedication, then they will know peace.

St. Matthew’s Gospel provides the last reading.

The Gospel reading, like the first reading for this weekend, relies on the imagery of a vineyard. It is an image with which the contemporaries of Jesus in the Holy Land would have known well, as modern inhabitants of Israel still would be quite familiar with vineyards. Viticulture was, and is, an important industry there.

Wine was the principal beverage. Of course, today coffee, tea and even soft drinks have supplanted what once was the unchallenged place of wine in popular consumption.

Again, in the Gospel reading, the land is the vineyard. God is the vinedresser and the owner of the vineyard. Here the word “owner” is critical. The land belongs to God, not to its inhabitants.

The yield of the vineyard rightfully in part belongs to God. It is important here to note that the rights of the inhabitants to some of the yield are admitted. People do join themselves with God in their good works. It is a mighty thought.

However, the people living on the land, whom the Gospel calls “tenants,” rather than “owners,” resent God. They oppose and even kill God’s representatives.

Finally, God’s son comes. He, too, is severe and killed. The reference to Jesus and to the crucifixion is obvious.

The people bring disaster upon themselves as they reject God.

Reflection

Paul faced great tragedy after great tragedy such as Sept. 11, 2001, or even after personal troubles such as the death of a loved one or a serious personal illness, that is, God brought this awful happening. People “blame” God. They become angry with God. The readings today remind us all that God is a merciful provider. He has given us a great and rich land in which to live, the land of earth with its human community. We turn the tables when we make human decisions that cause disaster, or when others make such decisions.

God was not responsible for the horrors of Sept. 11. God sent Jesus, the Son of God, to lead all humankind away from such manifestations of hatred and evil.

God was ignored. Human decisions, on the part of the 19 hijackers and of those under whose command they acted, created the terrifying events of that afternoon.

Individual humans do not usually bring upon themselves serious illnesses, although usually at times they do. However, all humans are subject to the limitations and frailties of their nature. Their frailties lead at times to illness and death. It would cause a weakening of the confidence certain injuries impossible. Nothing is more human.

What is God amid these limitations? He is there with the promise of everlasting life.

Question Corner/Fr. John Dietzen

Religious items that were blessed should not be sold

Q We need your opinion on how to handle religious items at our seminarian parish rummage sales.

It seems that when a parent dies the children pass on to us all the rosaries, Bibles, sick call sets and statues.

Some shoppers want these religious items free. Other people criticize us for selling them. When we ask for donations, we may receive 50 cents for the entire day. What can you suggest? (Illinois)

A The Church has no detailed rules on parish rummage sales. Usually, blessed items should not be sold.

One reason is avoid any semblance of selling or taking monetary advantage of blessings. Thus rosaries, statues and other religious items normally are blessed after being sold by religious goods dealers.

I believe a nominal amount may be asked just for your providing the opportunity to purchase the religious items.

Also, it is generally held that when particularly precious or historic items are sold, a price may be set for their artistic or antique value.

Another consideration is that when religious objects, even sacred places like churches, are destroyed, so they can no longer be used for their proper religious purpose, or when they are permanently given to secular use, lose their blessing (See Canon 1212).

The same holds true for smaller sacra-

ments. Candles, palms, rosaries, statues, holy pictures, etc., lose their blessing when they lose their identity and suitability for religious use.

Therefore, unless one has room to store generations of Bibles and other religious items, there are limits to how many one can save.

To significantly alter their identity, and hence their blessing, by breaking or burning or otherwise destroying them is not irreverent, but is a respectful way to dispose of blessed religious articles.

Being aware of this may help those who wonder what to do with an excess of old and unusable religious articles. Religious articles also may be donated to the missions in Third World countries.

For information about how to donate items to the International Christian Mission Service or a missionary order.

Q I received a copy of your column on the need of parents to memorialize their children who die before birth. Your readers may like to know that, at the request of many parents, the hospital where I work conducts a burial and graveside service for miscarried babies, even the tiniest infants.

Is there a way for the community to continue their journey. (Indiana)

A The cemetery has set aside a beautiful area, which contains a new monument marking the burial site. It is visited by many parents, especially on feast days and anniversaries. The staff there tells us this is the most visited gravesite in the cemetery.

