



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	17
Sunday and Daily Readings	17
Religious Education Supplement	9

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September 17, 2004

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Pope focuses on Eucharist as presence of Christ among us

VATICAN CITY (CNS)—After an intense quarter-century of teaching, writing and traveling, Pope John Paul II is going back to the basics with a renewed focus on the Eucharist.

He has convened a special eucharistic year that begins in October. Last year, he wrote an encyclical extolling the Eucharist as the source and culmination of the Church's life. He has convened a Synod of Bishops on the same topic for the fall of 2005.

And, more frequently, he speaks of the importance of the Eucharist in the life of each Catholic.

The Eucharist has a "transforming power" that provides the courage to live the faith and to spread the Gospel, the pope said in June before leading a

eucharistic procession through downtown Rome.

"There's a very close connection between the Eucharist and announcing Christ," he said.

In fact, said Cardinal Jozef Tomko, who heads the Vatican's committee for international eucharistic congresses, the pope is convinced that unless Catholics have a firm understanding of the Eucharist the Church's many missionary and social activities lose meaning.

"More and more, the Holy Father is turning back to the central mysteries of the faith," Cardinal Tomko said in an interview on Sept. 8.

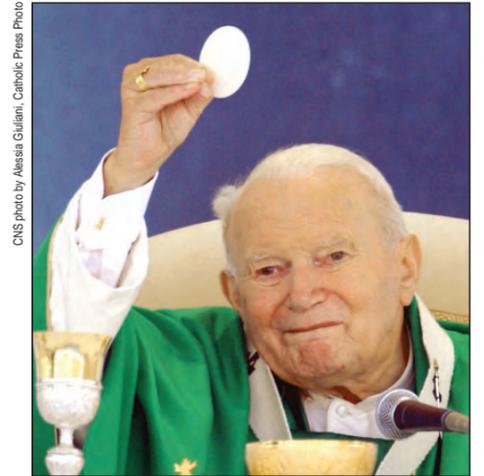
"He is focusing now on the Eucharist as the special presence of Jesus Christ among us. But this is a mystery—the idea

that Christ has given his own body for us to eat. It is a very hard language for people to accept," he said.

Cardinal Tomko will be the pope's personal representative at the International Eucharistic Congress in Guadalajara, Mexico, on Oct. 10-17, when the eucharistic year is inaugurated. The pope would have liked to go, but his poor health makes the trip impossible. Instead, he'll speak to the assembly via a TV link.

In the United States, most discussion of the Eucharist this year has revolved around the controversy over Catholic politicians who disagree with Church teaching on abortion. Some bishops have said they would refuse to give Communion to such politicians.

See **EUCCHARIST**, page 2



In June, Pope John Paul II announced a special year dedicated to the Eucharist.

Archbishop Buechlein inaugurates Bishop Bruté House of Formation

By Sean Gallagher

On the evening of Sept. 8, the Feast of the Nativity of the Blessed Virgin Mary, Archbishop Daniel M. Buechlein formally inaugurated the Bishop Bruté House of Formation at Marian College in Indianapolis with a Mass, a blessing of the seminarians' residence hall and a blessing of a recently completed statue of Bishop Simon Bruté, the first bishop of Vincennes.

Also present at the Mass were the seven resident seminarians, members of the faculty of Marian's theology and philosophy department, members of the college's administration, including president Daniel J. Elsener, and several priests of the archdiocese, including Msgr. Joseph F. Schaedel, vicar general; Father Joseph Moriarty, archdiocesan vocation director; and Father Robert Robeson, director of formation at the house of formation.

The formal inauguration of the house of formation took place two weeks after classes had begun. But in comments before the Mass, Elsener noted that he had already observed the seminarians' impact upon the Marian College community.

"They're leaven in our community," he said. "They're very enthusiastic about their faith, about learning, leadership, service. There's no doubt that the religiosity of the college just increases."

During his homily, Archbishop Buechlein reflected on the historic nature of the evening's events.



"This is a historic day for our Archdiocese of Indianapolis as well as for Marian College, as we now formally inaugurate the Bishop Simon Bruté House of Formation," he said. "And I think that it's really appropriate that we do so, entrusting this house of formation to the Blessed Mother's care on this commemoration of her birth."

Turning his attention to the house of formation's resident seminarians, who he described as "pioneers," Archbishop Buechlein prayed that they might indeed be that leaven that Elsener had described them as.

See **SEMINARIANS**, page 19



Above, Archbishop Daniel M. Buechlein gives shirts to the residents of the Bishop Bruté House of Formation at Marian College in Indianapolis.

Left, the statue of Bishop Simon Bruté stands at the entrance of the St. Francis Hall Chapel, which is used as the church for the house of formation named after the first bishop of Vincennes.

Catholic view on family more than same-sex marriage

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how

Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—Most of the marriage-related talk in Congress earlier this year focused on efforts to revive the stalled Federal Marriage Amendment, which would amend the U.S. Constitution to define marriage as the union of a man and a woman.

But as the U.S. bishops made clear in their 2003 statement on "Faithful Citizenship: A Catholic Call to Political Responsibility," marriage- and family-related issues of concern to the Catholic Church go far beyond the same-sex

See **ELECTION**, page 7

Retreat helps youth grow closer to Jesus

By Brandon A. Evans

BATESVILLE—More than 400 youth from all over the archdiocese knelt in adoration and awe, hope and expectation as a priest slowly processed among them carrying the Blessed Sacrament.

As he came up to each person, the priest paused, holding the monstrance to their eyes. Many wept, some fell weakly to the ground and others clutched the humeral veil that drooped to their arms.

They had been told to ask the Lord for healing, for hope, for guidance for whatever they needed. It was the highlight of the Consumed '04 retreat last weekend that helped the young people put Jesus at the center of their life—figuratively and literally.

For the past few years, the archdiocese has hosted Youth 2000, a Eucharist-centered retreat produced by the Franciscan Friars of the Renewal. This year, the archdiocese created its own version of Youth 2000.

Consumed '04, held at St. Louis Parish in Batesville on Sept. 10-12, was similar to Youth 2000, but tailored to the needs of the archdiocese, said Father Robert Robeson, director of youth and young adult ministry.

And the young people of the archdiocese responded well to an opportunity for a prayerful weekend. Last year, almost 200 youth attended. This year, more than 400 youth were there as well as nearly 100 adults.

See **YOUTH**, page 19

Sacred Heart Parish in Jeffersonville celebrates 50 years

By Brandon A. Evans

For the past year, the members of Sacred Heart Parish in Jeffersonville have been marking the steps that lead up to the dedication of their church 50 years ago.

The apex of the yearlong observance will be a Mass celebrated by Archbishop Daniel M. Buechlein at 10:30 a.m. (EDT) on Sept. 19—exactly 50 years after the dedication by Archbishop Paul C. Schulte.

A reception will follow, and the charter members of the parish will be honored.

Monica Graf, the pastoral associate of the parish, said that the first major event that the parish celebrated was last year on Aug. 7—the date of the groundbreaking for the parish in 1953.

Subsequently, the parish celebrated the laying of the cornerstone on Oct. 4, 1953, by burying a time capsule on that day in 2003. Earlier this year, the parish members also celebrated the anniversary of the parish's first Mass on May 16, 1954.

The parish family of Sacred Heart currently has more than 600 households, said Father Thomas Clegg, the pastor.

"It's really a good mix of people because it's a small town," he said. "We have a wide variety of people and interests."

Susan Schiller, a charter member of the parish, said that the community contains people with all sorts of different backgrounds. The parish is made up of people who may differ in how they think the faith should be lived, but they also pray for guidance.

Over the years, Schiller said that she has seen the laity take more responsibility in the parish and try to better live their faith.

"They have to take on more responsibility," she said, "but I feel like they want to. Now, it used to be that you just figured certain things were the priest's deal."



The first graduating eighth-grade class of Sacred Heart School in Jeffersonville poses for a picture in 1957. Sacred Heart Parish is celebrating its 50th anniversary this year.

Lay people now visit the sick and lead Stations of the Cross, she said citing a few examples. Even if the parish received five priests tomorrow, that wouldn't change the degree to which the parishioners are living up to their capacity, she said.

"It's a very giving community," Father Clegg said. "A lot of our parishioners are involved in a lot of outreach programs."

The parish has adult religious education, Bible studies, a strong Christ Renews His Parish program and was active in Disciples in Mission.

"Our faith formation is very strong," Father Clegg said. "We have lots of opportunities for people to grow in their faith."

Schiller has been involved with the parish council, the fellowship committee, the former women's club and the

committee that planned the golden anniversary events.

"There's a lot of support if you become active in the parish," she said. "It's a very good group to go on your faith journey with."

From the very first time she came to the parish, Graf said that she felt welcomed and has not stopped feeling that the parish community is very open to visitors.

"It's a really close-knit, family parish," said Jim Melling, a charter member of the parish. "And I think there's so many good people in that parish that it must be the reason it exceeds the way it does."

Melling said that the parish always pulls together to do whatever needs to be done. In particular, he said, the parish has sacrificed much and worked hard to keep

the parish school open.

"It's not all been roses. There have been some very difficult times," Schiller said. "We prayed together and did what we had to do."

"There have been times that it's been a struggle, but it all has been worth it," Melling said.

Father Clegg said future needs of parishes in southern Indiana may require Sacred Heart Parish to work more with neighboring parishes and to share a pastor, but he is not worried.

"Our parishioners are so willing and able to make changes in our parish," Father Clegg said. "I think they understand what it means to be Church, and I think that'll carry on no matter what the future holds for us." †

EUCHARIST

continued from page 1

Despite the risk of politicizing the Eucharist, many observers in Rome and at the Vatican are not unhappy the Communion issue has been raised.

"The whole question of being in a proper disposition to receive the Eucharist is something that's been practically untouched for decades in many parts of the world," said U.S. Father Thomas D. Williams, a member of the Legionaries of Christ who teaches at Rome's Regina Apostolorum University.

"In the aftermath of the political debate, I think the coming year will be an opportunity for instruction on what this means," he said.

Correction

In the Sept. 3 issue of *The Criterion*, the name of Leonardo Defilippis, director of *Thérèse: Ordinary Girl, Extraordinary Soul*, was misspelled. †

Father Williams said he also expects deeper reflection on other questions—for example, what the host is made of.

Controversy was stirred in August when a New Jersey bishop said a local girl's first Communion was invalid because it used a no-gluten wafer made of rice instead of wheat.

After reading blogs—Web journals—full of people slamming the Church on this issue, Father Williams said, "There's a lot of ignorance out there, and I think this will be a year of instruction."

Of course, the pope's focus will go beyond liturgical details. He is most concerned that Catholics understand how the Eucharist embodies fundamental truths for the Church, including Jesus' redemptive sacrifice and his continued presence in the world.

"It's part of his continual hammering of

the theme: 'The world needs Jesus Christ, and Jesus Christ comes to us in an exceptional way through the Eucharist.' I think he sees this as essential," Father Williams said.

Archbishop John J. Myers of Newark, N.J., said his archdiocese has begun preliminary planning for the eucharistic year. He said most of his parishes already have regularly scheduled eucharistic adoration, and some have perpetual adoration. It's part of a U.S. trend that owes something to the pope's consistent teaching on this issue, he said.

During a visit to Rome, Archbishop Myers said that in his experience the more the Eucharist is integrated into parish and diocesan life "the more fruitful the vocations, the more confessions are heard and the more the life of the Church is enriched."

The Eucharist in all its implications

seems a perfect theme for the final years of this papacy, but it's been dear to the pope his whole life.

As an archbishop in Poland, he would complain loudly and publicly every year that authorities had kept the annual Corpus Christi procession out of Krakow's central square. It wasn't right, he said, that the Eucharist—the body of Christ—should be carried over the "uneven and potholed roads" of the city's periphery.

And, addressing a vast crowd at the procession in 1978, he deftly linked the Eucharist with a call for recognition of the Church's legal status. The Church "is building itself on the Eucharist," he said, and the nation's authorities cannot deny that truth.

Father Williams predicted the 2004-05 year of the Eucharist would have a ripple effect throughout the Church. He said it's very much in keeping with the pastoral style of this pope, who has dedicated years to Mary, the rosary and the family, among other things.

"He just keeps throwing out the net, and every time these things affect a lot of people positively," he said. †



CNS photo illustration by Karen Callaway, Northwest Indiana Catholic

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Archbishop honors 177 longtime married couples at Mass

By Mary Ann Wyand

Honoring 177 golden wedding anniversary couples from central and southern Indiana for their "faithful and generous married love" during a Mass on Sept. 12 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein said their devotion to each other through times of happiness and hardship is a powerful witness of God's love.

"The real down-to-earth love of a wife and a husband is like God's unconditional love for us," Archbishop Buechlein said. "You show us how to live in an imperfect world. Thank you for your faithful love."

The archbishop asked the longtime married couples to pray for the Church and for vocations to the priesthood and religious life during the Year of the Eucharist instituted by Pope John Paul II from October 2004 until October 2005.

"If you are able during this eucharistic year, please make extra visits to a parish church," he said. "Nothing is more powerful than the ministry of our Church in prayer."

David Bethuram, executive director of the archdiocesan Office of Family Ministries, introduced couples married more than 60 years during the archdiocese's 20th annual Golden Wedding Anniversary Mass. The liturgy also honored 71 couples who were married in 1954 and are celebrating their 50th wedding anniversaries this year.

In 1954, Bethuram said, the cost of a house averaged \$22,000 and the average family yearly income was \$3,960. Milk cost 92 cents a gallon and bread sold for 17 cents a loaf. Postage stamps were 3 cents and gasoline was 22 cents a gallon.

Bethuram said 25 couples honored this

year have been married 60 years or more. They include Merle and Gladys Cassidy of St. Christopher Parish in Indianapolis, who have been married 73 years; Theodore and Helen Munn of Our Lady of the Greenwood Parish in Greenwood, who have been married 71 years; and Walter and Pauline Witte from St. Andrew Parish in Richmond, who have been married 67 years.

Bethuram told the assembly of couples and their families that the jubilarians honored this year represented more than 9,500 years of married life.

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

Following the Mass, the jubilarians enjoyed a reception at the Archbishop Edward T. O'Meara Catholic Center.

James and Josephine Mosby, lifelong educators who have been married 60 years, worship at Holy Angels Church and St. Thomas Aquinas Church in Indianapolis. They were married on Oct. 23, 1944.

After the Mass, they said marriage is a daily education in life skills that requires faith, respect and hard work.

"Sixty years of marriage is a give and take," James Mosby said. "You've got to be a religious person. You've got to have God in your marriage. I think success in marriage involves loving one another and having faith in one another."

Josephine Mosey said "there really haven't been bad times. We try to be good Christians and tell the truth, and that's the reason we're here." †



St. Christopher parishioners Gladys and Merle Cassidy of Indianapolis celebrate 73 years of marriage with a kiss during the Golden Wedding Anniversary Mass celebrated by Archbishop Daniel M. Buechlein on Sept. 12 at SS. Peter and Paul Cathedral in Indianapolis. They were married on Nov. 10, 1931, at St. Christopher Church and have three children, four grandchildren and five great-grandchildren.

Archbishop and pilgrims to meet mayor and archbishop of Cologne

By Mary Ann Wyand

Archdiocesan pilgrims led by Archbishop Daniel M. Buechlein will be greeted by the lord mayor and the archbishop of Cologne, Germany, on Sept. 25 during their 10-day pilgrimage to Catholic shrines in Germany and Switzerland.

Their visit with *Burgermeisterin* (Mayor) Renate Canisius during a reception at the old *Rathaus* (town hall) will celebrate the Indianapolis-Cologne Sister City Partnership, a relationship organized in 1988 by Sister Cities International to foster friendship and understanding between cultures.

"Mayor Canisius is pleased that we are coming because of the sister city program," said Carolyn Noone, associate director of special events for the archdiocese.

She said Archbishop Buechlein will also meet with Cardinal Joachim Meisner, archbishop of Cologne, before the cardinal greets the pilgrims.

