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U.S.-Mexico cross-border efforts not just for politicians

WASHINGTON (CNS)—While Presidents George W. Bush and Vicente Fox were making headlines over new forms of U.S.-Mexico cooperation, the bishops of their two countries were doing a little collaborative trail-blazing of their own.

Representatives from the U.S. bishops' Committee on Migration and the Mexican bishops' Commission for Human Mobility met in Mexico City in April and are scheduled to meet again in October to address several different subjects on which they want to collaborate.

In some ways the agenda of the bishops parallels that of Bush and Fox: Both are focused on the massive flow of people

across the border from Mexico to the United States.

Where the government leaders are tackling the migration issues from the perspectives of law, sovereignty and economics, though, the Church leaders are zeroing in on the people doing the migrating and the Church's role in supporting them.

Of concern to the two groups of bishops: protecting the human rights of migrants; supporting migrants in various physical and spiritual ways; showing solidarity with the people and Church of Central America and South America; and issuing a joint statement on migration.

See **MIGRATION**, page 7



A U.S. Border Patrol agent arrests an illegal Mexican immigrant near the Calexico desert in California last year. In meetings this year, U.S. and Mexican bishops were focusing on the massive flow of people across the border and how to better protect human rights.

Longtime Fatima volunteer used his talent to good account

By Mary Ann Wyand

Nineteen years ago, Adolph Chrapla of Indianapolis agreed to help the Fatima Retreat House staff with bookkeeping and accounting on a temporary basis.

His promise to "help out for a few months" was the start of nearly two decades of dedicated volunteer service at the archdiocesan retreat center.

The St. Joan of Arc parishioner and retired Internal Revenue Service accountant has volunteered his time and talent at Fatima every Monday and Thursday since 1982.

In August, Chrapla reluctantly decided to step down from his beloved volunteer work. He is 85 and walks with a cane.

"Adolph has been a key to our good stewardship by watching over our books and making sure we were accountable," said Kevin DePrey, director of the retreat center. "He took it very seriously because of his dedication and love for Fatima. We couldn't have had a finer, better person helping us with our finances."

Fatima staff members believe each of their 185 volunteers is a saint, DePrey said, because of their dedicated service to the retreat center.

Many volunteers have served Fatima for years, he said, but Chrapla faithfully helped in the office every Monday and Thursday for 19 years.

"Adolph took meticulous care of our



Longtime Fatima Retreat House volunteer Adolph Chrapla, a member of St. Joan of Arc Parish in Indianapolis, reads the inscription on a framed print of "Christ in the House of Martha and Mary" during an Aug. 1 party in his honor. Chrapla volunteered at the archdiocesan retreat center as an accountant and bookkeeper twice a week for 19 years. Fatima staff member Don Baker watches Chrapla open his gift.

books," DePrey said. "He would come in between 8:30 or 9 o'clock in the morning and leave between 2:30 or 3 o'clock in the afternoon twice a week. That's a lot of volunteer hours."

Fatima staff members honored Chrapla with a party last month and gave him a "Fatimeal Card" for free lunches and a framed print of "Christ in the House of

See **VOLUNTEER**, page 2

Lay ministry programs form as well as inform, survey finds

WASHINGTON (CNS)—U.S. Catholic lay ministry formation programs form their students spiritually while preparing them for ministry intellectually and pastorally, according to a national survey of directors of those programs.

A summary of the results of the study, commissioned by the U.S. bishops' Subcommittee on Lay Ministry and conducted by the Center for Applied Research in the Apostolate (CARA), was sent to the bishops in August.

"This report is a quite positive one," said Bishop Joseph P. Delaney of Fort Worth, Texas, chairman of the subcommittee.

He said the results indicate "that spiritual formation is being taken very seriously by the programs that are preparing our future lay ecclesial ministers."

"On average, respondents estimate that approximately one-third of a candidate's time is devoted to spiritual formation activities," said the CARA report on the study.

It said the program directors most often cited prayer as one of the most important elements in their candidates' spiritual formation, with theological reflection also high on the list.

Other elements most frequently cited

See **MINISTRY**, page 7

Religious sisters continue to leave teaching profession

By Jennifer Del Vecchio

Franciscan Sister Julann Butz is part of a disappearing breed—the teaching sister.

After 32 years of teaching mathematics at Cardinal Ritter Jr./Sr. High School in Indianapolis, Sister Julann is joining the ranks of sisters who have given up teaching for other ministries.

It's a common trend as more lay people move into teaching positions at Catholic schools and vocations numbers for women religious continue to decline.

Currently, only 6 percent of religious sisters are teachers in Catholic elementary and grade schools across the nation. In

1950, 76 percent of religious sisters were teachers, according to a study by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington D.C.

"Yes, when I would go around [the diocese] I was one of the few still teaching," said Sister Julann, a sister with the Congregation of the Third Order of St. Francis in Oldenburg, who will assume responsibilities as the coordinator of human resources and mission effectiveness for the Oldenburg motherhouse.

"It used to be if I would move from a teaching position, I would be replaced by another sister," Sister Julann said. "That's

no longer done."

It's not that Sister Julann didn't like teaching.

Instead, it was time for a change and Sister Julann said she made the decision to shift careers.

Her years at Cardinal Ritter are filled with fond memories.

"I enjoyed it," she said. "I enjoyed watching the light bulb go on in [the students'] heads when they finally got it."

"I liked working one-on-one with the students to help them and make sure they understood it."

Jim Long, a business education teacher

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VOLUNTEER

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Martha and Mary." The large oil painting of the print, by artist Elizabeth Torak, is displayed in the reception area at the retreat center.

The Aug. 1 celebration began with a Mass celebrated by Father Albert Ajamie and continued with a special luncheon and humorous slide show narrated by DePrey, which illustrated Chrapla's many contributions to the retreat center.

"On the invitation, we noted that St. Adolf was known for his piety and charity," DePrey said. "Adolph is very much a man of faith and he is very generous. His favorite saint is St. Stanislaus, who was noted for his preaching. That is certainly appropriate because Adolph is a great storyteller. We added St. Matthew because he was noted for his precise accounting, and Adolph took meticulous care of our books.

"If he was 2 cents off, he would work

and work and work until he found the mistake," DePrey said. "He retired from the Internal Revenue Service, and he knows the laws. After he diligently worked on the books, he always had somebody else check his work."

Chrapla smiled when he retold the story of how former Father Donald Schneider, Fatima's director at the time, asked him to "bring the books up to date."

Fatima's accountant died in May 1982, and Chrapla was asked to reconcile the financial records three months later.

"He said, 'Just get the books up to date, Adolph, and I'll get somebody else,'" Chrapla recalled. "Well, 19 years later we're still looking for somebody else.

"I just wanted to help out and pitch in and do what I could for Fatima," Chrapla said. "I like accounting and preparing statements, but I really don't like bookkeeping. I like preparing the monthly and annual statements, but you have to do the basic bookkeeping first."

As the years passed, Chrapla said he continued volunteering because he enjoyed helping in the office and spending time with the staff.

"The people here are wonderful," he said of the staff. "They're so dedicated—every one of them, including the ones that are no longer here—and the current staff is just great. They work hard here."

Fourteen years ago, when DePrey was named Fatima's director, Chrapla would bring his late wife, Cornelia, with him.

"She was in a wheelchair at the time and not in good health," DePrey said, "and he

Photo by Mary Ann Wynn



Father Albert Ajamie, a retired diocesan priest who assists at Fatima Retreat House in Indianapolis, thanks St. Joan of Arc parishioner Adolph Chrapla of Indianapolis for nearly two decades of volunteer service as an accountant and bookkeeper at the retreat center. Chrapla was honored for 19 years of dedicated service with a Mass and luncheon on Aug. 1.

never wanted to leave her by herself. But he still felt dedicated to his volunteer service, so he would bring her with him. It was a time for her to socialize while he worked on the books. My first impression of Adolph was of the love and care and tenderness that he gave her. He's a very remarkable man."

Chrapla and his family support all of Fatima's fund-raising events, DePrey said. "He's a very social man and he loves to party. He's a great storyteller, and he knows so many members of the community. He's very supportive of everything we do.

"At Fatima, the staff breaks bread together and Adolph would join us for lunch every Monday and Thursday," DePrey said. "He became part of the Fatima family. We gave him a Fatimeal card so he will

continue to join us for lunch."

Former Fatima staff member Mary Ellen Stritt, a member of St. Matthew Parish in Indianapolis, attended the party for her old friend and recalled working with him from 1982 until 1994.

"We worked well together for all those many years," Stritt said. "I enjoyed it. We had a lot of laughs. He's a great guy."

Looking back at his years of volunteer service at the retreat center, Chrapla said he "did the best that I could."

Now that he has retired for the second time, Chrapla plans to devote more time to committee work at his parish.

"I like to help at St. Joan of Arc Parish," he said. "Now I'll be able to give a little more time there." †

Christian stewardship

Who is a Christian steward?

The U.S. bishops' document titled "Stewardship: A Disciple's Response" defines a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord." †

SISTER

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for 18 years at the school, said Sister Julann was dedicated.

"I remember how much time she put into it," Long said. "Every time you walked by her door, she was helping kids and teaching extra time. She will be missed."

Frank Velikan, who taught and also was a principal during most of the years of Sister Julann's tenure, said she was always "on the cusp of new ideas."

Velikan, now the assistant principal at Father Thomas Scecina Memorial High School in Indianapolis, said when computers first came into schools, Sister Julann "got right into it" and took classes to learn what she needed.

"I never had to worry about her doing her job," he said.

Sister Julann described her three decades at the school as being part of a family.

"When I look back, I think of the times I taught the moms and dads of the kids I was currently teaching," she said. "And some of my former students became teachers at the school."

For many students, high school is the first encounter they have with religious sisters.

Many times they were not taught by any religious sisters in elementary schools, Sister Julann said.

That brings needed explanations for some students.

For example, Sister Julann remembers another religious sister having to tell her class that she was going away for a 30-day

silent retreat.

The students had no concept of why a sister would have to do that as part of taking her vows.

"We tried to explain it," Sister Julann said.

At Cardinal Ritter, there are now two religious sisters teaching.

Many of the traditional teaching orders have shifted to other areas. The reasons vary from historical to vocational influences, said Mary Gautier, senior research associate with CARA.

Historically, religious sisters were based in areas with large immigrant Catholic populations. The Church built infrastructures of hospitals and schools to care for the immigrant needs. Vocations were high and women wanting a higher education usually could only get it through entering a convent, she said.

As education become more readily accessible, many Catholics moved to areas that didn't have the same predominate Catholic environment.

Laywomen began entering colleges on their own and entering the teaching profession without joining a religious order, Gautier said.

That trend has continued.

"It's a change," said Franciscan Sister Judith Werner of Oldenburg. "Teaching used to be our main thrust. Now there are a lot of changes."

Currently, 45 Oldenburg Franciscan sisters are in active teaching roles.

Positive effects have come from the change, Sister Judith said.

"As we saw more lay teachers, we saw a transition that would allow us on the

Photo courtesy of Cardinal Ritter High School



Congregation of the Sisters of the Third Order of St. Francis Sister Julann Butz retired this year after 32 years of teaching mathematics at Cardinal Ritter Jr./Sr. High School in Indianapolis. She left to become coordinator of human resources and mission effectiveness at her order's motherhouse in Oldenburg.

forefront of other areas to make some impact," Sister Judith said.

Now the order works with abused women and children, different cultures and in the areas of counseling, administration, spiritual direction, social work and pastoral associate positions.

"There are many qualified lay teachers now," Sister Judith said. "That allows us to take over other areas and frees us to venture into new frontiers."

Other traditional teaching orders, such as the Sisters of Providence, have also moved into different areas.

Only 73 of the sisters from Saint Mary-of-the-Woods west of Terre Haute are

actively teaching. Of those, there are about 25 in the archdiocese, said Dave Cox, director of media relations for the congregation.

Like the Oldenburg Franciscan sisters, their ministries are "very diverse now," he said.

However, those sisters who are retiring from teaching haven't forgotten what it takes.

"Patience," said Sister Julann. "All the students aren't all going to get it the first time. They all aren't going to do their homework the first time.

"As a teacher you have to keep at it," she said. "Make sure they know you want them to get it. It's perseverance." †

The Criterion

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Disciples in Mission provides parish leadership team training

By Fr. Joe Folzenlogen, S.J.

Six sessions have been scheduled in various locations around the archdiocese to orient parish leadership teams for Disciples in Mission and prepare them to guide the Lenten activities and the steps leading up to them.

All the programs will take place on a Saturday beginning at 9:30 a.m. and concluding at 3 p.m. The training sessions begin at Olivia Hall in Oldenburg on Sept. 22 and conclude on Nov. 17 at St. Augustine in Jeffersonville, with Terre Haute, Indianapolis and Seymour scheduled in between. Members of the arch-

diocesan leadership team will direct the sessions.

All Disciples in Mission activities include a formation component that deepens an understanding of the vision of evangelization and the call of Christ to join him in his mission. The day also includes some practical instructions on how to promote Disciples in Mission in a parish, models for signing up participants and arranging them in small groups, and information on how to train the facilitators of the groups.

Disciples in Mission is lectionary-based and works from the Lenten Sunday readings. Parish team members will become familiar with the wide range of options the process makes available.

There is a homily guide to assist preachers in looking at the readings from an evangelizing perspective. Bulletin inserts offer catechetical material for learning more about the bishops' evangelization plan *Go and Make Disciples*.

There are several different participant guides for adults, families, teens, language groups like Spanish and Vietnamese as well as cultural groups such as African-American. There will be some specialized sessions to provide more detail on some of these options.

