



The Criterion

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September 21, 2001

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Nation moves from terror to prayer

WASHINGTON (CNS)—Americans moved quickly from shock and terror to prayer after suicidal terrorists used hijacked passenger planes to demolish the twin towers of the World Trade Center and a large section of the Pentagon.

Across the nation, Churches held special services for the victims, some starting barely three hours after the first attack Sept. 11.

On Sept. 16, worshippers packed St. Patrick's Cathedral in New York and the Basilica of the National Shrine of the Immaculate Conception in Washington for

special Masses. Throughout the country, churches reported overflow crowds at Sunday liturgies.

Pope John Paul II, who rarely speaks more than once or twice about any tragedy, spoke out immediately and repeatedly against the "inhuman terrorist attacks" and offered his prayers for the victims. Even as he condemned the violence, he urged Americans not to resort to revenge.

He departed from long-standing custom at his Wednesday general audience, speaking about the previous day's tragedy at

See PRAYER, page 2



Wrapped in the U.S. flag, Rosana Cozza of Our Lady of Perpetual Help Parish in Hammond, Ind., weeps for the victims of the Sept. 11 terrorist attacks during a memorial service in East Chicago, Ind.

Former Tell City parishioner missing in terrorist attack

By Jennifer Del Vecchio

When Tell City native Stacey Peak first walked into Benedictine Sister Mary Emma Jochum's life, she was searching for answers and looking for God.

As Peak's family copes with the near certainty that she was killed in the Sept. 11 terrorist attacks on the World Trade Center in New York, they are taking comfort because the Catholic Church helped answer her questions and became an anchor in her life.

"She kept her faith alive," said her mother, Bobbie Peak of Tell City, who is Baptist. "When she got depressed, she really got into her [Catholic] faith."

The last time Bobbie heard from her daughter was when she called to tell her she was trapped on the 105th floor of the north tower of the World Trade Center after the first of two planes hijacked by terrorists crashed into it.

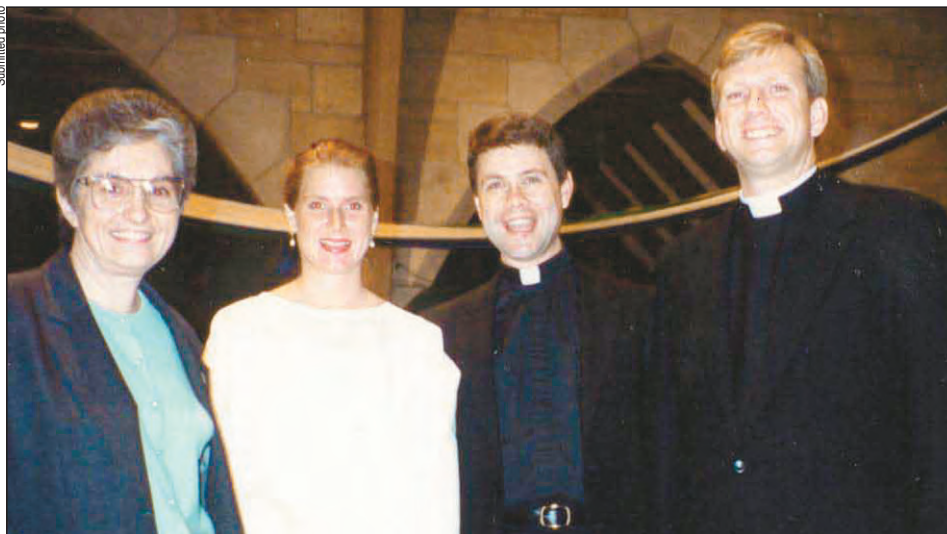
"The way her voice was, I knew something was terrible," Bobbie said. "She said, 'Our building is on fire and Mom, I think I'm trapped. I just called to tell you how much I love you.'"

Bobbie said her daughter hadn't realized a plane had hit the World Trade Center. All she knew was that there was a fire.

Her daughter called from her office at Cantor Fitzgerald, where she was a broker.

Bobbie Peak said Stacey, 36, was always one of the first employees to arrive at work and had been there less than an hour when the first plane hit.

Her family and those who knew Stacey from St. Paul Parish in Tell City are remembering the woman who loved to read, watch old movies, had two pets and



Benedictine Sister Mary Emma Jochum (left) helped Stacey Peak (second from left) a former member of St. Paul Parish in Tell City, become Catholic. Peak worked in the World Trade Center and is missing. Father Daniel Staublin (middle) and Father William Marks (right) also helped Peak through her faith journey. This photo was taken after Peak joined the Church in 1994.

visited her hometown once a year for the annual Schweizer Fest.

Sister Mary Emma remembers Stacey especially well because she was in the first Rite of Christian Initiation of Adults process she led at St. Paul Parish in Tell City. In 1993, Stacey walked into Sister Mary Emma's office, asking questions about God and how to find him.

"She said, 'I tried to find God in various ways and my friend has said so much about the Catholic faith that I think this is where I'm supposed to be looking for God,'" said Sister Mary Emma.

See MISSING, page 2



Benedictine Sister Mary Emma Jochum, director of religious education at St. Paul Parish in Tell City, looks at photos of Stacey Peak. Sister Mary Emma said she is carrying the album with her as a way to pray for Peak, who is believed to have been killed in the World Trade Center attack.

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Archdiocese of Indianapolis donates \$20,000 for disaster relief

By Jennifer Del Vecchio

The Archdiocese of Indianapolis is donating \$20,000 for disaster relief following terrorist attacks in New York, Washington, D.C. and Pennsylvania.

The money will go to Catholic Charities USA in Virginia, which is the official agency commissioned by the United States Conference of Catholic Bishops to represent the Catholic community in times of disaster, said Thomas Gaybrick, director of Catholic Charities and Ministries for the archdiocese.

The money from the archdiocese comes from disaster relief funds previously collected in the archdiocese.

Gaybrick said numerous individuals have called his office asking how they could help with relief efforts after the worst terrorist attacks to hit the United

See RELIEF, page 2

How to donate money

To donate money for relief efforts in New York, Washington D.C. and Pennsylvania following the terrorist attacks, write or call:

Catholic Charities USA
 P.O. Box 25168
 Alexandria, VA 22313-9788
 800-919-9338 or
 www.catholiccharitiesusa.org

Synod to focus on challenges facing bishops

VATICAN CITY (CNS)—More than 200 bishops from around the world will gather at the Vatican for a monthlong meeting on a topic dear to their hearts and close to their daily lives: the role of the bishop in the Church.

Pope John Paul II will preside over the Sept. 30-Oct. 27 Synod of Bishops, which features speech-giving, small-group discussions and a list of final policy statements. It is the 10th ordinary assembly of the synod and the second to focus specifically on the world's approximately 4,500 bishops.

The official theme, "The Bishop: Servant of the Gospel of Jesus Christ for the Hope of the World," is broad and the list of discussion points is extensive.

The synod's 124-page working document highlights new challenges facing bishops—as they teach authoritatively on moral and ethical issues, as they promote Church unity, and as they try to be models of holiness while dealing with ever-increasing administrative tasks.

It also outlines a number of practical issues likely to draw the synod's attention, including the role of retired bishops, the application of Church law over civil law in priest misconduct cases, and the relationship between bishops and new Church movements.

Although not explicitly addressed in the Vatican-prepared working document, another major question looms over this synod: Whether the control exercised by the Church's center—in particular by the pope and his administrative body, the Roman Curia—has become excessive, limiting individual bishops' authority and pastoral flexibility.

That issue has been confronted in a recent series of theological articles by Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, who defends the precedence of the universal Church, and by Cardinal Walter Kasper, the Vatican's top ecumenical official, who has argued that overcentralization is diminishing the role of local bishops.

It has also come up in previous synods, when bishops from various continents occasionally have asked for more local freedom in administration of the sacraments, translation of liturgical texts, ministry to faithful in irregular marital unions and dialogue with non-Christians.

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PRAYER

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length in English and turning the audience into a prayer service for the victims.

He spoke about it again Sept. 13 as he received the credentials of the new U.S. ambassador to the Vatican, Jim Nicholson, and in messages read at Masses in New York and Washington Sept. 16.

"To all I solemnly repeat the Gospel injunction not to be conquered by evil, but to conquer evil with good," said part of the papal message read at the Sept. 16 Mass for Healing and Peace at the National Shrine.

Cardinal Theodore E. McCarrick of Washington was chief celebrant of that Mass. Joining him were Archbishop Edwin F. O'Brien of the Military Archdiocese and Bishop Paul S. Loverde of Arlington, Va., where nearly 200 people died in the Pentagon crash.

In New York, where the combined toll of dead and missing climbed to more than 5,000, thousands unable to get into St. Patrick's lined Fifth Avenue and adjacent streets as Cardinal Edward M. Egan celebrated a Mass of Supplication.

When he expressed thanks to all the rescue workers at the end of his homily, the congregation rose to give them a prolonged standing ovation.

Historians quickly began comparing the Sept. 11 attacks on the nation's financial and military nerve centers with the Japanese surprise attack on Pearl Harbor that brought the United States into World War II 60 years ago. American casualties at Pearl Harbor numbered 2,300 dead and 1,100 wounded.

Within the first hours, Catholic bishops around the country began announcing special noon or evening services in their cathedrals. Many asked pastors to keep churches open so people could stop in for a moment

of prayer or meditation.

Many churches sponsored blood drives. Cardinal McCarrick set an example personally by going to Washington Hospital Center to donate blood.

In the massive confusion of the first hours, the first lists of identified dead came from the passenger and crew lists of the four hijacked airplanes. In all, 266 passengers and crew members were killed, including those who died in a crash in western Pennsylvania after passengers revolted against the hijackers.

Among the earliest known dead were Hollywood producer David Angell and his wife, Lynn, aboard American Airlines Flight 11 from Boston to Los Angeles.

Even before he learned his brother and sister-in-law were on the first plane to crash into the trade center, Bishop Kenneth A. Angell of Burlington, Vt., had condemned the attack, saying, "The calculated, cold-blooded, cowardly taking of precious human lives in the name of religion or nationalism is beyond blasphemy."

Among plane passengers killed in the second tower crash, United Flight 175 from Boston to Los Angeles, was Father Francis E. Grogan, a World War II veteran and a Holy Cross priest since 1955.

More than 300 firefighters were killed in rescue efforts in New York. Among the casualties was Franciscan Father Mychal F. Judge, a fire department chaplain. He was killed by falling debris as he administered last rites to a woman who had just fallen from one of the towers and to the fireman killed by her falling body.

In Washington, as security officials evacuated the White House, Capitol, State Department and other federal buildings, five cardinals and 31 bishops attending the Administrative Committee meeting of the U.S. Conference of Catholic Bishops suspended business to join Cardinal McCarrick



St. Andrew the Apostle School in Indianapolis held a special service of unity and remembrance on Sept. 14 following the terrorist attacks. The students prayed, sang songs and waved flags. The school invited Indianapolis firefighters to the service.

in a midday Mass at the National Shrine.

In a statement mourning the victims of the tragedy, the gathering of bishops also prayed for "those whose hatred has become so great that they are willing to engage in crimes against our common humanity."

The bishops also appealed to Americans "to turn away from the bitter fruits of the kind of hatred which is the source of this tragedy."

"Especially," they added, "let us not engage in ethnic, religious or national stereotyping for what may be the acts of a few irrational terrorists."

As the investigation into the hijackers' backgrounds uncovered growing evidence of links to the exiled Saudi Arabian terrorist leader Osama bin Laden, who operates out of Afghanistan, thousands of Christian, Jewish and Muslim leaders made similar pleas to avoid violence against Muslims or

Middle Easterners.

In a joint statement Sept. 14, top U.S. Catholic and Muslim leaders engaged in interreligious dialogue warned against "sinking to the mentality and immorality of the perpetrators of the [Sept. 11] crimes."

The pope returned to the theme Sept. 16 at a Mass in Frosinone, 40 miles southeast of Rome. He offered special prayers for all Americans and asked "all not to give in to the temptation of hate and violence, but to commit themselves to the service of justice and peace."

Despite such pleas, several U.S. mosques and Islamic centers were attacked and a number of Americans of Middle Eastern and South Asian descent faced violence or threats of violence. Within the first four days after the attacks, the Council on American-Islamic Relations reported more than 200 such incidents. †

MISSING

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Now, Stacey's family is looking for answers.

More than a week after the World Trade Center was destroyed by terrorists, Bobbie said she believes her daughter is dead.

"It would be a miracle now," she said as her voice broke into sobs.



Stacey Peak

The family waits by the phone for information about Stacey, not sure who, if anyone, will call.

Stacey's dental records have been sent to New York and her two brothers, Philip and

Mike, are in New York trying to find more answers.

They are wearing sweatshirts with Stacey's picture on it along with a telephone number to call if she is found.

The two brothers plan to bring back their sister's belongings from her Manhattan apartment, along with her Yorkshire Terrier dog and Himalayan cat.

"She'd put them in her bag on the air-

plane and would always bring them home every time," her mother said.

Bobbie said she doesn't know how to handle this. Over and over, she said she is thankful for all the prayers and for Sister Mary Emma's kindness to the family.

Sister Mary Emma, the director of religious education at St. Paul Parish, doesn't want people to forget Stacey and is carrying Stacey's picture wherever she goes.

"I'm carrying her picture around to keep her close to my heart, as a way to pray for her and her family," Sister Mary Emma said.

Those pictures of Stacey are in an album with other pictures of Stacey in her baptismal gown and with the priests who participated in Stacey's journey to the Catholic faith.

Sister Mary Emma also found Stacey's handwriting in the Book of Elect, where she'd signed her name in one of the steps to becoming Catholic.

"She was a beautiful person," Sister Mary Emma said. "She was just so willing to want to find out more about her faith. She wanted to deepen it."

Stacey was baptized in the Catholic faith on April 2, 1994.

After the Easter Vigil Mass, Sister Mary Emma remembers seeing Stacey at the reception hall.

"She said, 'Sister, I am so high I don't

know if I can go to bed and sleep.'"

Later, Sister Mary Emma learned that Stacey went to bed with all the confirmation oil in her hair.

"She told me she took the pillowcase off and was going to save it because it smelled so good," Sister Mary Emma said.

Hearing those stories and knowing of the many prayers is comforting, Bobbie said.

She said a memorial Mass will be held at St. Paul Church once the family receives official word that Stacey was killed.

Bobbie said she is thankful that she was able to talk to her daughter last week.

She said she had been planning to come to New York to visit her soon.

"This is like a nightmare; you can't believe it," Bobbie said.

Bobbie said Stacey warned her that she worked at a prime target for a terrorist attack.