The archbishop and pilgrims depart from Indianapolis on Sept. 23 and arrive in Frankfurt, Germany, on Sept. 24. Other highlights of the pilgrimage include a cruise on the Rhine River, an Octoberfest

celebration and a tour of Neuschwanstein Castle in Germany as well as a visit to the Benedictine Abbey of Our Lady of Einsiedeln in Switzerland before the pilgrims return home on Oct. 2.

Intentions for each day of the pilgrimage are as follows:

Friday, Sept. 24: Cathedral of St. George, Limburg—For the Legacy for Our Mission: For Children and the Future.

Saturday, Sept. 25: Cologne Cathedral—For youth and young adults.

Sunday, Sept. 26: St. Johannes Church, Rothenburg—For our parents and families.

Monday, Sept. 27: Beuron Benedictine Monastery—For the religious in our archdiocese.

Tuesday, Sept. 28: Wies Church—For our priests.

Wednesday, Sept. 29: Frauenkirche Church, Munich—For our seminarians and vocations to the priesthood.

Thursday, Sept. 30: St. Anna Basilica, Altötting—For our deacon candidates and families.

Friday, Oct. 1: Our Lady of Einsiedeln—In thanksgiving for Saint Meinrad and for the sick and suffering in our archdiocese. †



Archbishop Daniel M. Buechlein congratulates St. Joseph parishioners Elizabeth and Robert Foor of Rockville on 61 years of married life during the Golden Wedding Anniversary Mass on Sept. 12 at SS. Peter and Paul Cathedral in Indianapolis.

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Editorial



CNS photo from Creelers

Adam and Eve are depicted in a stained-glass window at St. Nicolas Church in Feldkirch, Austria. God's plan for woman is the topic of a letter to bishops worldwide, released by the Congregation for the Doctrine of the Faith at the Vatican on July 31. The document emphasizes that collaboration between the sexes, not rivalry or subjugation, was God's original design.

Christian feminism

Women should be "present in the world of work and in the organization of society [and] should have access to positions or responsibility which allow them to inspire the policies of nations and to promote innovative solutions to economic and social problems."

What is this, another feminist declaration calling for more power for women? No, it's a sentence from the latest document from the Vatican on the role of women.

As reported at the top of the front page of our Aug. 6 issue, the Congregation for the Doctrine of the Faith issued the document after approval by Pope John Paul II. Frankly, we didn't find it particularly revolutionary.

It basically makes two points:

1. Males and females are different.
2. There should be collaboration rather than competition between the sexes.

You wouldn't think there would be anything controversial about those two points, but, of course, there is.

It usually doesn't take very long for children to understand that boys and girls are different, and not just physically. Children usually develop different interests early in life. Girls usually prefer to play with other girls and boys with other boys. And yet, secular feminists like to insist that these are just historical or cultural differences that must be overcome so that women can compete with men.

That, needless to say, is not the Vatican's view. As the new letter says, attempts to convince people that differences between men and women are simply cultural have inspired ideologies "which, for example, call into question the family in its natural two-parent structure of mother and father."

Such thinking also "makes homosexuality and heterosexuality virtually equivalent in a new model of polymorphous sexuality," it says. That's a fancy way of saying that this view makes it OK to enjoy sexual activity in many different forms and either straight or gay sex is equally all right. It's obviously a view that is being heavily promoted in our society today.

The Church insists that, when God created humans, he created them in his

own image, and "male and female he created them" (Gn 1:27). He meant for them to be different. One way they are different, the letter says, is that women are usually better than men at being a "person for others," who find fulfillment in care-giving and nurturing relationships.

However, just because they are different doesn't mean that they aren't equal. That's the letter's second point. God made the two sexes equal so they could collaborate with each other for the good of society. They are not meant to compete. That doesn't mean that there can't be times when a woman and a man are competing for the same position in a company or in a political race, but the ultimate goal is cooperation.

And that's where the quotation with which we began this editorial comes in. The new document says that both men and women must collaborate in formulating political and social policies to help the poor and advance the cause of peace. There is nothing in the letter that would give any encouragement to a return to male dominance.

This is true in the Church, too, it says. Although it confirmed the teaching that only males can be ordained priests, it said that the role of women in the Church should not be "a passivity inspired by an outdated conception of femininity." Rather, women should be encouraged to bring their "feminine values" of listening, faithfulness, humility, understanding and caring more to the forefront.

Both men and women should also collaborate when it comes to the family, the document says. It repeats a theme that the pope has stressed before, that governments should implement policies to make it easier for wives and mothers to work outside the home—or stay at home, if they wish—without suffering economic disadvantages.

This is, when you get right down to it, a feminist document. It's not the type of feminism of Betty Friedan or others who advocate a power struggle between men and women, but rather one that emphasizes the equality of, as well as the differences between, the sexes, and the need for their collaboration rather than competition. That's Christian feminism.

— John F. Fink

Letters to the Editor

Catholic politicians need to be pro-life

We would like to thank Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend for his very pro-life stand in withdrawing the invitation to Gov. Joseph Kernan, who was to deliver the 2004 commencement address at St. Joseph Catholic High School in South Bend, Ind.

We are very strongly involved in the pro-life movement and have a hard time understanding how the Democratic party, both locally in Indiana and nationally, have taken such an anti-life stand.

Pope John Paul II in *Christifideles Laici* has stated, "The inviolability of the person, which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family and to culture—is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination."

Two very prominent Catholic pro-life advocates have this to say about Catholic teaching and political responsibility:

Cardinal Joseph Ratzinger, who works closely with Pope John Paul II, has stated, "Not all moral issues have the same moral weight as abortion and euthanasia. For example, if a Catholic were to be at odds with the Holy Father on the application of capital punishment or on the decision to wage war, he would not for that reason be considered unworthy to present himself to receive Holy Communion. While the Church exhorts civil authorities to seek peace, not war, and to exercise discretion and mercy in imposing punishment on criminals, it may still be permissible to take up arms to repel an aggressor or to have recourse to capital punishment. There may be a legitimate diversity of opinion even among Catholics about waging war and applying the death penalty, but not however with regard to abortion and euthanasia."

Father Frank Pavone, director and founder of Priests for Life, quotes from the U.S. bishop's statement "Living The Gospel of Life: A Challenge to American Catholics," "Opposition to abortion and euthanasia does not excuse indifference to those who suffer from poverty, violence and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seriously address issues of racism, poverty, hunger, employment, education, housing and health care. Therefore, Catholics should eagerly involve themselves as advocates for the weak and marginalized in all these areas. ... If we understand the human person as the 'temple of the Holy Spirit'—the living house of God—then these later issues fall logically into place as the crossbeams and walls of that house. All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right—the right to life."

Gov. Kernan, although a professing Catholic, supports abortion rights, even if he says he is personally opposed to abortion. First Lady Maggie Kernan is a former board member of Planned Parenthood in South Bend—as pointed out in the biographical information page of the governor's official Web site.

Other prominent politicians from both parties—Democratic presidential nominee Sen. John Kerry of Massachusetts, Democratic Sen. Edward Kennedy of Massachusetts, Republican California Gov. Arnold Schwarzenegger, Republican New York Gov. George E. Pataki and former New York Mayor Republican Rudolph W. Giuliani—claim to be Catholic and

pro-choice. How can this be? How is it that Catholics now believe they can be in prominent positions and throw their faith and beliefs aside for political gain? Maybe they just don't know their Catholic faith or care enough to stand up for the truth!

As Catholics, who love our Catholic faith and heritage in Judeo-Christian values, we must have the courage and conviction to speak up now for the life of the unborn. It is the bottom line, the very foundation, the most basic right of individuals. Of course, remember to pray daily, hourly for the Lord's will to be done.

Bob and Phyllis Burkholder, Sellersburg

Catholics must work to end legalized abortion

I agree with some recent letters to the editor that it's important that we Catholics consider a number of issues facing our country today in addition to the issue of legalized abortion. First, let's set the stage ... today alone, there will be about 4,000 unborn babies surgically aborted in the United States allowed under our current laws. These babies will join the more than 40 million legally terminated children since abortion was legalized in 1973. Now, let's look at the impact of changing various social/economic policies (excluding legalized abortion) on these babies scheduled to be terminated at the neighborhood "women's health clinic" or hospital.

Change in tax policy: Thousands killed by abortion in one day.

Change in foreign policy: Thousands killed by abortion in one day.

Change in health care policy: Thousands killed by abortion in one day.

Change in death penalty policy: Thousands killed by abortion in one day.

Of course, these issues are important and some Catholics can rightly argue that changes in them would lead to conditions where the number of abortions would decline over time. But would they have presented the same argument 150 years ago? Would they have sought to improve conditions so that only a portion of the legally owned slaves were freed, while the rest remained shackled as mere property? Thank God that enough citizens supported the end of that government-sanctioned atrocity.

Some issues do dominate others. The Church tells us that protecting innocent life is the foundational issue upon which all other are based (*Evangelium Vitae*). At issue is not Democratic vs. Republican; Catholic Republicans such as former New York Mayor Rudolph Giuliani and California Gov. Arnold Schwarzenegger thumb their noses at the Church's position, as do Catholic Democrats such as Democratic presidential nominee Sen. John Kerry and Indiana Gov. Joseph Kernan.

It's a "culture of life" versus "culture of death" issue. As one previous letter mentioned, globally, 26 million children are killed by abortion each year.

The question is: Are there enough Catholics willing to live their faith and support the end of this current government-sanctioned atrocity?

Tim Johnson, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Work done according to God's plan is ennobling

One time when I was visiting my dad—it was after Mom had died—he pointed to the wall opposite his favorite recliner (where he spent a lot of time) and said, “That was our life.”

Arranged on that living room wall were baby pictures of my brother and me, and underneath were two retirement plaques of appreciation. One acknowledged gratitude for Mom's many years of teaching at Holy Family School in Jasper, Ind. The other acknowledged gratitude for Dad's 52 years of working for the Jasper Cabinet Company.

The topic of work comes to my mind this time of year because of Labor Day, and I associate that day with the birthday of my deceased dad, who had a deep appreciation for the importance of work. My mom also had a September birthday.

The beginning of another school year is another reminder. Most people agree that much of our lives revolve around the academic year. Parents adjust to school schedules and related activities. Grandparents are concerned about the education of their grandchildren and follow their sports and social activities. Business and work schedules adapt once more to the school schedules at every level, including early morning and mid-afternoon school bus routes.

Much of the work associated with the

mission of the Church in our archdiocese is affected by the schedule of the school year. The lives of teachers and school administrators and parish religious education directors and catechists are once more governed by the educational schedule. This is a good time to reflect on the meaning of work.

Pope John Paul II wrote an impressive encyclical, *Laborem exercens*, (Doing Work) that was published in 1981. In it, he said, “Even though it [work] bears the mark of a ‘*bonum arduum*’ [a difficult good], in the terminology of St. Thomas ... it is not only good in the sense that it is useful or something to be enjoyed; it is also good as being something worthy, that is to say, something that corresponds to man's dignity, that expresses this dignity and increases it” (#9). He asserts that a life without work is deformative, and through work man becomes more a human being, more dignified and more noble, if he carries it out as God intends he should. He envisions every form of labor.

The Holy Father is credible as he speaks about work. Before ordination, he had worked in a rock quarry and also in a water treatment plant during World War II in Poland. He knew the need for human dignity under oppressive circumstances.

St. Josemaría Escrivá wrote that the

task of labor, which became arduous through original sin, is “the hinge of our holiness, and the supernatural and human means whereby we bring Christ with us and do good to all” (Letter, 14 February 1950, as quoted in Francis Fernandez's *In Conversation with God*, Scepter, N.Y., Vol. 4, p. 474). The saint recognizes the fact that the universal call to holiness of lay persons is lived in the stuff of everyday life, and it is particularly applicable in the workplace, wherever and whatever might take place.

It is interesting to note that the value of work has been on the mind of holy writers from the earliest eras of the Catholic Church. St. John Chrysostom, one of the greatest preachers of all times, said, “The tool that lies unused, its edge dulled by rust, becomes blunt and worthless; but put to use it is much more valuable and pleasing, and becomes bright as silver. So too, land which is allowed indefinitely and carelessly to lie fallow produces nothing good, only coarse grasses, weeds, thistles and worthless trees; but land that is cultivated or

properly tended is rich with pleasant fruits. In a word, all beings are ruined by neglect and are improved by being put to use according to their natures, in man's case this means through work” (*Homily on Priscilla and Aquila* as quoted by Fernandez, loc. cit., p. 475).

In his *Rule* for monks, St. Benedict instructs the abbot that the tools of the monastery should be treated as if they are vessels of the altar (cf. Chapter 31, 10).

St. Paul wrote to the Thessalonians, “You remember our labor and toil, brethren; we worked night and day that we might not be a burden to you” (1 Thes 2:9).

Work is an ennobling reality of life, and it is an opportunity to witness to the universal call to holiness in a no-nonsense way. My dad was a respected foreman in the factory. He was fair and sensitive, like a father concerned for those who worked in the “machine room.” In fact, he was teasingly called “Father” Buechlein by co-workers. I know because I worked there one summer, learning firsthand the meaning of labor. †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

El trabajo realizado de acuerdo a la obra de Dios ennoblece

Cierta vez cuando visitaba a mi papá, después de la muerte de mi mamá, él apuntó a la pared situada enfrente a su butaca favorita (donde pasaba gran cantidad de tiempo), y me dijo: “esa fue nuestra vida.”

Dispuestas en aquella pared de la sala se encontraban fotos de mi hermano y yo cuando éramos niños y debajo de ellas había dos placas de jubilación en reconocimiento. Una expresaba gratitud por los años de enseñanza de mi mamá en la escuela Holy Family School en Jasper, Indiana. La otra, en agradecimiento por los 52 años de trabajo de mi papá para la compañía Jasper Cabinet Company.

El tema del trabajo se me viene a la mente en esta época del año debido al Día del Trabajador, y asocio esta fecha con el nacimiento de mi padre ya fallecido quien sentía un profundo aprecio por la importancia del trabajo. Mi mamá también cumplía años en septiembre.

El comienzo de otro año escolar es también un recordatorio. La mayoría de las personas concuerdan en que gran parte de nuestras vidas gira en torno al año escolar. Los padres se ajustan a los horarios de las escuelas y las actividades relacionadas. Los abuelos se preocupan por la educación de sus nietos y siguen sus actividades sociales y deportivas. Los horarios laborales y de los comercios se adaptan una vez más a los horarios escolares a todo nivel, incluyendo las rutas de autobuses escolares matutinas y

vespertinas.

Gran parte de la labor asociada con la misión de la Iglesia en nuestra arquidiócesis se ve afectada por el horario del año escolar. Las vidas de los maestros y directores de escuelas, así como de los directores parroquiales de educación religiosa y de los catequistas se rigen por el horario educativo. Esta es una buena época para reflexionar sobre el significado del trabajo.

El Papa Juan Pablo II escribió una encíclica regia, titulada *Laborem exercens* (Ejercicio del trabajo), que se publicó en 1981. En ella, comentaba: “No obstante, con toda esta fatiga (...) comporta el signo de un «*bonum arduum*», según la terminología de Santo Tomás (...). Y es no sólo un bien «útil» o «para disfrutar», sino un bien «digno», es decir, que corresponde a la dignidad del hombre, un bien que expresa esta dignidad y la aumenta.” (#9) Asevera que una vida sin trabajo es deformadora y a través del trabajo el hombre se vuelve más ser humano, más digno y más noble, si lo lleva a cabo como Dios se lo tiene destinado. Él representa cada una de las formas de trabajo.

El Santo Padre es una fuente fidedigna cuando habla sobre el trabajo. Antes de su ordenación trabajó en una cantera y también en una mina química durante el régimen comunista en Polonia. Conoció la necesidad de la dignidad humana bajo circunstancias opresivas.

San Josemaría Escrivá escribió que la faena del trabajo, que se volvió más ardua

a través del pecado original, es “quicio de nuestra santidad y el medio sobrenatural y humano apto para que llevemos con nosotros a Cristo y hagamos el bien a todos” (Epístola, 14 de febrero de 1950, citada en el libro de Fernández *En conversación con Dios*, Scepter, N.Y., Vol. 4, p. 474). El santo reconoce el hecho de que el llamado universal a la santidad del común de las personas se vive a través de lo cotidiano de la vida diaria, y se aplica en particular al ambiente de trabajo, donde sea y lo que sea que tiene lugar.