Parish teams face a particular challenge this year because there is such a short time between the end of the Christmas season and the start of Lent. These fall sessions will help the parish evangelization teams prepare to get Disciples in Mission under way in their parishes next year. Parishes also will receive support from the archdiocesan leadership team and from the network of teams from other parishes.

A second round of orientation and training sessions during the winter will prepare the teams to guide the planning and imple-



Paul Tunier, from left, Judy Haendiges, Connie Billington and Faith Schaefer study resource materials for Disciples in Mission teams in the parishes of St. Meinrad; St. Joseph, Crawford County; St. Martin, Siberia; and St. Boniface, Fulda.

mentation steps of Disciples in Mission, which will begin during the Easter season. Seventy-seven parishes and the New Albany Deanery Hispanic ministry have

signed up to start the process this year.

(Jesuit Father Joe Folzenlogen is archdiocesan evangelization coordinator.) †

Disciples in Mission Team Training Sessions

- Sept. 22**—Olivia Hall, Franciscan Motherhouse, Oldenburg
- Oct. 13**—Kramer Hall, St. Ann Parish, Terre Haute
- Oct. 20**—Archbishop O'Meara Catholic Center, Indianapolis
- Oct. 25**—Archbishop O'Meara Catholic Center, Indianapolis
- Oct. 27**—St. Ambrose Parish Center, Seymour
- Nov. 17**—St. Augustine Parish Center, Jeffersonville

All sessions run from 9:30 a.m. to 3:00 p.m. with lunch provided. †

Correction

U.S. Rep. Dan Burton was incorrectly identified in the Aug. 31 issue of *The Criterion*. He represents the Sixth District of Indiana and is currently serving his 10th term in Congress. †

Volunteers are needed for National Catholic Youth Conference

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

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

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

Highlights of the conference include an

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

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

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

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Editorial

Invite friends to inquiry classes

On Holy Saturday this year, we celebrated as 1,380 new Catholics were received into the Church in this archdiocese. At the time, we rejoiced that these new Catholics were evidence that the Catholic Church is alive and well here in central and southern Indiana.

Now it is time to make sure that that growth continues. Those who were received into the Church on Holy Saturday had been part of the Rite of Christian Initiation of Adults process in our parishes.

Inquiry classes, which are usually a part of the initiation process, will begin again in most of our parishes in September. Have you invited anyone to attend them?

The sad fact is that most Catholics don't evangelize, and the act of inviting someone to accompany you to inquiry classes is an act of evangelization.

As much as we rejoiced and celebrated with those 1,380 Catholics who entered our local Church on Holy Saturday, we shouldn't be too pleased with ourselves. It's true that the Catholic Church is the largest religious denomination in the United States, but it is not growing as quickly as it should. Members of other denominations are doing a better job of winning converts.

It's also true that the Catholic population of the United States grew from 48.7 million in 1975 to 59.9 million in 2000. But the percentage of the Catholic population fell from 23 percent of the total U.S. population in 1975 to 22 percent in 2000. And that is despite the influx of many Hispanic immigrants, most of whom were Catholic. So we can hardly be complacent.

Why don't more Catholics evangelize? Certainly it can't be because the Church, from the pope through the bish-

ops and priests, haven't emphasized the need for greater evangelization. And they are simply echoing Christ's command to "go and make disciples of all nations."

Can there be any doubt that Catholics of earlier generations were far more anxious to make converts than are today's younger generations? Conversion stories used to be popular staples in Catholic periodicals and books.

We fear that part of the reason for a lack of effort to evangelize is the result of apathy caused by our society's tolerance of all beliefs. Many Catholics have adopted the attitude that it doesn't matter what one believes. They tend to believe that Catholicism is just one Christian religion among many and that it doesn't make any difference which religion you follow.

If that is true, then why invite someone to become a Catholic?

We must get back to emphasizing that the Church founded by Christ exists in its fullest extent only in the Catholic Church. It has all the means of salvation—the Eucharist and the other sacraments—not available in other Christian denominations.

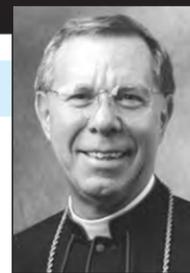
At this time of the year, most of our parishes probably are putting announcements in their bulletins about the start of the next initiation classes. Non-Catholic spouses who have dutifully been attending Mass with their Catholic spouses will see them, and this is a welcome source of converts. But we need to get the word out to others in the community, too, to let them know that they are welcome to join the initiation process.

Nothing beats a personal approach. If we truly value our Catholicism, we should want to share it. With the start of this year's series of inquiry classes, now is the opportunity. Let's not pass it up. †

—John F. Fink

Seeking the Face of the Lord

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



Ministry to youth present big challenge for all of us

Last week, I wrote about the upcoming National Catholic Youth Conference, which we will host here in Indianapolis Dec. 6-9, 2001. I remarked that I hoped there would be lots of publicity about this event. The Aug. 11, 2001, edition of *The Indianapolis Star* mentioned the conference in the "Faith & Values" section. Actually Michelle Lammers wrote two articles entitled "Catholic ministry reaches out to youth" and "Ministry here rooted in pope trip."

Ironically, these articles appeared beneath the lead feature "The Cross and the Needle, Christian tattooist puts his mark on spiritually searching clientele." A large photo of tattooed bodies accompanied the feature. As I looked at *The Star* and read the articles on Catholic ministry to youth, I thought to myself how graphically these articles illustrate the challenge we face as we minister to our youth in our culture.

The first article, "Catholic ministry reaches out to youth, featured the recent YOUTH 2000 retreat (sponsored in conjunction with Bishop Chatard High School) as an example of our Church's efforts to reach out to youth. In common journalistic fashion these days, before describing the positive experience of some of our youth, Ms. Lammers first featured remarks of young adults "who don't feel the Catholic Church or structured religion in general does a good job reaching out to them." Actually I think it may be helpful to examine these remarks.

A 23-year-old interviewee remarked, "I would consider myself a spiritual person rather than a religious person. I think there is a big difference there. In the Catholic Church, there is too much structure for me. I don't like to be confined."

I believe most leaders in youth ministry would agree that this opinion is not uncommon and it reflects a rather widespread anti-institutional mood of our day. It is not so surprising to find this sentiment among teen-agers, but it is disconcerting to find it among 20-year-olds.

It would not be easy to be a spiritual person very long without the support of religious belief. Besides patiently helping our youth perceive the essential role of "structure" and "institution" for the realistic functioning of any and all of human society, our Catholic Church faces a prevalent communication issue in our culture. Both in the entertainment and the news media, we are most often portrayed as a Church of oppressive rules. Our doctrinal and moral practices are

generally depicted as conservative and "outdated."

We are challenged to counter these media images with the real story about the critical importance of embracing teachings and values and virtues that embody unchanging truth.

This is especially crucial in standing up for Christ as the Son of God and the dignity of the human person. It is an educational and spiritual formational challenge "to meet our youth and young adults where they are" in our culture without compromising the truth and practice of our faith. If we tell the truth in love, we'll do OK.

A 22-year-old, who was raised an Episcopalian but attended a Catholic high school, said, "I don't consider myself religious at all."

Referring to both the Episcopal and Catholic religions, she said, "There are so many things out there, I can't point myself in one direction as far as religion right now [sic]. I'm not sure what to believe."

She said that although it's great to see kids who celebrate Catholicism, she doesn't know how they can be so sure of their faith at such a young age." Her 19-year-old brother remarked, "Structured religion is forced on many kids by their parents, which eventually pushes them away."

Some people believe parents and teachers should not stand for any particular religion in relationship to their children—the idea being that every person should make his or her own choice. Several hazards hide in that point of view.

First of all, parents surely want to share what they value dearly with their children. Surely they teach their children what they need to know for their personal safety and good health. What is needed for personal salvation and a truthful relationship with God are equally important. Why are these convictions to be set aside?

True, at some point, a mature person embraces these values as one's own. True, if "oppressively forced" on youth, there may well be rebellion, but it is not an option to bracket out faith in rearing a child.

If anything, the negative remarks of the youth quoted in *The Star* illustrate the central importance of *intelligent* religious education. If given the intellectual tools they need to understand, I find our youth ready and willing to embrace the faith.

Let's remember, the family is the *first* school. Our parish programs and schools are here to help you parents. Religious education is a cooperative mission. †

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.



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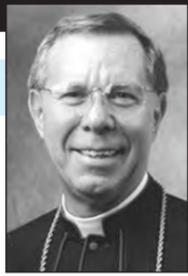
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Buscando la Cara del Señor

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



El Ministerio para la juventud presenta un gran desafío para todos nosotros

La semana pasada, escribí sobre la venidera Conferencia Nacional de la Juventud Católica de la cual seremos anfitriones aquí en Indianápolis del 6 al 9 de diciembre del 2001. Resalté que yo esperaba que hubiese mucha publicidad sobre este evento. En la edición del 11 de agosto del 2001, el periódico The Indianapolis Star mencionó la conferencia en la sección "Faith & Values" (Fe y valores). Realmente Michelle Lammers escribió dos artículos titulados "Catholic Ministry Reaches Out to Youth" (El ministerio católico extiende su mano a la juventud) y "Ministry Here Rooted in Pope Trip" (El ministerio arraigado por el viaje del Papa).

Irónicamente estos artículos aparecían debajo del artículo principal "The Cross and the Needle," (La cruz y la aguja) "El especialista en tatuajes cristiano pone su marca en la clientela que está en busca de la espiritualidad". Una fotografía de cuerpos tatuados acompañó al artículo. Mientras yo veía al Star y leía los artículos sobre el ministerio católico para la juventud, pensé para mis adentros, cómo estos artículos ilustraban gráficamente el desafío que enfrentamos cuando atendemos a nuestros jóvenes en nuestra cultura".

El primer artículo, "El ministerio católico extiende su mano a la juventud" reportado en el retiro Youth 2000 (Juventud 2000) (patrocinado conjuntamente con la escuela secundaria Bishop Chatard) como un ejemplo de los esfuerzos de nuestra Iglesia por extender la mano a la juventud. En la moda periodística común de estos días, antes de describir alguna experiencia positiva de algunos de nuestros jóvenes, la Srta. Lammers primero reportó comentarios de adultos jóvenes destacados, "quien no siente a la Iglesia católica o a la religión estructurada en general hace un buen trabajo extendiéndoles la mano". Yo pienso que puede ser útil realmente el examinar estos comentarios.

Un entrevistado de 23 años de edad comentó: "yo me considero más una persona espiritual que religiosa. Pienso que ahí existe una gran diferencia. En la Iglesia católica existe demasiada estructura para mí. No me gusta sentirme limitado".

Yo creo que la mayoría de los líderes en el ministerio de juventud estarían de acuerdo con que esta opinión no es rara y refleja el humor anti-institucional de hoy en día. No resulta sorprendente encontrar este sentimiento entre los adolescentes, pero es desconcertante encontrarlo entre las personas de 20 años de edad.

No sería fácil ser una persona espiritual mucho tiempo sin el apoyo de una creencia religiosa. Además de ayudar pacientemente a nuestra juventud a percibir el papel esencial de "la estructura" y "la institución" para un funcionamiento realista de cualquier sociedad humana, la Iglesia católica enfrenta un problema de comunicación prevaleciente en nuestra cultura. Tanto en los medios de entretenimiento como de noticias somos conocidos a menudo como una Iglesia de reglas opresivas.

Nuestras prácticas doctrinales y morales generalmente se pintan como conservadoras y "anticuadas".

Nos desafían a oponernos a estas imágenes de los medios de comunicación con la verdadera historia sobre la importancia crítica de enseñanzas de valores y virtudes que abrazan una verdad inmutable.

Esto es especialmente crucial simbolizando a Cristo como el Hijo de Dios y la dignidad de la persona humana. Es un desafío de formación educativa y espiritual "para encontrar a nuestros jóvenes y jóvenes adultos donde ellos estén" en nuestra cultura sin comprometer la verdad y la práctica de nuestra fe. Si nosotros decimos la verdad por amor, estaremos bien.

Una joven de 22 años de edad, quien se crió en la iglesia Episcopal pero asistió a una escuela secundaria católica, dijo, "yo no me considero religiosa en lo absoluto".

Refiriéndose a ambas religiones, a la episcopal y a la católica, ella dijo, "hay tantas cosas allí afuera, de momento yo no puedo apuntar en una dirección hacia la religión. Yo no estoy segura de en qué creer".

Ella dijo que aunque es grandioso ver a los niños que practican el catolicismo, ella no sabe cómo ellos pueden estar tan seguros de su fe a tan temprana edad". Su hermano de 19 años de edad comentó: "La religión estructurada es impuesta a muchos niños por sus padres lo que eventualmente los alejan de la misma".

Algunas personas creen que los padres y maestros no deben poner una religión en particular frente a sus niños — la idea es que cada persona debe tomar su propia decisión. Desde este punto de vista se esconden muchos riesgos.

Primero que nada, los padres quieren compartir amorosamente sus valores con sus niños. Seguro que ellos les enseñan a sus hijos lo que ellos necesitan saber por el bien de su seguridad y salud personal. Lo que se necesita para la salvación personal y una relación verdadera con Dios es igualmente importante. ¿Por qué se deben dejar estas convicciones de lado?

La verdad es que en un momento dado, una persona madura asume estos valores como propios. Es cierto que si es "forzado opresivamente" en la juventud, bien, puede existir una rebelión, pero no es una opción poner entre paréntesis nuestra fe al criar a un niño.

Si sirve de algo, los comentarios negativos de la juventud citados en The Star ilustran la importancia central de una educación religiosa inteligente. Si se dan las herramientas intelectuales necesarias para entender, yo encuentro que nuestros jóvenes están listos y ansiosos de abrazar la fe.

Recordemos, la familia es la primera escuela de evangelización. Nuestros programas parroquiales y las escuelas están allí para ayudar a los padres. La educación religiosa es una misión cooperativa. †

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!

