



The

Criterion

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Air strikes in Afghanistan prompt prayers, apprehension at Vatican

VATICAN CITY (CNS)—News of U.S. air strikes in Afghanistan prompted prayers for peace at the Vatican, with some Church leaders voicing qualified support for the retaliation and others apprehensive about civilian casualties.

Pope John Paul II and nearly 250 bishops meeting in a monthlong synod began their Oct. 8 session with a special Latin-language prayer by Cardinal Giovanni Battista Re, one of the synod's president-delegates.

"The news that arrived yesterday evening about the operations in Afghanistan prompts our prayer for peace and justice. From our hearts we repeat: Lord, grant peace. May God enlighten those responsible for decisions," Cardinal Re said.

The pope added, "I hope for peace." Later, addressing pilgrims in St. Peter's Square, he said he wanted to "share with you and entrust to God the worry and concern we feel at this delicate moment in international life." He ended the encounter with another prayer for peace.

The pope made no specific comment on the first night of U.S. air strikes, which included the firing of 50 cruise missiles and bombing runs by 40 planes against military targets in a number of Afghan cities. U.S. officials said the aim was to destroy suspected terror camps run by Osama bin Laden and weaken the ruling Taliban regime that harbors him.

A few hours before the bombing began, the pope repeated his invitation to make the rosary a daily prayer for peace

and against terrorism in the month of October.

Bishop Joseph A. Fiorenza, president of the U.S. bishops' conference, said that on the basis of the first wave of bombings, the U.S. retaliation seemed "appropriate and measured." That's something Church leaders will have to keep evaluating as events unfold, he said in Rome Oct. 8.

Bishop Fiorenza said the United States "needed to take this military action" for two reasons: to get humanitarian aid into the suffering Afghan people and to end bin Laden's operations.

"Hopefully, there were no civilian casualties. As long as they're attacking military installations, I think the response is appropriate and measured," he said.

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A Tomahawk cruise missile is launched from the USS Philippine Sea in a strike against the al Qaeda terrorist training camps and Taliban military bases in Afghanistan on Oct. 7.

Shared Church governance emerges as theme in synod

VATICAN CITY (CNS)—A week into a meeting of the world's bishops, the issue of shared Church governance emerged as the dominant theme, with nearly two dozen bishops advocating more decision-making power at local levels.

But the strongest applause followed a speech by Cardinal Joseph Ratzinger, the Vatican's doctrinal head, who said Catholics today spend too much time talking about the Church and not enough about Jesus.

Another theme taking shape in the Sept. 30-Oct. 27 synod on the bishop's role in the Church was the need for Church leaders to be prophets of social justice. Several bishops cited the international embargo of Iraq, the situation of Palestinians and extreme poverty as injustices at the root of Sept. 11 terrorist attacks on the United States.

Other topics expected to receive more treatment included emphasis on bishops' personal holiness and availability to their flocks, continuing formation for bishops and practical issues like retirement age.

The synod participants, including Pope John Paul II and nearly 250 bishops from more than 110 countries, looked ahead to another week of speech-making before breaking into 12 discussion groups. They were to prepare a list of proposals to give to the pope and a general message to the world.

The Vatican released summaries of the bishops' speeches, and reporters were

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A growing number of youth from across the archdiocese are taking part in pro-life activities. These students participated in last Sunday's Central Indiana Life Chain in Indianapolis. The Archdiocese of Indianapolis held a pro-life youth rally after the life chain.

More youth take part in Respect Life Sunday

By Jennifer Del Vecchio

Karen McKearn stood along North Meridian Street in Indianapolis last Sunday holding a sign proclaiming adoption as a loving alternative to abortion.

Unlike past years when many people taking part in Respect Life Sunday activities were adults, McKearn, a member of St. Lawrence Parish in Indianapolis, whose children are adopted, noted the large number of youth at this year's event.

More than 600 people lined Meridian Street for the Central Indiana Life Chain to pray in silence as they held signs

denouncing abortion.

"I'm seeing more people with younger kids come and the youth are also making it grow," McKearn said.

Those devoted to the pro-life cause for years said the increased youth involvement at the annual Respect Life Sunday Mass and life chain is important.

"It's good to see it," said Tony Svarczkopf, another St. Lawrence parishioner. "It's very apparent that many of the people here today are young people."

On the day the United States made its first military strike against the terrorists in Afghanistan, standing up for life has become more relevant, said Paul Lunsford,

who spoke at the pro-life youth rally held after the life chain.

Lunsford, a youth minister at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese-in-Indiana, said the terrorist attacks against the United States on Sept. 11 show that protecting life and freedom are more important than ever.

The terrorists "don't want us to have our lives, they don't value life and we have to fight to defend it," Lunsford said.

He said American soldiers were risking their own lives to protect life and are heroes.

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Terre Haute parishioner receives first youth pro-life award

By Mary Ann Wyand

The first recipient of the archdiocese's new Our Lady of Guadalupe Pro-Life Youth Award took a break from her confirmation retreat in the Terre Haute Deanery on Oct. 7 to travel to Indianapolis for the Respect Life Sunday liturgy and awards ceremony at SS. Peter and Paul Cathedral.

Many teen-agers wait until after confirmation to become active in Church and community service, but Catherine Beal of Fontanet, a member of St. Ann Parish in Terre Haute, already has dedicated count-

less hours during her high school years to serving the Church, promoting the cause of life and helping the poor.

"I feel honored to be picked for this award," Catherine said, "let alone to be the first recipient."

Now a senior at West Vigo High School in Terre Haute, Catherine is an active member of the tri-parish youth group from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.

Janet Roth, the youth minister for the tri-parish youth group, said she encourages the teen-agers to participate in

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Catherine Beal of Fontanet, a member of St. Ann Parish in Terre Haute, received the archdiocese's new Our Lady of Guadalupe Pro-Life Youth Award on Respect Life Sunday.

LIFE

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Lunsford said students can also “stand up and be counted” by taking a pro-life attitude in their daily lives.

“All you have to say is that life begins at conception and you’re taking that stand,” Lunsford said.

That’s the truth the Church teaches and the Church is right, he said.

He told the youth they didn’t have to debate it with anyone, they just had to stand for it and believe it.

Jaret Binford, a sophomore at Center Grove High School in Greenwood and a member of Our Lady of the Greenwood Parish, said the youth rally helped him realize he wasn’t alone.

“This event shows Catholic values,” Jaret said. “I realize that [being pro-life] isn’t some crazy person’s idea, but a religious idea.”

More than 100 high school students attended the youth rally to pray and to enjoy food and music.

Lunsford challenged the students to think less about their social standing and more about their pro-life stance by taking risks to

say they are pro-life, even if that means losing a date with someone they like or risking contempt by asking an unpopular student how they are and inviting them out.

“That’s what Jesus would do,” Lunsford said. “How do you do that? You get the strength from a sacramental life. You get the grace to fight sin from the Eucharist.”

Students also said that seeing others involved helped motivate them.

“This inspires me to do more stuff to help the cause,” said Kellie Rohl, a sophomore at Roncalli High School in Indianapolis.

Sometimes it just takes others the same age to send a strong message, said Rachel

Mohlman, a sophomore at Butler University in Indianapolis.

“We need to show people our age that their peers respect them for choosing to support life and to take a stand now,” Mohlman said.

Lunsford said that it’s easy to get started.

All that is needed is to ask God for courage, he said, and to ask God each morning, “What can I do for you, God?” and “What are we going to do together today?”

“We need you because you are the Church. We need you to stand up and be counted every day,” Lunsford said. †

YOUTH

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service projects and work for justice, and Catherine has taken that Gospel challenge very seriously.

“Catherine inspires other young people because she’s not afraid to take a stand on respect life and social justice issues,” Roth said. “She’s a great leader and she makes service a priority in her life.”

St. Ann parishioners are very social justice-minded, Roth said. “The parish sponsors a free health clinic [for the homeless and poor] and parishioners also prepare food baskets for the poor every month.

Catherine has helped with all those activities and many other service projects.”

The daughter of Joseph and Marianna Beal also participated in the annual archdiocesan youth trip to the March for Life in Washington, D.C., three times.

“With so many people gathering for the pro-life march that weekend,” Catherine said, “hopefully it will change the laws [legalizing abortion] in this country.”

She also participated in the Terre Haute Deanery’s “I Want to Live” peace and justice retreat and a community “Stop the Hate” march.

Catherine also helped build a Habitat for Humanity house for a poor family in Vigo County.

“Once a year, our youth group helps build a house in Terre Haute,” she said. “I like the feeling of using my hands to build a house. When we were finished, I looked at it and thought, ‘Like, wow! I actually helped build that!’”

Catherine also has organized and delivered food baskets to the poor, helped improve housing for poor families in Appalachia as a Nazareth Farm volunteer and raised funds for a variety of community service organizations.

She also participated in West Vigo High School’s “Community Day of Caring” project by helping clean up impoverished neighborhoods in West Terre Haute.

“I like helping people,” Catherine said. “Janet Roth and the other youth group leaders and the teen-agers showed me how much fun it can be to help others and how important it is.”

Other teen-agers have learned the importance of service from Catherine’s examples, Roth said. “Catherine has demonstrated a committed and deep caring for the human dignity and sanctity of all life. She is active in her faith and lives out her values through her actions. She is an exceptional young lady who has made a difference in the lives of others through her kindness and compassion. She is an inspiration to others to help make a positive difference in our world.” †

Respect Life Award recipients pray daily for end to abortion

By Mary Ann Wyand

This year’s recipients of the Archbishop Edward T. O’Meara Respect for Life Award have been active in the pro-life movement since 1973, the year abortion was legalized by the Supreme Court.

During three decades of service to the cause of life, St. Therese of the Infant Jesus, Little Flower parishioners Winferd “Bud” and Dorothy Moody of Indianapolis have written countless letters to newspapers and elected officials to speak out against the culture of death and stand up for a variety of pro-life issues.

They started a pro-life committee at Sacred Heart of Jesus Parish in Indianapolis many years ago then continued their pro-life committee work when they joined Little Flower Parish.

Recognizing that prayer is at the heart of the pro-life movement, they have organized rosaries for life and prayed outside abortion clinics to try to save the lives of unborn babies.

“Before 1973, abortion was illegal,” Winferd Moody said. “Now more than 4,000 babies die in legal abortions in the United States every day. We just felt we had to do something to stop abortion.”

Msgr. Joseph F. Schaedel, vicar general, presented the archdiocese’s pro-life award to the retired couple on Oct. 7 during the Respect Life Sunday liturgy at SS. Peter and Paul Cathedral.

During a brief acceptance speech, Dorothy Moody held up her rosary.

“This is our secret weapon [to fight the

culture of death],” she said. “I ask you today to increase your prayers and to pray as never before. I urge you to have a deep faith to carry on, and may God bless our nation.”

Her husband said many other people deserve the archdiocese’s pro-life award more, but they appreciate the honor.

“I felt the Lord has done good things for me and so I want to do wonderful things for him,” Winferd Moody told pro-life supporters. “Thank you for all you do to overcome the culture of death.”

Their volunteer commitment to praying and working to end abortion began 28 years ago and has continued daily throughout their retirement years.

“I just feel that we should let our feelings and our beliefs be known,” he said. “When I get something on my mind, I sit down at the typewriter and put it into writing and mail it to *The Criterion* or to other newspapers or elected officials.”

Their telephone rings often because many people call them about pro-life projects ranging from helping unwed mothers choose life to arranging parish participation in the Central Indiana Life Chain and archdiocesan Helpers of God’s Precious Infants monthly pro-life ministry.

To promote the sanctity and dignity of life, Winferd Moody wrote a brochure about how to work to stop abortion.

“Every true Catholic believes that abortion is a terrible sin,” he said. “But how many have been willing to exert themselves to do something about it?”

He encourages people to spend at least



Photo by Jennifer Del Vecchio

Msgr. Joseph F. Schaedel, vicar general, congratulates Winferd “Bud” and Dorothy Moody, members of St. Therese of the Infant Jesus, Little Flower Parish in Indianapolis, for their many years of work supporting pro-life efforts in the archdiocese. They received this year’s Archbishop Edward T. O’Meara Respect for Life Award during the Respect Life Sunday Mass on Oct 7 at SS. Peter and Paul Cathedral in Indianapolis.

15 minutes a week in prayer before the Blessed Sacrament, pray the rosary daily and offer petitions for an end to abortion at Masses.

“We just don’t understand how people can be so callous about the killing of babies,” he said. “We feel like we should do whatever we can to stop abortion.” †

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Signed: William R. Bruns, Executive Editor

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St. Anthony of Padua Parish in Clarksville celebrates 150th year

By Brandon A. Evans

The history of St. Anthony of Padua Parish in Clarksville began in the neighboring community of Jeffersonville.

It was 1851 and Jeffersonville was a booming Ohio River town. The newly established St. Anthony Parish soon had a "problem"—more parishioners than the parish church could accommodate comfortably.

A new and larger church was built in Jeffersonville and St. Augustine Parish was born. St. Anthony of Padua Church was left empty for a short time until the German members of the congregation asked for permission to continue worshipping at the parish.

Shortly thereafter, Conventional Franciscan friars adopted St. Anthony Parish and tended to it. They helped build a new church in 1876 and, with the help of five religious orders of sisters, opened a parish school in 1890.

The parish survived floods in 1883 and again in 1937, when the water reached halfway to the church ceiling.

As the small community of Clarksville began to grow in the 1940s, the archdiocese determined that a parish was needed there and the parishioners of St. Anthony moved a few miles west of Jeffersonville to a new Clarksville site.

In 1949, a new school and church were built in Clarksville and the story of St. Anthony of Padua Parish began a new chapter.

A fire destroyed the church in 1970 and it was rebuilt a year later.

St. Anthony of Padua Parish has been uprooted and has survived floods and a fire to become one of the largest parishes in the New Albany Deanery.

Parishioners will celebrate their rich parish history with a sesquicentennial Mass at 5 p.m. on Oct. 20. Archbishop Daniel M. Buechlein will celebrate the Mass. A catered dinner and dancing will follow the liturgy.

Franciscan Father Dismas Veeneman,

pastor of St. Anthony of Padua Parish, said he often hears people say that St. Anthony Parish is a warm place, a place that welcomes people.

Parishioner Cheryl Pace agrees. "I've been to several different churches, but I always feel like I'm coming home when I go back to St. Anthony's," she said. "I know that if I have a problem I can go to someone. There's a quiet strength—I can draw on that."

One of those quiet strengths has been the financial support of the parishioners. "Since 1994, we have been striving to be a full stewardship parish," Father Dismas said.

That means that the parish tries to operate almost entirely with income from the Sunday collection. That even covers school expenses.

As the parish strives to reach this goal, Father Dismas sees a deeper meaning of stewardship as something that the parish will aim for in the future.

Spiritual growth ties into that and is the key to making everything else work.

"I don't think you can have effective stewardship without positive spiritual growth," Father Dismas said. "We have recently started the Christ Renews His Parish program, and that has been a very positive experience for our parish."