Es interesante destacar que el valor del trabajo ha estado en la mente de escritores santos desde los primeros tiempos de la Iglesia Católica. San Juan Crisóstomo, uno de los grandes predicadores de todos los tiempos, dijo: “El hierro que yace ocioso, consumido por la herrumbre, se torna blando e inútil; mas si se lo emplea en el trabajo, es mucho más útil y hermoso y apenas si le va en zaga por su brillo a la misma plata. La tierra que se deja baldía no produce nada sano, sino malas hierbas, cardos y espinas y árboles infructuosos; mas la que goza de cultivo se corona de suaves frutos. Y, para decirlo en una palabra, todo ser se corrompe por la

ociosidad y se mejora por la operación que le es propia; el hombre, por su trabajo” (*Homilía sobre Priscila y Aquila*, citado por Fernandez, loc. Cit., p. 475).

En su Reglamento para los monjes, San Benedicto le indica al abad que las herramientas del monasterio deberán tratarse como vasijas en el altar (cf. Capítulo 31, 10). San Pablo escribió a los Tesalonicenses: “Pues recordáis, hermanos, nuestros trabajos y fatigas. Trabajando día y noche para no ser gravosos a ninguno de vosotros” (1 Ts 2:9).

El trabajo es una realidad ennoblecedora de la vida y es una oportunidad para presenciar el llamado universal a la santidad de una forma que no es sin sentido. Mi papá fue un capataz respetado en la fábrica. Era justo y sensible, como un padre, preocupado por aquellos que trabajaban en la “sala de máquinas”. De hecho, sus compañeros de trabajo lo llamaban jocosamente “Padre” Buechlein. Lo sé porque trabajé allí un verano, aprendiendo de primera mano el significado del trabajo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Check It Out . . .

Right to Life of Indianapolis will honor two longtime pro-life supporters for distinguished service during the **2004 Celebrate Life Dinner** on Sept. 30 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis. The keynote presenter is Dr. Ray Guarendi, a well-known author, child psychiatrist and host of the radio show "The Doctor Is In." He has been interviewed on "Oprah," "Joan Rivers" and "CBS This Morning," and is the author of *You're a Better Parent Than You Think*, *Back to the Family* and *Discipline That Lasts a Lifetime*. The event also honors St. Luke parishioner Patricia O'Drobinak of Indianapolis, who will receive the 2004 Charles E. Stimming Sr. Award, and Dr. Russ Blowers, senior minister of the East 91st Street Christian Church in Indianapolis, who will receive the 2004 Respect Life Award. The social hour begins at 6 p.m. and the dinner starts at 7 p.m. The annual fundraiser supports the educational work of the not-for-profit organization whose mission is to promote respect for the sanctity and dignity of all human life. Reservations are \$50 per person and tables of 10 are available. For information or reservations, call the Right to Life of Indianapolis office at 317-582-1526 or mail checks to the Right to Life office at 1060 E. 86th St., Indianapolis, IN 46240.

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, is having its **Old Southside Fall Festival** from 5 p.m. to 11 p.m. on Sept. 17-18. The festival will feature rides, food, an auction and entertainment. For more information, call 317-638-5551.

St. Malachy Parish, 326 N. Green St., in Brownsburg, is having its **Country Fair and Hog Roast** from 4 p.m. to 11 p.m. on Sept. 17-18. The fair will feature food and booths. For more information, call 317-852-3195.

St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, is having its **French Market** from noon to 11 p.m. on Sept. 18. The market will feature French food, booths, a children's activity area and entertainment. For more information, call 317-283-5508.

St. Jude Parish in Spencer will have a booth (#21) at the **Owen County Apple Butter Festival** in the town square from 9 a.m. to 10 p.m. on Sept. 18 and from 9 a.m. to 5 p.m. on Sept. 19. The festival will feature crafts, confections and baked goods. For more information, call 812-829-3082.

St. Meinrad Parish, 13510 E. County Road 1950 N., in St. Meinrad, is having its **fall festival** from 11 a.m. to 7 p.m. on Sept. 19 in its Community Center. The festival will feature food and quilts. For more information, call 812-357-5533.

St. Louis Parish, 13 St. Louis Place, in Batesville, is having its **parish festival** from 10 a.m. to 6 p.m. EST on Sept. 19. The festival will feature chicken and roast beef dinners, booths and games. For more information, call 812-934-3204.

St. Mary Parish in Mitchell will take part in the **Per-simmon Festival** from 11 a.m. to 7 p.m. on Sept. 22 at 7th and Main streets. The parish will have a food tent with an Italian dinner. For more information, call 812-849-3570.

There will be a **Worldwide Marriage Encounter Weekend** for married couples on Oct. 15-17 at the Castle-ton Hotel in Indianapolis. The weekend will be a chance for spouses to reconnect, focus on their relationship and think about how God has blessed them with the sacrament of marriage. For more information or for registration

materials, call Steve and Judi Willem at 317-576-9785 or e-mail JudiWillem@cs.com.

Father Frank Pavone of Staten Island, N.Y., national director of Priests for Life, will speak at 7 p.m. on Oct. 4 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, Ind., in the Diocese of Lafayette. Father Pavone will discuss "The Most Important Question This Election Will Decide" at the event, which is sponsored by the Marian Center of Indianapolis. For more information, call the Marian Center at 317-888-0873 or 317-924-3984.

A **Mini-eucharistic Congress for young women** ages 14 to 30 will be held from 11:30 a.m. to 5 p.m. on Sept. 25 at St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis. The congress will be a chance for participants to grow closer to the Eucharist; deepen their faith, hope and love through the liturgy, music, catechesis, prayers, dialogue and adoration of the Blessed Sacrament; and reflect on God's love for us and how we love him. The registration deadline is Sept. 22. There is no registration fee. For more information or to register, call Little Sister of the Poor Lourdes Marie Miranda at 317-872-6420 or e-mail vocindianapolis@lspusa.org.

Colts head coach Tony Dungy will speak about the spiritual aspect of his life at the 12th annual **Indianapolis Leadership Prayer Breakfast** from 7:30 a.m. to 9 a.m. on Oct. 12 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The cost is \$25 per person. The registration deadline is Oct. 8. For more information, call 317-705-0159, ext. 230, or e-mail KellyM@iPriority.com.

The **Catholic Business Exchange (CBE)** is an opportunity for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The first meeting of the CBE will be Sept. 17 at the Northside Knights of Columbus Hall at 71st Street and Keystone Avenue in Indianapolis. Dr. Chuck Dietzen, medical director for St. Vincent Pediatric Rehabilitation Hospital, will speak on "Your Business Journey: Going from Success to Significance." Mass will be celebrated at 6:30 a.m. followed by networking, a buffet breakfast and the guest speaker. The program will conclude at 8:30 a.m. The cost is \$10. For more information or to R.S.V.P., call Jim Liston at 317-469-1244 or jliston@finsvcs.com.

"The Treasures of Our Faith" will be the theme of the second annual **Firm Foundation Catholic Conference** on Sept. 25 at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany. Registration will begin at 8 a.m. There will be musical entertainment, presentations, prayer and lunch, concluding with a Mass at 5:30 p.m. The featured speaker will be Patrick Madrid, published of *Envoy* magazine, author of several books and a national speaker. The cost is \$15 per adult. Students, children, priests and religious are free. For more information, call 812-738-2742 or 812-366-3915.

Tom Nation, director of the Peace Learning Center and member of St. Thomas Aquinas Parish, 46th and Illinois streets in Indianapolis, will speak in the parish's Bethany Room at 9 a.m. on Sept. 19 during a **"Between the Masses" session**. Those interested in learning more about organizations working for peace and social justice in Indianapolis are welcome to attend. For more information, call the parish at 317-253-1461.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a retreat titled **"Living with Two Hands and 24 Hours: A Christian Program for Managing**

Time and Handling Stress" from Oct. 8-10. Nationally known author Karl Schultz will present the retreat. The cost \$150 per person. For more information, call the retreat house at 317-545-7681.

The MKVS and DM Center, in Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), is offering the **Covenant Sunday Schoenstatt Holy Hour and Field Mass** on Sept. 19. The Holy Hour will begin at 2:30 p.m. and will be followed by a Mass at 3:30 p.m. There will also be a pitch-in with drinks and dessert provided. For more information, call 812-689-3551.

The Oldenburg Franciscan Center in Oldenburg will offer several retreats and classes this fall. **"Yoga Movement"** will be offered from 4:30 p.m. to 5:30 p.m. on four Mondays from either Oct. 11 to Nov. 1 or Nov. 8 to Nov. 29. Mary Meyer, a licensed massage therapist who has practiced various movement modalities for 20 years, will lead the sessions. The cost is \$9 per session, or \$30 for the series. There will be another series from 4:30 p.m. to 5:30 p.m. on the three Mondays from Dec. 6 to Dec. 20. The cost will be \$9 per session or \$22.50 for the series. **"Living Simply in a Complicated World"** will be offered from 6:30 p.m. to 8:30 p.m. on the three Thursdays from Sept. 16 to Sept. 30. Franciscan Sister Donna Graham will lead the series, which will help participants simplify their lives by making changes in some areas, including spirituality, consumerism, connection with the natural world and family life. The cost is \$30 for the series. For more information, call 812-933-6437 or e-mail center@oldenburgosf.com. †

VIPs . . .



Irvin and Helen Amberger, members of St. Charles Borromeo Parish in Milan, celebrated their 50th wedding anniversary on Aug. 7 with a Mass at their parish followed by a family dinner. The couple was married on that date in 1954 at St. Nicholas Church in Sunman. They have two children: Lola Paras and Edward

Amberger. They have six grandchildren. †

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

The Cookout (Lions Gate)

Rated **A-III (Adults)** because of some crass sexual and racial humor, drug content and recurring crude language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Resident Evil: Apocalypse (Screen Gems)

Rated **O (Morally Offensive)** because of excessive graphic violence, desecration of religious objects and brief partial nudity, as well as recurring rough language and profanity.

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



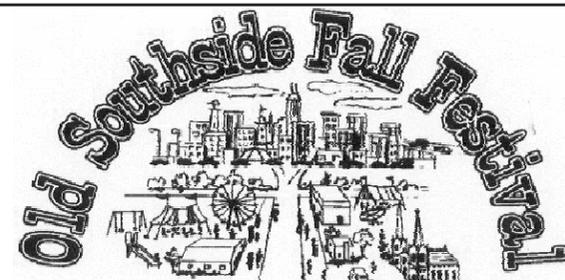
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ELECTION

continued from page 1

marriage question.

"Policies related to the definition of marriage, taxes, the workplace, divorce and welfare must be designed to help families stay together and to reward responsibility and sacrifice for children," it said. "Because financial and economic factors have such an impact on the well-being and stability of families, it is important that just wages be paid to those who work to support their families and that generous efforts be made to aid poor families."

American Catholics "must strive to make the needs and concerns of families a central national priority ... in the face of the many pressures working to undermine" them, the bishops added.

"Washington is in some ways divided, and the political parties are divided" about which marriage and family issues are most important, said Nancy Wisdo, director of the Office of Domestic Social Development of the U.S. Conference of Catholic Bishops.

Some say the only marriage and family issue that is important is same-sex marriage, while "some say it's only economics," she added. "We [in the Catholic Church] say it's both, and that's what makes us different."

Brian Kane, chairman of the philosophy and theology department at DeSales University in Allentown, Pa., doesn't see much difference on family issues between President Bush and Democratic nominee Sen. John F. Kerry of Massachusetts.

Both campaigns "are oriented toward a lot of issues that aren't resonating with families," said Kane. If the political discourse continues to focus on topics many consider extreme, Catholic and other voters might have to "organize to try to bring some of the issues back to center," he said.

On the same-sex marriage question, Bush favors the Federal Marriage Amendment; Kerry and his running mate, Sen. John Edwards of North Carolina, were the only senators not in Washington when the amendment had its first vote July 14. The measure failed on a 48-50 procedural vote.

Kerry's campaign Web site makes no specific mention of same-sex marriages but touts his opposition to the 1996 Defense of Marriage Act, which defined marriage for federal purposes as a "legal union between one man and one woman" and bars partners in same-sex unions from receiving federal benefits that are available to spouses because of their marital status, such as spousal Social Security benefits.

The Catholic bishops have strongly backed both the Federal Marriage Amendment and the Defense of Marriage Act.

Kerry "supports same-sex civil unions so that gay couples can benefit from the health benefits, inheritance rights or Social Security survivor benefits guaranteed for heterosexual couples," the Web site says.

According to a LeMoyn College/Zogby International poll earlier this summer, most American Catholics line up on the side of bishops on the same-sex marriage issue—58 percent favor the proposed amendment. But 62 percent of the respondents said they would support civil unions that would give same-sex couples rights similar to those of married couples.

One-third of Catholics agreed that same-sex couples should be allowed to marry by the state, while only 20 percent said those couples should be permitted to marry as a sacrament in the Church.

But what about the many other issues affecting marriage and the American family? Both candidates have said their economic plans would help families, but they take decidedly different approaches on what government actions would most benefit middle-class Americans.

One cornerstone of Bush's plan to strengthen families is a proposal that would give \$240 million to state programs that

support healthy marriages and provide another \$50 million in fiscal year 2005 to promote responsible fatherhood.

Another key element of the Bush plan is to leave families with more of their own money by keeping taxes down.

"The president's tax relief allowed families to keep more of what they earn by cutting tax rates across the board, doubling the child credit to \$1,000 and reducing the marriage penalty," the campaign Web site says.

But Kerry argues that the economic health of American families has gotten progressively worse under Bush.

"It is ironic that the president is talking about strengthening families when his economic policies have done so much to hurt them," said Kerry spokesman Phil Singer, citing Census Bureau figures that show a \$1,462 drop in family income between 2000 and 2002.

Kerry's plan to strengthen families includes support for a \$6 billion increase in child-care funding over five years, expansion of the Family and Medical Leave Act, an increase in the minimum wage indexed to inflation, new tax credits on health care and college tuition, and protection of "increases in the child tax credit, the reduced marriage penalty and the new tax bracket that helps people save \$350 on their first level of income," according to Kerry. †

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Volunteers celebrate 15 years of perpetual adoration at Divine Mercy Chapel

By Mary Ann Wyand

Fifteen years ago, a small group of Catholics recruited by Anchorite Sister Mary Ann Schumann began perpetual adoration of the Blessed Sacrament in a small chapel in the convent at St. Michael the Archangel Parish in Indianapolis.

On Sept. 12, Msgr. Joseph F. Schaedel, vicar general of the archdiocese and liaison of perpetual adoration chapels, celebrated the 15th anniversary of the Divine Mercy Chapel during a Mass at St. Michael the Archangel Church.

The anniversary liturgy marked the completion of more than 7.8 million minutes of continuous eucharistic adoration in the Divine Mercy Chapel.

Some of the original adorers participated in the Mass with more recent volunteers, who regularly spend time with the Lord in the chapel at all hours of the day and night.

"Following Jesus has a cost," Msgr. Schaedel said in his homily. "If we want to come to him then we have to leave some things behind. If we want to follow Jesus, there are some things that we cannot take with us. ... He—and he alone—must be number one in our lives. ... Following Jesus means we let go of ourselves."

His homily recognized the devotion and faithfulness of eucharistic adorers, who answer God's call to spend time alone with the Lord by leaving their daily routines to pray before the Blessed Sacrament every hour of every day.

"Jesus said what he meant," Msgr. Schaedel emphasized. "He meant what he said. We may not put anyone or anything before God. We must be willing to renounce whatever it is in us that would push him out of the top spot. He demands first place.

"... Jesus says we must carry our own crosses," the vicar general said. "Yet we tend to think of our crosses as inconveniences—things we have to put up with. Our cross means we destroy that person inside [us] that is more important than God."

The Gospels remind Christians of the Good News that "God lives," Msgr. Schadel said. "And his disciples who live for God live with him forever."