Research for the Church/James D. Davidson

A profile of parishioners and nonparishioners

In the 1995 national study that became the basis of *The Search for Common Ground*, colleagues and I were among the first researchers to ask American Catholics whether they were registered members of a parish. We found that 68 percent were registered parishioners; 31 percent



were not.

In the 1999 national study that is the foundation of *American Catholics: Gender, Generation, and Commitment*, colleagues and I explored this issue once again (partly to see if we could replicate our earlier finding). Sure enough, we got essentially the same result. Sixty-seven percent of Catholics are registered parishioners; 33 percent are not.

In the 1995 study, we identified groups that were especially likely to be on parish rolls. These included women, whites and Asians, and cradle Catholics. They also included people who had the most religious parents, had parents who frequently talked with them about religion, were highly religious when they were children, had the most Catholic schooling and had the most religious instruction when they were young. They also included married Catholics, people who had a Catholic spouse and people whose social network included other religiously active Catholics. Finally, they included people who had more than a college education and high family incomes.

We also located groups that were over-represented among the Catholics who were not registered. These included men, Hispanics and African Americans, and converts. They also included people whose parents were not especially religious, did not enroll their children in Catholic schools or other forms of religious instruction, and did not encourage their children to be religious when they were young. They also included single people, along with divorced and separated Catholics and people whose social circles did not include religiously active Catholics. They had a high school education or less and modest to low family incomes.

Our 1999 survey does not permit direct comparisons on all of these factors, but produces a similar profile of parishioners and nonparishioners (see box). Parishioners are more likely to be women, whites and Asians, older Catholics, married people, and highly educated and economically prosperous Catholics. Parishioners also are more likely to include people who were born and raised Catholic, have the most years of Catholic schooling, could not imagine

leaving the Catholic Church and attend Mass weekly or more.

Nonparishioners are more likely to be men; Hispanics and African-Americans; young adults; divorced, separated, widowed or single (never married) persons; the less educated; and the less prosperous. They also are more likely to be converts, people with the fewest years of Catholic schooling, Catholics who say they could imagine circumstances under which they might leave the Church and people who seldom or never attend Mass.

Together, these findings indicate that people with social advantages, personal religious commitment and religiously active Catholic relationships tend to become parishioners. In light of their life circumstances, registering in a parish makes sense and is relatively easy to accomplish.

On the other hand, people who are less fortunate socially, less attached to the Church, and less likely to interact with active Catholics are not as likely to join a parish. In relation to their upbringing and their current life circumstances, registering in a parish tends to be a low priority and a more difficult thing to do. Certainly there are some fortunate and active Catholics who do not belong to parishes, just as there are some less fortunate and less religious individuals who do belong. But these are exceptional cases.

These findings imply at least three main challenges for Church leaders. For one thing, leaders need to understand the social and religious conditions that make it difficult for some Catholics to join parishes. Leaders, especially parishioners who share nonparishioners' social attributes, ought to build relationships with nonparishioners and discern their social and spiritual needs. Finally, leaders need to create conditions in their parishes that would be welcoming to nonparishioners.

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

Not Registered Parishioners (percent)	
All Catholics	.33
Say Church not important	.68
Seldom attend Mass	.63
Could leave Church	.55
Hispanic	.46
Young	.44
Convert	.41
Divorced\separated\widowed	.41
1-6 years of Catholic school	.40
Men	.39
High school or less	.37
Below \$50,000 income	.37



Photo by Bill Wittman

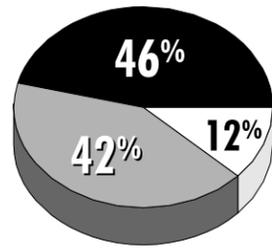
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Source: Center for Applied Research in the Apostolate; Catholic Poll 2001

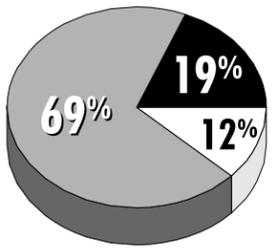
Making the Grade

Most U.S. Catholics give their pastors high marks.

Overall Job



Preaching



Excellent
 Good
 Fair or Poor

Check It Out . . .

A motorcycle ride fund-raiser to benefit **Nathan's Battle Foundation** will be held from 10:30 a.m. to 4 p.m. on Sept. 16. The ride will start at Steeldreams Custom Cycles, 3990 Georgetown Road, in Indianapolis and end at the Southside Harley-Davidson, 4930 Southport Road, in Indianapolis. The Family Day will be at Southside Harley-Davidson. The ride will begin at 10:30 a.m. and the Family Fun Day will start at 11 a.m. Registration for the ride will be from 9 a.m. to 10:30 a.m. at Steeldreams Custom Cycles. Nathan's Battle Foundation raises money to help fight Batten Disease. Nathan and P.J. Milto of St. Barnabas Parish in Indianapolis have been diagnosed with the fatal disorder that causes blindness, loss of motor skills and a life expectancy of 10 to 12 years. Contributions can be made to Nathan & P.J.'s Ride/Family Day, 520 N. State Road 135, Suite M-PMB 113, Greenwood, IN 46142 or by calling 317-253-5900 or 317-885-7423.

A program titled **"Everyday Sanctity Compartment"** will be presented at 2:30 p.m. on Sept. 9 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. There also will be a **Fall Field Mass** in the Landry Shelter at Mary's King's Village Schoenstatt on Sept. 16 at 3:30 p.m. Before that, there will be a holy hour at 2:30 p.m. After Mass, there will be a presentation by Schoenstatt Sister Mary Danielle Peters, Schoenstatt coordinator, and a pitch-in with drinks and desserts provided. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

Laudis Cantores (Praise Singers), the principal choir of SS. Peter and Paul Cathedral in Indianapolis, will begin its choir season under the direction of Ed Greene with a rehearsal from 7 p.m. to 9 p.m. on Sept. 10 at the cathedral. Choral experience is required. For more information, call 317-634-4519, ext. 14.

SS. Peter and Paul Cathedral, St. Mary and Holy Cross parishes in Indianapolis are planning a joint **three-night mission** titled "Our Call to Holiness: Our Vocation to be Church" from 7 p.m. to 9 p.m. Sept. 19-21. Benedictine Father Noah Casey is the mission director. On Sept. 19, the session at Holy Cross explores "Our Baptismal Vocation as Catholics." The Sept. 20 session at St. Mary Church focuses on "The Reconciling and Forgiving Church." The Sept. 21 session at SS. Peter and Paul Cathedral is "Church as the Body of Christ: A Witness to the World." All are welcome. Call the individual parishes for more information.

St. Malachy Parish, 326 N. Green St., in Brownsburg will have its **"Country Fair"** on Sept. 14-15. The event includes a free concert by The Kinleys, twin sisters who are country singers, at 8:30 p.m. on Sept. 15. The Kinleys received the Academy of Country Music's award for Best New Duo, along with Grammy nominations. For more

information, call 317-852-3195.

St. Joan of Arc Parish, 4217 N. Central Ave., in Indianapolis will have its **French Market** on Sept. 15. For more information, call 317-283-5508.

St. Louis Parish, 13 St. Louis Place, in Batesville will have its **parish festival** from 10:30 a.m. to 8:30 p.m. on Sept. 16. For more information, call 812-934-3204.

The Catholic Single Adults Club is sponsoring an **evening of bowling** at 7:45 p.m. on Sept. 15 at the AMF Rose Bowl Lanes in Louisville, Ky. For more information and directions, call 502-239-9848.

St. Pius X Parish, 7200 Sarto Dr., in Indianapolis will host a presentation titled **"Dynamics of Marriage"** at 7:30 p.m. on Sept. 12 as the first program of its 2001-02 Adult Education Series. Dr. William Steele will discuss marriage as a sacrament and a gift from God. Couples of any age and length of marriage, as well as those preparing for marriage, are invited. For more information, contact Anna Marie Bruen at 317-843-1652.

Join the Sisters of the Congregation of the Third Order of St. Francis of Oldenburg as they celebrate the 150th anniversary of their founding during **Franciscan Fun Day** from 10:30 a.m. to 5 p.m. EST on Sept. 15 at the mother-house and farm. Activities include farm tours from 11 a.m. to 4 p.m., demonstrations of pioneer living, hayrides, a musical play about the founding of the community and 19th century games and crafts. Bring a picnic lunch or purchase hamburgers, hot dogs, chips, drinks and desserts. There also will be a Mass at 4 p.m. For more information or directions, contact Franciscan Sister Judith Werner at 812-933-6476.

Marty Rotella, a Christian singer, songwriter and producer, will present an **evening of relaxation and spiritual nourishment** at 6 p.m. EDT on Sept. 9 at St. Joseph Parish, 2605 St. Joe Road West, in Sellersburg. For more information, call 812-246-2512.

A **monthly adult education program** titled "Living the Issues" will begin on Sept. 12 from 7 p.m. to 8 p.m. at St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis. Charles Schisla, Indiana Catholic Action Network Coordinator for the archdiocese, will discuss the death penalty. Future topics deal with social justice and ethics, including AIDS, housing for the poor and end-of-life issues.

St. Martin of Tours Parish, 639 S. Shelby St., in Louisville, Ky., will have an **Alliance of the Two Hearts Devotion** on the first Friday and first Saturday of September. On Sept. 7, there will be confessions at 7 p.m. and a Mass devoted to the Sacred Heart of Jesus at 8 p.m. After Mass, there will be adoration of the Blessed Sacrament and devotions, with Benediction near midnight.



Quilters

Diane Whitehouse, from left, Verena Haas and Shirley Ziegler work hard to finish a quilt for the parish picnic at St. Michael Parish in Bradford. Women from the parish meet once a week throughout the year to make quilts for the picnic, which will be on Sept. 23.

There also will be a midnight Mass devoted to the Immaculate Heart of Mary, followed by the recitation of the rosary. For more information, contact Robert Ludwig at 502-582-2827.

There will be a Mass at 7 p.m. on Sept. 13 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis to celebrate the **12th anniversary of the Divine Mercy Adoration Chapel**. The celebrant will be Father Anthony Volz and the homilist will be Father Paul Landwerlen. A reception will follow.

The Archdiocesan Choir will sing for the annual **Golden Wedding Jubilee** celebration at 2 p.m. on Sept. 24 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals will be Sept. 11 and Sept. 18. New members are welcome. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The Caregivers Support Group, which meets on the second Thursday of each month, offers spiritual support and prayer for those who are giving assistance to others. New members are welcome. The group meets next on Sept. 13 in Room 1 of the church building at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis. For more information, contact Alice Steppe, coordinator of elder ministry, at 317-255-4534. †

VIPs . . .



John and Marjorie Naylor, members of St. Michael Parish in Brookville, are celebrating their 55th wedding anniversary. The couple was married on Sept. 7, 1946, at the St. Michael Rectory in Brookville. They have four children: Sheila Miller, Bob and Kelly Naylor, and the late Mary Naylor. They also have six grandchildren. †

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MIGRATION

continued from page 1

Surprising as it may sound for two countries that share a great deal of common history as well as a huge border, the sessions are the first time the U.S. and Mexican bishops have collaborated on migration concerns at the national level, said Bishop Nicholas A. DiMarzio, chairman of the U.S. bishops' Committee on Migration.

Cross-border pastoral statements issued by bishops' conferences—such as the one expected from the migration panels next year—are even more unusual.

"Remember, episcopal conferences themselves are fairly new," said Bishop DiMarzio, who heads the Diocese of Camden, N.J. "They've only been around for about 30 years."

Bishops of border dioceses have long worked together on issues of mutual interest, including migration, poverty and regional concerns. For instance, in 1992, the bishops of El Paso in Texas, Las Cruces in New Mexico and Ciudad Juarez in Mexico issued a joint statement calling

for justice for migrant farmworkers.

Bishops from the Pacific Northwest in the United States and British Columbia in Canada earlier this year issued a joint statement on the future of the Columbia River watershed.

But the work of the bishops' migration commissions of Mexico and the United States is the first time such cooperation has been expanded to the national conference level, Bishop DiMarzio said.

"The issues of migration are now more national issues," he explained, noting that there are Mexican immigrants in many parts of the United States that had none just a decade ago.

When the bishops' migration commissions meet again in October, they will continue to work on the planned joint statement on migration. Bishop DiMarzio said the elements of the statement have been settled—its primary focus is human rights—and the drafting process has begun. It's expected to be presented to the Mexican bishops at their annual meeting in April and to the U.S. bishops at their general meeting in November 2002, he said.

MINISTRY

continued from page 1

as most important were experience of a sense of community, retreats and development of a healthy sense of self.

Diocesan, college and seminary-sponsored programs are more likely to require formation directors and spiritual directors as part of their program, while independent and clinical pastoral education programs are far more likely to focus on mentoring approaches, the report said.

Currently there are more than 300 professional Catholic lay ministry formation programs in the United States. They have a combined enrollment in excess of 35,000—about 10 times the number of seminarians in post-college studies and 13 times the number of men in deacon formation programs.

[The Archdiocese of Indianapolis has a lay ministry formation program, which is intended for lay ecclesial ministers, who work for the Church at least 20 hours per week. The program is run by the Saint Meinrad School of Theology for the archdiocese. For more information about the program, write to Suzanne Magnant,

Director of Lay Ministry Formation, Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or call 317-236-7325 or 800-382-9836, ext. 7325.]

The CARA study was based on a 117-item questionnaire sent to directors of 323 lay ministry formation programs. CARA received 207 completed questionnaires, a 64 percent response rate.

More than 70 percent of respondents said their program includes a "formal spiritual formation component." More than half said their program included a screening process to assess a candidate's spiritual readiness for the program, and 28 percent said they had a formal process to assess the spiritual formation of their students.

