



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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October 8, 1999

Vol. XXXIX, No. 2 50¢

Appeal to benefit home missions, ministries

By Greg Otolski

During the next two months, parishioners throughout the archdiocese will be hearing a lot about the need to share gifts of time, talent and money with their parish community and the larger archdiocesan community.



The 1999 Parish Stewardship and United Catholic Appeal

kicks into high gear this month. The annual appeal is the primary means the archdiocese has for getting volunteers and for raising financial support needed to carry out the ongoing mission of the Church.

"Just as we all have a responsibility to take care of our local parishes, we also each have a responsibility to support our archdiocesan-wide ministries," said Mike Halloran, secretary for stewardship and development for the archdiocese. "Those ministries range from supporting our Catholic school and edu-

cation programs and social service programs to helping pay for the cost of educating our seminarians."

This year's archdiocesan appeal goal is \$4.5 million. Forty percent of that amount, or \$1.8 million, goes to help home missions and 60 percent, or \$2.7 million, helps fund a number of shared ministries.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocese.

Shared ministries are the ministries

that don't serve any specific parish but require the support of all parishes. Examples of shared ministries are the six archdiocesan Catholic high schools, the eight Catholic Charities agencies, education support for seminarians and care for retired priests.

Here's a closer look at how money raised through the appeal will be spent:

- Pastoral and family ministries will receive \$1 million.

The archdiocesan Office of Youth and Family Ministries provides assistance to individuals and families at every stage of life, from helping couples prepare for marriage to helping families cope with the loss of a child or spouse.

The archdiocese provides room and board, tuition, health insurance and stipends for 26 seminarians currently studying to become archdiocesan priests. The annual cost of educating one seminarian is \$16,000.
- Social services will receive \$720,000.

More than 30 separate social service programs are funded and administered through Catholic Charities and its agencies. Each year, nearly 70,000 people receive assistance from Catholic Charities. The eight Catholic Charities agencies are Catholic Charities of Terre Haute, Catholic Social Services of Central Indiana, Catholic Social Services of Bloomington, New Albany Deanery Catholic Charities, St. Elizabeth's Home in Indianapolis, St. Elizabeth's Regional Maternity Center in New Albany, St. Mary's Child Care Center in Indianapolis and Tell City Catholic Charities.
- Catholic education programs will receive \$625,000.

Sixty-two elementary schools and six high schools teach Catholic beliefs, traditions and values to more than 25,000 students. Another 18,000 children participate in parish religious education programs. The Office of Catholic Education also supports adult education and leadership programs that serve 24,000 adults each year. Other education programs include the Catholic Youth Organization's extracurricular programs, such as science fairs and music contests.

See APPEAL, page 2



Roman candles?

Fireworks explode around the dome of St. Peter's Basilica in an unusual display over Vatican City Sept. 30. The celebration marked the

completion of a high-tech restoration of the facade, which was blessed by Pope John Paul II during the ceremony.

Award recipient praises youth for their pro-life work

By Mary Ann Wyand

"I was very, very impressed with the number of young people who were here, and their devotion during Mass was wonderful," St. Luke parishioner Joan D. Byrum of Indianapolis said after the archdiocesan Mass for Life on Oct. 3 at SS. Peter and Paul Cathedral.

During the liturgy, Byrum was honored with the 1999 Archbishop Edward T. O'Meara Respect for Life Award for distinguished and lengthy service to the pro-life cause.

Byrum has served Right to Life of Indianapolis as president for four years and as a board member for eight years.

"I was very emotional during the Mass," Byrum said. "I remembered my parents and my aunt and uncle. That's where it starts. The love your parents give you makes you love other human beings."

Byrum and her husband, Clark, were seated with some of their children and grandchildren during the liturgy.

"Having my family here with me, and all the people who work with me in pro-life [efforts], was wonderful," she said. "There were many people here who do a lot of pro-life work and also should have this award."

After the Mass, Clark and Joan Byrum joined thousands of other pro-life supporters on North Meridian Street for the Central Indiana Life Chain. They held a sign that read "Abortion hurts women" during the one-hour prayer vigil.

Pro-life supporters need to continue working for an end to abortion and also need to help women harmed by abortion, Byrum said. "We need to help them come back to God and the Church to find healing, forgiveness and relief from their pain." †



Respect for Life Award recipient Joan D. Byrum of Indianapolis thanks pro-life supporters for working to end abortion.

Photo by Mary Ann Wyand

Retired Gary Bishop Norbert Gaughan dies Oct. 1

MERRILLVILLE, Ind. (CNS)—Retired Bishop Norbert F. Gaughan of Gary died Oct. 1 of complications from a stroke suffered in 1992. He was 78 years old.

He had been bishop of Gary from 1984 until his retirement in 1996. His administrative responsibilities were curtailed following the 1992 stroke.

Bishop Gaughan had lived at St. Anthony Home in Crown Point after his retirement.

He had been a bishop since 1975, serving first for nine years as auxiliary bishop of Greensburg, Pa.

A native of Pittsburgh, Bishop Gaughan was born May 30, 1921. He attended Catholic grade and high schools in Pittsburgh, and earned bachelor's and master's degrees at St. Vincent College and Seminary in Latrobe, Pa.

Bishop Gaughan was ordained a priest

of the Diocese of Pittsburgh in 1945, and transferred to the Diocese of Greensburg, Pa., when it was created in 1951.

He was appointed chancellor of the diocese in 1960, adding the title of vicar general in 1970. During that time, he earned a doctorate in philosophy from the University of Pittsburgh.

Bishop Gaughan suffered his first stroke in 1989 but returned to work eight days later. He suffered a second stroke in February 1992, more severe than the first one, and he did not resume his pastoral duties until that May.

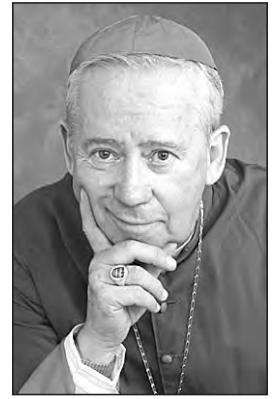
At the request of Cardinal Bernardin Gantin, then head of the Vatican Congregation for Bishops, [the late] Cardinal Joseph Bernardin of Chicago visited Bishop Gaughan twice that spring to assess the bishop's ability to continue administering the diocese.

Based on Cardinal Bernardin's reports and medical reports, Pope John Paul II appointed Bishop Dale J. Melczek, then an auxiliary bishop in Detroit, to be apostolic administrator in Gary, assuming all administrative duties. Bishop Gaughan continued as residential bishop of the diocese and participated in liturgical functions as his health permitted.

During his 1993 *ad limina* visit to the Vatican, Bishop Gaughan met with the pope and Cardinal Gantin to ask that his administrative authority be restored.

In an interview afterward with *The Northwest Indiana Catholic*, Gary's diocesan newspaper, Bishop Gaughan said both of them told him, "You're not getting your job back." He called his situation his "cross to bear."

Bishop Gaughan was a frequent contributor in the Catholic press, including a



Bishop Norbert F. Gaughan

monthly column in *Our Sunday Visitor*. He was the author of two books, *Troubled Catholics: The Lessons of Discontent* and *Shepherd's Pie*.

Two funeral Masses were scheduled for Bishop Gaughan. The first was to be held Oct. 7 at Holy Angels Cathedral in Gary. Bishop Gaughan's body was then to be shipped to Greensburg for an Oct. 9 Mass at Blessed Sacrament Cathedral there. Burial was scheduled for St. Emma's Monastery in Greensburg. †

Correction

A headline in last week's issue incorrectly identified David J. Bethuram and David J. Siler as both being connected with Catholic Social Services. Bethuram is the new executive director of Catholic Social Services, which is an agency of Catholic Charities; he had been serving as interim executive director. Siler is the new executive director of St. Elizabeth's Home in Indianapolis. St. Elizabeth's is also an agency of Catholic Charities, not Catholic Social Services. †

APPEAL

continued from page 1

- Evangelization, spiritual life and worship programs will receive \$355,000.

Spiritual renewal and evangelization are two of the archdiocesan goals for the Journey of Hope 2001. The Office of Worship promotes liturgical renewal in the archdiocese, providing training and resources for those who lead us in prayer in our local parishes and in archdiocesan-wide liturgical celebrations. The Evangelization Commission and its coordinator are working to bring the teachings of Jesus Christ into every human situation.

- Home mission parishes in need will receive \$1.1 million in direct subsidies.

Due to demographic and economic challenges, many parishes are unable to meet the daily spiritual, material and personal ministerial needs without financial support from others.

- The eight center-city Catholic elementary schools in Indianapolis will receive \$700,000.

These eight schools—St. Joan of Arc, St. Andrew, St. Rita, Holy Angels, St. Philip Neri, Holy Cross Central, Central Catholic and All Saints—are center-city neighborhood schools with more than half of the students coming from families with incomes below the federal poverty level. These schools rely on the help of everyone in the archdiocese to educate more than 1,200 students. †

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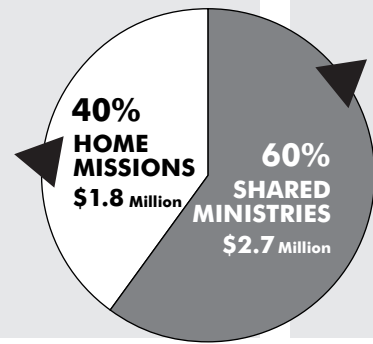
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Church, state representatives discuss charities

By Margaret Nelson

People in need of shelter, food and medical and child care were the focus when the Indiana Catholic Conference



Jim Hmurovich

(ICC) sponsored a "Partnering for Self Sufficiency" forum Sept. 28 at the Lilly Pavilion of the St. Vincent Marten House in Indianapolis. The directors of Catholic Charities in each of the five Indiana dioceses invited about 15 concerned professionals to attend the forum.

Jim Hmurovich, director of the Division of Family and Children of the Indiana Family and Social Services Administration, selected 12 key leaders from around the state to participate in the discussion session.

The event represented a collaboration between the state, ICC and St. Vincent Hospital and Health Care Center in Indianapolis.

M. Desmond Ryan, executive director of ICC, said the forum was designed to help form partnerships for the future so the government and Catholic Charities can work more closely together to help the poor.

"It's not just the state's job," Ryan said. But the Church leaders can't do it alone either, he added.

During the opening remarks at the forum, Msgr. Joseph F. Schaedel, vicar general, represented the archbishop in discussing Catholic social teaching.

Marcia Casey, president of St. Vincent Hospital and Health Care Center, welcomed those who work with the poor in public service or Church ministries.

The meeting brought together nearly 100 Catholic service providers from throughout the state.

Jim Collins, director of Catholic Charities for the Diocese of Evansville, presented the agenda for the day.

Panel discussions and dialogue were led by Hmurovich; Jeff Golc, Indiana Workforce Development representative; Kathleen Donnellan, director of Catholic Charities for the Diocese of Fort

Wayne/South Bend; and Marty Rugh, director of community benefits at St. Vincent Hospital. Each panelist briefly talked about what his or her agency is doing and plans for the future.

Hmurovich discussed the freedom many poor families have achieved because of welfare reform. He distributed state studies on "Welfare Reform Evaluation," "Welfare Reform" and "Community Services Evaluation and Child Well-Being."

Thanking the Church leaders for their commitment to Hoosier families and children, he shared his concerns about families still remaining on assistance. And he suggested that they all work to formalize other systems that can assist families in

"less fortunate times."

Diocesan teams then sat together to talk about needs in their communities. State officials from the same areas joined in their discussion groups.

Mike Husted, director of Catholic Charities for the Diocese of Gary, summarized highlights from the separate diocesan discussions. Then the two state officials on the panel responded to the concerns of those representing the Church agencies.

Panel members and those who attended the forum concluded by discussing plans for future action. Catholic Charities staff members decided to report their progress to the people they represent in their dioceses. †

Board, sisters decide academy will be coeducational

Oldenburg Academy of the Immaculate Conception, in Oldenburg, will admit young men to the freshman class beginning with the next academic year. The academy, sponsored by the Sisters of the Third Order of St. Francis, has educated young women since its founding in 1852.

The announcement by the school's board of trustees came on the heels of the findings and recommendations of a Blue Ribbon Task Force on Catholic Education in the Batesville Deanery. The task force's report was accepted by Indianapolis Archbishop Daniel M. Buechlein in late September following a year's study.