At the conclusion of the Mass, Sister Mary Ann thanked Msgr. Schaedel and the adorers for their love and devotion to the Lord then praised St. Faustina

Kowalska for sharing God's message of divine mercy with the world.

"Our Lord chose St. Faustina to sound an alarm clock, to awaken the Church anew to the great mystery of mercy," she said, "especially through the sacraments of confession and the Eucharist."

When Msgr. Schaedel and the original adorers started the Divine Mercy Chapel on Sept. 14, 1989, Sister Mary Ann said, "St. Faustina was not even beatified. ... I remember in 1993, the year St. Faustina was beatified, we had already celebrated three Feasts of Divine Mercy. By the time she was canonized ... we were grateful that we had not turned the alarm off. Often, it is only in looking back that we can see the wisdom of God at work—how he fits the pieces of the puzzle together."

Pope John Paul II encouraged the practice of perpetual adoration on Dec. 2, 1981, when he began a perpetual adoration chapel at St. Peter's Basilica, and asked Catholics in every parish to pray before the Blessed Sacrament. In 1994, the Holy Father prayed that the world would embark on a new evangelization of the Eucharist so the presence of Jesus would be the central focus of people's lives.

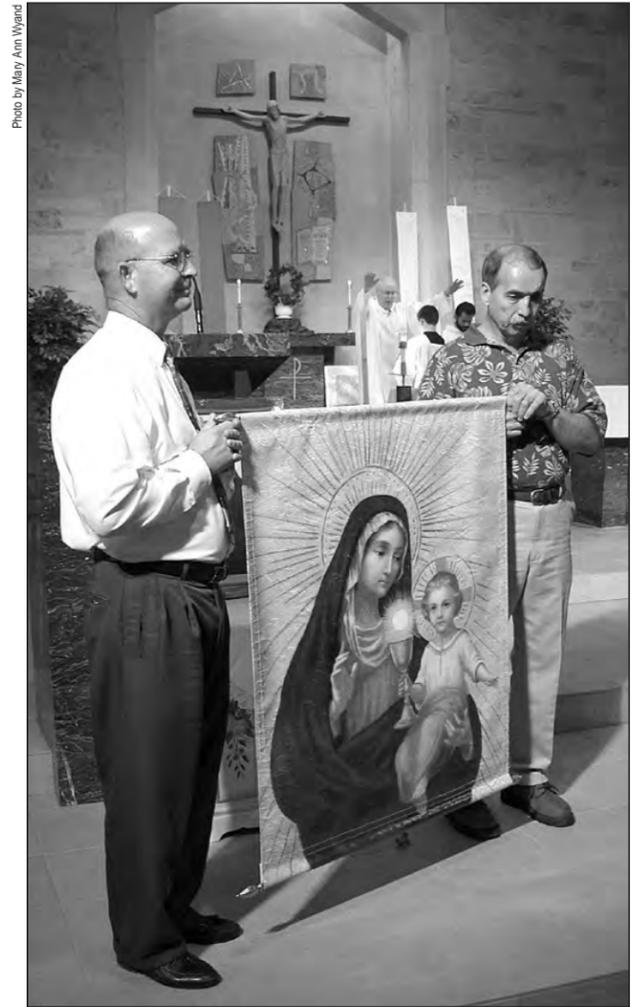
On June 10, the pope proclaimed 2004-05 as "The Year of the Eucharist" to inspire Catholics to grow in faith and love toward the mystery of the Body and Blood of the Lord. The Holy Father has said the Eucharist is the greatest gift that Christ left for his Church.

Reflecting on the past 15 years, Sister Mary Ann said she "will always remember the faithfulness of the adorers to their hour [of prayer], especially those at night weathering snow, the cold and long distances."

Through the ministry of adoration, she said, "I have met so many wonderful people truly committed to our Lord."

And as the coordinator of the Divine Mercy Chapel, Sister Mary Ann said, "It is exciting to share in little miracles—prayers answered."

(The Divine Mercy Chapel is located in the convent behind St. Michael the Archangel Church, 3356 W. 30th St., in Indianapolis. For information about adoration of the Blessed Sacrament or to volunteer as a regular adorer at the Divine Mercy Chapel or for information about other perpetual adoration chapels in the archdiocese, call Anchorite Sister Mary Ann Schumann at 317-926-1963.) †



St. Monica parishioner Steve Dlugosz, left, and St. Christopher parishioner Rock Rauck, both of Indianapolis, display a banner of Our Lady of the Blessed Sacrament at the conclusion of a Mass celebrated by Msgr. Joseph F. Schadel, vicar general, on Sept. 12 at St. Michael the Archangel Church in Indianapolis. The liturgy marked the 15th anniversary of the Divine Mercy Chapel at St. Michael the Archangel Parish. Dlugosz has served as an adorer for 15 years and Rauck has been an adorer for eight years. The banner was a gift to Msgr. Schaedel, center, behind altar, who is the liaison of perpetual adoration chapels in the archdiocese.

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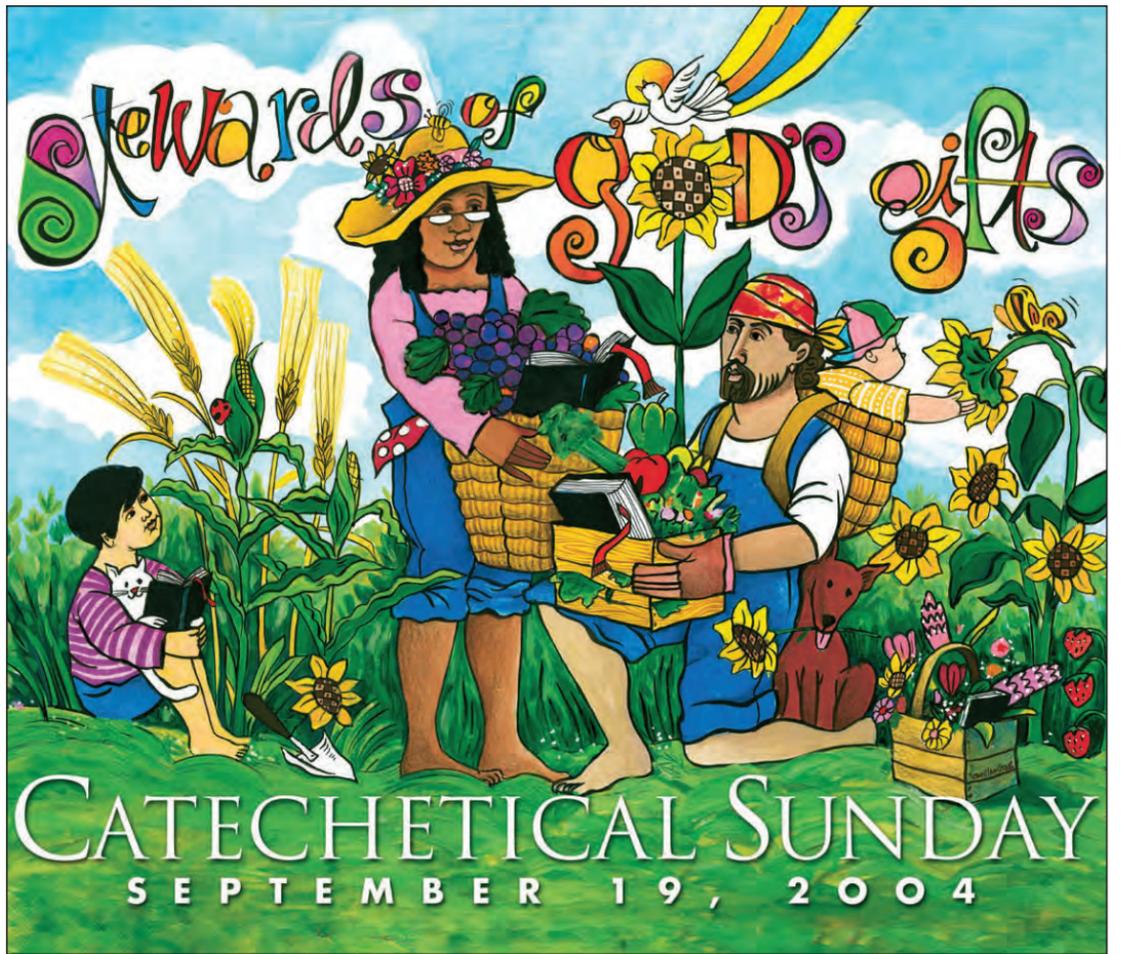
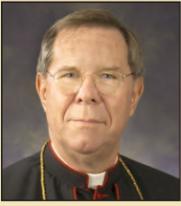
In the Scriptures, a steward is a person to whom another's estate and possessions are entrusted, not only to keep them safe but also to help them grow and flourish. In biblical times, the steward, not owning anything personally, would work unselfishly for the good of the master. In reflecting on this year's theme for Catechetical Sunday, "Stewards of God's Gifts," we are reminded that we all share the responsibility to work unselfishly, using the gifts God has given us, to help safeguard our faith and enable it to grow and flourish. We do this in a special way whenever we catechize or teach the faith.

While all members of the Catholic Church are responsible for sharing their faith with others, there are those among us who have accepted a specially designated role as teacher or catechist. These teachers and catechists truly act as stewards of God's gift of faith, in many cases working unselfishly to help others recognize the gifts that he has given to them. The annual celebration of Catechetical Sunday, and the commissioning of catechists that often occurs on that day, is an important way for parishes to recognize and affirm those men and women who generously, and with great dedication, share the gift of faith with others.

When we open ourselves to recognizing God's gifts to us and allow him to work through us for the good of others, great things can happen. May we all continue to be faithful stewards of God's gifts, especially the gift of faith. May the Lord bless our work of caring for and passing on his gifts.

Sincerely yours in Christ,

+ Daniel M. Buechlein, OSB
Most Reverend Daniel M. Buechlein, OSB



Senior citizens help Hispanics at Holy Trinity Parish in Edinburgh

By Mary Ann Wyand

EDINBURGH—Retired teacher Barbara Pierse loves ministering to Hispanic Catholics at Holy Trinity Parish in southern Johnson County.

And Latino parishioners show their appreciation for Pierse's help with English lessons and catechesis by calling her "*la maestra*," which means "the teacher."

"It's a blessing, a gift from God," Pierse said of the Hispanic ministry she provides with assistance from her husband, Don, as well as Jerry Niccum and Bill Kramer, who are members of the Edinburgh parish.

They are among a large number of senior citizens who serve archdiocesan parishes in a variety of lay ministries.

Jean Martin, the pastoral associate and director of religious education at Holy Trinity Parish as well as St. Rose of Lima Parish in Franklin, said Pierse's ministry to Latino parishioners helps provide "the whole-community catechesis that we're beginning to see the value of in parishes."

Martin said Pierse helps "bring the faith alive" for Hispanic Catholics by teaching an English As a Second Language (ESL) class and tutoring students on Wednesday afternoon as well as helping children and their parents with faith formation and sacramental preparation.

"We usually spend 20 to 30 minutes each Wednesday going over a very simple catechism," Pierse said on Aug. 18. "Today we reviewed the seven sacraments."

Holy Trinity parishioners have welcomed Latino people who relocated to the Edinburgh area, Martin said. "Most of them are from Mexico, from the Veracruz area."

Improving their English language skills helps Hispanic families participate more fully during Mass, she said, as well as feel more a part of parish and community life.

About 20 Hispanics are registered parishioners, she said, and other Latino families regularly attend Mass at Holy Trinity Church.

Father Paul Shikany, the pastor of Holy Trinity and St. Rose of Lima parishes, celebrates a Spanish Mass at 4 p.m. on the first Saturday of every month at Holy Trinity Church. He also celebrates a bilingual Mass whenever there are five Sundays in the month.

Latino families in the area also drive to parishes in Columbus and Indianapolis for *Misas en Español*.

Martin completed a short Spanish course in June at the Benedict Inn Retreat and Conference Center in Beech Grove, but knows she needs help from Pierse—who taught English and Spanish in the Edinburgh school system—to better serve Holy Trinity's Hispanic parishioners.

"It's so wonderful to have Barbara's help," Martin said, "but I'm trying to improve my Spanish-speaking skills so she doesn't have to help me as much."

"[Latino] parents know they can turn to the parish for help in making sure their children receive the sacraments," Martin said. "Barb is very good about helping me, like with baptismal preparation for parents. The parents who send their kids to the Wednesday afternoon classes are members of the parish and attend Mass here. The children are in religious education classes on Sunday mornings."

Some Hispanic families struggle with language problems even after they have lived in the U.S. for a while, Martin said, and this language barrier affects their participation in parish life. Bringing Latinos into full participation in the life

See HISPANIC, page 10

Photos by Mary Ann Wyand



Above, Holy Trinity parishioner Barbara Pierse of Edinburgh helps Lilia Perez improve her English language skills during a Wednesday afternoon class in the parish life center. Pierse's husband, Don, and parishioners Jerry Niccum and Bill Kramer help Latino families in the Edinburgh area as volunteers in an English As a Second Language class. Pierse includes time for catechesis in the weekly lessons.

Left, Holy Trinity parishioner Don Pierse listens as Sandra Olarte practices sentences in English. Weekly English As a Second Language classes in the parish life center help Latinos participate more fully in the Mass as well as in parish and community activities.

Archdiocesan catechists are stewards of God's gift of faith

By Harry J. Dudley

Our world needs persons and parish communities who are fully conscious of the fundamental call of catechesis to be transformed into ever better stewards and sharers of God's gifts. This year's Catechetical Sunday theme and readings challenge us all to share the responsibility to work unselfishly, using the gifts God has given us, to help safeguard our faith and enable it to grow and flourish.



To better understand what stewardship means in today's world, it is helpful to reflect on adjectives that describe such a responsibility and to ask questions that will help us to apply those qualities to our daily lives.

Catholic Christian stewards are:

- **Faithful**—Do we treasure the gift of faith and carefully pass it on to others with dedication and generosity?
- **Committed**—Do we give our all to grow in our understanding of God's precious gifts of the Gospel, our Roman Catholic tradition and way of life?
- **Attentive**—Do we pay special attention to the messages God has for us in the liturgy and the experiences of each week?
- **Resourceful**—Good stewards utilize what they have. How might we simplify our lives in order to focus on the things that matter most?

- **Thankful**—How can we take a mental inventory each day and thank God for each blessing we have received—especially the Holy Eucharist in this coming eucharistic year proclaimed by Pope John Paul II?
- **Generous**—How might we consider ways to give more of ourselves through acts of charity and justice? Can we single out someone who serves the parish catechetical ministry and offer him or her a word of thanks?
- **Bold**—This year, throughout the archdiocese, parish staffs are being asked to reflect on the topic of "whole-community catechesis." Bill Huebsch, the speaker at the recent educational administrator's conference, challenged us to consider how Catholic parishes can give greater witness to the faith. How can we all better reflect on how we might express our faith each day through what we say and how we respond to others? How can we educate ourselves about social injustices and seek ways to become more involved in solutions-seeking institutions and organizations?

Take time this week and throughout the year to single out and thank those women and men who serve in the Church's catechetical ministry. Our parishes have reported that 352 catechists over the last year helped provide many different opportunities for study, reflection and faith enrichment to 2,690 adult Catholics in our

archdiocese. Additionally, in that same period 2,616 catechists served in our archdiocese's 150 Catholic parishes and missions. Those catechists helped the 17,418 youth enrolled in parish religious education and youth ministry programs grow in their understanding of the faith and traditions of the Church.

Remember in prayer those who have already entered their eternal reward for all they have done to pass on the faith to us—parents, pastors, teachers and the many others who have shared the treasure of faith with us. This past year, we especially remember and pray for the repose of the souls of two parish administrators of faith formation: Beth Perkins of Our Lady of the Greenwood Parish in Greenwood and Anne Kellum of St. Bernard Parish in Frenchtown. Please remember them, their families and their parishes in your prayers.