Bishop Delaney said the responses indicate that "these programs recognize and act on their responsibility to go beyond academic formation and address the fuller, spiritual development of the person."

Of the programs represented in the survey, 89 were diocesan, 62 were in a college or university, 25 were in a seminary or theological school, 11 were independent and 11 were clinical pastoral education programs.

Most of the seven issues of concern that the binational group agreed upon were arrived at fairly smoothly at last April's meeting, according to Bishop DiMarzio.

"It's amazing how easily it came together," he said.

There were some areas of difference, though. For instance, the U.S. bishops had to help their Mexican brothers understand their interest in encouraging Mexican priests, religious and lay missionaries to accompany migrants to the United States, even if only temporarily.

In his own Diocese of Camden, Bishop DiMarzio, for the last two summers, has recruited Mexican seminarians to spend two months of their vacation at New Jersey parishes with concentrations of Mexican immigrants, he said.

At dinner with the visiting seminarians a few weeks ago, Bishop DiMarzio said one told him: "I experienced here what I have not experienced in Mexico—the faith of my people."

Both the religious workers who return to Mexico and the immigrants to the United States benefit from such visits and

other types of exchanges, he explained.

With its greater financial and staff resources, the U.S. bishops have pledged to provide most of the labor necessary for the joint effort, Bishop DiMarzio said.

The U.S. bishops' Committee on Migration can't directly finance a project in Mexico, he said, but it can help by lending staff, by helping the Mexican bishops obtain funding through foundations or by encouraging the support of Catholic Relief Services, the U.S. bishops' overseas relief agency.

He's also urging the Mexican bishops to look to Europe for examples of how the Church in other countries has handled massive emigration. For example, the Catholic Church in Spain and Italy sent missionaries with people who left those countries in search of better lives in Germany, France and England, he said.

What does the U.S. bishops' conference get out of this collaboration?

"We get a partner," Bishop DiMarzio said. "Dealing with migration by definition is international. But it's difficult to deal with without a partner. With the Mexican bishops, we have a partner." †

Some respondents did not name or identify the type of program they had; the study included their responses in the general analysis but excluded them when comparing different types of programs.

The program directors reported that two qualities particularly characteristic of candidates coming into their formation programs were commitment to the person of Jesus Christ and a desire to serve others.

Other qualities ranking close behind were commitment to the Catholic Church and a sense of personal call.

On a four-point scale of "very much," "somewhat," "only a little" and "not at all," from 93 to 98 percent of the directors described their incoming candidates as having those qualities "very much" or at least "somewhat."

The responses indicated that candidates advance significantly in those and other areas of personal and spiritual development as they go through their formation.

Only 54 percent of directors described their incoming candidates as "very much" committed to Christ, but 85 percent described their graduating students that way.

Similarly, 62 percent rated incoming candidates as "very much" having a desire to serve others; 84 percent rated their graduating students that way.

Fewer than 10 percent of directors ranked incoming students high ["very much"] on a number of qualities important to ministry, including their commitment to social justice and their ability to articulate personal faith experiences, to invite others to a life of faith, to engage in discernment or to reflect theologically.

By contrast, depending on the item, from 42 percent to 75 percent of directors described their program graduates as having those qualities "very much."

On the ability to reflect theologically, one of the chief academic goals of formation programs, only 2 percent of directors said incoming students already had that quality "very much," 63 percent thought their graduates were "very much" able to reflect theologically and 97 percent thought graduates could do so at least "somewhat."

The bishops' Secretariat for Family, Laity, Women and Youth has posted the full CARA report on the U.S. Conference of Catholic Bishops Web site, www.usccb.org. †

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Repair work set to begin at fire damaged Indianapolis church

By Jennifer Del Vecchio

Four months after a fire caused an estimated \$5 million damage to Sacred Heart of Jesus Parish in Indianapolis, parishioners took one last look at the destruction before repairs begin.

After Masses on Labor Day weekend, parishioners toured the empty church at 1530 Union St. before scaffolding is installed to fix the walls and ceilings.

The April 27 electrical fire started beneath the high altar.

The historic altar—built by Bernhard Ferring and dating back to the 1800s—was destroyed. However, firefighters saved the tabernacle, which opened in layers, from the altar.

The Sacred Heart of Jesus statue at the very top, and the “Christ dying on the Cross in the presence of his Mother and John the Evangelist” were destroyed in the fire. Statues of Saints Peter and Paul that flanked the crucifixion group also were destroyed.

A statue of the Last Supper enclosed under the altar in a glass case was salvaged and had minimal damage.

Details on restoring the high altar are still being worked out.

Since the fire, all the other statues, side altars, communion rails, confessionals and pews have been removed and placed in warehouse storage, said Jeri Warner, pastoral associate.

The organ has also been inspected and

will receive a new console due to water and heat damage.

The choir loft of the church sustained extensive damage because the fire traveled through the center of the church through the choir loft.

The parish is also awaiting a time-line from the project manager on how long it will take to restore the church. However, the church has other problems.

Before the fire, the parish was looking at repairing the two steeples.

Copper sheeting often falls from the steeples and flies through the neighborhood during bad storms. Water also leaks into the church, Warner said.

The cost of that project is estimated at \$500,000.

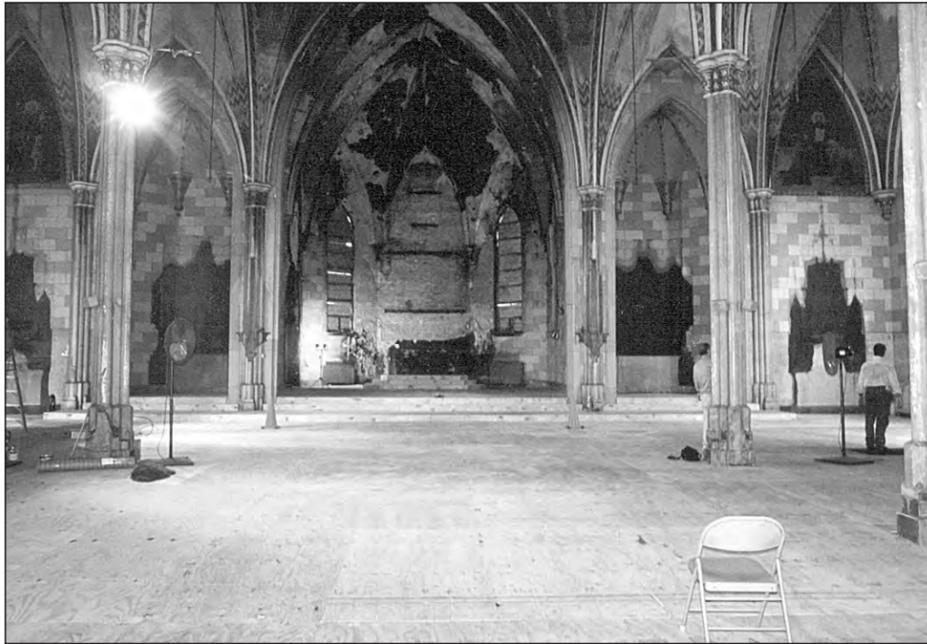
The parish finance council is trying to handle both the fire damage restoration project and look for ways to repair the steeples, Warner said.

After the fire, the parish received about \$67,000 in donations that will help with needs such as steeples, lighting, air-conditioning or other areas that would not be covered by the fire insurance.

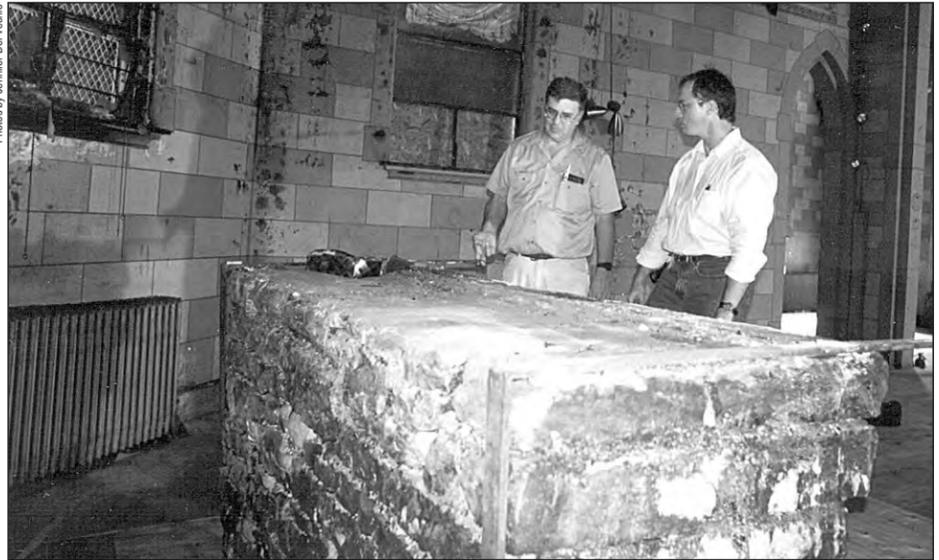
Since the fire, parishioners have met for Mass at the parish hall at 1125 S. Meridian St.

“We’re doing as well as we can in a difficult situation,” Warner said. “It is working out, but it doesn’t meet all our needs.”

To help Sacred Heart Parish, call 317-638-5551. †



The inside of Sacred Heart of Jesus Church in Indianapolis is empty after an electrical fire on April 27 that started under the high altar. Protective flooring was laid for contractors to begin work on the walls and ceilings. Parishioners toured the church after Masses on Labor Day weekend.



Bill Hermann of Wm. Hermann and Son of Indianapolis, left, and Terry Skee, a construction consultant for Madsen, Kneepers and Associates of Fort Lauderdale, Fla., look over the stones that the fixed high altar used to sit upon before it was destroyed by the April 27 blaze at Sacred Heart of Jesus Church in Indianapolis. According to custom, some fixed altars are constructed this way, and the stone reaches to the ground. The other side altars, pews, communion rails, confessionals and statues that were not destroyed in the fire have been removed.

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*“Dear children!
Today I call all of you to decide for holiness. May for you, little children, always in your thoughts and in each situation holiness be in the first place, in work and in speech. In this way, you will also put it into practice; little by little, step by step, prayer and a decision for holiness will enter into your family. Be real with yourselves and do not bind yourselves to material things but to God. And do not forget, little children, that your life is as passing as a flower.
Thank you for having responded to my call.”*

For additional information, please contact:
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781-356-5000
or locally, call Becky Oaldon,
317-924-9032



Many cultures influenced the Scriptures

By Fr. Eugene LaVerdiere, S.S.S.

Throughout the Old Testament and the New Testament, God revealed himself to human beings. In the Scriptures, we hear the words of God in human words.

Many cultures, including nomadic, agricultural and urban cultures, influenced the Scriptures.

In fact, Adam and Eve, the primal couple, are personal symbols of the whole human race and of every culture, including nomadic culture and agricultural culture. Their son, Cain, is a symbol of nomadic culture. Their son, Abel, is a symbol of agricultural culture.

The people of God—including Abraham, Isaac and Jacob—came from a nomadic, patriarchal culture. But after the exodus from Egypt, they lived in Canaan—the Promised Land—in an agricultural, sedentary culture.

For many years between the times of nomadic culture and agricultural culture, the people of God lived in Egypt in a slave culture.

Thus, in times past, God spoke to the Hebrews, including Abraham and Sarah, who were living in a nomadic, merchant culture, traveling from oasis to oasis.

And, in times past, God spoke to Moses, who was living in a pharaoh's palace in an urban culture. Moses' name was Egyptian. He saw the pyramids, the tombs of the ancient pharaohs of Egypt. Moses spoke the Egyptian language.

In times past, God also spoke to the Israelites at the height of their power in the culture of the kingdom of David and the kingdom of Solomon. From far away, everyone came to Jerusalem and it became a metropolis in the Near East.

Also in times past, God spoke to the divided kingdoms of Judah and Israel, as well as to the Israelites in Babylon, where they were deported from Jerusalem.

Again, in times past, God spoke to the Jewish people living under the influence of Greek culture.

It is worth noting that before the conquest of Alexander the Great, the holy lands faced to the east, to the deserts, to the river Euphrates and the city of Babylon, a capital of the world. Thus, for many centuries, Eastern cultures influenced the Scriptures.

But after Alexander's conquest, the holy lands faced west, to the Mediterranean Sea, and to the cities of Alexandria and Antioch. Before Rome

conquered them, Alexandria and Antioch were rivals to be capitals of the world.

Thus, for many centuries, the culture of the West influenced the Scriptures.

Vatican Council II said: "The words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men" ("Constitution on Divine Revelation," No. 13).

The Word of God became flesh in Jesus Christ, the Son of God, to reveal God his Father to us. Jesus revealed God to our cultures with his personal presence, daily life, relationships, ministry, and preaching and teaching.

Jesus was born in the mountains of Judea in Bethlehem, just a few miles from Jerusalem. He was raised in the Jewish town of Nazareth in the Galilee hills, attending the synagogue and reading the Scriptures.

The beginning of his ministry was at the fishing village of Capernaum. He finished his ministry in Jerusalem.

Jewish culture influenced his preaching and teaching of God's Word in human words. Roman culture also influenced his proclaiming of the Gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the Gospel" (Mk 1:14-15).

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †

Hebrews struggled to maintain identity, values

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

When Israel began to tell the story of how it was related to the various peoples in its part of the world, it used the form of a genealogy—a family tree.

Chapter 10 of Genesis relates all the peoples of the known world as descendants of Noah's three sons: Japheth, Ham and Shem.

These genealogies set the stage for Abraham's appearance in the story (Gn 11:27). Abraham's family belonged to the Semitic-speaking Akkadians and Arameans. Genesis says Abraham was the owner of herds of sheep and goats.