In the fall of 1998, the archbishop authorized Hallahan Associates to examine the provision of elementary and secondary education in the Batesville Deanery (Shelby, Decatur, Franklin, Ripley, Dearborn and Ohio counties).

The study was initiated because the findings of an earlier task force indicated a high level of interest in Catholic coeducational secondary education.

The Blue Ribbon Task Force recommended Oldenburg Academy as the best location for a coeducational high school. The archbishop concurred and said that "the governance of the school should best remain private" since the academy is fully incorporated under Indiana law. Considerable cost savings will also be realized by using the Oldenburg site rather than building a new school.

Thomas Gruber, chair of the Oldenburg Academy Board of Trustees, said that the board's decision to transform the academy into a coeducational institution "was made with profound respect for the rich heritage and tradition of our school. However, we are pleased that we will now be providing the opportunity for Catholic high school

education to many young men in the Tri-State area whose families share in our religious values and want the quality education offered by our academy."

Sister Amy Kistner, congregational minister of the sisters, said, "The Sisters of St. Francis are proud of our 148-year association with Oldenburg Academy's history of academic excellence in the Catholic and Franciscan tradition. Our high standards that have always encouraged young women to use their talents for the good of all will also inspire young men in the coming millennium."

An open house for interested parents and students will be held on Sunday, Nov. 7, from noon to 4 p.m. EST.

Reservations for the placement test, which will be given on Saturday, Dec. 4, can be made by contacting Connie Deardorff, admissions director, at 812-933-0127. †



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Editorial

Politics and piety

Early in this century, the great Christian apologist G. K. Chesterton observed, "Everything about politicians is important except their politics." Were Chesterton alive today, it's quite possible that he would emend that statement to read, "except their politics and their religion."

According to a recent article in *The New York Times* ("Save Us From Our Saviors," by Frank Rich, Sept. 11), candidates for the presidency of the United States "are falling over themselves to be holier than thou, not to mention each other, as they ostentatiously declare their devotion to Jesus." Rich notes that many of the leading presidential candidates have declared themselves to be "born-again Christians" whose spirituality is as important to their credentials for office as their leadership ability. Rich goes on to observe that, "There isn't a single candidate for President in 2000 who can top Bill Clinton in religiosity—from the '92 campaign, in which he campaigned in full preaching mode in black churches, to his Monica *mea culpa* of a year ago, when he worked in allusions to both the New Testament and the Yom Kippur liturgy while confessing his sins at an annual Washington prayer breakfast."

Polls, which are the holy writ of politics, indicate that 95 percent of Americans "believe in God" and are concerned about the "moral fiber of our nation." Political consultants therefore advise their candidates that "spirituality sells." As a result, politicians bare their souls and talk about how faith in God saved them from them-

selves. They also make political gestures (such as displaying the Ten Commandments in public schools) that are designed to underscore their religious convictions.

How should we respond to this uneasy mix of faith and religion, piety and politics? Should we welcome the attention given to religious themes in political discourse and applaud those who do not hesitate to share their faith? Or should we be cynical and say, as G. K. Chesterton did many years ago, "Politicians know nothing of politics, which is their own affair. They also know nothing of religion, which is certainly not their affair."

The solution to this contemporary dilemma was given to us by our Lord Jesus Christ nearly two millennia ago: "By their fruits you will know them." Action, not words, is the only valid test of a true believer. We may welcome the "faith talk" of those who would lead our nation. But what they say is far less important than what they do.

Americans are right to be concerned about the moral, and spiritual, fiber of our nation. We are right, too, in looking for leaders who are women and men of faith. But let's remember also how much the Lord detested hypocrisy and false displays of religiosity. Spirituality and religion are far too important to be relegated to the seasonal rituals of politics.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



'Slippery slope' of assault on life continues

I haven't kept track, but I suspect that of all the topics that I have written about during my 12 years as a bishop, issues related to the dignity of human life appear most frequently in my weekly column. Human life is on my mind this week, because October is devoted to respect for human life. Last Sunday afternoon all across our nation, faithful people formed "life chains" along our streets in order to witness to the dignity of human life in our times.

I want to compliment and thank all of you who participated in this noble gesture in our archdiocese. We simply must maintain our stand for what is right for our human family in the face of a culture that is less and less concerned for the most vulnerable among us.

Those of us who are spiritual leaders need the visible support and involvement of good lay people in the pro-life movement. The pro-life cause cannot simply be left to the initiative of religious leaders. None of us can remain silent and uninvolved. True, not everyone is able to participate in public demonstrations, but all of us have the responsibility to vote and to make our wishes known at the ballot box. And surely all of us must pray for an end to the circumstances of society that promote a culture that considers human life disposable when suffering or physical limitations or unexpected pregnancies cause discomfort or inconvenience.

We must pray because nothing is more powerful than prayer. But we also need to examine our own attitudes and behavior to determine whether we are somehow contributing to a culture that calls for convenience and comfort at any price, even at the price of human life.

For those of us who are approaching the evening of life it seems incredible that what we took for granted so many years ago we must now witness to in *public demonstrations*, namely the dignity of the unborn, the elderly, the disabled and all those who suffer physical or emotional poverty. In my younger years, I would never have dreamed that someday we would worry that ours is a culture of death. Such a notion seemed foreign, though with hindsight we know we were naïve and uninformed. To this day, we pause in disbelief when we ponder the horrible Holocaust perpetrated by the Nazi regime in Europe in our own lifetimes. How could such atrocities hap-

pen in our "advanced" civilization?

On Aug. 4 *USA Today* featured a cover story under the banner headline, "Earlier, easier abortions." The feature read: "A decade ago, RU-486, the so-called French abortion pill, sounded revolutionary. It was a drug that could cause a controlled miscarriage weeks earlier in pregnancy than most doctors would attempt a surgical abortion. It also could be used in doctors' offices everywhere—away from the gaze of clinic protesters. Now after years of legal limbo, RU-486 might reach the U.S. market soon. ... The American public is much more comfortable with early abortion."

The article reported that a new surgical procedure will allow for earlier abortions and that the moral discomfort that has kept some doctors from providing abortions will diminish in the face of these very early methods. The moral wrong of abortion has nothing to do with "early" or "late." We are dealing with human life from the moment of conception.

I have been a member of our national bishops' Committee for Pro-Life Activities for most of the last 12 years. As I track the concerns we must address, it is obvious that the "slippery slope" continues, usually in the name of progress. Our present and immediate concern now focuses on the real threat of legalized experimentation on human embryos for the sake of medical progress. It is hard to appear as if we are opposed to medical progress. Yet we must oppose any assault on human life, no matter what the intended purpose of that assault might be. If embryos are disposable and subject to experimentation, where does it stop?

In his encyclical "*Evangelium Vitae*" ("*The Gospel of Life*"), Pope John Paul II appealed to believer and nonbeliever alike to "respect, protect, love and serve life, every human life." It is gratifying to know that not only Catholics, indeed, not only Christians, formed the human life chain across this nation last Sunday. Respect for human life is not just a "Catholic" issue. Nor is it merely a religious issue as a member of our judicial system tried to assert recently. The erosion of respect for human life has become a serious problem, indeed a crisis for our human society as the second millennium draws to a close. The welfare of our human family is a concern and a responsibility for every conscientious human person. †

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.



Continúa 'el camino peligroso' sobre el asalto por la vida

He perdido la cuenta de todos los temas sobre los que he escrito durante mis 12 años como arzobispo, pero supongo que los asuntos relacionados a la dignidad de la vida humana son los que más frecuentemente aparecen en mis columnas semanales. Esta semana estoy pensando en la vida humana porque el mes de octubre está dedicado al respeto de la vida humana. El domingo pasado en la tarde alrededor de toda la nación los fieles formaron "cadenas humanas" a lo largo de las calles para atestiguar sobre la dignidad de la vida humana en nuestros tiempos.

Quiero felicitar y dar gracias a todos aquellos que participaron en este noble gesto en nuestra archidiócesis. Básicamente debemos adoptar una actitud firme por lo que es correcto para nuestra familia humana ante una cultura que está cada vez menos preocupada por los más vulnerables de nosotros.

Los que son líderes espirituales necesitan el apoyo y la participación visible de los buenos laicos en el movimiento pro-vida. No se puede meramente dejar la causa pro-vida a la iniciativa de los líderes religiosos. Nadie se puede quedar callado y sin involucrarse. Claro está que no es posible que cada persona pueda participar en las demostraciones públicas, pero todos nosotros tenemos la responsabilidad de votar y de expresar nuestros deseos en la urna. Y sin duda todos nosotros debemos orar para que al fin las circunstancias que la sociedad promueva sea una cultura que considere la vida humana disponible cuando el sufrimiento, las limitaciones físicas o los embarazos inesperados causen inquietud o molestia.

Debemos orar ya que no existe nada más poderoso que la oración. No obstante, también necesitamos examinar nuestras propias actitudes y nuestro comportamiento para determinar si estamos contribuyendo, de alguna manera, a una cultura que requiere la conveniencia y el confort a toda costa, aún al riesgo de la vida humana.

A aquellos entre nosotros que nos estamos acercando al fin de la vida nos parece increíble que lo que no valoramos hace muchos años, actualmente se debe atestiguar en las *demonstraciones públicas*, es decir la dignidad de los por nacer, las personas de edad avanzada, los minusválidos y los que sufren la pobreza física o emocional. En mi juventud nunca imaginé que algún día nos preocuparíamos que nuestra cultura es de muerte. Tal noción parecía ajena, aunque en retrospectiva entendemos que estábamos ingenuos y no al corriente. Hoy en día estamos horrorizados al contemplar el terrible Holocausto que el régimen Nazi ha perpetuado en Europa en nuestros propios tiempos. ¿Cómo pueden tales atrocidades ocurrir en nuestra civilización "avanzada?"

El 4 de agosto el diario *USA Today* publicó una historia en la primera página titulada «Abortos más tempranos y más fáciles». El artículo declaró: "Una década atrás el RU-486, la así llamada píldora francesa de aborto, sonaba revolucionaria. Era una droga que podría causar los abortos controlados unas semanas antes de que los médicos pudieran tratar de realizar un aborto quirúrgico. También podía usarse en los consultorios médicos en todas partes, lejos de la mirada de las clínicas que protestaban. Ahora, después de muchos años de quedar a la expectativa, es posible que pronto llegue el RU-486 al mercado estadounidense ... El pueblo americano está más cómodo con el aborto antes que el embarazo".

El artículo reportó que un nuevo procedimiento quirúrgico permitirá los abortos más tempranos y disminuirá la inquietud moral que impedía a algunos médicos proveer abortos ante estos métodos tempranos. El mal moral del aborto no tiene nada que ver con "temprano" o "tarde". Se trata de la vida humana desde el momento de concepción.

Hace casi 12 años que soy miembro de la Comité por Actividades Pro-Vida de los obispos nacionales. Cuando sigo las preocupaciones a las que debemos dirigirnos, es obvio que continuamos en el "camino peligroso", usualmente bajo el nombre de progreso. Nuestra preocupación actual e inmediata se concentra en la verdadera amenaza de la experimentación legalizada en los embriones humanos por el progreso médico. Es difícil aparecer como si nos oponemos al progreso médico. Sin embargo, debemos oponernos a cualquier asalto sobre la vida humana, no importa cuál sea el propósito del asalto. Si los embriones se están convirtiendo en desechables y están sujetos a la experimentación, ¿adónde acaba?

En su encíclica «*Evangelium Vitae*» («*El Evangelio de la Vida*») el Papa Juan Pablo II apeló tanto a los creyentes como a los no creyentes a "respetar, proteger y servir la vida de cada ser humano". Es grato saber que no sólo los católicos, ni sólo los cristianos, formaron la cadena de la vida humana a través de la nación el domingo pasado. El respeto a la vida no es simplemente un asunto "católico". Tampoco es meramente un asunto religioso, como un miembro de nuestro sistema judicial trató de declarar recientemente. La erosión del respeto a la vida humana se ha convertido en un problema serio, y también una crisis para nuestra sociedad humana al cierre del segundo milenio. El bienestar de nuestra familia humana es la preocupación y responsabilidad de cada persona consciente. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Needs images of God

I am studying about the various images there are of God in my religion class. I would like for your readers to share with our class their images of God. (Poetry

and artwork reflecting an image of God gladly accepted.)

All correspondences should be directed to our teacher: Father Jim Sichko, P.O. Box 22872, Lexington, KY 40522.