"At the time, you think it can't happen and you don't want to think about it," Bobbie said. "You think, 'Oh, we'll get out.' This is so much worse, who would have dreamed?"

Stacey graduated from Tell City High School in 1983, where she was a homecoming queen candidate and a member of the flag corps for the Marching Marksmen. In 1982, she performed with the high school band in the Gimble Parade in New York City.

After graduating from the University of Southern Indiana in Evansville, she began working in Louisville and then Houston as a broker, before moving to Manhattan two years ago to take a job with Cantor Fitzgerald.



Louis Drogin of New York reads fliers with information on people missing in the destruction of the World Trade Center towers.

"She was always so cheerful," her mother said. "She could cheer me up and make me laugh. We'd watch movies together. We all said that Stacey really knew how to tell you a story. We loved her stories."

For now, Bobbie said all she and her family can do is wait for word that Stacey has been identified so they can have some closure.

"We are just waiting," she said. "We just don't know." †

The Criterion 9/21/01

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RELIEF

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States on Sept. 11.

While many people suggested loading trucks with food and driving them out to the disaster areas, Gaybrick said financial help is needed instead.

"We were told that since all the needs are not yet known, financial contributions will give [Catholic Charities] the most flexibility," Gaybrick said.

Gaybrick added that relief workers have stated they wouldn't have a place for

people showing up with truckloads of goods because it is utter chaos and they have nowhere to put donations.

Bishop Joseph A. Fiorenza, president of the U.S. Conference of Catholic Bishops, urged Catholics to help those in need through Catholic Charities USA.

"At this time of national tragedy, the bishops of the United States are gratified by the Catholic community's continued outpouring of comfort and concern for those seriously affected by the terrorist attacks ... The Catholic community is reaching out to the victims of this mindless violence." †

Pope prays Americans won't respond with hatred

FROSINONE, Italy (CNS)—Pope John Paul II prayed that Americans would shun the temptation to respond with hatred and violence to massive coordinated terrorist attacks on U.S. soil.

"I turn my heartbroken thoughts even now to all the sons and daughters of that great nation [the United States]," the pope said after a Mass Sept. 16.

"May [the Virgin Mary] help all not to give in to the temptation of hate and violence, but to commit themselves to the service of justice and peace," he told some 40,000 people in Frosinone, 40 miles southeast of Rome.

"May Mary welcome the deceased, console the survivors, sustain the families that have been most tried," he said.

Security during the pope's Mass was

unusually tight, with the airspace over the city temporarily closed and thousands of security personnel positioned around the outdoor liturgy venue, reported ANSA, Italy's main news agency.

Antonio Martino, Italy's defense minister, told an Italian newspaper Sept. 16 that his government also had increased general security precautions around the Vatican in the wake of the attacks.

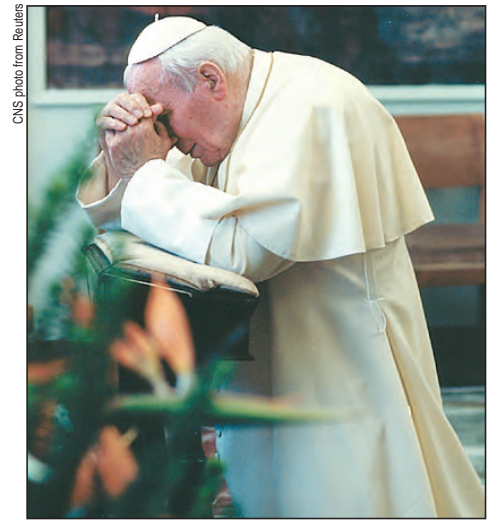
More than 5,000 people were feared dead in the Sept. 11 attacks on the twin towers of New York's World Trade Center and the Pentagon in Washington, D.C., by terrorists who flew hijacked commercial airliners into the buildings.

U.S. President George W. Bush has called the attacks an act of war. Congress has authorized the use of force against those found responsible.

Cardinal Carlo Maria Martini of Milan Sept. 15 warned the United States and its allies against targeting "scapegoats" in responding to the attacks.

"Violence and terrorism should be isolated and disarmed with energy and determination, but exactly because of this should not be confused with cultural, religious or ethnic contexts that are much broader and that only a reductive search for immediate targets to strike could hold directly responsible for such cruelty," the cardinal said.

The United States should act against terrorists only "with respect for the complexity of the facts, without facile simplifications of the faces of the enemy or hastily created scapegoats who could satisfy the desire for retaliation," the cardinal told an archdiocesan youth group. †



Pope John Paul II bows his head on Sept. 14 during prayers to commemorate the victims of the Sept. 11 attacks.

Use of force against terrorism justifiable, say theologians

WASHINGTON (CNS)—A military response to the Sept. 11 attacks that destroyed the World Trade Center is justifiable once responsibility for the act is determined with moral certitude, said leading U.S. moral theologians.

Father J. Bryan Hehir, the new head of Catholic Charities USA and chairman of the executive committee at Harvard Divinity School, said the use of force could be applied under certain restrictive conditions.

"First, you have to be certain who caused this, where they are, what kind of effective action can be taken and whether that action can be taken without causing harm to civilian society," he said.

"But to say that it's permissible to use force is not to say that it's inevitable that this is the way to address the problem," he said.

Father Hehir said the application of the just-war theory to fighting terrorism is unprecedented because the theory normally applies to sovereign nations.

"In order to make that jump you have to say that these terrorist groups are acting in a way that makes them analogous to states. Lots of the organizations do operate in a way that makes them analogous to states," he said.

Msgr. William Smith, professor of moral theology at St. Joseph Seminary in Yonkers, N.Y., told Catholic News Service that the attacks on the World Trade Center constituted an act of war.

"This was certainly not a domestic act. It would be exceptionally difficult that someone could coordinate the different airlines at the same time. It takes money, intelligence, faked passports, cells in our own country," he said.

He said that responding to terrorism with military force is allowable under the just-war theory once all peaceful measures to end a potential conflict have failed.

Msgr. Smith said the deadly attacks on the World Trade Center were particularly heinous because it was an attack on a civilian population.

The attack on the Pentagon fell into a different category because it is a military installation, he said.

The Second Vatican Council stated that every country has the right to protect itself against unchecked aggression, "which this certainly is," he said.

"People have made the comparison to Pearl Harbor, but at least they had the decency in an indecent act to attack a military base. This here was an attack of civilians with complete disregard for innocent life," he said.

"If a response requires the use of military force, in my judgment it's justifiable. Otherwise you cannot have a civilized society," Msgr. Smith said in a telephone interview.

He said that if an investigation determines that Osama bin Laden was responsible for the attacks, then any force used to bring the Saudi-born terrorist to justice would be justified, even if it meant invading another sovereign nation.

"One government cannot deal evenly with another if they don't honor the basic rules of human co-existence," he said.

"That murderer bin Laden says he's doing all of this in the name of religion, but no religion on this planet justifies the killing of innocent people," Msgr. Smith said.

Bin Laden was the focus of a hastily called Sept. 12 symposium on terrorism at The Catholic University of America's School of Law.

Prior to the symposium, a moment of silence was held for Karen A. Kincaid, an adjunct professor at the law school who was on board American Airlines Flight 77 that crashed into the Pentagon Sept. 11.

See **FORCE**, page 16



Muslim women sign a book of sympathy outside the heavily fortified U.S. Embassy in Amman, Jordan, Sept. 16. Thousands of Jordanians flocked to the embassy to pay their respects to the victims of the Sept. 11 terrorist attacks in the United States.

Muslim and Catholic leaders in U.S. condemn attacks

WASHINGTON (CNS)—U.S. Catholic and Muslim leaders condemned the Sept. 11 terrorist attacks on the United States as "evil and diametrically opposed to true religion."

"We believe that the one God calls us to be peoples of peace," the religious leaders said in a joint statement issued Sept. 14.

"Nothing in our holy Scriptures, revelation in our understanding of God's revelation, nothing that is Christian or Islamic justifies terrorist acts and disruption of millions of lives which we have witnessed this week," they said.

"We join in supporting our government in the pursuit of those who were responsible for [the Sept. 11] terrorist acts, always mindful of the moral imperative to act with restraint and respect for civilian

lives," the statement said.

Bishop Tod D. Brown of Orange, Calif., chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs, signed the statement for the U.S. Conference of Catholic Bishops.

The Muslim leaders who signed the statement were Aly R. Abuzaakouk, executive director of the American Muslim Council; Naeem Baig, secretary-general of the Islamic Circle of North America; Imam W.D. Mohammed of the Muslim American Society; Muzammil H. Siddiqi, director of the Islamic Society of Orange County, Calif.; and Sayyid M. Syeed, secretary-general of the Islamic Society of North America.

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Archdiocesan pilgrims turn to prayer in wake of terrorist attacks

By Mary Ann Wyand

NORTH BERGEN, N.J.—First disbelief, then belief.

Horried pilgrims from the Archdiocese of Indianapolis turned from their hotel window views of the destruction of the World Trade Center in Manhattan to television coverage of the Sept. 11 terrorist attacks in New York and Washington, D.C., then solemnly gathered for a memorial Mass at the Days Inn across the Hudson River from the area now called "Ground Zero."

Father Patrick Beidelman, spiritual director for the archdiocesan pilgrimage, celebrated the eucharistic liturgy with the 35 pilgrims and a tour group from St. Thomas Aquinas Parish in Buffalo, N.Y., who witnessed the terrorist attacks from the Ellis Island ferry launch site on the New Jersey side of the river.

As those gathered for the liturgy struggled to comprehend what they called an unthinkable disaster, Father Beidelman reminded them that, "It is fitting and right that we come together as people of faith for Mass, in which we recognize that God's grace comes to us and enters the world through the sacrament of the Eucharist in the most profound way possible.

"As we gather this day," he said, "we make a pilgrimage now into the heart. We ask God to touch our hearts and minds and to be with those who have died, those who are suffering, ... those who are worried about family members and those who are grieving the loss of loved ones."

In his homily, Father Beidelman noted that, "We were all on a journey today. We all had some place we were going, where we expected to be. For a variety of reasons, we've all been led here and we gather

around this table—now an altar of the Lord—and the Lord invites us to make a pilgrimage into the heart, a pilgrimage of prayer, a pilgrimage of sadness and a pilgrimage that trusts in God's salvation."

The pilgrims' departure from Indianapolis on Sept. 10 was delayed nearly five hours by a construction fire at the airport in Newark, N.J., and a storm along the East Coast.

They arrived in Newark several hours after their international flight left for Zurich, and missed the first stop on their 10-day tour of holy sites in Switzerland, Austria and Germany.

The pilgrims spent the night in a Manhattan-area hotel and were preparing to fly to Europe on a late-afternoon flight on Sept. 11 when the early-morning terrorist attacks shut down air travel.

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During the bus ride home from New York, St. Luke parishioner Virlee Weaver of Indianapolis holds a souvenir of the Manhattan skyline.



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Editorial

Oremus

The dead
Father, welcome them.

The injured
Father, heal them.

The relief workers
Father, protect and strengthen them.

The survivors
Father, be with us.

The country's leaders
Father, guide them.

The terrorists
Father, forgive them.

Seeking the Face of the Lord

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



Terrorism raises questions about applying just war principles

We continue in stunned prayer for the deceased and living victims of the terrorist "attack on America." We pray for the deceased firemen and policemen who gave their lives in rescue efforts. We pray for those who continue the rescue mission and care for the bereaved.

"The Catholic Church in the United States designates time each October to launch anew a program that highlights and reflects gratitude for God's first and greatest gift—the gift of human life." Thus begins the statement of Cardinal William Keeler, the chairman of the U.S. bishops' Pro-Life Committee. He released this statement in conjunction with Respect Life Sunday, Oct. 7. "We recommit ourselves to build a culture in which every human life is valued, no matter how poor or sick, how old or microscopic, that life may be," he continues.

The desire to restore a culture of life may never be more poignant than in the wake of "the attack on America" that was perpetrated on our country on Sept. 11. Tragically, our hopes that this new third millennium would leave behind the devastating violence of the 20th century were dashed on that infamous day.

Terrorism has become an even more horrible and unsettling word in the vocabulary of our world, our nation and our homes. The "war of 21st century terrorism" is unlike any war known to our society. One news commentator referred to the historic attack on the United States as an act of "asymmetrical warfare." The terrorist strategy is to attack the superpower where, and in such a manner, that no defense is possible, e.g., using commercial airplanes loaded with passengers and fuel as bombs on unsuspecting targets such as the twin towers of the World Trade Center, the White House, Air Force One or the Pentagon. Furthermore, the terrorist mission was captained by pilots who trained for the suicide mission for at least a year as an honorable religious act. Because "asymmetrical warfare" re-defines heretofore accepted understandings of war and may well pose new challenges in applying moral principles that do or do not justify war, I offer the following for our reflection at this time.

Clearly, the president of the United States and leaders of governments everywhere have the right, indeed the obligation, to protect the people of our country and the world from terrorists. The complex question becomes how

they are to do this in the face of the "asymmetrical warfare" of terrorism. Complex moral questions require calm and measured judgments by all parties involved, including all of us citizens.

Clearly, in principle, in the interest of the common good, all citizens, elected leaders and the mass media are obligated to support the president of the United States, his administration and responsible agencies in time of war. To date, no one seems to dispute the fact that the nature of terrorism, as horribly demonstrated last week, can reasonably be defined as warfare.

Clearly, while no one is obligated to support any action that is patently immoral, I suspect it will be difficult to arrive at a clear decision in the application of the moral principles that define "just warfare."

At this point, it is helpful to review those principles as contained in the *Catechism of the Catholic Church* (#2309): "The strict conditions for *legitimate defense by military force* require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time: the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain; all other means of putting an end to it must have been shown to be impractical or ineffective; there must be serious prospects of success; the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weigh very heavily in evaluating this condition. These are the traditional elements enumerated in what is called 'the just war' doctrine. The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good."

The catechism (#2310) states further: "Public authorities, in this case, have the right and duty to impose on citizens the *obligations necessary for national defense*."

At this point, in our efforts to restore a culture of life, let's move away from cries for "revenge" and "retaliation" for the despicable terrorist crimes to a call for "*decisive protection*" of *innocent society* from further devastating aggression. Words make a difference.

Clearly, the best and the least we can do is pray for and support our president and his administration, our elected leaders, the armed forces and all those charged with protecting our society in these trying days. †




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Archbishop Buechlein's intention for vocations for September

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

Buscando la Cara del Señor

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



El Terrorismo trae preguntas sobre la aplicación de los principios de una guerra justa

Continuamos en una oración anónima por las víctimas del ataque terrorista "Attack on America" (Ataque a América), tanto por las que fallecieron como por las que aún viven. Rezamos por los bomberos y los policías fallecidos, quienes dieron sus vidas en sus esfuerzos de rescate. Rezamos por aquellos que continúan en la misión de rescate y cuidan a los afligidos.