Many of Abraham's descendants felt Israel was compromising its way of life and religion to an urban culture shaped



As a child, Jesus attended the synagogue in Nazareth and read the Scriptures. As an adult, Jewish culture influenced his preaching and teaching of God's Word in human words. Roman culture also influenced his proclaiming of the Gospel.

by the values of Mesopotamia and Canaan.

After Abraham migrated to Canaan, he did not forget his relatives among the herders in upper Mesopotamia. Genesis 24 relates how Abraham took steps to secure a wife for his son, Isaac, from them.

It was an ongoing struggle for Abraham's descendants to maintain their distinctive identity and values against the Canaanite peoples. After living in Canaan, Abraham's grandson, Jacob, migrated to Egypt to escape famine. Under the leadership of Jacob's son, Joseph, Jacob's family prospered there. Then a new Pharaoh took harsh measures against the Hebrews. Among these Hebrews was a man with an Egyptian name, Moses.

During his time near Mount Sinai, Moses encountered the Lord at the burning bush and was commissioned to lead the Hebrews out of Egypt to the land of Canaan. When the Hebrews escaped from Egypt, various other indentured servants or marginalized peoples fled with them.

This experience of deliverance and time in the Sinai wilderness led to the incorporation of these diverse peoples into the covenant community of Israel. This desert location as a place of coming to know and be committed to the Lord shaped the biblical understanding of the Lord.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Scriptures inspire meditation

This Week's Question

Imagine yourself in a biblical story—present at the Sermon on the Mount, for example. What is your role as you imagine it? What might you have done or thought?

"My role [at the Sermon on the Mount] would be a listener in the crowd, and my thought would be [that] it's easier said than done: To suffer ... is not something anybody hopes for or wants. However, if it brings me closer to my goal of following this charismatic man, being blessed and living forever with him, then it's worth it." (Diane Willis, McAlester, Okla.)

"In the story of the woman at the well, I'm an anxious observer, and I'm amazed—considering the ethnic differences and her reputation—that Jesus is so insistent that she draw a drink for him. I see myself as a little

jealous, but more unsettling is that he knew so much about her, yet he was so kind." (Cathy Jones, Elsmere, Del.)

"I would have been amazed [at the Sermon on the Mount] at what Jesus said—that God was merciful and loving, not a vengeful God as we believed then, and that he wanted us to act the same way." (Alberta Donaldson, Alexandria, S.D.)

Lend Us Your Voice

An upcoming edition asks: As a volunteer parish leader, what information/preparation did you receive for your role?

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



An archaeological replica of the cross of Christ stands in the Scripture garden of Biblical Resources in Tantur, Israel.

From the Editor Emeritus/John F. Fink

Ancient traditions about the birth of Mary

On Saturday, Sept. 8, the Church celebrates the birth of Mary—nine months after the feast of the Immaculate Conception, when she was conceived without original sin on her soul. (Christmas, too, is exactly nine months after the feast of the Annunciation; the Church understands its biology.)

We don't know historic details about Mary's birth, but oral traditions about Mary go back to the first century. The oldest written account of these traditions that has come to us is the *Protoevangelium of James* (the word means "initial gospel," apparently because the events recorded precede those in the canonical Gospels). The *Protoevangelium* is important because it shows that veneration of Mary was part of second-century devotion, when it was written.

From it we hear that Mary's parents were Joachim, described in the first verse

as "a very rich man," and Anne. They had no children and were criticized because the Israelites thought this was a punishment from God.

Joachim went into the wilderness, where he fasted and prayed in a cave for 40 days and 40 nights. (This cave is now supposedly part of St. George Monastery, a Greek Orthodox monastery between Jerusalem and Jericho.) While he was there, an angel appeared to him and said, "Joachim, Joachim, the Lord God has heard your prayer. Go down; behold your wife Anne shall conceive."

Meanwhile, Anne too was praying while sitting under a laurel tree. She prayed, "O God of our fathers, bless me and hear my prayer, as you blessed the womb of Sarah and gave her a son, Isaac." She went on to pray a canticle with the theme, "Woe is me" because she could not bear a child.

Then an angel appeared to her, too, and told her, "Anne, Anne, the Lord has heard your prayer. You shall conceive and bear, and your offspring will be spoken of in the whole world."

Anne replied, "As the Lord my God

lives, if I bear a child, whether male or female, I will bring it as a gift to the Lord and it shall serve him all the days of its life."

Anne, of course, did conceive. After she gave birth, "she said to the midwife: 'What have I brought forth?' And she said: 'A female.' And Anne said: 'My soul is magnified this day.' And she lay down."

The *Protoevangelium* goes on to describe Mary's first steps when she was 6 months old and a great feast that her parents threw to celebrate her first birthday. The chief priests, who were there, blessed Mary, saying, "O God of our fathers, bless this child and give her a name renowned for ever among all generations."

The book also says that Anne and Joachim fulfilled Anne's vow when Mary was 3 and presented her in the Temple as a gift to God. Mary lived there, studied and served the priests until she reached adolescence.

Mary's betrothal to Joseph, the Annunciation, and the birth of Jesus are also part of this ancient document. †

Cornucopia/Cynthia Dewes

We are our parents, after all

Bryan Sykes, the scientist who interpreted the DNA of the "iceman" found in 1991, has now written a book drawn partly from that research. His theory is that we are all descended from seven "daughters of Eve," whose DNA still lurks in the genes of present-day women and men.

Well, that's not exactly news, is it? As the bumper sticker declares, "Mirror, mirror on the wall, I am my mother after all."

This can mean almost anything, from bad hair, teen-age acne and wide hips to curly locks, straight teeth and a good sense of humor. We can expand the idea to explain why we are industrious, perfectionist, lazy, clever at math. If we work at it, we can "blame" our parents for most aspects of our bodies and our lives.

Husbands often discover, sometimes to their horror, that wives become more like their mothers as the years pass. Perhaps the feistiness they admired in their girlfriends has blossomed into the perceived witchiness of their mother-in-law, or their self-assuredness into bossiness.

On the other hand, maybe their wives' serenity has developed into holiness, and their competence into wisdom. And the same is true of men, who may come to embody not only the physical characteristics, but also the faults or virtues of their fathers.

When we're kids, we may think we'll never be like our moms, who demand chores and bedtimes and the eating of vegetables. Or, we vow never to follow our dad into the family business, or spend evenings napping in front of the TV, as he does.

But, somehow, we often turn out much as they did. According to Sykes, this is due to our DNA, and maybe that's true. Whatever the exact cause, it seems to me we get almost everything from our parents in one way or another.

It's fun, especially at family reunions, to attribute a person's qualities to this parent or that. "She looks just like her mom," we say, or "He has the devil in him just like his dad." Somehow, it's comforting to assign attributes, keeping everything in the family, so to speak.

However, even when the DNA may be pushing in some direction or other, we can "mutate" it just a trifle. We can indeed change our destiny, biological or not.

That's called free will, and it reveals the power of the God who made us.

We talk about people who've inspired us by "breaking the cycle of poverty," educating themselves and serving others even though they came from a background of squalor. Or we admire fit, healthy folks who've worked hard to avoid the obesity and early death that runs in their families.

Children of abusive homes can stop perpetuating abuse by learning to parent in loving ways. Natural procrastinators can be taught to organize themselves, and the unskilled can learn to do productive work.

The faults we deplored in our parents can be overcome in ourselves through prayer and hard work. And we can enhance the good qualities we inherited from them by examining our motives and thinking before we act. Honest.

It's human to repeat the sins of the past, but it's also human to improve ourselves steadily as the generations continue. Personally, I'm glad we don't need to depend only upon DNA to effect it.

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

Faithful Lines/Shirley Vogler Meister

Deleting drudgery and mystery from history

In the 1980s when I was a nontraditional college student, I avoided taking history courses because, based on experience, I considered them drudgery. As an English major, my focus was literature. However, when professors wove historical facts into lectures, that gave more depth to my studies.

Then a couple years ago, my husband and I began enjoying weekly history e-mail reports from Paul Smith, an attorney. Now I'm hooked on history.

Smith, an associate in the law firm of Robinson & Heck, started sharing what he calls his "musings" with friends about three years ago. Those friends shared with friends. His project mushroomed, and he now has no idea how many read the missives. His work includes time-consuming Internet research, but he reveals the Web sites to readers so they can continue to examine a topic. He also offers the

cautionary *caveat emptor*:

"I believe the World Wide Web might rank right up there with the emergence of free public libraries when it comes to availability of information. ... History is a matter of perspective. ... It pays to shop around for information and do your research much as you would. ... for a car. You will be amazed at the variations in point of view."

Tongue-in-cheek, he adds, "I am fond of reminding people: Don't believe everything you see in print or receive in e-mail from a friend."

Smith notes events day by day. With an informal style, he includes "anything that catches my fancy." His work takes the mystery out of history for me; and once in a while, his facts help with some of my own projects. "I don't intend what I write to be a scholarly work," Smith says, adding "looking back, I have noticed that what catches my eye varies over time."

Yet his work spurs me to better scholarship. It would make good resource material for teachers and students. His reports also lead to interesting conversations with

my husband, a history buff himself.

Smith and his wife, Debbie, a state sales manager for Benicorp Insurance Co., attend the historic St. John the Evangelist Church in downtown Indianapolis. Their roots are strongly Catholic in southern Indiana and in Kentucky. Interesting Catholic-related material often shows up in Smith's "musings." Otherwise, he writes about known and unknown historical facts, events, places and curiosities; the famous and the infamous; and sometimes ordinary folk caught in unusual happenings.

The Smiths personally explore historical sites and back roads, with a special interest being the preservation of old cemeteries. In my column next week, I will share more about that, as well as tidbits about the couple's Catholic roots. Readers wanting to know about the Smith history-hobby project can contact him at psmith1951@hotmail.com.

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

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

Divisions distract from Good News

While I was on vacation this summer, the owner of a cottage where I was staying offered to go fishing with me. He knew I was a Catholic priest, and while we were waiting for a bite, he shared some observations.

"The thing about the Christian religion is that there are so many divisions. And they just don't get along with each other."

About a month later, I was at the Disciples in Mission coordinator conference. Paulist Father Ken Boyack presented some sobering statistics. The unchurched are defined as those who are not members of a Church or have not attended religious services in the previous six months other than for special religious holidays or family events.

In 1978, 41 percent of Americans fell in that category. A decade later, the number grew to 44 percent, and then held steady for a decade. But in the three years since 1998, the figure has climbed to 47 percent. As Father Boyack observed, "These statistics are not good news for those of us in evangelization ministry."

I believe there is a connection between the comments of my fishing companion and the statistics offered by Father Boyack. Our Holy Father, Pope John Paul II, seems to think so as well. Back in 1994, he announced his preparation process for the Jubilee celebration. A key element of that process was a thorough examination of conscience.

In particular, "Among the sins which require a great commitment to repentance and conversion should certainly be counted those which have been detrimental to the unity willed by God for his people."

The wounds of disunity "openly contradict the will of Christ and are a cause of scandal to the world." The divisions lamented in the fishing boat contribute to the increase in the percentage of the unchurched.

In his apostolic letter "At the Beginning of the New Millennium" issued in January 2001, Pope John Paul II reviews the Jubilee celebration and sets an agenda as we move into the future.

When it comes to ecumenism, there is good news and bad news.

"Unhappily, as we cross the threshold of the new millennium, we take with us the sad heritage of the past. The Jubilee has offered some truly moving and prophetic signs, but there is still a long way to go."

The pope himself has provided several of the moving and prophetic signs by his admitting past faults of the Church, his asking forgiveness of peoples the Church wronged, and his meeting with leaders of other Churches. He sees Christ's prayer at the last supper, "That they may be one," as both a revelation and an invocation. This is what God desires. We ask God's help to work toward it.

The dialogue begun in the Jubilee preparations needs to continue. The church must be faithful to its mission to proclaim Christ, but we still approach dialogue with a profound willingness to listen. The Church acknowledges that it has not only given to, but has also received from, history and the development of the human race.

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

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

The Sunday Readings

Sunday, Sept. 9, 2001

- Wisdom 9:13-18b
- Philemon 9-10, 12-17
- Luke 14:5-33

The Book of Wisdom provides this weekend's liturgy with its first reading.



The full title for this book is "The Wisdom of Solomon." However, it is not the work of Solomon himself. Rather, it purports to be representative of the mind of Solomon, who was revered as the wisest and greatest of Israel's kings.

In ancient Jewish times, applying the name of a great figure to a manuscript was seen as the highest compliment. Our customs look upon such a technique differently today, but we must judge the process by the thinking in vogue at the time.

In this reading, the message is quite clear. Humans can never discern God's mind. God is supreme, all-knowing and eternal, and limitless in knowledge. He is, after all, the Creator of all life and all creation. He created and sustained reality itself, as humans know reality. Nothing is beyond or outside God.

As in the case of the other Wisdom writings, this book was composed to enable faithful Jews to confront the overwhelming Greek culture, with its paganism that surrounded them.

Two points in this prevailing culture lie behind this reading.

First, the Greeks celebrated human wisdom as if human wisdom could answer all questions and know all things. Only thought and study were needed to produce this ultimate knowledge of reality.

Second, the Greek divinities had some supernatural qualities, at least as Christians would define supernatural, but they were in a sense only glorified humans. They could be tricked. They knew more than humans did, but at times they did not know everything. This reading makes the point that God is supreme and supremely wise. He cannot be deceived or tricked. He is not unaware of anything that exists.

For its second reading, the Church offers us this reading from the Epistle to Philemon. This is one of the most interesting of the epistles. One distinction is in the fact that it is the briefest of all the Pauline

epistles. It has only one chapter.

Another distinction is in the fact that it was addressed to one person, rather than to an entire ecclesial community such as the Church at Ephesus or the Church at Corinth.