Emily Glotzbach, Lexington, Ky.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Journey of Faith/Fr. John Buckel

Saving the best for last

(Third in a series)

The Book of Revelation is not for the squeamish. The visions of John strike terror in the heart as one reads about demonic beasts, terrifying creatures, horrifying plagues, worldwide panic, global war and cosmic upheaval.

However, Revelation has its lighter moments. The heart is filled with delight as one reads about the heavenly court, a new heaven and a new earth, angels, majestic beauty and supreme happiness.

What is the meaning behind all of these graphic visions? Does Revelation have something to say to every Christian about her or his destiny? In order to address these questions and correctly interpret Revelation, one must take into consideration the following guidelines.

Revelation must be **interpreted within the context of Scripture, viewed as a whole**. The Bible was composed so that human beings might learn what is necessary for salvation. It was not written simply to satisfy our curiosity.

In reading a particular passage from Scripture—be it from Revelation or any other book in the Bible—the first question one should ask is: "What does it tell me about salvation in view of Jesus Christ?"

One must also keep in mind that the biblical writings reflect an "Eastern mentality." In Near Eastern culture one is more apt to tell a story to drive home a point than to simply state the point. After reading a passage from Revelation, one should therefore ask: "What point is John trying to convey in these verses?"

Revelation must be **interpreted within the context of the New Testament**. Like the other New Testament authors, John's fundamental concern is with the consequences of the life, death and resurrection of Jesus Christ. All the New Testament writings are concerned with describing Jesus and the benefits and responsibilities of being a follower of his. In reading a passage from Revelation, one should ask: "What do these verses reveal to me about Jesus and discipleship?"

Like other New Testament authors, John composed his book to address the problems of Christians of his time. Nevertheless, by including Revelation in the New Testament, the Church has officially proclaimed that the message of this book is relevant for all Christians of all times, even though it was originally intended for a specific group of people who lived some 20 centuries ago.

One must have a certain familiarity

with the Old Testament, in particular, Exodus and Daniel. The vocabulary, personalities and themes found in the last book of the Bible are strikingly similar to that found in the Old Testament. It is John's way of demonstrating that God had come to the aid of the chosen people in the past and will continue to do so now and in the future.

Revelation **must be viewed within the context of other biblical books associated with the name John**, in particular, the fourth Gospel. As in the Gospel of John, in Revelation there is "always more than what meets the eye." Oftentimes the vocabulary has double meaning, representative figures are used and the notion that new life can arise from suffering and death is highlighted.

Revelation's location in the Bible is certainly not a reflection of its importance. This inspired book is probably listed last because of its content (about the end times) and because it was the last book in the New Testament to be accepted. Perhaps God saved the best for last. †

Questions for consideration:

1. John's remarks concerning the end of the world remind us that we will not be here forever. What comes to mind when you think of death?
2. Has your faith influenced the way you coped with the death of a loved one? Explain.
3. Is it wrong to be angry with God? Why or why not?
4. Are you afraid to die?
5. How do you want to be remembered when you die?
6. Does the fact that you will die affect the way you live?
7. How does our society view death? Why is that the case?

For further study:

1. Read chapters 2, 3, 6 of Revelation and chapters 7, 8, 9 of Exodus.
2. Read the *Catechism of the Catholic Church*, #s 50-73. †

(A more detailed investigation of the Book of Revelation appears in the booklet "The Apocalypse: Are You Ready?" by Father John Buckel, which is available for \$15 at Krieg Bros. and Village Dove stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, St. Meinrad, IN 47577, or jjbuckel@juno.com.) †

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.

Five-part Bosler Lecture Series begins Oct. 12

St. John the Evangelist Parish in Indianapolis will be the location of the five-part Msgr. Raymond T. Bosler Lecture Series, beginning Oct. 12.

The series, a collaboration of St. John, St. Mary and Sacred Heart parishes in Indianapolis, will be presented in memory of Msgr. Bosler, founding editor of *The Criterion*. An observer at Vatican Council II, he was a Scripture scholar, theologian, syndicated columnist and ecumenical leader.

All lectures will begin at 7 p.m. and end at 8:30 p.m. St. John Church is located at 126 W. Georgia St. in downtown Indianapolis across from the RCA Dome. Meetings will be held in the Blue Room of the rectory, which is the building east of the parking lot.

The Oct. 12 lecture will be "Surviving Marriage and Family Life in the Millennium," presented by David Bethuram, archdiocesan director of the Office of Youth and Family Ministries (and newly

named executive director of Catholic Social Services of Central Indiana).

Suzanne Magnant, chancellor and archdiocesan secretary for lay ministry and pastoral services, will be the presenter at the next lecture, on Jan. 11, about "The Laity's Role Since Vatican Council II."

"Church and State Interactions in a Changing Society," by John Farina, an attorney with Ice Miller Donadio and Ryan, will be the March 14 lecture.

"Medical Ethics in Light of Medical

Breakthroughs," by Father Joseph Rautenberg, ethicist for St. Vincent Hospital in Indianapolis, will be the topic for April 11.

"Ecumenical Opportunities: Now Is the Time," by Father Thomas J. Murphy, archdiocesan director of ecumenism, will be the May 9 topic.

Each evening will end with refreshments and time for fellowship. Those wishing further information may call Joe Schafer at 317-635-2021. †

Check It Out . . .

Sacred Heart Parish in Indianapolis is hosting a "Fall Fling and Chili Dinner" on Oct. 10 at German Park, 8602 S. Meridian St., in Indianapolis. The event will be held from noon to 7 p.m. Special features include silent auction, Friar Otto's Haunted House and a quilt raffle. The cost for the chili dinner is \$4 per person and \$12 per family. For more information, call 317-638-6551.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, in Floyd Knobs, will host its annual dessert card party on Oct. 19. Doors will open at 6 p.m. The card party begins at 7 p.m. Admission is \$4 and includes dessert and drinks. For more information, call 812-923-3011.

Father Roger Rudolf, pastor of St. Mary Parish in Rushville, and several St. Mary parishioners will perform in the Rush County Player's production of "Jesus Christ Superstar" at Laughlin Center on Oct. 8, 9 and 10. Show times are 8 p.m. on Friday and Saturday and 2 p.m. on Sunday. Tickets are available by calling 765-932-3817.

The Indianapolis Project Linus chapter will hold a meeting on Oct. 20 at 7 p.m. at Holy Spirit Church, 7243 E. 10th St., in Indianapolis. Those who can give their time, talent and treasure are encouraged to attend. Project Linus is an international nonprofit volunteer organization that has delivered more than 125,000 blankets to seriously ill or traumatized children. For more information, call Mary Williams at 317-359-9910 or 317-898-6611.

The Chamber Trio from Indiana University will perform in concert at Saint Meinrad Archabbey in St. Meinrad at 2:30 p.m. (EST.) Oct. 10 in St. Bede Theater. The performance is free. For more information, call 812-357-6501.

Roncalli High School, 3300 Prague Road, in Indianapolis, will host its **holiday gift bazaar** from 8 a.m.-4 p.m. on Oct. 23. Booth space is available for \$30. For more information, call Tracy Moran at 317-782-8931.

The 20th annual Crop Walk for the Hungry will be held on Oct. 17 in

Indianapolis. The walk route of approximately four miles will begin at Military Park, with check-in starting at 1:45 p.m. The funds raised will help Church World Service fight hunger and poverty locally and around the world. To pre-register or for more information, call 317-923-2938.

The adult faith formation committee at St. Thomas Aquinas Parish in Indianapolis is sponsoring a lecture and discussion session featuring Benedictine Father Cyprian Davis at 7 p.m. on Oct. 26. Father Cyprian will speak on "The Life of the American Catholic Community—Past, Present and Future" with an emphasis on African-American Catholics. He is a professor of Church history at Saint Meinrad Seminary in St. Meinrad and the author of many publications. Tickets are \$10 per household and will be sold at the door. For more information, call Chris Countryman at 317-925-0918.

The Office of Worship is sponsoring the **Cantor Workshop Series** on Nov. 13

and Nov. 20 in Indianapolis. Session I on Nov. 13 will explore the ministry of cantor and the cantor's repertoire. Cantors will have the opportunity to lead a psalm during Session II on Nov. 20. This workshop series is one of the requirements for the Cantor Certification Program. For more information and a brochure, call Charles Gardner, secretary for spiritual life and worship, at 317-236-1483 or 800-382-9836, ext. 1483 or by e-mail at cgardner@archindy.org.

Persons experiencing the loss of spouses through death or divorce are invited to participate in a Beginning Experience Weekend scheduled Oct. 22-24. The program, sponsored by the archdiocesan Office of Youth and Family Ministries, will be held at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. People of all faiths are welcome. The cost for the weekend is \$80. For more information, call 317-236-1586 or 800-382-9836, ext. 1586. †

VIPs . . .

The Indiana Chapter of the National Society of Fund Raising Executives has given **Daniel A. Schipp of Tell City** the Fund Raising Executive Award. A native of Ferdinand, Schipp has worked in development for Saint Meinrad Archabbey and School of Theology since 1982. Schipp is a member of St. Paul Parish in Tell City.

The Society of St. Vincent de Paul, Council of the United States, has appointed **Sheila Gilbert of Indianapolis** to the office of national secretary. She has served and contributed to the Society of St. Vincent de Paul in many capacities, including president of the Indianapolis

Council. Gilbert is the director of religious education at St. Matthew Parish in Indianapolis.

Randall and Marianne Tobias of Indianapolis were honored by Marian College during its seventh annual "Opportunities for Excellence" dinner auction on Oct. 5 at the Franciscan college's Physical Education Center on Cold Spring Road in Indianapolis. The event honors individuals who have achieved excellence in their professional careers and in civic involvement. He is chairman emeritus of Eli Lilly and Company in Indianapolis. She is a concert pianist, and also lectures for the Indianapolis Symphony Orchestra. †

Attention Men!

Third Annual St. Joseph Men's Day of Prayer

Saturday, October 23, 1999
8:00 am to 5:00 pm

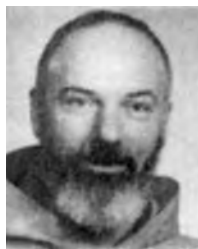
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(No N.D. football game is scheduled this weekend)



Featured Speaker

Fr. John Corapi, S.O.L.T.



From Hollywood millionaire to \$10,000 a week cocaine addict. From complete brokenness and despair to the high altar of St. Peter's Basilica in Rome where he was ordained to the priesthood by Pope John Paul II. This is the amazing story of Fr. John Corapi who will be giving several talks on the day of retreat. His testimony is powerful. His eloquent preaching and teaching have inspired thousands of Catholics across America. Don't miss this opportunity to see and hear Fr. Corapi at Notre Dame.

Testimonies

Lou Nanni - Recently-appointed Special Assistant to the President of the University of Notre Dame and former director of the nationally-recognized South Bend Center for the Homeless.

Pete Miller - Former captain of the University of Notre Dame basketball team and now head basketball coach at St. Joseph's High School, South Bend.

John Rice, M.D. - Dr. Rice is a well-known pediatrician in St. Joseph County, Indiana, where he resides with his wife, Nancy, and their six children.

Special Sunday Session

Fr. Corapi will give two additional talks at a special family session on Sunday, October 24 (the day after the men's retreat).

This session will go from 1-4 p.m. and is open to the general public at no charge.

Great speakers and testimonies, opportunity for Confession, the rosary and Holy Mass are all part of a day that will inspire you and invigorate your Catholic faith!

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Holy Angels dedicates new school, parish center

By Margaret Nelson

Hundreds of people gathered along Dr. Martin Luther King Jr. St. in Indianapolis on Oct. 3 to celebrate the dedication of Holy Angels School and Parish Center.

Though the sky grew darker and the temperature cooler, the music, dancing and messages of the speakers were festive.

The celebration began with the gathering drums of Bill Pate and Larry Lee. Immaculate Heart of Mary Reparatrix Sister Christine Nantaba led some of the students in liturgical dance.

Mary Ash, chair of the building planning team, served as emcee. Vince Harrington, president of the pastoral council, expressed thanks for the blessings the parish has received, noting that "the team allowed the Holy Spirit to work with them."

Members of the Holy Angels School Choir and the parish Gospel Choir sang for the dedication ceremony.

Addison Simpson, executive assistant for Indiana Gov. Frank O'Bannon and a graduate of once-neighboring St. Bridget School, told the assembly, "You are my role models. Continue the good work."