Think about how we might all be more conscious of the role we play in proclaiming through Word and deed, the message of the Gospel together in partnership with our parish faith-formation programs. Let us join our catechists in praying:

*Holy Spirit, Love Divine,
All life and energy flows from you.
Illuminate our thoughts and intensify our desire to
grow ever deeper in our faith.*

*May we lift up our prayer to God—Father, Son and
Spirit—in humility and hope.*

(Harry J. Dudley is the associate executive director of faith formation for the archdiocese.) †

Gaby Hernandez, right, reads a children's book to Alvaro Garcia during an English As a Second Language class at Holy Trinity Parish in Edinburgh. Many Hispanic children only speak Spanish at home, but must speak English at school and other places.



Photo by Mary Ann Wyand

HISPANIC

continued from page 9

of the Church is a challenge facing many archdiocesan parishes, she said, as a growing number of Hispanics move to cities and towns in central and southern Indiana.

"Many parents had very little education in Mexico so they are not always able to help their children with lessons," Martin said. "It's much harder for them to learn English than it is for the kids."

She said older children in Hispanic families received sacraments in Mexico but parents need help with sacramental preparation for younger children in a new culture.

"The kids are beginning to think in English and it's almost becoming their primary language," she said, "but they have to speak Spanish at home with their parents."

Without Pierse's help, she said, Latino children translate for their parents and may not understand conversations.

Pierse also helps Hispanic families with medical, legal, financial and housing questions or problems, translates documents and often directs Latinos to the Mexican Consulate in Indianapolis for assistance with special needs.

The parish's Hispanic ministry started four years ago, Pierse said, after two Latino children who were trick-or-treating came to her home on Halloween and she spoke to them in Spanish. The next day, the girls' mother knocked on her door to ask for help. Soon, many Hispanics were seeking assistance with language skills so she began offering English classes for adults and children at the Holy Trinity Parish Community Center.

"By learning to speak English more fluently, they can understand more about their faith," she said. "With the parents, I speak Spanish. With the children, I speak English."

Holy Trinity parishioners Esteban and Carmen Medina of Taylorsville are grateful for Pierse's help and have brought their daughter, Joseline, a fourth-grade student at St. Bartholomew School in Columbus, to the Wednesday afternoon classes for four years.

"I don't know much English," Carmen Medina said. "When Joseline has questions we can't answer, we bring her to Miss Barbara. We can ask her in Spanish and she answers both ways."

Pierse said each Hispanic person who comes to her for help is "a real gift from God, a real blessing in my life."

But, she said, they wonder why she offers her language services without charge. "They ask 'Why do you do this?' because I don't accept money from them. I say 'because I'm Catholic and because I can.' They say 'Why don't you take money?' and I say 'because you're the gift to me.'"

With the ESL textbooks, she said, volunteers don't have to be fluent in Spanish to help Latinos learn English.

"I tell people not to feel overwhelmed [about volunteering to teach an ESL class] and to remember that the Spirit reaches out to help people," Pierse said. "God will work in his mysterious way. You do not have to speak a word of Spanish to teach English As a Second Language classes. If you can teach one sentence to one child each week, that's 52 things you've taught the child in a year, and that child will learn and expand on that knowledge."

Pierse retired from teaching in 2000 and is thankful for this opportunity to help Latinos grow in the Catholic faith and learn to live in a new country and culture.

"This ministry just fell into my lap," she said. "It was the work of the Spirit. I didn't have a thing to do with it. I get teary-eyed just thinking about it." †

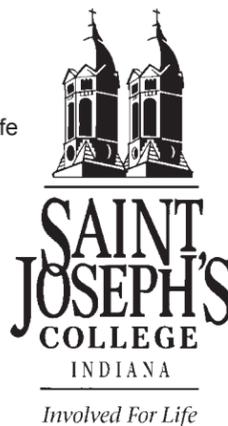


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Seeds of stewardship are planted in youth of St. Mary-of-the-Knobs

By Sean Gallagher

FLOYDS KNOBS—The pastoral staff, catechists and parents of St. Mary-of-the-Knobs Parish in Floyds Knobs have made encouraging a lifestyle of stewardship in the faith community's young people an important concern in the life of the parish.

It is hoped that in laying a firm foundation of stewardship in their youth, the children of the parish will mature into good stewards as adults.

Integrated into their catechesis and their worship, children in the parish's religious education program from preschool through the sixth-grade have learned about stewardship and begun to make it a part of their daily life.

This emphasis on stewardship in religious education in elementary grades began at the start of the 2003-04 academic year.

Beverly Parker, St. Mary's director of religious education, made sure that a lesson on stewardship would be taught early in the fall.

Collection envelopes were then distributed to the students. They were encouraged to place a monetary contribution in it. However, they were also instructed to write on the envelope how they gave their time and talent back to God.

Parents were also informed about the program.

One parent, Maria Shepherd, and her husband had already sought to instill an attitude of stewardship in their four children, but they appreciated the parish's help in accomplishing this goal.

"It is both my husband's and my prayer that they should give to God first," she said. "I do think that it is a good thing. If their parents are using the envelopes, most definitely I think that it reinforces the child to use it and bring forth that whole thought of tithing and giving God the first fruits and not what's left over."

This reinforcement happens in the program in part through a special emphasis being placed on the children's giving at Mass.

Before the collection is taken up from the adults of the congregation, the altar servers come to the front of the sanctuary with baskets and the children are invited to come forward and place their envelopes in them.

Father John Geis, pastor of St. Mary-of-the-Knobs, has noticed the excitement in the children about participating in Mass in that way. One particular incident stuck in his mind.

On one Sunday, a young girl, after placing her envelope in the basket, went happily back to her seat, doing three pirouettes along the way.

"I think that Jesus said that we should be a cheerful giver," said Father Geis. "I have never seen anything in the world like this! You talk about a leap for joy after

giving! It was absolutely precious."

Encouraging an attitude of stewardship among the parish's children is the latest step that the parish has taken to encourage giving at all age levels.

Shepherd, who is a second-grade catechist in the parish's religious education program, sees the importance of the program in establishing a habit for the future.

"I think that most kids, by the time that they're ten, if they've been doing it since the time they were in preschool or kindergarten, it will be clicking," she said, "that the message is there about tithing and giving. I think that [the program] would help plant that seed and hopefully stay for a lifetime."

According to Tammy Becht, the parish's youth ministry coordinator, Shepherd's hope is already starting to be fulfilled in the parish's teenagers.

"What we see in high school is a direct result of what we called out of them as children—to be involved, to be kids of the kingdom," Becht said. "The result that I see is not necessarily monetary, but we see them giving a great amount of their time and talent to the parish."

Shepherd has noticed a conscious awareness of the importance of stewardship in her older children. Old enough now to be babysitters, giving back to God is on their minds as soon as they are paid.

"When they come home and have been paid, they'll say, 'Well, I made twenty dollars,' and 'Mom, do you have change? Because I need to put two dollars back to put into the collection,'" Shepherd said.

This attitude of stewardship seems to be catching on. The enthusiasm that the children have shown for it has led Parker to conclude "that it is here to stay." †



Children at St. Mary-of-the-Knobs Parish in Floyds Knobs come forward during a Sunday Mass to place their envelopes in baskets held by altar servers. Teaching even their youngest members about the importance of stewardship has emerged as a high priority in the southern Indiana parish.



"I have done my part, may Christ teach you to do yours."

- St. Francis of Assisi

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National speaker encourages 'whole community catechesis'

By Brandon A. Evans

FRENCH LICK—In the next 10 years, religious education as we know it is going to change a great deal, along with all parish operations.



Bill Huebsch

Huebsch, who is the author of *Vatican II in Plain English*, spoke to parish leaders during

This was the prediction of Bill Huebsch, a Catholic author and speaker who is working to implement what was called for in the *General Directory for Catechesis*.

Huebsch, who is the author of *Vatican II in Plain English*, spoke to parish leaders during

the Educational Administrators Conference on Aug. 3 at the French Lick Springs Resort and Conference Center.

The subject was what is called "whole community catechesis," and is a complete reshaping of how religious education is carried out in parishes and schools.

Harry Dudley, associate executive director of faith formation for the archdiocese, said that Huebsch's speech to the conference was the "perfect opportunity" because not only were principals and directors of religious education present, but also youth ministers.

What Huebsch had to say applied to all three ministries.

"We're at a major turning point in religious education—school and parish, youth ministry, adult education, even the catechumenate," he said.

Religious education itself is fairly new, he said. Until the 20th century, preaching was the only form of catechesis.

Eventually, children used memorization to learn the facts of the faith, and in the more modern era, religious education as we know it sprung into being.

Vatican II called for documents to deal with religious education, and both Pope Paul VI and John Paul II published documents about it.

"[Those two documents] are, in the history of the Church, the first two documents to address the topics they did," Huebsch said.

After more than 30 years of consultation with people around the world, the Vatican published the *General Directory for Catechesis*. The U.S. bishops also published a document titled "Our Hearts Were Burning Within Us."

That document, Huebsch said, is "the U.S. bishops making a statement that most of us in this room would find hard to understand. They're saying adult catechesis is the norm of the Church, not children's [catechesis]."

That starkly contrasts the current landscape, he said, in which 70 percent of our money and people are used for children's religious education, and 1 percent on adults.

And there are problems with the current system as it exists, he said. The parents are usually absent from the process, many children who don't attend Catholic school don't attend religious education sessions, the teachers of the parish sessions are usually those who are available—not those who are qualified—and little reference is made to the rest of parish life or to the liturgy.

Religious education, he said, is set up on a "scope and sequence" pattern in which each grade level deals with a specific subject, like Jesus or morality or the sacraments then never deals with that subject again.

The fatal flaw, Huebsch said, is the idea of "graduation" from religious education. No one is ever done growing and being catechized, not even the wisest pastor.

He advocates a type of catechesis where the whole parish is involved—from the liturgists to the parents to the children to the finance council.

The first step, he stressed, is personal conversion to Jesus Christ. People who want to catechize—and be catechized—need to first be in love with Jesus and be living for him.

The Church, and especially this pope, have stressed the need for a "Christocentric" spirituality, that is, one that is centered on Christ.

"Only by starting with conversion can catechesis fulfill its proper task," Huebsch said.

Also, he said, the Mass needs to be a central part of all catechesis.

"The Church does not flow from religious education, it flows from the liturgy," he said. If you don't have the liturgy, then you're just a Rotary Club, he quipped.

Another key point is that families and households need to be fully living the faith for catechesis to work with children.

He recommends asking parents to sponsor their children in catechesis classes and to be involved.

He encourages the parents and other members of the parish to attend simple, easy-to-manage, parish-based retreats.

Huebsch also suggested having the pastor ask a "question of the week" in his homily that gives parishioners a chance to reflect on personal meaning in the Gospel that week and "break open the Word."

Faith sharing is also important, he said, and offered those who attended the conference several resources for weekly bulletin inserts that help people become familiar with the weekly Scripture readings and share their insights with others.

He also steps back from the old "scope and sequence" model to what is called a "spiral scope and sequence."

In this model, every year, every grade and age group learns each topic—but each year they come back to it with a deeper understanding.

When discussing Jesus, a first-grade class may ask who he was, while a third-grade class would ask what the Body of Christ is, and a sixth-grade class could ask how Christ was the Messiah.

And it doesn't stop with children. Parents would stay involved in catechesis and would ask questions about how to pass on faith in Jesus, while senior citizens may ask how Christ can give them wisdom and prepare them for eternal life.

"Every year, it's ever deeper, ever more age appropriate," he said.

When everyone in the parish is on board, he said, it is amazing to see the Mass attendance and participation as well as the increase in monetary giving and learning.

All this takes time, he said. It could take as much as a decade for a lot of parishes, but he suggested starting with the small things.

He will be back in January for a more in-depth session with any parish leaders who wish to attend.

"If all you do for the next three years is teach people how to break open the Word, you will have done a lot," he said. †



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LISA COVINGTON

Currently pursuing a master's degree in theological studies at Saint Meinrad School of Theology in Indiana.

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Member of St. Michael the Archangel parish, Indianapolis, Indiana.

Lisa Covington is surrounded by some of her favorite professors. From left to right are: Rev. Francis Bryan, M.Div., Donna Proctor, M.A., and Andy Hohman, S.T.L.

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More than 200 archdiocesan principals, directors of religious education and youth ministers listen to a presentation about "whole community catechesis" during the Educational Administrators Conference on Aug. 3 at the French Lick Springs Resort and Conference Center. Bill Huebsch, a national speaker and author of *Vatican II in Plain English*, was the presenter.

More parishes emphasize families in religious education

By Sean Gallagher

BLOOMINGTON—More leaders in religious education in the archdiocese are recognizing that the families of their parishes are among the most effective gifts that God has provided to help pass on the faith to children and teenagers.

And so in striving to be good stewards of these gifts, they have begun to center their parishes' catechetical instruction in the home.

Janis Dopp, administrator of religious education at St. Charles Borromeo Parish in Bloomington, oversees a religious education program where all families involved do most of the instruction in their homes.

Students in preschool, kindergarten and high school still attend a parish-based program. But the bulk of the children—those in grades 1 through 8—learn their faith from their parents. The students in these grades do meet together in classes at the parish on four Saturdays throughout the year as well as a full week of classes in the summer.

This method of catechesis then embodies this teaching from the *Catechism of the Catholic Church*: "Family catechesis precedes, accompanies, and enriches other forms of instruction in the faith" (#2226).

Parents who prefer having their children in these grades participate in a parish-based program are given the option of enrolling them at the nearby St. Paul Catholic Center. However, Dopp noted that nearly all the parents who had children enrolled in St. Charles' former parish-based program have now chosen to educate their children in the faith at home.

Kathy Brandon is one such parent who made this choice for her twin daughters Emily and Shannon, now in the fifth-grade. And while she initially thought it

would be a difficult transition, she quickly came to see it as a blessing.

"It was a nice place to start introducing them into [the faith]," she said, "and gave us a reason to talk about our religion."

Shannon has come to value this new way of learning the faith for the opportunities it gives her to be close to her parents.

"It's kind of fun because you really get to bond with your parents," she said. "They come and do it with me, and so I have a lot of time with them."

Members of St. Teresa Benedicta of the Cross Parish in Bright are given two options for the religious education of their children: classroom religious education, which happens at the parish, and family religious education, in which three to eight families gather together in groups in a home to teach the faith to their children.

Kim Sprague, coordinator of religious education at St. Teresa Benedicta, noted that overseeing two parallel programs is easily manageable.

"What can be used in a family session can also be used for the classroom session," she said. "The material and content is not in opposition at all. It really is not double the work."

In any case, Sprague sees great value in religious education taking place in the home. In fact, she has chosen this option for her own children.

"Being a part of our family-based program absolutely turned the faith-life of my family around," she said. "... Family-based catechesis has literally brought God not only into the teachable moments in that two-hour session in the home, but it is easy for that conversation to come up at the dinner table, about how that lesson that we talked about a week ago fit into something at school the following Tuesday.

"We were a part of that lesson. It's



Father Charles Chesebrough, pastor of St. Charles Borromeo Parish in Bloomington, answers questions from first-grade students during a class session in June. St. Charles' religious education program is family-based with class sessions in the parish on four Saturdays throughout the year and during one week in the summer.

kind of a hands-on kind of thing. It's a natural thing to bring that back up when you've all shared in that learning experience."

Sprague thinks that family-based catechesis, far from being a burden to families with busy schedules, can be integrated into the quick flow of their hectic days.

"People's [schedules] are jam-packed," she said. "So any opportunity for us as

religious education leaders to get a snippet into the homes and into the real lives of a family—that's huge."

Sprague and Dopp are two archdiocesan religious education leaders who have taken significant steps to help the families they serve integrate their day-to-day lives with their faith. In doing so, they are being good stewards of the greatest gifts with which God has blessed their parishes: their families. †

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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 5 p.m. Thursday one week in advance 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).

September 17

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise and worship, 7 p.m., memorial Mass. Information: 317-927-6709.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Father Donald Calloway of Steubenville, Ohio, presenter, eucharistic adoration and Benediction, 6:30 p.m., Father Calloway's conversion story, 7 p.m., free admission. Information: 317-888-2861.

September 17-18

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Old Southside Fall Festival, 5-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Country Fair and hog roast, 4-11 p.m., food, booths. Information: 317-852-3195.