Philemon was Paul's convert. Paul wrote to him to guide him, and to inspire him, in the Christian life. An interesting aspect of this letter is that Philemon's slave, Onesimus, also had converted. Paul told Philemon that he should accept Onesimus as a brother. This was a tall order in the Roman world at the time.

This reading is actually an appeal for Onesimus, who accompanied Paul, or fled with Paul, when Paul left Philemon's household. Onesimus wished to return, but he possibly would have had to face the punishment due a runaway. It would not have been a pleasant turn of events.

Since Onesimus was by his own baptism a brother in the Lord, Paul told Philemon that he must welcome Onesimus home.

St. Luke's Gospel supplies the last reading.

In reading this Gospel passage, or many others, it is important to recall that the Gospels were not composed at the time of Jesus. They are not newspaper accounts of what happened the day before. Rather, they were written generations after Jesus and in circumstances that had their own impact.

By the time this Gospel was written, Christians already were carrying the burden of cultural disapproval, and also of legal problems. The culture first looked upon them disdainfully, then as threats to society. The law followed suit.

The author of this Gospel had to teach a people for whom persecution was real. Quite understandably, he recalled—and added to his Gospel—words of Jesus predicting persecution and offering the solution to persecution.

Persecution, however defined in life, will not simply go away. Christians must live with it. They must carry their crosses. But, in Luke's mind, carrying the cross was the way to achieve victory. It is not a burden but an opportunity.

Reflection

The Church led us through the summer, calling us to a strong and committed discipleship. It never takes us down the primrose path. It invites us to Christianity in its deepest sense, but it never colors the picture so that the hardships of being

Daily Readings

Monday, Sept. 10
Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, Sept. 11
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, Sept. 12
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, Sept. 13
John Chrysostom, bishop and doctor of the Church
Colossians 3:12-17
Psalm 150:1-6
Luke 6:27-38

Friday, Sept. 14
The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Saturday, Sept. 15
Our Lady of Sorrows
1 Timothy 1:15-17
Psalm 113:1-5a, 6-7
John 19:25-27
or Luke 2:33-35

Sunday, Sept. 16
Twenty-fourth Sunday in Ordinary Time
Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32
or Luke 15:1-10

Christian are overlooked or minimized.

Thus, the Church has called us to be followers of Jesus, but it repeatedly has told us that, in effect, as Christians we will live in an alien land.

This weekend, it repeats the message. We all may be victims as was Onesimus. Unjust, or at least unwelcome, conditions may envelop us, as slavery once enveloped him.

Such is life. The Church in these readings tells us that we can depend on no one but God. He is the wisest of all. His word is the wisest of all. If we follow any other word, we do so at our peril.

Question Corner/Fr. John Dietzen

Canon law allows funeral for infant that dies before baptism

Q Catholics receive much opposition and ridicule because of the Church's position that human life begins with conception. Doesn't the Church itself make a distinction between the moral status of human life in and out of the womb when it does not require a baptism, funeral or Christian burial after a miscarriage? (Louisiana)



A I don't know where you received your information, but it is mistaken. According to directives followed in Catholic (and many other) hospitals, deceased fetuses normally are given proper burial as is "consonant with the dignity of the human body."

I say normally because in some instances baptism and burial may not be possible. For example, since the fetus is less than an inch long until many weeks after conception, it is possible for a miscarriage to occur several days before either the mother or physician is aware of it.

Furthermore, full Catholic funeral rites, including Mass, are celebrated for children whose parents intended them to be baptized, but who died before baptism (Canons 1176 and 1183). Since it is not required that the body of the deceased be present, a funeral or memorial Mass is appropriate and common after a miscarriage.

Other ceremonies, with prayers and Scripture readings chosen to meet the particular needs of family and friends, are provided for in the Church's *Order of Christian Funerals* in the section on funeral rites for children.

It is for us to carry the cross as Jesus carried the cross. The central fact in this advice is not that carrying the cross involves a painful walk across hard stone pavements, as Jesus walked to Calvary. Instead, the point is that we will reach a great destination, namely heaven itself.

By giving us the story of Onesimus in the Epistle to Philemon, the Church reminds us what our individual walks to Calvary entail. We must love others when it is hard to love others. If occasions require, we must stand against our own feelings and against the culture and values we understand and respect. †

Q After we read your column on Mormon beliefs in relation to Christian faith, our daily paper reported that Mormon baptisms (for the living) are not considered valid by the Catholic Church. Is that true? (Ohio)

A Your local newspaper was correct. In July, the Congregation for the Doctrine of the Faith ruled that baptism conferred by the Church of Jesus Christ of Latter-day Saints is not a valid Christian baptism.

The Vatican newspaper announcing the ruling noted that the Catholic Church teaches the validity of baptism in other Christian communities when the sacrament is administered with an invocation of the Holy Trinity. When baptized members of these communities are received into the Catholic Church, they are not rebaptized.

Many Christian teachings have significantly different meanings for Mormons. The Mormon baptism formula—"I baptize you in the name of the Father, the Son and the Holy Spirit"—only appears to be Trinitarian.

Mormons, said the Vatican article, believe the Father is "an exalted man, originating from another planet, who acquired his divine status through a death similar to human death," the necessary way to becoming divine.

"God the Father has a wife, the Heavenly Mother, with whom he shares responsibility for creation," the article continued, and Jesus and the Holy Spirit are their children. Mormons teach that baptism is not a sacrament established by Jesus Christ, but was begun by God, and the first to be baptized was Adam. In that context, Mormon baptism could not be what Christians believe this sacrament to be. †

My Journey to God

Worthy In His Love

Should we in deep humility say, "Lord, I am not worthy you should come to me ..."

When He Who is all holy, all adored, Has told us, "Come," that we are family?

In human parlance, one does not abase The guest invited to one's festive meal, But, in a heartfelt effort to reveal His welcome, leads him to a special place.

With love beyond our finite human ken, Our Father bids us come from near and far.

How graceless to respond, "Not worthy," when Our Lord Himself has told us that we are.

Should not each one, in awestruck happiness,



Go forth to meet Him as His honored guest?

By Anna Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)

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 9

St. Pius Parish, Hwy 66, **Troy**. Fall Festival, 11 a.m.-4 p.m., yard sale, car show, chicken or roast beef dinners. Information: 812-547-3471.

St. Mary Parish, 512 N. Perkins St., **Rushville**. Parish festival, chicken or roasted hog dinners, 11 a.m.-2 p.m. (EST), quilts, crafts and games. Information: 765-932-2588.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, smorgasbord, 11 a.m.-3 p.m., crafts, silent auction. Information: 812-346-3604.

St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, euchre party, 1:30 p.m., \$3 per person. Information: 317-636-4828

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

September 10

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. *Laudis Cantores* (Praise

Singers), choir rehearsal, 7-9 p.m. Information: 317-635-4519, ext. 14.

September 10-13

Holy Spirit at Geist Church, 10350 Glaser Way, **Fishers** (Lafayette Diocese). RENEW 2000 Mission, 7-8 p.m. Information: 317-849-9245.

September 11

St. Joseph Parish, 125 E. Broadway, **Shelbyville**. 2001 Fall Speakers Series, "The Spirituality of Hospitality," Benedictine Sister Mildred Wannemuehler, 7 p.m., freewill donations. Information: 317-398-8227.

September 12

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Adult Education Series, "Marriage As a Sacrament, Act of Faith and Covenant," 7:30 p.m., presented by Dr. William Steele, appropriate for couples of all ages and years of marriage. Information: 317-255-4534.

September 13

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

September 14-15

St. Malachy Parish, 326 N. Green St., **Brownsburg**. "Country Fair," 4-11 p.m. Information: 317-852-3195.

September 15

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. French Market, noon-11 p.m., food, music, specialty booths. Information: 317-283-5508.

September 16

St. Louis Church, 13 St. Louis Pl., **Batesville**. Parish festival, fried chicken and roast beef dinners, served 10:30 a.m.-4 p.m., booths, music. Information: 812-934-3204.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Fall Field Mass, Landry Shelter, Schoenstatt Holy Hour, 2:30 p.m., Mass with Father Elmer Burwinkel, 3:30 p.m., 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 23

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. 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.

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.

Weekly

Sundays

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

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

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

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

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

Mondays

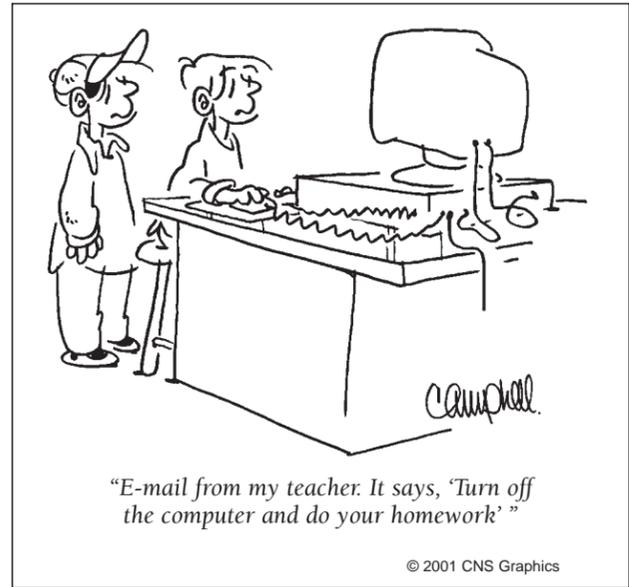
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

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

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.



© 2001 CNS Graphics

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.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adora-

tion 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.

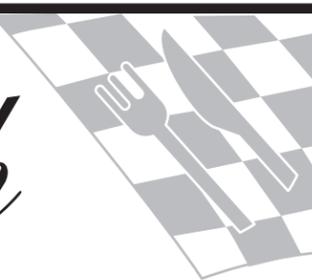
Fridays

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

—See ACTIVE LIST, page 13

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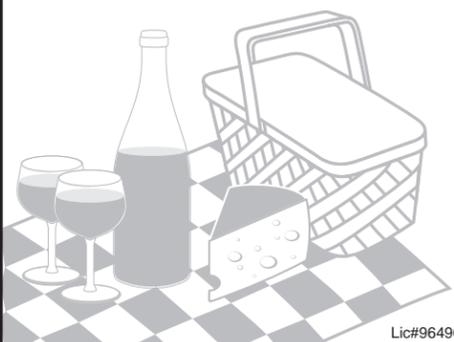
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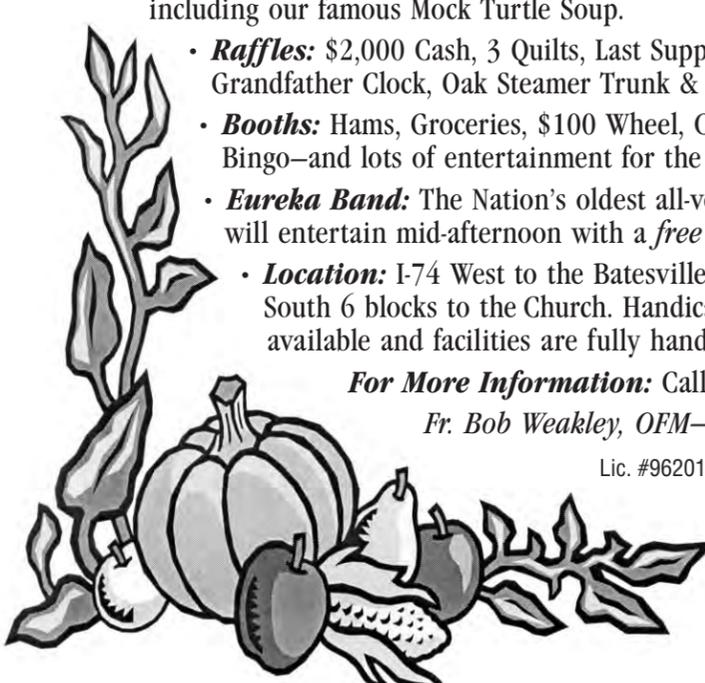
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For More Information: Call 812-934-3204
Fr. Bob Weakley, OFM—Pastor
Lic. #96201



The Active List, continued from page 12

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 "T" 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., **Sunan**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

♦♦♦
 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.

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. †



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Food For The Poor adds Colombia to its Home Building Program

PAID ADVERTISEMENT



For refugees in Colombia, "home" is often a cardboard box, a tin shack or a makeshift shanty.

Luis Antonio, 81, lives with his wife, Isabel Varela de Murcia, 71, just outside the city of Bogotá, Colombia. Their home is a canvas cloth tied around some wooden poles. Newspapers cover the inside walls in an effort to keep the shelter warm.

Tears roll down Luis's face as he recalls the overnight burst of violence in his hometown, located in the province of Cundinamarca, that left seven of his neighbors dead and forced him and his wife to flee the area. He describes how they hid in nearby woods for two weeks before making their way to the outskirts of the city. He says the sounds of gunshots still ring in his ears.

"It was our worst nightmare," he says. "We had to get up and run and



leave everything behind. We used to have a small farm and some animals. Now, we have nothing," he says, dragging his bare feet across the cold, dirt floor. "We cannot even earn enough money to buy food." Often the couple goes without.

"My farm wasn't big, but at least we could work and we could eat. Now, all we have left is this patch we bought with our savings." Antonio bows his head and cries.

there's no food. Sometimes, we have some leftovers from the day before and I heat them up for breakfast. But when we're without work, it's very difficult to find food."

The nine crowd together inside a one-room shack made from a patchwork of rusted corrugated metal, wood, and plastic. Wind and rain blow through the holes in the black plastic siding. They have no running water and no sanitary facilities, only a bucket.

Less than a hundred yards away, Carlos Eduardo lives with his wife, Marcela, and their six children.