Walter Blackburn, the project architect and a former neighborhood resident, said he was pleased that he and the planning team "picked each other."

Father Clarence Waldon, pastor of Holy Angels Parish, said the new school and parish center "is something that was done in collaboration. ... Remember, together with God, we can do about anything."

Carondelet St. Joseph Sister Geraldine "Gerry" O'Laughlin, principal of the school, said the people of the parish will always remember Archbishop Daniel M. Buechlein for his vision, his courage "to do something not done in 40 years," and his confidence that they could accomplish

the building of the school.

Holy Angels is believed to be the first Catholic center-city school erected in the U.S. in 40 years.

Sister Gerry said when the students were given a tour of the half-finished building last spring, their first question was, "Where are we going to have morning prayer?"

She shared her own reaction: "We are really doing something right here."

Father Richard Ginther, pastor of SS. Peter and Paul Cathedral Parish and

associate director of the archdiocesan Office of Worship, represented the archbishop, who was absent because of illness. Father Ginther read Archbishop Buechlein's message that he was with them in spirit. "Surely the unseen company of all the holy angels celebrates with you."

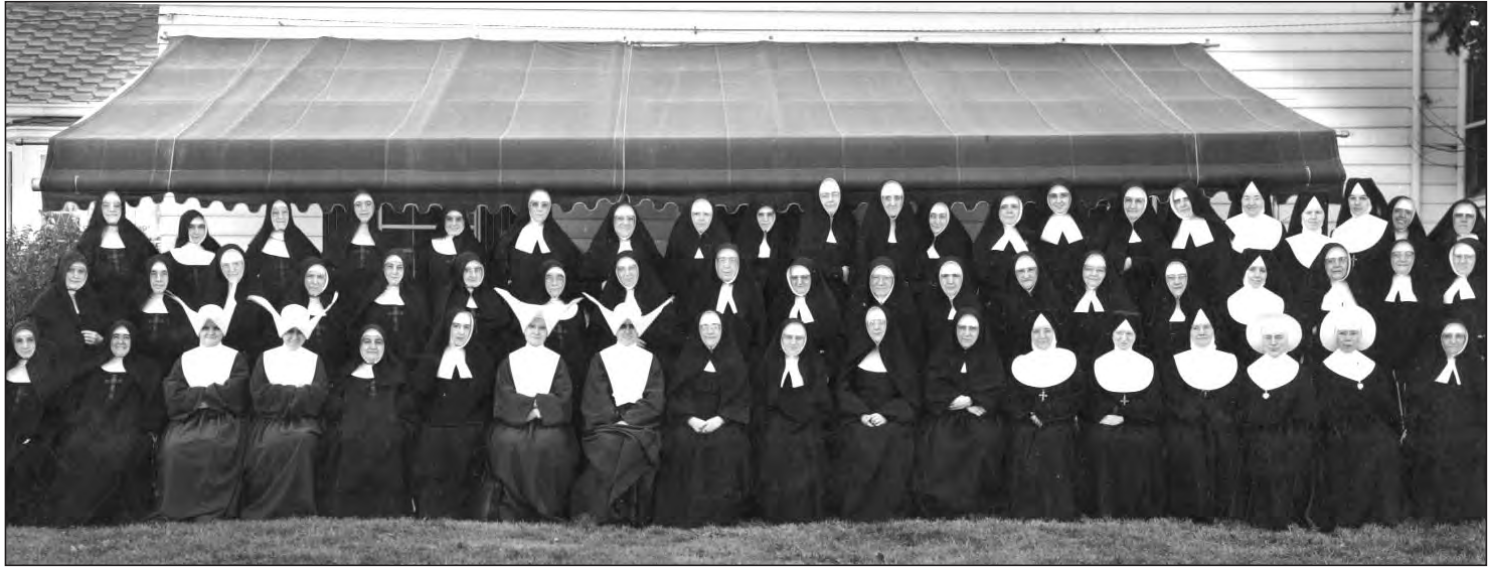
Calling it "the miracle of Dr. Martin Luther King Jr. St.," the archbishop's message expressed thanks to those who invested in the project. "It is one of the

most wonderful, holy, long-lasting investments you can make."

Art O'Leary, head of the construction team, put the date stone in place over a box of parish and school memorabilia. The ribbon was cut by Fathers Waldon and Ginther, and Sister Gerry.

The evening closed with a tour of the building and refreshments in the multi-purpose gymnasium for the benefactors, parishioners, students and parents, school staff and neighbors. †

From the Archives



Catholic health care

This photograph was taken on Oct. 23, 1941, at St. Margaret Mary Hospital in Batesville, during the Indiana Conference of the Catholic Hospital Association.

Various congregations of religious women engaged in hospital care were represented, including the Daughters of Charity of

St. Vincent de Paul, Sisters of St. Joseph (Tipton), Sisters of the Holy Cross, Poor Sisters of St. Francis Seraph of the Perpetual Adoration (now known as Sisters of St. Francis of Perpetual Adoration), and Poor Handmaids of Jesus Christ (Ancilla Domini Sisters). †

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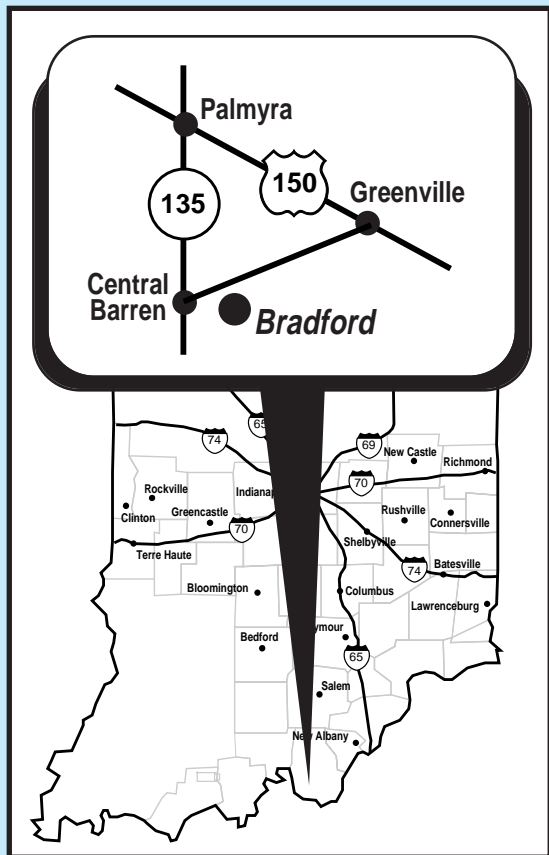
New Albany Deanery

St. Michael Bradford

Story by Susan M. Bierman

Fast Fact:

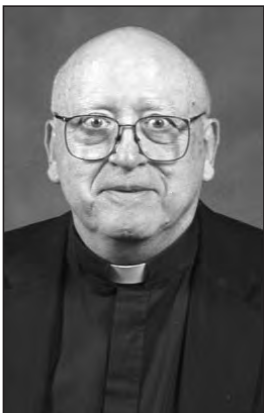
St. Michael Parish in Bradford has supported a mission in Honduras for five years.



Journey of Hope 2001

Spiritual lives are formed at St. Michael Parish in Bradford

BRADFORD—Religious education is indeed a life-long formation process at St. Michael Parish in Bradford.



Archabbot Bonaventure Knaebel, O.S.B.

“We serve from the cradle to the grave here,” John Jacobi, administrator of religious education and youth ministry coordinator at St. Michael, said.

On Sunday, children in kindergarten through the fifth grade participate in Liturgy of the Word.

“I just get a kick out of watching the kids go to the front of church to get a blessing from Father—knowing that they’re off and going to hear the Word of God on their own level and have it explained to them,” Jacobi said.

He added that it’s a joy to see the children return to Mass and hear the “pitter patter” of their feet coming up the stairs.

“It’s neat to see the parish’s reaction to that also. You can’t help but smile,” Jacobi said.

This year, 178 children are enrolled in the religious education program in preschool through eighth grade. Another 54 youth are enrolled in the high school religious education program.

“St. Michael’s has always had a very strong catechetical program,” Jacobi said.

And he should know. Jacobi, a life-long parishioner of St. Michael, is a graduate of the program himself. He recalls some of his predecessors at St. Michael—the directors of religious education and the catechists.

“It was amazing how strong their faith was and [to see] their desire to pass on that faith to young people,” he said. He credits them for his interest in working for the Church.

“Their example is one of the reasons I wanted to get into Church ministry,” Jacobi said.

Jacobi has held his posts at St. Michael for five years.

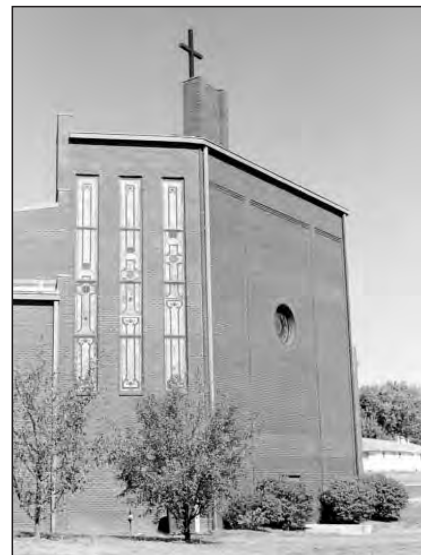
He believes that catechetical ministry and youth ministry go hand-in-hand. He said when the youth group went white-water rafting in West Virginia this summer, they wanted to stop and pray before climbing onto the rafts.

“You can teach about God in the most amazing places and circumstances,” Jacobi said.

The youth group doesn’t exist just for social events. Jacobi said service projects are very important.

“I’ve gotten that from the youth. They don’t just want to have social activities—they want to give back,” he said.

The youth group participates in a number of service projects. This month, the



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group has a project called "Repair Affair." This service project involves the youth going out into the Bradford community and helping people in either an elderly or low-income household with yard work and other residential maintenance.

Jacobi believes it's important to stress to the youth and to the children that they are a part of the Church now.

"They are not the Church of the future, they are the Church now," he said.

The children and youth learn this through service projects and through performing other ministries in the parish.

"That's basically the call Jesus gave us. Not only to be on

our faith journey toward God, but to help others in their journey," Jacobi said.

The youth have learned about community service through being witnessed to by adult parishioners.

"The parish is very giving and very generous. At St. Michael's, we live stewardship," said Darlene Cole, pastoral associate at St. Michael Parish.

Some of the parish youth will attend the National Youth Conference this November in St. Louis. And for World Youth Day 2000, the group will not travel to Rome but there are other plans in the making.

"Our plan is to do some sort of pilgrimage here at St. Michael's and to watch what's going on in Rome, and to take part in that on a 'Bradford' level—a smaller level," Jacobi said.

He said the parish is excited about the Jubilee Year within the catechetical program.

"It seems like the Journey of Faith 2001 has been a slow journey, but now it's like we've hit the top of the hill and we're ready to really roll," he said.

The plans for the new millennium include all parishioners, young and old. For the children, plans include making a

family quilt. Each child will be given a quilt square to attach to the quilt squares of the classmates. Then the larger quilt squares will be sewn together to create the quilt "to show unity in the Jubilee Year," Jacobi said.

On the parish level, St. Michael has hosted parish missions for the past two years, which were well attended.

"It seems like there's a hunger among the parishioners to further their spiritual formation," Jacobi said.

Benedictine Father Noah Casey, director of the archdiocesan Office of Ministry to Priests, will present another parish mission in 2000 at St. Michael.

A pilgrimage to either Saint Meinrad Archabbey in St. Meinrad or to Our Lady of the Snows in Illinois may also be in the plans.

For those who want to know more about the Catholic faith, the Rite of Christian Initiation of Adults at St. Michael Parish is open to everyone. It's available for those who are coming into the Church, as well as all those in the parish who want to refresh their faith, according to Benedictine Archabbot Bonaventure Knaebel, administrator of St. Michael and former archabbot of Saint Meinrad Archabbey. †



Photo by Susan M. Bierman

This statue of Jesus on the grounds of St. Michael Church in Bradford is dedicated in memory of the priests and others who have served at the parish.



Photo by John Jacobi

St. Michael in Bradford parishioner Brooke Hoehn, 8, plays "Kerplunk" as parishioner Jayla Deitsch, 13, staffs the booth during the parish's annual picnic on Sept. 26.