Many, a miscarriage is just ignored. Knowing their babies’ remains are cared for with love, dignity and respect offers some sense of comfort to grieving parents. We ask them to give us their recognizing and acknowledg-

ing their feelings we give them the gift of compassion, and help them heal and continue their journey. (Indiana)

A Thank you for sharing your experience. I am the number of them and grandparents who have written to me on this subject, I suspect others will want to consider establishing a program like this in their own communities.

Readers and groups who wish more information are invited to contact Cathy Dardeen, parent facilitator at St. Mary’s Mother of Mercy Center, 3700 Washington Ave., Evansville, IN 47750 by mail or call her at 812-485-4646.

(Questions may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of dietzen@aad.com)

Daily Readings

Monday, Oct. 7

Our Lady of the Rosary

Psalm 84:1-2, 7-10

Luke 10:25-37

Tuesday, Oct. 8

Galatians 1:13-24

Psalm 139:1-3, 13-15

Luke 10:38-42

Wednesday, Oct. 9

Denis, bishop and martyr, and his companions, martyrs

Galatians 2:1-7, 14

Psalm 117:1-2

Luke 11:1-4

Thursday, Oct. 10

Galatians 3:1-5

Psalm 118:1-2, 14-21

(Respons) Luke 1:69-75

Luke 11:5-13

Friday, Oct. 11

Galatians 3:7-14

Psalm 111:1-6

Luke 11:15-26

Saturday, Oct. 12

Galatians 3:22-29

Psalm 105:2-7


Sunday, Oct. 13

Twenty-eighth Sunday in Ordinary Time

Isaiah 25:6-10a

Psalm 23:1-6

Philippians 4:12-14, 19-20

Matthew 22:14-16

or Matthew 22:1-10

The Criterion Friday, October 4, 2002

Readers and groups who wish more information are invited to contact Cathy Dardeen, parent facilitator at St. Mary’s Mother of Mercy Center, 3700 Washington Ave., Evansville, IN 47750 by mail or call her at 812-485-4646.

(Questions may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of dietzen@aad.com)
Indianapolis Catholic Charis-
mas, 125 N. Oriental St., Indianapolis.
Mass: 5:30 p.m. Information: 317-
831-1370.

Indianapolis: Mass, 4:30 p.m., Confes-
sion hour, 5:30 p.m. Information: 317-
786-3078.

St. Joseph Church, 2605 S. Meridian St.,
Indianapolis. Mass: 8 a.m. Communion
service, 5:30 p.m. Benediction and ser-
vice after 5:30 p.m. Mass-9 a.m.
Sunday Mass in English, 9:30 a.m. Mass in
Spanish, 7:30 a.m. Mass in English.
Thursday Mass in English, 6:30 a.m.
Mary’s Rosary, 9:30 a.m. Mass in
English and 8 a.m. Mass in Spanish.
Friday Mass in English, 7 a.m. and
Spanish, 5:30 p.m.
Saturday Mass in
English, 7 a.m. Mass in Spanish.

St. Bartholomew Church, 4117 E.
Stevens St., Indianapolis. Mass: 8 a.m.
First Friday Mass, 3-4 p.m. Information: 317-
246-4555.

St. Anthony of Padua Church, 11921
Brookville Rd., Fishers. Mass: 9 a.m.
Sundays (excluding First Sun-
days). “Be Not Afraid” holy hour, 3:30-
6 p.m. Information: 317-859-HOPE.

St. Matthew Church, 15255 E.
Bedford St., Sellersburg. Holy Hour
Mass: 4:30 p.m. Information: 317-
837-4130.

St. Valentine Church, 1304 E.
Shelbyville Rd., Beech Grove. Holy Hour
Mass: 4:30 p.m. Information: 317-
881-8874.

St. Joseph Church, 2605 S. Meridian St.,
Indianapolis. Mass: 8 a.m. Mass for the
preservation of the Blessed Sacra-
ment, 7-8:30 p.m. Mass in English.
Friday Mass in English, 6:30 p.m. Mass
in Spanish.
Saturday Mass in English, 7 a.m. Mass in
Spanish.
Sunday Mass in English and Spanish.

St. John the Evangelist Church, 1637 E.
Washington St., Indianapolis. Mass:
5 p.m. Fishers Holy Hour Mass, 5 p.m.
Contact: 317-612-6424.