Establishing smaller church communities within the parish is among the future plans.

"We've got a lot of things going on here," said Jim McAloon, who chairs the parish council.

The parish is finishing additional classrooms and adding air conditioning to the school, and also is working to have a new parish center with a full-size gymnasium completed by January.

"I see it as a highly organized parish," said Virginia McBride, a parishioner since 1955. "I think it's a working parish. I just see more people active [now] than I've seen in my life at this parish. I don't see any cliques. I think that everyone's working toward the common good."



Archbishop Paul C. Schulte of Indianapolis attends the cornerstone laying of St. Anthony of Padua School in Clarksville on June 12, 1949. St. Anthony of Padua Parish, now 150 years old, had just moved from Jeffersonville with its ministerial staff of Conventional Franciscan Friars.

The parishioners also had high praise for the leadership in the parish.

McAloon noted the Franciscan presence and the current pastor strengthen parish life.

"I think he's truly outstanding," McAloon said of Father Dismas. "There are times that you are amazed at how this man works and does things."

McBride agreed. "I think he has marvelous leadership qualities," she said. "Maybe some would call him a perfectionist, but he likes to see things done right."

Father Dismas has been the pastor at St. Anthony since 1996.

"I was just reappointed here for another four years," the pastor said. "I find that really exciting. It's just become home to me."

Official Appointment

Effective Nov. 7, 2001

Rev. Henry F. Tully, associate pastor of Holy Spirit Parish, Indianapolis, to pastor of St. Mark the Evangelist Parish, Indianapolis.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

In an attempt to show the people how much they need to be united and how close they can be and already are, Pace came up with the idea for a sesquicentennial quilt.

She rounded up parishioners that wanted to help sew a quilt that she hopes will bear the signatures of each household in the parish, which is about 1,000. The quilt blocks will be sewn together once the signatures are collected.

"We will put the blocks together and Father Dismas has agreed to let it hang in the new parish center," Pace said. About five people are helping stitch the quilt, and she expects to complete it by February.

"I kind of see a quilt as being like people," she said. "We're each different, but when you put us together we're an amazing force. We have to be unified or we'll be able to do nothing."

Her greatest desire is that those who look upon the finished quilt will see all the symbolism, meaning and love that she sees as she constructs it.

As the quilt, with many parts, grows larger, the parish also continues to change with its many hopes and dreams for the future.

"We are growing in several ways," Pace said. "We are not a stagnant church." †

Volunteers are needed for National Catholic Youth Conference

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

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

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

Highlights of the conference include

an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

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

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

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Editorial

We must 'drain the swamp'

The world exploded in death and destruction again last Sunday—ironically, as “Respect Life Sunday” was being observed by the Catholic Church in the United States. On Oct. 7, nearly one month since the terrorist attacks on the United States, military forces led by the U.S. attacked military targets and terrorist training camps in Afghanistan in a first step in the new “war on terrorism.”

Since the attack on America last Sept. 11, Catholic moral theologians and others have been analyzing this new type of war and how the Catholic just war theory should be applied.

Archbishop Daniel M. Buechlein has described the war on terrorism as “asymmetrical” (*The Criterion*, Sept. 21, pp. 4, 5), in which the enemy is not a nation but a largely invisible network of fanatics who place themselves above accepted moral codes.

The Catholic just war theory is based on the right of self-defense and insists that military action must be carried out by a legitimate authority, aimed at repelling injury or aggression, have a reasonable chance of success, and be proportional and limited in scope. Most important, civilians must never be targets of violence.

Catholic commentators are nearly unanimous in their opinions that the Sept. 11 attacks were indeed acts of war (rather than crimes) and that the president of the United States and the leaders of other nations have the right and obligation to act to defend the people of the countries who are threatened (which in a terrorist situation pretty much includes everyone).

It also seems clear at this point that the U.S. and its allies are proceeding with measured and proportional use of force against military targets and terrorist training centers. As far as we can tell from early news reports, military action has not been and will not be aimed at civilians.

It is also heartening to hear President George W. Bush, British Prime Minister Tony Blair and others be very clear that the military action is not aimed at the people of Afghanistan, nor is this a war against Islam. The airlifting of food and

medical supplies for the Afghan people is a good first step in credibly demonstrating our commitment to the Afghans.

At a seminar held Sept. 24 in Washington, D.C., Jesuit Father Drew Christiansen spoke of the difficulties in waging a just war against terrorists. He said that diplomatic and economic pressures must also be used in addition to military action. With the freezing of bank accounts held by suspected terrorists and with the use of Pakistani diplomats as go-betweens with the Taliban regime in Afghanistan, the U.S. and its allies seem to recognize these additional actions as important pieces of an overall strategy.

Father Christiansen also pointed out that he believes the most effective long-range strategy against terrorism is to “drain the swamp” that breeds it. Working to eradicate the conditions that feed terrorism will require that the U.S. and other developed nations respond to the “real grievances” that many poor countries have against the way the U.S. exercises its political and economic power, he said.

We agree. Military action must be followed by massive humanitarian aid. Economic embargoes, such as the one the United States has leveled against Iraq since the Gulf War, must come to an end. As we have said in this space twice previously, economic embargoes—against Cuba, Iraq or other nations—are not only ineffective in changing policies and actions of the governments involved, but they inflict indiscriminate and unacceptable suffering on innocent people.

Let’s hope and pray that our country and its allies are successful in rendering terrorists and their networks powerless through the measured and proportional use of necessary force. Let’s also support the use of diplomatic and effective economic pressures in addition to military force. And most important, let’s make sure we “drain the swamp” in which terrorists and terrorism are conceived, incubated and nurtured. †

—William R. Bruns

Seeking the Face of the Lord

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



Public good not being well-served by communications media

The lead headline on the front page of the Sept. 5, 2001, issue of *The Indianapolis Star* read: “Autistic teen loses control, sets off melee on IPS bus.”

I’ve been wondering if the prominence given the story bothered anyone else as it did me. Why was the “out of control” episode of an autistic 15-year-old on a school bus front-page news? No question, such an incident is a matter of serious concern. And I appreciate the fact that *The Star* at least took the opportunity to do a bit of educating about autism and the volatile behavior often associated with the condition. But front page? Was it not one more (and unnecessary) burden the youth’s family had to carry? How is the public good served when emotionally disturbed persons and their parents are made objects of public scrutiny? At the time, I did not think that *The Star* intended to sensationalize the unfortunate incident, yet surely editors know the effect of front-page headlines.

The next day my thoughts changed. A Sept. 6 *Star* headline (front page of the “City and State” section) caught my eye: “IPS won’t share tape of bus incident.” The report began, “Citing a federal privacy law, IPS officials refuse to release a videotape of a school bus ordeal that resulted in the arrest of a 15-year-old autistic student, his father and brother. *The Star* and Indianapolis TV station WTHR (Channel 13) asked for the tape under the state’s public records law but were denied Tuesday.”

Good for IPS, I thought. Who or what purpose would be served by pursuing further the unfortunate “melee” aspect of the story in the media?

At the recent extraordinary meeting of Pope John Paul II and the world’s cardinals in Rome, Cardinal William Keeler, archbishop of Baltimore, addressed the Holy Father and the cardinals concerning the mass media and communications. (Communications and media relations are one of the cardinal’s special interests.)

In his address, he took as a key point something that Pope John Paul II had written in his 1990 encyclical, *Redemptoris Missio*. The Holy Father stated that the communications media generate their own culture. Cardinal Keeler noted what we all realize, namely that the media has an enormous impact on our world today. That truth bears a grave responsibility.

After commenting on the challenges and positive possibilities that engage the media, the cardinal said in an interview: “Their influence

often is not positive. The news media themselves rejoice in reporting scandals and difficulties in society. They don’t present the good things well as a rule. Even television news has taken on more the guise of entertainment than actual reporting of news. This has caused a great deal of difficulty.”

When the communications media sensationalizes scandal in society, or when it underscores in a sensational way the plight of the emotionally disturbed, the public is not well-served. The cumulative effect of sensationalism is the creation of a climate of growing indifference to evil in society. And a predilection for bad news fosters a lessening of concern for the common good. The public conscience and the public sense of compassion is numbed.

We would be wise to keep in mind the statement of Pope John Paul II that the communications media generate their own culture. As one who depends very much on communications media to inform and to teach, the Holy Father obviously has a high opinion of the media’s potential. And so do I.

I express my concern about the manner in which stories like that of the autistic teen-ager are handled because it portrays yet another way in which the dignity of the human person is demeaned in our society. Sensationalism demeans, and we need to be alert to its impact.

The contemporary media face another challenge as well. Society is not well-served by the media when treatment of complex issues is shallow. Consider, as an example, the contemporary field of bioethics. It is not helpful if the general media gloss over the moral issues implicit in cloning or in embryonic stem cell research. It is not helpful if highly debated issues are presented primarily from the human interest point of view of contentious conflict.

Recently, I have often mentioned our new emphasis on our shared mission to bring the gospel of Jesus Christ to the world that we all inhabit. Surely an important beginning point of evangelization for each of us is a sensitivity to the dignity of the human person in all its forms.

Another beginning point of evangelization is a mind alert to sensationalism in the media. Are we patrons of idle curiosity about the plight of others? Do we foster in our hearts a deep respect for every human person? What do we expect of the mass media? †

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



El bienestar público no está bien atendido por los medios de comunicación

El título p de la primera página de la edición del 5 de septiembre del 2001, del periódico *The Indianapolis Star* decía: "Adolescente autista pierde el control, ocasiona confusión en un autobús de IPS".

Yo me pregunto si la importancia otorgada a esta historia molesta a otros de la misma manera que me molestó a mí. ¿Por qué el episodio de un quinceañero autista, "fuera de control" en un autobús escolar llega a ser la noticia de primera página? Sin duda alguna, un incidente como ese es un asunto de preocupación. Y aprecio el hecho de que *The Star* por lo menos aprovechó la oportunidad para educar un poco sobre el autismo y la conducta explosiva a menudo asociada con esta condición. Pero, ¿La primera página? ¿Acaso no fue añadir otro y mayor pesar a la carga de la familia de este joven? ¿Cómo se atiende al bienestar público cuando personas con problemas emocionales y sus familias son objeto del escrutinio público? En ese momento, yo no pensé que la intención de *The Star* fue la de sancionar el desafortunado incidente, pero seguramente los editores saben el efecto que tienen los titulares de primera página.

Al día siguiente mis pensamientos cambiaron. El titular del 6 de septiembre de *The Star* (primera página de la sección "City and State" [Ciudad y Estado] llamó mi atención: "IPS no compartirá la cinta del incidente en el autobús". El reportaje comenzó, "Citando una ley federal sobre la privacidad, los oficiales del IPS se negaron a entregar la cinta de video de los hechos ocurridos y que tuvieron como resultado el arresto de un estudiante autista de 15 años de edad, su hermano y su padre. *The Star* y la estación de televisión de Indianápolis WTHR (Canal 13) solicitaron la cinta bajo la ley de registros públicos del estado, pero le fue negado el martes".

Yo pensé, bien por IPS. ¿Quién o qué propósito hubiese servido al continuar con el desafortunado incidente en los medios?

En reuniones extraordinarias con el Papa Juan Pablo II y los Cardenales del mundo en Roma, el Cardenal William Keeler, arzobispo de Baltimore, se dirigió al Santo Padre y a los cardenales en lo relativo a los medios masivos y de comunicación. (Uno de los principales intereses del Cardenal son las relaciones de las comunicaciones y los medios)

En su alocución, él tomó como punto clave algo que el Papa Juan Pablo II había escrito en su encíclica del año 1990 *Redemptoris Missio*. El Santo Padre declaró que los medios de comunicación generan su propia cultura. El Cardenal Keeler hizo notar que lo que ya todos podemos apreciar, y es que los medios de comunicación tienen un enorme impacto en nuestro mundo de hoy. La verdad carga una inmensa

responsabilidad.

Después de comentar sobre los retos y posibilidades positivas de comprometer a los medios, el cardenal dijo: "Frecuentemente su influencia no es positiva. Los medios de las noticias disfrutan el reportar escándalos y dificultades en la sociedad. Ellos como norma no presentan las cosas buenas. Aun los noticieros de televisión han dado más importancia al entretenimiento que a los mismos reportajes de noticias. Esto ha causado una gran dificultad".

El público no es bien servido cuando los medios de comunicación sensacionalizan un escándalo en la sociedad, o cuando resaltan de una manera sensacional la condición de alguien inestable emocionalmente.

Tendríamos que ser sabios para mantener en mente la declaración del Papa Juan Pablo II que los medios de comunicación generan su propia cultura. Como alguien que depende mucho de los medios de comunicación para informar y para educar, el Santo Padre obviamente tiene una gran opinión del poder de los medios. Y yo también.

Yo manifiesto mi preocupación sobre la cobertura de historias como la del adolescente autista, debido a que retrata otra manera en la cual la dignidad del ser humano es disminuida en nuestra sociedad. El sensacionalismo disminuye, y necesitamos estar alertas al impacto del mismo.

Los medios contemporáneos encaran también otro reto. La sociedad no está bien servida por los medios cuando su trato hacia los asuntos complejos es ligero. Consideremos como un ejemplo, los campos contemporáneos de la bioética. No es de gran ayuda el que los medios generales encubran los asuntos morales implícitos en la clonación o la investigación en las células embrionarias. No es de gran ayuda si los asuntos altamente debatidos son presentados primariamente desde un punto de vista de interés humano en un conflicto contencioso.

Recientemente, he mencionado con frecuencia nuestro nuevo énfasis en nuestra misión compartida de traer el evangelio de Jesucristo al mundo en que todos vivimos. Seguramente un punto para comenzar con la evangelización de todos nosotros es la sensibilización hacia la dignidad del ser humano en todas sus formas.

Otro punto para comenzar la evangelización es una mente alerta al sensacionalismo de los medios. ¿Acaso somos los patrones de una variada curiosidad sobre las debilidades de los demás? ¿Guardamos en nuestros corazones un profundo respeto por cada ser humano? ¿Qué esperamos de los medios de comunicación masiva? †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Letters to the Editor

Sisters ask president to lead way to peace

The Sisters of Providence of Saint Mary-of-the-Woods have asked President George W. Bush to lead the way to peace in the wake of the vicious attacks on U.S. cities Sept. 11.

In a letter to President Bush dated Sept. 14, 2001, we told him that "we pray for all of those affected: those who suffer a loss of safety and trust, for all who are involved in acts of violence. We ask that grace, repentance and conversion enter their hearts. We pray for you and for us as a nation that we respond with wisdom in ways that do not increase the cycle of violence."

We recognize that systemic violence feeds such acts of terrorism. The economic and military policies of powerful nations have resulted in untold poverty and deaths globally. This provides an excuse to use terrorism as an act of retaliation. This cycle of violence must end. We believe that an escalation of violence will only perpetuate the cycle of violence.