Carlos's niece also lives with the family. The nine crowd together inside a one-room shack made from a patchwork of rusted corrugated metal, wood, and plastic. Wind and rain blow through the holes in the black plastic siding. They have no running water and no sanitary facilities, only a

bucket. At night, they huddle together in two beds in order to keep warm.

Often, too, they go without food. "It's like everything else in life," says Marcela, "We eat when we have something. If there's no money,

Although the family has managed to escape the violence in the countryside, there are still many other dangers where they now live. Each day, children are kidnapped from the area. And, if parents can find work to help feed their children, there is still the constant fear of not knowing whether all the children will be there when they return home.

These conditions are all too familiar to Father Alberto Jimenez. He knows the daily dangers the poor face and the conditions they now live in as a result of having to flee from violence — the tragic effect of an ongoing war which began in 1948.

For more than 25 years, Fr. Jimenez has worked to build homes for the poor — a mission which began when he visited families living in the suburbs of the cities, like those on the outskirts of Bogotá. Each day, he would see hundreds of families who

had been displaced by the country's war living in little more than black plastic tied around wooden poles. If they were lucky, they had a roof — usually made from rusted corrugated metal. They had no running water, sanitary facilities, electricity, or food, he recalls.

And without basics like a home, Fr. Jimenez says, a family has no foundation for stability. "So, I felt an obligation to give what I had and what I know to these people," he says. Fr. Jimenez was working at a center for social research at the time and saw that housing was the greatest social problem in the country.

"We couldn't stand idly by, say that we love God and allow our brothers and sisters to continue to suffer like this, and not even have something as basic as food and shelter for their families," he says.

Robin Mahfood nods in agreement. The president of the international relief organization Food For The Poor has recently agreed to help build homes in Colombia. "A call to serve Christ is a call to serve Him in these poor people," he says. "It's not a question of *where* they are," he says, "but a matter of *who* they are — children of God and our brothers and sisters in Christ."

For Fr. Jimenez, organizations such as Food for the Poor play a crucial role in helping the poor who so desperately need help. There are currently 2 million displaced people in Colombia.



Fr. Jimenez puts love into action in Colombia.

Although the work of Food For The Poor is just beginning in the country, Mahfood believes that through the support of the American people, the organization can make a difference in the crisis. "It won't happen overnight but through the continued efforts of our donors, we can change things for the better in Colombia. And we will begin by taking it one day at a time, one family at a time."

Donors See Impact of Giving Homes to the Poor

Since its inception in 1982, Food For The Poor has served the needy of the Caribbean and Latin America by providing critically needed supplies to the priests, pastors, and nuns who live and work among the poor.

thrilled to know his contribution to the organization could provide a home to a family in need.

"My whole family was elated. The money I gave served a permanent purpose. A family is going to have a

be combined to produce a "team-built" home. This allows virtually anyone to participate in the outreach and enjoy the satisfaction of giving such a significant gift.

Many contributors to the program say their gifts are a response to the blessings God has bestowed on them.

"A home has been our top priority in the 50 years we've been married, and we thought someone else should have the same advantage," said Patricia Perkins.

Edward Larragee had a similar viewpoint after he visited with the poor in the Caribbean and Latin America. "Ask yourself, 'Would I

want to live like that?'" he said. "If you wouldn't, then what are you going to do about it?"

Over the coming year, Food For The Poor will build more than 2,000 homes for the poorest of the poor. The houses, which will be built in Jamaica, Haiti, Nicaragua and now Colombia, will not only give destitute families shelter, they also will provide security and the opportunity to recover from tragic suffering.

"Yes, we are providing much more than shelter," said Food For The Poor President Robin Mahfood. "We are giving people the chance to begin again and build their dreams for the future."



A family in Jamaica is blessed with a new home from Food For The Poor.

Through this cooperative effort, more than \$766 million in aid has been provided to the poorest of the poor – everything from food and medical supplies to educational tools and basic housing.

When John Wilding wanted his charity to the poor to be meaningful, he chose Food For The Poor. He was

roof over their heads – a place to call home – and that's important," he said. "The value is great. It's amazing to see how little it takes to accomplish something so meaningful."

Under Food For The Poor's current home-building program, each gift of \$2,000 sponsors a complete home.

However, smaller contributions can



Robin Mahfood visits a grateful housing recipient.

Food For The Poor Shares Church's Love For The Poor

The Catholic Church has always expressed her great love for the poor. The *Catechism of the Catholic Church* states that it's "part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of His concern for the poor. Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need." (Chapter 6: 2444, 2445)

Food For The Poor shares the Church's commitment to help the poor and has also welcomed the words of Pope John Paul II at the turn of the new millennium when he encouraged Catholics to visit "brothers and sisters in need ... as if making a pilgrimage to Christ present in them." His call to action highlighted the words in Matthew 25: 34-36, which is the mission of the relief organization.



Food For The Poor President Robin Mahfood said that God is calling us through the words of the gospel and the words of the Holy Father to put our love into action. "As it says in the second book of James: 'Faith by itself, if it has no works, is dead,'" he said. "That's why we encourage American Christians to take the Pope's words to heart and to make a pilgrimage with us to an area of need, or even to invite priests who have visited these countries to speak in their parishes. It's important that Christians know firsthand about the poverty in other countries. It's not even important how much they give. The important thing is that they do give and help their brothers and sisters in Christ who are suffering."

From its headquarters in Deerfield Beach, Fla., Food For The Poor provides opportunities for interested Christians to make pilgrimages to the poor in the Caribbean and Latin America. Food For The Poor can also send speakers to parishes who want to learn more about how to reach out to the poorest of God's poor.

"We serve Christ and His Church by allowing Him to use us to reach out to the poor," says FFP President Mahfood. "We are His hands and feet now, and if we – as Christians – don't take care of the responsibilities He has entrusted to us, who will?"

How You Can Help:

Readers interested in making a tax-deductible donation for this work should send their gifts to: Food For the Poor Inc., Dept. 26799, 550 SW 12th Avenue, Deerfield Beach, FL 33442.

You may also make a donation by logging onto
www.foodforthe poor.org.

Muslims, Catholics pack funeral Mass of Irish missionary

CAGAYAN DE ORO, Philippines (CNS)—More than 1,000 Muslims and Catholics packed the funeral Mass of an Irish missionary shot dead in the Philippines, an outpouring that one Church official said showed the “fruit of his work.”

Irish Columban Father Rufus Halley “accomplished in death what we have been toiling for through the years,” Msgr. Edwin de la Pena, Marawi’s apostolic administrator, said at the Sept. 1 funeral Mass.

Father Halley, 57, worked for many years in Malabang, part of Marawi Prelature in Mindanao, a predominantly Muslim area. He was shot dead Aug. 28 when he refused to leave with three kidnapers from the Moro Islamic Liberation Front rebels, police told UCA News, an Asian Church news agency based in Thailand.

The son of a rebel commander has been implicated in the priest’s death, police said.

In a telegram, Pope John Paul II expressed his sadness at the “brutal murder” of the missionary. He sent his condolences to Father Halley’s friends, family and colleagues in Ireland and the Philippines.

The pope praised Father Halley’s “devoted service” and said he was confident that “his memory will inspire those whom he served to ever greater fidelity to Christ and more intense commitment to the cause of peace.”

Columban Father Colm McKeating, Columban regional director, said that when he picked up his confrere’s body from Malabang, he witnessed a “rare display of two divergent peoples responding in love” to the killing.

It was most touching when Muslim neighbors requested that Father Halley’s remains be taken for a day to a nearby school so they could “mourn and honor him,” Father McKeating added.

At the school Aug. 30, Muslims sang, read verses from the Koran and shared testimonies of how their neighbor touched their lives.

Hundreds of Muslims and Christians lined the streets Aug. 31, waving as the 30-vehicle convoy escorted Father Halley’s remains from Malabang to Cagayan de Oro.

“We were surprised by the huge support for peace and dialogue the peoples of Malabang displayed as their show of respect for Rufus,” Gerald Halley, Father Halley’s brother, said at the funeral Mass.

He said he and his four brothers wanted to take Father Halley’s remains to Ireland, “but Rufus had always reminded us that when he died he wanted to be buried



Brothers of Irish Father Rufus Halley carry his casket during funeral services in the Philippine city of Cagayan de Oro Sept. 1. The Columban priest was shot and killed Aug. 28 in the Philippines when he refused to go with three kidnapers from an Islamic rebel group.

near the peoples of Malabang.”

Archbishop Orlando B. Quevedo of Cotabato, president of the Philippine bishops’ conference, “strongly condemned” the killing, saying Father Halley’s death was “a great loss to the cause of peace.”

Born in Waterford, Ireland, Father Halley arrived in the Philippines in 1969, shortly after ordination. He had been working on the island of Mindanao since 1979.

According to a statement released by the Columbans, Father Halley “had been an energetic promoter of dialogue and reconciliation between Christians and Muslims.”

Father Halley was a man “who was larger than life and saw the best in people. He believed passionately in the poor and in the work of dialogue and reconciliation,” said Father Ray Husband, Columban vice superior in the Philippines.

“He was a deeply spiritual person, and when with him, one was aware of being in the presence of God,” Father Husband said.

The Moro Islamic Liberation Front, established by Muslim leader Hashim Salamat in 1978, has been fighting for an Islamic state in the southern Philippines. Some of its members have kidnapped civilians for ransom.

In early August, the rebels and the government signed guidelines for a cease-fire agreement. †



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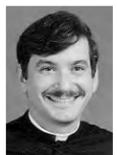
ENGLAND

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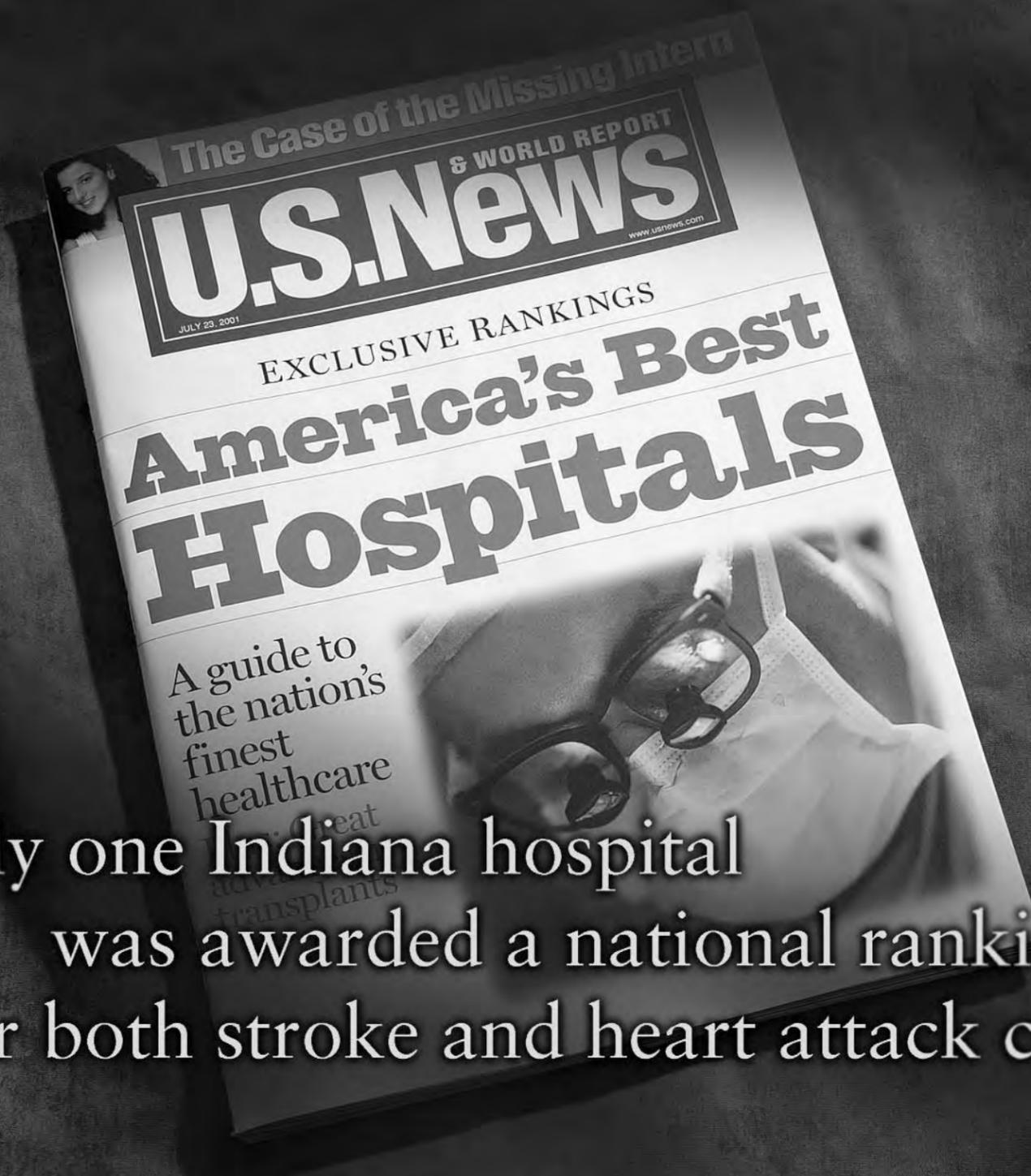
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BEDEL, Margaret 81, St. Louis, Batesville, Aug. 27. Mother of Mary Laker, Arthur, David and Stephen Bedel. Sister of Helen Tebbe, Rita Young, Cyril, Kenneth, Marvin, Urban and Vincent Duerstock. Grandmother of nine. Great-grandmother of six.

BLAND, Jane Lee, 75, St. Anthony, Clarksville, Aug. 17. Mother of Kimberly Nevitt and Jerome Cottingham. Grandmother of six. Great-grandmother of 16.