September 17-19

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Apple Fest. Information: 317-831-4142.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Mystery of Sacrifice," Benedictine Father Aurelius Boberek, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Galt House West, 140 N. 4th St., **Louisville, Ky.** Catholic Charismatic Conference, "Awake—The Spirit Is A-Movin'." \$65 per person. Information: 502-239-0208.

September 18

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market, noon-11 p.m., entertainment, artisans' area, children's area, music, French food. Information: 317-283-5508.

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Health Fair, 10 a.m.-1 p.m., October Fest, 11 a.m.-7 p.m., music,

food, games. Information: 317-546-4065.

Michaela Farm, **Oldenburg**. "Loving the Land as Gift, Celebrating 150 Years," 10 a.m.-4 p.m. Information: 812-933-0661.

September 18-19

Owen County Apple Butter Festival, Town Square, **Spencer**. St. Jude Parish booth #21, Sat. 9 a.m.-10 p.m., Sun. 9 a.m.-5 p.m., crafts, confections, baked goods. Information: 812-829-3082.

September 19

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., **St. Meinrad**. Fall Festival, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, 10 a.m.-6 p.m. (EST), chicken and roast beef dinners, booths, games. Information: 812-934-3204.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Fall Field Mass, holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel, pitch-in following Mass, drinks and desserts provided. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

September 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and

Beyond" program, six-week series, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 20-22

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., **Indianapolis**. Parish mission, "Waiting to Bloom—Discovering the Power Within," Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, presenter, 7-9 p.m. Information: 317-357-8352.

September 21

Catholic Youth Organization Center, second-floor classroom, 580 Stevens St., **Indianapolis**. "The Life and Ministry of Pope John Paul II: Early Life and Priesthood," *Criterion* reporter Sean Gallagher, presenter, session 2 of 8, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, \$5 per session. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

September 22

Persimmon Festival, 7th and Main streets, **Mitchell**. St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

September 23

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home" program, week 4, "Changes Since Vatican II," 7-8:30 p.m. Information: 317-831-4142.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Living Simply in a Complicated World" series, session 2, 6:30-8:30 p.m., \$30 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Lafayette Diocese). Guardian Angel Guild luncheon, \$25 per person.

Information: 317-291-5895.

September 24

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Carrie Newcomer In Concert, 7:30 p.m. (EST), \$12 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 24-26

Mount St. Francis Retreat Center, **Floyd County**. Women's Retreat, "We Are God's Chosen People." Information: 502-239-0208.

September 25

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Mini-Eucharistic Congress for girls age 14 and up to young women up to age 30, 11:30 a.m.-5 p.m. Information: 317-872-6420.

Knights of St. John, 455 S. 5th St., **Richmond**. Oktoberfest, benefits St. Elizabeth Ann Seton High School scholarship fund, 9 a.m.-10:30 p.m. Information: 765-983-3145.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spa Day." Registration: 317-788-7581.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "The Sacred Ordinary: Looking at the World with New Eyes," Carrie Newcomer, presenter, 8:30 a.m.-3 p.m. (EST), \$50 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 25-26

Mount St. Francis Retreat Center, **Floyd County**. "Come-and-See" vocations discernment weekend for single men, ages 16-40, interested in finding out about priesthood or brotherhood. Information: 1-800-424-9955 or e-mail franvoc@aol.com

September 26

St. Michael Parish, 11400 Farmers Lane, **Bradford**. Parish picnic and festival, 10:30 a.m.-5 p.m., chicken dinner, silent auction. Information: 812-364-6646.

Fayette County 4-H Fairgrounds, Expo Hall, **Connersville**. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games, country store. Information: 317-825-8578.

Knights of St. John, 312 Wilder St., **Greensburg**. Knights of St. John and St. Lawrence Auxiliary, Fall Festival, turkey or beef dinners, 10:30 a.m.-2 p.m. (EST).

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish festival, 10:30 a.m.-6 p.m., shooting match, country store, food, games, rides. Information: 812-836-2481.

Holy Family Parish, 3rd Street and Church Avenue, **Jasper, Ind.** (Diocese of Evansville). Parish picnic, chicken and roast beef dinners, mock turtle soup, food, country store.

September 27

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *The Secret Life of Bees*, 7 p.m. Information: 317-865-5864.

September 28

St. Barnabas Parish, 8300 Rahke Road, **Indianapolis**. Women's ministry, second annual birthday celebration, 7-9 p.m. Information: 317-882-0724.

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. "How a Pope Is Elected," Dr. James J. Divita, presenter, 7 p.m. Information: 317-745-4284.

September 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild, fall card party, 11 a.m.-2:30 p.m.

October 1-3

Mount St. Francis Retreat Center, **Floyd County**. Friends of Francis Retreat, "We Are God's Chosen People." Information: 812-923-8817.

October 2

St. Vincent Indianapolis Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-865-5554.

October 4

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, **Carmel, Ind.** (Diocese of Lafayette). Marian Center of Indianapolis, "The Most Important Question This Election Will Decide," Father Frank Pavone, presenter, 7 p.m. Information: 317-888-0873.

October 5

Roncalli High School, 3300 Prague Road, **Indianapolis**. Archdiocesan Learning Resources Advisory Council, "An Evening with the Experts." Information night for parents, teachers and students with learning disabilities, 6-9 p.m. Information: 317-236-1430 or e-mail jhall@archindy.org.

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Using Scripture to discern God's will requires study and prayer

By Scott J. Rutan

As a religious educator who has been involved in parish-based faith formation programs, I've had the opportunity to use the Bible in a number of ways and settings.

One of the first things I do is help people to listen to the Scriptures. To listen well, I advise them to develop two skills:

- Listen for one specific word.
- Listen for what is not being said.

Listening for one word begins with an attitude of self-emptying and openness to the Spirit's flowing through each of us. Then, as Scripture is proclaimed, usually at Mass, the listeners let each word, phrase and sentence enter and touch them.

At some point, one word typically will jump up and surprise the listener. This starts a reflection: What does that word say about the one Word, Jesus Christ?

During a session one Lenten Sunday, a Rite of Christian Initiation of Adults candidate was struck by the word "drink" during the reading of the biblical story of the woman at the well (Jn 4:4-42). After some reflection and discussion, the candidate came to a deeper appreciation that Christ was calling her to the table to drink from the cup of life. She was able to express in a new way her desire to be with Christ in Communion.

It is also important, but a lot more difficult, to listen for what is not being said in the Scripture passage.

In the story of "doubting Thomas" (Jn 20:24-29), Jesus is quoted as saying,

"Examine my hands, put your hand in my side," and Thomas responds with, "My Lord and my God!"

The author says nothing about the Apostle doing any examination of Christ's wounds. Why not? To save space?

I always instruct people to remember that "omissions" are for a purpose. Among other things, the evangelist wanted to let readers know that it wasn't proof of the Resurrection that was needed for faith, it was a personal relationship with the risen Lord.

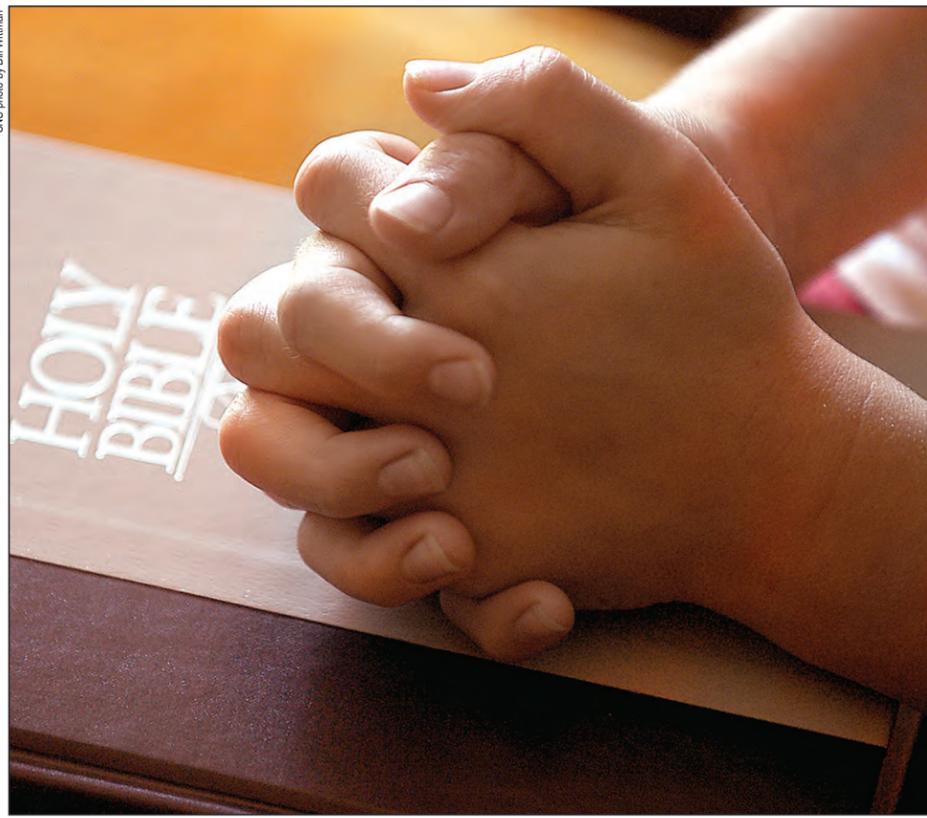
It is valuable to catch what the writers avoided saying.

People often ask me what version of the Bible they should read, and I always give them the same answer. *The New American Bible* is the version from which we take the *Lectionary* readings, it is readable and it has some of the best introductions and annotations of all the major translations.

Each book's introduction contains information about when it was written, who the author was, where and why it was penned and what its structure is like. The annotations, or footnotes, highlight two valuable resources:

- Pertinent cross-references that connect a verse or passage in one place of the Bible with other verses in another part.
- Some scholarly notes that examine the meaning of terms or make literary comments. These can be quite helpful to a beginning reader who is struggling with a passage's meaning.

Once, when I was teaching sixth-graders



CNS photo by Bill Witman

Good Bible study, while having elements of prayer and faith sharing, primarily is focused on learning. It uses informed resources to help participants understand biblical texts in greater depth. Through Scripture, people can come to know and love Jesus.

about the Old Testament, we were reading the story of Jacob and his 12 sons. To liven up the session, I showed them that in the annotations they could find what each one's name meant. "Reuben" meant "look, a son!" while "Simeon" meant "he heard" and so on.

Well, the students were enthralled. So every time we came across a new name in the text, we had to stop and see if it was referenced.

One of the most important yet difficult tasks that a religious educator can undertake is to set up and monitor a Bible study group. Bible prayer groups and small faith-sharing groups also are valuable, and each also uses Scripture. But they are designed to do something other than Bible study.

Good study, while having elements of prayer and faith sharing, primarily is focused on learning. It takes a systematic approach to such matters as history, writing styles, the types of biblical literature or the Bible's interrelationship with Church tradition. It uses informed resources to help participants understand a biblical text in greater depth.

Using the Bible as a tool for discerning

God's will calls for a synthesis of study and prayer.

I remember a former spiritual director telling me how not to use the Bible. He called it "Bible roulette"—the belief that by just letting a Bible flop open, the Spirit would reveal the exact page where one would find the perfect advice!

Discerning God's will through the Scriptures is far more complex.

In my experience, I always have attempted to create sort of a dialogue between the information I've learned through studying Scripture and the relationship I've developed with Christ.

Often, the two don't immediately seem to agree. When that is the case, it is time to be still and let go of preconceived notions and assumptions in order to allow the Spirit to make sense of points that appeared to be in conflict. In this way, I am led toward a new insight into Scripture.

This dialogue typically is full of surprises!

(Scott J. Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

Bible always offers new insights

By David Gibson

I saw a movie when I was in college that I thought was very shallow in meaning, although being shallow obviously hadn't been the filmmakers' intention.

Decades later, I saw the same film again on television and was shocked. I then felt it was a profound exploration of one person's human and spiritual struggle.

I think something similar to this happens again and again with the Bible.

What we read or hear in a biblical passage may be understood on one level when we are very young.

Later, we hear it again but notice something in the passage that we entirely overlooked before.

Much later in life, we may hear it yet again and feel that we comprehend it for the first time.

The parable of the Prodigal Son in the New Testament is an obvious example of a biblical story that is likely to be digested differently by people at different ages.

With the benefit of decades of life's experiences—times of disappointment as well as times of celebration—we view the son anew while gaining fresh, rewarding insight into his father's feelings and responses.

My point is simple. The Bible can be revisited again and again. It won't get old.

(David Gibson edits Faith Alive!) †

Discussion Point

Scripture provides guidance

This Week's Question

Why do you read the Bible? How do you draw upon it?

"I read it for guidance, especially in this troubled world we have right now. I draw guidance and hope from its pages." (Margaret Rasmussen, Thief River Falls, Minn.)

"Each time I read it, I receive new insight, depending on what's happening in my life at the moment." (Janice Gregoire, Bourbonnais, Ill.)

"I read it because I love hearing God talk to me. To me, the Bible is one long love story, and it tells me that God's love for us is beyond comprehension." (Chris Dibble, Koloa, Hawaii)

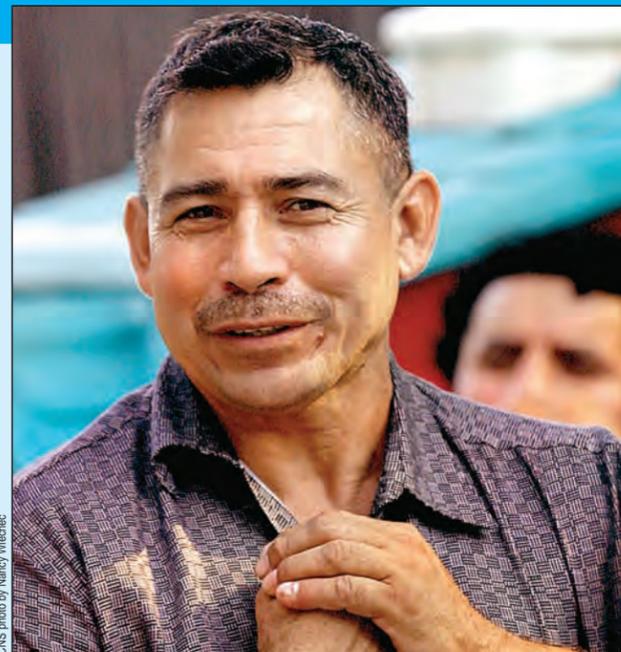
"Reading the Bible helps me visualize and experience

the reality of the three persons of the Trinity whose presence ... gives me hope, support and inspiration. Professionally, as a director of religious education, it's my responsibility to know and understand what the Bible contains.... This enables me to educate others correctly and to inspire them, as well as to defend the Church and place the Bible in its proper context.... By reading the Bible, I'm more fully engaged with my faith and therefore more committed to it." (Phil Coit, Jasper, Ind.)

Lend Us Your Voice

An upcoming edition asks: How can family members create an atmosphere of respect at home?

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



CNS photo by Nancy Wiehock

From the Editor Emeritus/John F. Fink

The Ku Klux Klan spreads anti-Catholicism

Several columns ago, I mentioned some of the periods of U.S. history during which anti-Catholicism flourished: in the English colonies, during the time of the Know-Nothings in the 1850s, in the 1880s and 1890s when the American Protective Association was active, and the first two decades of the 20th century when



Guardians of Liberty led the bigotry.

Here in Indiana, though, the most vicious anti-Catholicism was during the 1920s when the Ku Klux Klan ran the state. As the Klan spread out of the South, its focus changed. It was still anti-black and anti-Semitic, but its national leaders, William J. Simmons, the first Grand Imperial Wizard, and then his successor, Hiram Wesley Evans, considered Catholics to be the most serious threat to what they considered American ideals and institutions.

The Klan in Indiana began its organizational and recruiting work in Evansville in 1922. By 1923, it had a membership of

400,000, out-numbering Hoosier Catholics by about 100,000. A year later, 30 percent of the state's white population had joined the Klan and Klaverns were established in all of the state's 92 counties.