Therefore, we call the president, U.S. political, religious and civic leaders, and all citizens to respond with:

- reconciliation based on social justice rather than revenge
- open dialogue rather than inflammatory rhetoric
- peaceful, nonviolent alternatives rather than plans for war
- respect for all peoples rather than stereotypes and blame
- restraint rather than retaliation
- examining the impact of U.S. policies on the global community rather than proclaiming innocence.

As we continue to mourn the many lives lost, we plead for a world of nonviolence rather than one of fear and terror.

The Leadership Team of the Sisters of Providence, Saint Mary-of-the-Woods

Sister Ann Margaret O'Hara,

general superior

Sister Denise Wilkinson,

vicar/general councilor

Sister Marsha Speth, general councilor

Sister Nancy Reynolds, general councilor

Sister Paula Damiano, general councilor

Sister Marie McCarthy, general councilor

New faces—new decisions

America has been transformed. Death and destruction have brought a new view of peace and justice to the American psyche. Heroes have emerged and shown us that going into harm's way became routine in a place called "ground zero." And since the Sept. 11 tragedy, the American public has stepped forward and demonstrated an incredible outpouring of generosity by contributing over \$600 million toward a variety of relief organizations. This nation's immediate reaction to this catastrophe proved this land of 250 million souls can act with a singleness of purpose to come to the aid of its own.

But now what? We have seen the faces of evil and good, death and life, despair and hope. And all these actions and emotions seem to reveal the worst life has to offer followed by the very best.

Now that we have had time to reflect on this great tragedy, however, a new face is appearing. The portrait of justice *versus* retribution has taken center stage. There seems to be more rhetoric involving revenge on one side and restraint on the other. Like a photo with a double image, we're faced with the dilemma of trying to recognize what we're looking at or for.

Are we looking to retaliate against the Taliban and its leadership? Are the Muslim extremists the target of our anger or just the faceless label known as terrorism? What do we really want when we find it or them? Do we wish to "take them out"? Will the elimination of bin Laden cool the heat of rage produced by the death of over 6,000 human beings? Or is mass destruction of the rugged terrain in Afghanistan our preferred retribution? Answering yes to

any of these questions may put us in the position of missing the point. Maybe we need to look farther to find the answers.

This enormous tragedy is forcing the American public, many of whom have only known peace and prosperity, to rethink what freedom and justice really are.

Crime and punishment have one face in textbooks and novels and an entirely different appearance in reality. So as we look toward the future, maybe we should focus beyond the terror to new solutions. Our nation has always been able to handle multiple tasks and achieve success.

It would be in the country's best interest, as well as mankind's, to ask why terrorism has taken center stage in the world today. Is it poverty, jealousy, envy, anger and despair? Or is it indifference, oppression, lack of leadership and skill? Evil is not fueled in a vacuum. The incredible violence that killed the largest number of Americans on our own soil since Gettysburg was brought about from sources more sinister than box cutters and poor airport security. It is pushed into action by social and moral forces that people and their governments bring into place. We have to look at the real sources of terrorism today. Maybe then we can find a solution.

And where does justice fit into all this? Analogously, bringing justice to the terrorism of Sept. 11, 2001 may be similar to a doctor treating a patient with a mysterious disease. A good physician attacks the causes of disease and not merely its symptoms. The periodic relief of pain and discomfort without finding the source of the illness will result in a fate far worse than a temporary fix.

I believe there is a lesson to be learned here. Americans may find that the cure will take longer to achieve. But in the end, America, and indeed the world, might just find what it really is looking for today—peace.

Bob Desautels, Indianapolis

'Outraged' at lack of sensitivity

The Sept. 21 issue of *The Criterion* ran a photo of firefighters carrying [Franciscan] Father Mychal Judge, lifeless, from the rubble at the World Trade Center. I was overwhelmed with sadness at the sight but also appalled and outraged at *The Criterion's* incredible lack of sensitivity in displaying this photograph. The caption read, "Fallen Hero," but is this an appropriate way to pay homage to our fallen heroes? An article honoring Father Mychal's life would have been much more respectful than this photo, which puts his death on display in such a horrific manner.

I have read that "Father Mike" was loved by virtually all who knew him, especially the New York firefighters for whom he was chaplain. I believe that *The Criterion*, and all others who ran this photo, owe the family and friends of Father Mike a profound apology for their gross insensitivity.

It appears, sadly, that *The Criterion* has joined the ranks of today's secular media, where journalism knows not the bounds of human decency.

Jamie Galle, Columbus

Response: The photograph of Franciscan Father Mychal Judge was disturbing and the decision to print it was not easy. *The Criterion* ran the photograph because it showed the reality and the horror of that day. Like the image of Jesus nailed to the cross, we believe that the photo of Father Mychal's lifeless body is one of hope and not despair. As Franciscan Father Peter Brophy said in a news release issued by Father Mychal's order following his death, "There is a lot of sadness because this is a tremendous loss, but the manner in which Mychal died is also a great honor because he died in service." *The Criterion* thought it was important that its readers saw that Father Mychal died in service to his Church and fellow man.

— G.O.

Check It Out . . .

A pro-life prayer apostolate called the **Blessed Gianna Molla Pro-Life Apostolate** is being formed for teen-agers and young adults. The purpose is to pray for an end to abortion and for pro-life leadership. Members pray at their home or church, and are encouraged to participate in the monthly archdiocesan Helpers of God's Precious Infants pro-life Mass at St. Andrew the Apostles Parish in Indianapolis and the rosary walk to a nearby abortion clinic. For more information, contact Bethany Brown at 765-755-3329 or by e-mail at marie2002@juno.com.

"A Catholic Theology of the Laity" will be offered as a Saint Meinrad School of Theology's "Exploring Our Catholic Faith" Workshop from 9 a.m. to 4 p.m. on Oct. 20 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. The workshop will be taught by Benedictine Father Matthias Neuman. The cost is \$35, less for seniors. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Father Thomas Scecina Memorial High School head basketball coach Mark Wilson is hosting a **boys' and girls' coaching clinic** for all high school coaches from 6:30 p.m. to 8:30 p.m. on Oct. 18. The clinic will include on-the-floor demonstrations, discussions on skills and drills, practice management, repetition, strategies and facility management. Pre-registration is \$5, or \$10 at the door, per person. The cost covers a T-shirt, pizza and refreshments. For more information, contact Wilson at 317-356-6377 or by e-mail at mwilson@sccecina.org.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis, will host a four-day

mission titled "A Spiritual Path at the Dawn of a New Millennium" from Oct. 21-24. Each evening will feature a different theme facilitated by Franciscan Fathers Dennis Koopman and Donald Blaeser. Childcare will be available, but registration is required. All are invited. For more information or to register, call the Nativity Parish Center at 317-359-6075.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will honor individuals who are outstanding in their commitment to the values of Catholic education during the **2001 Bishop Chatard Achievement Awards and Liturgy Breakfast** on Oct. 21. A Mass in the school cafeteria at 9:30 a.m. will precede a breakfast and the presentation of the awards. Honorees include Edward J. Tinder, executive director of the archdiocesan Catholic Youth Organization; Jim and Sherry Pappas, alumni; Ellen Landers, the faculty/staff recipient; and Clifford and Mary Ann Seufert, parents. Tickets are \$6 for adults and \$3 for children 12 and under. For more information, call 317-254-5435.

The Blue Army of Our Lady of Fatima in Indianapolis will present its **annual Rosary March** at 3 p.m. on Oct. 21 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. Following the procession at the outdoor shrine, there will be a talk indoors and Benediction of the Blessed Sacrament. The Knights and Ladies of Saint Peter Claver will lead the procession. All are invited. For more information, call Jim Wernsing at 317-356-5407.

Saint Meinrad Archabbey in St. Meinrad will host several pilgrimages at the **Monte Cassino Shrine** to honor the Blessed Virgin Mary on the Sundays in October. Each

pilgrimage begins with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. On Oct. 14, the speaker will be Benedictine Father Peter Yock, who will discuss "Mary, Queen of the Saints." On Oct. 21, Benedictine Father Justine DuVall will speak on "Mary, at the Heart of the Church" and on Oct. 28, Archabbot Lambert Reilly will speak about "Numquam Nimis de Maria" ("Never Too Much About Mary"). Services begin at 2 p.m. EST. The Monte Cassino Shrine is located one mile east of the archabbey on State Highway 62. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

VIPs . . .



Francis and Dolores Reuter of Holy Name Parish in Beech Grove celebrated their 50th wedding anniversary on Sept. 2 with a dinner reception. The couple was married on Sept. 1, 1951, at St. Joseph Parish in Shelbyville. They have five children: Judy Bussell, Donna Graham, Joyce Gwinnup, Linda Rowland and Frank Reuter. They also have seven grandchildren.

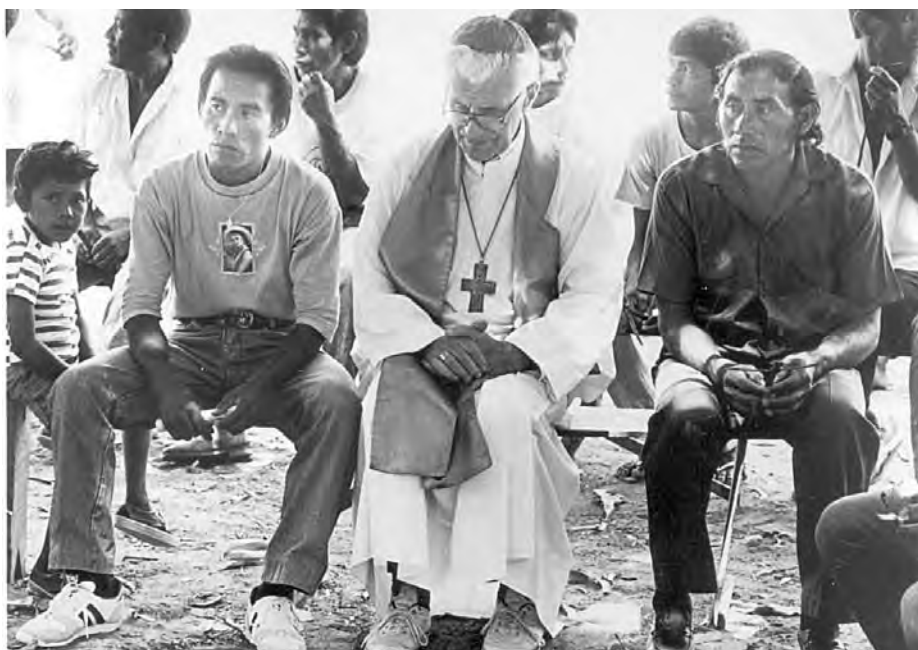
Saint Meinrad Archabbey and School of Theology in St. Meinrad has appointed **Mary Jeanne Schumacher** as director of communications. She succeeds Barbara Crawford, who held the position for nine years. Schumacher has served as associate director of communications for Saint Meinrad for four years. Prior to working at Saint Meinrad, she served as editor of *The Perry County News* and *Catering Today* magazine and as news editor of *The Spencer County Journal-Democrat*. She resides in Santa Claus, Ind. †

Awards . . .

The Bishop Chatard Knights of Columbus Assembly #0245 of Indianapolis, including all of Marion County and parts of the surrounding counties, is a Civic Award recipient for the 2000-2001 fraternal year. This award is presented by the Knights of Columbus international headquarters in New Haven, Conn., for overall excellence in the sponsorship of patriotic programs by Knights of Columbus assemblies orderwide. †

WORLD MISSION SUNDAY 2001

"GO INTO THE WHOLE WORLD AND PROCLAIM THE GOSPEL..." Mark 16:15



**THE 75TH ANNIVERSARY OF THE CELEBRATION OF
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U.S. Conference of Catholic Bishop's Office for Film and Broadcasting movie ratings

Bandits (MGM)

Rated **O (Morally Offensive)** because of flippant treatment of fidelity, some violence, implied sexual encounters and brief crass language and profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Dinner Rush (Access Motion Picture Group)

Rated **O (Morally Offensive)** because of rationalization of murder, a sexual encounter, some violence and much rough language.

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

Joy Ride (20th Century Fox)

Rated **A-IV (Adults with Reservations)** because of some violence with a few gory images, brief nudity and much rough language.

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

Max Keeble's Big Move (Disney)

Rated **A-II (Adults and Adolescents)** because of bullying behavior and a few crude jokes.

Rated **PG (Parental Guidance Suggested)** by the MPAA.

Serendipity (Miramax)

Rated **A-III (Adults)** because of live-in relationships, a discreet fleeting bedroom scene and some crass language.

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

Va Savoir (Sony Classics)

Rated **A-III (Adults)** because of implied affairs and brief nudity.

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

STRIKES

continued from page 1

Bishop Fiorenza said he hoped Muslim leaders around the world would understand that the retaliation was an act of self-defense by the United States.

"I certainly hope and pray that it doesn't lead to any other terrorist actions anywhere around the world," he said.

As the first reports of anti-American demonstrations arrived from Pakistan, whose airspace was used in the U.S. attacks, the Vatican announced that Bishop Anthony Theodore Lobo of Islamabad-Rawalpindi, head of the Pakistani bishops' conference, had left the synod to return to his diocese and deal with the new developments.

Church leaders in Pakistan voiced fears that anti-Western sentiment in their country could spur attacks against the minority Christian community there.

Lebanese Cardinal Nasrallah P. Sfeir questioned whether the air strikes would prove effective in the long run.

"This attack was somewhat inevitable ... but will it resolve the question? There will

be new terror attacks in other places," he told the Vatican news agency, Fides, during a break in the synod's proceedings.

He said the key to ending terrorism was "dialogue and justice, especially the social justice that is needed all across the world. But there has been none of this." The justice issue involves the Palestinian-Israeli situation in a particular way, Cardinal Sfeir said.

"One cannot accept the fact that every day there are victims, people who suffer, complaints that go unanswered. I think if there is justice in resolving the Israeli-Palestinian dispute, tensions will lessen," he said.

Jesuit Father Thomas Michel, who has worked for years in Christian-Islamic dialogue, said the military retaliation could harden the views of some Muslims, especially if there are civilian casualties.

"Very few Muslims that I know have any sympathy for the Taliban, but they do have a lot of sympathy for the Afghan people," he said in an interview in Rome.

"I think we've got to keep the focus on the people. It's easy to demonize individual leaders, whether it's Saddam Hussein or bin Laden or now the Taliban leader-

ship. But the ones who are going to suffer are the ordinary people who want to get on with their lives," he said.

"We felt shocked and horrified at the innocent victims in the World Trade Center, and we have to have the same concern for innocent victims wherever they are," he said.

An informed Vatican official who asked not to be identified said it was important that the United States had emphasized this would be an attack against terrorism, not Islam. How Muslims react now is going to vary, depending on circumstances, he said.

"I think the majority of Muslims accept the idea of some kind of military action to prevent new attacks. But certainly, if there are many civilian victims, this could provoke a negative reaction, even among people who would accept a limited action," the official said.