"La Iglesia Católica en los Estados Unidos de Norteamérica designa un tiempo cada mes de octubre para lanzar de nuevo un programa que resalta y refleja la gratitud por el primer y el más grande regalo de Dios, como es el regalo de la vida humana". Así comienza la declaración del Cardenal William Keeler, el director del Comité Próvida de los Obispos de los EE.UU. Él emitió esta declaración conjuntamente con Respect Life (Respeto a la vida) el domingo 7 de octubre. Él continuó diciendo "Nos volvemos a comprometer a construir una cultura en la cual cada vida humana sea valorada, sin importar que tan pobre o enferma, que tan vieja o microscópica pueda ser esa vida".

Puede que el deseo de restaurar la una cultura de vida no sea nunca más conmovedor que después del "ataque a América" que fue perpetrado en nuestro país el 11 de septiembre del 2001. Trágicamente nuestras esperanzas de que este tercer milenio dejara atrás la violencia devastadora del siglo 20 fueron borradas en este día infame.

El Terrorismo se ha convertido en la palabra más horrible e inquietante del vocabulario de nuestro mundo, de nuestra nación y de nuestros hogares. La "guerra del terrorismo del siglo 21" es diferente a cualquier guerra que nuestra sociedad haya conocido. Un comentarista de noticias se refirió al histórico ataque como un acto "asimétrico de guerra". La estrategia terrorista es atacar al superpoder en donde, y de una manera, que no haya defensa posible, por ejemplo, utilizando como bombas aviones comerciales cargados con pasajeros y gasolina, en blancos como las Torres Gemelas del World Trade Center, la Casa Blanca, el avión presidencial Air Force One o el Pentágono. Es más, la misión terrorista fue capitaneada por pilotos entrenados durante un año para la misión suicida como un acto religioso honorable. Ya que la "guerra asimétrica" vuelve a definir de aquí en adelante los entendimientos aceptados de guerra y pueden traer nuevos retos para aplicar los principios morales que justifican o no una guerra, en estos momentos yo ofrezco lo siguiente para que reflexionemos en estos momentos.

Claramente, el presidente de los Estados Unidos de Norteamérica y los líderes de los gobiernos de todas partes, tienen el derecho, es más, la obligación de proteger de los terroristas al pueblo de nuestro país y del mundo. La compleja pregunta es como hacer que esto en la

cara de la "guerra asimétrica" del terrorismo. Complejas preguntas morales requieren juicios calmados y medidos por todas las partes involucradas, incluyéndonos a todos los ciudadanos.

Claramente, en principio, por el interés del bien común, todos los ciudadanos, líderes electos, medios de comunicación en masa, están obligados a apoyar al presidente de los Estados Unidos de Norteamérica, a su administración y a las agencias responsables en tiempos de guerra. Hasta la fecha, nadie parece discutir el hecho de la naturaleza del terrorismo, mostrado tan horriblemente la semana pasada, pueda ser definido razonablemente como un acto de guerra.

Claramente, mientras nadie esté obligado a apoyar ninguna acción que sea evidentemente inmoral, yo sospecho que será difícil llegar a una decisión clara en la aplicación de los principios morales que definen "un acto de guerra justa".

A esta altura, ayuda revisar aquellos principios contenidos en el *Catecismo de la Iglesia Católica* (#2309): "Las estrictas condiciones para la *legítima defensa mediante la fuerza militar* requiere una rigurosa consideración. La gravedad de semejante decisión somete a ésta a condiciones rigurosas de legitimidad moral. Es preciso a la vez: que el daño causado por el agresor a la nación o a la comunidad de las naciones sea duradero, grave y cierto; que todos los demás medio para poner fin a la agresión hayan resultado impracticables o ineficaces; que se reúnan las condiciones serias de éxito, que el empleo de las armas no entrañe males y desórdenes más graves que el mal que se pretende eliminar. El poder de los medios modernos de destrucción obliga a una prudencia extrema en la apreciación de esta condición. Estos son los elementos tradicionales enumerados en la doctrina llamada de la 'guerra justa'. La apreciación de estas condiciones de legitimidad moral pertenece al juicio prudente de quienes están a cargo del bien común".

El Catecismo declara además (#2310): "Los poderes públicos tienen en este caso el derecho y el deber de imponer a los ciudadanos las *obligaciones necesarias para la defensa nacional*".

A esta altura, en nuestros esfuerzos de restaurar nuestra cultura de vida, alejémonos de los gritos de "venganza" y de "retaliación" por los horribles crímenes terroristas para llamar a "una protección decisiva de nuestra sociedad inocente de más agresión devastadora. Las palabras hacen la diferencia.

Está claro que lo mejor y lo menos que podemos hacer es rezar por y en apoyo al presidente y su administración, nuestros líderes electos, las fuerzas armadas y todos aquellos encargados de proteger a nuestra sociedad en estos difíciles días. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Letters to the Editor

Thoughts of my day

Sept. 11, 2001—a day that will live in infamy; a haunting reminder of days gone by.

I sat at work, ears on every word that came from our small radio in the office; disbelief falls on every word that is said. Thoughts of maybe it was an accident, but it didn't stop at one incident, or even two, but four acts of rage.

Could this really be happening in our America, our hometowns? I again sit in awe. I walk outside, and there is an eerie stillness in the sky—not a single contrail, not a plane is to be seen. History again, as there is not an aircraft flying in our America.

People ask how or why, but this isn't for us to answer. Only in the mind of a madman is this conceived.

Later, I am able to see and watch as the

symbols of a great city crumble, and the lives are taken from us in an instant.

Another symbol, one of ours that shows strength: it now stands to show our weakness, our vulnerability.

We also see the quietness of a countryside shattered by the last of the mad acts. We can only pray that it's over.

Can it really be over, or is this the beginning of something we can only begin to understand?

We will grow as a nation from all this. People will survive and live to see another day. But more tears will also be shed as our innocent and our brave are laid to rest. Life begins in an instant, and it is taken away in the blink of an eye.

Trust in your higher power to give you strength, and pray that peace will always be among us.

Douglas W. DeVore, Pendleton

Research for the Church/James D. Davidson

The origins of religious stratification in America

Religious stratification occurs when religious affiliation affects access to resources such as education, jobs, income, the right to own land and the



right to vote. It exists when members of some religions accumulate more power, privilege, and prestige than members of other religious traditions.

Religious stratification emerged during America's colonial period. Sixty-one percent of the men signing the Declaration of Independence in 1776 were Episcopalian; 23 percent were Congregationalist. Only one was a Catholic and only one was a Baptist.

Forty-eight percent of the men attending the Constitutional Convention in 1787 were Episcopalian and 20 percent were Congregationalist. Only two were Catholic and none was Baptist.

Almost half of Boston's 50 leading families during the 17th and 18th centuries were Congregationalists. Anglicans were over-represented among wealthy individuals in New York City in the 1750s and dominated economic relations in Southern colonies. Catholics, Baptists, Jews and other religious groups ranked much lower in both economic and political influence.

How did religious stratification become part and parcel of America's social fabric at the time of the nation's birth? In a recent paper addressing this question, Ralph Pyle, of Michigan State University, and I pointed to the importance of three factors: prejudice, competition and differential power.

Religious prejudice is a predisposition to think of one's group as superior and members of other faiths as inferior. It stresses the virtues of one's group and the vices of others.

Anti-Catholicism and other forms of religious prejudice were widespread in the colonies. For example, government officials in Maryland in the 18th century talked about "Popish priests and zealous Papists" who "seduce, delude, and persuade diverse of his Majesty's good Protestant subjects to the Romish faith."

John Adams wrote to Thomas Jefferson, saying that Catholicism was "Hindu and cabalistic." Patriot Samuel Adams said the Stamp Act was a less serious threat to colonial liberation than popery.

Competition involves contentious relationships between religious groups

striving to achieve the same scarce goals, such as land, political office, religious adherents, civic freedoms, recognition by the state, cultural influence and jobs. Groups try to increase their access to these resources and limit other groups' access to them. The more valuable the resources, the more intense the conflict. The more intense the conflict, the greater the likelihood that religious stratification will result.

Religious competition was widespread in the colonies. For example, the 1609 Virginia charter specified that Catholics could not settle in the colony and numerous acts were passed by the General Assembly to enforce conformity to Church of England rules and doctrines.

In Pennsylvania, Catholics were excluded from office and, by 1743, were excluded from naturalization.

In Massachusetts, a 1647 law designed to prevent Jesuit priests from entering the colony decreed that any priests who might come into the colony were to be banished and, if they returned, put to death.

Religious prejudice and competition do not lead to religious stratification unless religious groups are of such unequal power that some are able to impose their will on others. Larger, more organized groups with more resources are able to impose their will on smaller, less organized groups with fewer resources.

Anglicans (now called Episcopalians) were the established religion in Virginia, North Carolina, South Carolina, Georgia, Maryland and New York.

Congregationalists (now called the United Church of Christ) were the established church in Massachusetts, Connecticut and New Hampshire. These colonies, often with help from the English crown, passed laws favoring members of the established Churches and discriminating against members of other groups, including Catholics.

None of these factors (prejudice, competition, differential power) is enough to create religious stratification. All three are needed. All three existed in the colonies and, together, they produced a pattern of religious inequality that had consequences for years to come.

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

Check It Out . . .

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville has announced a **change in Mass times**. Daily Mass (Monday through Friday and on first Saturdays) will be offered at 8:35 a.m. The Saturday Vigil Mass is at 6 p.m. Mass will be celebrated on Sunday at 8 a.m., 10:45 a.m. and 7 p.m. Children's faith formation is at 9:15 a.m. and 10:30 a.m. on Sunday morning. Rite of Christian Initiation of Adults classes are on Sunday at 10:45 a.m.

The archdiocesan Special Education Task Force will present **"Surviving With Special Needs"** from 6 p.m. to 9 p.m. on Oct. 2 at Roncalli High School, 3300 Prague Road, in Indianapolis. The program is for parents, teachers and students with an interest in issues about learning disabilities. It is geared to those who have students or children with learning disabilities. The cost is \$5 per family. The registration deadline was Sept. 20, but late registrations are being accepted. For more information, call 317-236-1430.

"Jesus and the Church," according to the Gospel of Matthew, will be presented on Oct. 12-14 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Benedictine Father Eugene Hensell of Saint Meinrad Archabbey will present the retreat based on the Gospel of Matthew. The retreat will examine who Matthew was writing for, issues the Church is confronted with today and the Sermon on the Mount. The cost is \$135 or \$255 for married couples. For more information, call 317-545-7681.

A program titled **"Marriage Spirituality Compartment"** will be presented at 2:30 p.m. on Sept. 30 at Mary's King's Village Schoenstatt near Rexville,

located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

Saint Meinrad Archabbey is selling a CD titled **Gregorian Chant in Latin and English for Lent and Easter**. It was recorded in the Archabbey Church of Our Lady of Einsiedeln and features selections in Latin and English chants composed by Benedictine Father Columba Kelly of Saint Meinrad. The cost is \$15 plus \$2 for shipping and handling. To order, call Saint Meinrad's Liturgical Music Office at 812-357-6686.

A **Marriage Encounter Weekend** is scheduled at the Signature Inn in Castleton, on the northeast side of Indianapolis, from Oct. 12-14. The weekend is open to married couples seeking to enrich their marriage and their faith life together. For more information, contact Matt and Ellen Harrod at 317-842-6918 or Steve and Yvonne Ray at 812-256-6548.

VistaCare is offering a six-part **Bereavement Support Group** for adults who have experienced the death of a loved one. The group meets at 8325 S. Emerson Ave. in Indianapolis from 3 p.m. to 4:30 p.m. or 6:30 p.m. to 8 p.m. starting Oct. 8 and for five consecutive Mondays. For information and to register, call 317-883-2231 or 800-480-9408.

The Catholic Choir of Indianapolis Inc. has announced its **sixth season concert series for 2001-2002**. All concerts will be held at the Bishop Chartrand Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. The first concert is titled

"Hymns and Anthems" and will be presented on Sept. 28 at 7:30 p.m. and Sept. 30 at 3 p.m. The second concert, "Christmas with the Choir," will be presented on Dec. 16 at 3 p.m. The third concert is titled "Journey VI" and will be presented April 12 at 7:30 p.m. and April 14 at 3 p.m. Tickets for individual concerts are \$10 or \$8 for students. Series subscription tickets are \$20 or \$16 for students. Advance tickets may be ordered from the Catholic Choir of Indianapolis, P.O. Box 78191, Indianapolis, IN 46278. For more information, call Bill Hasbrook at 317-634-4356.

Providence Sister Jane Marie Osterholt will present **"Praying With Children in the Church Year"** from 9 a.m. to noon on Sept. 29 at St. Margaret Mary Parish, 2405 S. 7th St., in Terre Haute. Registration and hospitality are at 8:30 a.m. The program is open to those who want to learn how to assist children in their journey to know and communicate with God. For more information, call the Terre Haute Deanery Pastoral Center at 812-232-8400.

A pilgrimage titled **"Inside Uganda: A Journey of Discovery for Christian Pilgrims"** is scheduled from late June to mid-July 2002 and will be led by Father James Farrell and Sherry Meyer, a lay missionary in the Diocese of Arua in Uganda. For more information, call Ellen Callahan at 317-861-8730 or e-mail her at ellen114@juno.com.

St. Michael Parish, 11400 Farmer's Lane, N.E., in Bradford is holding their **annual parish picnic** on Sept. 23. A ham or chicken and dumpling dinner will be served from 13:30 a.m. to 3:30 p.m. EDT. There also will be quilts, raffles, bingo and a silent auction. For more information, call 812-364-6646.

Father Walter Quinn from **Priests for Life** will be present at St. Mary Parish, 212 Washington St., in North Vernon on Oct. 5-7. He will help the parish and those in the surrounding area celebrate Respect Life Sunday on Oct. 7. Priests for Life was founded in 1991 to help priests spread the Gospel of Life. For more information, call St. Mary Parish at 812-346-3604.