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"Room, Ten Hut!!" The clang of nervous side chatter quickly turned into the anxious rhythm of hundreds of aviators' heartbeats as the room came to attention. Our Commanding Three-Star General strode down the aisle of the standing-room-only auditorium. The deafening silence was broken with a somber, yet crisp order to take seats. Without a

single extraneous word, he seemed to look into each eye while informing us that verbal diplomacy had failed; the order to begin the air campaign had been received. "We expect to lose some of you tomorrow night," he said, "but I trust we have the best people in the best aircraft with the best training in the world. Milosevic must be stopped."

Later that night, we were in the planning room meticulously going over each detail of the mission. 600 nautical miles an hour...10 miles a minute...25 miles from initial point to the target...distance equals rate times time....that's 2 1/2 minutes....we should be in the target area at 0108 so the F-16s need to fire their HARM missiles at 0104:30. Cathedral's math teacher and my math team coach, Mrs. Ford, never knew I might count on math in such extraordinary circumstances, but I did.

Our briefing for the mission included an intelligence update. The intelligence officer went through the detailed history of the conflict in the former Yugoslavia. It is a complex history riddled with battles and demographic struggle, but I already knew about it. "And the Runner-up for the best six-man delegation representing Yugoslavia is Mike Tosick, Brian Bigelow, Michael DeSanto, Bill Van Deren, Mark Engel, and Scott Taylor." Cathedral's Model United Nations coordinator, Sister Mary Ann Stewart, never knew I might apply international relations during such extraordinary circumstances, but I did.

It took everything I had to start up the jet the next night, to takeoff, and fly into the unknown. "Mental toughness," I heard in the back of my mind. "You've got to dig down deep," echoed the words of the Cathedral Irish football staff. Coach McGinley and Coach O'Hara never knew I might need those words and my experiences on the football field in such extraordinary circumstances, but I did.

"Dear Lord," I prayed with my Weapon System Operator (WSO), who also happened to be a Christian, "a peaceful diplomatic solution was not in your plan. In this dark hour, please protect those that are flying, and those that are living in Serbia. We pray that the bombs we drop and the missiles we fire will be guided by Your hand and that ultimately, this conflict will bring glory to Your name. Amen." As I was preparing for college and a career in the Air Force, I was asked by my senior year religion teacher, "Scott, do you think that if you are involved in war and responsible for death that you will still go to Heaven?" Cathedral's religion teacher Mr. Obergfell who challenged me with that question, along with Mrs. Koehler, Mrs. Cavanaugh, Mr. Worrell and Mrs. Bielski, never knew I might depend on morality and my faith in Jesus Christ in such extraordinary circumstances, but I did.

Following each mission, I was required to write a report detailing the events of the entire sortie. Brevity and clarity were of the utmost importance in order to articulate to other aviators and military leaders the significance of what had happened. These reports will be filed away in classified archives for the remainder of time. Cathedral's English department including Mrs. Bundy, Mrs. Kissling, and Mrs. Ney never knew I might employ English and composition in such extraordinary circumstances, but I did.

The conflict is over as far as my involvement is concerned, and life is back to normal as I know it. However, I recently went to Germany with a Christian youth group for whom I volunteer here in England. I flew into Munich airport and recalled a trip that I took to Germany over the Christmas break my sophomore year while at Cathedral. It was sponsored by a very special friend of mine who volunteered his time with a youth group of which I was fortunate enough to be a part: Spiorad na' Ga'eil (Gaelic for Spirit of the Irish). He paid for my trip to Germany because my family lacked the money for such travels. He taught me more on that trip than he will ever know because unfortunately he had a heart attack and died while we were there. I am now returning the favor he extended to me in my youth to other kids in my community. Father Schmidt never knew I might pass on the lessons he taught me about life, death, and eternity in such extraordinary circumstances, but I am.

Many of us have rhetorically asked, "What is my place in this world?" Even though some have spent their lives in search of the answer, "finding themselves," it remains elusive. This is a question for which theses have been developed, and about which ballads and books have been written. How do we prepare for such a journey, a journey into the unknown? I don't think there is a destination or an answer here on earth. Our place in this world is constantly evolving, and how I find my place is best achieved using something from within. It is called character. And Cathedral develops character. Each minute is spent molding the student's character lesson by lesson, inside and outside of the classroom. She knows not each student's future, only the eternal importance of his or her walk through life.

I return to Cathedral every time I visit Indianapolis. My purpose is to water my roots. Each teacher I mentioned is still with Cathedral, in body or in spirit, and is molding tomorrow's future one student at a time. I thank God they found their "place in this world." Amazing.

Bereavement conference is set for Oct. 30

By Mary Ann Wyand

"Grieving: The Sacred Journey" is the theme for the 18th annual archdiocesan Conference on Bereavement on Oct. 30 at the Archbishop O'Meara Catholic Center in Indianapolis.

Described as "a day for those who minister and for those who mourn," the conference is open to people of all faiths. It is sponsored by the archdiocesan Office of Youth and Family Ministries and the Young Widowed Group.

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, president of Grief Unlimited Inc. and a member of St. Agnes Parish in Nashville, will discuss the 23rd Psalm in their keynote address. They have led a number of grief ministry retreats in recent years.

Marilyn Hess, associate director of hurting and healing ministries for the archdiocesan Office of Youth and Family Ministries, said the keynote presentation will explore the spiritual and emotional journey each person moves through after losing a loved one.

Hess said Father Koetter and Pike will discuss images from Scripture to help participants reflect on finding God in the midst of grieving.

Pike said the grief journey is uniquely different for each person, although grieving people experience many of the same emotions and reactions.

"We will look at the physical and emotional aspects of this journey," Pike explained, "and interweave sacred liturgy and Gospel stories of Christ's life. We want to help participants find opportunities for growth, understanding and compassion through this difficult time."

Workshops include "Families Coping with Loss," "Healing by Giving to Others," "Creativity and Healing" and "Tear Catchers: The Positive Aspects of Suffering."

(Registrations are \$35 a person and include lunch, the keynote presentation and choice of seven workshops. For registration information, contact the archdiocesan Office of Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.) †

Plans progress for high school in Carmel area

Results of a recent survey of Catholic households in Hamilton and Boone counties, in the Lafayette Diocese, found broad-based support for at least one, and possibly two, Catholic high schools in Hamilton County.

A building committee is working with officials of the Lafayette Diocese on plans to construct the first Catholic high school in Hamilton County. It will be tuition-based. The construction cost is estimated at \$20 million.

About 200 people attended a Sept. 29 meeting in Carmel to discuss survey results from 4,500 respondents and plans for the high school.

"We're looking to open the school in August of 2002," said Our Lady of Mount Carmel parishioner Chris Braun of Carmel, who is chairing the high school building committee.

Braun said survey results demonstrate that a new Catholic, college preparatory high school in the Lafayette Diocese's Carmel Deanery "could immediately enroll 800 to 1,000 students."

The survey was conducted at the request of the Carmel Deanery Development Council, a planning group of clergy, parish leaders and diocesan officers that is studying the educational needs of eight parishes in Hamilton and Boone counties.

Braun said extraordinary population growth has strained existing facilities and requires long-term planning to meet the needs of current and future Catholic parishioners in the Carmel Deanery.

He said survey results will be used to evaluate the need for and location of new parish facilities and programs to serve existing and projected needs in the deanery.

"The pent-up demand for a Catholic high school and for kindergarten through eighth-grade feeder schools was even greater than we had anticipated," Braun said. "The survey results provided tremendous insights into present and future educational needs of Catholics in each of the parishes and provided a valuable road map for narrowing the choices of location for a centrally located high school to best serve the needs of the Carmel Deanery students."

Lafayette Bishop William L. Higi said the survey indicates that Catholics in the area want their children to attend Catholic grade schools and secondary schools. He said the challenge is to determine if the Catholic high school project under discussion is financially feasible. †

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We use the power of the mind to know truth

By Fr. Robert L. Kinast

Lucky guesses are just that—lucky!

For the really important issues in life, it is better to know the truth than to rely on a lucky guess.

Fortunately, one of the blessings of being human is the power of the mind to know the truth.

To know the truth: What does that mean?

It means that a person's concepts and judgments correspond to reality—that is, to the way things actually are.

For example, it could mean that my concept of a computer corresponds to the machine in front of me; it could mean that my judgment corresponds to reality when I realize that by hitting certain keys, words will appear on the screen and I can print them as an article.

The problem is that not everything in life is so clear-cut! This is especially true for the most important questions in life:

Who am I, and what is my destiny?

What is love when the beloved becomes an addict or is abusive?

Why does so much of the world live in poverty, and what should affluent nations do about it?

In these cases, it is more difficult to know the truth because the reality in question is many-sided. It gives rise to diverse points of view, each of which has its own claim to the truth.

Faced with such complexity, the human mind must exert its power to know the truth. How does this occur? Essentially there are three steps: Get the facts, interpret them and test the interpretation.

The best way to get the facts is to ask the basic information questions: What happened, who was involved, when and where did it happen, how did it happen?

Parents do this when they settle quarrels between children; police do this when they file a crime report; analysts do this when they study market trends.

The goal is not to gather every single bit of information, but to gather all the pertinent information so there is an adequate picture of the reality you are trying to understand.

This is not always easy. Sometimes pertinent facts are deliberately hidden; sometimes facts are not yet fully known.

In seeking to know the truth, one must always remain open to the possibility of new information.

Once a sufficiently accurate picture of reality has been assembled, the next task is to interpret it. Interpretation is

the attempt to make sense of the facts; it is a judgment about what reality in this case means.

The key question at this stage is, why?

Why do nearly half of the marriages in the United States end in divorce?

Why is church attendance declining although people say that they are greatly interested in religion and spirituality?

Interpretation does not just involve personal opinions. It involves a dialogue between the facts of reality and a value system or philosophy of life.

Christianity is such a value system.

Over the centuries, Christians have tried to make sense of reality from the perspective of faith. A framework of meaning (tradition) helps them to interpret current events. Within this framework, for example, we believe that:

Creation is a gift from God to be cultivated and cared for, not exploited arbitrarily.

Each person is made in the image of God and retains human dignity no matter what wrongs (even crimes) he or she may commit.

God often speaks through unexpected sources like scientific discoveries, political movements and technological advances, so Christians should be alert to the development of cybernetics or advances in genetic research.

The final step is to test our interpretations in real-life situations.

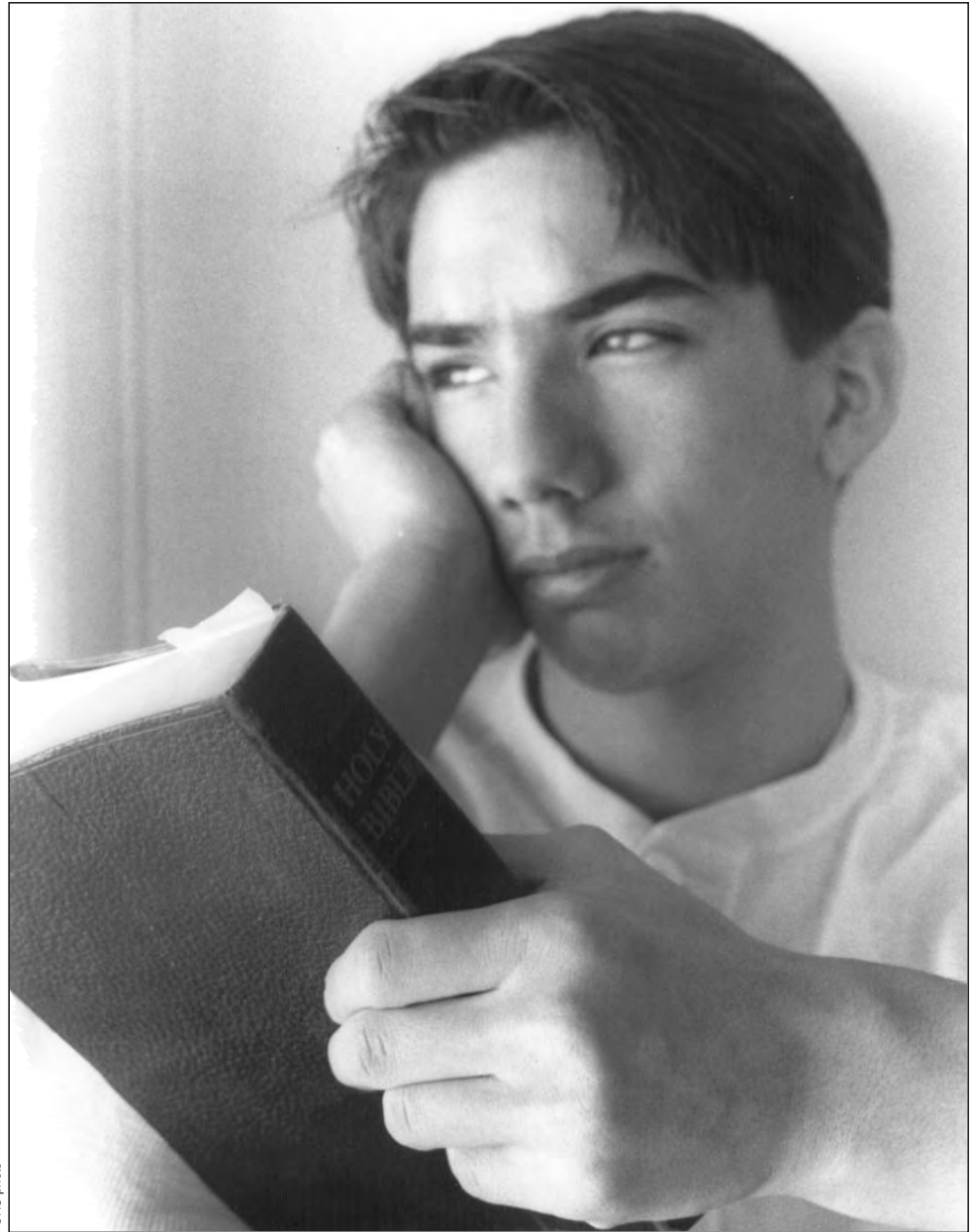
For example, the original meaning of Christian peace has been tested in many conflicts, which has led to the development of principles of legitimate self-defense and even the possibility of a just war. The Christian meaning of marriage has been tested in many circumstances that have helped to clarify and update the conditions for annulment.