"It's also important to realize that to eradicate terrorism, we have to go to the causes. Many people are now recognizing that if justice is brought to the situations in Palestine and Iraq, terrorism will not have a terrain in which to grow," he said. †



Disaster and relief workers share in a moment of silence during a prayer service Oct 7 at "ground zero" where the World Trade Center once stood in New York.

SYNOD

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briefed on their content.

About two dozen synod fathers—roughly 18 percent of the 136 who spoke the first week—directly raised the issue of Church governance, with several questioning whether today's model achieves the co-responsibility they said was envisioned by the Second Vatican Council.

"We must realize that all the measures taken [at the council] have not yet found their meaning and their objective," said Bishop Norbert Brunner of Sion, Switzerland.

More than half a dozen prelates, including two leading U.S. Churchmen, suggested further study of greater decision-making authority for bishops' conferences.

Most bishops who addressed the issue did not propose specific areas in which local Churches might be given more responsibility, but simply called for greater Vatican "trust and confidence."

One exception was Archbishop Henry S. D'Souza of Calcutta, India, who called for liturgical translations and texts that are "free and idiomatic" to better suit local cultures.

"Translations from a dead language—Latin—belonging to a foreign culture—

Roman—though seen as a vehicle of orthodoxy, fail to respond satisfactorily to the character and style of living Indian and tribal languages," he said.

Bishop Patrick J. Dunn of Auckland, New Zealand, proposed that heads of bishops' conferences meet "every year or two with brother bishops of the Roman Curia" to discuss pressing pastoral challenges. His examples included use of general absolution, admitting divorced and remarried Catholics to the Eucharist, and the validity of Anglican orders.

German Cardinal Friedrich Wetter of Munich-Freising said regional Churches should have a greater role in the selection of new bishops in their territory.

But several bishops warned that, while joint efforts could be beneficial, conferences must not encroach on the work or authority of individual bishops.

Archbishop Hector Miguel Cabrejos Vidarte of Trujillo, vice president of the Peruvian bishops' conference, said such regional bodies should support the pastoral work of their members, "avoiding that the pastors are turned into spokesmen for a group of experts who work in the shadow of the episcopal conference."

Several bishops criticized the synod process, and some advocated modeling it more closely on the synods of Eastern Churches. Unlike its Western counterpart,

See SYNOD, page 8

Bishop Chatard High School presents...

The 2001 Bishop Chatard Achievement Awards Liturgy & Breakfast

(formally Bishop Chatard Medal Liturgy and Breakfast)

All parents, alumni, and friends of Bishop Chatard High School are invited to join us for this annual event, which affords us the opportunity to come together and celebrate our gifts and blessings as a school community.

We will also recognize and honor individuals who are truly outstanding in their commitment to the values of Catholic education.

Sunday, October 21, 2001

Mass begins at 9:30 a.m. in the school cafeteria

The 2001 Bishop Chatard Achievement Award Honorees

Ed Tinder, community leader

Jim '74 and Sherry (Adamson) Pappas '74, alumni

Ellen Landers, faculty/staff

Clifford and Mary Ann Seufert, parents



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Please call the Bishop Chatard Development Office
at 317-254-5435 for tickets and information.

SYNOD

continued from page 7

which has a purely advisory role, Eastern synods make concrete decisions for their Churches.

Several Vatican cardinals also supported forms of decentralization. Cardinal Giovanni Battista Re, prefect of the bishops' congregation, suggested that heads of major archdioceses "play a more incisive role" in coordinating joint ventures—like seminaries and public speaking events—with bishops in neighboring dioceses.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, said bishops should take more responsibility for correcting doctrinal error in their dioceses.

"If bishops have the courage to judge and decide with authority in this battle for the Gospel, the so-desired decentralization happens automatically," he said.

Cardinal Ratzinger's speech, among the last of the week, drew the loudest and most sustained applause, according to the synod's English-language press officer.

The cardinal said the world had a thirst to know "not our Church problems but the fire that Jesus brought to earth. Only if we have become Christ's contemporaries and this fire is alight within us will the Gospel announced touch the hearts of our contemporaries.

"The central problem of our time is the emptying of the historical figure of Jesus Christ," he said.

Cardinal Ratzinger cited a synod speech earlier in the week by German Cardinal Joachim Meisner of Cologne, who urged bishops to take a stronger approach toward governance and correcting doctrinal error.

Also drawing applause, Cardinal Meisner said Catholic leaders were partly to blame for a current "crisis of faith" facing the Church because they had adopted a laissez-faire approach to governance.

But other participants, particularly from Asia, put the emphasis on bishops' traits of listening and accompaniment to take the Gospel to pluralist societies, because "God's truth does not impose itself on people."

A number of bishops focused on

outreach to groups of suffering people around the globe—including the poor, people with AIDS, migrants and victims of violence—and the bishop's role as a prophet of social justice.

Several cited political and social injustices that they said were the root causes of terrorism, like the Sept. 11 attacks on New York and Washington.

The terrorist attacks were mentioned in numerous speeches, and the synod fathers pledged special prayers for New York's Cardinal Edward M. Egan, the synod's general reporting secretary. The cardinal was to return to his archdiocese for an Oct. 11 memorial service for the victims.

Jerusalem's Latin-rite Patriarch Michel Sabbah said it was every bishop's duty "to help identify the roots of evil: to know political injustice, as for example the destiny of the people of Palestine, as for example the embargo on Iraq, which makes life inhuman for millions of people, all sorts of social injustice which divide the world into rich countries and poor countries."

Archbishop Vincent M. Concessao of

Delhi, India, said the Sept. 11 attacks drew the world's attention but "there is another kind of subtle, hidden, little-spoken-of terrorism. I mean the terrorism of an unjust economic system which grinds to death thousands of people every day."

Among concrete proposals to alleviate poverty, Cardinal Sergio Sebastiani, head of the Vatican's budget office, recommended that each diocese establish a program of microcredits, small loans to help poor people start their own businesses.

The synod also took up some practical issues, like the retirement age for bishops. Three prelates, two of whom work in developing countries where life expectancies are lower, recommended reducing the retirement age from the current 75.

One retired bishop, however, recommended boosting the retirement age to 78, since many bishops are still healthy and energetic at 75.

A prelate from Myanmar proposed bishops' terms of 10 or 15 years, renewable once, which he said would help bishops focus on tasks at hand and prevent burnout. †

Catholic youth meetings still planned despite attacks

WASHINGTON (CNS)—The National Catholic Youth Conference planned for December in Indianapolis will go ahead, despite changed security situations facing travelers and apprehension about the risk of further terrorist attacks.

And though registration for next summer's World Youth Day in Toronto is just beginning, organizers say they don't expect the Sept. 11 terrorist attacks to deter many people from attending events there either.

Pope John Paul II has attended every World Youth Day since he initiated the meetings in the mid-1980s.

The U.S. youth conference, scheduled for Dec. 6-9 with the theme of "Hope at the Crossroads," was expected to draw 26,000

teens and adult chaperones to Indianapolis.

In a letter to participants posted on the Web site of the National Federation for Catholic Youth Ministry, the organization's executive director, Bob McCarty, said it's appropriate in the wake of a national tragedy for young people to make a stand for hope, justice and peace.

"Young people need to 'do something' when confronted with overwhelming tragedy," his letter said. "NCYC is an opportunity for our young people to celebrate faith and stand together as a visible sign of hope."

Registration was originally due Sept. 30, but Maureen Gross, associate director of the federation, said the deadline was extended for about 30 dioceses until Oct. 12 because

of the impact the terrorist attacks had on decision-making and travel.

Consequently, planners won't know until mid-October whether they'll have the expected number of participants. However, she said the national office hadn't heard from many people who were canceling plans to come, and registration was proceeding as predicted.

Some dioceses in the Northeast were registering fewer participants than expected, Gross said. But that may be caused as much by teens finding they have school conflicts as anything else.

"We're still optimistic we will get the numbers we expect," she said. In fact, she remarked, "Some dioceses are adding

participants."

Changed airline schedules and canceled flights are not expected to be much of a problem because most participants planned to travel to Indianapolis by bus anyway, Gross explained.

In Toronto, World Youth Day communications spokeswoman Christina Parsons said the attacks may affect some aspects of the events next July 23-28. She said security experts are reviewing plans and considering whether changes need to be made. But with 10 months to go and with the Winter Olympics scheduled in Salt Lake City in a few months, Parsons said World Youth Day organizers expect to take some lessons from how events in Utah are handled. †



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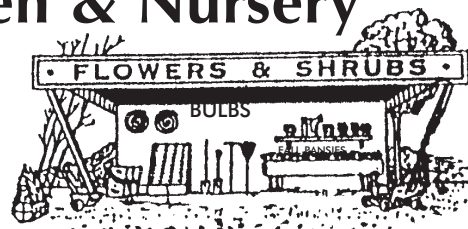
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Dealing with money says much about faith relationship

By Kate Blain

Catholic News Service

While money is a necessary commodity in everyone's life, how people deal with it and how it affects their lives can say a lot about themselves and their faith relationship, according to two therapists.

Some people purchase beyond their means, while others give away more money than they can afford and all struggle to meet Christ's directive to "be like the lilies of the field," trusting that God will provide, they said.

"Some people overspend to feel better about themselves," said St. Joseph Sister Anne Bryan Smollin, executive director of the Diocese of Albany's Counseling for Laity office. "Money is equated to power. Some people will spend because of that."

Overspending can also be sparked by a person's desire to give the image that they're in a higher financial bracket than they really are, she said. These people spend "out of fantasy," she said.

"It's a denial of my present state. It allows people to be 'in the world I wish I could have been in.'"

Societal guilt sparks some overspending, Sister Anne added. "We've done a good job making people think they have to or should" spend beyond their means to have certain possessions. She listed toys, computers, video games and gambling as major money-drainers.

Father John Malecki, staff psychologist at the Albany diocesan Consultation Center, believes that people "get caught up in the obsession of affluence."

"People think that once they get a bigger house or a bigger car, they're going to be satisfied," he said, but soon "discover the emptiness of it."

Father Malecki also cited a news report of an affluent Toronto physician who drove her new Mercedes sport utility vehicle to a subway station and, with her newborn child, stepped in front of the train. Both were killed.

While noting that postpartum depression was seen as the cause, the therapist said that God must be a part of people's lives for them to escape the obsession of affluence.

"Nobody asked the question, 'What about her faith?'" he said. "If you don't touch the transcendent, you get

caught up in the new Mercedes, the upscale. When you leave out the transcendent, you don't cope."

To learn to spend in a healthy manner, Sister Anne believes people must first admit they do overspend. Counseling can then help them begin living within their budgets.

A budget should include not just the "have-to" items but allow a little freedom for "extras," she said. The important thing, she added, is "setting goals and staying with them."

However, she cautioned that those who have a tendency to overspend should consider not using credit cards.

Father Malecki said that those having solid connections to faith, family and friends are less likely to overspend as they won't "search for satisfaction in the material."

For those who do overspend, he said, breaking the habit is a matter of "awareness and choice" not to continue. If overspending becomes an addiction, counseling should be sought and can help, he added.

At the other end of the spending spectrum are those who worry about spending not on themselves, but on others.

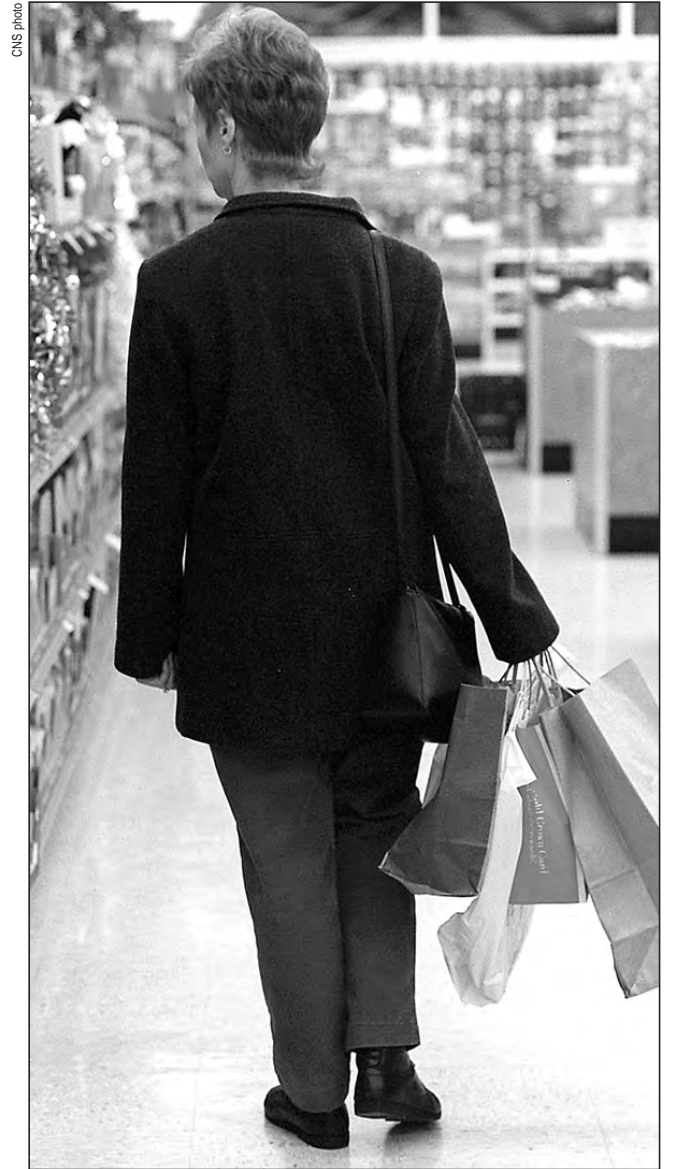
Some feel guilty about not giving enough to charity "as a cover-up way of resenting the responsibility to be appropriately generous," Father Malecki said. So-called "Catholic guilt," he said, may be covering "their inner resentment that they're called to be generous."

Often the elderly, Sister Anne said, feel compelled to give to every charity that asks of them. "They think they have to save all the starving children."

If one's charitable giving gets out of hand their "budget gets off base," she said, adding that the problem is exacerbated by the fact that "people on fixed budgets have to watch their money more than anybody."

She advises patients who have a compulsion to give to not stop being generous, but to give within their means. If \$5 twice a year is all one can afford, she said, they should stick to that limit. In that way, she added, giving can become "a life choice and a lifestyle for them."

Father Malecki said each person must look at their own circumstances to know whether and how much to give. "Face responsibility for the choice, rather than acting out of guilt," he stated. "The Bible says, 'Be a cheerful giver!'" †



A desire for power and a higher place in society drives some people to spend beyond their means. One therapist suggests that faith in God is helpful to escape the obsession of affluence.

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Small steps can make big difference in stretching your money

By Julie Asher

Catholic News Service

A speaker at a Washington conference in the late 1990s offered some practical advice on how to stretch your money—get in the habit of packing a lunch for work everyday.

He was an extremely successful money manager who had a six-figure annual salary and could easily afford to eat lunch out every day, but he started brown-bagging it when he was not long out of college and new to the workforce. He and his wife were newlyweds, scrimping to pay for their first home and to save for an addition they knew they'd want as their family started to grow. Thirty years later they have the same home but enjoy a much more comfortable lifestyle.