BLEDSON, Mary Bruno, 78, St. Roch, Indianapolis, Aug. 25. Wife of Clinton A. Bledson Sr. Mother of Terese Bippus, Rosemary Coleman, Stella Hannon, Grace Massing, Patricia McDonald, Mary Wheeler, Anthony and Clinton Bledson Jr. Sister of Carl and Fred Bruno. Grandmother of

19. Great-grandmother of 14.

BOSSING, Teresa, 41, St. Mary, Mitchell, Aug. 16. Mother of Jacob Bossing. Daughter of Clara and John Bossing.

CALANDRO, Joseph M., 81, St. Mary, North Vernon, Aug. 22. Husband of Mary Lucille Raines. Father of Pamela Wills, Gary and Thomas Calandro. Brother of Josephine Romano, Constantine, Matthew and Mike Calandro. Grandfather of six. Great-grandfather of three.

CARSON, James F., 85, St. Matthew, Indianapolis, Aug. 26. Father of Andrew and Christopher Carson. Brother of Rosemary Igel, Margaret, Mary and Alfred Carson. Grandfather of nine.

CASTILLO, Arlet, newborn, St. Bartholomew, Columbus, Aug. 20. Daughter of Virginia and Tomas Castillo.

CATANIA, Rose, 66, St. Elizabeth, Cambridge City, Aug. 17. Mother of George and Vince Catania. Grandmother of four.

COBB, Karen L., 54, Little Flower, Indianapolis, Aug. 23. Wife of John Cobb. Step-mother of Cassandra Braughton and John Cobb.

Daughter of Michael Gerasimovich. Sister of David Loby. Grandmother of four. Great-grandmother of one.

COWHERD, Fleeta (Jonassen), 77, St. Bartholomew, Columbus, Aug. 25. Wife of Robert Curtis "Curt" Cowherd. Mother of Susan Shultz, David, Stephen and William Jonassen. Grandmother of seven.

CRIFIELD, Stacy Lyn (Goodwin), 24, St. Roch, Indianapolis, Aug. 27. Wife of Stephen Crihfield. Mother of Gabriella Crihfield. Daughter of Pam and Paul Goodwin. Sister of Dawn Goodwin. Granddaughter of Martha Hartup.

FLAMION, Willard A., 81, St. Isidore, Bristow, Aug. 19. Father of Becky Dauby, Gail Menzel, Kathy Priebe, Janice Smith, Brian, Dale and Denny Flamion. Brother of Cornelia and Evelyn Harpenau, Jean and Rosemary Etienne, Sue Hessig, Veronica, Andrew, Donald, Merle and Ray Flamion. Grandfather of 13.

GARLAND, Michael S., 51, St. Bartholomew, Columbus, Aug. 18. Husband of Patricia Fee Garland. Stepfather of Andrea Roberts and Michael Hudson. Son of Harold Garland, Sr. Brother of Harold Jr. and Ronald Garland. Step-grandfather of one.

GODFREY, Virginia Flannery, 80, St. Matthew, Indianapolis, Aug. 24. Wife of Dr. Robert E. Godfrey. Mother of Kathleen Barron, Diane Bowman, Karen Godfrey Choate, Sheila O'Laughlin, Janet Williams, Susan and Dr. John Godfrey. Grandmother of 14. Great-grandmother of two.

GOODPASTER, Benevenuta, 89, Holy Trinity, Indianapolis, Aug. 16. Father of Yolanda Gersdorff and Gary Goodpaster.

HILL, Helen T., 91, Prince of Peace, Madison, Aug. 25. Mother of Margaret Effinger, Betty Henderson, Wilma Ramseyer, Virginia Scheller, Alfred, Edmund, George and Gerald Hill. Sister of Marie Mader, Deloris Reitman and Robert Ley. Grandmother of 30. Great-grandmother of 54. Great-great-grandmother of one.

HILTS, Jane (Costello), 74, Christ the King, Indianapolis, Aug. 29. Wife of Richard Hiltz. Mother of Anne Queisser and Richard Hiltz. Sister of Frances Leer, Nancy Morrison, Mary Shanks, Edward and John Costello. Grandmother of seven.

JOHNS, Mary L. "Maisie" (Barton), 66, St. Bernadette, Indianapolis, Aug. 26. Wife of

James Johns. Mother of Debbie Hall, Mary Beth Robbins, Cynthia Johns, Ken, Michael and Tim Donahue. Grandmother of 14. Great-grandmother of seven.

JONES, Roscoe, 86, St. Elizabeth, Cambridge City, July 31. Husband of Irene Jones. Grandfather of eight. Great-grandfather of one.

KIEFNER, Helen Ruth, 86, Our Lady of Perpetual Help, New Albany, Aug. 20. Mother of Edward and John Kiefner. Sister of Wini Kaizer and Charlotte Peters.

KLEEHAMER, Regina, 87, St. Paul, Sellersburg, Aug. 12. Mother of Ruth Adams, JoAnn Mattingly, Sharon, David and Robert Kleehamer. Sister of Margaret Ash, Dorothy Costin and Aline Wright. Grandmother of 13. Great-grandmother of 12.

LINES, Barbara, 62, St. Elizabeth, Cambridge City, Aug. 11. Stepmother of Rhonda Hogland, Renee and Jay Lines. Sister of Lorraine O'Malley, Eileen Turilli and Peter Broughal.

LONG, Benjamin Franklin, 44, St. Jude, Indianapolis, Aug. 22. Son of Betty (Heath) and Benjamin F. Long Sr. Brother of Jacqueline Bridgman and Jay Long.

LOW, Anna K., 86, Holy Spirit, Indianapolis, Aug. 25. Aunt of several.

MATTINGLY, Helen M., 77, St. Paul, Tell City, Aug. 21. Mother of Mary Ezele and William Mattingly. Sister of Gladys Baur, Irmina Davis, Frances and James Kuntz. Grandmother of four. Step-

grandmother of four. Great-grandmother of four. Step-great-grandmother of five.

MAURER, John F., 62, St. Andrew, Richmond, Aug. 26. Father of Jane and Sharon Maurer. Brother of Mary Jane Dolehanty, Marilyn Kettler, Marguerite Stephens, Betty Werner, Charles, Donald, Harry, Phillip and Tom Maurer.

McHUGH, Joseph Thomas Adam, 17, Holy Spirit, Indianapolis, Aug. 21. Son of Kate McHugh and Johnny Curry Sr. Stepson of Brian Tabor. Brother of Johnny Curry Jr. Grandson of Martha and Bobby Hayes and Pat and Tom McHugh.

McPHEETERS, Margaret Ann, 90, Holy Trinity, Indianapolis, Aug. 19. Aunt of several.

MEYER, Paul E. "Pete," 82, St. Anne, Hamburg, Aug. 30. Husband of Alice V. (Stevens) Meyer. Father of Paula Bohman, Patricia Kaiser, Cynthia Ryan, Dianne Rynn, Donald, Gary, Kenny, Richard and Robert Meyer. Brother of Ursula Brinkman and Romilda Waldman. Grandfather of 20. Great-grandfather of five.

MULLEN, Francis Bernard "Bernie," 67, St. Barnabas, Indianapolis, Aug. 24. Husband of Mary (Toy) Mullen. Father of Margie Outten, Frank and Oblate of the Virgin Mary Father William Mullen. Brother of Patricia Gates and Mary Springer. Grandfather of one.

PHILLIPS, James Melton, 57, Holy Family, New Albany, Aug. 22. Husband of Mary Suzanne Ulsh. Father of Dr. Deborah Hall, Daniel and

Gregory Phillips. Grandfather of one.

SOTAK, Albert, 87, Sacred Heart of Jesus, Terre Haute, Aug. 24. Husband of Alvena Sotak. Brother of Emil and Victor Sotak.

STEBE, Carolyn E., 67, Holy Family, New Albany, Aug. 20. Wife of Roy Stebe. Mother of Glenn and Perry Stebe. Sister of Marion Cavanaugh. Grandmother of two.

STOUT, Wilbur R., 82, St. Roch, Indianapolis, Aug. 23. Husband of Ruth Brickner Stout. Father of Theresa Hensley, Pam Palmer and Michael Stout. Grandfather of four.

WEBB, Hoyer, 74, Holy Spirit, Indianapolis, Aug. 17. Father of Julie Falvy, Aileen Harman, Pam Thayer, James, John and Joseph Webb. Grandmother of 11. Great-grandmother of three.

WELLS, Bernice D., 79, St. Martin, Yorkville, Aug. 7. Mother of Debra Amburgey, Sharon Beiersdorfer, Charles, Clifford and James Wells. Grandmother of eight. Great-grandmother of three. (Correction)

WORKMAN, Rosemary, 82, St. Joan of Arc, Indianapolis, Aug. 10. Mother of Marie Laster, Barbara Scheibe, William III and Henry Workman. Grandmother of 10. Great-grandmother of two.

WOOD, Helen I., 77, Sacred Heart of Jesus, Terre Haute, Aug. 25. Mother of Rita Dyer, Janice "Susie" McCullaugh and Cindy Smith. Grandmother of six. Great-grandmother of two. †

Providence Sister Marym Gootee was a teacher and pastoral associate

Providence Sister Marym Gootee, also known as Sister Mary Leo, died on Aug. 26 at Spectrum Health Services in Grand Rapids, Mich. She was 80.

The funeral Mass was celebrated on Aug. 30 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Margaret Gootee was born on Oct. 10, 1920, in Loogootee.

She entered the congregation of the Sisters of Providence on Feb. 2, 1938, professed first vows on Aug. 15, 1940, and professed final vows on Aug. 15, 1946.

Sister Marym taught in schools staffed by the Sisters of Providence in Indiana, Illinois and Tennessee.

In the archdiocese, she served at St. Andrew the Apostle School in Indianapolis, Holy Cross Central School in Indianapolis, St. Joan of Arc School in Indianapolis, Our Lady of Providence High

School in Clarksville, the former Ladywood-St. Agnes School in Indianapolis and Cathedral High School in Indianapolis.

She also ministered with the Indiana Catholic Conference in Indianapolis and as a pastoral associate in Jasper, Ind., in the Evansville Diocese.

Sister Marym also served in the liturgy office of the Diocese of Memphis, assisted with the juniorate program at Saint Mary-of-the-Woods, served at the Providence Retirement Home in New Albany and, most recently, assisted at the Woods Day Care/Preschool at Saint Mary-of-the-Woods.

Surviving are three sisters, Marcella Jatkowski, Agnes James and Medical Mission Sister Patricia Gootee, who is serving in Arequipa, Peru, and four brothers, Thomas and Francis Gootee, Divine Word Father Stanley Gootee and Divine Word Father Paul Gootee, who is serving in Timor, Indonesia. †



Confirmation

The Vatican has accepted the U.S. bishops' decision to set the normal age range for confirmation "between the age of discretion and about 16 years of age." Each bishop can set a more specific policy in his own diocese. The age of discretion is usually considered to be about 7.



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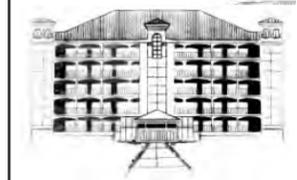
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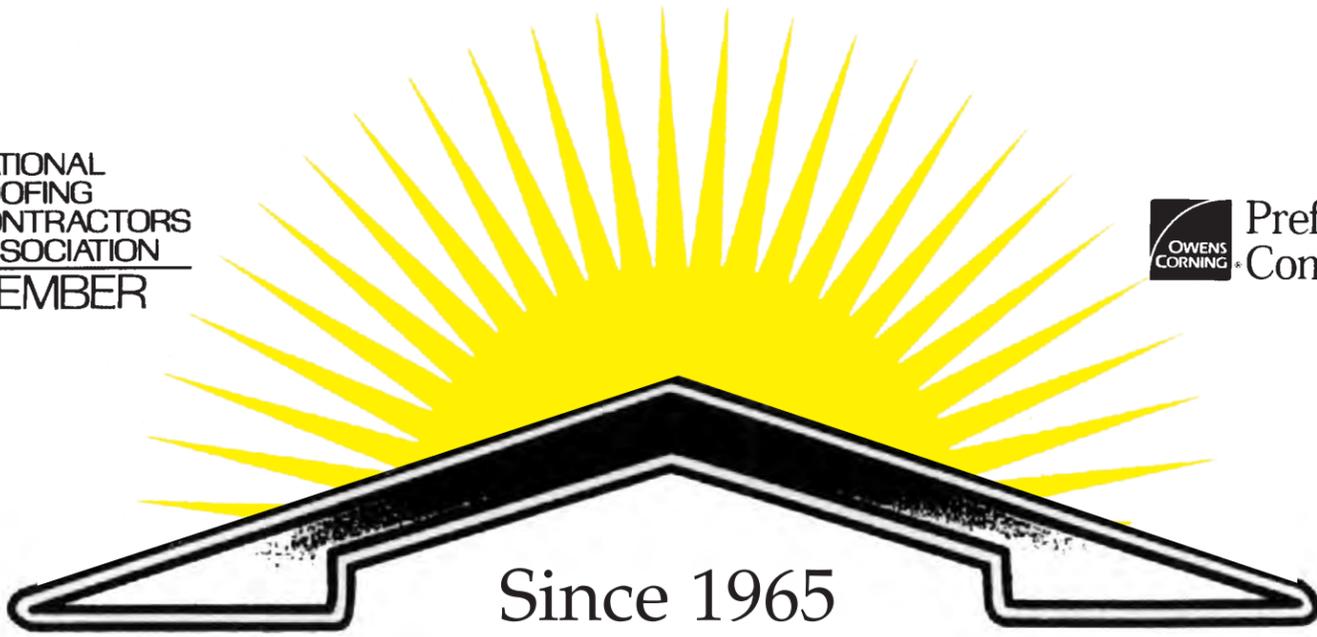
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