The first sampler evening for Saint Meinrad School of Theology's **Exploring Our Catholic Faith Workshops** will be held from 7 p.m. to 9:30 p.m. on Sept. 25 in the Parish Center of Holy Angels Parish, 740 W. 28th St., in Indianapolis. Benedictine Father Cyprian Davis will present "Black Catholic Heroes in U.S. History" and Dr. Michael Maxwell will discuss "Jesus in the Creed." The sampler evening will give a sense of the quality and substance of the full workshops. The cost is \$10. Faith formation scholarships may be available. To register or for more information, call the Indianapolis office of Saint Meinrad School of Theology at 317-955-6451.

The Family Growth Program of Catholic Social Services, in cooperation with St. Francis Education Center, is offering parenting classes at St. Francis Hospital, 1600 Albany St., in Beech Grove. The **Systematic Training for Effective Parenting (STEP) parenting classes** will meet six Tuesdays from Oct. 2 to Nov. 6 from 6:30 p.m. to 8:30 p.m. The class is free. A \$20 refundable book deposit is collected the first night. To pre-register or for more information, call 317-236-1526.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, is changing its **Mass schedule for the Formula One race weekend**. There will be Mass on Sept. 29 at 4 p.m., 5:30 p.m. and 7 p.m. The weekly Spanish Mass will be Sept. 30 at 6 p.m. There will be no English Masses on Sept. 29.

St. Gabriel Parish, 6000 W. 34th St.,

in Indianapolis will host a **parish mission** from Sept. 30 to Oct. 4. Sessions will be held each evening from 7:30 p.m. to 9 p.m. Refreshments will be served. The program will be presented concurrently in English and Spanish. The English gatherings will be conducted by Redemptorist Father Pete Schavitz and the Spanish sessions by Redemptorist Father Robert Halter. The sessions will include inspirational messages, prayer, singing and fellowship. Transportation and babysitting will be available. The program is free and open to members of all faiths and those searching for a closer relationship with God. For more information, contact Fran Young at 317-291-5376.

Cardinal Ritter High School in Indianapolis is seeking **nominations for the annual Indianapolis West Deanery Recognition Dinner**. Nominees should have a strong connection to the Indianapolis West Deanery, be community leaders and personify a lifelong commitment to living and sharing Christian values in everyday life. Nominations should include their name, address, telephone number and reasons for nomination, as well as your name, address and telephone number. Send nominations to Cardinal Ritter High School, Development Office, 3360 W. 30th St., Indianapolis, IN 46222. The deadline is Oct. 5. For more information, call Cardinal Ritter at 317-927-7836.

Roncalli High School in Indianapolis is inviting people in the community to attend the **Bob Kirkhoff Recognition Dinner** on Oct. 3 at The Atrium, 3143 E. Thompson Road, in Indianapolis. The doors open at 6 p.m. and dinner will be served at 6:30 p.m. The cost is \$10 per person. Kirkhoff served for 20 years as the Lady Rebels varsity basketball coach. For information or reservations, call Donna Smith or Rita Boyle at Roncalli at 317-787-8277. †

VIPs . . .



Charlie and Mary Margaret "Peggy" Malloy Andrews of Our Lady of Lourdes Parish in Indianapolis celebrated their 50th wedding anniversary on Sept. 5. They were married on that date in 1951 at the Fort Jackson, S.C., Army Chapel. They will renew their vows on Sept. 23 at SS. Peter and Paul Cathedral during the Golden Jubilee Mass sponsored by the archdiocese. They have three children, Linda, David and Guy Andrews, and two grandchildren.

Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad School of Theology, has appointed **Nury Nuila-Stevens** to the faculty in the Formation for Hispanic Ministry Program and **Janet Bosomworth** as registrar and director of institutional research. Nuila-Stevens has a bachelor's degree in humanities and theater and a master's degree in Spanish from the University of Louisville. She is a doctoral candidate in Spanish literature at the University of Kentucky. She has instructional, administrative, ministry and speaking experience, including six years as an adjunct faculty member at Indiana University Southeast in New Albany and as a graduate teaching assistant at the University of Kentucky and the University of Louisville. Bosomworth previously worked for Eli Lilly and Co. in Indianapolis as a statistician for 15 years. She also was active in community volunteer projects, including crisis and suicide intervention, Habitat for Humanity and other causes. †





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St. Gabriel Parish in Connersville celebrates 150th anniversary

By Brandon A. Evans

As St. Gabriel Parish in Connersville celebrates its 150th year, the pastor seeks to continue to draw people into the folds of the Church.

"It's a warm, nurturing community," said Father Stanley Herber, St. Gabriel's pastor.

Founded in 1851, St. Gabriel remains the only Catholic church in Connersville—and the only Catholic church in Fayette County. The present church building was erected in 1884.

The parish has seen 16 pastors in its day, and since 1927 has been served by 29 assistant pastors.

On Sept. 29, the parish will have its Fall Festival, which this year will celebrate the sesquicentennial.

From 10 a.m. to 4 p.m. at a local park, the festival will include a chicken dinner, games for adults and children, clowns, music, a silent auction and a country store.

On Sept. 30, Archbishop Daniel M. Buechlein will celebrate Mass at 10 a.m. in the church. Following Mass, there will be a catered dinner.

"We've been celebrating all year and this is the end of it," said Pam Rader, a member of the sesquicentennial committee. "It's been a real busy year."

Other ways that the parish has celebrated have been through the creation of a pictorial directory of parishioners, the sale of pro-life T-shirts, and cookbooks, a display at the local library in September and the kickoff of the "Moving Forward in Faith" capital campaign. Money raised there will go toward a building project to expand and renovate the 1957 school building, put parish offices where the rectory is and make a rectory from the old janitor's

home.

The community that has pulled together for these yearlong events is one of the elements of St. Gabriel's that is so attractive to many people.

"It's a very close-knit community," said Bob Powers, a member of the parish and its historian. "The people here, to me at least, are special. The



Fr. Stanley Herber

priests who have come in here have noted the same things. The people here are very friendly; they're quick to take you in and make you feel like part of the parish."

"There's a solid core that's really the faith and life of the church," Father Herber said of his parishioners.

"We've had some wonderful, just lovely, examples of people that show me what service is," said Beth Luking, the director of religious education for the parish.

"It's a beautiful church and it's got a lot of rich history," Rader said.

Among the stories from that rich history is one that is legend to some of the older parishioners. It has to do with the late Father John Fitzgerald, an associate pastor in the late 1950s.

According to Powers, it happened on a steamy summer day. Father Fitzgerald got up to give the homily, and instead delivered only one line, "If you think it's hot in here, you should go to hell."

"It had a point," Powers said.

Others have been in the parish much longer, and have fond memories of St. Gabriel School.

"I'm 88 years old and I've never known any other parish," said Marcella Willhelm. Last year, she was St. Gabriel's honored graduate.

She figures that she was honored for not only being in the parish for so long, but also for putting all 12 of her children through the school.

"We made sacrifices to get them there," she said of her children. At one point, one child was in each of the eight grade levels. In the fall of 1969, St. Gabriel School began serving kindergarten through sixth-grade students, where it once had taught the first through eighth grade. It now has a preschool as well.

"I think the discipline was good," said Dotty Bean, a parishioner who also attended St. Gabriel School. "The kids

didn't like it, but in the long run it was good."

Bean's mother, Mary Derby, was the oldest parishioner at nearly 101 years old. She died on Sept. 17.

"One of the nuns used to go out and play baseball with the kids," she said.

Peggy Robison, another parishioner, remembers a nun that taught her class for three separate years. She also remembers how some things have changed.

"When I went school, if the priests walked in the classroom we all stood up," she said. "We really had respect. I know that I have always had good memories of the school."

Robinson was involved in the St. Ann's Altar Society at the church,

See CONNERSVILLE, page 8

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Special needs education workshop to be held Oct. 2

By Jennifer Del Vecchio

Helping parents and teachers understand the resources available to students with learning disabilities is the focus of a special program.

The fourth annual "Surviving With Special Needs" will be held from 6 p.m. to 9 p.m. Oct. 2 at Roncalli High School in Indianapolis.

Topics include adaptive technology, study skills, interpreting test results, and teachers and students speaking about learning needs.

"The purpose is to give resources and techniques," said Peggy Fowley, director of the Special Education Task Force for the Archdiocese of Indianapolis. "It's also about giving them hope."

The workshops help parents, teachers and students know there are ways to succeed in a learning environment, she said.

More than 200 people attended last year's event and

parents later said they felt like they could help their children with homework, Fowley said.

Teachers stated that they had learned different strategies to help students with learning disabilities, she added.

Ten workshops are offered. One person could attend three workshops on that night, Fowley said.

Participants can choose from the following:

- "Homework Help" will discuss ways to create a team between home and school. Study skills and multi-sensory tips for reducing homework stress and organizational skills will be covered.
- "Diagnostics and Test Results: What Do They Mean to Parents and Teachers" by Mary Beth Robinson, school psychologist of St. Mary's Child Center in Indianapolis, will help parents and teachers understand what it means when a child is evaluated and what those results mean in the classroom.
- "Needs of Resource Teachers in Catholic Schools" is a round-table discussion for teachers and parents to share ideas and concerns about the role of special services in Catholic schools, what is needed and where to go from here.
- "Technology-Based Learning Tools" will discuss what is available to make learning easier and more effective for students with learning differences.
- "Attention Deficient Disorder: What's New? What Can Teachers and Parents Do?" with Jennifer Horn, a licensed clinical psychologist, will help teachers and parents better understand the disorder and how to facilitate learning. There will be two sessions, starting at 6 p.m. and 7 p.m.

• "Living With Learning Challenges: We're in the Trenches" is a panel of high school students and recent graduates with learning challenges who will discuss their experience of being in the archdiocese's resource programs.

• "Middle School Traps and Detours: What's in Store?" will be a specific discussion about the social challenges of students with learning challenges and other issues surrounding adolescence.

• "Community Resources That Are There to Serve You" will host several community-based agencies that will report what they have to offer and how parents and teachers can benefit from their services. Included will be representatives from Indiana's Parents Information Network, Partners in Policy-Making School and Special Religious Education.

• A video on "The School Success Tool Kit," by Dr. John F. Taylor, will discuss tips such as taking better notes, changing D's to B's, maintaining the "I can do it" feeling and "Reducing Fidgety Squirmies." There will be two sessions, starting at 7 p.m. and 8 p.m.

• "A College Education: Is It the Impossible Dream?" with Debbie Spinney, director of the B.U.I.L.D program at the University of Indianapolis, who will present information about what to look for in a college setting if a student has learning challenges. She will also discuss what groundwork must be completed in high school before applying to a college.

The cost of the program is \$5. For more information and to register, call the Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430. †

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CONNERSVILLE

continued from page 7

and is now a member of the Golden Gabriels, a group of older people that meet once a month for a social event.

Wanda Lindsay, a member of the parish for all 77 years of her life, serves as a eucharistic minister, taking the sacrament to the homebound. At the sesquicentennial Mass, she will serve as a eucharistic minister for Archbishop Buechlein.

"I think it's an honor to be a eucharistic minister," she said.

With these parishioners giving strong support, Father Herber seeks to bring more people into the Church, citing evangelization as very important as St. Gabriel moves into its next 150 years.

"Our next immediate challenge is going to be Disciples in Mission," he said, regarding the archdiocesan program geared toward evangelization. "We also have the need to reach out to the young."

Rader said that two things she sees as important are "building more fellowship with the parish we have now and reaching out to people that are inactive."

The comments given by parishioners show that they already enjoy the fellowship and would likely enjoy more, an attitude that will undoubtedly attract more people.

"I wouldn't want to be anyplace else but here, I know that," said Robison. "It's always been the one." †

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

By Brandon A. Evans

Saint Mary-of-the-Woods College has received \$1 million from a Carmel couple.

Former board of trustee member Walter P. Bruen Jr. and his wife, Anna Marie, recently gave \$1 million to the college.

"We're extremely grateful for the gift," said St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College.

Mary Ellen Long, the chief development officer for the college, said a reception was held at 3:30 p.m. on Sept. 7 to present the gift.

She said the reception was held "to give the college an opportunity to thank Walt and Anna Marie."

"The college does not receive a lot of \$1 million gifts," she said.

"This is the largest gift from a couple that I have received since I've been the president," Sister Joan said. She became the president in 1998.

Other groups have been very generous to the college in the past. Last year, in a gesture made in honor of the Jubilee Year, the Sisters of Providence forgave the college \$1.3 million of debt.

Sister Joan said that a firm in Indianapolis—Browning Day Mullins and Dierdorf—is helping the college develop a master plan for its facilities. Once this is done, the college will best know how and where to direct the gift it received.

"This gift is going to help us continue to upgrade and

enhance our facilities," Sister Joan said. "It will go toward upgrading the physical plant."

Walter Bruen Jr. had served as a member of the board of trustees for nine years.

"Because of his distinguished service on the board, he was appointed a trustee emeritus," Sister Joan said. "He's a very private man. He and his wife are quiet people who don't make a big splash about things."

Anna Marie Bruen recently received a Master of Arts degree in Pastoral Theology from the college's Women's External Degree program, which is a distance learning curriculum.

Sister Joan called the couple "great supporters of the Sisters of Providence and their supported institutions."

"[Walter] continues to give us great advice and expertise," Long said. "He continues to work with Sister Joan and the cabinet and the board of trustees as a person that can offer advice." †

Pope says focus must remain on needs of workers

VATICAN CITY (CNS)—Continuing changes in the world of work make it more important than ever that economists, government leaders, social scientists and business leaders focus on the talents and needs of the people who are at the center of all work, Pope John Paul II said.

"The current vision of the economic and social system in which human needs, especially, receive a restricted and inadequate consideration must be overcome," the pope said in a Sept. 14 message to an international meeting on work.

The Sept. 13-15 meeting, hosted by the Pontifical Council for Justice and Peace, marked the 20th anniversary of the pope's encyclical letter on human work, *Laborem Exercens*.

St. John's University in New York and the University of St. Thomas in Minnesota were among the universities co-sponsoring the meeting.

The model of a job in a factory or an office with rigidly set hours is no longer the predominant model, the pope told meeting participants.

The change, while bringing some positive benefits to individuals, has created tensions between "technological innovation and the need to safeguard jobs and between economic growth and environmental compatibility," the pope said.

"The decisive factor, the arbiter of this complex phase of change, once again must be man, who must remain the true

protagonist of his work," the pope told participants. A purely economic analysis of work and its mutations can never answer the most important questions about the one performing the work and the benefits the work of each person brings to society.

Gloria Kan, an official in the U.N. Department of Economic and Social Affairs, told the conference that flexibility in the workplace does have potential benefits, including the possibility of firms employing more people and allowing others to adapt the rhythm of work to personal or family needs.

However, "flexibility should not always be viewed as a virtue," she said. "Flexibility should not be adopted if it is at the expense of creating instability and insecurity."