Some of his listeners thought it quaint that this top businessman would fix his own lunch. But they clearly intended to keep buying their quick deli sandwiches for \$6 or \$7 each and stopping for their morning latte or cappuccino at about \$2.50 a pop.

Surely the money that our speaker saved over the years didn't come just from avoiding fancy eateries. But it was illustrative of how the seemingly small ways of saving money add up and that good money habits begun early on last a lifetime.

Do you want to tighten your budget and save more? Get started by keeping track of how much you spend and where your money goes. Write down everything every day for a month, including your rent/mortgage payment, insurance premiums, car payments and repairs, utilities, groceries, clothing, medical bills, entertainment, and meals out.

"Nothing is too trivial to record," said money expert Jane Bryant Quinn, columnist and author of several books on per-

sonal finances. "The more precise the better. You need a detailed picture as a starting point," she writes in *Making the Most of Your Money*.

Compare your expenditures to what your monthly income is and look at what you can cut out and where you can save, she urges.

A savings habit to get into is to pay yourself first. Credit union manager Bob Heim suggests you have an amount automatically withdrawn from your paycheck and deposited in a savings account. "The savings is salted away without you having your hands on it," said the chief executive officer and manager of the Inland Federal Credit Union in El Cajon, Calif., which serves 16 Catholic parishes in the San Diego Diocese. If you get a pay increase, make a commitment to put away a portion of it each month, he added.

Or, Heim suggested, decide what amount you want to save regularly, write that figure on a 3-by-5 card and put the card in with the bills you have to pay every month.

One move that can save you \$150 to \$200 a year alone is to take a look at your checking account and the fees you are paying, he said. Many banks now offer free checking if you have direct deposit of your paycheck or a payment on a loan automatically deducted from your account.

"I think a lot of people disregard or don't pay a lot of attention to the fees that they're charged on a monthly basis with their accounts," said Heim. He also advised looking at how much is spent on ATM use at machines not part of your bank and at overdraft fees.

Balance your checkbook each month to make sure no errors have occurred or wrong transactions have been posted to your account, said Heim. "I'd be willing to wager a bet that less than 50 percent of



The first step to saving more and tightening a household budget is to keep track of how much you spend and where your money goes.

the people in the world balance their checkbook on a monthly basis," he said. "If you don't look at your checking account on a regular basis, you're running the risk of something slipping by."

The key to managing your money better is planning and having patience, Heim said. "Planning for purchases, as opposed to using credit to make purchases, makes a big difference in one's life." He said too

many people borrow against the equity of their house or get a consolidation loan to pay off their debts, only to rack up more bills.

"I think you'd find that there are many people who have stretched their equity to its limit in their home to buy toys and things that make life fun," he said. "I fear that those who live for today will wind up struggling in the future." †

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Stewardship a calling, responsibility of Catholic families

By Carole Norris Greene

Catholic News Service

Just and responsible stewardship of resources is often seen as a need and obligation of national and multinational bodies, whether they be corporations, governments or other large organizations.

But according to experts working in the field of stewardship and development, stewardship is a calling to all Christians and a mark of faithful adherence to the Gospels.

Jesuit Father William J. Byron, an economist, pastor of Holy Trinity Parish in Washington, and former president of The Catholic University of America in Washington and the University of Scranton in Scranton, Pa., said that Catholic faith tradition urges the faithful to show "both gratitude and respect to the creator" by exercising proper stewardship over the created order and all other resources—money, time, health.

"The fundamental idea of stewardship is this: wealth possessed is held in trust for others," he wrote in a 10-part Catholic News Service series of columns on the principles of social thought.

This possession of wealth "involves serious social responsibility," Father William said. "The greater the wealth, the more awesome the responsibility.

"The human person's co-existence with gifts of cre-

ation that he or she does not own but depends upon for maintenance of life," he said, "implies a stewardship relationship of the individual toward the environment.

"The steward is a manager, not an owner," he added. "This truth is grounded in the first verse of Psalm 23: 'The earth is the Lord's and the fullness thereof.'"

While private ownership is necessary for the orderly conduct of affairs in any person's life, he pointed out that one is obligated to give thanks to God and "to 'do thanks' in a practical demonstration of your gratitude by using your wealth for the good of others."

An individual's first experience of others comes first in family living—a good place to begin to count blessings and share the wealth, said H. Richard McCord, director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.

"Gratitude is first on my list of motivations for the individual Catholic family to give generously of its resources," he said. "Gratitude has a big role in the life

of stewardship—expressing thanks to God for the many gifts that come to us in our family life and relationships."

From gratitude, McCord said, the family should then develop "a sense of priority, of setting and staying with priorities as a family, valuing people over things."

He said that, as most people agree that time is one of our most precious gifts, being a good steward requires examination of where we choose to use our time. "It is always an indicator of where your heart is," he said.

Getting into the habit of expressing thanks, we begin to realize how much we have for which to be grateful and how much we have to share with others, he said.

"We need to set out time and talents aside for God," Msgr. Thomas McGread, a priest of the Diocese of Wichita, Kan., and nationally recognized leader in the field of stewardship, told a stewardship and development gathering in Michigan in 2000. "We seem to have plenty of time for everything else." †

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Study says money is one of biggest obstacles for newly married

By Mark Pattison

Catholic News Service

WASHINGTON (CNS)—A recent study by the Creighton University Center for Marriage and Family suggests that time, sex and money pose the three biggest obstacles to satisfaction in the lives of newly married couples.

In its report, "Time, Sex and Money: The First Five Years of Marriage," the center noted those three topics "were the three problematic issues reported most frequently and with the highest average intensity."

The study found that debt brought into marriage, the couples' financial situation, balancing job and family, and frequency of sexual relations were of greatest concern to those ages 29 and under.

Those age 30 and over shared with their younger cohorts the concerns of balancing job and family and frequency of sexual relations, but also added as problem areas constant bickering and expectations about house-

hold tasks.

The U.S. Catholic Conference was one of several organizations lending financial and/or institutional support for the study's completion.

The study is intended to help diocesan marriage preparation programs be more effective in counseling engaged couples about what to expect in married life, according to Gail Risch, one of study's authors and a member of the marriage and family center of the Jesuit-run university in Omaha, Neb.

"Although the early years of marriage involve much that is applicable to marriage in general, there are experiences, needs and issues unique to the first five years," the study says.

It said the findings are applicable only to educated, white U.S. Catholics, and "not to the entire Catholic population in the United States." It cited the inability to obtain a sufficient number of replies from Spanish-speaking couples who had taken the personal inventory for engaged

couples used in many U.S. dioceses. The inventory is called FOCCUS, which stands for Facilitating Open Couple Communication, Understanding and Study.

The study used a random sample drawn from couples who had completed the FOCCUS inventory and had agreed to participate in future research. A mailing of questionnaires resulted in a total sample of 947 couples, or 1,894 individuals. Out of that, a total of 793 individual questionnaires were returned, which the study called a "highly acceptable" response rate of 48.5 percent; 35.7 percent of the returns were completed questionnaires from both spouses.

"Time, Sex and Money" is shorthand for the top three problem areas reported by survey respondents: balancing job and family, frequency of sexual relations, and debt brought into marriage.

The other top problematic issues the study showed were, in order: husband's employment, defined as whether the husband has a job and how much he contributes to

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household income; overall financial situation; expectations about household tasks; constant bickering; communication with spouse; parents or in-laws; and time spent together with spouse.

Communication and conflict resolution formed a cluster of issues the Creighton study identified as appearing regularly among top problematic issues, though they did not make any subgroup's top-ten lists.

The study said respondents did offer three pieces of advice to married couples: "Communicate, communicate, communicate."

One issue that was not a problem for the couples who are parents was the availability of relatives, friends or sitters to spell them for parenting duties, enabling the couple to get away for a movie, dinner or a weekend, according to marriage and family center director Michael G. Lawler. Only 4.9 percent reported that a sitter was never available, the study said.

It also found that couples whose parents had never divorced reported debt the newlyweds brought into marriage—especially college debt—as a top issue. The stability of the parents' marriage, the study reasoned, enabled their children to go to college, for which they incurred debt. Debt issues were much less prevalent for couples where at least one partner's parents had divorced.

The study says that more than half the respondents had cohabited with their spouse prior to marriage. It said that on problematic issues, respondents who had cohabited and



A recent study by the Creighton University Center for Marriage and Family suggests that time, sex and money pose the three biggest obstacles to satisfaction in the lives of newly married couples.

those who had not were generally similar.

While not statistically significant, according to Lawler, a higher percentage of respondents [15.2 percent] who had cohabited "with their spouse and others" said they were "maritally distressed," compared to respondents who had cohabited only "with their spouse or others" [13.3 percent] or those who had not cohabited at all [13.2 percent].

Respondents who did not cohabit prior to marriage had significantly higher average scores than those who did cohabit regarding religious behaviors, personal faith, church attendance and joint religious activities.

However, those who had never cohabited reported the issue of the husband's employment as a bigger concern than those who had cohabited. "Noncohabitators exhibit more traditional and less egalitarian general attitudes," the study said.

One solution toward relieving marital stress and distress the study listed would be to "extend the dual-career family into a tri-career family, establishing the family itself as a third career whose responsibilities and obligations are symmetrical with the other two careers," the study reported.

The study found that spouses, regardless of age or gender, made little use of more than two dozen resources

available in some dioceses and parishes. But when asked if they would take advantage of those resources if offered to them directly, many more people—in some cases, a majority—said they would.

More than half the respondents said they attended church regularly or often and more than a third attended church as a couple. The vast majority reported agreement with the Catholic understanding of marriage.

For a copy of the study, access the Center for Marriage and Family's Web site,

www.creighton.edu/MarriageandFamily/. †



College debt is a major issue for newly married couples, according to a study by the Creighton University Center for Marriage and Family.

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Couple trades two-career family for work with and for poor

By Kate Blain
Catholic News Service

For Fred Boehrer and Diana Conroy, the decision to change not only their spending habits but their entire lifestyle came gradually.

The husband-and-wife team once worked at "regular jobs," owned two cars and had such luxuries as an expensive stereo system.

Today, they run the Catholic Worker House in Albany, N.Y., and receive no salaries.

Their change of view was a matter of conscience. Even while they were living and had careers in Syracuse, N.Y., Boehrer said the couple was "doing a lot of work with and for people who were poor."

But, he said, "we grew uncomfortable returning home and having a lot of comforts. There was a great disparity between our lifestyle and that of the people we served."

Influenced by Jesus' call to "live simply and give away many of our possessions," and role models like St. Francis of Assisi, St. Clare and Catholic Worker founders Dorothy Day and Peter Maurin, Boehrer said they decided to move with their then-infant son to the Albany Diocese and open Emmaus House, where temporarily homeless families could find food, shelter and support.

That decision involved some hard choices. "Before we opened the house, we paid off all our debts—college loans and a car loan," he said.

Then the couple made a list of their possessions, praying over what items on the list they really needed. One car was sold and the stereo system was given to a day program for people with AIDS, he said.

"The most difficult thing for us was

giving up jobs where we were getting paid a salary and health insurance," Boehrer stated. "The health insurance was most troubling for us. In some ways, we gave up a certain level of security."

Recalling the biblical story of the Good Samaritan, he said that "it's important for us to allow ourselves to be helped by others, to take the perspective of the person in the ditch."

As someone who made the choice to live in poverty, Boehrer said it was difficult to "swallow my pride and learn how to ask for help."

In many ways, the couple's relationship with money is much simpler today. "If we don't have the cash to afford something, we don't buy it," he said. "We have a budget; we know how much we need each month, but it all depends on how much is donated to the house."

Rent, utilities and the phone bill are priorities for Emmaus House, but "if we're in a situation where a family needs money to pay for medicine for their child and we have the money, it goes toward that," he added.

Donations sent to the house don't go to its founders, but are distributed to those in need, Boehrer said. "We don't save money to plan beyond two months," he said. "It's important not to hoard money or save money when there are so many families in need."

Boehrer said that they don't regret their decision to live in poverty, but added that it isn't for everyone. "I think each person has to decide for him or herself to what extent their lifestyle reflects what Jesus is calling us to do in the Gospels. Jesus challenges each of us in different ways."

But, all Americans need to remember "that the average American's lifestyle is really out of range with the rest of the world," he said. "We just have way too



Diana Conroy and her husband, Fred Boehrer, run Emmaus House, a Catholic Worker home providing food, shelter and support to homeless families in the Albany, N.Y. The couple gave up their careers and household luxuries to help those most in need.

much stuff—and it has an effect on poor people in the U.S. and around the world."

He hopes that people who have never been poor try to connect with those less fortunate than themselves, whether it's through working in a soup kitchen, joining a Catholic Worker community or taking an "alternative vacation," helping the needy instead of taking a pleasure trip.

In addition, he said, "as Roman Catholics, we need to be aware of making money without labor."

In endeavors like investing in the stock market, "we're making money off the backs of the poor," he said. "There are ethical implications. If one is going to invest money, one needs to reflect on how the profit is being made." †



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Forgiveness must precede reconciliation

By Frederic Flach, M.D.

Suppose someone that you think is a good friend were to betray you in business or in love. That would hurt. Very likely, you would feel profound disappointment or feel like lashing out in anger.

The seriousness of the injury usually will affect the intensity of your emotions, although we all know people who react strongly to rather mild slights and easily carry grudges.

Would you forgive the person? Would you reconcile with this person?

What is reconciliation, and how does it differ from forgiveness?

Forgiveness has to do with how one person handles feelings toward another person.

Do the feelings persist—for days, months, even years? Or are you able to release yourself from their hold, viewing what's happened from a new perspective that will permit you to let them fade into the past as you get about your life?

In other words, I see forgiveness as very much an internal psychological process, one that also helps you to feel better. Perhaps it doesn't really matter whether the perpetrator knows you have forgiven him or not. You know it, and that's what counts.

Reconciliation, on the other hand, involves you and someone else!

Reconciliation re-establishes a relationship that has been compromised or broken by another person's attitudes and behavior, or perhaps by attitudes and behavior on both your parts.

As you work through the process of forgiveness, what will you eventually do about broken relationships? Will you walk away and have nothing more to do with the people? Will you maintain a civil interaction, but never again allow for any kind of intimacy or closeness? Will you reach out in an effort to establish trust and understanding on a new level?

The answers depend on a broad array of circumstances.

The sacrament of penance today is called the sacrament of reconciliation. This title places greater emphasis on the importance of the grace embodied in the sacrament that restores the penitent sinner's relationship with an all-loving God.

In human affairs, however, reconciliation seems complicated to achieve. Here

we deal with other human beings with their own shortcomings and frailties, and not with a Father who is there for us at all times, always ready to receive us back with outstretched arms.

I have seen many successful instances of reconciliation in the course of my psychiatric practice.

I recall working with a 40-year-old woman who had not spoken with her younger sister in more than two years.