Indianapolis became the center of Klan activity throughout the Midwest. The state's newspapers shifted from a hostile attitude to one of neutrality, with the notable exceptions of *The South Bend Tribune* and *The Indianapolis Times*, which remained anti-Klan.

The Klan's success in Indiana was attributed to the efforts of one man: David Curtis Stephenson. Although lacking much formal education, he was a superb salesman, with a marvelous speaking voice and polished speaking style. He sold coal in Evansville before turning his attention to recruiting for the Klan.

By 1924, while only 33, he had amassed a fortune of \$3 million from the commissions he received from Klan initiation fees and the sale of Klan paraphernalia. He moved to a mansion in the Irvington section of Indianapolis, and had a \$75,000 yacht on Lake Erie and a private airplane with a personal pilot—quite unusual for the 1920s. Anti-Catholicism was quite

profitable in Indiana in those days.

Stephenson spread anti-Catholic propaganda through the Klan's newspaper, the *Fiery Cross*, which had a circulation of 500,000. The principal charge against Catholics was that they could not be good American citizens because they owed their allegiance to a foreign power, namely the pope. Klan writers also charged that Catholics opposed Prohibition, that they were hostile to the public schools, that they regarded Protestant marriages as invalid, and that they were over-represented among elected public officials in proportion to their numbers. Some of the charges were difficult to refute.

Stephenson then turned to politics. It wasn't long before the Klan controlled the Indiana Republican Party and, with Klansmen working hard, set its sights on the 1924 elections. The April 2, 1924, issue of *The South Bend Tribune* identified Ed Jackson, the Republican nominee, as the "Klux candidate for governor." In that election, Jackson won the governorship. Klan-backed candidates controlled the House of Representatives and were a powerful influence in the Senate.

Next week: *Stephenson's fall from power.* †

Cornucopia/Cynthia Dewes

The days grow short when you reach September

One of my favorite pieces of music is *September Song*, especially the version



sung by Walter Huston. Both the song and the singer are probably unknown to those under the age of 55, but it's worth looking up. Believe me.

The song says, "Oh, it's a long, long way from May to December, and the

days grow short when we reach September." Later, we hear, "When the autumn weather turns the leaves to flame, we haven't got time for the waiting game." The message is romantic, but wise: Seize the day and make the most of love and life before they end all too soon.

The end of summer is indeed a bitter-sweet event. On the one hand, we're sad to say goodbye to picnics and swimming outdoors and fresh food from the garden. It's human to need a break now and then to restore ourselves physically and spiritually, and summertime fills that bill in many ways.

On the other hand, we look forward to the relaxing sort of hunkering down that

accompanies colder weather. When we can't go outdoors, we recreate ourselves in other ways indoors. Maybe we enjoy a good book by the fireplace, visit a museum or have lunch with a friend. And there's always the sorting of summer and winter clothes to do, the cleaning of the house and baking of cookies now that the weather's not too hot.

We need to confront both literal darkness and the darkness of soul that sometimes accompanies it. (But, let's not get maudlin about it. It could be worse. By early December in north Germany, the sun rises at 8:30 a.m. and sets at 4:30 p.m., which makes for a really short day. By suppertime, you feel as though you're ready for bed.)

Fortunately, in September there's also a quickening of activity in the start of a new school year or the approach of a new liturgical season at church. Soon we'll be marking off the holidays as they march along to the end of the year: Halloween, Thanksgiving and Christmas. Instead of becoming depressed and lethargic with the darkening season, we'll do the wise, romantic thing and look forward to what's ahead.

September may also mark the literal autumn of our life, which can be a sad time for some of us. Perhaps beloved spouses

and friends are no longer with us on our journey, or maybe our health is so poor that we don't feel well enough to find much joy in living.

Often, we may lack the energy we used to take for granted. Now it's hard to get dressed in the morning or cook a decent meal. We tend to lose contact with other people and retreat into ourselves. We lose interest in current events, family affairs or humor.

When we notice this happening, we need to take a concerted effort to engage in life, no matter what the season or the circumstances. Regret for the past or what might happen in the future is not only depressing, but also unproductive. Let's move on even though time is short.

September also marks the time to cherish love. We can never give or receive too much love, so it's always time for that.

September Song ends with the lyrics, "And these few precious days I'll spend with you, these precious days I'll spend with you." What a great song. What a great month to be alive.

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

Faithful Lines/Shirley Vogler Meister

Understanding the quest for fulfilling career

Last week, I shared how important it is for children to learn good work ethics early.



However, it's also important for them to learn how to find personal satisfaction in their work, especially when moving into adulthood. I could share my own ups and downs and advice, especially when experiencing unfulfilling

jobs, but I'd rather present insight from a Catholic Press Association colleague, Mary Rose Remington. Her life situations and training help her to help others much better than I can.

"Everyone is entitled to work they love!" said Remington, author of *Career Quest: A Practical and Spiritual Guide to Finding Your Life's Passion* (Heartwood Publishing, \$16.95). She is a career counselor, speaker and internationally syndicated columnist of "Common-day Spirituality—where the wheels of Christian spirituality hit the road of daily life" at www.thecatholicspirit.com.

Readers can also subscribe to her free monthly column, "Balancing Act," which provides practical advice on careers, kids, home life and healthy living by clicking "columns" at www.maryremington.com.

"Mary Rose directs you inward and heavenward to find the beliefs and habits that hold you back, and the courage and grace that will move you forward," said Amy Lindgren, national employment columnist with Knight Ridder.

Cindy Rogers, editor and author of *As I Journey On, Meditations*, said Remington's book is "a marvelous short course on getting the most out of life and work," while Richard J. Leider, author of *The Power of Purpose and Repacking Your Bags*, said *Career Quest* is "a unique and thought-provoking perspective on purpose."

Remington's purpose and advice gets to the core of our being. She identifies problems, discusses the "Divine Formula" (talents, passions and service), shows how to prepare for changes, identifies fears, discusses spiritual guidance, and explains how to move on with goals and action.

She was once caught in a bad work situ-

ation during which she realized, "In order to have the flexibility to take care of my family, I must put up with this negative job." Now, because she worked through her own quandary, finding fulfillment, she can help others work through theirs. Her counsel leads readers forward to reach goals that prompt the positive statement: "I love my job!"

My favorite section of Remington's book deals with overcoming fears and embracing success. I've personally struggled with both. The most intriguing, incredible section is about divine guidance. She includes not only intuition, faith, grace, solitude and prayer, but also angels, other spiritual matters and dreams.

Don't let the latter rattle you, because Mary Rose Remington is Catholic through and through. (Her observations have even appeared in *The Catholic Journalist*.) She lives with her husband and three children on five acres near St. Paul, Minn.

(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

Learning theory explains some differences among laity

There is a great deal of variation in Catholics' beliefs and practices. For



example, about two-thirds of Catholics are registered parishioners; one-third are not. Thirty to 40 percent of Catholics attend Mass weekly; the other 60 to 70 percent go less often.

About 80 percent believe God is present

in the sacraments; the rest are not sure or do not accept that idea. About one-fourth of Catholics agree with most all of the Church's teachings on sexual and reproductive issues; another one-fourth agree with some but not all of these Church teachings; about half disagree with the Church on most of these moral issues.

How do we account for these variations? One answer is found in what social theorists call learning theory.

In any given society, social groups share at least some cultural values and norms (such as Americans' shared belief in democracy). However, groups also have subcultures or lifestyles of their own. These subcultures include religious ideas and codes of conduct that are usually linked to other matters, such as views about family, work and politics. Ideas and actions that are normative in some groups are often inappropriate in others.

Individuals are born into these different groups. For example, some are born to parents with European roots, while others have parents who come from Hispanic, African-American, Asian or Native American backgrounds. Some are born into highly educated and prosperous white-collar families, others into blue-collar families that have fewer social and economic resources. Some are born during periods of religious traditionalism, while others are raised during periods of religious innovation and change.

Individuals learn the cultural and religious traits of the groups and times into which they are born. They learn in three ways. One way is by imitating the people around them. Affirmation is another means by which people learn. Rewards take many forms, such as verbal expressions of approval from loving parents or colorful stars on grade-school students' papers. Punishment is a third mechanism for learning. Parents and other authorities use "time outs," curfews and other sanctions to discourage unacceptable ideas and behaviors. In short, through imitation, affirmation and punishment, people come to reflect the groups and times in which they grew up.

This is evident in Catholics' religious beliefs and practices. Given the cultural differences between racial and ethnic groups, it is not surprising to find that Catholics with Asian backgrounds are more likely to comply with official Church teachings than Anglos and Hispanics, who, in turn, are more traditional than Catholics with African-American backgrounds.

Considering the different lifestyles of the rich and poor, blue-collar Catholics develop more traditional beliefs and practices than affluent Catholics. It also is no wonder that pre-Vatican II Catholics (born in or before 1940) are more likely to agree with Church teachings than Vatican II Catholics (born between 1941 and 1960) and post-Vatican II Catholics (born since 1961).

Learning theory is not the only explanation, but it accounts for some of the variation in Catholics' beliefs and practices.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Twenty-fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 19, 2004

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for this weekend is from the Book of Amos.



This prophet, regarded as one of the Minor Prophets, was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem. Amos was a shepherd, and obviously he knew well the religious traditions of his ancestors.

He also had a sense of events occurring beyond his own environment, even events happening in other lands.

This pastoral occupation and keen knowledge, not only of tradition but also of life far beyond his own situation, gives his book of only nine chapters a special quality.

The reading for this weekend is quite frankly monetary in its wording. Indeed, it speaks of ancient units of currency, such as the shekel. However, it is highly critical of any quest to gather great sums of money. It instead insists that a higher standard exists. And, obliquely, it suggests that a reward greater than monetary gain is most important.

For its second reading, the Church presents the First Letter to Timothy.

Early Christian history, including that of the Apostolic Era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to the Apostle Paul that Paul referred to him as "beloved son" although, of course, nothing suggests that Timothy literally was the Apostle's biological child.

The son of a Greek father and a devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence.

Tradition is that Timothy was the first bishop of the Christian community in Ephesus.

In this weekend's reading, Timothy is asked especially to pray for rulers and

persons in authority. They especially are vulnerable to the temptation of yielding to greed and ambition.

St. Luke's Gospel supplies the last reading.

It is a parable. An irresponsible manager fears the results if his employer discovers his mishandling of his duty. So he called his employer's debtors and ordered them to reduce the amount owed. In fact, he cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed. However, had the manager insisted on the original figures, he would have been upholding the outrageous commission. He would have lost the regard of the community and appeared to be out of control of his own business.

Saving honor was more important than the money owed as debts. In other words, there is a greater good than money.

Reflection

It is easy to become lost in the world of ancient Jewish economics, quite unlike modern economics, but then again quite similar. For this reason, it is better not to elevate the employer in the parable recounted by Luke's Gospel to too high of a level of prestige. There is little temptation to lionize the irresponsible manager.

Rather, the bottom line is that things in life are more important than money. It is the theme of the reading from Amos. It seems a truism, however little else in contemporary life could be more relevant than the Church's caution in these readings not to stake our future, or measure our success, in monetary terms.

The line between genuine security and peace of mind on the one hand and grasping for more and more on the other is easy to cross. It is easy to rationalize that struggling to obtain more material assets is, in fact, only an effort to be financially secure.

Wise and experienced, reinforced by the inspiration of God, the Church offers the Scriptures to us as a warning. Remember what is important. Pursue what is important. †

Daily Readings

Monday, Sept. 20

Andrew Kim Taegön, priest and martyr
Paul Choñg Hasang, martyr and their companions, martyrs
Proverbs 3:27-34
Psalm 15:2-5
Luke 8:16-18

Tuesday, Sept. 21

Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Wednesday, Sept. 22

Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 23

Pio of Pietrelcina, priest
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 24

Ecclesiastes 3:1-11
Psalm 144:1-4
Luke 9:18-22

Saturday, Sept. 25

Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, Sept. 26

Twenty-sixth Sunday in Ordinary Time
Amos 6:1a, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

Question Corner/Fr. John Dietzen

Benefits and burdens affect decisions on medical care

Q Can you tell me what are my obligations to accept or refuse treatment for cancer? What must we do to prolong life, if anything?



responsibilities. (New York)

A You obviously have some hard and painful decisions to make. I admire you for your courage and thoughtfulness in asking these questions.

Please understand there are limits to how much can be said in a brief column like this, but I believe I can point out some insights that should be helpful.

We need to begin, of course, as you already have, by acknowledging that, while life is a sacred and awesome gift from God, death is for us not an absolute evil. We believe the end of this earthly life is not the end of existence, thus we do not cling frantically to every additional moment, regardless of the cost or consequences to ourselves and to others.

Christian faith and the teachings we have learned about how to live a Christ-centered life say much about the questions we must reflect on at times like this.

The concerns you have, which are shared by everyone in similar circumstances, basically revolve around two words—"benefit" and "burden."

- What benefits will a particular therapy, whatever it may be, bring to you, your family and perhaps others?
- At best, or worst, what are the reasonable expectations?
- What likelihood of success does your team of physicians offer?
- What is the best medical probability of how results might turn out for you?

These questions must be weighed along with the burdens involved. Today, costs of medical care for catastrophic illnesses easily reach into hundreds of thousands of dollars.

- What does this do financially to your family or other loved ones when balanced against the expectations of success?

• Considering your age and responsibilities, is the sheer pain involved reasonably worth the benefits you might expect?

• Consider the other physical and psychological burdens on yourself and those around you. How might your decision affect your chances for anything like a reasonably normal human life?

I recognize these are heavy, almost brutal questions. But we must deal with them when faced as you are with decisions about "extraordinary" ways of regaining or maintaining physical health.

You say you are older, your children are grown and you have no significant family responsibilities. Your answer to these questions will therefore differ from those of a younger mother or father with young children.

In any case, you don't need to be an expert in moral theology to arrive at good honest answers. With the help of those dear to you, and maybe others whose wisdom you trust, pray about it and think it through as best you can in the light of faith and good sense. Then be peaceful with your decisions, and place yourself in the merciful and loving hands of God.

I hope all who read this recognize that it barely hints at the complexity and thoroughness with which we might address such questions.

Even should one wish to study the subject, however, most publications are beyond the time and background of many people.

For those who wish to pursue it further, I would recommend one recently published book as a particularly readable and morally solid presentation of concerns to be considered in similar situations. It is *Medical Ethics: A Catholic Guide to Healthcare Decisions* by Jeremiah McCarthy and Judith Caron, published by Liguori Press (Liguori, Mo.). Many will find it helpful.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Tenderness

Clothe me in your tenderness as a protector from the storm.
Allow the folds of your love to encircle my soul and guide my heart to your everlasting bliss.

Wrap me with tender compassion, cover me with your mercy, that I may drink from your abundance.

Move me, O Lord, from the reality to this word into the sacred sphere of yourself.

Still my impatient heart and wandering thoughts.
Enclose me with calm and silence.
Refresh me with living water.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. This poem was inspired by Mark 1:41, which describes the cleansing of a leper. It reads, "Moved with pity, he stretched out his hand, touched him, and said to him, 'I do will it. Be made clean.'")



CNS photo from Reuters

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANDRES, Amelia Lucille, 95, St. Mary-of-the-Knobs, Floyd's Knobs, Sept. 3. Mother of Darlene Potter and Raymond Andres Sr. Sister of Thelma Payne and Frances Wiseman.

BUCK, Kenneth L., 85, Holy Rosary, Seelyville, Sept. 1. Husband of Mary (Butwin) Buck. Father of Dorothy, Mary Ellen, Susan and Ken Buck. Grandfather of two. Great-grandfather of one.

CLARK, Harry Wilbur, 89, St. Roch, Indianapolis, Sept. 3. Husband of Elizabeth Clark. Father of Karen Shine and Craig Clark. Brother of Connie Perry, Dick, Harold and Jerry Clark. Grandfather of two.