Often, Kan said, those who find only part-time work take on a second part-time position to make ends meet; too often neither position provides health or other benefits, and usually an extra position involves more time away from the family than one full-time position would require.

"Unemployment and underemployment disproportionately affect the poor, women, youth, older people and the less skilled," she said.

"Their vulnerability lies in the low and frequently irregular levels of income, the casual, informal and temporary nature of labor arrangements and lack of access to social insurance schemes," Kan said. †

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THE SPIRIT OF CARING IS A PROMISE KEPT

Scripture stories teach us about God's love

By Fr. Lawrence Boadt, C.S.P.

The Bible often focuses on strong leaders as models of faith, developing the stories and traditions about them at some length. Think of the prominence of Abraham or Jacob in the Book of Genesis, or David in the books of Samuel, or Queen Esther in the book of her own name.

But many other men and women cross the pages of the Bible, people who often get little attention in our reflection on God's ways. Yet they can help us—more than the mighty warriors, kings and heroines of the larger stories do—to discover an ordinary biblical spirituality. These people reveal the God-given covenant relationship of mutual love as it was lived in daily experience.

One intriguing person is the patriarch Isaac. Scholars long have noted that Genesis gives great attention to the figures of Abraham and Sarah (Chapters 12-25), and to their grandson, Jacob (Chapters 25, 27-36, 48-50), but that Isaac, the son of Abraham, plays a strong role in only three chapters (Gn 24, 26 and 27). Thus Isaac seems to function mostly as a literary bridge between Abraham and Jacob in the plot of Genesis.

Isaac also appears in shorter passages before his marriage in Chapter 24—in stories of the promised son (Gn 17:15-22, 18:9-15 and 21:1-8) and in the powerful drama of his father's offering him as a sacrifice (Gn 22:1-19).

Themes identified with Isaac in these passages provide good reasons not to overlook his role in biblical tradition.

The first theme involves the deep longing and hopes for this boy on his parents' part. Abraham and Sarah are portrayed movingly as they struggle with their childlessness, especially in view of the great risk they undertook when they accepted God's promise that their family would flourish and they obeyed his command to go to a new land.

Sarah's pained and sometimes angered responses to this situation in Chapters 15-21 dramatize how completely the couple had put their hopes and trust in God's word despite everything to the contrary. Their love endured all obstacles.

But soon God asked the greatest test of all: Abraham was to give back his son as an offering to God. This stark request in Chapter 22 emphasizes how precious this boy's life was, not only to Abraham and Sarah but also to God.

The story opens with an unusually

emotional note: "Take your son Isaac, your only son, the son you love, and go to the land of Moriah" (Gn 22:2). To interpret this story, we should not ask how God could demand such a horrible thing, but should rejoice that we know the happy outcome before it even is recited.

This is the most famous example of the belief that everything comes out well for those who trust in God. Isaac always is remembered in Jewish spirituality as the forerunner of all Israelites who accept God's will unquestioningly.

The three later chapters (Gn 24, 26 and 27) also emphasize how Isaac embodies the role of love in God's ongoing relation to Israel. Chapter 24 is a masterpiece of Old Testament literature: a dramatic narrative of Abraham arranging for his son's marriage to Rebekah according to ancient custom—without any consent on Isaac's part! Yet Isaac and Rebekah immediately fall in love.

In Chapter 26, Isaac reduplicates the struggles and trust in God that his father Abraham had shown earlier. And in Chapter 27 we find the story of how, in order to receive the paternal blessing intended for his brother, Jacob tricked his father, Isaac. This shows the anguished love Isaac had for both sons.

In every story, then, Isaac embodies the history of Israel's own love for God.

A second love story is shorter but just as poignant in its human emotions. It illustrates the great wisdom that God gave to King Solomon (1 Kgs 3:16-28).

Two prostitutes live together, and each has a new child. One baby dies accidentally, and its mother exchanges her dead baby in the middle of the night for the other woman's child, but this woman wakes and recognizes the exchange.

Solomon must decide which mother is telling the truth since both claim the live child. So the king threatens to cut the boy in half. This reveals the love of the true mother, who begs the king to give her child to the deceiver rather than let it be killed. This woman truly lives by love.

This story, like that of Isaac, does not involve famous leaders, but is the Bible's way of insisting that God's relationship to us is a way of love in daily life. The Scriptures again and again present such small snapshots to convince us to imitate that way of love.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †



Bible stories reveal the God-given covenant relationship of mutual love as it was lived in daily experience. Contemporary role models also witness to their faith in small, ordinary acts.

Role models focus on others

By Sheila Garcia

Models of faith do not live solely in the pages of Scripture. We find them in our families, parishes, workplaces and communities.

Some say faith is caught rather than taught. If this is true, many of us have caught it from our parents and grandparents. Their everyday acts of kindness and self-sacrifice inspire us to imitate them by extending God's healing love to others.

Models of faith come in younger versions, too. They need no words to proclaim the Gospel.

What makes such people role models? Five characteristics come to mind.

First, models of faith bear fruit where they are planted. They recognize that one becomes holy, and draws others to holiness in this particular family, occupation and community.

Second, contemporary role models witness to their faith in small, ordinary acts. As St. Francis de Sales, the great advocate of lay spirituality, said, "Great deeds may not always come our way, but at all times we can do little deeds with perfection, that is, with love."

Third, role models focus on others rather than themselves. In a culture preoccupied with individual rights and privileges, they concentrate on the needs of others. They do not insist on status or public recognition.

Fourth, models of faith empathize with others. They listen with the heart as well as the ears. We feel better after talking with them, even if they cannot solve all our problems. Sometimes they have suffered personal tragedies themselves. Rather than becoming bitter, they have worked through their grief and used the experience to help others.

Finally, role models are rooted in prayer. They make their relationship with God a priority, and nourish it through private and communal prayer, especially the Eucharist.

God's grace makes the life of faith possible. Role models make it attractive. By following their example, we can encourage others to accompany us on the journey of faith.

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

Discussion Point

Saints are models of faith

This Week's Question

Recalling Scripture and the saints, who springs to mind for you as a model of faith? Why?

"For me, it would be St. Francis of Assisi because he seemed to have a strength to carry out what needed to be carried out. He accepted what God had given him." (Peggy Moran, Shreveport, La.)

"The people of the Old Testament have experienced and felt what I have in my life. Their joys and jealousies are so very real. Their utter dependence on God is boldly announced, yet many fail time and again. They remind me if I surrender to God, I will be at peace no matter [what] the circumstances of my life." (Roberta Johnson, Moorhead, Minn.)

"Mary Magdalene because of her faithfulness to Jesus." (Eileen Mulliken, Blue Hill, Maine)

"St. Teresa of Avila for her perseverance, obedience and prayer life." (Margie Banuelos, Las Vegas, Nev.)

Lend Us Your Voice

An upcoming edition asks: Tell of a context (class, seminar, retreat, etc.) in which you, as an adult, explored or learned about the meaning or content of Christian faith in a rewarding way.

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



From the Editor Emeritus/John F. Fink

Feast of Matthew, Apostle and Evangelist

Today, Sept. 21, is the feast of St. Matthew, whom the Church calendar calls Apostle and Evangelist. The fact is, though, that almost all Bible experts agree that Matthew the Apostle was not the author of the Gospel according to Matthew.



For some reason, though, parts of the Church still teach that he was. The Liturgy of the Hours, for example, says, "Born at Capernaum, St. Matthew was working as a tax collector when he was called by Jesus. He wrote his gospel in Hebrew and is said to have preached in the East."

The call of Matthew the Apostle is told in Matthew's Gospel (9:9). Mark's Gospel calls this tax collector Levi, son of Alphaeus (2:14), but Matthew is listed among the Apostles by all four evangelists. Eusebius, who died in 371, tells us that Matthew preached to his fellow Jews. The attribution of the Gospel to him might have been due to his having been respon-

sible for some of the traditions found in it.

The Catholic Study Bible says, "The ancient tradition that the author [of Matthew's Gospel] was the disciple and apostle of Jesus named Matthew is untenable because the gospel is based, in large part, on the Gospel according to Mark (almost all the verses of that gospel have been utilized in Matthew's), and it is hardly likely that a companion of Jesus would have followed so extensively an account that came from one who admittedly never had such an association rather than rely on his own memories."

The Gospel might have been written in Hebrew, but most scholars believe it was written in Greek, probably in Antioch, Syria about the year 85. Matthew wrote for a predominantly Jewish-Christian community, although there were some Gentiles. The Gospel is by far the most "Jewish." Matthew sees no need to explain Jewish customs as Mark and Luke did, and he is more intent on showing how Jesus fulfilled the Jewish Scriptures.

The observance of the old Mosaic Law

was still a lively issue in the community for which Matthew wrote and Matthew thought it more important than Mark had to emphasize Jesus' place in the Jewish tradition. His principal themes—kingdom of heaven, righteousness, perfection—and titles for Jesus—Son of David, Son of Man, Son of God—had rich Jewish backgrounds.

Jesuit Father Daniel J. Harrington, in his book *The Gospel of Matthew*, goes so far as to write, "Matthew's Gospel should be read as one of several Jewish responses to the destruction of the Jerusalem Temple in A.D. 70." After that event, several Jewish movements rose, all trying to provide the authentic means of continuing the Jewish tradition. Matthew wanted to stress that this could be done best in a Jewish-Christian context.

Besides Mark's Gospel, Matthew (and Luke) also used a collection of Jesus' sayings that existed at the time. He wove the sayings into discourses such as the Sermon on the Mount.

Today, then, is the feast of Matthew the Apostle and Matthew the Evangelist. †

Be Our Guest/John Rosengren

First the weeping, then the smile

"Suspect Nabbed in Seven Iowa Slayings." "Four Die in Mideast Clashes." "Second Man Charged in Fire Deaths." "Suspect in Six Killings Captured." "Despite Decline, Poverty in Deep South Still High." "Milosevic Spars with Judge; He'll Face Genocide Charge."



God must weep when he reads the news. I wonder if sometimes he doesn't look upon creation and shake his head, What have I done?

There's plenty of free will gone bad to make him second-guess us.

Yet, there must be moments when he slaps his knee and smiles, or others when he busts loose with a belly laugh, seeing what we're up to.

"Our *joie de vivre* expresses our gratitude to God for this gift of life. We let him know we appreciate the gift by our enjoyment of it."

If he saw what I have done—and I'm sure he did—just over the past couple of days, I'm sure his tears over the headline news are tinged with grins.

- Before Mass, a small boy played hide-and-seek in the choir stalls, the smile on his face letting on that he was quite content to be in church on Sunday morning.
- A neighbor peeled back a blanket to introduce me to her 8-day-old daughter.
- A folk singer at the state fair sang a funny back-to-school march.
- A 37-year-old woman—her face beaming like a new bride—explained in the diocesan newspaper her decision to join the convent.
- A girl not even waist-high pushed her father, perched on her tiny bicycle, straining against its training wheels.
- A neighborhood couple opened their garden to friends for an enchanting dinner party.
- A pair of paramedics tended to a young boy on the bike path after he fell and cut his wrist.
- A grandmother completed a three-mile run around the lake.
- "I love you," a young man said into his cell phone to his wife.
- A toddler laughed, pure peels of delight, as her feet danced on the tabletop.
- A priest kept the congregation waiting while he got carried away sharing the sign of peace.

Each moment revealed joy. I witnessed God's creation fully alive in the moment. God did too. You could almost see him smile.

That joy in life is found in an endless variety of situations present throughout our day. When we revel in that joy, it's a form of prayer.

Our *joie de vivre* expresses our gratitude to God for this gift of life. We let him know we appreciate the gift by our enjoyment of it.

That must make God feel pleased. He knows his gift is being put to good use. We reassure him that the gift has not been wasted on us.

Sometimes I wonder if when we die and finally face our Creator, he might ask, with the hesitant expectation of an aunt who's just shared with us a slice of her rhubarb pie, "Well, did you enjoy it?"

We don't have to make him wait. We can show him. Perhaps that can be our prayer for the day.

(John Rosengren is a guest columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Taking the last seat at the Lord's table

Recently, the readings at Sunday Mass centered on humility, taking the last place at table rather than the first, and so on. We were asked to think of the humble folks we know, how they may differ from us, and how they matter in our lives and the lives of others.



Immediately, Bill came to mind.

We met Bill when he was a member of a troop of handicapped Boy Scouts, led by our son, Jim, while he was attending college. Bill was about 30 then, a big man with a left arm and hand shriveled by childhood polio and a limp that made him drag one leg. He also suffered from epilepsy.

At first impression, Bill seemed pathetic. He was dressed in rummage sale clothing, his shoes were rumbled and he spoke Hoosier as a first language. As one of many kids from a farm family in southern Indiana, he'd never been given any training or even a proper diagnosis of his problems.

Bill's epilepsy caused him to be taken out of school after the fourth grade, so he

remains a functional illiterate. He wasn't allowed to have a driver's license but he could drive a motor scooter.

He often worked at temporary, minimum-wage jobs, which, along with some pitiful savings, had permitted him to buy a dilapidated house. Two of his brothers, handicapped only by their lack of interest in work, lived with him rent-free. He often joked about struggling to get them to help keep up the house.

Bill loved the Boy Scout troop, in which he took authority and helped Jim plan events and direct the other "boys." They had fun, but also ran service projects for the community. He was a true leader, respected by his peers as well as Jim and his college friends.

After Jim graduated, he remained friends with Bill. Every October around the time of Bill's birthday, we invite him to come to the city for a week of entertainment and shopping for a birthday gift. Our mentally retarded son, Andy, especially enjoyed Bill's kind attention during these visits.

On one occasion, when he was asked what movie he wanted to see, Bill said, "Honey, I Shrank the Kids." Handicapped by our own lack of imagination, we were

taken aback at the thought of going to such a silly film. But we wound up laughing ourselves sick at that movie, especially at the sight of Bill so heartily enjoying himself.

Bill has more common sense than most of the people we know. He does not pre-judge others by their appearance or manner, and certainly not by any of the arbiters of status we use today. He has no pretensions, or unreasonable expectations of himself or others. Bill is honest but tactful, and funny without being malicious. He's a true innocent, but not a simpleton.

Recently, Bill was in the hospital because of a viral disease he contracted from one of his numerous pets. When we visited him, it was apparent that he was a favorite of the nurses and doctors, who treated him with a respect and affection way beyond what's in the manual.

Bill is, indeed, a humble person. He always gets first place at our table, as I suspect he will some day at the table of the Lord.