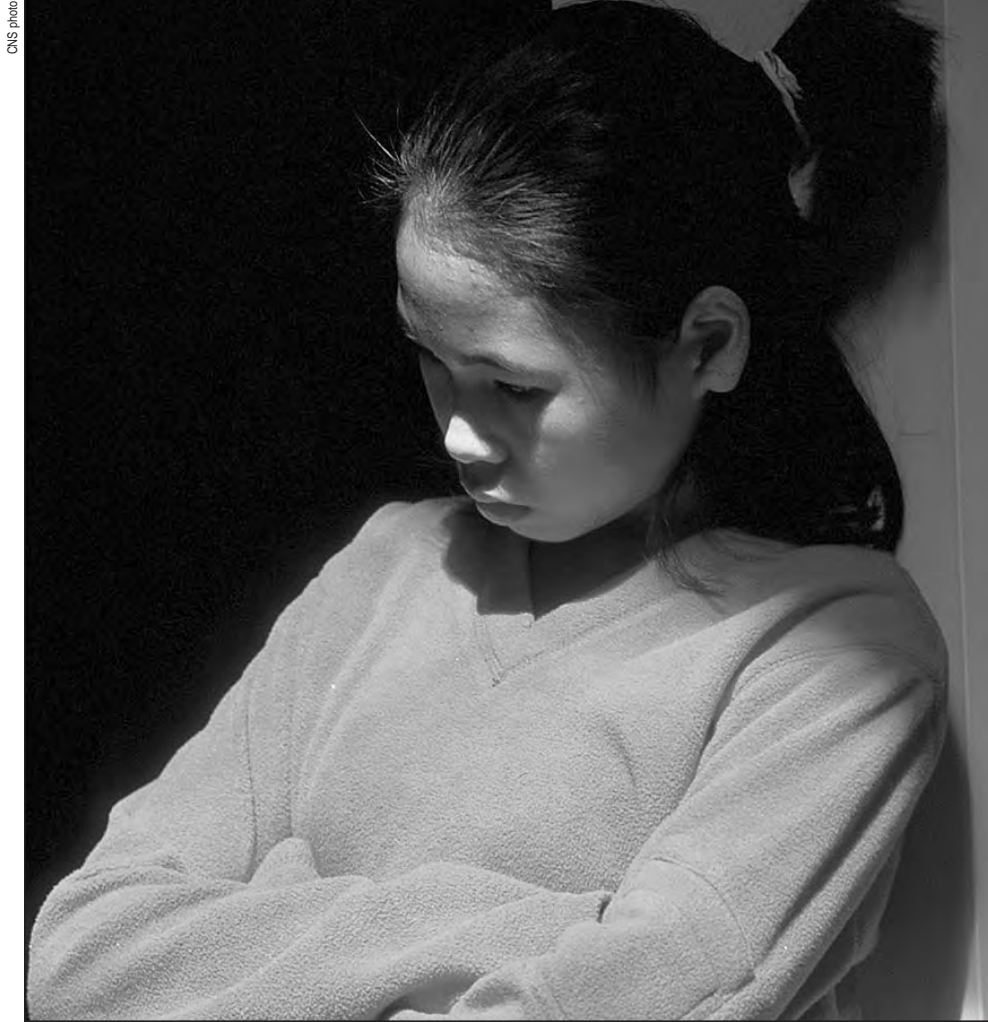
Both women felt the other was at fault. My patient had said some particularly unkind things about her sister's husband, and her sister, in turn, had made rather critical remarks about my patient's 12-year old daughter.

As children and teen-agers, the girls had been close friends. It was only in the past few years that they had grown apart.

Seeing them together, helping them review the positive aspects of their earlier relationship, and encouraging them to apologize to each other for the unfortunate statements cleared the air and helped establish their friendship at an even more meaningful level than it had reached before.

And it was obviously easier to accomplish this in the presence of a third person, such as myself, who could clarify misunderstandings and guide them toward true reconciliation.

(Dr. Frederic Flach is a psychiatrist and a Knight of the Equestrian Order of the Holy Sepulchre. His latest book is *Faith, Healing, and Miracles*.) †



Reconciliation involves you and someone else! It re-establishes a relationship that has been compromised or broken. When we gloss over or avoid the pain of betrayal, hurt and misunderstandings, we can end up living in a guarded, defensive way. Forgiveness must precede reconciliation.

Let God help with reconciliation

By Jean Sweeney

The hard work of reconciliation—forgiving and then restoring a situation to union once again—takes courage.

Before moving toward renewed harmony, you must fully acknowledge the hurt you feel and take a ruthless look at your own possible role in the painful situation that has developed.

When you gloss over or avoid the pain of betrayal, hurt and misunderstandings, you can end up living in a guarded, defensive way. This may well prohibit you from moving toward true reconciliation in a troubled relationship.

The following steps, which require

considerable effort, can help bring about reconciliation:

- Seek help from trusted friends, a counselor or a spiritual director to share the pain of the loss of a relationship.
- Look at your own part in the failed relationship. How did your behavior contribute to the problem?
- Remember the Gospel, the larger vision, to help cope with ongoing slights.
- Let God be the reconciler. Turn to God and let the Spirit show the way. Return to the sacraments of reconciliation and Eucharist to receive courage and grace. Meditate on the presence of Christ in the broken relationship and trust that

God has loved the person even when you can't love him or her.

- Do what you can to improve the strained situation. Make it a habit to recognize the gifts in those around you instead of focusing on their limitations.
- Trust *kairos* time. *Kairos* time is God's time, as *chronos* time is ours.

Ultimately, this will help you see the fruits of harmony and peace. Some hidden things may come to light that explain the situation. This understanding can lead to full reconciliation.

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

Discussion Point

Communication aids healing

This Week's Question

Describe a situation in which a reconciliation effort "worked." Why did it work?

"[Someone] I did not even know was Catholic seemed very negative about the Church. At a party, he shared with me the story of how his family was treated very badly by a priest because his father abandoned the family and a divorce followed. We talked, and over time I apologized for the hurt his family had felt and invited him back to the sacraments of reconciliation and Eucharist. His family slowly got involved in the parish. It was a reconciliation that 'worked.'" (Pat Tomlinson, Charlotte, N.C.)

"I had already left my work at the rectory one day when I saw a woman headed for the church. I asked her if I could help her, and she said she wanted to see

a priest. I returned to the rectory and hooked her up with one of the priests here. I learned weeks later that the woman had died and that her funeral Mass was to be celebrated at our church. As it turned out, she had cancer and knew she was dying. She turned to the Church at the 11th hour for reconciliation. It worked, and it was beautiful." (Margaret Mary Richards, Buffalo, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Describe one way that Sunday worship has connected to your daily life—how it motivated you and where it entered into your decisions.

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



From the Editor Emeritus/John F. Fink

The fourth Gospel is the most theological

The Gospel according to John soars while the other three Gospels plod along.



It reflects the fact that it was written after a theological reflection on who Jesus was had developed—sometime during the 90s. It begins with a magnificent prologue that leaves no room for doubt that Jesus was

the Word of God, who was in the beginning and through whom all things came to be. Unfortunately, we don't know who wrote the Gospel. For centuries, the Church taught that the apostle John wrote it, but it no longer teaches that. Today at least 95 percent of biblical experts believe that none of the Gospels were written by eyewitnesses.

For centuries, the Church taught that the apostle John went to Ephesus, in modern Turkey. He led the Church there for many decades and wrote the Book of

Revelation, the Gospel and the three letters that are included in the New Testament. Certainly the local Church in Ephesus still believes that, as anyone who has been there can attest.

It is indeed likely that John moved to Ephesus and led the Church there, although we don't know when. He was still in Jerusalem, presumably living with Mary, at the time of the Council of Jerusalem in the year 49. It was at that time that Paul says, "James and Kephaz and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership" (Gal 2:9).

Mary probably died around the year 50. Surely John was not yet in Ephesus when Paul lived there around 56 to 58 or Paul would have mentioned it. He presumably moved there before Jerusalem was destroyed in 70, and he could have spent the last 30 years of his life there.

If he didn't actually write the Gospel attributed to him, he certainly influenced it. It was probably written by some of his disciples, who heard the story from John

and had the literary ability to put it in excellent Greek. That several persons wrote it seems clear from the Gospel itself. Among other things, both the prologue and the final chapter seem to have been added and there are two endings of Jesus' discourse at the Last Supper.

Besides the explicit emphasis on Jesus' divinity, there are many other details about Jesus not found in the synoptic Gospels. John says that Jesus engaged in a baptizing ministry before changing to preaching and miracles. He also says that Jesus' public ministry lasted for several years since he mentions three different Passovers, while the synoptic Gospels lead us to believe it was only one year. John has Jesus in Jerusalem for Jewish festivals much more often than the other Gospels. And it is only John who tells us that Jesus died the day before Passover and that Jesus entrusted his mother to John while hanging on the cross.

The fourth Gospel is a revelation of God's only Son, who came to reveal the Father and then returned to him in glory. †

Cornucopia/Cynthia Dewes

Carry me back to old Parke County

Hang on to the closest immovable object. The Covered Bridge Festival is now going on, and it's every man and woman for himself or herself.



To Hoosiers in New Albany or Tell City, this information probably inspires a yawn. After all, such folks are far removed from the scene. They may think, so what?

Well, let me tell you, fellow Catholics, the Covered Bridge Festival affects a large portion of the Archdiocese of Indianapolis, in which we live.

For one thing, U.S. Highway 36 west of Danville, or maybe even Avon, suddenly blossoms with roadside displays offering things for sale. Every home, business or shed has a table or two or 10 out in front, and this scene is repeated westward, through Parke County and onward, almost to the border of Illinois.

There are the usual autumn products: apples, pumpkins, clusters of bittersweet, dried weeds in artful arrangements. But most of the sales involve flea market items.

Now, as far as I can figure out, a flea market is so-called because most of the

things for sale are flea-bitten, raggedy, tacky, junky or all of the above. And, get this, it's for this very reason that people love them. The scruffier the better.

People go into raptures over stuff kids used to pick up along railroad tracks. They scream with joy at the sight of battered Donald Duck lunchboxes or amateur paintings of Dan Patch (the once-famous racehorse). And they pay actual money for old cereal box promotion prizes, peacock feathers and canning jars.

There's always a sprinkling of souvenirs from someone's honeymoon at Niagara Falls in 1938 or a visit to the World's Fair in Knoxville. There are shot glasses decorated with slogans from the "Hee Haw" TV show, and tumblers that say "San Francisco" until they're filled with liquid and reveal naughty pictures.

There are what can only be described as "geegaws," joke items such as marbles that roll crookedly, cushions that make rude noises when you sit on them, or glasses that dribble when you try to drink from them. A flea market is, in short, an education.

This festival is also famous for the food provided in many areas, particularly in the town square of Rockville. Here we have corn dogs and elephant ears and cider and

all the usual Hoosier treats. We also have sassafras in various popular forms: candy, tea, sweet syrup. Someone once said that it gave cancer to rats, but what do they know?

And there are crafts, some clever and some just crafty. Wooden objects, decorated sweatshirts, ceramics, candles, crocheted dolls, plus whatever the craft *du jour* turns out to be, fill the booths in Rockville. Sooner or later, most homes in central Indiana will include something from the festival.

Somewhere in all this happy confusion we come upon the real purpose for the Covered Bridge Festival, namely the many covered bridges in Parke County. There's a bus tour of the area for a nominal fee or visitors may be given a map to drive themselves around to see them. That way, they don't miss any of the flea markets going on out in the country.

The history of Parke County revealed in its covered bridges, and the ingenuity of its residents, make the festival a truly American event.

Terrorists, eat your hearts out!

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

Faithful Lines/Shirley Vogler Meister

Playing the "waiting game" in God's good time

"Our soul waits for the Lord; he is our help and shield."

— Psalm 33:20

The week after the "Attack on America" when U.S. troops were mobilizing, my sister, Beverley, said she and her husband,



John, had discussed their uncomfortable feelings of "WHAT? ... like waiting for something, but you don't know what."

I sent them the following from a colleague, Sara Sanderson—a simple reminder posted on

the prayer altar in the Missions Discernment Chapel at St. Paul's Episcopal Church in Indianapolis:

Answers Come

Waiting can be the hardest thing we are called to do.

Always remember He comes to sit

and wait with you.

Yes, waiting is difficult, but it's a part of life. Except for premature births, babies and their parents wait nine months for new life to emerge. As parents, we then develop patience waiting for and relishing our children's development through adulthood. Until our final breaths, we are part of an ongoing "waiting game."

Some waits are major. For example, waiting for serious medical outcomes or for survival reports in time of catastrophe or for death itself. But we learn to cope effectively and courageously with the major situations by dealing well with the minor ones.

Who isn't miffed when caught in traffic or a bank line or on the phone interminably? Who isn't uncomfortable waiting to eat when extremely hungry or waiting for a chronic latecomer or for a bad headache to subside? All are times to ask God to use our discomfort "for the better good," as a grade school nun once suggested in the face of sacrifices.

Tempering impatience with calm and love when caring for, let's say, cranky

toddlers or mood-swinging teens or ailing elders prepares us for what could be much worse ahead; and smiling, humming a tune, or murmuring prayers while waiting can be anxiety-releasing.

Even our liturgy teaches patience. We traditionally prepare and wait four weeks in Advent for the celebration of Christ's birth. We fast and abstain, give alms and focus on good works for six weeks before celebrating the Resurrection of Christ at Easter.

As Sanderson writes, no matter what our wait, Christ waits with us, easing our grief, worry and concerns—if we acknowledge his presence. How comforting that is!

Author's Note: Sara Sanderson, whose poem, *Answers Come* is posted in an Episcopal church, is herself a member of North United Methodist Church in Indianapolis. Her poetry and lyrics to music are enjoyed worldwide. She is a columnist for *The Speedway* (Ind.) *Town Press* and the author of a book, *Hugs and Hopes for a Century*.

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

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Evangelization is not just for specialists

In his pastoral letter *On Entering the New Millennium*, Pope John Paul II



asserts that being "servants of the Word in the work of evangelization is surely a priority for the Church at the dawn of the new millennium."

He encourages us to rekindle the energy, enthusiasm,

and sense of urgency that occurred on Pentecost. He goes on to say, "This passion will not fail to stir in the Church a new sense of mission, which cannot be left to a group of 'specialists' but must involve the responsibility of all the members of the People of God."

We in the archdiocese are also trying to promote everyday evangelizing.

Father Patrick Brennan, a former evangelization director for the Archdiocese of Chicago, once described evangelization as simply paying attention to people. There are many opportunities to do this.

Sometimes the circumstances are unusual but powerful. For instance, in the wake of the terrorist attacks, many of our parishes have been reporting increases in attendance. Do we just say, "That's nice," or do we make a point of saying hello, striking up a conversation, inviting the new attendees to coffee and donuts. One such simple conversation led to reconnecting a person who had been away from the Church for 30 years.

We have all been impressed with the way people have rallied to the support of the victims of the attacks. That response has been truly inspiring, but there is also an element of sadness. There are people all over the place who need help every day.