The reason to pursue the truth is not simply to gain knowledge. It is in order to live in harmony with reality as God desires. This was the motive behind Jesus' preaching and the primary reason why Christians should care about using the power of the mind to know the truth.

When Jesus spoke to his Jewish contemporaries, he told them that if they would listen to him (be his disciples), they would know the truth, and the truth would set them free (Jn 8:32).

We hear the same message today and are offered the same freedom in place of guesswork and reliance on luck, if only we exercise the power of our minds.

(Father Robert L. Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.) †



CNS photo

Christians pursue the truth to gain knowledge and live in harmony with reality as God desires it. This was the motive behind Jesus' preaching.

The human mind is God's creation

By David Gibson

We may forget that the human mind is God's creation—especially when our "information age" offers so much to know, all the while reminding us how little we know.

Our power of knowing makes us something like God. The human mind is a wonderful thing. Nonetheless, we may not always respect the human mind.

After all, don't our minds sometimes mislead or disappoint us? And what about all those times when even "the best minds" can't resolve our problems?

Then there is the mind's troublesome

aspect, strongly felt whenever the mind appears to compete with the heart. But stop to ponder the benefits of the mind.

Given our power to know what is true, we can begin to grasp life's meaning and to live hopefully and happily.

Given our power to know the truth about life, we can live by what we know; the mind opens on to a life of integrity.

Most of us, of course, welcome a little enlightening of the mind. For some, this even becomes the stuff of prayer, as in: "Lord, help me to understand ..."

(David Gibson edits Faith Alive!) †

Discussion Point

Faith gives meaning to life

This Week's Question

What is implied when someone says that human life has meaning or is meaningful?

"Meaning is given to life by what is done with that life. It's a fact that one's life is not a solitary existence. It has a meaningful effect on all those around it." (Patrick Burns, Oak Park Heights, Minn.)

"There is a purpose for living, a purpose for everything you do, and it relates back to your faith." (Candy Conratt, Templeton, Iowa)

"It means all life is sacred, from conception to death. This calls us to question abortion, the death penalty

and euthanasia. We are responsible as Catholics to look at issues of social justice, pray over them and act on them." (Carolyn Horeczko, San Pedro, Calif.)

"That life is created. And all creation, being of God, has a purpose." (Rosalind Sanchez, Beaumont, Texas)

Lend Us Your Voice

An upcoming edition asks: What in your marriage preparation program proved helpful to your marriage?

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



CNS photo

From the Editor Emeritus/John F. Fink

Council of Trent responds to the Protestant reformers

When Pope Paul III became pope in 1534, it seemed that the disintegration of the Church was at hand. Christians had followed reformers like Martin Luther and John Calvin because the Church at the time was, frankly, corrupt. Even Pope Paul III had a mistress who bore him four children before he became pope and, after he was pope, he made two of his grandsons cardinals at the ages of 14 and 16.

He did, however, realize the gravity of the religious situation and, in 1536, established a commission to study the question of Church reform. The commission reported that much of what Martin Luther said was true and it gave the pope a blueprint for reform. Armed with this report, Paul announced a general council, beginning on May 13, 1537. This announcement met with immediate opposition and the pope soon announced that the council would be postponed.

Journey of Faith/Fr. John Buckel

You can't fool human nature

It seems to me the current truth-seekers who figure they'll depend on human wisdom for their salvation are barking up the wrong oracle.

As clever as some of the popular gurus are, they simply can't fight human nature. God gave us free will, after all, and we take it seriously.

As an example, think of the typical American diet. We eat French fries, burgers and other fast foods in statistically impressive amounts. We drink more soda pop than milk, including mother's, and we adulterate natural fruits and vegetables with sugar, salt and other mysterious ingredients understood only by chemists.

We snack a lot, to the exclusion of eating balanced meals at regular times. We abhor natural products, such as potatoes, bread and cheese, but take Olestra and aspartame products to our bosoms (or, rather, stomachs). After all, we're interested in eating healthy.

Following all this, we fear that our tem-

He finally convened it eight years later, on Dec. 13, 1545, in Trento (Trent), Italy. Its most lasting effect was to ensure the finality of the split between the Catholic Church and the Protestant reformers.

The Council of Trent, the 19th ecumenical council, lasted for 18 years (1545-1563), but was in session for only a bit more than three years. By the time it was over, 46 years had elapsed since Luther wrote his theses of protest.

There were three periods of the council. The first began in Trent but was moved to Bologna because of a dispute between the pope and Emperor Charles V. Trent was under the emperor's control while Bologna was controlled by the pope. Paul III died in 1549 and his successor, Julius III, reconvened the council in Trent in 1551. It continued for a year, until a war broke out and the council was recessed.

Pope Julius died in 1555 and his successor, Marcellus II, lived only three weeks as pope. He was succeeded by Pope Paul V, who vehemently opposed the council. After he died in 1559, Pope

Pius IV reconvened the council and it met from January of 1562 to December of 1563.

Despite the trouble it had convening and working, the Council of Trent issued numerous decrees concerning doctrinal matters. It defined the Canon of the Bible, the rule of faith, the nature of justification, grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the jurisdiction of the pope over the whole Church. It initiated many reforms for renewal in the liturgy, the promotion of religious instruction, and the education of the clergy through the foundation of seminaries.

It put Sacred Tradition on an equal footing with Scripture; decreed that a revision of St. Jerome's Latin translation of the Bible, the Vulgate, was to be the official Catholic version of the Bible; and passed legislation regarding Christian marriages.

There was not to be another ecumenical council for more than 300 years. †

track of things and fend off perverts, we provide a full schedule of outside activities to keep the kids safe and drug-free. Never mind that there's no time left for them to "waste" in reflecting upon their experience.

We shop a lot; consumerism is the favorite indoor and outdoor sport of most Americans. Which leads to the related fact that storage units are the fastest-growing industry everywhere in this country. Also garage sales. Junk in, junk out.

In fact, we keep so busy that stress is one of our top health hazards, and therapy of one kind or another has become a leading profession. Even pets have psychiatrists!

So much for depending upon human wisdom. But, now and then something as meaningful as a visit by the pope, or as nutty as fear of the end of a millennium, reminds us that we are not in charge here. Period.

What a relief. Free will is great, but it has its limits.

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



As an example, think of the typical American diet. We eat French fries, burgers and other fast foods in statistically impressive amounts. We drink more soda pop than milk, including mother's, and we adulterate natural fruits and vegetables with sugar, salt and other mysterious ingredients understood only by chemists.

ple of the body is still too chubby or too cholesterol-ridden so we drink liquid diet products or skip eating altogether. We startle our hearts and knees by exercising too much, too soon, and they respond in equally scary ways.

Meanwhile, we're eating in one of those grand new houses with Palladian windows, multigabled roofs and a huge master bedroom suite. There's an exercise room, a media room and, naturally, a commercial-grade kitchen.

In this wondrous room outfitted with German cutlery and British gas ranges we prepare our synthetic foods as quickly as possible because we have no time to cook. Nevertheless, we possess a microwave developed by NASA, a low counter for bread-making (although we never eat bread), and two ovens (although we never bake).

We congratulate ourselves on being child-centered and family-valued, although our humongous house contains few rooms for potential kids. We push for mom-level daycare and formal education from before toilet training through remedial college so our kids will be smart.

And, since no one is at home to keep

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

No automatic pilot in following Jesus

This fall, our archdiocesan sharing day focused on working with the marriage situations of those who come to our initiation programs. As Msgr. Fred Easton and Jean Galanti shared the wisdom of their Metropolitan Tribunal experience and fielded our questions, I was struck by a tension that surfaced over and over again.

On the one hand, it was clear that we need to affirm the teaching of the Church about marriage and not compromise or dilute it in any way. On the other hand, we need to have great pastoral sensitivity in dealing with those who desire to join our faith community but happen to be divorced and remarried.

Of course, this is not the only situation where such a tension exists. The liturgical reforms of Vatican II called us to develop a full, conscious, active participation in the sacramental life of the Church. One of the ways we have

responded to that call has been the creation of a number of excellent sacramental preparation programs. We encourage people to understand that sacraments are not events that happen because a person has reached a certain calendar age. They are encounters with Christ that invite personal relationship.

However, as Archbishop Michael Sheehan of Santa Fe, N.M., chair of the bishops' Committee on Evangelization, points out, there have been instances where a rigid focus on fulfilling the requirements of the preparation program has in reality made it harder for a person to come to Jesus. Christ meets people in the concrete circumstances of their lives, and there are times when we have to adjust our programs to fit those circumstances to offer an environment in which the grace of God is more easily seen and accepted.

As an archdiocese, we are in the planning process for a major outreach to inactive and alienated Catholics. Once again, we cannot create an imaginary Church. We need to be faithful to our core teaching and values. And yet, if we are truly Catholic, we know there are

many different ways of living out those beliefs and values. We will need to listen to the faith journeys of those who have struggled with being at home in the Church.

This tension is present in the Gospel itself. We can pick up a book on the hard sayings of Jesus, and we can also pick up one on Jesus as the human face of God. Jesus tells us to let our light shine, and a few verses later tells us to do our good deeds and to pray in secret. Jesus called people to a faithful following of the law, and also showed instances where the law had its limits.

I like to say that, in following Jesus, we cannot put ourselves on automatic pilot. Our walking with Jesus demands a vital awareness of the movements of the Spirit who, as Jesus said, is like the wind that blows where it will. We have to keep important values in balance and continually make prayerful decisions in the context of a believing community.

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

The Good Steward/Dan Conway

Saying 'thank you' is more than good manners

According to the U.S. bishops' pastoral letter, *Stewardship: A Disciple's*



Response, gratitude is the primary characteristic of the Christian steward. The other characteristics (accountability, generosity and the willingness to "give back to the Lord with increase") follow, and flow from, gratitude.

Why is being grateful so important to the practice of Christian stewardship?

Have you ever given a gift to someone who failed (or refused) to say "thank you"? It's a very unsettling experience. You can't help but ask yourself, "What's wrong with this ungrateful person? Is it poor manners, or does he or she simply not care?" To accept a gift, no matter what its value, without saying "thanks" is insulting to the person who has made the gift. It may also be a sign that the receiver has a distorted sense of his or her importance—as though the gift was something the donor was obligated to give and the receiver was entitled to receive.

Gratitude is closely related to humility (perhaps the most misunderstood Christian virtue). When we say "thank you" to God, to our family and friends, or to anyone who has been generous to us—from a kind word to a gift of great value—we acknowledge that we are children of God, and members of one human family. None of us is self-sufficient (an island unto ourselves), and each of us depends on the grace of God and the kindness and generosity of others.