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

Faithful Lines/Shirley Vogler Meister

To dream is to hope? Maybe ... maybe not



Somewhere along life's path, I learned "to dream is to hope." This came to mind when I attended a poetry reading by teen-ager Abigail Brown, who's been writing poems since the fifth grade. In the course of her program, she shared this:

Difference
by Abigail Brown

There's a difference between hope and a dream.

A dream is something fragile like a snowflake that you send away from yourself into the hands of something bigger and more powerful. Hope as the song says is frail, yes, but hard to kill. Hope is something of yourself,

something you carry with you, something strong. There's a difference.

Later, when I contacted Abigail for permission to use "Difference," I recalled the fragility of my own youthful emotions—and the strength that stems from that. Only a few months after sharing "Difference," Abigail wavered about "hope" because of painful experiences as a freshman at a private preparatory school.

"I'm not sure I really allow myself to dream or hope any more," she said, adding that to reach a goal, "no one else is going to make that happen ... I have to do it myself." She believes God is there to support her, but "I now have the drive not to wait around for miracles. Does that make sense?"

Yes, Abigail, that makes sense. I explained that her level of hope had matured, because she also stated she wants "to become a child psychologist; therefore, that's what I'm going to do. I've fallen in love with technical theater, so I'm going to take Stagecraft at North Central (an Indianapolis public high school) and work at the Civic Theatre. Someday, I know that I will find love and have children, and they

will be beautiful because I will love them ... I know I can do it, so I don't have to dream, or even hope."

What she expresses is actually a pure form of the hope that God instills in each human being. Hope is one of three virtues considered supernatural (above nature) and theological (connected to God). The other two are faith and love.

Hope is intrinsic; dreams are like wishes. Yet, dreams can become hope if, with the grace of God, we act upon them. I treasure this metaphorical view of hope penned by Emily Dickinson:

Hope is the thing with feathers that perches in the soul and sings a song without the words and never stops at all.

Abigail's parents, Jane and Bill Brown, and her brother, Andrew, must be pleased with their family's 16-year-old. They are Quaker members of First Friends Meeting in Indianapolis, where I heard Abigail read "Difference."

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

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

The Sunday Readings

Sunday, Sept. 23, 2001

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

The first reading is from the prophecy of Amos. This prophet rarely appears in the liturgy, possibly because his work is quite brief when the major prophecies of Ezekiel, Isaiah and Jeremiah are considered.



Amos wrote at a time when the Hebrew people were divided into two

nations. In the South of the present-day land of Israel was the Kingdom of Judah, with Jerusalem as its center. In Samaria, the area usually mentioned in news reports today as the "West Bank," was the Kingdom of Israel.

These two separate political entities were an abomination for pious prophets such as Amos. God had formed one people, the offspring of Abraham, and God had given this people the land.

Division in the land occurred when factions developed, and personal advantage overwhelmed the sense of national identity.

Greed, and a frustrated sense of national and individual purpose, resulted in poverty and deprivation for many. Figures of power and influence forgot the dignity of each person. Exploitation resulted.

In this reading, Amos denounces the greed and willingness to exploit the poor and weak.

As a second reading, the Church presents the First Epistle to Timothy. As the Church grew from its beginnings in Jerusalem, as Paul and others went into other areas of the Roman Empire to proclaim the Gospel of Jesus, other disciples and leaders emerged. Among these was Timothy.

The son of a Greek father and devout Christian mother, Timothy became one of Paul's most valued assistants. Christian tradition holds that Timothy was the first bishop of Ephesus.

In the first century, Ephesus was a major Mediterranean seaport and shrine of the Roman pagan religion. One of the epistles included in the modern Bible

was addressed to the Christian Ephesians.

If indeed Timothy was the bishop in Ephesus, and there is no reason to dismiss the tradition, then he was trusted by Paul.

This reading is typical of the great collection of epistles attributed to Paul or to his followers. It extols Jesus. Jesus is the Savior. In Jesus is eternal life. He is the link between God and humanity.

St. Luke's Gospel furnishes the last reading.

It presents a parable. The story is about a rich man who has a dishonest manager. The parable tells how the master deals with this manager, but then it notes that the process is typical of the "worldly." To draw a line between the worldly and the spiritual, the parable even employs the term "otherworldly."

The parable warns that no one can serve two masters. No one can seek both God and money.

Reflection

The Church for weeks has been guiding us through the process of becoming good disciples of the Lord Jesus. It has bluntly told us that we know neither the day nor the hour.

This weekend, it repeats its solemn but badly needed advice in reminding us that we cannot serve two masters—our own self-interest and the Lord.

Probably few active Catholics see themselves as devious and as so very self-centered as to think of material gain at all costs. However, even for the well intentioned, the advice drawn from these readings is important.

We Christians have but one master. He is Jesus. We have but one goal. It is life eternally with God.

Throughout its 2,000 years, the Church always has seen a special mission in its care for the poor. Today, around the world, no effort equals the Roman Catholic Church in relieving the needs of the disadvantaged and neglected.

At the root of this vast and historic system of service and advocacy is the thought that each person possesses a supreme dignity as a creature of God, as a human being, who can reason and love. This dignity demands the active respect of all. †

Daily Readings

Monday, Sept. 24

Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, Sept. 25

Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, Sept. 26

Cosmas and Damian, martyrs
Ezra 9:5-9
(Response) Tobit 13:2-5, 8
Luke 9:1-6

Thursday, Sept. 27

Vincent de Paul, priest
Haggai 1:1-8
Psalm 149:1-6a, 9b
Luke 9:7-9

Friday, Sept. 28

Wenceslaus, martyr
Lawrence Ruiz and his
companions, martyrs
Haggai 1:15b-2:9
Psalm 43:1-4
Luke 9:18-22

Saturday, Sept. 29

Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Sunday, Sept. 30

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

Question Corner/Fr. John Dietzen

Many popes revised liturgical regulations

Some time ago, you responded to a woman's comment about changes in the Church that she strongly disagrees with. Your first sentence was in error. You said you understood her feelings, but you do not! The current Catholic Church is administered by liberal priests and bishops. Our churches



are replicas of Protestant churches, and the Mass is a horror.

Nothing can take the place of the Tridentine Mass, which Pope Pius V said should never be revoked or amended, which makes our present Mass invalid. And no liberal clergy can change my mind.

I will always be a Catholic as I was taught. I accept no rationalization for changes. You and other priests are always on the defensive about this. (Mississippi)

Your letter struck me as almost a time warp. My first reaction was to wonder where is this Church you are talking about that is administered by all these "liberal clerics?"

Nevertheless, in light of the static many priests still receive from relatively few but vocal people, perhaps your words need some response.

What you see as defensiveness on the part of some priests is, I think, rather frustration. A major responsibility of priests and other pastoral ministers is to help people bridge transitions that are still being asked of them today and, as Pope John Paul II has often remarked, will be asked of them in the future.

We take that responsibility seriously. To see people close their minds to the myriad opportunities the Church offers them to greater spiritual growth and fidelity is not something we take lightly.

I think I do understand. I was raised well back into the "old Church," and in my 47 years as a priest have experienced the same process of prayer and study as did other Catholics to try to understand where the Spirit is leading the followers of Jesus Christ.

To be asked by anyone, including

God, to take up anchor and move where we have never been before is painful. But God does that, with Abraham, Mary and all the saints, as he does with us.

Name-calling may make us feel good, but it is no substitute for thinking or for facts. As I've explained often through the years, a little knowledge of history is a big help in finding our way through difficult times.

Are you aware, for example, that what you speak of as the unchangeable "Tridentine Mass" as approved by Pope Pius V has not been used for nearly 400 years? Only 34 years after that approval, Pope Clement VIII issued revisions. Subsequent popes did the same, right up to the 20th century, resulting in the Mass we had before Vatican II.

True, the changes were relatively minor. The point is, however, that later popes obviously felt the right and responsibility to use their judgment in adapting previous procedural and liturgical regulations and policies.

To declare that acts are irrevocable is routine in official, particularly papal, documents. Pius V changed such "irrevocable" acts of popes before him, as he had every right and duty to do, as he discerned what was necessary for the good of individuals and the Church.

Unless we're prepared to say that as of 50 years ago Jesus betrayed his promise to be with his Church always, we must believe that Popes John XXIII, Paul VI and John Paul II, and the bishops who are with them, deserve our respect as much as any pope who has led the Church in the past.

There's no question the Church is on a difficult and long journey to deal honestly and faithfully with the massive challenges it faces in the new millennium. I also know there is much pain and stumbling and bruising along the way. But I feel genuinely sorry for those who are unable or unwilling to continue the journey.

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

My Journey to God

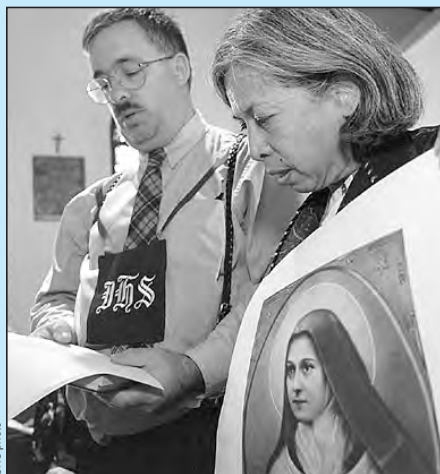
Novena

Saint Therese,
the Virgin's smile,
a light for your life
burst open the doors of love,
that, unmistakably loved,
you might enter upon the way
of her confidence in God.

Saint Therese,
hidden under the Virgin's mantle,
you walked the ordinary way,
the obscure simplicity
of Nazareth and of Carmel,
where Mary's faith
is flower and fruit
of surrender to the Almighty.

Saint Therese,
carry us with you
on wings of the Virgin's prayer,

(The Carmelite nuns of the Monastery of St. Joseph in Terre Haute are observing a novena to Mary from Sept. 23 through Oct. 1, and are asking the intercession of Saint Therese on behalf of all who look for healing, grace and mercy on their pilgrim journey. This year has been dedicated by the Order of Carmel in a special way to Mary in honor of the 750 years of her gracious protection through her gift of the brown scapular.)



that we who are all need
may be renewed in hope,
because the Father bends down
to lift up the lowly.

By Carmel of Terre Haute

The Active List

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

September 23

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, 10:30 a.m.-5 p.m., ham or chicken and dumplings dinner, served 10:30 a.m.-3:30 p.m., quilts. Information: 812-364-6646.

St. Lawrence Auxiliary/Knights of St. John, 312 S. Wilder St., **Greensburg**. Fall festival, turkey and roast beef dinners, country store, 10:30 a.m.-3 p.m. Information: St. Mary Parish, 812-663-8427.

Holy Family Parish, 950 E. Church Ave., **Jasper**, Evansville Diocese. Parish picnic, chicken and beef dinners, 10:30 a.m.-5 p.m., quilts, crafts, bingo, Mass, 6:30, 8:30 and 10 a.m. (EST).

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "Bible Timeline, Part II," 9:15 a.m., Information: 317-462-5010.

Mary's King's Village Schoenstatt, **Rexville** (located on 925

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

September 24

SS. Peter and Paul Cathedral, 1437 N. Meridian St., **Indianapolis**. Golden Wedding Jubilee celebration, 2 p.m. Information: archdiocesan Office for Youth and Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

St. Louis de Montfort Church, 11441 Hague Road, **Fishers**, Lafayette Diocese. Perpetual Adoration Eucharistic Chapel, fifth anniversary, Mass, 7 p.m., reception following. Information: 317-845-7537.

September 25

Holy Angels Parish Center, 740 W. 28th St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring our Catholic Faith" sampler evening, Benedictine Father Cyprian Davis and Dr. Michael Maxwell, 7-9:30 p.m., \$10. Registration: 317-955-6451.

September 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Fall workshop for Catholic School and Faith Formation Commissions/Boards, 7 p.m. (EST). Information: 317-236-1430 or 800-382-9836, ext. 1430.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "Bible Timeline, Part III," 7 p.m. Information: 317-462-5010.

September 28

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Turtle soup supper, fish, roast beef and chicken sandwiches, 5-9 p.m. (EST).

Bishop Chartrand Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, first of three-concert series, "Hymns and Anthems," 7:30 p.m., \$10 each or \$20/series. Information: 317-634-4356.

September 29

Robert's Park, 30th and Park

Road, **Connersville**. St. Gabriel Parish Fall Festival, chicken dinner, 11 a.m.-3 p.m., music, games. Information: 765-825-8578.

St. Joseph Parish Center, 8 E. Maple St., **Dale**. Mini-conference, "Jesus, the Love of the Father," registration, 8:30 a.m., praise and worship, 3:30 p.m., Mass, 4 p.m., donation, \$10 or \$15 per family. Information: 812-544-2239.

St. Margaret Mary Parish, activities room, 2405 S. 7th St., **Terre Haute**. "Praying with Children in the Church Year," Providence Sister Jane Marie Osterholt, registration, 8:30 a.m., presentation, 9 a.m.-noon. Information/registration: 812-232-8400.

September 29-30

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Community Volunteer Expo, parish, apostolate and local ministries information, question and answer session. Information: 317-898-7764.

September 30

St. Gabriel Church, 232 W. Ninth St., **Connersville**. 150th anniversary celebration, Mass, 10 a.m., pork dinner following Mass, Robert's Park pavilion. Information: 765-825-8578.

St. Meinrad Community Center and park, 4 miles east of junction of Highways 162 and 62 in



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Spencer County. Fall festival, famous St. Meinrad soup, food, music, car show country store, games. Information: 812-357-7355.

Bishop Chartrand Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, first of three-concert series, "Hymns and Anthems," 3 p.m., \$10 each or \$20/series. Information: 317-634-4356.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "Bible Timeline, Part III," 9:15 a.m. Information: 317-462-5010.

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

October 2
Roncalli High School, 3300 Prague Road, **Indianapolis**. Archdiocesan Special Education Task Force, "Surviving with Special Needs," 6-9 p.m. Information/registration: 317-236-1430.

St. Louis de Montfort Church, 11441 Hague Road, **Fishers**, Lafayette Diocese. Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, 7-9 p.m., registration, 6:45 p.m. Information: 317-845-3458.

October 3

St. Barnabas Parish, 8300 Rahke Road, **Indianapolis**. HMO seminar, 9:15-10 a.m. Information: 317-862-9372 or 317-570-9960, ext 18.

Recurring

Daily

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

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

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

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

Weekly

Sundays

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

—See ACTIVE LIST, page 15

St. Michael's Picnic

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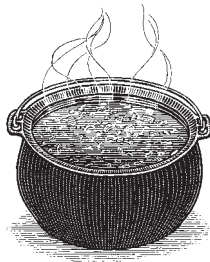


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The Active List, continued from page 14

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

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

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

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

Mondays

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

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

Tuesdays

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

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

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

Wednesdays

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

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

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, Mass, 6:30 a.m., adoration, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

Thursdays

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

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

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

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre,

7 p.m. Information: 317-638-8416.