What Pope John Paul is saying is that we need to cultivate the awareness and sensitivity to notice and respond on a regular basis. This behavior then becomes a living witness to the good news that God's caring love is present and active in our world. And people can move from the experience of this love to the one who is God's love incarnate, Jesus Christ.

How can we develop the attitudes and behavior that can turn us into everyday evangelizers?

The Holy Father lists nourishing ourselves with the Word as the starting point. Scripture read and prayed about privately, proclaimed and preached on liturgically, and shared and acted on in groups immerses us in the story of God's saving work.

Our personal and communal prayer open us to the influence of the Holy Spirit, who stirs our hearts and builds our enthusiasm. Inspired by the Gospel and filled with the presence of the Spirit, we turn to apostolic outreach in our daily interaction with family, friends, neighbors and co-workers. We let the mind and heart of Christ color what we say and do.

Starting in January, many of our parishes will initiate the Disciples in Mission process. It follows the pope's suggestions by nourishing us with the word of the Lenten Sunday readings, offering us the opportunity to share in small groups, and guiding us in apostolic planning and action. It is a good resource to help us become better able to exercise our common responsibility for everyday evangelizing.

(Jesuit Father Joseph Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.) †

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

The Sunday Readings

Sunday, Oct. 14, 2001

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings is the source of this weekend's first reading.



Often in these two historical books from the Old Testament, a prophet of ancient Israel is the hero of the story rather than a king. Such is the case in the first reading. The central religious figure is Elisha the prophet.

Elisha speaks in God's behalf. Elisha instructs Naaman, the leper, how to be cured of leprosy. Naaman's response to Elisha's direction, and then Naaman's reaction after being cured, are the highlights of the story.

As an aside, scholars do not believe that the leprosy mentioned throughout the Bible was in fact Hansen's disease, the malady many Catholic Americans associated with Blessed Father Damian of Molokai in Hawaii.

Rather, it seems to have been an illness not uncommon in hot, dry climates. In any case, it was apparently progressive, very debilitating and, at the time at least, without a cure.

Fearful of contagion, people drove "lepers," or those suffering from this disease, away. The poor victims of the disease had to live alone or among themselves. They could not mingle in society. They even had to warn others that they were near by wearing bells around their neck! No wonder in events recorded in the Old Testament, as well as the New Testament, they implored God for relief.

Elisha orders Naaman to bathe in the Jordan seven times. It is not a matter of numbers. Numbers were much less important to people in those days of simplicity and illiteracy than they are to us in modern times with our modern needs.

Rather, the order was that Naaman should wash himself very thoroughly. It was not just a dip in the water. The act of washing, and the water of the river, had powers.

St. Paul's second epistle to Timothy supplies the second reading.

Timothy, venerated as the eventual bishop of the Christian community at Ephesus, one of the greatest cities of the

Roman Empire, was Paul's companion and disciple. Paul must have felt a serious obligation in guiding Timothy properly toward a knowledge of the Gospel.

These epistles evidence this obligation. Again and again, Paul reinforces Timothy's resolve by recalling the experiences of Paul himself. More than once in his missionary career, more than once on occasions described in the New Testament, Paul faced prison and punishment because of his beliefs.

Regardless of all this, Paul insists that nothing is more important for the Christian than to live in Christ.

St. Luke's Gospel furnishes this Liturgy of the Word with its last reading.

This reading also involves lepers. Centuries intervened between the event recalled in Second Kings, and read as the first reading, and the event reported in this Gospel. However, nothing had been done to improve the lives of those stricken with this fearful illness called "leprosy" in the Bible.

Jesus passed a group of this rejected, despised people, and they called for mercy and healing. In God's love and mercy, Jesus cured them.

Ten people were in this number. Upon being cured, they rejoiced. Only one thanked God, and he was a Samaritan. Here the Gospel plays on another stereotype. Samaritans were the worst of the worst. In Jewish minds, Samaritans virtually could do nothing good or right. Nevertheless, this Samaritan proclaimed the greatness of God. He was thankful.

Jesus acknowledged the Samaritan's goodness and made the Samaritan an example.

The story presents Jesus as the bearer of divine power and love. Moreover, the story places Jesus in the great cavalcade of prophets and messengers who without pause have crossed the stage of Jewish history bringing forth God's mercy.

Finally, the ethnicity of the Samaritan makes two points. Jesus is Redeemer of all. No one is beyond the ability of turning to God or recognizing God's love and goodness.

Reflection

In these readings, the Church calls us to understand the love of God. Infinite in love and mercy, as demonstrated by Elisha and then decisively by Jesus, God gives eternal life to the faithful.

Elisha is not the equal of Jesus. The

Daily Readings

Monday, Oct. 15
Teresa of Jesus, virgin and
doctor of the Church

Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque,
virgin
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 17
Ignatius of Antioch, bishop
and martyr
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b

Psalm 145:10-13ab, 17-18
Luke 10:1-9

Friday, Oct. 19
Isaac Jogues and John de
Brébeuf, priests and martyrs
and their companions,
martyrs
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-9

Saturday, Oct. 20
Paul of the Cross, priest
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, Oct. 21
Twenty-ninth Sunday in
Ordinary Time
Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:14-4:2
Luke 18:1-8

Lord in Luke's Gospel is more than a prophet. He is the Savior. He passes through Samaria en route to Jerusalem, where as Lamb of God, so saluted once by John the Baptist, Jesus will free the world from the chains of its sins.

We all are called to union with God. Paul, in the second reading, reminds us that nothing else matters. It is a demanding task—being one with God in Jesus. But, as Paul assured Timothy, God gives anyone strength and light needed to see and follow.

And the reference to the Samaritan reminds us that no one is beyond God's love. Few today would see ethnicity as separating a person from God or as lowering a person in the general order of creation.

Some, however, might feel that their own doubts or sin keep them apart from God. Actually, in a sense, we are all Samaritans. We all sin. Nonetheless, God loves us with an eternal love. We can find God. He leads us to life and peace. †

Question Corner/Fr. John Dietzen

The Church's Trinitarian dogmas reject Modalism

Q Did God the Father and the Holy Spirit suffer the crucifixion with God

the Son? This odd question arose in our discussion group. Most of us agreed the answer is no, but we had no good reason. (New York)



A You might be surprised to know that your question came up very seriously in the early decades of Christianity.

One group of clergy and theologians advanced the idea that Father and Son were actually two names for the same divine person. They were called "modalists" because they believed God reveals himself in three "modes"—Father, Son and Holy Spirit.

Modalists were identified by several names, one of which was "patripassianists"—from "pater" (father) and "passio" (suffering)—because they believed the Father suffered on the cross along with the Son.

The Church's theology of the Holy Trinity was not yet fully developed. Questions about the divine sonship of Jesus and his relation to the Father were heavily debated, however, and Christian teaching about the three persons in God was gradually being formulated.

Other theologians, including Tertullian and Hippolytus, rejected the new teachings as contrary to the affirmations about Jesus in the Gospel of John. The Church's later formalization of Trinitarian dogmas, of course, confirmed those intuitions.

Modalism was condemned by at least two popes—Callistus in the year 220 and Dionysius in 260.

As the saying goes, this is probably

more than you wanted to know, but it should answer your question.

Q I recently took my family to a cathedral miles from our home to celebrate a special day. During Mass, our asthmatic son had to leave the church because of the incense.

We realize the symbolism of incense, but that is not much help for people with serious reactions to these chemicals. Doesn't the Church realize there are many men and women and children for whom incense is not only annoying but also downright hazardous? (California)

A I know from my mail on the subject that your son is one of many Catholics who experience serious physical reactions to incense. But I don't know what can be done about it, except for pastors to be aware of the problem.

In a previous column, I reported that, surprisingly to me at least, manufacturers have tried without success to produce a nonallergenic incense with a satisfactory aroma. The ones I spoke with suggest only that priests use less incense during the liturgy.

An Ohio pharmacist informs me of a product called "Maxi-Masks," blue masks designed specifically to filter out allergens of this kind. They may be bothersome, but they are inexpensive and might solve the problem for many people.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Requiem for a City

When Evil spread its rancor
Over our beloved city
And staggering losses
Shrouded our trivial pursuits
And pierced our hearts
And seared our souls
And we felt helpless
And hopelessly betrayed
By once-lofty towers
Now marking a monumental grave,
Even heaven's face was veiled
By blackened, billowing clouds.
But—Hush!—from smoke-filled
corridors
A voice rings loud and clear—
"America! Have you forgotten me?
I will raise you up in mind and spirit
And make you whole again!
Just take my hand—
But first—you must—
Don't you understand?"

By Margaret McClelland

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



The Active List

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

October 12

Southside Knights of Columbus Council #3660, 511 E. Thompson Road, **Indianapolis**. Ninth annual sing-a-long with The Columbians, The Saenger Choir and The Ambassadors, free admission. Information: 317-359-7543.

October 13

German Park, 8602 S. Meridian St., **Indianapolis**. Sacred Heart of Jesus Parish fall festival, German food, chili, craft booths, music, karaoke, children's games, Mass, 5 p.m. Information: 317-638-5551.

St. Joseph Church, 312 E. High St., **Corydon**. "Celebrate Life" banquet, Father Denis Wilde, speaker, reception, 6:15 p.m., dinner, 7 p.m., \$15 per person/\$25 per couple. Reservations: 812-738-2742.

Marian College, St. Francis Hall, 3200 Cold Spring Road,

Indianapolis. Parish nursing information session, 9:30-11:30 a.m. Information and reservations: 317-955-6132.

Our Lady of Mount Carmel Parish, 1045 W. 146th St., **Carmel**, Lafayette Diocese. Natural Family Planning, speaker Janet Smith, "Contraception, Why Not?" 9 a.m. Information: 317-846-3475.

October 14

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

St. Mary-of-the-Rock Parish, 17444 St. Mary's Road, **Batesville**. Turkey festival, games, country store, 10:30-5 p.m.

Martha's Orchard, 6578 S. County Road 400 East, **Plainfield**. St. Susanna Parish annual fall celebration, 5-8 p.m. Information: 317-838-7722.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Roses and Hearts Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel, followed by presentation by Schoenstatt Sister Mary Danielle Peters, Schoenstatt coordinator, and pitch-in luncheon with drinks and dessert provided. Information: 812-689-3551 or e-mail eburwink@seidata.com.

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

October 15

St. Susanna Parish, multipurpose room, 1210 E. Main St., **Plainfield**. Presentation by Nancy Howe, St. Vincent Hospital staff member, 7 p.m. Information: 317-838-7722.

October 17

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. Annual card party, 7-10 p.m. Information: 812-923-3011.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Divorce and Beyond"

program, six sessions, \$20 per person, pre-registration. Information: 812-232-8400.

October 18

Father Thomas Scecina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. Basketball coaching clinic, pre-registration \$5, \$10 at the door, 6:30-8:30 p.m. Information: 317-356-6377.

Catholic Ministry Center, 802 Ninth St., **Tell City**. "From Grief to Healing" support group, 7-8:30 p.m. Information: 812-547-7994.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild fall card party to benefit St. Paul Hermitage, 11:30 a.m.-3 p.m.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Good Samaritan," 7 p.m. Information: 317-462-5010.

October 19

SS. Francis and Clare Parish, 5901 Olive Branch Road, **Greenwood**. "What You Become Is Infinitely More Important than What You Do or What You Have," Matthew Kelly, speaker, 8 p.m., freewill offering.

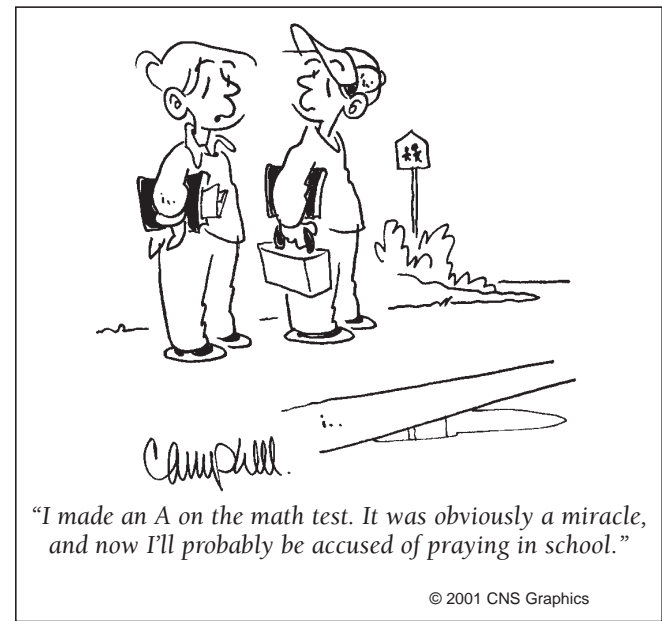
October 20

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Saint Meinrad School of Theology program, "A Catholic Theology of the Laity," Benedictine Father Matthias Neuman, presenter, \$35, 9 a.m.-4 p.m. Registration: 317-955-6451.

October 21

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. "2001 Bishop Chatard Achievement Awards and Liturgy Breakfast," Mass, 9:30 a.m., breakfast \$6/adults, \$3/children 12 and under. Information: 317-254-5435.

St. Augustine Church, 315 E. Chestnut St., **Jeffersonville**. "A Concert of Remembrance and



"I made an A on the math test. It was obviously a miracle, and now I'll probably be accused of praying in school."

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Tribute," 7 p.m., freewill offering. Information: 812-282-2677.

St. Isidore Church, 6501 St. Isidore Road, **Bristow**. Fall festival, food, country store, quilts. Information: 812-843-5713.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. "Living Rosary," candle procession. Information: 317-859-HOPE.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Blue Army of Our Lady of Fatima annual Rosary March, 3 p.m., procession and rosary at outdoor shrine, weather permitting, followed by a talk and Benediction of the Blessed Sacrament. Information: 317-356-5407.

October 26-28

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. "Earth Spirituality" retreat. Information: 812-535-4531.

Recurring

Daily

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

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

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

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

Weekly

Sundays

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

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

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

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

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

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

Tuesdays

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

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

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

Wednesdays

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

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

Archbishop O'Meara Catholic

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

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

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

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

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

Thursdays

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

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

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

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

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

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

Fridays

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

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

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

Saturdays

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

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

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

Monthly

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information:

317-636-4478.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 North Indiana St., **Mooresville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**.

Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic

Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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THE SPIRIT OF CARINGSM

Rest in peace

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

BRYAN, Tamara Marie (Tanner), 42, St. Jude, Indianapolis, Oct. 1. Wife of Al Bryan. Mother of Angela Gray, Andrew, Daniel and Matthew Bryan. Daughter of Gloria (Whitaker) and James Tanner. Sister of Annette Jones, Rhonda Moore, Steve Tanner and Jimmy Todd. Granddaughter of Florence J. Fendel Whitaker Randall.