A simple word of thanks can be an expression of profound spiritual truth. It is not poor self-esteem to acknowledge that I don't deserve all the blessings I have received. It's an honest assessment of my relationship to the loving God whose unbounded generosity created me

Gratitude is the primary characteristic of the Christian steward. ...Why is being grateful so important to the practice of Christian stewardship?

in his image and likeness. And when I remember to say "thank you" to my wife and family and to all who are kind and generous to me (day-in and day-out), I affirm that I am not the center of the universe (or an absolute monarch who thinks he is entitled to people's lavish gifts and affection by "divine right").

Saying "thank you" is more than good manners. It's a sign that we know who we are and where we belong in the grand scheme of things. Saying "thank you" keeps us centered. It helps us remember that everything we have (and everything we are) has been given to us by someone who loves us. Certainly we are responsible for developing our gifts and talents, for sharing them with others, and for returning them to God "with increase." But first we should acknowledge that each one of us, regardless of our circumstances in life, has been endowed with abundant gifts and blessings that we do not deserve (and, therefore, do not "own" in any absolute sense). For this, we should be truly thankful.

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

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

The Sunday Readings

Sunday, Oct. 10, 1999

- Isaiah 25:6-10a
- Philippians 4:12-14
- Matthew 22:1-14

This weekend the first section of the Book of Isaiah once more provides the Liturgy of the Word with its initial reading.



Due to several factors, it is possible to reconstruct much of the personality and experience of Isaiah. He apparently had access to the powerful of his day. Some suspect he was noble

himself, with the possibility of entering the royal court. He was very intelligent, and he was well educated. His use of language is good. Even the English translations of these ancient Hebrew texts convey an eloquence and colorfulness.

The prophet also was obviously a person of deep and strong faith. His faith caused him to feel exquisite discomfort as he looked around and saw his people ignore or, worse, reject the law and love of the God who had protected them and made them a Chosen People.

In this reading, Isaiah reminds his listeners that God has provided for them. God has given them an understanding of life itself, of the very order of life. They know that God is the creator and governor of all things, not because they are so smart and deduced this for themselves. Rather, God revealed it to them.

God has lavished favor and mercy upon them, yet the people have turned away from God.

God's love and power, nonetheless, remain undisturbed and uninterrupted. Even for the wayward, God is true, strong and protective.

As occurred last weekend, the Epistle to the Philippians furnishes the second reading.

Paul had a very stormy career. Unrelenting in his own faithfulness to the Gospel and sense of his own mission as an apostle, Paul on more than one occasion found himself in conflict with the law. He was jailed several times. In the end, of course, he was arrested, demanded his due as a Roman citizen and was apparently tried by the emperor himself in Rome. There he was convicted and sentenced to die.

The epistle this weekend proceeds from a time when Paul was in prison. The Christian Philippians sent him their

prayers and assistance. He responds with his thanks and advice.

Paul told them that God would bless them for their concern. In this concern, they share in the all-important task that was his as an apostle.

St. Matthew's Gospel is the source of the last reading this weekend. Jesus again tells a story. He preaches a parable.

In this parable, the Lord speaks of a king, obviously God. The king gave a great wedding feast, inviting the honored and distinguished. In the first century in the Middle East, no social gathering was as festive or lavish as a wedding feast.

The invited guests spurned the invitation. The king reissued the invitation. Again it was rejected. Not only was the invitation scorned, but the messengers were badly mistreated and some were killed.

Finally, the king sent invitations to one and all.

One guest arrived, however, not in the customary wedding garment. The king sent him away.

Reflection

Once more this weekend, the Church drives home a message that humans usually do not wish to hear. The Church tells us that we foolishly destroy or throw away the greatest of treasures, God's offer of eternal life.

First Isaiah sets the stage. God has arranged for us luxuriously, magnificently. He has built a great city for us. Joyfully, God has invited us to this great city, to a banquet, in fact, the banquet of life of which Earth has no parallel.

Like so many humans in other generations, we ignore God's invitation. We even plot to kill the messengers and the Son. After all, our sins brought death to Jesus, the Son of God, on Calvary.

Nevertheless, God continues to call us, reaching out to us.

We are our own worst enemies. God is our best friend. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

My Journey to God

Birth Time

The newly hatched sparrow has a nest
And a mother's downy warm feathers
To fend off the chill.
The cub has a lair in a hillside cave
And a mother alert to the scent and sound
Of lurking predators.

The babe from the womb,
Catching first breath,
Awaits in the frightening isolation of
helplessness
For the first bonding touch
And the first sound of committed love.

Will this new spirit,
A jewel from the coffers of heaven,
Be riven from its setting
And never know the cycles of seasons,
The revelations of years?

(Mariam Higgins is a member of Immaculate Heart of Mary Parish in Indianapolis.)



Who dares to not say,
"Thy holy will be done?"

By Mariam Louisa Higgins

Daily Readings

Monday, Oct. 11
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 12
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 13
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 14
Callistus I, pope and martyr
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, Oct. 15
Teresa of Jesus, virgin,
religious and doctor of
the Church
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, Oct. 16
Hedwig, married woman
and religious
Margaret Mary Alacoque,
virgin and religious
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, Oct. 17
Twenty-ninth Sunday in
Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3-5, 7-10a, c
1 Thessalonians 1:1-5b
Matthew 22:15-21

Question Corner/Fr. John Dietzen

Scriptures identify angels as the messengers of God

Several members of my extended family no longer practice the Catholic faith. They still are connected to some practices, however, and still ask questions.



Recently, an uncle asked a lot of questions about angels. How were they named? What is Catholic teaching about the angels? Who are the angels mentioned in the Annunciation, the Nativity, the Transfiguration, the Resurrection? How do we know about them? Just from the Bible?

Can you give a few thoughts to help them? (New York)

Our word *angel* comes directly from the Greek word *angelos*, which means *messenger*. That immediately tells us much about them, as far as we humans are concerned.

Every encounter with angels in the Scriptures, which is the only way we know anything directly about them, is in the context of their being sent by God to deliver a message or help to someone. In fact, it seems that their names (for the few who are given names) are based on their mission as described in the Bible.

Gabriel, which means "God is strong," appears in the Old Testament in the context of prophecies anticipating the coming of the Messiah (Daniel and Jeremiah). Perhaps for this reason he is chosen to announce the birth of John the Baptist and Jesus in Luke's Gospel.

Raphael ("God heals") plays a central role in the Book of Tobit when he leads young Tobiah on his journey to find a wife and heals Tobit's blindness.

Michael ("who is like God?") appears a few times in the Book of Daniel. The letter of Jude refers to him as guard of the body of Moses (from an ancient work called "The Assumption of Moses"), and Revelation describes him as the leader of the heavenly armies in the battle with the forces of the dragon.

The Old Testament speaks often of one called The Angel (messenger) of Yahweh. Was this a particular angel? Often, like other angelic appearances and actions, it is hard to distinguish between the angel and God. Was

this angel added by the storyteller, perhaps to emphasize the holiness and distance between the people and God?

Most of the time, as for example at the tomb of our Lord, angels are not named. Interestingly, however, when they are described they are always young, good-looking and male!

While our Scriptures give only a few of them names, angels, singly or in groups, enter the story of salvation countless times. Sometimes they are described in worship, as in Isaiah (6:3) where we find the hymn of praise we echo in every Mass, "Holy, holy, holy ..."

Other times, as for example in the beginning of the Book of Job, angels serve as a sort of palace guard, a heavenly court. And numerous other times, of course, they fulfill their mission to bring information and assistance and support that reflect God's kindness, fidelity and compassionate concern for his human family.

Today it is nearly impossible to miss the popular fascination, even among people with no particular religious faith, with guardian angels. That God has in some way commissioned angels to be beside us, to protect and guide our ways on earth, has strong support in Scripture as well as Christian tradition.

This belief that each person, even each community, has an angel to be a spiritual companion through life is simply one manifestation of our conviction that God has a daily, personal concern for our good and happiness. It's one of the best things we know about angels.

A recent television program on exorcism spoke about diabolical obsession. Is that the same thing as possession by the devil? (Iowa)

No. "Possession" normally means control of a person's body, "from the inside" as it were, by an evil spirit.

"Obsession" is the traditional term for a phenomenon experienced apparently by a number of people through the centuries by which an individual is violently molested physically in circumstances that seem to indicate an evil spirit as the cause.

Thus, it is more external than internal, but is something beyond a temptation in the normal sense of that word. †

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 8-9

St. Andrew Parish, Indianapolis, 4050 E. 38th St., church basement (rear), fall rummage sale, Thursday and Friday, 8 a.m.-6 p.m.; Saturday 8 a.m.-noon, includes furniture and collectibles.

October 8-10

Fatima Retreat House, Indianapolis, "Signs of Salvation in the Gospel of John," Benedictine Father Eugene Hensell. Information: 317-545-7681.

Fatima Retreat House, Indianapolis, "Spiritual Practice of Photography." Information: 317-545-7681.

Our Lady of Lourdes, Indianapolis, 5333 E. Washington St., fall festival, booths, rides, music, food, Friday 5 p.m.-midnight, Saturday 3 p.m.-midnight, Sunday noon-5 p.m.

October 8-31

Saint Meinrad Archabbey library, calligraphy exhibit, Monday-Friday, 8 a.m.-11 a.m., 1 p.m.-4:30 p.m., Saturday and Sunday 1 p.m.-4:30 p.m. Information: 812-357-6501.

October 9

Sacred Heart Parish, Indianapolis, 1530 Union St., festival, noon-7 p.m. at

German Park, 8600 S. Meridian St., Indianapolis, raffle, children's games, food, music and bingo. Information: Terri, 317-638-5551.

SS. Peter and Paul Cathedral rectory, Indianapolis, 1347 N. Meridian St., Liturgy Basics, Session II, 9 a.m.-noon. Information 317-236-1483.

October 10

Saint Meinrad Archabbey, St. Bede Theater, Indiana University Chamber Trio, 2:30 p.m. No admission charge. Information: 812-357-6501.

Saint Meinrad Archabbey, Monte Cassino pilgrimage, 2 p.m., Benedictine Father Noel Mueller, "Mary, the Theotokos: God-Bearer." Information: 812-357-6585.

St. Mary-of-the-Rock, Batesville, 17440 St. Mary's Road. Turkey Festival, beef, hog and turkey raffle, games and country store, 10 a.m.-5 p.m. Adults, \$6; children 12 and under, \$3.

Mary's Rexville Schoenstatt, 2:30 p.m., "Trusting in the Father," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

October 10-13

St. Mary, Lanesville, four-evening series of spiritual growth and enrichment for people of all ages and faiths, Passionist Father Jim DeManuele, musical prelude, 6:45 p.m. Information: 812-952-2916.

October 12

Christ the King Parish, Indianapolis, 5884 N. Crittenden Ave., Saint Meinrad School of Theology course: "The Apocalypse! Are You Ready?" by Father John Buckel. "Jesus as Lord of the Future," by Benedictine Father Matthias Neuman, 7 p.m.-9:30 p.m. Free. Registration: 317-955-6451.

St. Paul Hermitage, Beech Grove, Ave Maria Guild meeting, 12:30 p.m.

October 13

Seccina Memorial High School, Indianapolis, 5000 Nowland Ave. Faculty vs. student volleyball game, benefit annual canned food drive, 4:30 p.m., admission two cans of food. Information: 317-356-6377.

October 16

St. Joseph Church, Indianapolis, 1375 S. Mickley Ave., ham and bean dinner, 4:30 p.m. adults \$4, children under 12 \$2.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

St. Anthony Church, Indianapolis, 379 N. Warman, rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group,

7:30 p.m. in the chapel.

Tuesdays

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Road, adult religious education classes from 7 p.m.-9:30 p.m. with small fee. Information: 317-842-5869.

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

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

Wednesdays

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

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave., Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Fridays
St. Susanna Church, Plainfield, 1210 E. Main St., adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave., Marian prayers for priests, 5:30 a.m.-6:30 a.m.

Saturdays
A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays
St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays
The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., Benediction of the Blessed Sacrament, 7:30 p.m.; confession, 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Road W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

Third Sundays
Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament from 2 p.m. until 7 a.m. (Monday). Rosary 8 p.m. Open to public until midnight.