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

Fridays

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

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

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

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic

adoration, reconciliation, after 9 p.m. Mass-midnight.

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays

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

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

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

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and

sacrament of reconciliation, after 8 a.m. Mass.

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

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

Second Mondays

Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

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

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

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

Third Sundays

Christ the King Church, 1827

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

Third Mondays

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

Third Wednesdays

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

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

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

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

Third Thursdays

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna

Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.


Third Saturdays

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

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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<p>William J. Wood, James L. Tuohy, John L. Mercer, John S. (Jay) Mercer, James K. Gilday, John E. Kolas, Todd H. Belanger, Jennifer D. McNair</p> <p style="text-align: center;">OF COUNSEL</p> <p>John Q. Herrin, Eugene E. Henn, Sue Tuohy MacGill</p>	<p>Adoption Business Real Estate Elder Law Employment Law Estate Planning Wills Trusts Tax Powers of Attorney Accidents and Injuries Insurance Mediation Zoning</p> <p>3400 Bank One Center Tower Indianapolis, IN 46244-0942 317-636-3551</p>
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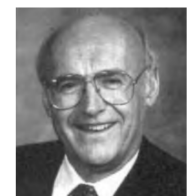

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SYNOD

continued from page 1

A related issue is the synod structure itself. Some bishops think the synods are too controlled by Rome, and others—including some Americans—believe the format tends to produce lots of verbiage but few results. Many cardinals meeting at the Vatican last spring suggested changes, but the Vatican's top synod official, Cardinal Jan Schotte, thinks the current format works just fine.

How the synod will tackle these points is a big question mark. In past synods, the most pointed remarks are made in the initial round of eight-minute speeches delivered by individual bishops, in the pope's presence.

The small-group discussions and consensus-building that follow tend to remove specifics and flatten out language, and the bishops generally steer clear of controversy in their two concluding statements—the list of propositions, which goes to the pope, and a message to the world, which is published. In any case, the pope has the final word on the synod's proceedings in a document he writes later.

As the synod's general recording secretary, Cardinal Edward M. Egan of New York will have a key role in summarizing the points of consensus and moving the session toward conclusions. Eight other U.S. bishops also will participate in the assembly.

Italian Bishop Marcello Semeraro, one of the synod's special secretaries, said he

thinks collegiality will be a central theme of the assembly.

"Some 30 years after the Second Vatican Council, there is a duty to verify how and to what extent this doctrine has entered into Church practice and how much is left to do," he said.

The pope, in his apostolic letter on the third millennium, called for re-examination of how collegiality is working and said there is "certainly much more to be done" in this regard.

Bishop Semeraro said he expects the bishops to respond with concrete suggestions and proposals.

"The individual bishops are free to speak, and they ought to do so," he said.

The synod's working document focuses on how bishops can best sanctify their faithful and lead others to the Gospel, through preaching, teaching, liturgy, dialogue and personal example. The accent is on the bishop as "servant," and the model often mentioned is the Good Shepherd.

The synod discussions will try to settle on the most effective ways for bishops to lead their own faithful, especially on moral issues that are controversial or disputed. Another key topic will be how bishops in multifaith societies can influence civil debate on political and ethical questions.

Along with these rather theoretical questions, many bishops are expected to speak about their hands-on experience running large and small dioceses on various continents.

Cardinal William H. Keeler of

Baltimore, who represents North American bishops on the Vatican's synod council, has said he thinks one item of discussion will be the huge pastoral problems in inner cities, including the financing of Church-run schools.

He and others also expect reflection on the growing ministerial and administrative burden on bishops worldwide and on the related issue of the bishop's spiritual life. Some think the bishop's traditional role of teaching, sanctifying and governing has become overshadowed by managerial tasks.

The synod's working document gave great attention to the bishop's identity and how it is perceived by the faithful. It called for bishops to govern in a "fatherly fashion," presenting themselves as successors of the Apostles—not only from the point of view of authority, but in living out the Gospel and showing love to the poor and

needy. A bishop's lifestyle should be a humble one that imitates Christ, it said.

Other issues that will draw the synod's attention include:

- Consultation with local Catholics on the appointment of bishops.
- Whether bishops should generally stay in their original diocese instead of being reassigned, as is the current practice.
- Promotion of social justice, including specific charitable or health care programs.
- Balancing evangelization and dialogue with non-Catholics and non-Christians.
- Formation of lay Catholics and respect for their role in the Church's mission.
- Mutual assistance programs between neighboring dioceses and "twinning" of rich and poor dioceses around the world.
- Promotion of priestly vocations and encouragement of priests. †

RELIGION

continued from page 3

Noting that Catholics and Muslims regularly engage in many civic projects together, the statement said the two communities "are fully committed to one another as friends, believers and citizens of this great land."

They continued, "We abhor all terrorist acts and hate crimes and implore all American citizens to refrain from sinking to the mentality and immorality of the per-

petrators of Tuesday's [Sept. 11] crimes."

The leaders urged "all American citizens to unify during this national tragedy" and to assist "the countless victims of Tuesday's crimes and the victims of any crimes of hate in the aftermath of those awful events."

They appealed to law enforcement agencies and the general public "to assist those who may be targets of hate crimes." And they asked Catholics and Muslims to join all people of good will in prayer services and community programs promoting peace. †

FORCE

continued from page 3

Marshall Breger, a Middle East scholar at the law school, said bin Laden's hatred of the United States stems from the domination of Western culture over the rest of the world.

"There's a deep sense of insult in the Arab world over Western domination. They see themselves as a great ancient civiliza-

tion conquered by the West," he said.

Michael Noone, a professor of comparative political violence, said responding to terrorists who reside outside national boundaries could violate international law.

Noone said that if the suspects of the Sept. 11 terrorist attacks were U.S. residents, the country can respond according to prevailing laws. But if the suspects reside outside U.S. borders, any use of force would be considered an act of war. †

Fallen Hero



Above: New York firefighters and rescue workers carry fatally injured fire chaplain Franciscan Father Mychal Judge from the wreckage of the World Trade Center. Father Judge died while giving last rites to a firefighter in the collapse of the World Trade Center towers on Sept. 11.

At left: A priest blesses the casket of New York Fire Department chaplain Father Mychal Judge as firefighters mourn his death during a funeral Mass at St. Francis of Assisi Church in New York on Sept. 15.

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PILGRIMS

continued from page 3

To prepare for Mass, Father Beidelman went to St. Augustine Parish, near the hotel, for supplies. At the rectory, he met an elderly priest who was wearing an emergency medical technician's jacket, watching TV news reports and waiting by the telephone in case his help was needed at the disaster site a few miles away.

"Are you waiting in case God calls?" Father Beidelman asked the pilgrims in his homily. "Are you waiting for whenever God might lead you? As people of faith ... are we standing ready to lift this fallen world, this world that yearns for God's grace and redemption? Are we standing ready to transform it?"

"Our hearts are heavy," he said. "As we hold in our hearts the thousands of people that suffer and mourn this day, as we are filled with anxiety, let us stand poised and confident in the consolation, compassion and power of our God to go where we are called. May God keep his loving hand upon each of us and upon all on this sad day. May the violence and the bloodshed and the killing stop now, and may our prayers be with those who desperately need our support."

Father Beidelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, also offered the memorial Mass for Msgr. Joseph F. Schaedel's father, whose funeral Mass was celebrated on Sept. 11 at Holy Name Church in Beech Grove. As vicar general, Msgr. Schaedel had been scheduled to lead the final pilgrimage for the archdiocese's Journey of Hope 2001.

"When a tragedy happens, we feel very powerless," Father Beidelman said after the Mass. "There's a lot of confusion, sadness and grief. But the Lord tells us we can always turn to him. Even in the midst of times when we don't have answers, the best thing to do is be close to the Lord because with him we know the end of the story. We know that he'll always be with us. Jesus' parting words were 'I will be with you always,' and that didn't mean just in the good times. It meant in the sad, painful and tragic times, too."

"I think evil is present in the world in big ways and small ways every day," he said. "We feel it very profoundly now because it is up close and enormous. But through God's power and our adherence to God's dream for this world, evil will not prevail. We already know that the power of sin and death and evil has been conquered, but we're working to build a kingdom here on earth, through God's grace, so evil is not prevalent."

St. Thomas Aquinas parishioner Patrick Summerville of Buffalo, N.Y., said after the liturgy that members of his parish travel group were grateful to be invited to participate in the memorial Mass as they struggled to accept the reality of the tragedy they witnessed that morning.

"We were on the New Jersey side of the Hudson River, right across from the World Trade Center, ready to take the ferry to the Statue of Liberty and Ellis Island at 8:50 a.m.," Summerville said. "There was a tremendous explosion and we looked up and realized that something had just hit the north tower of the World Trade Center. It was a terrible experience. It was overwhelming. It was, without a doubt, evil."

"We just stood there and looked at the New York skyline and started praying," he said. "Then a second plane just seemed to come out of nowhere and hit the south tower, a little bit lower. We couldn't believe it. We said, 'Here's another one!' We got back on the bus and had a moment of silent prayer, then came back to the hotel."

After the liturgy, St. Bartholomew parishioner Barbara Diekhoff of Columbus expressed shock and sorrow about the terrorist attacks that dramatically changed the world.

"Our world will never be the same after this," Diekhoff said. "The world that we knew yesterday is gone. This is a new world, and as Christians we need to be strong and pray. It's a shock to know that so many people are dead. We need to grieve for those who have lost their lives and for all the people who are suffering from the loss of family members and friends."

Diekhoff said she has always dreamed about visiting Germany, but in the wake of the disaster just wanted to return home.

"All my life, I've wanted to go to Germany to see where my ancestors came from," she said, "but at this time I feel like we need to be home. We need to do what we can to heal our country. We need to renew our Christianity to fight the evil in the world and to live life as God wants us to—with love. Jesus' message was so simple—'Love thy neighbor.' We need to help our neighbors. This is a strong country and we're strong people."

After the terrorist attacks in New York, all the roads, bridges and tunnels to Manhattan were closed so emergency vehicles could get to and from the disaster site.

The Days Inn Hotel in North Bergen is located near the Lincoln Tunnel, which was a restricted area, and tour director Othmar Grueninger of Indianapolis worked for several hours to hire a chartered bus so the pilgrims could return home.

"When the news broke, it was my opinion that we should go back home," Grueninger said. "The terrorists were able to commandeer four planes, which were lost within an hour, and there was a lot of uncertainty about what would happen next. Because of the number of people killed, I think this tragedy is bigger than Pearl Harbor."



Smoke from the wreckage of the World Trade Center shrouds the New York skyline on Sept. 12, the day after two planes crashed into the towers, leading to their collapse.

"I had to make a lot of calls until we got a chartered bus from outside the area," Grueninger said. "Most of the motor coaches in the area were requisitioned by the government for emergency use."

As she waited to board the bus for the trip home, Benedictine Sister Theresine Will, a member of Our Lady of Grace Monastery in Beech Grove, said she was "still stunned" to be just across the river from the disaster.

"It was like a horror movie," Sister Theresine said, "and we were right across the river. But I feel a peace of mind because I know God is looking after us."

St. Christopher parishioners Bob and Helen Klinge of Indianapolis participated in archdiocesan pilgrimages to France, New York and Chicago in recent years.

"My family and Helen's family are from German ancestry," Klinge said. "We've always wanted to go to Germany, and we're going to go on this pilgrimage later."

En route home on the bus, Klinge said he still couldn't

believe that terrorists had attacked the United States.

"The evil and the hatred that these terrorists have is just beyond anything that I can imagine," he said. "Who would ever think that anybody would purposely do something like this?"

Carolyn Noone, associate director of special events for the archdiocese, said that throughout the tragedy the pilgrims were well cared for by Othmar and Libby Grueninger.

"Their expertise and calm, professional manner assured all the pilgrims that everything would be taken care of," Noone said. "We cannot thank them enough. When the pilgrimage regrouping at a later date, we won't hesitate to travel in their care."

When the pilgrims arrived at the Archbishop O'Meara Catholic Center in Indianapolis at 9:30 p.m. on Sept. 12, they concluded their journey by singing "God Bless America." †



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Rest in peace

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

ARBuckle, Clifford A., 91, Our Lady of Lourdes, Indianapolis, Sept. 2. Father of James, Michael and Stephen Arbuckle. Grandfather of nine. Great-grandfather of seven.

BROWN, Willie Percy "Skip," 50, Holy Angels, Indianapolis, Sept. 4. Son of Arbrintha Moore (Brown) Jones. Father of Kipperon and Scott Brown. Brother of Patricia Franklin and Michael Brown.

BUCKNER, Herschal L., 85, SS. Peter and Paul Cathedral, Indianapolis, July 24. Cousin of one.

CALLAWAY, Margaret Ann (Hurt), 52, Little Flower, Indianapolis, Sept. 2. Mother of Elizabeth Ferrell and David Callaway. Daughter of Marilyn and William Hurt. Sister of Betty Jo Stafford, Jean and Kathryn Hurt. Grandmother of three.

CARNEY, Shirley E., 65, St. John the Apostle, Bloomington, Sept. 10. Wife of William Carney. Mother of Christine Bailey and William Carney. Sister of Lucille Bonfonti, Linda Donnely, Yolanda Peters and Leonard Spina. Grandmother of five. Step-grandmother of one. Step-great-grandmother of two.

CASEY, Robert E., 85, St. Augustine, Jeffersonville, Sept. 8. Husband of Helen Casey. Father of Helen Ewton, Patricia Hilbert, Richard and Robert Casey. Brother of Leon Casey. Grandfather of three. Great-grandfather of one.

CAVISTON, Jean C., 70, Our Lady of the Greenwood, Greenwood, Sept. 3. Wife of Eugene "Gene" Caviston. Mother of Mary Gregory, Deborah Meagher, Daniel and Patrick Caviston. Sister of Betty Pravato, Bernard and William

Beutel. Grandmother of six. Great-grandmother of one.

CHEANEY, Elizabeth Catherine "Betty" (Weber), 57, Our Lady of the Greenwood, Greenwood, Aug. 29. Wife of David M. Cheaney. Mother of Susan McDowell, Maria, Sara and Mark Cheaney. Sister of Elaine Schmits. Grandmother of two.

DELANEY, Gertrude Ruth (Phillips), 86, Our Lady of the Greenwood, Indianapolis, Aug. 18. Mother of Kathryn Donahue and Sandra McGovern. Sister of Mildred Benjamin. Grandmother of six. Great-grandmother of 11.