DANT, Joseph Tilford, 78, St. Jude, Indianapolis, Oct. 1. Husband of Kathleen P. (Schoettle) Dant. Father of Beth Derwin, Kathy Henderson, Chris, Gary, George, Greg, Harold, Father J. Nicholas, Jerry, Tim and Tom Dant. Brother of Ruby Hamilton, Thomas Dant and Gerald Mattingly. Grandfather of 31. Great-grandfather of seven.

DOMECK, Michael Anthony, 30, St. Augustine, Jeffersonville, Sept. 21. Son of Beatrice Domeck. Brother of Mary Blake, Martina, James and Martin Domeck Jr. Half-brother of Eva Peach, Donna, Laura, Charles and Jeffery Becht.

DRISCOLL, Dr. Edward J., 87, St. Matthew, Indianapolis, Sept. 24. Husband of Noelle Aviles Driscoll. Father of Kathleen Girzone, Bonnie, Louise, Paul and Robert Driscoll. Brother of Irene Driscoll, Zoe Duke, Ruth LeBourgeois, Mary Loisel and Winifred Tinney. Grandfather of 20. Great-grandfather of 11.

HEDGES, Cameron Ashley "Sydney," infant, St. Roch, Indianapolis, Oct. 3. Daughter of Catherine and Steven Hedges. Sister of Jordan and Coleman Hedges. Granddaughter of Rosa and Frank Anderson and Rita and David Schlarb. Great-granddaughter of Dorcas and Robert Anderson and Marilyn Schaffer.

KOMLANC, Frank "Soup," Sr., 89, Holy Trinity, Indianapolis, Sept. 28. Husband of Mary Komlanc. Father of Mary Agnes Collins, Frank Jr., Michael, Robert and Thomas Komlanc. Brother of Anne Neese, Adolph "Dockie" and

William "Willie" Komlanc. Grandfather of 12. Great-grandfather of seven.

KRAUS, Colin Michael, 11, St. Barnabas, Indianapolis, Oct. 1. Son of Kerri (Kowalik) Kraus and Peter Kraus. Brother of Kent and Kyle Kraus. Grandson of Charlotte "Kelly" Kowalik, Lucille and Peter Kraus. Great-grandson of Anita Wilson.

KUNTZ, Joseph A., 86, Holy Name, Beech Grove, Sept. 30. Husband of Elizabeth M. (Mitchell) Kuntz. Father of Elaine Apple, Mary Jo Compton, Mike Clements, James and Thomas Kuntz. Brother of Margaret Martin, Rose Sandler and Leo Kuntz. Grandfather of 16. Great-grandfather of five.

LOCK, Robert D., 67, Prince of Peace, Madison, Oct. 1. Husband of Frances Lock. Father of Deborah Jones, Daniel, David and Michael Lock. Brother of Ralph Lock. Grandfather of 10.

LUKASHIK, Peter, 75, Holy Spirit, Indianapolis, Sept. 25. Father of Natosha, Tanya and Tasmine Lukashik. Brother of Irene Vivaqua, Carl and John Lukashik. Grandfather of one.

MAHER, Elizabeth Eileen "Betty" (Seal), 76, St. Jude, Indianapolis, Oct. 3. Mother of Katherine Tudor, Cynthia Wilhite, Michelle, Michael, Patrick, Robert and Timothy Maher. Sister of JoAnn Batchel and Norma Jane Gilbert. Grandmother of eight. Great-grandmother of two.

MAHER, Herman Matthew "Bud," Jr., 77, St. Jude, Indianapolis, Oct. 2. Husband of Elizabeth "Betty" (Seal) Maher. Father of Katherine Tudor, Cynthia Wilhite, Michelle, Michael, Patrick, Robert and Timothy Maher. Brother of Rita Meyer and Thomas Maher. Grandfather of eight. Great-grandfather of two.

MAHLE, Barbara K., 99, St. Michael, Brookville, Oct. 1. Mother of Catherine Keesling. Grandmother of two. Step-grandmother of nine.

MCGUIRE, Urban Robert, Jr., 50, Good Shepherd, Indianapolis, Oct. 5. Husband of Mary Ann (Delaney) McGuire. Father of Carrie, Joseph and Ryan McGuire. Brother of Mary Ann Barnes, Bill, Mark and Pat McGuire. Grandfather of one.

MIELDAZIS, Mary Pauline, 90, St. Joseph, Universal,

Sept. 27. Mother of Roseanne Nicholas, Anthony and George Mieldazis. Sister of Ann Esposito, Pauline Patti, Cathy and Mike Yelich.

MILLER, Harold J., 79, St. Barnabas, Indianapolis, Sept. 27. Husband of Geraldine (Dicocco) Miller. Father of Melanie O'Donnell and Shawn Miller. Sister of Marie Cox. Grandfather of five.

NAUGHTON, Michael J., 49, St. Therese of the Infant Jesus, Little Flower, Indianapolis, Sept. 27. Husband of Susan Naughton. Father of Justice Naughton. Son of Ellen (Naughton) Cronin. Stepson of Robert Cronin. Brother of Karen Branson, Anne Burns, Maureen Carr, Jean Greiner, Kathryn Forestal, Susan Leinhop, John, Joseph and Patrick Naughton.

NAYLOR, Catherine J. (Daudy), 81, St. Gabriel, Indianapolis, Sept. 20. Sister of Susan Ringer, Mary Rose Williams and David Manuel.

OBERHAUSEN, Viola F., 91, Holy Family, New Albany, Sept. 28. Mother of Elizabeth Edmonds, Marilyn Rhodes and Melvin Oberhausen. Grandmother of 13. Great-grandmother of 17. Great-grandmother of one.

O'CONNOR, Dennis, 53,

St. Barnabas, Indianapolis, Sept. 26. Husband of Susan (Whitaker) O'Connor. Father of Angela Bessignano, Kelly Denham, Kathleen Helton and Ryan O'Connor. Brother of Barbara Mayfield, Mary McRoy, Jane Taylor, Bernard, Dave, Jack and Tom O'Connor. Grandfather of six.

OSBORNE, Trent Matthew, 24, St. Augustine, Jeffersonville, Sept. 17. Father of Laiken Marie Osborne. Son of Sharon and Jon Osborne. Brother of Holly Langness and Jason Osborne. Grandson of Alvin Kempf.

PARHAM, Robert C., Jr., 73, St. Jude, Indianapolis, Oct. 2. Brother of Bessie Jane Cox.

REED, Helen M., 95, Holy Spirit, Indianapolis, Sept. 27. Mother of Donna Belch and Joann Mosier. Grandmother of six. Great-grandmother of four.

RIPPERGER, Luella, 68, St. Nicholas, Sunman, Sept. 27. Mother of Anthony and James Ripperger. Sister of Alvina Hartman and Russell Eckstein. Grandmother of six. Great-grandmother of two.

SCHMITT, Louise, 81, St. Augustine, Jeffersonville, Sept. 16. Mother of Darlene Whitworth. Sister of Mary Tyler. Grandmother of three. Great-grandmother of five. †

Dominican Father Charles Malatesta was a preacher, teacher, administrator

Dominican Father Charles Joseph Reginald Malatesta died on Sept. 17 in the Juan Macias Care Center at St. Thomas Aquinas Priory in River Forest, Ill. He was 85.

The funeral Mass was celebrated on Sept. 20 at St. Thomas Aquinas Priory. Burial followed in the Dominican Plot at All Saints Cemetery in Des Plaines, Iowa.

Born on July 28, 1916, in Mattoon, Ill., he attended St. Joseph School in Mattoon, Rott College High School in Jacksonville, Ill., Cathedral High School in Indianapolis and Providence College in Providence, R.I.

In August of 1937, he entered the Dominican novitiate at St. Rose Priory in Springfield, Ky., where he was given the religious name Reginald and professed first vows on Aug. 16, 1938. He was transferred to the Dominican House of Studies in River Forest, Ill., for his philosophical studies and earned a bachelor's degree and master's degree in philosophy there.

When the Province of St. Albert the Great was established on Dec. 22, 1939, he joined the new province. After

making his solemn profession of vows on Aug. 16, 1941, he continued his theological studies at River Forest and was ordained a priest there on June 8, 1944.

He earned doctoral and sacred theology degrees at the Dominican House of Studies in River Forest in 1954.

Throughout his priesthood, he ministered in parishes, schools, colleges, priories or novitiates at New Orleans, La.; River Forest, Ill.; Winona, Minn.; Denver, Colo.; Minneapolis, Minn.; Chicago, Ill.; Madison, Wis.; and Sinsinawa, Wis.

He also served 11 years as a mission band preacher and directed the Northern Mission Band from 1963 to 1968. He became a founding member of the province's House of Prayer at St. Joseph Priory in Dallas, Texas, in 1971.

The province called him to take on administrative duties in 1972 as promoter of studies. From 1974 to 1979, he served as the province's promoter of the Dominican Laity in Chicago.

Surviving is a sister, Mary Malatesta. †

Bereavement conference speaker will discuss grief journey on Oct. 27

By Mary Ann Wyand

"Markers in the Wilderness—The Gifts of the Five Fs" is the theme of the 20th annual archdiocesan Conference on Bereavement scheduled from 8:30 a.m. to 4:30 p.m. on Oct. 27 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Rev. Dr. Richard B. Gilbert, an Anglican priest, board certified chaplain and director of chaplaincy services for Sherman Health Systems in Elgin, Ill., will discuss techniques to "focus, feel, filter, feed and frame" grief during the keynote address at the ecumenical conference.

Sponsored by the archdiocesan Office for Youth and Family Ministries and the archdiocesan Young Widowed Group, the day of healing is intended for persons who have suffered the loss of loved ones as well as those who are involved in grief ministry.

Grief throws people into a new, strange and often overwhelming wilderness, Rev. Gilbert explained, but there are safe places on the journey to healing.

"With all of the events that have consumed our headlines these last several weeks, we have discovered a new awareness of the intensity and risk that accompany many very common feelings," Rev. Gilbert explained. "Anger hints of rage. Fear threatens incapacity. Depression moves out from lethargy and ensnares us. We suddenly have a new perspective of the world, our place in the world and what this will mean for all of us.

"For the bereaved, feelings—including intense feelings—are not new," he said. "What comes as 'new' are the demands of our heart, our beliefs, our lives, as we must now come to terms with a new world that has emerged because a special person has died. We swirl around in the common madness of disengaging feelings, restless nights, hunger that craves and so much more. It is all normal."

For each grieving person, "normal" means something different because every story of loss is unique, he said. Grief is the result of loss and love, and it is hard work that is usually experienced in small and courageous steps.

To cope with the sorrow of grief and move toward healing, he said, people need to stay spiritually connected, respect their feelings and find the right support systems.

In addition to presenting the keynote address, Rev. Gilbert will discuss "The Death of a Parent."

Other conference workshops include "Grief: The Continuing Journey of Life," presented by Christine Jakacky; "Creative Journaling," taught by Lori Mercer; "Grieving and Spiritual Growth," discussed by Father Thomas Stepanski, pastor of Mary, Queen of Peace Parish in Danville; "Understanding and Helping the Grieving Child," offered by Irene Hoffmann; and "Five Million Steps Toward Healing," a presentation about hiking the 2,100-mile Appalachian Trail by Estel Gibson.

Grief ministry workshops include "One Parish's Response to the Need of Bereavement Ministry," presented by Ursuline Sister Rita Joseph Jarrell, pastoral associate at St. Anthony of Padua Parish in Clarksville; "The Order of Christian Funerals," discussed by Father Stephen Jarrell, pastor of SS. Francis and Clare Parish in Greenwood; and "Rethinking the Rituals of Dying," discussed by Dr. David Moller.

(Registrations include lunch and are \$40 per person. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, before the Oct. 19 deadline.) †

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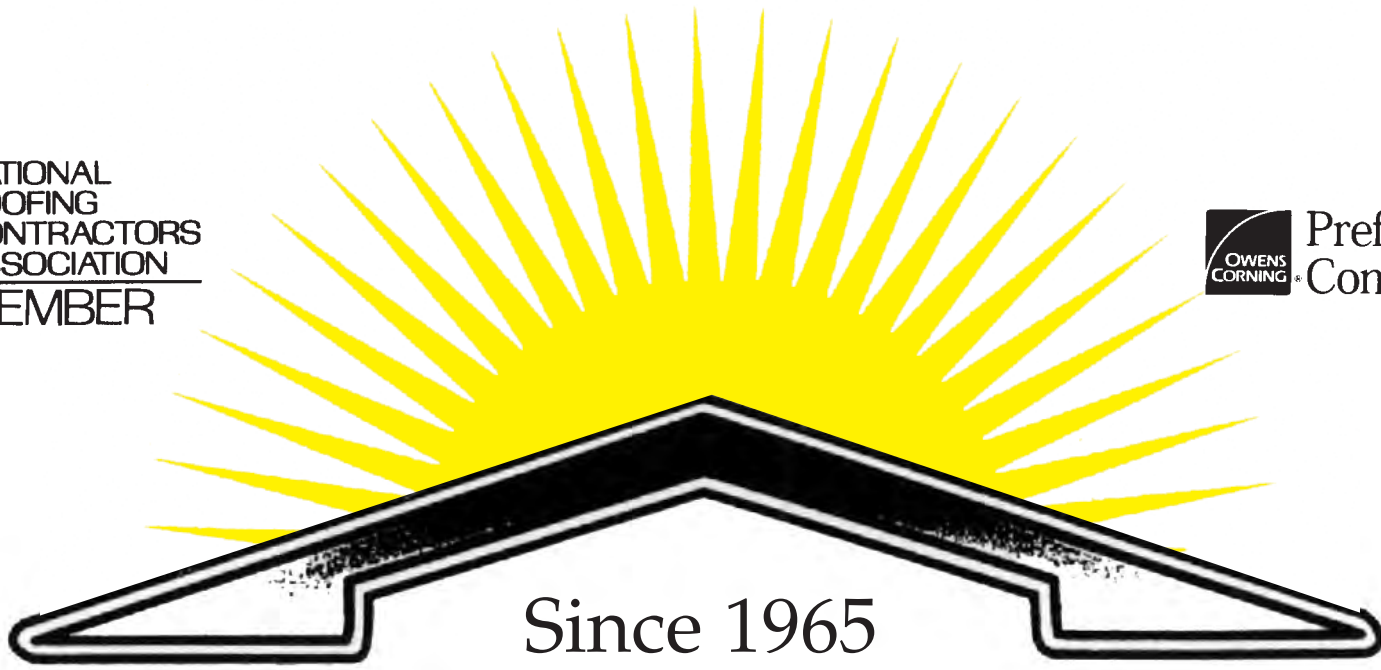
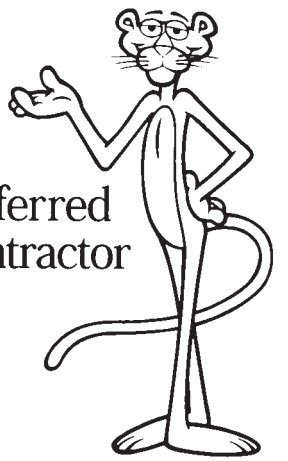
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