St. Joseph Church, 1375 S. Meridian St.,
Indianapolis. Mass: 8 a.m. Confes-
sion hour, 5:30 p.m. Information: 317-
535-2058.

St. Mary of the Springs Church, 5901
Olive Branch Rd., Greenwood. Holy Hour
Mass: 4:30 p.m. Information: 317-
256-1174.

St. Matthew Parish, 1355 W. Main St.,
Indianapolis. Mass: 8:30 a.m. and 7 p.m.
Confession hour, 7 p.m. Information:
317-254-6058.

St. Thomas More Church, 1200 N.
Indiana St., Mooresville. Perpetual

St. Teresa of the Infant Jesus Church,
3730 E. 13th St., Indianapolis. Perpetual

St. Thomas More Church, 1200 N.
Indiana St., Mooresville. Perpetual

St. Thomas More Church, 1200 N.
Indiana St., Mooresville. Perpetual

St. Vincent de Paul Church, 1723
Indiana Ave., Indianapolis. Mass: 8:30
a.m. Confession hour, 5:30 p.m. Informa-
tion: 317-786-5454.

St. Woodlawn Church, 3354 W.
30th St. (behind Michael St.
Church), Indianapolis. Marian prayers
for priests, 3:34 p.m. Information: 317-
271-8016.

St. Mary’s Church, 3650 E. 46th St.,
Indianapolis. Thursday silent prayer group.
9:30 a.m. Information: 317-533-0145.

St. Joseph Church, 2605 S. Meridian St.,
Indianapolis. Mass in English, 4 p.m.

St. Joseph Church, 2605 S. 31st Rd.,
Sellersburg. “Be Not Afraid” holy hour,
3:30 p.m.

Monthly
First Sundays
St. Paul Church, 218 Schiller
Plaza, Sellersburg. Prayer group.
6:30 p.m. Information: 317-
264-5555.

Fatima Knighs of Columbus, 1400 N.
Post Road, Indianapolis. Exalter, 1 p.m.
Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St.,
Indianapolis. Mass for Catholics in need of
mercy, 5-6 p.m. Information: 317-
167-3620.

First Mondays
Archbishop O’Meara Catholic
Center, 1400 N. Meridian St., Indianapolis.
Mass: 9:30 a.m. Information: 317-
831-1660.

First Tuesdays
Divine Mercy Chapel, 3354 W.
30th St. (behind Michael St.
Church), Indianapolis. Holy Hour,
6:30-7:15 p.m.

First Thursdays
Divine Mercy Chapel, 6944 E.
46th St., Indianapolis. Adora-	ion of the Blessed Sacrament, 7 a.m.
Information: 317-535-2056.

Sunday Mass in English and 8 a.m.
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Sunday Mass in English and 8 a.m.
A few days later, talking to an inter-
national group of bishops, he reminded
them of their special bond with priests.
When ordained, the young priest entrusts
himself to the bishop, and the bishop
“becomes responsible for the fate of
those hands which he grasps in his own,”
the pope said.
“A priest must be able to feel, espe-
cially in moments of difficulty or soli-
ditude, that his hands are grasped by the
bishop’s,” he said.
Among the Vatican’s experts in
Church law, one group was more argu-
ments—and perhaps least understood by
the public—is that the U.S. norms would
promise this trust by forcing bishops into
an antagonistic legal relationship with
any accused priest.
“The bishop has a pastoral responsi-
bility for his priest, even if the priest
is guilty. The priest can eventually repel
and seek forgiveness, and the bishop
should in fact be working for this, trying
to recover him spiritually. But many of
these norms instead seem designed to
cut the priest off,” said one Roman canonist.
There’s no doubt that among the circle
of canon law experts consulted by the
Vatican, the prevailing view of the U.S.
norms is negative. That sentiment perco-
lates up through many offices of the
Roman Curia. Too, in some cases, there’s a
tangible fear of things “American.”
Some experts, for example, worried
that the accepted defenses of ecclesiastical
abuse has become too elastic in the
United States. They see it as based too
much on the subjective feelings of a vic-
tim rather than objective behavior and
believe this principle should not find its
way into Church law.
Others see a political problem in
granting an exception to standard Church
rules for one country—especially when the
one country is the United States.
“How would you feel as a bishop of
Honduras or Paraguay, if wealthy
Americans arrive, powerful and impor-
tant and full of money, we give in, and
when these poor [bishops] from
Honduras arrive, we say: ‘This is the
law, it has to be followed,’ ” said
one high-ranking Vatican official.
“Because the day we give in to the
powerful Americans, then we’ll have to
give in to the powerful Germans, and so
on.”
But at other levels of the Roman
Curia, the strong sentiment is to avoid
provoking a break with the U.S. bishops—or not because their country is rich
and powerful, but because Church unity
requires a solution that does not open
new wounds.
“It’s certainly not a matter of public rela-
tions. The issues are collegiality and com-
munication. Everybody here wants to help
the bishops solve the problem, but recognizing that
in the pressure to do things quickly,
some things could have been done better,”
said one Vatican official.
Last spring, U.S. bishops and card-
ninals met with the pope and key Vatican
officials to discuss the sex abuse crisis.
They left convinced they had the
Vatican’s moral support as they prepared
to formulate a national policy.
They did not have a prior Vatican endorsement on any of the specifics,
however, and, as one U.S. bishop put it at
the time, “the devil is in the details.”
Now those details are sitting at
the Vatican, proving as devilish as predicted.