FORD, John F., 90, Christ the King, Indianapolis, Aug. 14. Husband of Louise (Keene) Ford. Father of Jane Bachert,

Joanne Brezette, Mary Queisser, John, Joseph and Michael Ford. Grandfather of 15. Great-grandfather of three. (correction)

HINZ, Raymond J., 91, Sacred Heart, Indianapolis, Aug. 29. Brother of Gertrude Buchman and Dorothea Kritsch.

HOHMANN, Alfred A., 87, St. Roch, Indianapolis, Sept. 5. Father of Lisa Ehr Gott, Barbara Guy, Angela Hawkins, Linda and Michael Hohmann. Brother of Otto Hohmann. Grandfather of 10. Great-grandfather of one.

KING, Bernard H., 91, St. Andrew the Apostle, Indianapolis, July 23. Husband of Marie (Ankenbruck) King. Father of Nancy Theis and James King. Grandfather of seven.

LUCAS, Melvin, 65, St. Margaret Mary, Terre Haute, Aug. 23. Husband of Connie Lucas. Father of Keyla, Krystal and Benjamin Rilenge. Brother of Marilyn Chrisman.

MARTIN, Kelsey Lynn, 15, Holy Family, New Albany, Aug. 30. Daughter of Robert and DeAnn Martin. Granddaughter of Robert and Mary Martin and Paul and Jean Riddle.

OESTRIKE, Marilyn (Otto), 62, St. Therese of the Infant

Jesus (Little Flower), Indianapolis, Aug. 30. Mother of Sue Ann and James Oestrike. Daughter of Eloise Otto. Grandmother of six.

POOL, William Dale, 73, St. Christopher, Indianapolis, Sept. 4. Husband of Luella (Weaver) Pool. Father of Bonnie Collins, Rose McLaughlin, Andy, Bill, Mark, Mike, Randy and Tim Pool. Brother of Betty Colón, Frankie Hampton, Rosemary King, Norma Peele and Sandy Pool. Grandfather of 23. Great-grandfather of 12.

PURDUE, Mary Evelyn, 80, St. Margaret Mary, Terre Haute, Aug. 18.

RENNEKAMP, Norbert, 91, St. Peter, Franklin County, Aug. 25. Brother of Hida DePrisco and Aloys Rennekamp.

RINARD, Joseph F., 45, St. Lawrence, Indianapolis, Aug. 25. Son of Myrtle Rinard. Brother of David and Michael Rinard.

SANDERS, Mary Anna, 102, St. Paul Hermitage, Beech Grove, Sept. 3. Mother of Mary Jean Balla, Dorothy Hamilton, Helen Noone and Dolores Wells. Grandmother of 20. Great-grandmother of 30.

SCHNIEDERS, Nora Etta, 80, Our Lady of Perpetual Help, New Albany, Aug. 21. Mother of Linda Banks, Susan Johnson and Gary Schnieders. Grandmother of six. Great-grandmother of two.

TRAUNER, Rosemary J., infant, St. Christopher, Indianapolis, Sept. 2. Daughter of James and Maureen Trauner. Sister of James and John Trauner. Granddaughter of Roy and Juliann Tinder and Bernard and Clara Trauner. †

Jesuit Father J. Paul O'Brien died Sept. 12

Jesuit Father J. Paul O'Brien died unexpectedly of an apparent heart attack on Sept. 12 at Brebeuf Jesuit Preparatory School in Indianapolis. He was 67.

The well-known priest spent nearly his entire ministry career with the Society of Jesus serving as a teacher, dean and alumni director at Brebeuf, a former all-boys school that opened in 1962.

Visitation will be held from 3 p.m. to 8 p.m. on Sept. 17 in the school chapel.

The Mass of Christian Burial will take place at 11 a.m. on Sept. 18 in the school gymnasium. Burial will follow at Calvary Cemetery in Indianapolis.

Jesuit Father Benjamin Hawley, school president, said in a Sept. 13 statement that, "We, the Brebeuf Jesuit Preparatory School family, all feel deeply Father Paul O'Brien's sudden death yesterday. He was a true friend, mentor, companion and father figure."

Father Hawley said that "many generations of Brebeuf students and their families, faculty, staff, administrators and Jesuits grieve his loss. We continue to trust in God's promise of eternal life for Paul and God's consolation for us who mourn."

Last weekend, Father O'Brien helped student leaders prepare for a Kairos retreat.

J. Paul O'Brien was born on Jan. 21, 1937, in Cincinnati, where he attended St. Teresa School and St. Xavier High School.

After graduating in 1955, he

entered the Jesuit novitiate at Millford, Ohio.

During studies to become a Jesuit priest, he completed a Bachelor of Arts degree in Latin and English in 1960 and a Master of Arts degree in Latin and Greek in 1964 at Loyola University in Chicago.

He earned a Licentiate in Philosophy at the Jesuits' former West Baden College in southern Indiana in 1962 and a Licentiate in Sacred Theology at St. Georgen in Frankfurt, Germany, where he was ordained for priestly ministry in 1968.

Father O'Brien spoke German, Spanish and French, and was able to read those languages as well as Latin, Greek and Portuguese.

Most of his ministry assignments were at Brebeuf Jesuit. In 1962, the year the school opened its doors, Father O'Brien, then a Jesuit regent or "scholastic," was assigned to teach Latin and English there.

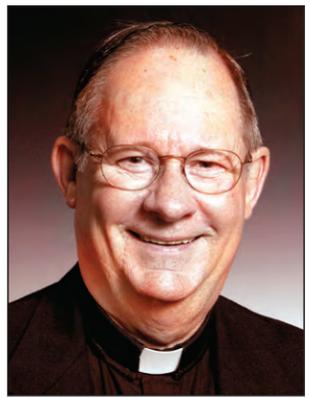
In 1969, after his ordination, he returned to Brebeuf as a teacher and alumni moderator then was named assistant principal in 1970.

In 1978, he was appointed dean of students.

Through the years, Father O'Brien continued to teach and serve as alumni moderator.

He had a great rapport with students, said Jesuit Father James P. Gschwend, Brebeuf's president from 1979-82.

"He was conscientious in the classroom," Father Gschwend said. "Students liked him because they picked up on his interest and concern for them."



In 1982, Father Gschwend asked Father O'Brien to become the alumni director.

"To a lot of people, he's 'Father Brebeuf,'" Father Gschwend said. "The school was pretty much his life."

From 1986-92, Father O'Brien also served as rector of Brebeuf's Jesuit community.

In 1992, he was assigned to Holy Family Parish in Chicago, where he served for two years as co-administrator and superior of the Jesuit community.

From 1995-99, he served as a religion teacher and faith formation coordinator for faculty and staff at his alma mater.

In 1999, he returned to Brebeuf, where he served as alumni chaplain until his death.

"This is a great loss for Brebeuf," said Jesuit Father M. Joseph Casey, who served at Brebeuf from 1968-87 and as president from 1982-87. "He was the liaison between present and past. He knew everybody."

Father Casey said he was "a fine teacher ... and a very dedicated man who was always personable and warm."

He celebrated more than 200 weddings for Brebeuf alumni.

Father Casey also pointed out that Father O'Brien was deeply committed to social justice efforts throughout the world.

"He'd studied in Germany and had an international perspective," Father Casey said. "He spent time in Peru and Nicaragua. He was active in promoting social justice issues. He traveled to the School of the Americas [Watch] protest every year with students. He organized memorial masses and memorial rites for Jesuits killed in El Salvador."

Father O'Brien is survived by two brothers, John O'Brien of Osprey, Fla., and William O'Brien of Silver Spring, Md.

Memorial gifts may be made to the Father J. Paul O'Brien, S.J., Endowed Scholarship, Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis, IN 46268. †

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SEMINARIANS

continued from page 1

"Today we pray that the witness of these seminarians and those who join you later and those who come after you on this campus," he said, "will signal to your peers and all of us that your way of life is so meaningful because you believe deeply in Jesus Christ and you revere the mother of Jesus, the mother of the Church."

"May your witness on this campus and elsewhere encourage fellow collegians and friends who perhaps struggle to be good Christians in these, our days," he said.

In his homily, Archbishop Buechlein held up both the Blessed Virgin Mary and Bishop Bruté as models for both the seminarians and those who will guide them in their formation.

Thanks to the generosity of Holy Rosary Parish in Indianapolis, the seminarians now have a visible reminder of the good example that they have in the first bishop of Vincennes, which is now the Archdiocese of Indianapolis.

Msgr. Schaedel, Holy Rosary's pastor in addition to being vicar general, commissioned Weberding's Carving Shop in Batesville to carve a statue of Bishop Bruté for the house of formation. Now completed and blessed following the Mass, it stands in the entryway to the chapel in St. Francis Hall, which serves as the church for the house of formation.

Msgr. Schaedel explained that Holy Rosary commissioned the statue because

it was the site for the Bishop Bruté Latin School from its founding by Archbishop Schulte in the early 1960s to its closure in 1978. Commonly known as the Latin School, it was a high school seminary for the archdiocese during that time.

He also pointed out that the statue was also created to honor Archbishop Buechlein during the 40th year since his ordination to the priesthood.

Msgr. Schaedel said that he hopes the presence of the statue of Bishop Bruté will inspire the seminarians as well as those involved and those interested in their formation to seek Bishop Bruté's intercession for them.

Bishop Bruté, before being named bishop of Vincennes in 1834, had been involved in priestly formation at Mount St. Mary's Seminary in Emmitsburg, Md. He also began a primitive seminary in his own residence in Vincennes.

"Since he was interested in the formation of seminarians," Msgr. Schaedel said, "it makes sense that we call upon his intercession to watch over our seminarians today."

One of those seminarians, freshman Corey Watkins, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, already recognizes the significance of the step that he is taking in being one of the pioneer seminarians of the Bishop Bruté House of Formation.

"It's been a great transition, definitely taking a bigger step in life," he said. "But I expected that. I wanted to step up in life and be a leader, and that's what I'm doing." †

YOUTH

continued from page 1

The main feature of the retreat is a large wooden structure lit with candles which has a monstrance atop it that contains a consecrated host. The students gather around it for the different presentations and opportunities for prayer over the weekend.

Thus, Jesus Christ, fully present, sits in the midst of the students. They are also encouraged to see how they together perpetuate the presence of the Savior.

At the crescendo of events on Saturday night—after the unique eucharistic procession—were praise and worship songs.

It was the highlight of the weekend for Mikey Padilla, a member of St. Bartholomew Parish in Columbus and a freshman at Columbus North High School. He said that the retreat strengthened his faith and Catholic beliefs.

"I've just never seen any group of young people come together like that," said Chelsea Powell, a member of Our Lady of Perpetual Help Parish in New Albany and member of the Archdiocesan Youth Council. She was surprised about how many youth came to the retreat.

Maria Huelseman, a member of St. Michael Parish in Brookville and a recent homeschool graduate, said that it was awesome to see so many youth show up.

"It gave me goose bumps at one point because it was so cool to see everybody so in love with Jesus and so happy to be here," she said. She is thinking of becoming a youth minister.

"I definitely think it's a good sign of the future of the Church," said Curtis Becht, a member of St. Mary-of-the-Knobs Parish in

Floyds Knobs and a member of the Archdiocesan Youth Council.

Becht was one of the two altar servers who assisted Father Jonathan Meyer, associate director of youth and young adult ministry, while he processed to each young person with the monstrance containing the Blessed Sacrament.

Curtis said that he had seen retreats where the youth got involved, but never to the scale of the Consumed retreat.

There were several priests hearing confessions on Saturday night, and they were kept busy by a constant stream of young people who wanted to avail themselves of the sacrament.

Father Robeson said that on Friday and Saturday night alone, he heard more than 10 hours of confessions.

"It was remarkable," he said. It also shows a level of conversion occurring in the lives of the youth, he said—a deepening of their relationship with the Lord and a better understanding of how God works in their lives and in the Church.

There were several talks given over the weekend, one of which was delivered by Mike Lightner, a seminarian for the Archdiocese of Milwaukee. He spoke about the Virgin Mary as a model of holiness, about spiritual warfare and listening to God to know what you are supposed to do with your life.

A retreat based heavily on the Eucharist is important because the Eucharist is the source and summit of the Church's life, Father Robeson said, paraphrasing the Second Vatican Council.

"To truly understand the Eucharist can change your life," he said. "It changes your whole paradigm, your whole way of thinking." †

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Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese, holds the Eucharist before a young person during a procession at the Consumed '04 retreat on Sept. 11 at St. Louis Parish in Batesville.

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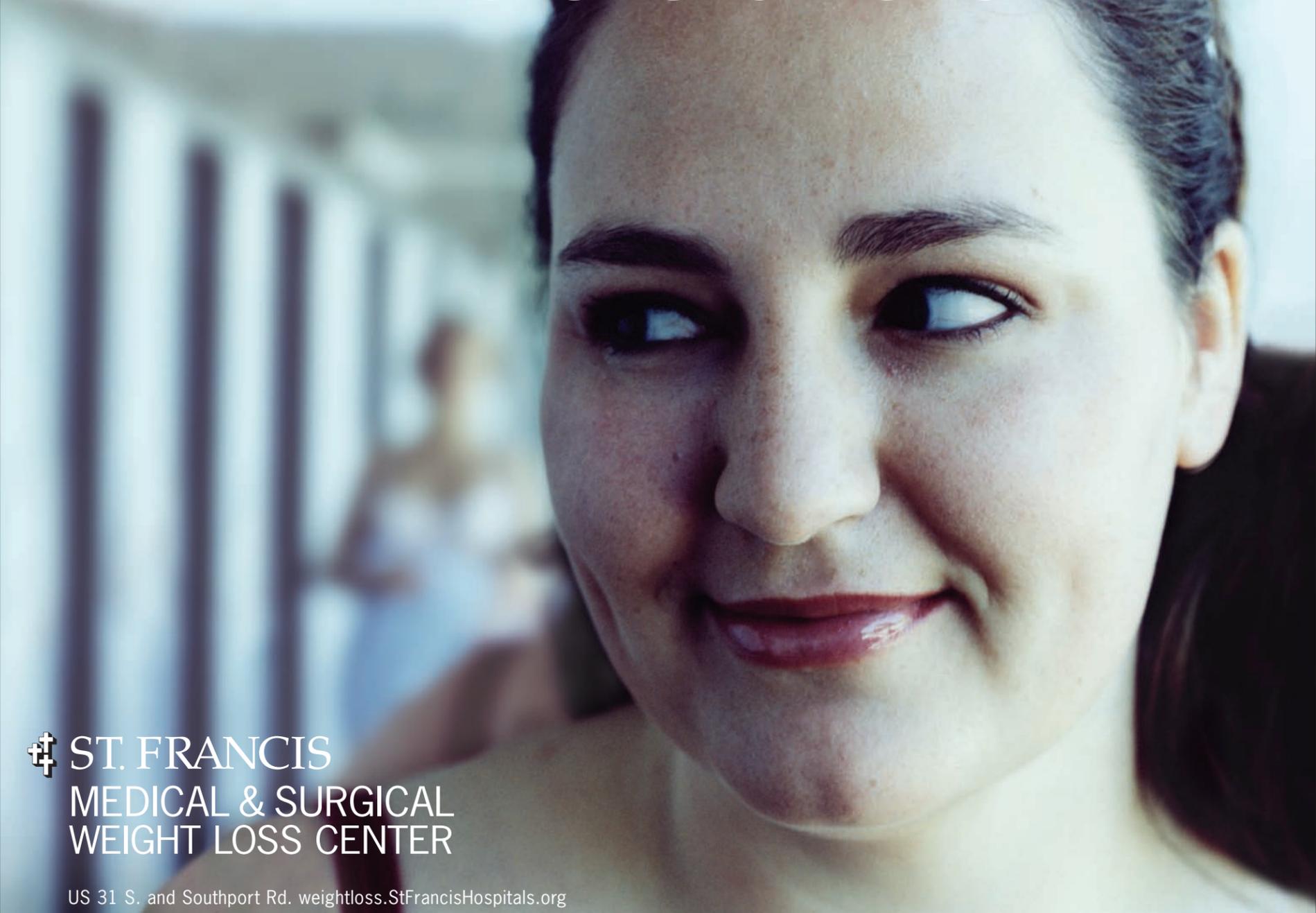
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