Third Mondays
Young Widowed Group, sponsored by the archdiocesan Office of Youth and Family Ministries, St. Matthew Parish, Indianapolis, 4100 E. 56th St., at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, Indianapolis, 5353 McFarland Road, rosary at 6:15 p.m. Information: 317-783-1445.

Catholic Widowed Organization, 7 p.m.-9:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis.

1400 N. Meridian St. Information: 317-784-1102.


Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

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

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


Third Fridays
The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, Indianapolis, 3200 Cold Spring Road.

SEPTEMBER 25, 1999
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
Today again I call you to become carriers of my peace. In a special way, now when it is being said that God is far away, He has truly never been nearer to you. I call you to renew prayer in your families by reading the Sacred Scripture and to experience the joy in meeting with God who infinitely loves His creatures. Thank you for having responded to my call."*

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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.

BAIRD, Marcella A. "Sally," 94, Holy Family, Oldenburg, Sept. 21. Sister of Nettie Goldschmidt.

BAILEY, Thomas A., 80, Our Lady of Perpetual Help, New Albany, Aug. 25. Husband of Hilda Bailey. Father of Dr. Kevin Sue and Thomas A. Bailey III. Brother of Rose Teives, Ruth, Viola and Louis Bailey. Grandfather of six.

BARNES, Fidalis "Day" (Billman), 89, Holy Name, Beech Grove, Aug. 27. Mother of Martha Driscoll, Linda Waite, Gerald, D. Michael and Daniel Barnes. Sister of Monica Tate and Paul Billman. Grandmother of 13. Great-grandmother of 11.

BAUER, Anna Marie (Lay), 93, Holy Spirit, Indianapolis,

Sept. 17. Aunt to several nieces and one nephew.

BRISNIK, Anthony J., 89, Holy Trinity, Indianapolis, Sept. 16. Husband of Peggy Brisnik.

BROCKMAN, Harold G., 78, St. Mary, Greensburg, Sept. 19. Husband of Luella Brockman. Father of Glenda Miller and Dale Brockman. Brother of Hilda Cravens and Betty Jean Fries. Grandfather of three.

BUSCH, Dorothy C., 96, St. Mary, Greensburg, Sept. 20. Mother of Carl Busch. Sister of Fay Stark. Grandmother of three. Great-grandmother of eight.

CAHILL, John "Joe," 81, St. Joan of Arc, Indianapolis, Sept. 17. Husband of Norma Cahill. Father of Molly Weaver and Joseph Cahill. Stepfather of Robert Hammett. Grandfather of four. Step-grandfather of three. Great-grandfather of one.

CALLON, Gertrude R. (Staab), 91, St. Jude, Indianapolis, Sept. 17. Mother of Patricia Campbell, Bill Daley, Michael and Robert Callon. Sister of Raymond Staab. Grandmother of 17. Great-grandmother of 18.

DOWNTAIN, Thelma J., 84,

St. Barnabas, Indianapolis, Sept. 13. Mother of Cindy Downtain and Patricia Dant.

DUNKELBERG, James A., 81, St. Jude, Indianapolis, Sept. 20. Husband of Margaret V. (Eckstein) Dunkelberg. Father of Jane, David and Mark Dunkelberg. Brother of Marion Bishop. Grandfather of five.

EVANS, Claire Elizabeth, infant, St. Barnabas, Indianapolis, Sept. 11. Daughter of Julie (Wheeler) and James Evans. Sister of Tyler Evans. Granddaughter of Karen and Michael Evans and Judy and Michael Wheeler. Great-granddaughter of Evelyn Evans, Lawrence and Helen Eckstein, Lillian Havlick and Blanche Wheeler. Great-great-granddaughter of Mable Watson.

FASBINDER, Laverne M. 52, Holy Family, Oldenburg, Sept. 18. Mother of Tina, Dan and Paul Fasbinder Jr. Daughter of Romilda and Robert Pulskamp. Sister of Wilma Shane, Carol Hanna, Sandra Meyer and James Pulskamp. Grandmother of one.

GILL, Madison Diana, infant, St. Michael, Indianapolis, Sept. 16. Daughter of Eve (Stack) and William Gill. Sister of Brooks Gill. Granddaughter of Suzanne and David Gusman, Jane and Michael Stack and Frank and Pat Gill. Great-granddaughter of Tom and

Marcella Stack.

HADLEY, Arthur C. Jr., 75, St. Joan of Arc, Indianapolis, Sept. 22. Husband of Bessie Hadley. Father of Kym, Keith Sr. and Michael Hadley. Brother of Annette Smith and Dorothy Fanning. Grandfather of 16. Great-grandfather of 11.

HAYES, Donald G., 63, Holy Trinity, Indianapolis, Sept. 15. Father of Shannette Burnett, Doreen Parrish, Lawanda Turner, Deshawn, Donald and Darren Hayes. Son of Esther Lott and Robert Evans. Brother of David and Versie Hayes. Grandfather of 10. Great-grandfather of six.

LUEKE, John, 63, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 16. Husband of Carolyn Lueke. Father of Joan Cherry, Beverly Platt, Mike and Joe Lueke. Brother of Margaret Scheurich, Sister of Mercy Mary Frances Lueke, Mary Dienes, Bill, Raymond and Fred Lueke. Grandfather of 10. Great-grandfather of one.

MEYER, Chad Steven, 19 months, St. Anne, Hamburg, Sept. 24. Son of Sharon (Schornick) and Steven R. Meyer. Brother of Elise and Blake Meyer. Grandson of Thelma and Don Schornick and Rita and Howard Meyer.

MILLER, Elsie Asperger, 85, St. Jude, Indianapolis, Sept. 21. Wife of Dick Miller.

MILLER, Nancy Ellen, 56, Holy Spirit, Indianapolis, Sept. 2. Wife of Claudie W. Miller. Mother of Veronica Myers, Kimberly Monday, Melissa Bernstein and Claudie W. Miller Jr. Sister of Pamela Mason, Theresa Bedwell and Jane Holly. Grandmother of nine. Great-grandmother of one.

OLLIER, Robert M., 86, St. Louis, Batesville, Sept. 26. Husband of Bernetta (Dierckman) Ollier. Father of Sheila Roell, Beth Meyer, Donna Delfendahl, Marilyn Distler, Rita Glassley, Audrey Blanford, Ann Klein, Gerald, Kenneth and David Ollier. Brother of Phil Ollier. Grandfather of 36. Great-grandfather of six.

O'REAR, Mary Margaret, 78, Sacred Heart of Jesus, Terre Haute, Sept. 17. Mother of Peg Saxton. Grandmother of one. Great-grandmother of three.

PICKHARDT, Robert Joseph, 80, Our Lady of Greenwood, Greenwood, Sept. 22. Husband of Doris Pickhardt. Father of Mary Jo Gallagher, Susan Crowe, James, David and Michael Pickhardt. Grandfather of nine. Great-grandfather of three.

RAGLAND, Michael Thomas, 48, St. Anthony of Padua, Clarksville, Sept. 16. Son of Marian Ragland. Brother of Patty Hether, Janice Estep, Debbie Raymond, Sharon Bishop, Donna Williams, Larry, Danny, Gary and John Ragland.

REED, Rosemary, 85, St. Barnabas, Indianapolis, Sept. 9. Aunt of several.

ST. CLAIR, Mary L. (Richter), 71, St. Anne, New

Castle, Sept. 13. Mother of Ben Bunch. Stepmother of Carol Brown and Fred Harmon. Sister of Rose Payton. Grandmother of two. Great-grandmother of one.

SCHIEBLE, Robert G., 70, St. Paul, Tell City, Sept. 11. Husband of Jean Scheible. Father of Greg Scheible. Grandfather of two.

STROBEL, Henrietta, 90, St. Paul, Tell City, Sept. 13. Mother of Charles Strobel. Sister of Robert Waninger. Grandmother of three. Great-grandmother of six.

TURNER, Dorothy L., 80, Little Flower, Indianapolis, Sept. 15. Wife of William T. Turner. Mother of Barbara Williams, Mary Ann, Laura and John Turner. Grandmother of two.

WAGNER, Clara M., 79, St. Anne, Hamburg, Sept. 19. Aunt of several nieces and nephews.

Dr. Damian Eversman was Society of St. Raphael leader



Dr. Damian S. Eversman, 31, served as co-coordinator of the archdiocesan chapter of The Society of Saint Raphael, a Catholic guild of local physicians, since 1996. He died Sept. 28.

A funeral Mass was celebrated on Oct. 4 at St. Joseph Church in Jasper, of which he was a member.

A graduate of Indiana University School of Medicine, he was a gastroenterology fellow at I.U. Medical Center in Indianapolis. Previously, he served as chief resident at Roudebush Veterans Affairs Medical Center.

Dr. Eversman is survived by his wife, Julie Choplin Eversman; parents, Dr. Thomas and May Eversman; brother, Sam Eversman; and sisters, Lois Kinney and Carol "Cae" Stell. †

Providence Sister Marietta Urbine taught in archdiocese

Providence Sister Marietta Urbine, 86, died at Saint Mary-of-the-Woods on Sept. 15.

A funeral Mass was celebrated on Sept. 21 in the Church of the Immaculate Conception there.

The former Mary Margaret Urbine was born in Fort Wayne and entered the congregation of the Sisters of Providence in 1932, professed first vows in 1935 and final vows in 1940.

Sister Marietta taught at St. Joan of Arc School and Roncalli High School in Indianapolis and Our Lady of Providence High School in Clarksville. She also taught in the Evansville and Lafayette dioceses and in Illinois, Massachusetts and Texas. †

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(1) Title of Publication: *The Criterion*. (2) Publication No.: 0574-4350. (3) Date of Filing: Sept. 27, 1999. (4) Frequency of issue: Weekly except last two (2) weeks in December. (5) Number of issues published annually: 50. (6) Annual subscription price: \$20.00. (7) Complete mailing address of known office of publication: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (8) Complete mailing address of the headquarters of general business offices of the publisher: 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (9) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Most Rev. Daniel Mark Buechlein, O.S.B., 1400 N. Meridian Street, Indianapolis, Marion County, IN 46206; Editor—William R. Bruns, Executive Editor, 1400 N. Meridian Street, Indianapolis, Marion County, IN 46206; Managing Editor—Greg A. Otolowski, 1400 N. Meridian Street, Indianapolis, Marion County, IN 46206. (10) Owner: RC Archdiocese of Indianapolis through the Criterion Press, Inc., 1400 N. Meridian Street, P.O. Box 1717, Indianapolis, Marion County, IN 46206. (11) Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None. (12) Tax status: The purpose, function and non-profit status of this organization and the exempt status for Federal income tax purposes: Has not changed during preceding 12 months. (13) Publication name: *The Criterion*. (14) Issue date for circulation data below: September 24, 1999. (15) Extent and nature of circulation. (The following totals indicate the average number of copies each issue during preceding 12 months with the totals in parenthesis indicating actual number of copies of single issue published nearest to filing date). (a) Net press run: 72,203 (71,850). (b) Paid and/or requested circulation; (b1) Paid/Requested Outside-County mail subscriptions stated on form 3541. (Include advertiser's proof and exchange copies): 67,437 (67,420). (b2) Paid In-County subscriptions (include advertiser's proof and exchange copies): 0 (0). (b3) Sales through dealers and carriers, street vendors and counter sales, and Other Non-USPS paid distribution: 0 (0). (b4) Other classes mailed through the USPS: 0 (0). (c) Total paid and/or requested circulation: 67,437 (67,420). (d) Free distribution by mail; (d1) Outside-County as state on form 3541: 3,257 (3,436). (d2) In-County as state on form 3541: 0 (0). (d3) Other classes mailed through the USPS: 0 (0). (e) Free distribution outside the mail: 250 (150). (f) Total free distribution: 3,507 (3,586). (g) Total distribution: 70,944 (71,006). (h) Copies not distributed: 1,259 (844). (i) Total: 72,203 (71,850). (j) Percent paid and/or requested circulation: 95% (95%).

I certify that the statements made by me above are correct and complete.

Signed: William R. Bruns, Executive Editor

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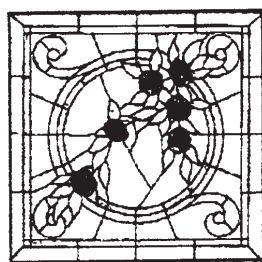
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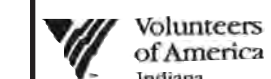
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