ELSNER, Gordon L., 66, St. Ambrose, Seymour, Aug. 31. Father of Lisa Corya, Marcia Montgomery, Kevin and Vincent Elsner. Son of Mattie Elsner. Brother of Janet Brewer. Grandfather of nine.

ELSNER, Omer W., 78, St. Ambrose, Seymour, Sept. 7. Husband of Bertha (Richart) Elsner. Father of Nancy Daues, Patricia Peterson and Bill Elsner. Brother of Agnes Cardinal, Helen Hauerspeger, Martha Hinnefeld, Stella Vogel, Carl, Paul and Oscar Elsner. Grandfather of 10.

FELLER, Lena Alberta "Bert," 74, St. Ambrose, Seymour, Aug. 19. Mother of Kris Luby, Mitzi Silver, Randy and Rick Feller. Sister of Mary Carlisle, Frances Feller, Marjorie Seib, Jeanie Smith, Bobby and Sherman Tennes. Grandmother of 10. Great-grandmother of one.

FIRSICH, Faye Rose, 82, St. Vincent de Paul, Shelby County, Sept. 5. Wife of Hubert Firsich. Mother of Nancy Firsich, Brenda Lanter and Donna Scott. Grandmother of five. Great-grandmother of 11.

GANN, Doris A. (Renforth), 69, St. Roch, Indianapolis, Sept. 4. Wife of James Gann. Mother of Anna Marie Brown, Doris Faught, Mary Kay, Johnnie Byerly, Anthony Baucum, Frankie Smith and William Vincent. Sister of Marilyn Buck, Theresa Callahan, Carolyn Evans, Joyce Kriner, Dorothy Myers, Darlene, Harry and Joe Renforth. Grandmother of 11. Great-

grandmother of three.

GOETZINGER, Norbert Joseph, Sr., 83, St. Roch, Indianapolis, Sept. 7. Husband of Julia M. Ruth Goetzinger. Father of Margie Schenk, Elaine Westell, DeAnn, Kenneth and Norbert Goetzinger Jr. Brother of Babe VanZile. Grandfather of 10. Great-grandfather of eight.

HELDMAN, Cecilia C., (Sander), 85, Our Lady of the Greenwood, Greenwood, July 31. Mother of Mary Scanlon and William Heldman. Sister of Martina England, Emma Kluemper and Rose Neuman. Grandmother of 10. Great-grandmother of two.

HINES, Joann C., 71, Little Flower, Indianapolis, Aug. 29. Wife of James Hines. Mother of Deborah Aull, Diane Adrian, Kathleen Miles, Mary Ann Sego, Constance, James, John, Thomas and Timothy Hines. Grandmother of 11. Great-grandmother of one.

HORAN, Robert B. "Bob," 71, Holy Spirit, Indianapolis, Sept. 2. Father of Kathleen Boyle, Karen Sensback, John and Tim Horan. Brother of Patricia Gandolph, Eileen and Marilyn Rabb and Paul Horan. Grandfather of eight.

HUNT, Elizabeth A., 64, Our Lady of Lourdes, Indianapolis, Sept. 1. Mother of Kerry Estes, Tammy Ferguson, Patti Vermillion, Robert Fuller, John and Michael Hunt. Sister of Kathleen Votaw, Sacred Heart of Mary Sister Virginia McKenna and John McKenna. Grandmother of 17. Great-grandmother of six.

JURY, Andrew J., 48, St. Joseph, Shelbyville, Aug. 6. Husband of Carol Jury. Father of Stephanie Charles and Andrew Jury. Brother of Frank, Michael and Robert Jury. Grandfather of one.

KENNEDY, Fannie Redd, 92, SS. Peter and Paul Cathedral, Indianapolis, Sept. 1. Mother of Florence Goods, Thelma Kennedy and Carrie Robinson.

LAHNE, Ronald Dean, 37, Our Lady of the Greenwood, Greenwood, Aug. 29. Husband of Rebecca D. (Collins) Lahne. Father of Raymond, Richard and Ryan Lahne. Son of Joyce (Gibson) and Ronald Lahne. Grandson of Theresa Gibson. Brother of Rachel Gibson, Monica Sorter and Roland Lahne.

LENFERT, Othilia "Deal"

(Andres), 97, Holy Family, New Albany, Sept. 2. Mother of Alma Henry, Rosalie Swadish and Bob Lenfert. Grandmother of 15. Great-grandmother of 16.

LLOYD, Melba C., 75, St. Bartholomew, Columbus, Sept. 11. Wife of Jack D. Lloyd. Mother of Sarah Peyton, Mary and James Lloyd. Sister of Anna Hufnagal and Lloyd Miller. Grandmother of four.

LORD, Angela Marie, 82, St. Bartholomew, Columbus, Sept. 6. Mother of Shireman Brown, Linda Gressel, Barbara Pruitt and John Lord. Sister of Darlene Diemer. Grandmother of seven. Great-grandmother of 10.

MENNEL, Richard J., 70, St. Roch, Indianapolis, March 6. Husband of M. Patricia (O'Neill) Mennel. Father of Kathleen Painchaud, David and Kevin Mennel. Brother of John and Robert Mennel. Grandfather of five.

MURPHY, Delores Kaye (Burns), 50, St. Thomas More, Mooresville, Sept. 1. Wife of John T. Murphy. Mother of Megan, John and David Murphy. Sister of Doris Daniels, Linda Hayes, Carole Molina, Jean Morgan, Donnie, Doug and Steve Burns. Grandmother of one.

PARKER, Norma L., 73, St. Joseph, St. Joseph Hill, Aug. 16. Mother of Ron Parker. Sister of Jo Ann and Johnny Blunk. Grandmother of two.

PHILLIPS, Joseph E., 67, St. Barnabas, Indianapolis, Aug. 30. Husband of Mary Jo Phillips. Father of Julie Gurnik, Jeff and Joe Phillips.

Pitzer, Ann T. (Thuer), 96, St. Mark, Indianapolis, Sept. 14. Mother of Katherine Forestal, Joan McVey, Betty Rolfsen, William H. and Fred G. Pitzer Jr. Sister of Helen Worland, Albert and Walter Thuer. Grandmother of 18. Great-grandmother of 34.

RHOADES, Florence Victoria, 87, St. Augustine, Jeffersonville, Sept. 4. Mother of Margo Edwards. Sister of Mary Davis and Trini Mayflower. Grandmother of nine. Great-grandmother of 18.

ROTTINGHAUS, Helen, 82, Holy Family, Richmond, Aug. 30. Sister of Juanita Martin.

SCHWERING, Charles W., 86, St. Denis, Jennings County, Sept. 6. Brother of James

Schwering.

SPENCER, Donna K., 54, St. Paul, Tell City, Sept. 2. Wife of Michael Spencer. Mother of Jennifer Schmitt and Christopher Spencer. Daughter of Agnes Ramsey. Sister of Carolyn Huff, Janet Lehr and Charlene Parker. Grandmother of two.

STONE, George, 71, St. Vincent de Paul, Bedford, Sept. 1. Husband of Nannette Hall Stone. Father of Heather Geier, Georgia Hazlewood, Sandra Lindsey, Jeana Winegar, Ronald, Ronnie and Stony Stone. Son of Lolita Morales. Grandfather of 16. Great-grandfather of six.

SULLIVAN, Joseph F., 66, Our Lady of Lourdes, Indianapolis, Sept. 1. Husband of Vera M. (Schmidt) Sullivan. Father of Nancy Chumbley, Patsy Reynolds, Kathleen Troutman, Maureen, James, Jeffery, Joseph

and Philip Sullivan. Brother of Marie Standerling. Grandfather of 10. Great-grandfather of four.

THOMPSON, Mary, 78, Holy Spirit, Indianapolis, Sept. 6. Mother of Debra Morton, Jennifer Storm, Gail Jr., Patrick and Stephen Thompson. Grandmother of 10. Great-grandmother of three.

TORMEY, Rose M., 96, St. Louis, Batesville, Sept. 15. Aunt of several.

WULF, Arletta Jean (Giddens), 56, Good Shepherd, Indianapolis, Sept. 6. Mother of August and Bryan Wulf. Daughter of Juanita Jean (Edwards) Hellmer. Sister of Nancy Copeman, Linda Stierwalt, Edward Jr. and Joseph Hellmer. Grandmother of five.

YEAGER, James, 90, St. Mary, Richmond, Sept. 2. Husband of Dorothy Yeager. Father of Nancy Rheuble. Grandfather of one. †

Oldenburg Franciscan Sister Assunta Ploeger died Sept. 13

Franciscan Sister Assunta Ploeger died on Sept. 13. She was 64.

The funeral Mass was celebrated on Sept. 17 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

The former Eleanor Marie Ploeger was born in St. Maurice. She entered the Oldenburg Franciscan community in 1954 and professed final vows in 1960.

Sister Assunta taught at

St. Mark School in Indianapolis, the former St. Bernadette School in Indianapolis, St. Michael School in Brookville and St. Louis School in Batesville. She also taught in Ohio.

Since 1982, she served as a medical records clerk at Mercy Franciscan Hospital's Western Hills campus in Cincinnati, Ohio.

Surviving are two brothers, Ronald and William Ploeger, and three sisters, Elizabeth Lecher, Irene Ploeger and Jeanne Sexton. †



Praying for victims

A woman prays the rosary in New York's Union Square Sept. 17 at a memorial site for victims of the World Trade Center terrorist attacks.

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Father Pavone asked to step down from Priests for Life post

NEW YORK (CNS)—Father Frank Pavone, a priest of the New York Archdiocese who is national director of Priests for Life, has been asked by Cardinal Edward M. Egan of New York to leave that position and resume full-time parish work.

A marked need for parish priests in the New York Archdiocese has been cited as the reason for reassigning Father Pavone, who was appointed to Priests for Life in 1993 by Cardinal Egan's predecessor, Cardinal John J. O'Connor of New York.

"We are shocked at what has happened and frankly can't make heads or tails of it," Anthony DeStefano, executive director of Priests for Life, said in a statement Sept. 10. "Neither can other pro-life leaders worldwide. I know that Father Frank has committed his entire life to ending the tragedy of abortion."

Neither Father Pavone nor the spokesman for the New York Archdiocese, Joseph Zwilling, could be reached for comment.

DeStefano said Father Pavone was preparing a statement for release at a later date and also was "continuing to negoti-

ate with the cardinal through all the proper channels and in accordance with the demands of canon law."

He added that until a new priest director is named, Father Pavone officially transferred the leadership of the organization to DeStefano and other close associates "to avoid any wrong impression that Priests for Life would operate without the blessing of the Church."

"We have detailed plans that were formulated by Father Pavone, which we will follow to the letter," DeStefano said.

"Nothing is going to stop this organization from doing the things that have made us so effective in the past eight years," he added. "I am confident that all our friends and benefactors in the pro-life movement will continue to work harder than ever with us to make this happen."

Priests for Life was founded in California in 1991 "to train, motivate and encourage priests to effectively advance the Gospel of life."

Since Cardinal O'Connor gave Father Pavone permission to head the 40,000-member pro-life organization in 1993, it has expanded to include five full-time priest staff members

and 30 full-time lay staff members. It has offices in New York, California, Minnesota, Michigan, Rome and Washington, D.C.

In April, Father Pavone received the 2001 "Proudly Pro-Life Award" from the National Right to Life Committee for his pro-life advocacy and for drawing attention to the sacredness of every human life. He has traveled to all 50 states and five continents to fight abortion.

From 1996 to 1998, Father Pavone was an official with the Pontifical Council for the Family and coordinated pro-life activities worldwide. He still collaborates with the council.

Steven Ertelt of Pro-Life Infonet, which distributes national pro-life news and information via e-mail, said that hundreds of people have sent e-mails to his organization showing an outpouring of support for Father Pavone.

The words of praise "are a true testimony to the impact Father Pavone has had in both inspiring the pro-life community and educating the public about the importance of the pro-life perspective and its impact on society," said Ertelt. †

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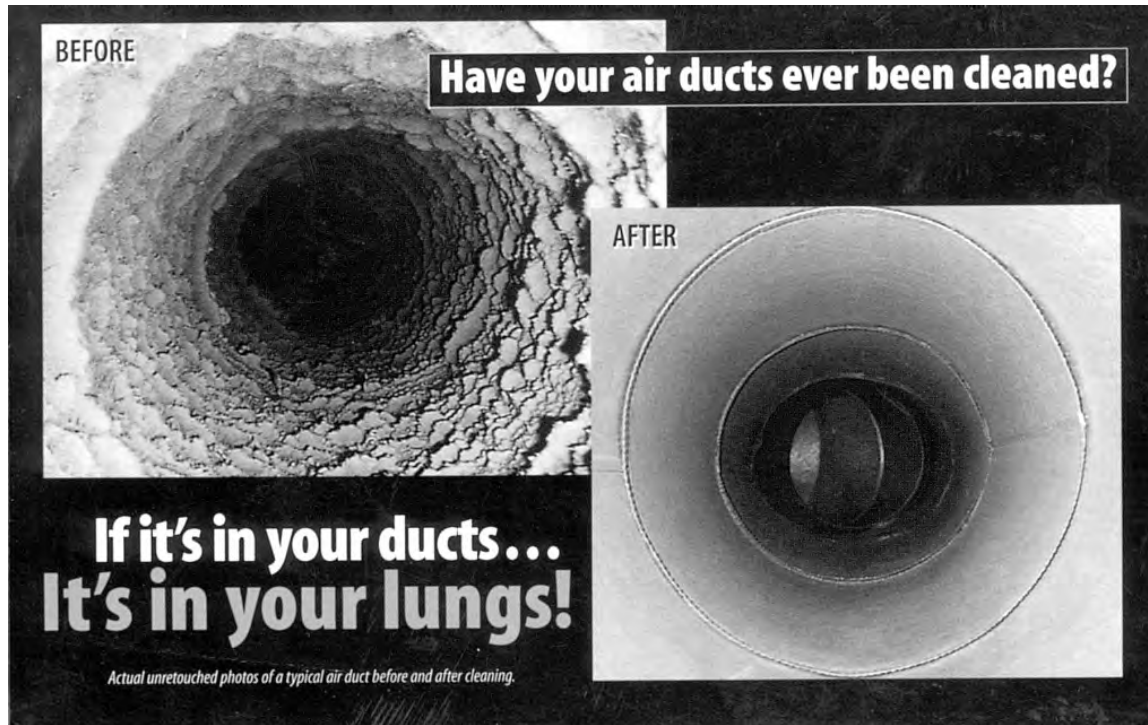
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