kindergarten, 65 percent of the students
are Latino and 75 percent of first-graders
are Latino, Spencer said.
“Students and parents to learn English,
are Latino, and 75 percent of first-graders
in kindergarten, 65 percent of the students
are Latino and 75 percent of first-graders
are Latino, Spencer said.
Spencer wants to reach out.
St. Philip Neri neighborhood their home,
Spencer said that by speaking Spanish
English speaking students, who rarely
their children, but also helps her do her
By talking Spanish, I am able to
understand their difficulties in learning English
Spanish classes to teachers and parish-
people to formulate a national policy.
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the time, “the devil is in the details.”
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the Vatican, proving as devilish as predicted.
He also believes that Latino Catholic
traditions enrich the Catholic faith.
Sadly, Father Beever said he has seen
Latinos continue to make the St.
Philip Neri neighborhood their home,
spoke to develop a national
Spanish to teachers and parish-
parents to learn English,
are Latino, and 75 percent of first-graders
Spencer said that by speaking Spanish
Spencer said that by speaking Spanish
outreach to his parish, the parish hopes to get more
Spanish classes to teachers and parish-
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GRANT
continued from page 8
continued from page 1
Rest in peace

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


HODGE, Mary Catherine Clifford, 79, St. Simon the Apheux, Indianapolis, Sept. 15. Mother of Susan Brooks-


MCCULLOUGH, Margaret Louise (Beaudry), 83, St. Bene-


MEISSNER, Alan, 85, Brookview, Indianapolis, Sept. 22. Father of Stephanie Lucas and Michael Meissner. Great-grandfather of eight.

O’BRIEN, Mary Catherine, 83, St. Therese of the Infant Jesus, Little Flower, New An-


OLLIER, Philomena M. “Paa,” 93, St. Louis, Batesville, Sept. 26. Aunt of several.


STIPP, William, O., 86, St. Benedict, Terre Haute, Sept. 15. Husband of Mary Jane (Kerstein) Stipp.


mother of 14. Great-grand-

mother of five.


WLODARCZ, Joseph, 88, Sacred Heart, Terre Haute, Sept. 16. Father of Zophia Bocham. †
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- **Fr. James Farrell**
  8300 Rahke Road
  Indianapolis, IN 46217
  Fax: (317) 887-8932
  Email: jfarrell@saintbarnabasparish.org

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- To organize and update current lists of St. Joan of Arc benefactors which include St. Joan of Arc School alumni, St. Joan of Arc former parishioners and friends of St. Joan of Arc.
- To develop strategies for expanding lists of St. Joan of Arc benefactors and implement them with volunteer assistance.
- To lay the groundwork for building a volunteer structure for a capital campaign for St. Joan of Arc.
- To advise and assist the pastor and lay leadership in making plans for a capital campaign.

Send resume to:

- **Fr. Patrick A. Doyle**
  St. Joan of Arc Catholic Church
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  Indianapolis, IN 46205
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